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BRITISH MUSEUM

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TO THE RIGHT WORSHIPfull, Sir VValter Couert, Knight, one of his Maieſties *Iuſtices of the Peace, in the County of Suſſex* : *And to* the Right VVorſhipfull, the Lady Iane Couert his Wife: Grace and peace from *Ieſus Chriſt*.

I Vndertake (Right Worſhipfull) in this Work, to expound one of the Bookes of *Moſes*, a part of the Churches Treaſury, committed to writing by the hand of one of the beſt Worke-men, and one of the greateſt Prophets of the Church. And howſoeuer ſundry parcels thereof may ſeeme at the firſt view to offer vnto vs little profit, as containing onely ſundry names of perſons and places, which may be thought little to concerne vs: yet as the whole *Scripture* giuen by inſpiration, is profitable for *Doctrine, for reproofe, for correction, and for inſtruction in righteouſneſſe, that wee thorough patience and comfort of* 2 Tim.3,16 *the Scriptures might haue hope*, Rom.15,4: ſo if we looke into this preſent parcell with a ſingle eye and a pure heart voide of partiality and a preiudicate opinion, we ſhall oftentimes finde much ſubſtance to lye hidden vnder ſhadowes, and as it were rich Mines where the ſoyle may be taken to bee barren. And as this booke beareth in the front of it the name of *Numbers*, ſo it hath this peculiar aboue the reſt, that it layeth before vs the numbering of the people, and the excellent and exquiſit order that God commanded to be obſerued among them, in their tents, in their marching, in their remouing, in the vnfolding and wrapping vp of the inſtruments of the Tabernacle, and in the Prieſts and Leuites that attended vpon it. All Arts and Sciences before they can bee learned, muſt be reduced into order and method. There is an order in God himſelfe, as wee ſee in the bleſſed Trinity: for albeit all the perſons bee coeternall and coequall, and the eſſence it ſelfe of the Deity vndiuiſible; yet there is the firſt, the ſecond and the third perſon. And as it is in God, ſo it is in the creation and workes of God, from the heauen of heauens to the center of the earth. The elect Angels that *do his commandements, and hearken vnto the voyce of his word*, haue an order Pſal.103,20 among them; there are *Thrones* and *Dominions*, *Powers* and *Principalities*, Epheſ.1,21. Col.1,16. and an *Archangel*, that at the laſt day ſhall blow the Trumpet, 1 Theſſ.4,16. And as it is among the Angels, ſo it is among the Saints, *the ſoules of iuſt men perfected*; albeit all haue enough, and none of them any want, yet there is a difference in the meaſure of their glory, inaſmuch *as euery man ſhal receyue his owne reward according to his owne labour*, 1 Cor.3,8. Dan.12,3. The Starres are not all of one magnitude, but *there is one glory of the Sunne, another of the Moone, and another of the Starres. for one ſtarre differeth from another ſtarre in glory; ſo alſo is the reſurrection of the dead* 1 Cor.15,41,42. Gen. 1,16,17. Pſal.136,7,8.9. Thus it is alſo in the workes beneath, that God may euery where appeare to be the God of order, 1 Cor.14,33. Some creatures haue onely a being: ſome haue being and life: others, Being, Life, and Senſe: and others beſides all theſe, haue reaſon and vnderſtanding. A Campe well diſciplined, is a perfect patterne of good order. He that would order a battell aright (ſaith *Vegetius*) hath reſpect to the Sun, to the duſt, to the *Veget.Cap. 14.* winde; becauſe the Sun and duſt hinder the ſight, and a contrary wind weakneth the blow. The

Church of God is ruled by order, while there are ſome to teach, and ſome to heare. Neither may any of theſe ſeeme ſtrange, foraſmuch as there is a kinde of order, euen in the place of all diſorder and confuſion, Math.25,41. euen in hell it ſelfe *prepared for the diuell and his angels*, Matth.25,41. for there alſo are *principalities and powers, and the rulers of the darkeneſſe of this world*, Eph.6,12: and among theſe one is cheefe and principall, as it were an head ouer this body, called therefore *the prince of the diuels*, Matth.12.24. So then we ſee, that in the Creator, and in the creatures, in the Angels, in the heauens, in the campe, in the church, yea in the place of darkneſſe and deſolation it ſelfe, there is ſome order, from whence ſprang the common Prouerbe, οὐδὲν οὕτως εὔχρηστον ὡς ἡ τάξις that is, *There is nothing ſo profitable as order*.

When *Moſes* had receyued the law of God as from the mouth of the Law-giuer, and publiſhed it among the people, and had finiſhed the Tabernacle of the Arke and Sanctuary, hee muſtered all the Tribes and families of Iſrael: and hauing ſeene what forces and number of men (fit to beare armes) were found in euery Tribe from 20. yeares of age vpwards, hee appointed vnto them (by direction from the Lord) ſuch Princes and Leaders as in worth and reputation were Numb.1,46. in euery Tribe moſt eminent. The number of the whole army was 603550. men for the warres, beſides women and children: alſo beſide the ſtrangers which followed them out of Egypt. This great body of an army was diuided by *Moſes* into foure groſſe and mighty Battalions, each of them containing the ſtrength of three whole Tribes, hauing Captains and Colonels appointed vnto them. Thus did the bleſſing which *Iſrael* gaue to his children, and God himſelfe before to *Iſrael*, take place among them.

In the middeſt of the foure great armies, ſorted vnder their ſeuerall ſtandards, was the Taber- Numb,3,8 nacle, as a portable or mooueable Temple, carryed; which was ſurrounded by the Leuites, and the Leuites alſo by the other Tribes: ſo that not onely the Pagans and Heathens were forbidden Verſe 38 acceſſe vnto it, but the *ſentence of death* paſſed vpon euery ſoule of the Iſraelites themſelues that durſt approach it, who were not of the Leuites to whom the charge was wholly committed. So Numb,1,39 ſacred was the *Tabernacle of the Congregation*, and with ſuch reuerence garded and regarded, that two and twenty thouſand Prieſts were dedicated to the ſeruice and attendance thereof. For, as Exod.31,3,4 the induſtry in framing euery the leaſt part thereof, the curious worke-manſhip beſtowed vpon it, and the charge and expences about it were exceeding great: ſo the dutifull obſeruance in the preſeruing and laying vp of the holy veſſels, the ſolemne remoouing thereof, the vigilant eye in attending thereon, together with the prudent and prouident defence of the ſame, ſerued to procure all due reuerence to the holy things of God, and to encreaſe zeale and deuotion in ſuch as approached neere vnto him: euen as on the other ſide, this is the maine cauſe of the prophanation of the Sacraments, and of the contempt of the Word and Prayer, and of ſo little practiſe of true piety among vs, becauſe there is ſo little feare and reuerence in the hearts of men towards the worſhip of God, and the parts thereof.

Great was the zeale and forwardneſſe both of Princes and people, as appeareth both in making the Tabernacle and all manner of worke for the ſeruice of the Sanctuary, Exod.36,5. & in offering afterward. For after that *Moſes* had taken order for all things neceſſary, written in the Lawes, numbred his armies, and diuided them into ſeuerall Regiments or ſquadrons, whereof the Tribe of *Iudah* led the Vantgard: the twelue Princes or Commanders of the Tribes, *renowned of the Congregation, and the heads of thouſands in Iſrael*, Numb.1,16. brought their Offerings before the Lord, to wit, ſixe couered Chariots and twelue Oxen to draw them, therby to tranſport (as they marched) *the parts of the Tabernacle*, Numb.7,2. with all the appurtenances; the Sanctuary onely excepted, which for more reuerence and regard, was carried vpon the ſhoulders of the ſonnes of *Kohath*, vnto whom that care and charge was commited, Numb. chap.3. verſe 31.

Neuertheleſſe, after ſo many mercies of God vpon them, hauing ſeene ſo many miracles ſhewed, ſo many victories atchieued, ſo many remiſsions obtained, ſo many benefites receiued, and ſo many iudgements inflicted vpon the diſobedient; yet they as a ſtubborne and rebellious generation, *a generation that ſet not their heart aright*, Pſalme 78,8. & whoſe ſpirit was not ſtedfaſt with God, neuer ceaſed to prouoke him by their ſinnes, and oftentimes as it were made a generall Conſpiracy againſt him and *Moſes* his ſeruant, ſo that *Miriam* and *Aaron* were not Ariſt. Rhetor. lib.2.cap:24. free, Numb.12.1. verifying the ſaying of the Philoſopher, συγγενὴς καὶ φθονεῖν ἐπίσταται. that is, *Euen a mans Kindred know how to enuy at him*. But among all other mutinies and murmurings recorded in this Booke, none was greater then that which happened after the returne of the twelue Aduenturers or Diſcouerers ſent out by *Moſes* into the Territories of Canaan, as wel to informe themſelues of the force of the inhabitants and fertility of the Countrey, as alſo to take knowledge of the Wayes, Paſſages, Riuers, Foards, Plaines, and Mountaines thereof, that nothing might be hidden from them. For the wrath of God was turned againſt Iſrael, being kindled by the violent breath of their rebellion, Numb.14.22.30.31. ſo that hee puniſhed the ſame in a moſt fearefull manner, and almoſt extinguiſhed euery ſoule of the whole multitude which he had brought out of Egypt: for onely two, *Caleb* and *Ioſhua* were excepted.

Iude verſe 5.

And albeit *Moſes* was the mildeſt and *meekeſt man vpon the earth*, and often prayed vnto God for them, to renew his wonted mercies, and to conſider that theyr deſtruction would encreaſe the pride of the Heathen Nations, both of the Egyptians from whence they came, and of the Canaanites to whoſe Land they were going; and preuayled by his wonderfull prayers with him, (*For the prayer of a righteous man auayleth much, if it be feruent*, as the Apoſtle *Iames* ſaith, chapt. 5. verſe 16.) yet they ceaſed not to murmure againſt him; witneſſe heereof amongſt others, the inſolent behauiour and conſpiracy of *Korah, Dathan*, and *Abiram*, and their Partiſans, Numb. 16. verſe 1. who for the contempt of God and his Miniſters, and ſeeking to ouerthrow the order and diſcipline of the Church, were ſome of them ſwallowed vp aliue, and by the earth (opening her mouth) deuoured; others, euen two hundred and fiftie in nnmber, which offered Incenſe with *Korah* their Captaine, were conſumed *with fire from heauen*, beſides *fourteene thouſand and ſeuen hundred* which iuſtified the former mutiny, were ſtricken dead with a ſodaine peſtilence, as Numb. 16. verſe 49.

Numb.12.3.

Numb.14,13.

Thus while the wicked multitude vſurped eccleſiaſticall authority, and endeauoured to ſubuert the power of the Church-gouernment, and to bring in a parity, that is, an horrible confuſion, by making all men alike, by pretending that *all the Congregation are holy euery one of them*, as Numb.16. verſe 3. and by rebelliouſly contending againſt the high Prieſt, and the cheefeſt Magiſtrate to whom God committed the ouerſight of all; the Almighty altered the courſe of Nature, that *They dyed not the common death of all men, neither were viſited after the viſitation of other men*, Verſe 29. but he made a new thing, and wrought one of the greateſt wonders and myracles which fell out in all the time of *Moſes* his gouernment. And the better to aſſure his people and in his great goodneſſe to confirme them touching the election of *Aaron* and his ſonnes to the Prieſthood, it pleaſed him alſo to approoue the ſame by a great miracle of the *Twelue Rods*, giuen in by the hands of the twelue Tribes, of which *Moſes* receyued one of euerie Head and Prince of his Tribe; all which being withered and dry Wands, and on euery rodde the name of the Prince of the Tribe being written, and *Aarons* name on that of *Leui*: it fell out that the Rod of *Aaron* receyued by the Omnipotent power of God a vegetable ſoule. For, being layde vp in the Tabernacle of the Congregation one onely night, it had vpon it Buds, Bloſſomes, and ripe Almonds, wherby the power of God was maniſeſted, the calling of *Aaron* confirmed, the mouth of the Conſpirators ſtopped, & the whole Congregation of Iſrael perſwaded to reſt themſelues vpon the ordinance that God had appointed and ſetled among them.

It were almoſt endleſſe to rehearſe all the other murmurings againſt *Moſes*, and prouocations againſt God. For when they came to the Mountaine *Hor*, after the death of *Aaron*, Numbers 33. verſe 38: who dyed in the firſt day of the fifth moneth of the fortieth yeare, after theyr departure out of Egypt, all the people murmured moſt violently againſt *Moſes*, by reaſon of the ſcarſity of water, when neyther the puniſhments by fire from heauen aboue them, nor the opening of the earth vnder them and ſwallowing of them vp, nor the often and ſodaine Peſtilences that ſeized vpon them, nor any myracle formerly ſhewed among them, neyther the loue or wrath of God could preuaile any longer with this ſtubborne and rebellious people, then while their bellies were filled, and their appetites ſatisfied, Numb. 20. but in ſtead of ſeeking for helpe and releefe at Gods hands in their neceſsity, when they ſuffered hunger, or thirſt, or any other want, they repined and repented of their eſtate, caſting into his teeth (who leaſt of all deſerued it) all their miſaduentures. And albeit they were entred into the fortieth yeare, wherein all trauailes, troubles, and miſeries were to take end, and that they were euen in ſight of the land promiſed, yet againe they tempted God as obſtinately as in former times, and neyther truſted his promiſes, nor feared his iudgements, nor regarded his miracles.

Neyther are we to thinke, by way of Iuſtification of our ſelues, or condemnation of Iſrael, that wee are by nature better then they, or they a worſe people then our ſelues: for it hath alwayes beene the diſpoſition of the common ſort, to waxe weary of preſent things, and to deſire ſome change and alteration.

The multitude (as *Polybius* doeth not vnfitly ſpeake) *is like the ſea, where a ſmall gale of winde*

Cicer. pro domo ſua. &
Demoſt. in orat. de falſ. legat.
Liuy decad. 3. Lib. 3
Decad. 3. lib. 4.

cauſeth a great Tempeſt. They are changeable and vnconſtant, and as variable in their opinions as the weather is. And ſo often as I remember the diſlike and diſcontent of this people with ſuch Gouernors in the Church and Commonwealth as God had ſet ouer them, (who had they beene changed, and others placed in their roome, would haue liked them no better) I cannot forget a memorable example that fell out among the Campanes in the City of *Capua* during the ſecond Punicke Warre, through a mutiny among the people againſt their Magiſtrates, as *Liuy* reporteth; when as the Commons abuſing their liberty, would needes depoſe the Senate, to which they were maliciouſly affected, and weary to be vnder their gouernment any longer, and agreeed to put them to death; *Pacuuius Calauius* the head Magiſtrate, willing to ſaue them, when they had paſſed ſentence vpon one Senatour to haue him executed, bad in his ſtead to chooſe a good Senator and a righteous. At the firſt, all were ſilent and as ſtill as midnight for default of finding a better. Afterward, when ſome odde groome paſt all ſhame and reuerence ſeemed to nominate one to ſucceede, by and by they grew to lowd words and great clamors; while ſome ſayde flatly they knew not the man; others, layde to his charge ſundry lewd and naughty vices, and others obiected againſt him baſeneſſe and beggery, or elſe ſome diſhoneſt kinde of Trade and Occupation whereby he gate his liuing. Thus fared they, and much worſe a great deale, when a ſecond or third Senator was named to bee ſubſtituted in the roome of others; ſo as it was wel ſeene that the men bethought themſelues better, and repented of that they had done already, conſidering how much they fayled and were to ſeeke when they ſhould appoint another in his place, &c. And ſo at length they were content to keepe their olde Senators. It is not therefore without cauſe, that the ſame Hiſtoriographer deſcribing the beaſt of many heads, ſayth well; *Hæc natura multitudinis eſt, aut ſeruit humiliter, aut ſuperbè dominatur: libertatem, quæ media eſt, nec ſpernere modicè, nec habere ſciunt,* that is; See the nature and diſpoſition of the multitude, eyther they ſerue baſely, or rule proudly: Liberty that is the meane betweene them both, they haue neither the skill to deſpiſe with reaſon, nor the grace to entertaine in meaſure.

Numb. 20, 17.
Deut. 2, 27, 28

But to paſſe ouer theſe things, and to ſee how Iſrael paſſed forward toward the Land of Canaan, I cannot omit, that *Moſes* omitted nothing before his death that might ſerue for the good of the people, and to ſhorten their iourney what he might, and therefore ſent Meſſengers vnto the Prince of Idumea, praying him that he might *paſſe with the hoaſts of Iſrael through his Territory,* into the Land promiſed to their Fathers, which bordered it. For this was the nereſt way of all other from the citty of Kadeſh where *Moſes* then encamped: whereas otherwiſe taking his iourney by the Riuers of Zared, Arnon, and Iordan (which afterward he was conſtrained to do) hee might haue runne into many hazards in the paſſage of thoſe Riuers with his great Army. And albeit *Moſes* vſed many ſtrong and forcible reaſons to perſwade the Prince of Idumea, remembring him, that he was of the ſame race and family with Iſrael. calling him by the amiable name of a *Brother,* they being as ſonnes of one Father, to wit, *Iſaac:* inferring thereby, that he had more reaſon to fauor and reſpect them, then he had to affect the Canaanites; & making a ſhort repetition of Gods bleſſings beſtowed vpon them, as alſo of his purpoſes and promiſes concerning them in the time to come, & aſſuring him that he would no way offend him or his people, neither yet wrong any by military inſolency, but would reſtraine his army within the boundes of the common and Kings highwayes, paying money for whatſoeuer they vſed, yea euen *for the water which themſelues or their Cattle ſhould drinke:* yet the King not truſting faire words, & knowing the ſtrength of his owne country rampard with high and ſharpe Mountaines, and withal ſuſpecting (as a naturall wiſe man) that ſo mighty an army of ſtrangers (conſiſting of more then ſixe hundred thouſand) being once entred into the heart of his countrey, it would reſt in their owne wils to giue him law, and to refuſe directions from him, and ſo bee at their owne diſcretion and diſpoſition, whether to abide there, or to depart thence; reſolutely reſiſted their paſſage that way, and returned this anſwer to the meſſengers, That if they attempted to enter vpon his frontiers, he would take them for no other then enemies, and reſiſt them by all poſsible meanes: & to make his deeds anſwerable to his words, not tarrying to ſee how *Moſes* would digeſt this deniall, or whether it would ſatisfie or exaſperate, he gathered the ſtrength of his countrey together, and *came out againſt him with much people, and with a mighty power,* Numb. 20, 20. Wherefore *Moſes* being commanded by God, not to prouoke the children of *Eſau, to whom he had giuen mount Seir,* Deut. 2, 4. and conſidering that the end of his enterprize was not the conqueſt of that Country which was prohibited, but of the land of *Canaan* which was promiſed vnto them, refuſed to meddle with them, and to aduenture the army of Iſrael againſt a Nation, which beeing ouercome, gaue onely a paſſage or through-fare to the inuaſion of others, and ſo hee turned himſelfe to the

Eaſt, and marched toward the Deſerts of Moab.

When *Arad* a King of the Canaanites vnderſtood this proiect, and that *Moſes* had blanched the way of Idumea, knowing that it was *Canaan* that he aymed at and not Edom, he thought it his beſt and ſafeſt way, according to the ſureſt rules of war, rather to find his enemy in his neighbours country, then to be ſought out by them in his owne Dominion. To this purpoſe he led the ſtrength of his people to the edge of the Deſert, and ſet vpon ſome part of the hoaſt of Iſrael; which for the multitude occupied a great ſpace, and for the many Heards of cattle that they draue with them, could not incampe ſo cloſe together, but that ſome quarter or other was euermore ſubiect to ſurprize, whereby it came to paſſe, that *he ſlew ſome few of the Iſraelites, and carried with him many priſoners.*

Num.21,1,2

Now it is very probable that it was this *Canaanite*, or his predeceſſor, which ioyned his forces wtth the *Amalekite*, Numb.14,45. & gaue an ouerthrow to thoſe mutinous Iſraelites, which without direction from God, or permiſsion from *Moſes*, would haue entred *Canaan* from *Cadeſbbarnea*. For it ſeemeth that the greateſt number of that army were of the *Canaanites*, becauſe in Deut.1.44. the Amorites are named alone, & are ſaid to haue beaten the Iſraelites at that time. But whereas it is ſayd, that *the Iſraelites vtterly deſtroyed the Canaanites and their Cities*, they are much miſtaken which thinke that this deſtruction was preſently performed by the Iſraelites, or in the dayes of *Moſes*; whereas it is rather to bee vnderſtood to haue bene done in the future, to wit, in the time of *Ioſhua* the ſucceſſor of *Moſes*, who fought theſe battels of the Lord. For as we haue declared in Numb.12,3. many things diſperſed heere and there throughout the bookes of *Moſes*, ſeeme to mee to haue beene added (but by the ſpeciall direction and inſpiration of the ſame Spirit by which *Moſes* himſelfe wrote) by ſome other Prophet after they were come into the land of Promiſe. And doubtleſſe if *Moſes* had at this preſent entred *Canaan* in the purſuit of *Arad*, they could not haue fallen backe againe into the Deſerts of Zin and Moab, and afterward haue fetcht no leſſe dangerous then weariſome compaſſe by the riuers of Zered and Arnon, of which we ſpake a little before, Numb.21,12,13,14. Againe, if we conſider the mutiny that followed immediately after the repetition of this victory, it is ſufficient to prooue that the ſame was obtained afterward by the conqueſt of *Ioſhua*, and not at the inſtant of *Arads* aſſault. For had the Iſraelites at this time ſacked the cities of *Arad*, they would not the next day haue complained for want of bread and water, when they ſpake againſt God, and againſt *Moſes*, *Wherefore haue yee brought vs out of* Egypt *to dye in the wilderneſſe? For there is no bread, neyther is there any water, &c.* all this had bene needleſſe, inaſmuch as they had ſtore and abundance both of the one and of the other: becauſe it cannot be doubted, but where there are great cities, there is alſo plentie of water and bread. So then we muſt vnderſtand, that it was in the time of *Ioſhua*, that the Iſraelites tooke this reuenge, and after they had paſſed Iordan, to which *Moſes* neuer came: but *Ioſhua* the General of this great army of Iſrael then gouernd them, who nameth this *Arad* by the name of his city ſo called, and with him the king of Horma, vnto which place the Iſraelites purſued the *Canaanites*, and he nameth them among thoſe kings which himſelf vanquiſhed and put vnto the ſword.

Numb.21,3

Numb.21,5

Ioſhua 12, 14

After this aſſault and ſurprize of *Arad*, *Moſes* finding that all entrance on that ſide was blocked vp and defended, he led the people Eaſtward to compaſſe Idumea and the Dead Sea, and to make his entrance by Arnon, and the Plaines of Moab, at that time in the poſſeſsion of the Amorites. But the Iſraelites (to whom the very name of a wilderneſſe was terrible and troubleſome) began againe to rebell againſt the Lord and their Leader, till the Lord chaſtiſed them by a multitude of *fiery Serpents which ſtung them to death*, Num.21.6. For by the mortall byting of theſe Scorpions, whoſe venom enflamed them, and burnt them as fire within their bodies, hee made them know their error, and ſo afterward according to the plentifull meaſure of his grace hee cured them againe by beholding an artificiall Serpent ſet vp by his commandement vpon a pole, Numb.21,9.

Theſe victories atchieued whiles Iſrael ſoiourned in the valleyes of Moab, the Midianites and Moabites (ouer both which Nations it ſeemeth that *Balak* the king of the Moabites then commanded in cheefe) ſought earneſtly according to the counſell and aduice of *Balaam*, both by alluring the Hebrewes to the loue of their daughters, and by perſwading them to honour and ſerue their Idols, to diuide them in affection and Religion among themſelues, thereby the better to defend their owne intereſt againſt them, as alſo to beate them out of Moab and the countryes adioyning.

Numb.31,16
Reuel.2,14
Mic.6,5
2 Pet.2.15

The Iſraelites as they had euer bene inclined to theſe euill courſes, ſo were they the more eaſily perſwaded to hearken with both their eares to the Syren ſongs ſung by that Sorcerer, and acted by thoſe enemies, Ioſh,13,22.& 24,9, whereby they drew vpon themſelues a greeuous plague and peſtilence, whereof many thouſands periſhed, Numb.25,8. 1 Cor. 10,8. but when *Phinehas* the ſonne of *Eleazar* the high Prieſt *roſe vp, and executed iudgement, the plague ceaſed*, and the wrath of God was appeaſed, Pſal.106,30.

In this valley *Moſes* cauſed the people to be numbred the third time, and then there remained of able men fit to beare armes and to draw the ſword *ſix hundred and one thouſand, ſeuen hundred and thirty*, Numb.26, verſe 51. but amongſt theſe there was not a man of them whom *Moſes* & *Aaron* the Prieſt numbred, when they numbred the children of Iſrael in the wilderneſſe of Sinai: for the Lord had ſayde of them, *They ſhal ſurely dye in the wildernes, and there was not left a man of them saue Caleb the Sonne of Iephuneh, add Ioſhua the Sonne of Nun*, Verſe 64.45. This muſter being taken, *Moſes* (as his laſt enterprize) appointed out of them twelue thouſand to be choſen out to Numb,31,5. inuade the Cities of Midian, who together with the Moabites had practiſed with *Balaam* to curſe Iſrael, Deut.23:4,5. and to allure them from the worſhip of the true God to the ſeruice of Baal-Peor, & to the reſt of their beaſtly idolatry: ouer which Companies *Moſes* gaue the chiefe charge to *Phinehas*, who ſlew the fiue Princes of the Midianites, who were or had lately bene the Numb:31.8. vaſſals of *Sehon* king of the Amorites, as appeareth in *Ioſhua*, chap.13,21. Thus hauing ſubdued all their enemies on this ſide Iordan, and none of them being able to ſtand before them, *Moſes* is commanded by God before his death (which followed immediately after) to charge the Iſrae-Numb,24,2. and 35,2 lites to bound out the land ſo ſoone as they were come into it, and to aſsigne to the Leuites certaine cities taken out of the inheritance of their poſſeſsion, that there might be no diuiſion nor contention among them when once they were paſſed Iordan, which haply otherwiſe might haue diſturbed and diſquieted them.

This is the hiſtoricall part of this Booke, which hath entermingled with it many and ſundrie ceremonies of the Leuiticall Law; as touching their Faſts and Feaſts, the yeare of Iubile, their feaſts of Trumpets and Tabernacles, as alſo of the Paſſeouer and Pentecoſt: a few chapters whereof I publiſhed certaine yeares paſt, which I haue now reviewed, and added the interpretation of the whole Booke from the beginning to the ending, which I preſume to offer vnto your Worſhips, as a teſtimony of my loue and duty toward you. The Iewes in the Goſpel commend the Centurion, and make it a motiue to perſwade Chriſt our Sauiour to heale his ſeruant that was deere vnto him, being ſicke and ready to dye, becauſe hee loued their Nation, and had built them a Synagogue, Luke 7,5,4. So I may truly affirme of you, that you loue our nation, and are true friends of the church, & loue the preachers of the Goſpel, which is ſo much the more worthy praiſe and commendation, as there are few in theſe euill dayes (eſpecially of your ranke and calling) that affect eyther the one or the other. It is a true ſaying, as proceeding from the mouth of the author of all truth, *Them that honor me, I will honor, & they that deſpiſe me ſhalbe lightly eſteemed*, 1 Sam.2,30. It is the cheefeſt honor that we can receiue in this world, to honour the Lord, which is the beginning of that honor which ſhall neuer decay; whereas all other without this is vaine and vncertaine. And albeit I confeſſe you neede not any helpe or furtherance from mee in the race of godlineſſe wherein you runne, neither is my weakneſſe able to affoord any thing that way; yet I am ſo farre from being diſcoraged hereby to preſſe into your preſence, that I acknowledge it as a ſpeciall reaſon to induce me to this, becauſe I offer the ſame to you that are able to iudge, whoſe learning and ſufficiency that way all men know perfectly that know your perſon, & in that both of you are well exerciſed in the Scriptures, and in the doctrine which is according to godlineſſe: ſo that I nothing doubt, but at vacant houres from waightier affaires, you will vouchſafe to peruſe this Commentary, or at leaſt ſome part of it, it being a duty belonging to all, high and low, rich and poore to ſearch the Scriptuaes, in which our hope is to haue eternall life.

Thus crauing pardon of my great boldneſſe, and hoping of your Worſhips good
acceptance, and praying the Almighty to increaſe the ſauing graces of
his Spirit vpon you, I humbly take my leaue;
reſting euer

Your Worſhips at commandement,
William Atterſoll.

A Recapitulation of the particular Doctrines handled throughout euery Chapter of this Booke of NVMBERS.

Doctrines out of the Preface.

Obſeruations by the way of preface, touching the Author of this booke, fol. 1.
2 Obſeruations by way of preface touching the Writer of this booke, fol. 6.
3 Obſeruations by way of preface touching the Title of this booke. 8.
Obſeruations by way of preface touching the principall ſubſtance and vſe of this booke. 10.
5 Obſeruations by way of preface touching the diuiſion and parts of this booke. 12.

CHAP. I.

1. The people of God may lawfully make warre, 16
2 God knoweth the number and names of all ſuch as belong vnto him, 20
3 It is our duty to performe obedience to Gods commandements, 29
4 The promiſes of God made to his children ſhall be accompliſhed, 41
5 It is the office of the Miniſter to doe the duties proper to his calling, 49

CHAP. II.

God delighteth to haue a comely order obſerued both in Church and commonwealth, 55
2 Magiſtrates and rulers are needfull to be ſet ouer the people of God, 63
3 Gods iudgements are alwayes tempered and ſeaſoned with great mercy toward thoſe that be his 71
4 The Tabernacle of the Congregation is placed in the middes of the hoaſt, 80
5 God beſtoweth his gifts and graces freely to whom he pleaſeth, 85
6 Euery one ought to be content with the preſent condition wherein God hath ſet him, 98
7 God oftentimes maketh choyce of inferiour things to effect great matters, 105
8 It is a duty belonging to all Gods children to yeeld obedience to all Gods Commandements, 109

CHAP. III.

Among all people vnder heauen, the Miniſtery aboue all other things ought to be eſtabliſhed, 118
2 Godly Parents haue oftentimes vngodly and diſobedient children, 130
3 In Gods worſhip we muſt not bee carried by our owne deuices, but by his direction. 137
4 God hath ſole authority to ordaine the Officers and Offices of his Church, 146
5 The firſt borne were ſanctified to the Lord, and the vſes thereof to vs. 158
6 The word of God ought to direct all the actions of our life. 167
7 God raiſeth vp honourable inſtruments from meane places to do him ſeruice. 175
8 Euery one in the Church hath his proper & peculiar Office. 179
9 It is the Miniſters office, carefully to looke to his charge. 188
10 God will haue all places and people taught, how ſmall and meane ſoeuer they be, 197
11 The Office of the Miniſtery is an high, worthy, and honourable Calling, 206

CHAP. IIII.

1 The Miniſters muſt be men of grauity, ſobriety, and moderation. 216
2 Euery one muſt know & learne the duties of his owne ſpeciall calling. 224
3 The holy things of God muſt bee handled of vs reuerently and religiouſly. 228
4 It is lawfull for the Miniſters to make repetitions of ſuch things as they haue formerly taught. 235
5 How meane and low ſoeuer our places bee, wee ought not to murmure at them, or be diſcontented with them. 241
6 When the will of God is made knowne vnto vs, we muſt yeeld obedience to the ſame. 247

CHAP.

CHAP. V.

OBſtinate ſinners are to bee excommunicated and caſt out of the Church. 258
2 All ſinne is foule, filthy, and infectious in the ſight of God. 277
3 The conſideration of Gods preſence, muſt prouoke his children to wel-doing. 283
4 God is euermore preſent with his people. 285
5 No church ought to tolerate or winke at filthy liuers, and notorious offenders. 288
6 All ſinne (euen the breach of the ſecond Table) is committed againſt God himſelfe. 296
7 Whoſoeuer looketh for forgiueneſſe, muſt confeſſe his ſinnes to God. 312
8 Reſtitution is required of all ſuch as haue taken any thing away wrongfully, 320
9 Whatſoeuer is done to his Miniſters, GOD accounteth it as done to himſelfe, 328
10 Ths blood of Chriſt taketh away our ſinnes, & reconcileth vs to God the Father. 339
11 The Miniſters of the Church that labour in the Word and doctrine, ought to be maintained of the Church, 342
12 It is the part of a good mā to interpret all doubtfull things to the beſt as much as may be. 350
13 None are to bee accounted guilty before they come to anſwer for themſelues, 362
14 The name of God is neuer to be vſed or taken vp in an oath, but in caſes of neceſſity, 370
15 Adultery, fornication, and all vncleannes, albeit ſecretly committed, is notwithſtanding puniſhed of God. 378
16 God puniſheth by proportion in the ſame things wherein men and women offend, 390
17 Howſoeuer the righteous may be ſlandered, ſuſpected, and falſely accuſed, yet God will make their innocency knowne, 396
18 God oftentimes beſtoweth more vpon his Children then they aske of him, and they are bleſſed far aboue all their deſires. 403
19 All ſecret ſins hidden from mens ſight, are notwithſtanding knowne to God, 409

CHAP. VI.

AMong the Iewes the vow of the Nazarites was in practiſe, &c. 417
2 A ſet forme of prayer is lawfull to bee vſed publikely and priuately, p. 424
3 It is the duty of all good Miniſters to pray vnto God for the people, 428
4 God is to be prayed vnto to be the keeper and protector of his Church, 430
5 We muſt chiefly pray for Gods fauour, & for the peace of conſcience. 432
6 The worke of the Miniſtery is made effectuall by the bleſſing of God, 434

CHAP. VII.

A Good worke begun, muſt not be giuen ouer til it be finiſhed. 437
2 Such as are of higheſt place ought to be more forward in good things then others, 439
3 Such as haue greateſt bleſſings and gifts, muſt be more forward in Gods ſeruice. 442
4 We muſt ſerue the Lord with the beſt things wee haue 445
5 The good workes done by Gods childrē ſhall come in account before him, 449
6 The bleſſings of this life are oftentimes beſtowed vpon Gods children in this life, 453
7 God is preſent in a ſpeciall manner in places ſet apart for his worſhip. 455

CHAP. VIII.

THe Candleſticke and the Lampes in the Sanctuary ſignified, &c. 459
2 The Church is the Candleſtick appointed to hold the light of the word, 463
3 The Miniſters & all others that draw nere vnto God to performe any duty muſt be clenſed. 467
4 The Miniſters of the Church were ordained by impoſition or laying on of hands, 469
5 The Miniſters are the Lords ſeruants to ſerue him in the worke of the Miniſtery, 473
6 The Miniſters muſt bee tried before they bee admitted to teach the people. 474

CHAP. ix.

OF the feaſt of the Iewiſh Paſſeouer, & of the ſignification thereof to vs. 477
2 It is great greefe to Gods children, when they are any way kept from Gods ſeruice, 482
3 In all doubts we muſt aske counſell of God, by his Word, and by his Miniſters, 484
5 Open offendors and impenitent perſons ſhould be put from the Lords table. 487
6 Such as careleſly omit the Word and Sacraments or any part of Gods worſhip, ly vnder the wrath & iudgements of God, 489
7 It is neceſſary for all Chriſtians to partake the Sacraments of the Lord at the times appointed by the church, 491
8 Chriſtians ought to haue churches or Temples decent and ſeemly to meet together for the ſeruice of the true God, 493
9 Chriſt is the ſubſtance of the Sacraments, both of the old and new teſtament. 497

Chap. X.

OF the two ſiluer Trumpets appointed, and the vſe of thē concerning & belonging to vs, 502
2 God would haue Order obſerued among all thoſe that belong vnto him, and at all times, &c. 506
3 There ought to be a communion of earthly bleſſings among the faithfull and ſuch as are Gods children. 508
4 The ſeruants of God are allowed to vſe a ſet form of prayer, 511
5 The wicked are all the enemies of God, & doe vtterly hate him, whatſoeuer they plead and pretend for themſelues, 515
6 The enemies of the church of God, are the verie ene-

enemies of God himſelfe. 516
7 God reſteth and dwelleth for euer among thoſe that are his people. 519
8 God hath a world of much people, euen a great multitude that belong vnto him. 520

CHAP. XI.

1 IT is the property of carnall men, whenſoeuer any thing falleth not out according to their corrupt deſire, to murmure againſt GOD. 523
2. Among other iudgements of God, fire is one. 521
3 Knowledge and the light of Gods will and word receiued into our hearts, encreaſe ſinne & iudgment. Ibid.
4 The iudgements of God that befall vnto men are both puniſhments and inſtructions. 526
5 Sinne is dangerous to be entertained of any land or particular perſon. 528
6 Many are in the profeſſion, who are not true mẽbers of the Church. 529
7 One euill man marreth and corrupteth another by his euill. Ibid.
8 The things of this world by carnal men are preferred before heauenly things. 530
9 God hath in great mercy prouided a large and liberall diet for his children. 531
10 Magiſtracy is a great burden, and Magiſtrates are for the peoples good. 534
11 God puniſheth in the middeſt of our meates, as well as with want and ſcarſity. 536
12 Many are the failings euen of the beſt ſeruants of God in faith and obedience. 538
13 Naturall reaſon and carnall wiſedome are oftentimes enemies vnto faith. 539
14 Things vnpoſſible in the eyes of men, are poſſible with God. 540
15 It is the duty of maſters to reproue their ſeruants. 541
16 Inferiors muſt ſhew ſubiection, and vſe ſpeeches of reuerence toward their ſuperiors. Ibid.
17 Young men are ordinarily raſh in iudging and cenſuring of others. 542
18 Enuy is to bee ſhunned and auoided of all Gods people. 543
19 The godly do heartily deſire the good & growth of the whole Church. 544
20 God giueth good things by meanes. 546
21 The iudgements of God do often fall vpon men ſodainly before they be aware. 546

CHAP. XII.

1 GOds children oftentimes find great diſcomfort at their hands of whom they expect the greateſt comfort. 553
2 Contentions and ſtrife are often in the Church, betweene the members of the ſame body. 554
3 Ambition and deſire of preheminence are the greateſt plagues to the Church. 555
4 Proud and ambitious men doe ſhew themſelues moſt enuious and outragious againſt the moſt excellent & moſt painfull ſeruants of God. 557
5 God vnderſtandeth all the waies of men, how ſecret ſoeuer they ſeeme to be. 558
6 Euery man in his owne cauſe ſhould be meek and gentle, ready to put vp wrongs and iniuries. 560
7 God neuer bringeth iudgement vpon any, but hee ſearcheth and findeth ſufficient cauſe. 562
8 God reuealeth himſelfe to one more then to another, and giueth greater graces to ſome then he doth to others. 563
9 The Church or faithfull people of God are rightly and truly the houſe of God. Ibid.
10 It is required of all the Miniſters of God, that they be found faithfull and conſcionable in their places. 564
11 The wrath of God is iuſtly kindled and ſtirred vp againſt all offenders. 567
12 God heareth not their praiers that lie in their ſinnes, and are not reconciled vnto him. 568
13 Wee ought to be humbled for the ſinnes we haue committed, albeit we feele no puniſhment vpon vs. 569
14 Albeit Gods children put vp wrongs and pray not againſt them, yet God will not put them vp.
15 Such as haue the cheefe hand in ſinne, are principally ſubiect vnto puniſhment. 572
16 God doth mingle his chaſtiſements with much mercy, and doth not deale with vs according to our ſinnes. 573
17 None can be free from iudgement hauing ſinned. 574

CHAP. XIII.

1 IT is our duty to vſe meanes to further Gods prouidence. 577
2 The faithfull muſt deale wiſely in all their enterpriſes. 579
3 Wicked men ſpeake faireſt, when they mean fouleſt. 580
4 The greateſt part are for the moſt part the worſt 581
5 God hath euer had ſome witneſſes of his truth in all ages. 584
6 The euill of others (though they be many) may not be followed of vs. 585
7 It is our duty to exhort and ſtir vp one another to good things. 586
8 Hypocriſie (though long couered) is at length vncaſed. 588

CHAP. XIIII.

1 VVEe are naturally ready to hearken to ſeducers and deceiuers. 591
2 Wicked men adde ſinne vnto ſinne, and proceede from euill to worſe. 592
3 The faithfull are greeued for the ſinnes of others. 594
4 GOD is a ſhield to his, but taketh no care nor charge of his enemies. 595
5 Such as are Gods ſeruants ſhall be euilly intreated. 596
6 Among all iudgements ſent for ſinne, the plague and peſtilence is one. 597

7 The

7 Threatnings of Gods iudgment conditional, 600
8 The means to cal back iudgments is prayer, 602
9 It is a good plea to mooue the Lord to mercy, to put him in minde, &c. 605
10 God is of much patience & long-ſuffering. 606
11 The bleſſings which we enioy, &c. 608
12 Sin generally entertained, bringeth with it a generall deſtruction. 610
13 The Word deliuered not regarded, &c. 612
14 Sin and the puniſhment of ſin, &c. 613
15 God viſiteth the ſins of the fathers on the children, 615
16 The chiefeſt offẽders ſhalbe chiefly puniſht. 618
17 Sin is pleaſant in the beginning, &c. 619
18 Wicked men hauing giuen themſelues to ſinne, doe wilfully run on therein, p. 622

CHAP. XV.

1 Of the meat and drinke offering. 625
2 The Church is as one body, &c. 627
3 Whatſoeuer we haue, we haue it from God. 630
4 Ignorance of Gods word is a greeuous ſinne. 631
5 There is a difference betweene ſin and ſin, 635
6 Sin is come to the hight, &c. 636
7 Euery ſin is ſo much the greater, &c. 638
8 God puniſheth for ſins of vngodlines, &c. 640
9 The Sabbath day muſt be kept holy. 643
10 All muſt haue knowledge in the Scripture, 647

Chapter 16.

1 Whatſoeuer euil men do, &c. 649
2 The Miniſters by their office, &c. 651
3 The greater our meanes are to preuent ſin, 652
4 To deſpiſe and reſiſt the Miniſtery, &c. 653
5 Obſtinate ſinners reuile their reprouers. 655
6 Gods children ought to be angry at ſinne. 656
7 God reſpecteth not the workes of euill men, 657
8 The Miniſters muſt continue in teaching, 658
9 Such as haue ſociety with wicked perſons, 660
10 God neuer ſtriketh, &c. 661
11 Conſpirators ſhal come to deſtruction, 663
12 When man ſinneth and is puniſhed, &c. 667
13 The workes of Gods iuſtice, &c. 668
14 Wicked men will not be warned, &c. 669
15 Great is the neceſſity of the Miniſtery, 671
16 The force of prayer is very great. 673
17 Chriſt the mediator between God and mã. 675

CHAP. xvii.

1 God is very deſirous to haue ſinners. &c 678
2 God can worke miracles aboue nature. 679
3 Obedience is required of all Gods ſeruants. 683
4 God is better then his word, &c. ibid
5 God is able to giue life, &c. 684
6 Gods miracles are wrought openly. 688
7 God is to be acknowledged to be iuſt. 691

Chapter xviii.

1 Thoſe ſins are greateſt, &c. 693
2 A good Miniſter is a ſpecial gift of God. 695
3 The The Miniſters ought to haue a care. 699
4 Miniſters muſt be liberally maintained. 701
5 Miniſters of meane gifts muſt be heard. 706
6 A sin to reape the profit of any place, and not to diſcharge the duty. 709

CHAP. XIX.

1 ALL penitent perſons ſhall bee receiued into Gods fauour. 713
2 The water of ſeparation & the vſes thereof. 716

CHAP. XX.

1 ALL fleſh is ſubiect to death. 726
2 It is a neceſſary duty to bury the dead. 728
3 In all wants we are ready to murmure, &c. 730
4 In all wrongs and iniuries offered vnto vs, wee muſt flie to God, and ſeeke helpe of him. 732
5 Many are the falles of Gods children. 734.
6 We liue by Gods appointment, &c. 737
7 God chaſtiſeth his owne children, &c. 739
8 Wee muſt vſe all lawfull meanes to further Gods prouidence. 743
9 The Church deſtitute of helpe, is often driuen to craue ſuccour of the enemies thereof. 747
10 The conſideration of our communion one with another, muſt draw vs to duties of loue, &c. 749
11 Among all mankinde is a certaine brotherhood and common kindred. 750
12 The miſeries of the Church of God ſhould moue others to pitty them, &c. 753
13 Many are the afflictions laid vpon the Church by the enemies thereof. 756
14 The conſideration of Gods loue to his children, muſt moue vs to ſhew mercy toward them. 757
15 God loueth & fauoureth his owne people. 759
16 Gods people muſt abſtaine from wrongs. 761
17 The enemies of the Church are mercileſſe. 763
18 Gods threatnings are alwaies accompliſhed. 766
19 The Church muſt bee left in good eſtate, after our departure out of this life. 768
20 The Leuiticall Prieſthood paſſed from one to another. 771
21 The cheefe of the Church being taken away, the reſt are to be greeued. 772

CHAP. xxi.

1 ENemies are oftentimes ſuffered to preuaile ouer the Church. 776
2 Affliction is of excellent vſe, &c. 779
3 It is lawfull to vow to God, &c. 780
4 God heareth and granteth the praiers of his children. 784
5 Though the Church lie long vnder the Croſſe, yet God leaueth it not for euer. 786
6 Our weakneſſe is ſuch, that we are ready to fall againe in the ſame ſinnes which we haue renounced. 792
7 Naturally wee ſoone waxe weary and wanton of Gods gifts, and contemne his bleſſings. 794
8 All puniſhments and viſitations are inflicted vpon vs by the hand of God. 796
9 God hath all creatures, &c. 799
10 Wicked men are often driuen, &c. 801
11 We muſt witneſſe our true repentance, &c. 804
12 It is our duty to pray one for another, &c. 806
13 God is mercifull to greeuous ſinners, &c. 809
14 The brazen ſerpent was a figure, &c. 812
15 The faithfull are forrainers, &c. 822
16 All wars are ordered by God. 824
17 Thanksgiuing to God, &c. 827
18 All ſuperiors muſt giue good example, &c. 830
19 The perſecuters and enemies, &c. 835
20 The people of God muſt abſtaine, &c. 838

21 The

21 The wicked hate the godly without cauſe. 841
22 God oftentimes puniſheth one wicked man by the hand of another as wicked as he. 843
23 Gods children are oftentimes brought,&c. 845
24 Poetry is ancient and commendable. 847
25 It is our duty to remember & publiſh,&c. 850
26 Great is the miſery of warre. 852
27 Idolaters lie open to iudgement. 856
28 The enemies of the church,&c. 858
29 Experience of Gods fauour,&c. 861
38 Enemies of the church not to be feared. 863

CHAP. xxii.

1 Euil men feare, where no feare is. 874
2 Enemies of the Church (differing among themſelues) ioyn againſt the Church, 879
3 Wicked men in troubles reſort to Witches. 882
4 Wicked men reſt vpon vaine things. 885
5 Gain, gifts, and rewards are dangerous, 886
6 God ſomtimes reuealeth his wil to euil men, 888
7 Promotions ofttimes draw from God. 893
8 Reprouing of ſin by an ironical taunting,&c 895
9 The rage of the wicked againſt the church, 897
10 God deliuereth thoſe that are his,&c. 902
11 God worketh aboue nature. 905
12 We haue no vſe of the ſenſes,&c. 908
13 Euil men are oftentimes reprooued,&c. 911
14 Idolaters and Infidels were wont,&c.
15 Wicked mẽ thogh reproued, continue in ſin. 916

CHAP. xxiii.

1 Al religion pretendeth order and zeale. 921
2 Euil men are often conſtrained,&c. 923
3 The church of God is an holy people,&c. 925
4 The church abounds with many children. 927
5 The wicked haue oftentimes good mntions. 930
6 The reaſonable ſoule of man is immortal. 933
7 The hope of the wicked is vaine, 937
8 Enemies leaue no meanes vnattempted,&c. 930
9 The wicked in their euill ſucceſſes,&c. 942
10 All reuerence is due to the word,&c. 946
11 The Lord is vnchangeable in al his waies. 952
12 To all the members of the Church,&c. 954
13 It is a priuiledge of the Church,&c. 658
14 It is a priuiledge belonging to the Church, to haue the pure vſe of the Word. 962
15 No attempts ſhal ouerthrow the Church. 964
16 The church ſhal haue victory,&c. 967
17 It belongeth to the Miniſters,&c. 971
18 Many profeſſe piety in the tongue,&c. 974
19 The wicked are wiſe in their kinde. 978

Chap. xxiiii.

1 The things of God are vnknowne, till he reueale them to the ſonnes of men. 984
2 Diuers things God reueald in old time, &c. 986
3 The church is more excellent then,&c. 988
4 The Church hath the vpper hand of enemies far ſtronger then they. 991
5 God wilbe merciful to thoſe that ſhew mercy. 993
6 Things vnlawfully attempted, haue ill ends. 998
7 Worldly buſineſſe ſhould not withdraw vs from Chriſtian duties. 1000
8 It is a greeuous ſin to giue euill counſell. 1003
9 The Church ſometimes hath reſt & glory. 1009
10 The church ſhal haue victory. 1012
11 Chriſt Ieſus is the day-ſtar ariſing,&c. 1015
12 Wars are of great antiquity. 1017
13 God puniſheth in the ſame kind and meaſure as men prouoke him. 1019
14 The iudgments of God fall ſodainly. 1022
15 Such as are in greateſt authority,&c. 1025
16 Such as gape after euill gaine, are oftentimes deceiued of their expectation. 1027
17 The deuices of euill men intended againſt the Church, do come to nothing. 1030

CHAP. xxv.

1 It is the practiſe of all falſe teachers,&c. 1036
2 Tentations from pleaſures are dangerous. 1040
3 The malice of the enemies of the Church is vnſatiable. 1044
4 Such as are impure in religion,&c.
5 It is dangerous to the Church to haue fellowſhip with the wicked. 1049
6 Fornicatiõ calleth down great plagues,&c. 1052
7 Superiors and men of high places lie open to greeuous iudgements as well as others. 1056
8 It is the duty of Magiſtrates to do iuſtice. 1057
9 Euill men proceed from worſe to worſe. 1061
10 Actions vnlawfull are made lawfull. 1066
11 When ſin is puniſhed, God is appeaſed. 1070
12 Sin depriueth vs of Gods protection. 1074
12 Gods wrath being prouoked is full of rage. 1077
14 The faithfull bring a bleſſing vpon their houſes and poſterities. 1980
15 It is lawfull ſometimes to reproue deſperate ſinners by name. 1084
16 God beginneth to chaſten his owne Church and children. 1089
17 The people of God may take armes. 1093
18 The ſeducers and the ſeduced ſhall bee puniſhed together. 1100

CHAP. xxvi.

1 Irreligion, prophaneſſe, and impiety, make places and perſons infamous and reprochfull. 1104
2 It is a moſt wicked & impious thing to oppoſe authority, and to withſtand gouernment. 1108
3 It is no diſgrace for godly children to deſcend & come of vngodly parents. 1109
4 It is hard to ſhun and breake off ſociety with wicked men,&c. 1112
5 God prouideth for all his people. 1113
6 It is a ſinne to decline from the pure worſhippe of God ſet downe in the word. 1117
7 Anwhole multitude cannot cleere it ſelfe from Gods iudgements, when he ſendeth them. 1118

CHAP. xxvii.

1 In all wrongs and iniuries wee muſt reſort to the Magiſtrate. 1120
2 Wee may make our ſelues guilty of other mens ſinnes. 1123
3 Sin is the cauſe of death & all miſery. 1125
4 Propriety of goods is Gods bleſſing. 1127
5 Many want outward ſignes that are partakers of the inward grace of the Sacraments. 1130
6 Many are puniſhed temporally, that are not cõdemned eternally. Ibid.

7 *God is the Creator and maker of the ſoule,* 1132
8 *Kings and Princes haue and hold their places & callings immediately from God.* 1134

CHAP. xxviii.

1 *The firſt and cheefeſt care is to bee had of the Church & matters of religion.* 1135
2 *Of the morning & euening ſacrifice, &c.* 1136
3 *Of the Iewiſh Sabbath, and the vſes to vs,* 1140
4 *Of the new Moones, and the vſes to vs.* 1143
5 *Of the Paſſeouer, and the vſes to vs.* 1146
6 *Of the feaſt of firſt fruites or Pentecoſt.* 1149

CAP. xxix.

1 *Of the feaſt of Trumpets, with the vſes.* 1150
2 *Of the feaſt of faſting or afflicting the ſoule, together with the vſes thereof to our ſelues.* 1152
3 *Of the feaſt of Tabernacles, & the vſes to vs.* 1155

Chap. xxx.

1 *Lawfull vowes are to be performed.* 1159
2 *Great is the iuriſdiction of parents ouer their children.* 1166
3 *The husband is the wiues head.* 1169

CHAP. xxxi.
Sundry Doctrines directing warres and warriers.

1 *Before men go to battell, an hoaſt of men muſt be muſtered, and gathered together.* 1173
2 *An army leuied, muſt be ſent out.* Ibid.
3 *An army muſt be ſent out by publike and lawfull authority.* Ibid.
4 *He againſt whom we wage warre, muſt be known to be an enemy.* 1174
5 *Al ſinne muſt be auoided carefully by ſuch as are emploied in warre.* Ibid.
6 *Wicked men, though they be ſuffered long, yet at length God taketh vengeance of them.* 1176
7 *Princes, Potentates, and great men lye open to iudgements as well as others.* 1177
8 *Sins of omiſſion and neglect of duties which men are bound to perform are diſpleaſing to God,* 1179
9 *Euery mans death and deſtruction commeth from himſelfe.* 1181
10 *Things in themſelues vnſeemly to bee vttered, are modeſtly to be ſpoken of.* 1184
11 *The Lord as he wil deſtroy the wicked, ſo he wil do it fearfully and ſeuerely,* 1186
13 *For benefits receiued, we returne praiſe to God,* 1188
14 *It is our duty to returne thankeſgiuing to God ſpeedily.* 1189
15 *It is our duty in extraordinary bleſſings to returne extraordinary thankes.* ibid.

Chapter xxxii.

1 *The loue of this world is dangerous.* 1191
2 *The Miniſters of God muſt reproue ſharply and earneſtly, zealouſly and powerfully,* 1194
3 *It is a greeuous ſin to giue offence to others, or to diſcourage our brethren from wel-doing,* 1197
4 *It is an vſuall thing with the Lord, to puniſh the ſins of parents with the ſins of their children,* 1200
5 *We muſt haue a fellow-feeling of the miſeries & afflictions of Gods people.* 1203
6 *The onely cauſe of iudgement is ſin.* 1205
7 *It is the duty of all Gods children, to put foorth their hands to helpe the Church.* 1206
8 *The relikes of idolatry to bee vtterly aboliſhed, and all occaſions that might draw vnto it to be taken away.* 1209

Chapter 33.

1 *God preſerueth his Church in the midſt of dangers, and deliuereth it out of ſlauery and bōdage.* 1212
2 *The 42. Manſions of the Iſraelites in the wilderneſſe.* 1214
3 *No familiarity is to be vſed with idolaters,* 1219
4 *Coldnes in Gods cauſe is a greeuous ſin.* 1222

CHAP. 34.

1 *God ſetteth bounds to euery mans poſſeſſion, and limiteth what he ſhall haue.* 1225
2 *The eſtate of Gods people is ſuch, that ſome among them do alwayes ſtand in need.* 1229
3 *Faith apprehendeth and applyeth all Gods promiſes as preſent.* 1232

CHAP. xxxv.

1 *The Miniſters muſt be prouided for.* 1237
2 *All men by nature are prone to reuenge.* 1240
3 *Murther is an hainous ſinne in the ſight of God.* 1244
4 *To do lawfull things without a calling is vnlawfull.* 1247
5 *GOD will haue no innocent perſon put to death.* 1252
6 *Inferiors ought to reuerence their ſuperiors.* 1255
7 *Lawes touching the inheritance of the Iſraelites.* 1257

CHAP. xxxvi.

1 *The marriage of Couſen-germans is lawfull.* 1267

A
Commentary vpon the Fourth Booke of Moſes, called
NVMBERS.

Generall Obſeruations out of the whole Booke, by way of Preface or Introduction.

BEfore wee come to the Expoſition of this Booke of Moſes, and to the handling of the particular points contained therein; it may not be thought vnprofitable or vnneceſſary to prefixe ſomewhat by way of a Preface, that our mindes may bee enlightned, and our hearts prepared, and our iudgements ſetled, for the better conceyuing and receiuing of that which followeth. Now as in the Booke of *Geneſis*, *Moſes* hath deliuered the creation of the world, together with the originall and firſt beginning of the church, laying (as it were) an happy foundation as wel of the one, as of the other; and in *Exodus* hath handled the publiſhing and promulgation of the Law, together with the miſerable thraldome and bondage of the people of God in Egypt: and in *Leuiticus*, hath particularly expreſſed the ſacrifices and oblations, as Types of the ſacrifice and oblation of Chriſt the promiſed *Meſsiah*, together with the inauguration of *Aaron* and his ſonnes, and the conſecration of the Tribe of *Leui*: ſo, in this Booke of *Numbers*, that in order followeth after the other, *Moſes* declareth the performāce of Gods promiſe touching the multiplying of their ſeede, together with the myraculous gouernment of that people, wandering vp and down, and iourneying heere and there, without any ſetled eſtate, more then 38. yeares in the Wilderneſſe.

When *Moſes* was to bee gathered vnto his Fathers, and to go the way of all fleſh, GOD commanded him *to go vp vnto the Mount Nebo, which is in the land of Moab*; and from thence to behold as it were in a moment, the Land of *Canaan*, and the ſeuerall parts of it. In like maner, if wee from this place, as from an high Mountaine, and as it were, looking from the vpper ground, ſhall take a view of the parts & proportion of this booke, we ſhall throughly vnderſtand, what is the purpoſe and purport of it, and what are the ends for which it was committed and commended vnto vs. Wherefore for our better and more orderly proceeding heerein, let vs generally obſerue and conſider theſe particular points. Firſt, we will ſpeake of the Author of this booke; ſecondly, of the inſcription or Title thereof; thirdly, of the ends and vſes; and laſt of all, of the ſeuerall parts and diuiſion of it.

[a] Deut.32,49 50.

The Author (for that is the firſt branch) is double, either principall, or inſtrumentall. The cheefe author of this booke is God. For who is the inditer of the Scripture but he? or from what ſpirit can it proceede but from his? The Prophets alwayes begin their preaching and propheſying with this note, [b] *Thus ſayeth the Lord: Heare ye the word of the Lord: the viſion of Iſaiah; the burthen which Habakkuk did ſee.* Thus the Apoſtles ſhew their calling frō God, [c] *Paul a Seruant of Ieſus Chriſt, called to bee an Apoſtle, not of men, neyther by man, but by Ieſus Chriſt. The Reuelation of Ieſus Chriſt, ſhewed to his ſeruant Iohn.* Thus *Zachary* in his ſong teacheth, that (d) *God ſpake by the mouth of his holy Prophets which were ſince the world began.* To this accordeth the ſaying of *Peter*, [e] *No propheſie of the Scripture is of priuat motion: for it came not in old time by the will of man: but holy men of God ſpake as they were mooued by the holy Ghoſt.* And the Apoſtle affirmeth, [f] *That the vvhole Scripture is giuen by inſpiration of God.* Al which

[b] Eſay 1,10. Hab.1,1. & 2, 1.

[c] Rom.1.ver.1 Galat.1,1. Reuel 1,1.

[d] Luke 1,70.

[e] 2 Pet.1,20.21

[f] 2 Tim.3,16.

ſerue to teach vs, that the words of all the holy Prophets, are to bee receiued and embraced as the words of God: but the doctrine handled in this booke, is a part of the word of one of the moſt ancient, moſt holy, moſt excellent, and moſt diuine Prophets; and therefore conſequently, the doings heere regiſtred, and the doctrines heere deliuered, are to be holden as a portion of the vndoubted word of God. So then, as Chriſt ſpake to his Diſciples, [g] *It is not you that ſpeake, but the ſpirit of your Father which ſpeaketh in you:* ſo may we truly ſay, it is not *Moſes* that ſpeaketh heere, but the Spirit of God that ſpake in him, and wrote by him; in which reſpect it may iuſtly be affirmed, He that heareth him, heareth God: and he that deſpiſeth him that is the writer, diſpiſeth God that is the inditer.

[g] Math.10,20

And as the Author of this Booke appeareth to be the Lord himſelf, by an argument drawn from the generall to the ſpeciall: ſo the authority of it will euidently appeare, and eaſily bee demonſtrated out of ſundry particular places and circumſtances out of the booke it ſelfe. Such is the full conſent and ſweete agreement betweene the old and new Teſtament, that one of them ſerueth to confirme, ratifie, and eſtabliſh the other. Hence it is, that Chriſt Ieſus himſelfe, and his Apoſtles writing by his ſpirit, do alledge ſundry examples, produce ſundry teſtimonies, proue ſundry doctrines, and diſproue ſundry errors, as by an authenticke witneſſe taken from this book of *Moſes*, which now we haue vndertaken to expound. *Moſes* the man of God, reciteth and reckoneth vp in ſundry places [h] of this Booke; on the one ſide the great mercies of God to his people; that he gaue them, and they did eate *Manna*, that is, bread from heauen; and dranke water out of the rocke: and on the other ſide, their wretched vnthankfulneſſe toward him; they luſted after fleſh, they murmured againſt him, they committed fornication, and periſhed manie thouſands of them. The truth of theſe thinges is confirmed by the Apoſtle *Paul*, 1.Cor. 10. teſtifying, that *they did all eate the ſame ſpirituall meat, and all dranke the ſame ſpiritual drinke, drinking of the rocke that followed them*: and thereupon alluding vnto the hiſtory, he ſaith; [i] *Let not vs commit fornication, as ſome of them committed fornication, and fell in one day three and twenty thouſand.* Againe, we reade heere, how God brought among them in the wilderneſſe *fiery Serpents* [k] *that deſtroyed them*, but vpon their repentance and humiliation, hee was reconciled, & commanded *Moſes* to make the reſemblance and repreſentation of thoſe fierie Serpents, and ſet it vpon a pole, *that ſo many as were bitten, might looke vpon it, and liue*: The truth of theſe appeareth both by the teſtimony of *Paul*, 1 Cor. 10, 9. *Neither let vs tempt Chriſt, as ſome of them tempted him, and were deſtroyed by Serpents*: & by the words of Chriſt himſelfe, Iohn 3,14,15. *As Moſes lift vp the Serpent in the wilderneſſe, ſo muſt the Son of man be lift vp; that whoſoeuer beleeueth in him ſhould not periſh, but haue eternall life.* *Moſes* in the 12 chap. ſaith; [l] *If there be a Prophet of the Lord among you, I will be knowne to him by Dreame or viſion: my ſeruant Moſes is not ſo, who is faithfull in all his houſe.* Heereunto the Apoſtle to the Hebrues alludeth; *Conſider Chriſt Ieſus the high Prieſt of our profeſſion, who was faithfull to him that hath appointed him, euen as Moſes was in all his houſe.* Moreouer, in the former chap. when *Ioſhua* ſaw the two Elders in the hoſte to propheſie, [m] hee feared that *Moſes* his reputation and authority would be diminiſhed, & therefore ran to him in haſte that hee ſhould forbid them: but *Moſes* ſaide vnto him; *Enuieſt thou for my ſake?* Heereunto the Apoſtle *Iames* alludeth; *Think ye that the Scripture ſaith in vain, Doth that ſpirite which dwelleth in vs luſt vnto enuy?* Laſtly, to omit ſundry Teſtimonies that might be produced, [n] and are remembred by others, we haue at large laide before our eyes the example of *Balaam*, hired to curſe the people of God, [o] who gaped after gaine and promotion, and gaue miſcheiuous counſell to the *Moabites* and *Midianites* to worke their death and deſtruction. This truth is confirmed by ſundry the Apoſtles, *Peter*, *Iude*, and *Iohn*, in the new Teſtament; who mentioning this hiſtory, declare both that *hee loued the wages of vnrighteouſnes, and laid a ſtumbling-blocke before the children of Iſrael* to intrap them, & was reproued for his iniquity by his Aſſe, *Who ſpake with mans voice, and forbad the fooliſhneſſe of the Prophet.* Theſe things being duly weighed, and throughly conſidered, do ſufficientlie teach vs, who is the author of this Booke; not man, but God: and that the authority of it, is diuine, and not humane. Now let vs ſee what vſe may be gathered from hence, and how it may be profitably applyed to our inſtruction.

[h] Numb. 20, 21. & 25. compared with 1. Cor. 10, 1, 2, 3, 4, 5, 6, 7, &c.

[i] Num. 21, 6, 8 compard with 1 Corin. 10. Iohn 3

[k] Numb. 12, 6, 7 compared with Hebr. 3, 2, 5.

[l] Num. 11, 29. compard with Iames 4, 5.

[m] *Iunius inſa raiel.*

[n] Numb 24, 14. and 31, 16. compard with 2 Peter. 2, 15. Iude 12. Reu. 2, 14.

Vſe 1.

Seeing the Author of this Booke, and ſo of the reſt of holy ſcripture, is not man, or Angel, or any creature, but the Lord of heauen and earth, we learne, that they want not, nor ſtand in neede of the confirmation and approbation of the Church, or of men, ſeeing they are approued vnto vs by a greater authority, and as it were, warranted vnto our conſciences from on higher Court, where God himſelfe ſitteth preſent and preſident of the ſame. So then, as Chriſt our Sauiour ſpeaketh, [p] *I receiue not the record of man, but I haue a greater witneſſe then the witneſſe of Iohn*: We may truly ſay the ſame of his word; we haue a better ground to ſtand vpon, and a fairer warrant then the teſtimonie of the Church to beare record of the dignitie and authority of the word. Hence it is, that he ſaith in the ſame place, *The works which the Father hath giuen me to finiſh, do beare witnes of me that the Father ſent me: and the Father himſelfe which hath ſent me, beareth witnes of me.* This ſerueth to conuince the Church of Rome of the ſpirit of errour; which teacheth, that the ſcripture receiueth authority and credite from the Church: inſomuch, that ſome of them are not

[o] Iohn 5, 34, 36.

not aſhamed to auouch, [q] That the authoritie of the Church is greater then of the Scripture: and others feare not to blaſpheme, [r] that they ſhould haue no more authority in regard of vs then *Æſops* Fables, except the authority of the Church did procure it. And as they are bold to maintaine, that the Church is aboue the Scripture, [ſ] ſo they teach, that the Scriptures are not in themſelues neceſſary, neyther were written to be a rule of our Faith. Thus they fall from one hereſie into another, & proceed from worſe to worſe, as euill men doe. But the aſſurance of our Faith touching the Scriptures is not builded on the Churches authority, but vppon the illumination of Gods ſpirit, ſhining euidently in the Scriptures thẽſelues. The holy Ghoſt openeth the eyes of thoſe that are his, that they know & diſcerne his voice from all others. For, as the Sun is not ſeene by any ligh[illegible] but his owne; ſo we iudge of the truth and all falſe Doctrines by the Scriptures. How do we diſcerne ſweet from ſowre but by it owne taſte? And how can wee better diſcerne the relliſh of the Scripture [t] *Which is ſweeter then the Hony and the Hony-combe* to the taſte, then by the goodnes and excellency of it ſelfe? True it is, wee doe not reiect and refuſe, contemne or condemne the teſtimony & authority of the true church, as the Papiſts ſlander vs: [u] but wee confeſſe theſe points of the Church. Firſt, it is as *the keeper of the rolles* and records, to preſerue them, not to authorize them. He that is *cuſtos rotulorum* doth not giue authority to the writings, but hath them of truſt committed vnto him.

Secondly, it is *as a touchſtone* to diſtinguiſh them from baſtard & counterfeit Scriptures, not to make that Scripture which is no Scripture. The touchſtone of the Gold-ſmith doth not make gold, but diſcerneth and diſtinguiſheth gold from other mettall, what is baſe, and what is rich ſtuffe: ſo doeth the Church.

Thirdly, it is *as the voice of a* [x] *crier*, to preach, and publiſh, and promulgate, and teach the truth, as a cryer pronounceth and proclaimeth the Edicts and Decrees of his Prince, but cannot adde to them, nor take from them, nor authorize them, nor any way alter & change them.

Fourthly, it is as *an Interpreter* and expounder to expound and interpret them according to the Scriptures. As the man of Law deliuereth the ſenſe of the Law, but doeth not make it to bee Law. Theſe are holy and honourable ſeruices of the Church, and theſe wee willingly acknowledge to belong vnto it. But that the Scriptures ſhould receiue credite from it, or bee of no authority without it, we cannot admit or acknowledge. For they are cleere, perfect, firme, and worthy of all reſpect and reuerence without the teſtimony of the Church for the Authors ſake. The Apoſtle ſaith, [y] *It is the Spirit that beareth witneſſe, for that Spirit is truth:* and afterwarde, *If wee receiue the witneſſe of men, the witneſſe of God is greater.* Thus then wee ſee, that the chiefe cauſe why wee beleeue that the Scriptures were deliuered from Heauen, is not the witneſſe of the Church, nor the authoritie of man, but becauſe the Spirit ſpeaketh euidently in them; ſo that we can no more doubte of the truth of them, though the Church ſhould hold her peace, then if we heard God openly ſpeaking vnto vs frõ the higheſt heauens. Let vs therefore deteſt the wickedneſſe and blaſphemy of ſuch as ſay, the authority of Gods worde dependeth of the teſtimony of man, which were to preferre man before God, to make all his promiſes hang vppon the vncertaine credite of man, and to make the handmaid take place before the Lady and Miſtris; which were a preſumption and ſaucineſſe not to be endured.

Vſe 2.

Secondly, we learne from hence, who is the beſt Interpreter of the Scriptures, and who is the ſole and ſoueraigne Iudge thereof, namely, God himſelfe, who is the author and inſpirer of them. For as the authority of them dependeth not vppon the Church, ſo the interpretation of them dependeth not vppon the will and pleaſure of man, according to the ſaying of the Apoſtle, [z] *No propheſie of the Scripture is of any priuate interpretation.* Euery man is the expoſitor of his owne worke: euery Law-giuer knoweth beſt the meaning of his owne Law: [a] *For what man knoweth the things of a man, ſaue the ſpirit of a man, which is in him? Euen ſo the things of God knoweth no man but the ſpirit of God: for God hath reuealed them vnto vs by his Spirit, for the Spirit ſearcheth all things, yea, the deepe things of God.* Our aduerſaries teach, that the Church is the ſupreame Iudge of the Scriptures, and hath abſolute authority to expound the ſame, and by the Church they vnderſtand the rabble of Prieſts, and Ieſuites, and Cardinals, and Councels, and by them all at laſt the Pope, whoe holds the Oracles of God ſhut vp in his breſt, whoſe iudgement alſo they hold to bee infallible, ſo that he cannot erre. Thus they will haue Scriptures, Fathers, Councels, and the Church it ſelfe paſſe vnder the ſentence of his Conſiſtory. Thus [b] they do, partly becauſe they know and their hearts condemne them, that the greateſt number of the cauſes & controuerſies debated betweene them and vs, haue no foundation of the Scriptures to leane vpon, and therefore muſt of neceſſity ſtagger & fall downe, [c] vnleſſe they bee ſupported by traditions: and partly becauſe they woulde make themſelues Iudges in their owne cauſe, which notwithſtanding is againſt all Law of God and man. For they diſable the Scriptures from being the rule of our faith, and caſt them downe from the chaire of honour, in which they were ſeated by the author of them; and caſt all power vpon the Church, and then *they define the* [d] *Catholike Church to bee the Romane*

[q] *Eckius. in Enchirid. de autho. Eccl.*

[r] *Hermannus.*

[ſ] *Bellar. de verbo dei. li. 4. cap. 12.*

[t] Pſal. 19,10.

[u] What the office and authority of the Church is.

[x] *Chryſoſt. hom 1. in Epiſt. ad Tit.*

[y] 1 Ioh. 5,6,9:

[z] 2 Pet. 1,20

[a] 1 Cor. 2,10, 11.

[b] Reaſons why the Papiſts refuſe the Scriptures to be Iudge of all controuerſies.

[c] *Andrad. orthod. explic. li. 2*

[d] *Briſto Mot. 12 in margin.*

Church,[*] *and make the Catholike and Romane faith all one*: who ſeeth not heereby and ſmileth not at it, that ſeeing the Church is made the rule of faith, and their Romane Church the true catholike Church of Chriſt, that they meane to ſtand to no iudgment but their own, and bee iudged by no other Iudge but themſelues, and to receiue nothing for trueth but their owne opinions? Indeed, we cannot deny but they caſt many ſhaddowes to blinde our eyes, and pretend at euery word the Catholike Church; but they meane nothing thereby but the Popes determination, which verifieth in them the common Prouerbe, *Aſke my fellow, if I bee a theefe.* Thus they are made Iudges that are parties, and partially referre all thinges vnto the tribunall of their owne iudgement. Wee teach and affirme, that the Holy Ghoſt and the Scripture it ſelfe haue chiefe authority to interprete the Scriptures; the Scriptures muſt expound the Scriptures, and out of themſelues the meaning of them muſt be taken. Our Sauiour teacheth,[a] that they which beleeue not *Moſes* writings, will not beleeue him. The Apoſtle teacheth,[b] *Wee are all built vpon the foundation of the Prophets and Apoſtles, Chriſt himſelfe beeing the Head-corner-ſtone, in whom all the building is coupled together by the Spirite*: and that the Scriptures are able to make vs wiſe vnto ſaluation. Thus it is ſaide,[c] that the Leuites read diſtinctly the Lawe to the people, and gaue the ſenſe, and cauſed them to vnderſtand it by the Scripture it ſelfe. Thus did the men of *Berea* reade the Scriptures,[d] and by them tried the Apoſtles doctrine whether thoſe things were ſo or not. So then we conclude, that the iudgement of all men is vncertaine and doubtful, that reſteth vpon their ſole authority, and that the Scriptures are to bee expounded by the ſame Spirit whereby they were written: for heereby onely we can know aſſuredly the vndoubted meaning of them, and from hence we can appeale to no ſuperior Iudge.

Vſe 3.

Thirdly from this conſideration of the Author of the Scriptures we haue a direction to the Miniſter what he muſt preach vnto the people; not the inuentions of his owne braine, not the conceits of his owne wit, not the excellency of wordes, not the entiſing ſpeech of mans wiſedome,[e] which *Paul* diſclaimeth and diſalloweth in his owne practiſe: but he muſt come in *the plaine euidence of the Spirit and of power*, that the knowledge of God may be furthered, and the conſcience informed in the wayes of godlineſſe. He muſt deliuer nothing to the people, but the pure and precious word of God; hee muſt content himſelfe with the ſimplicity thereof, and bee able by the ſcriptures to warrant the doctrine that he deliuereth, ſo that hee may truely ſay with the Prophets, *Thus ſaith the Lord.* Thus doth the Apoſtle ground his doctrine as vpon a ſure and certaine foundation,[f] 1 Corinth. 11,23. *I haue receiued from the Lord, that which I alſo haue deliuered vnto you.* This doth the Apoſtle *Peter* require at his hands, 1 Pet. 4.[g] *If any man ſpeake, let him ſpeake as the words of GOD.* Wee ſee therefore what muſt be the matter and ſubiect of our Sermons, and from whence as from a plentiful ſtore-houſe we muſt furniſh our ſelues, not from Fathers, or Councels, or Doctors of the Church, much leſſe from Poets, Philoſophers, Orators, Hiſtoriographers, to paint our exhortations with the flouriſhing colours of humane learning, which may for a ſeaſon tickle the eare, and delight the outwarde man, but can carry no weight to the Conſcience, nor transforme the inward man into the obedience of the will of God. Such as ſeeke to pleaſe men that haue itching eares, doe beate the aire, and labour in vaine, neither muſt they thinke to winne a ſoule thereby to the knowledge of the Goſpell. This doth the Prophet *Ieremy* ſet downe, chap. 23.[h] *If they had ſtood in my counſell, and had declared my words to my people, then they ſhould haue turned them from their euill waies, and from the wickedneſſe of their inuentions.* Heere then we haue a direction what to do, and in what manner to furniſh our ſelues to the worke of the miniſtery: wee muſt bee as good Stewards ſet ouer the Lords houſe to feede the family with bread, not with wine: with wholeſome food, not with chaffe, that wee may diſcharge our duties with comfort, and the people bee builded vppe in knowledge and obedience.

Vſe 4.

Laſtly, ſeeing God onely is the Author of the whole Scripture, and of euery particular booke and branch contained therein, which are the rule of our life, and the foundation of our faith; it belongeth as a ſpeciall duty to the people of GOD, to reade them, to receiue them, to ſtudy them, to reuerence them, to obey and keepe the doctrines deliuered in them, foraſmuch as they proceede from ſuch an Author. Wee learne to put a difference betweene the ſpeeches of perſon and perſon, and wee vſe to giue better audience and greater reuerence vnto the word of a Prince then to others, wee will not loſe a worde willingly that commeth from his mouth: and according to the Maieſtie of the perſon ſo is our reſpect, and ſo wee attend vnto him. If one ſhoulde contemne a Prince, and not regard him ſpeaking vnto him, hee would bee iudged worthy of death, or of ſome ſharpe and ſeuere puniſhment. Euery worde of God is the word of a great perſon, and euery part and parcell of it is the Decree of a King, nay of the King of Kinges, to whom all Kinges and Princes are ſubiect, and muſt riſe vppe from their Throne when they appeare before him whoſe Throne is the Heauen; and though they bee Lordes of the Earth, they muſt reſigne their Crowne vnto him that hath the

Earth

[*] *Rhem. annot. in Rom. 1,8.*

[a] Iohn 5,47.

[b] Epheſ. 2,20:

2 Tim: 3,15:

[c] Nehe. 8,8:

[d] Acts 17,11.

[e] 1 Cor: 2,14:

[f] 1 Cor. 11,23

[g] 1 Pet. 4,11:

[h] Iere: 23,22

earth for his footeſtoole : and therefore, the greateſt regard and reſpect muſt be giuen vnto it. For[a] (as the Apoſtle teacheth, Hebr. 2,2,3.) *If the word ſpoken by Angelles was ſtedfaſt, and euery tranſgreſſion and diſobedience receyued a iuſt recompence of reward, how ſhall wee eſcape if we neglect ſo great ſaluation, which at the firſt began to be preached by the Lorde, and afterward was confirmed vnto vs by them that heard him?* Woe vnto them therefore, that reiect the food of their ſoules, and ſurfet of this heauenly *Manna*, and do not hunger and thirſt after the ſincere milke of the word that they may grow thereby.

Obiection.

Neither let any obiect, If God did ſpeake, we would heare: and if he did call, wee would anſwere: if hee did threaten, wee would feare: and if hee did teach, we would obey: but ſo long as all proceedeth from man as ſinfull as our ſelues, wee cannot be ſo affected.

Anſwere.

This was the Obiection of the Reprobate rich man in the Goſpell; who albeit his Brethren had *Moſes* and the Prophets, yet hee would haue *Lazarus* ſent from the dead vnto his Fathers houſe, to teſtifie vnto them, [b] *Leſt they ſhould come into that place of torment*. But what was ẏ anſwer of *Abraham*? *If they heare not Moſes and the Prophets, neyther will they be perſwaded to amend their liues, though one ariſe from the dead againe*. If we reaſon on this manner with the rich man, and put on his affection, let vs alſo take heede, leſt wee haue that recompence of reward that the rich man had. He ſuppoſed that extraordinary meanes would worke extraordinarie effects, and vndoubtedly procure the conuerſion of thoſe to whom they were ſent; but therein hee was vtterly deceyued: and if wee were not Fooles, and blinde, we would not follow ſo foule and fearefull an example.

Wherefore, to informe our iudgement aright, and reforme our affection, we are to obſerue two points: firſt, we muſt acknowledge that it is Gods mercy to ſpeake vnto vs by men like vnto our ſelues, and ſubiect vnto the ſame infirmities and paſſions that we are, who applyeth himſelfe to our weakeneſſe, and reſpecteth our capacity, who are not able to abide his preſence, who is ſo glorious in holyneſſe, fearefull in praiſes, doing wonders. We ſee this in the Iſraelites at the deliuerie of the Law, when the voice of God ſounded in theyr eares, they ran away and could not abide it; they feared to be conſumed at once, & cryed out vnto *Moſes*, [c] *Talke thou with vs, and wee will heare: but let not God talke with vs leſt wee dye.* When the Lord reuealed a part of his glory, ſitting vpon an high throne, the angels couered their faces, & were not able to abide the beauty & brightnes of his maieſty, the lintels of the doore cheeks moued, the houſe was filled with ſmoke, & the Prophet himſelfe ſaid, [d] *Woe is me, for I am vndone, because I am a man of polluted lippes, and I dwell in the middeſt of a people of polluted Lippes: for mine eyes haue ſeene the King, the Lord of hoſtes*. In like manner, if God ſhould appeare vnto vs, and vtter his voice from heauen, we ſhould feare, and quake and fall downe as dead men, and cry out with great aſtoniſhment; Alas we ſhall dye, beecauſe we haue ſeene and heard the Lorde; as many of the Fathers did: then we would make requeſt to haue the Miniſters of the worde ſpeake vnto vs, whom now we deſpiſe, and whoſe word wee contemne as baſe and contemptible. It is therefore to bee accounted and receyued as a notable token of his great mercy toward vs, that he ſendeth vs to ſchool to learne of our Brethren, to whom wee may freely and familiarly reſort for counſell in our doubtes, for comfort in our afflictions, for knowledge in our ignorance, for inſtruction in godlineſſe, and for reſolution in all our wants. Secondly, we muſt labour to perſwade our owne hearts, that it is his word which we heare, and his Miniſters that ſpeake vnto vs; and that it is our duty to heare them as the Lord himſelfe, whoſe Meſſengers they are, whoſe calling is from him, and whoſe mouths he hath opened to ſpeak his word with boldneſſe as it ought to be ſpoken. Let vs craue this mercy at Gods hands to reſolue vs of this point, and to ſettle our conſciences in the full aſſurance of it: This will be a forcible means to make vs heare it, and regarde it, as Gods owne ordinance ought to bee heard and regarded. And vntill wee haue learned this Leſſon, we can neuer reuerence the preaching of the worde as is required of vs, either for the aduancement of Gods glory, or the comfort of our owne ſoules.

Let vs therefore perſwade our ſelues of this, and ſet it downe as a principle and firme concluſion; that as the words of the Prophets and Apoſtles are of great authority, euen the word of the eternall God, moſt vndoubtedly to bee receyued, and moſt aſſuredly to bee beleeued: ſo likewiſe the words of all Gods true and faithfull Miniſters, truely expounding, and faithfully giuing vnto vs the naturall ſenſe and meaning of the Scriptures, and gathering ſound doctrine out of them for the inſtruction and edification of the people of God, & grounding all they teach on the ſure foundation of the Prophets and Apoſtles; the words, I ſay, of Gods Miniſters in theſe dayes are no leſſe to be eſteemed and acknowledged ẏ word of God himſelf, then if *Eſay* or *Ieremy*, thē if *Paul* or *Peter*, or any of the reſt did write or ſpeak vnto vs. For the Scripture ſtandeth not in words, letters, or ſyllables, but in ẏ ſenſe & vnderſtanding. So long then as the Miniſter vttereth not the conceits of his own brain, nor deliuereth the traditions and precepts of men, but holdeth himſelf to the doctrine of ẏ Scripture, which is the touchſtone to try truth from falſhood, & to deſcern the word of God from the word of man, hee is no otherwiſe to bee heard, and the Goſpell no otherwiſe to be receiued from his mouth, then if ſome Prophet

[a] Heb. 2,2,3.

[b] Luke 16,28, 29,30,31.

[c] Exod. 20,19

[d] Eſay 6,5.

of God, or Apoſtle of Chriſt were among vs. For, *wee muſt not haue the Faith of our glorious Lord Ieſus Chriſt in reſpect of perſons*: but when the ſame faith, the ſame truth, the ſame word is preached, both by the former Prophets and Apoſtles, and by the ordinary Miniſters of the Church of the times wherein wee liue, if it ſhould bee receiued when it is publiſhed by them, and reiected when it is deliuered by theſe, [a] wee ſhould haue the faith of Chriſt in reſpect of perſons; which is forbidden & condemned by the Apoſtle. Hence it is, that our Sauiour ſpeaketh to his Apoſtles, [b] *It is not you that ſpeak, but the ſpirit of your Father that ſpeaketh within you.* And to the 70. Diſciples, and in them to all his true Miniſters to the end of the world; *He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth mee: and he that deſpiſeth me, deſpiſeth him that ſent me.* For this cauſe the Theſſalonians practiſing this point, are commended by the Apoſtle, that they eſteemed and receiued the doctrine deliuered vnto them, (c) *Not as the word of men, but as it is indeed the word of God*, which *is the power of God to ſaluation, to euery one that beleeueth.* They are the Embaſſadors of God, ſent out of him to call vs to repentance; and therefore their word, or rather the word of GOD ſpoken by their mouth, is to be heard with reuerence, marked with diligence, and practiſed with obedience.

[a] Iames 2,1.

[b] Math. 10,20 Luke 10,16.

[c] 1 Theſ. 2,13. Rom. 1,16.

The writer of this book was Moſes.

Thus much touching the chiefe and principall Author of this booke, as of the other Scriptures, to wit, God: nowe followeth the leſſe principall, or inſtrumentall; namely, *Moſes*. The Lord could if it had pleaſed him haue written this booke, as he did the morall Law contained in the ten commandements, with his owne finger, without the miniſtery of mortall man; but it ſtood with his will and Heauenly pleaſure, to inſpire his worde into the hearts of ſome holy men ſet apart for this purpoſe, and to make their pen [d] *as the penne of a ſwift Writer.*

[d] Pſalm 45,1.

The writer of this Book, as alſo of the three former, and of that which followeth, was *Moſes*, faithfull in the houſe of God; of whoſe ſtocke, parents, birth, preſeruation, baniſhment, and return into the land of Egypt, from whence he brought the children of Iſrael, wee reade at large in the Booke of *Exodus*. Him God hauing ſet apart from his mothers womb to be the deliuerer of his people, doth call (as it is [a] ſaide of *Dauid*) *and tooke him from the Sheepfolds, euen from behind the Ewes with yong, brought he him to feede his people in Iacob, & his inheritance in Iſrael: ſo he fed them according to the ſimplicity of his heart and guided them by the diſcretion of his hands.* Him alſo did God chuſe to be one of the Scribes to penne a part of his word, the firſt and moſt ancient Scripture, ſufficient to guide that people into all truth neceſſary to be beleeued of them. For as Princes and Noblemen haue their principal Secretaries, whoſe perſons and pennes they vſe to what purpoſes they pleaſe: ſo hath GOD his ſelected inſtruments to write his will, and to endite what things he reuealed vnto them, by whoſe Spirit they were wholy guided and directed that they could not erre, [b] for *the Propheſie came not in old time by the will of man, but holy men of God ſpake as they were mooued by the holy Ghoſt.* Such a one was *Moſes* the firſt choſen veſſell of God to pen & publiſh his word, that it might bee knowne and conueyed vnto all poſterities: to him [c] God ſpake mouth to mouth, and by viſion, and not in dark words; like to him there aroſe not a Prophet in Iſrael, whom hee knew face to face. Theſe Prophets of God, may rightly bee called ſecond Authors of the Scripture, all of them Gods Secretaries, but *Moſes* as his principall Secretary.

[a] Pſal. 78,70, 71,72.

[b] 2 Pet 1,21.

[c] Num. 12,8. Deut. 34,10.

Vſe 1.

This conſideration of Gods chooſing men to be as his organs and inſtruments to put his whole will and word in writing, doth offer to vs diuers good vſes, which briefly wee will run ouer. Firſt, it conuinceth all thoſe that thinke and gather, that neither this book nor the other foure were written by *Moſes*, as now they are left vnto vs, but by *Eſdras* or ſome other more auncient Scribe that liued before his time. Adde heereunto, [d] that manie of the Fathers and Doctors of the Church maintayned, that when *Ieruſalem* was aſſaulted & ſacked by the *Chaldeans*, all the bookes of *Moſes* and other Scriptures, were burned together with the Temple, and were afterward written againe and brought to light through the help of the diuine memory of *Eſdras*, who remembred al that was written in the former copies. But this coniecture ſo much ſtood vppon by the Ancients, be it ſpoken with their patience and pardon, is no better then a fable, & may bee conuinced by euident demonſtration of vndoubted reaſons. True it is, the fourth of *Eſdras* telleth in ſober ſadneſſe this dreame, [e] but euery one knoweth that booke to bee Apochryphall, & almoſt as full of lies as leaues; inſomuch that the Church of Rome ouer bold to adde to the Canon, yet [f] are aſhamed of this booke to make it Canonicall. And we neuer read that the Babylonians euer attempted this ſacriledge; and if they had, it ſeemeth vnlikely and vnpoſſible that euer they coulde bring it to paſſe, the bookes beeing diſperſed into many mens hands, and extant in ſundrie copies in ſundry places. The Aſſyrians which were ſent as certaine Colonies to inhabite in the waſte roomes of the ten Tribes, the Kingdom of Iſrael being ouerthrown by *Salmanaſar*, when they were diſturbed and deſtroyed by Lyons that tore them in peeces, [g] *were inſtructed by one of the Prieſtes in the Law of Moſes*, and no doubt had it among them. *Antiochus* a moſt bloody tyrant, commaunded the bookes of the Law to be cut in peeces & burned, ſo many as hee could finde, yet did the faithfull preſerue them ſafe and ſound, with the danger of their owne liues, 1 Mach. 1,59.

[d] *Iren. lib. 3. cap 25. Tertul. lib. de bab. mul. clem. Alex. lib. 1. ſtrom. Hieron. aduerſ. Helu. Euſeb. in Chronic.*

[e] *Eſdr. lib. 4. c: 4,23. & cap. 14,21.*

[f] *Bel. de verbo Dei, lib 1. cap: 20. & lib. 2. cap: 1.*

[g] 2 Kin: 17,27

Beſides, it is not to be imagined, that *Ezekiel* and *Daniel*, continuing in Babylon the ſeuenty yeares of the captiuity, wanted the word & law of God all that time, to ſay nothing of *Ieremy* the Prophet, and *Gedaliah* the Prince, were they all ſo careleſſe, or forgetfull, that in the ruine of the City, and ſpoyling of the temple, they would neglect the Law, and not ſaue one booke out of the fire? Was there neuer a godly man left that was mindfull of the booke of God? But what place is there lefte for any ſuch ſurmiſe and ſuſpition, ſeeing the prophet *Daniel* had both the propheſies [h] of *Ieremy*, & the Law of *Moſes*? Moreouer, it appeareth by the teſtimony of *Ezra* himſelfe, the Scribe of God, [i] that the people beeing returned from their captiuity had the Law of *Moſes* amongſt them, before *Ezra* came into *Iudea*, which no doubt *Zorobabel* and *Ieſhua* brought with thē. Heereunto agreeth the ſaying of Chriſt our Sauiour, [k] ***If ye had beleeued Moſes, ye wold haue beleeued me, for he wrote of me: but if ye beleeue not his writings, how ſhall ye beleeue my Wordes?*** Whereby wee ſee, that the very writings of *Moſes* himſelfe were then read, and to be read in the Church. Thus alſo ſpeaketh *Philip* to *Nathaniel*, [l] ***We haue found him of whom*** Moſes ***did write and the Prophets.*** Laſtly, to this purpoſe is ***Abraham*** brought in by the Euangeliſt ſpeaking to the rich man, [m] *They haue Moſes and the Prophets, let them heare them.* All theſe teſtimonies, to which wee might adde a ſurpluſage of many others, do directlie teach vs, that we are not to doubt, or to cal in queſtion the miniſteriall or inſtrumentall authour of this booke, but acknowledge it to be, not *Ezra*, nor anie before or after him, but *Moſes* himſelfe, who was the firſt penner of it.

[h] Dan: 9, 2, 11
[i] Ezra 6, 18.
[k] Ioh: 5, 46, 47
[l] Iohn 1. 45.
[m] Luke 16: 29

Vſe 2.

Secondly, it is our duties carefully to reade the ſcriptures, and diligently to be conuerſant in them being thus publiſhed. For wherefore were they put in writing? Was it not that we ſhould peruſe them, ſtudy them oftentimes & ſearch them with carefulneſſe? This was the purpoſe and intent of God. *Ioſhua* the ſucceſſor of *Moſes* in the gouernment of the people, and General of the hoſt of Iſrael had weightie affaires of Church & Commonwealth to look vnto, yet he is charged [n] not to ſuffer the book of the Law to depart out of his mouth, ***but to meditate therein day and night, that hee might obſerue and do according vnto all that is written therein***, foraſmuch as thereby he ſhould make his way proſperous, and haue good ſucceſſe in his affaires and enterpriſes. To this end Chriſt willeth vs to *ſearch the Scriptures*, not to reade them careleſly or curſorily, but painfully and diligently, as they do that digge for Mines of ſiluer aud golde, that go deepe and ſpare no labour to come to that which they ſeeke after. So then, there is required of vs ſtudy and prayer to God to open vnto vs the myſteries of his word, otherwiſe our reading will be in vaine.

[n] Ioſhua 1, 8.

Vſe 3.

Thirdly, this ſerueth to conuince the poſition and practiſe of the church of Rome, who forbid the people the reading of theſe books, and nuzzle them in ignorance the mother of ſuperſtition and blinde deuotion. *Moſes* deliuered the Law when hee had written it, to the Prieſts, and commanded them (*o*) to ***gather the people together, men, women, and children, & the Stranger that was within their gates, that they may heare, and learne, and feare the Lorde theyr God, and keepe and obſerue all the words of this law***: that their children which haue not known it, may heare it, aud learne to feare the Lord their God, as long as they liue in the Lande. The Scriptures are the onely weapons which we muſt fight withall againſt our ſpirituall enemies: and without them wee lie open vnto them to take away our liues, and to deſtroy our ſoules. Wherefore we are commanded to take vnto vs, [p] ***The ſword of the Spirit, which is the word of God.*** When Chriſt was tempted of the diuell in the wilderneſſe, hee reſiſted him, and ouercame his tentations by no other weapon then this, ſaying, [q] ***It is written.*** This example of Chriſt our Lord and Maiſter muſt be followed of vs; we muſt take this ſword into our hand, and be able to handle it as men of knowledge, that we may be able both to defend our ſelues, and to offend our aduerſaries. If we be thus armed, the day is ours, the field is won, the victory is gotten, we cannot be ouercome. But if we preſume to fight without it, if wee leaue it behinde vs as ſouldiers that would go light, we ſhall neuer returne without ſome dangerous or deadly wound. Let vs not therfore be ſo fool-hardy, as to go into the battell without our armour. We are all warriours, we muſt fight the Lords battels; we haue enemies that ſeeke our deſtruction, againſt which we muſt be watchfull, being ſtrong in Faith.

[o] Deut: 31, 12 3.
[p] Eph: 6: 17.
[q] Math: 4, 4, 7, 10.

Vſe 4.

Laſtly, this reprooueth the curſed crew, and damnable ſect of the Manichees, and their off-ſpring the Anabaptiſts, a peſtilent ſort of brainſicke Heretiques; ſicke indeed as well of pride as of folly, which ſpew out open and odious blaſphemies againſt God; and ſtick not to affirme, that it was not the true God, but the Prince of darkneſſe that ſpake to *Moſes*; and ſo would thruſt him out of the church becauſe he hath a veile ouer him; alledging, or rather deprauing the words of the Apoſtle, (*r*) *There remaineth vnto this time the ſame couering vntaken away in the reading of the olde Teſtament, which veyle in Chriſt is put away.* from whence they gather, that *Moſes* with his couering is by Chriſt quite aboliſhed. But this is to corrupt, not to interprete. The couering indeede remaineth, but to whom? Is is to vs, who ***behold as in a mirrhor the glorie of the Lord with open face***? Not to vs, but to the Iewes, who hearing *Moſes* read, and cleauing to the letter of the Law, doe deſpiſe the Goſpell which is the miniſtery of the Spirite, and willingly put out their owne eyes. Neyther doth the Apoſtle ſay, that Moſes is taken a-

[r] 2 Cor. 3, 14.

way by Chriſt, but the couering of Moſes; ẇ is done, not by the aboliſhing and abrogating of *Moſes*, but by the lightning of the Iewes, & by their conuerſion to Chriſt. [a] *For after their heart ſhall bee turned to the Lord, the Veile ſhall be taken away.* Againe, they obiect, that *Moſes* was a ſeruant, Heb. 3,5. *But the ſeruant abideth not in the houſe for euer*: it is the Sonne that abideth for euer, Iohn 8,35. therefore the Sonne beeing come, the ſeruant is to bee caſt out of the houſe, that is, *Moſes* out of the Church: otherwiſe wee ſhould paralell and make equall the ſeruant to the Maſter. A moſt fond collection, and ſuch as ouerthroweth themſelues. For if this be true, that the ſeruant hath no place in the preſence of the Maiſter; then not onely the Prophets and Apoſtles, but all Paſtors and Teachers, yea the Anabaptiſts themſelues, with ſuch as ſeduce them; who glorie to be ſeruants of Chriſt, muſt be thruſt out of the Church, that the ſeruants departing may leaue the houſe empty for the Maſtet. Again, the words of Chriſt are maliciouſly wreſted againſt *Moſes* (who is expreſly honoured by the Lord himſelfe to be a moſt faithful ſeruant) which are ſpoken againſt him that is the ſeruant of ſin. For thus the words lye in order, *Verily, verily, I ſay vnto you, that whoſoeuer committeth ſin is the Seruant of ſinne, and the Seruant abideth not in the houſe for euer, &c.* Therefore wicked ſeruants, ſuch as theſe frantique heretickes are, ſhall not abide in the houſe of God: but good & faithfull ſeruants, [b] ſuch as *Moſes* was in all his houſe, ſhal continue in ẏ houſe.

[a] 2 Cor. 3,16.

[b] Hebru. 3,5.

Laſtly, it is no ſound conſequent to conclude, that the ſeruant is not to be heard, becauſe the Maſter is rather to be heard; neither is this to equall or prefer the ſeruant before the Maſter, to heare the ſeruant beare witneſſe of his Maſter. For we are taught that he heareth ẏ Lord, that heareth the ſeruant as the Ambaſſador of his Lord.

The Title of this Booke.

Hitherto of the Authour and writer of this booke: now let vs come to conſider the ſecond point, which is the Title or inſcription, being called the book of *Numbers*. The *Hebrues* haue a threefold maner which they vſe in the entituling of bookes. For their cuſtom is to call & name the bookes either of the firſt words in ẏ booke, as the fiue books of *Moſes* and the *Lamentations*; or of the authors and perſons ſpoken of in them as the Prophets; as *Iob, Samuel, Ruth, Ezra, Eſter, Nehemiah*: or els of the matter and principall part handled; as the *Kings*, the *Chronicles*, and ſuch like. The Iewes call this booke by two names; the firſt, by the firſt word where-with it beginneth, *Vaiedabber*, that is, *and he ſpake*. The ſecond, *Bemidbar*; that is, *in the wilderneſſe*: either becauſe this word is alſo vſed in ẏ beginning of this book; or elſe becauſe herein are expounded and expreſſed ſuch things as were done & diſpatched in the wilderneſſe, the ſpace of more then 35. yeares. The Grecians and Latines, whom wee in Engliſh follow, doe call it The booke of *Numbers*, by reaſon of the often numbering that is vſed in it aboue other bookes. For, as the [c] firſt booke of *Moſes* is called *Geneſis*, becauſe it containeth the creation of the world, and the generation of the firſt Fathers: and as the ſecond is called *Exodus*, that is, a departure; becauſe the firſt part thereof is ſpent in ſhewing the going of *Iſrael* out of *Ægypt*, wherein they were helde in bondage: and as the next is named *Leuiticus*, of the Tribe of *Leui*, becauſe it ſetteth foorth the Office and function of the Prieſts and Leuites, together with the Sacrifices and Ceremonies belonging thereunto; their Feaſts and ſolemnities the purifications and differences betweene cleane and vncleane beaſts: ſo doth this booke beare the Title of *Numbers*, becauſe beſide the Hiſtorie of the peregrinations and murmuringes of the people, he numbreth them vp particularly vnder ſeuerall Regiments, and rangeth them in order for their better proceeding and trauailing in their iourneyes in the Wilderneſſe.

The reaſons of the names of the bookes of Moſes.

Cauſes why this Booke is called Numbers.

The Reaſons why this Booke hath this name aboue all other, are theſe. Firſt, becauſe there is comprized heerein a double numbering of the people; One in the Deſart of *Sinai*, which is deſcribed in this Chapter: the other, in the Plaine of *Moab*, ouer againſt *Iordan*, mentioned in the twenty & ſixth chapter of this Booke. Secondly, by reaſon of the numbering of the Leuites, who were conſecrated to the Office of the Prieſt-hoode, and ſeparated for the Miniſtery of the Tabernacle, which is reckoned vp in the fourth chapter. Thirdly, the Booke may haue this Title in regard of numbering vppe particularly the gifts and Offerings which the Princes of the Tribes at the conſecrating of the Tabernacle and the Altar offered, of which we reade a large rehearſall in the 7. chapter. Laſt of all, for the enumeration and numbering vp of the 42. places of abode, where the children of Iſrael pitched their Tents after they wer come out of Egypt, deſcribed from iourney to iourny in the 33. chapter. Thus we ſee the cauſes rendred, wherefore this booke hath the inſcription of *Numbers* giuen vnto it.

Vſe 1.

Let vs ſee what vſes may be gathered from this Title, which is made peculiar and proper to this booke. Firſt we learne, that the holy Scriptures of God, giuen by inſpiration, are diſtinctly to be retained in ẏ Church, without mixture and confuſion. For to what end and purpoſe are the titles giuen, but for difference & diſtinction ſake, to know the one from the other? Thus is this booke by this Title diſcerned from euery other booke of the old & new Teſtament. The Church muſt haue a ſpeciall care of this point, ſeeing the Scriptures [d] *are committed as a Treaſure to their truſt*; & therefore it is required of them that they be found faithfull, and anſwere the credite that is repoſed in them. The Church of the Iewes was careful in this point, & did not content them-

ſelues

[d] Rom. 3,2.

ſelues to preſerue the Scriptures whole & entire, but retained them ſeuerally and diſtinctly, that one booke might be known from the other. If a body had all his parts without addition [a] of any ſtrange member, or detraction of any that is naturall; yet if the partes were hudled and confounded together, that ẏ arme did grow out of the legge, and the legges bee wrapped about the necke, and no limbe remaine diſtinct from the other, but all ſhuffled together, it were a deformed & miſhapen body and no member could performe his office. If all parts of the world were ſo confounded, that the Elements were hudled in one rude lumpe or vndigeſted Chaos, that fire were iumbled together with the earth, and the aire with water, what place were there for anie creature? Or what profit could theſe elements yeeld? In like manner if the whole volume of the Scriptures, which is as a bodye conſiſting of many diſtinct members, were put into one confuſed heape, albeit no part were loſt, yet the comelineſſe, and profit, and beauty of them were taken away. For *the body*[b] *is not one member, but many*: for if they were al but one member, where were the body? but now there are many members yet but one bodye. So the Scripture is not one booke, or one part, but it hath many bookes, and ſundry parts to make it a perfect and a complete body, and all muſt remaine in their proper place, that they may be knowne one from another. This appeareth by the words of Chriſt, conferring with the Diſciples going to *Emaus*, and expounding vnto them the doctrine of the Goſpell more perfectly, [c] when he ſaide vnto them; *Theſe are the words which I ſpake vnto you while I was with you, that all muſt bee fulfilled which are written of me in the Law of Moſes, and in the Prophets, and in the Pſalmes.* Whereby wee ſee, he diuideth the Scriptures into three partes; the Law, the Prophets, and the Pſalmes: ſo that they were diſtinguiſhed one from another, ſo that the old Teſtament is diuided into three parts. This is farther confirmed vnto vs in the Sermon of *Paul* preached at *Antiocha*, where he ſaith, [d] *God hath fulfilled the promiſe made vnto the Fathers, vnto vs their children, in that he raiſed vp Ieſus, euen as it is written in the ſecond Pſalme: Thou art my Son, this day haue I begotten thee.* From hence it appeareth plainly, that as the bookes themſelues were ſeuered the one from the other; ſo likewiſe euery part of one and the ſame booke kept his order, and the proper ſtation wherein it was ſet by the firſt Author. This reproueth all confounding and vnfit vſage of the holye Scriptures, mingling one booke in another; the old Teſtament with the new, that the diſtinct parts cannot appeare. The Turkes receiue the Law of Moſes, and ſome other parts of the old Teſtament, but ſo diſfigured & deformed, ſo corrupted and confounded with their horrible ſuperſtitions, and the abhominable impieties of their wretched *Alcoran*, that it ceaſeth to be the Scripture of God, and is turned into a moſt deteſtable idoll. Wherefore it ſtandeth vs vpon, to keep the ſcriptures whole and ſound, without intermingling one part with another; that the comely proportiō of euery part may appeare to euerie one that looketh vpon them; whereas if we ſhall confound booke with booke, and part with part, wee ſhall loſe the beauty of them, and turne them into a miſhapen and deformed monſter; which were monſtrous impiety and preſumption.

Vſe 2. Secondly, by this Title we learne, that all the works of God are made in number, weight and meaſure: and created exceeding good, in regard of the goodly order and comely beauty of euery one of them. For that which is ſaid of this booke, is true alſo of the other Scriptures, and verified of all the reſt of the workes of God. Where no order is there is all tumult and confuſion. A good Father of a family taketh order in his houſe that euerie one do his dutie. A wiſe Pilot in a ſhippe looketh that euery one know his place, and ſo manageth it with diſcretion. A prudent and prouident Magiſtrate appointeth order in his Citie and Commonwealth; and ordaineth lawes to keep men in vnity. The order of the heauens, and the ſetting of times and ſeaſons, teacheth vs the wiſedome of the Creator, who gouerneth all things aboue and beneath, by a wiſe and wonderfull diſpoſition: So that hee is called by the holy Apoſtle [e] *The God of order, and not of confuſion.* True it is, it cannot bee denyed, we ſee it with our eyes, there is great confuſion and much diſorder in the world; but from whence doth it come? who is the author of it? and to whom ſhall wee aſcribe it? Not vnto God, who hath made all things good, and gouerneth all things well. And if not vnto God, to whom but to the ſpirit of the diuell, & the vglineſſe of ſinne, which haue altered ẏ workmanſhip of God, and blemiſhed the glorie of his creatures? The wiſeman in the Booke of *Eccleſiaſtes* leadeth vs to this conſideration, [f] *Loe onely this haue I found, that God hath made man righteous: but they haue ſought many inuentions.* If then there fall to bee any diſorder in the creature, we muſt not accuſe the Creator; but the corruption of man is to bee blamed from whence it proceedeth. It is ſin that hath turned all things vpſide downe, and brought a ſpectacle of all miſeries, as *Moſes* ſheweth, Gen. 6,5. *The Lord ſawe that the wickedneſſe of man was great in the earth, and all the imaginations of the thoughts of his heart were onely euil continually.* Thus wee learne to magnify all Gods works, and to acknowledge from what ſpring and fountaine, as well order as diſorder do proceede. God is the God of peace and of order, and requireth that al things be done honeſtly, and in order. It is Sathan that is the author of ſtrife, contention, and confuſion; who laboureth to bring all things out of order. But of this wee ſhall haue occaſion to ſpeak

[a] *Hor de a t. poet.*

[b] 1 Cor. 12, 4. 9, 20.

[c] Luke 24, 44

[d] Acts 13, 33.

[e] 1 Cor. 14, 33

[f] Eccle. 7, 31

ſpeake more in the ſecond chapter, where *Moſes* deſcribeth the order of the Tents, and the names of the cheefe Heads and Captaines of the Iſraelites.

Vſe 3. Thirdly, ſeeing there is diuine numeration in this Booke, let vs reade it diligently, & bee more and more in loue with it, and with the reſt of the Scripture, which haue the ſame author, handle the ſame matter, reſemble the ſame forme, reſpect the ſame end, and worke the ſame effect in the hearts of men. Manie there are that come to the Church, and profeſſe themſelues members of the ſame, that are moſt ignorant in the Scriptures which are the helpes of our Faith, the keyes of our comfort, the meanes of our ſaluation, and are able to make vs wiſe to eternall life. Some know no difference betweene them and other Bookes, but make them all alike, containing ſome things true, and ſome falſe. Others are ſo ignorant that they know not the number of the Canonicall books, nor the argument of them, nor the order how they ſtand; which plainely bewrayeth, that they are little conuerſant in them. Others, when they heare any book or chapter of the booke read vnto them, full of names, either of men or places, or of both; of which ſort are ſundry in this Booke: they ſlake their attention, they thinke it belongeth not vnto them; they perſwade themſelues there is no profit to bee learned by it. But wee muſt know and vnderſtand that the whole Scripture was *giuen by inſpiration*, and came by the will of God. When ſuch parts and parcels of the word are read vnto vs, the vſe wherof we ſee not, the purpoſe whereof wee vnderſtand not, let vs obſerue theſe few rules and directions following.

First, let vs condemne our own ignorance, and ſit in iudgement vpon the darknes of our owne hearts, who of our ſelues are able to vnderſtand nothing, except it bee reuealed from aboue. It is the ſaying of Chriſt to *Peter* after his worthy confeſſion, that he was the ſon of the liuing God, [a] *Bleſſed art thou Simon the ſon of Ionas, for fleſh and bloud hath not reuealed it vnto thee, but my Father which is in heauē.* And the Apoſtle witneſſeth as much, [b] *The wiſedom of the fleſh is enmity againſt God. for it is not ſubiect to the Law of God, neyther indeede can bee.* Likewiſe in another place. *God hath reuealed them vnto vs by his Spirit: but the naturall man perceiueth not the things of the Spirit of God. for they are fooliſhnes vnto him, neither can he know them, becauſe they are ſpiritually diſcerned.* The manner of many in reading the Scriptures, when they come to that which paſſeth theyr capacity, is, to condemne them, & not themſelues. But if we would profit aright, and benefite our ſelues by them, wee muſt ſet this downe as the firſt rule, and as a principle of our faith, that the fault is in our ſelues, and in our owne weakneſſe.

a Math. 16, 17

b Rom. 8, 7. 1 Cor. 2, 10, 14

Secondly, it is required of vs to be of humble ſpirit, which is a thing much accepted of God. Such onely are right hearers, and ſuch God requireth vs to bee when wee heare him come and ſpeake vnto vs. This appeareth by the Prophet *Eſay*, when hee bringeth in the Lord ſpeaking vnto vs, [c] *To him will I haue reſpect, euen to him that is poore, and of a contrite ſpirit, and trembleth at my words.* The ſcripture is compared by one to a great and high palace, but the doore that entreth into it is very low, ſo that the high-minded and proud preſumptuous man that ſtandeth vpon the high conceites of his owne minde cannot run in; but it is neceſſary that he ſtoope downe low & humble himſelfe, whoſoeuer intendeth to haue any paſſage into it. This ſpirituall pride is the mother of all error, but humility leadeth vs into all truth, [d] *For God reſiſteth the proud, and giueth grace vnto the lowly.*

c Eſay 66, 2.

d Iames 4, 6.

Laſtly, we muſt come to the Scriptures, to hearing and reading of them with prayer, deſiring him to direct vs, and crauing his bleſſing vpon our labors. The word of God is as an hidden treaſure laide vp in the Lords Coffers, Prayer is the Key to open it, the way to come to it, the hand to receiue it. The Prophet *Dauid* prayeth oftentimes to God to open his eyes, and to giue him vnderſtanding, [e] *that he might ſee into the wonders of his Law.* We haue a gracious promiſe from God, that hee which asketh, ſhall receiue; hee that ſeeketh, ſhall finde; and hee that knocketh, ſhall haue the doore ſet open vnto him. Many of Gods Seruants haue attained to more knowledge and vnderſtanding in the myſteries of the Kingdome of heauen, by prayer, then by their own ſtudy, labour, reading, and ſearching. If then we ſhall ioyne it to our reading and hearing, it ſhall bring a great bleſſing with it, & reueal the ſecrets of God vnto vs. Thus much touching the Title of this booke.

e Pſalme. 119 18, 34.

The ends and Vſes of this Booke.

Let vs now proceede to handle the Vſes, and ſpeciall ends of this Booke, for which it was written, and thereby take a general view of the benefit that may redound vnto vs. There are many chapters that ſeeme to be verie bare and barren, and to containe nothing in them but a naked Catalogue of places and perſons: but we ſhall plainly perceiue in the particular handling of the ſpeciall matters taught therein, that we haue great cauſe to giue attention, and to marke what is offered to our conſiderations: foraſmuch as whatſoeuer was written afore-hand, was written for our inſtruction, that wee through patience and comfort of the Scriptures, might haue hope, Rom. 15. And albeit the vſes come after to bee ſpoken at large, yet it ſhall not bee amiſſe to giue a taſte of them in the beginning, thereby to ſet an edge vpon vs to procure vs an appetite to hunger after them.

Vſe 1. First, we ſee in the ſtate of the Iſraelites as in a glaſſe, what is the condition of ÿ Church and of all the godly in this life; they are as a barke toſſed on the Sea, ready to ſuffer Shipwracke, and to be caſt vpon euery rocke, vnleſſe

leſſe they caſt out the anchor of hope ſure & ſtedfaſt, that they may in time appointed ariue in ſafety at the hauen deſired. For euen as the Iſraelites neuer reſted in the wilderneſſe, but trauelled from one place to another, vntill they came into the Land of promiſe: ſo the Church in this world is as in a wildernes, they haue no certaine abode, no ſetled dwelling to aſſure them any continuance, but they walke and wander vp and downe as poore baniſhed men, vntill they bee tranſlated into their heauenly Country. We are heere as pilgrimes and ſtrangers, our hope is not in this life, *a For then of all men we were the moſt miſerable.* Wee know we muſt all leaue it, and we know not how ſoone. We looke for a life to come, and moſt earneſtly deſire to bee tranſlated to that heauenly inheritance.

a 1 Cor.15,19

The Apoſtle hath many meditations to this purpoſe, Phil.3.[b] *Our conuerſation is in Heauen, from whence we looke for a Sauiour, the Lord Ieſus*: and 2, Cor.5. *Whiles we are at home in the body, wee are abſent from the Lord, for wee walke by faith and not by ſight.* And Hebr. 11: ſpeaking of the Patriarkes, *Abraham*, *Iſaac*, and *Iacob*, he ſaith, *They confeſſed that they were ſtrangers and Pilgrims on the earth, for they that ſay ſuch things, declare plainely that they ſeeke a Countrie.* We muſt not looke to finde Heauen vpon the earth, we ſhall heere meete with many afflictions, and it is profitable for vs, to exerciſe our faith, patience, and prayer, leſte the fleſh ſhoulde waxe proud againſt the ſpirit, and lift vp it ſelfe againſt God.

b Phil.3,20,
2 Cor.5,6,7.
Heb,11,13,14

Vſe 2.

Secondly, we learne who is the Patrone and protector of the Church, namely, GOD himſelfe, he is the ſhield and buckler of it to defend it. How many were the troubles and dangers, and enemies, and wants of the *Iſraelites*, while they liued in the wilderneſſe? Yet did God maruailouſly and miraculouſly nouriſh and preſerue them. Is he the God of the Iewes onely, and not of the Gentiles? yes, euen of the Gentiles alſo. For as hee kept them, and carried them as vpon the Eagles wings, ſo he is with his Church at all times, & when it ſeemeth moſt to deſpaire of help, then commeth the helpe and comfort of God from on high, and deliuereth them out of their diſtreſſe. O that men would therefore confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men. Let vs alſo looke for helpe from him, from whence our ſaluation commeth, *c Who* (as *Hanna* the mother of *Samuel* ſingeth in her Song,) *killeth, and maketh aliue; bringeth down to the graue, and raiſeth vp.* In dangers therfore let vs truſt in him; in wants let vs relie vpon him; in chaſtiſements, let vs humble our ſelues before him; in troubles, let vs flye vnto him; in temptations, let vs fight vnder him, and in all neceſſities let vs pray vnto him, and call vpon his name.

c 1 Sam.2,6

Vſe 3.

Thirdly, we haue in this booke a liuely picture of the ſtate of the Church, what it is in this life, and of what perſons it conſiſteth: it ſtandeth not wholly of ſuch as haue receiued the grace of ſanctification, but it hath many hypocrites mingled with them, and many wicked perſons are found among them, and come as the Gheſt did in the Goſpell, whoe came without his wedding garment. In this body are many members, but are not all liuing, a great part are dead and rotten members. Yea they which are indeed Saints by calling, are not ſo ſanctified that they liue without ſinne. For as [d] *they know in part, and beleeue in part*, ſo they are ſanctified in part, not fully and perfectly; which ſhall not bee vntill the next life, when we ſhall know euen as wee are knowne, and ſee euen as we are ſeene of God. Among the Iſraelites which did beare the name of the Church, were many wicked liuers, of whom the Apoſtle ſaith, [e] 1 Cor.10. *With many of them God was not pleaſed, but they were deſtroyed in the Wilderneſſe.* Yea, ſuch as were the chiefe among them, and excelled in godlineſſe aboue the reſt, as the Cedar doth the low ſhrub, had their failings and infirmities, as wee ſee in *Aaron*, in *Miriam*, and in *Moſes* himſelfe, as we ſhall ſee afterward in this booke. Wherefore they are deceiued that ſeeke for a Church in this life without ſpot or wrinkle. Such in former times were the Donatiſts, and ſuch in our dayes are the Anabaptiſts, whoe ſhall looke vntill their eyes fall out, before they ſhall finde any company or ſociety wholly ſeparated from al contagion of hypocrites, Epicures, Libertines, and ſuch like looſe liuers. Chriſt compareth the Church vnto a draw net caſt into the Sea, which gathereth fiſh of all ſorts, both good and bad. Againe, heere is comfort for the ſincere Miniſters of the Goſpell, to whom the diſpenſation of the Word and ſacraments is committed, that they ought not to forſake their calling when they behold the greateſt part of their charges and Congregations, to take no profite and to receiue no inſtruction by their miniſtery but to continue and waite with patience, vntil [f] God wil giue them repentance that they may come out of the ſnare of the diuell, of whom they are holden captiue to do his will.

d 1 Cor.13,12

e 1 Cor 10,5.

f 2 Tim.2,26.

Vſe 4.

Fourthly, we learne the vnchangeable loue of God toward his people. It is euident by this booke more then by the former, how diuerſly they prouoked him to wrath by their ſinnes, as their luſt, murmuring, impatience, vnthankfulneſſe, idolatry, and fornication, they tempted him in the wilderneſſe whereby they deſerued not onely to be depriued of the Land of *Canaan*, but to bee excluded out of the Kingdome of heauen. Notwithſtanding God continued their mercifull Lord ſtill, ſo that his election is immutable, g and *whom hee loueth, he loueth him to the end.* What then? ſhall we ſinne, that grace may abound? God forbid: nay, how ſhall wee that are dead to ſinne, yet liue therein? As his graces & guifts are without repentance, ſo they muſt leade vs

g Iohn 13,1.

to repentance, and cauſe vs to expreſſe backe againe vnfained loue vnto him who loued vs firſt.

Vſe 5.

Fiftly, we haue ſet before vs many fearefull examples of Gods heauy indignation againſt ſinne and ſinners. Hee puniſheth the murmurings of the people, fretting & fuming againſt God in their extremities: he taketh vengeance on their idolatry, and committing fornication: he chaſtiſeth their ſedition, emulation, breach of the Sabboth, contempt of authority, luſte, tempting of God, and ſuch like wickedneſſe, that thereby wee might learne the feare of God, and be admoniſhed to auoide the ſame ſinnes which will bring vpon vs the ſame, or gteater iudgements, euen temporall and eternall puniſhments. For God is the ſame God to them and to vs, he will ſhew himſelfe iuſt and righteous in all his wayes: [a] that hee is not a God that loueth wickedneſſe, and that euill ſhall not dwell with him. Hence it is, that *Paul* alluding to theſe famous and remarkable examples of his iuſtice, ſaith, [b] *Theſe things came vnto them for examples, and were written to admoniſh vs, vpon whom the ends of the worlde are come.* Let him therefore that thinketh he ſtandeth, take heed leſt he fall. If his wrath be kindled, yea but a little, bleſſed are all they that truſt in him.

[a] Pſal.5,4.

[b] 1 Cor.10,11

Vſe 6.

Laſtly, as wee haue fearefull examples and threatnings of the Lawe manifeſted in this booke, ſo on the other ſide, wee haue comfortable promiſes of the Goſpell, touching our ſaluation and redemption by Chriſt Ieſus, who dyed for our ſinnes, and roſe againe for our iuſtification. For hee is truely and plainely preached in this booke, a type of whom wee haue in the braſen Serpent, [c] lifted vp in the wilderneſſe, and healing thoſe that were bitten of the fiery Serpents; which Chriſt expoundeth, Ioh.3, to be meant of his death and lifting vp vpon the Croſſe, *That euery one which beleeueth in him ſhould not periſh, but haue euerlaſting life.* Likewiſe the Rocke which *Moſes* did ſtrike, yeelding vnto them abundance of water, as out of a plentifull Fountaine, the Apoſtle expoundeth of Chriſt; for he ſaith, [d] *They did all drinke the ſame ſpirituall drinke, (for they dranke of the ſpirituall Rocke that followed them) and the Rocke was Chriſt.* The like we might ſay of Manna, of the aſhes of the red Cow, of the *Nazarites*, beſides the ſacrifices and ceremonies, burnt offerings, meat offerings, and purifications, which were figures painting and pointing out the ſacrifice and ſufferings of Chriſt Ieſus. But becauſe we haue ſpoken ſomewhat of them before, and more remaineth to be ſpoken heereafter, we will paſſe them ouer at this time without farther conſideration. This ſerueth to confute thoſe which hold that all things were carnall to the Fathers, that they had no knowledge of the Meſſiah, but onely a carnall imagination of earthly things. Theſe are diſciples brought vp in the damnable ſchoole of *Seruetus* an arch-enemy to the faith, who contradict the Apoſtles in many places, and make the Iewes as Swine fatted in a Stie, groueling vpon the earth, and neuer lifting vp their heads to a better life. The Apoſtle *Peter* reaſoning againſt ſuch as taught the neceſſity of circumciſion, ſaith, [e] *Why doe yee tempt God to lay a yoke on the Diſciples neckes, which neyther our Fathers nor we are able to beare? but we beleeue through the grace of our Lord Ieſus Chriſt to be ſaued, euen as they doe.* Thus wee ſee Chriſt was onely the way to Gods Kingdome, and that by faith in him the Fathers looked for ſaluation as well as we. Our Sauiour teſtifieth, [f] that *Abraham reioyced to ſee his day, and ſaw it, and was glad.* So the Author of the Epiſtle to the Hebrewes, ſaith, [g] *Ieſus Chriſt, yeſterday, and to day, the ſame alſo is for euer.* As therefore the Couenant of GOD touching life and ſaluation, is for ſubſtance one and the ſame, ſo there is one faith, one hope, and way to attaine to the Kingdome of heauen, for the Fathers in the time of ẏ Law, and for vs in the time of the Goſpell. Thus much of the generall vſes of this booke.

[c] Num.21,9. Iohn 3,14 [illegible]d 12,32.

[d] Num.20,10: and 21,16. 1 Cor.10,4.

[e] Act.15,10,11

[f] Iohn 8,56.

[g] Heb.13,8.

[h] The diuiſion of this booke into his parts.

The laſt point which wee propounded in the beginning to be handled, [h] is the diuiſion of this booke, that we may orderly proceede in the ſeuerall parts of it. Some do diuide it into two parts, according to the Chronology or computation of time obſerued heerein: for in the firſt nineteene chapters he handleth thoſe things which happened in the wilderneſſe, from the ſecond yeare of their departure out of *Egypt* to the fortieth yeare: and in the chapters following to the ende of the booke, he ſetteth downe ſuch thinges as fell out in the fortieth yeare. The former part they cut into matters legall and hiſtoricall: the legall are partly ciuill, partly eccleſiaſticall. The ciuill things belonging to policy or the Common-wealth, are of the numbring of the *Iſraelites*, & of the order of the Tents; of the leprous and polluted to be caſt out of the hoaſt; of their going forward, and of making the ſiluer Trumpets. The Eccleſiaſticall are touching the miniſtery of the Leuites, and the office of the Prieſts, touching their age fit for ſeruice, touching the *Nazarites*, the Paſſeouer, the red Heiffer, and the water of purification. The matters hiſtoricall, offer vnto our view, the obedience of *Moſes*, the offerings of the Princes, the murmuring of the people, the calling of the Elders, the ſending out of the Spies, the emulation of *Miriam*, the ſedition of *Corah*, and the flouriſhing Rod of *Aaron*. The latter part handling the actes of the laſt yeare, is alſo partly hiſtoricall, and partly legall. The hiſtoricall is touching the ſinne at the waters of ſtrife, touching the battelles and victories obtained againſt the *Canaanites*, *Moabites*, & *Midianites*, intending by their horrible curſes and bannings of *Balaam* to deſtroy the *Iſraelites*; touching a new numbring of the people,

ple, touching the ſeuerall places of their abode, and ſuch ſuch. To the legall part wee may referre ſuch things as are Eccleſiaſticall; as their feaſtes and ſolemne aſſemblies, the vowes of men, of wiues, of widdowes, and maids, what ſhall ſtand, and what not ſtand: and likewiſe ſuch as are ciuill, as touching their inheritance and diuiſion of the Land, of the Cities and Suburbs of the Leuites, of the Cities of refuge, and of inheritances not to paſſe from one Tribe to another.

Thus may the booke not vnfitly be diuided and handled: but for the greater plaineſſe & perſpicuity, we will diuide it into three parts. The firſt is the preparation of the people, and a fit ordering of them to take their iourney at the Commandement of God, in the firſt ten chapters. The ſecond part toucheth thoſe memorable euents which happened vnto them in their iourney, to the 26. chapter. The laſt is of matters belonging to their entrance into their inheritance, and of taking poſſeſſion thereof, from the 26 chapter to the end of the booke. I am not ignorant, that others frame vnto themſelues another order, and ſtand vpon another diuiſion: but what method ſoeuer we follow, we may eaſily feele the finger of God in it, and out of this diuiſion let vs learne ſome good vſes for our inſtruction.

Toſtat.in initio Numer. Lyra in Annot.

Vſe 1.

Firſt, we ſee heere againe, that which wee noted before, that God alwayes vſeth an excellent and exquiſite order in the handling of his word, though alwayes it be not diſcerned of vs. True it is, he is more exact in ſome parts then in others, and obſerueth greater art in penning ſome parcels of the Scriptures then others, as appeareth in the originall of diuers Pſalmes and the Lamentations, both to manifeſt their dignity, and to ſtrengthen mans memory: but euery part of his word is full of diuine method, to teach vs to acknowledge ẏ worthineſſe of the ſame. For how ſhould hee bee any way confuſed, who ordereth all his workes aright in heauen and earth? and therfore he is called the God of order.

Pſal.111. and 112, and 119. and Lament.

Vſe 2.

Secondly, we haue from hence a good direction for the Miniſters of the word to follow this example. For ſeeing God hath diuided his word into fit parts, and ordered it to our capacity and vnderſtanding, it belongeth alſo vnto the Miniſters to ſet their worke in good order for the greater good of the people committed vnto them. Things that are diſtinctly handled, are better and ſurer kept. A Carpenter hauing prouided matter ſufficient to build his houſe, & hauing framed his work he ſetteth euery part in his proper place. The Miniſter is appointed to builde the Lordes houſe euery one his portion, and to ſquare the rough and ragged ſtones, that they may be fit for the building. When they haue gotten together out of their treaſure things both olde and new, they muſt bring them forth as good ſtewards, and ſet them in the beſt order they can. This is it which the Apoſtle perſwadeth vnto, 2 Tim. 2. *Study to ſhew thy ſelfe approued vnto God, a workman that needeth not to be aſhamed, diuiding the word of truth*: declaring that it is not enough for them to teach the truth, but they muſt teach it wiſely, orderly, diſtinctly, and diſcreetly. Then ſhall they teach with comfort, thē ſhall they ſee a greater bleſſing vpon their labors: and then ſhall the people heare with reuerence, attend with diligence, and remember with carefulneſſe the things they haue heard.

Macrob.Saturn.lib.1,in præf. Seneca Epiſt.8.

Cyprian.de vnit.Eccleſ.

2 Tim.2,15

Vſe 3.

Duties to be practiſed in hearing the word.

Thirdly, ſeeing God hath diſpoſed his word in an exact manner, and ranged it into good order, we muſt be carefull to know it and vnderſtand it: and where God vſeth the greateſt art, we muſt vſe the greateſt care. This duty hath many parts, and doth ſpread it ſelfe into ſundry branches. Now wee ſhall ſhew our ſelues to reſpect his word, if firſt of all there be in vs a ready and willing minde to receiue it. Euen as a man taketh willingly his friends gift, and doth not turn away his face, nor ſhut his hand when it is offered vnto him: ſo muſt we bee ready and prepared to entertaine the Teachers of Gods word. Secondly, it is required of vs to ſhew labor & diligēce without wearineſſe. Euen as worldlings ceaſſe not to attaine the corruptible treaſures of this world: ſo muſt wee imploy our induſtry and ſpare no paines-taking to enioy the heauenly riches, which far ſurpaſſe all earthly ſubſtance. Thirdly, we muſt attend and liſten with the eares of body and minde, to that which wee heare, as men begin to lift vp their eares whē they heare of ſome matter of profit. Nothing can yeeld vs the like benefit and profite that the word doth: all is but traſh and trumpery in compariſon of it. Fourthly, we muſt looke to our memories, and hide his Commandements within vs. As then, men lay vp their iewels, and keepe them vnder locke and key, leſt they be loſt and taken from them: ſo muſt we heare with all attention, and not ſuffer the doctrine of the word to ſlip out of our minds, but keepe his worde ſtedfaſtly, and ſettle it firmely in our remembrance. The fift meanes is to encline our hearts vnto the wiſedome of his word: Our religion muſt not be outward, nor ſtand in ceremonies, as the religion of hypocrites doth. The ground that receiueth the ſeed ſowne in it, if it be out of heart, it brings forth no fruit: but if it be in good hart it bringeth forth fruit in abundance. So is it with vs; if we haue hollow and barren harts, we neuer profite though we heare al day long: but if we haue good & honeſt harts when we heare the word, we keepe it & bring forth fruit with patience, ſome an hundred, ſome ſixty, and ſome thirty fold. We haue many that heare in theſe dayes, but they are as ground that is out of heart, they bring forth nothing but weeds, & thiſtles, brambles and briars, no good Corne can bee ſeene to ſpring vppe and grow in them. The ſixt and laſt helpe is feruent prayer, and an earneſt begging of Gods bleſſing at his hands, which if we be carefull to aſke, his promiſe is ſure, & gone out of his mouth, which he will neuer call backe; nay, which he can neuer call backe: namely, that we ſhal receiue.

Iam.1.5.
1.Kin.3.6.9.

The Apoſtle Saint *Iames* ſaith, *If any man want wiſedome, let him aske it of God*, who giueth to all frankly, and vpbraideth no man. If then we be not wanting vnto our ſelues, God wil not be wanting vnto vs, but open the gate of his mercy, if we knock thereat. Thus much of the generall obſeruations by way of Preface: now let vs come to the particular handling of the booke it ſelfe.

CHAP. I.

1 *THe Lord ſpake againe vnto* Moſes *in the Wilderneſſe of* Sinai, *in the Tabernacle of the Congregation, in the firſt day of the ſecond moneth, in the ſecond yeare after they were come out of the Land of* Egypt, *ſaying:*

2 *Take ye the ſumme of all the Congregation of the children of Iſrael, after their Families, the houſholds of their Fathers, with the number of their names: to wit, all the males man by man.* And ſo forward vnto the end of the 16. verſe.

WE haue ſhewed already, that *Moſes* in the ten firſt chapters, prepareth the people of Iſrael, to vndertake their iourney toward the promiſed Land, the land of *Canaan*. If they had beene taken vnprepared and vnprouided, it would haue ſtopped their courſe, and hindred their way, and encouraged their enemies. Wherefore there is order taken in the firſt place, that all ſhould be in readineſſe, fitted to go, and rightly diſpoſed to attaine the end of their deſires. In theſe chapters, we muſt conſider three things. Firſt, the numbering of the people, & taking the ſumme of them. Secondly, lawes are preſcribed how to keepe themſelues pure and holy in their iourneyes. For how ſhould the Lord their God go with them, vnleſſe they walked in holines? Thirdly, the maner of their going is deliuered, in what ſort they were to proceed. The numbering of the people is ſet downe in the foure firſt chapters. The lawes of ſanctification are handled in the fiue chapters following, to wit; the 5, 6, 7, 8, & 9. chapters. The maner of their iourney in the tenth and laſt chapter.

The taking of the number of the Iſraelites, and ſetting downe the ſumme of them (which is the argument & drift of the foure firſt chapters) is of two ſorts; the one of the people, the other of the Prieſts and Leuites that miniſtred before God, and ſerued in the Tabernacle of the congregation. The gathering of the ſum of the people is in the two firſt chapters: the numbring of the tribe of *Leui* is in the 3. & 4. chap. Touching ẏ numbring of the people, we haue a reherſal and reckoning vp of their perſons in the firſt chapter: and of the ordering and diſpoſing of them vnder ſeueral Enſignes and Regiments in the ſecond chapter.

This firſt chapter, into which wee are now entred, cōtaineth theſe two points: the former is the taking of the ſumme of the people of *Iſrael* in the wilderneſſe of *Sinai*: the latter is the exempting of the Leuites, together with the cauſe wherefore they were not numbred. So then, we ſee who they wer that were numbred, and then who were not numbred. Touching the former, it comprehendeth both the commandement of God to number them, and the obedience of *Moſes*. The commandement of God is amplified by ſundry circumſtances, as of place, of time, and maner of doing. The place is twofold, generall in the deſert of *Sinai*, where the Law was giuen: and ſpecial in the Tabernacle of the Congregation, from whence God promiſed *hee would declare himſelfe vnto them, and tell all things which he would giue in commandement vnto the children of Iſrael.* For we muſt know there were three places, out of which God gaue audience to *Moſes*, and vſed to ſpeake vnto him. One was at the dore of the Tabernacle, where the Altar of the burnt offerings was, as Exod. 29, 42. *This ſhall be a continual burnt offering in your generations at the doore of the Tabernacle of the congregation before the Lord, where I wil make appointment with you, to ſpeake there vnto thee.* Another was out of the cloud of pillar, Num. 12, 5. But this for the moſt part did concurre with the other, inaſmuch as the pillar of the cloud did moſt vſually ſtand in the doore of the Tabernacle, whenſoeuer the Lord did from thence ſpeake vnto *Moſes*. The third was the Mercy-ſeate, which was the chiefe and principall place, Numb. 7, 89. *When Moſes went into the Tabernacle to ſpeake with God, hee heard the voyce of one ſpeaking vnto him from the Mercy-ſeat*, that was vpon the Arke of the teſtimonie between the two Cherubims, and he ſpake to him.

Exod.25.22.

In what places the Lord vſed to ſpeake with Moſes.

The ſecond circumſtance, is the time when God commanded the people to be numbred, that is, the firſt day of the ſecond moneth, and of the ſecond yere, after they were com out of the land of Egypt. By this it appeareth that the Iſraelites abode in the deſert of *Sinai* almoſt an whole yeere. For they came into that wilderneſſe, the firſt day of the thirde month, Moneth, in the firſt yeare, Exod.19,1: and they continued in that place vnto this time, neither did they remoue their Tents before the twentieth day of the ſecond Moneth of the ſecond yeare, as appeareth, chap. 20,11, of this booke. The cauſe of this long ſtaie and continuance in this wilderneſſe was, becauſe God would haue his people throughly taught and inſtructed in all things belonging to his worſhip and ſeruice, before they inhabited and poſſeſſed the Land of promiſe. For within this ſpace of time, the Lord publiſhed the Law in Mount Sinai, commanded the Tabernacle to be builded, which *Moſes* erected the firſt day of the ſecond yeare, and in the daies following of the firſt moneth, hee gaue them Lawes touching the ſundrie ſorts of ſacrifices, and touching the difference of cleane and vncleane, preſcribed at large in the booke of Leuiticus.

The third circumſtance is the manner of their numbring, namely, that *Moſes* & *Aaron* muſt take other Princes, the heads of yͤ houſe of their Fathers to bee helpers and aſſiſtants vnto them, who ioyning with them, muſt take the ſumme of all the Congregation of yͤ Children of Iſrael, after their families and houſeholds of their Fathers, from 20 yeare old and aboue, all that go foorth to the warre in Iſrael. Whereby we ſee in this particular numbring, who are excepted and exempted; to wit, firſt, all that were ſtrangers from yͤ Children of Iſrael, *Moſes* did not meddle with them. Secondly, women, for he was charged to take account onely of the males. Thirdly, ſuch as were vnder twenty yeare old. Fourthly, olde men that were not fit for Shielde and Speare, or to draw the ſword. Fiftly, ſuch as were maymed, or impotent, or ſickly & diſeaſed, are alſo eſſoined by this Law, and haue as it were a paſport giuen vnto them, beeing caſhired and diſcharged from ſeruice, and left out of the numbers that are enrolled and recorded.

Queſtion 1. In this diuiſion two queſtions ariſe, which are to bee anſwered. Firſt, touching this numbring, whether it were the ſame which is mentioned in the Booke of Exodus? Anſwere. I anſwere, there is a threefold numbring of them deſcribed by *Moſes*; firſt, that in Exodus, chapt.30. The ſecond is in this chapter: the laſt is afterward in this book, chapt.25. Theſe ſummes were taken vpon ſeuerall occaſions, at ſeuerall times, for ſeuerall ends, and differ much in the number of ſuch as were accounted, as may appeare by the ſeuerall comparing of one of them with another.

Queſtion 2. Secondly, it may be demanded for what cauſe God commandeth a particular account & ſumme to be taken of his people, to whom they were well knowne. Anſwere. I anſwere, not becauſe God would vnderſtand whether they wer ſufficient for number, or able for ſtrength, to buckle and encounter with their enemies, foraſmuch as nothing is vnknowne to him, nothing is hard to him, or vnpoſſible for him to bring to paſſe, who is able to ſaue as well with a few, as with many. The cauſes are theſe: Firſt, for order ſake, that there ſhold be no occaſion of contention for primacy or precedency, but that euery Tribe and family ſhould know his place and time when to remoue, and when to ſtand ſtill; when to fight with their enemies, and in euery point what to doe. Secondly, that ſuch things as were to be paide for the vſe of yͤ Tabernacle, might the more eaſily bee collected and gathered, when they were ſeparated according to their Tribes, and the Tribes according to the families, & the families according to the houſehold, man by man. Thirdly, to make manifeſt the truth of his promiſe, and the power of his hand: his truth, in performing his promiſe, made long ago to *Abraham*, yͭ he would increaſe his poſterity: Gen.15. in power, partly in multiplying the people ſo greatly in ſo ſhort a time, and partly in feeding and ſuſtaining them in the wilderneſſe, without harueſt or husbandry, without planting or tilling, without ſowing of Corne, or without feeding & breeding of Cattell. Fiftly, to teſtifie his exceeding great loue toward them, and ſpeciall care ouer them. Such things as are deare vnto vs, we delight oftentimes to looke vpon them and to take the number of them, leſt any of them ſhould be loſt. A faithfull ſhepheard will many times tell the ſheep committed vnto him, leſt any of them ſhould be miſſing. So in this Commandement to haue all his people numbred, is ſet foorth an infallible token of his care and prouidence toward them. Laſtly, they are ſeuerally and diſtinctly numbred euery Tribe by himſelfe, that in time to come it might bee certainely knowne and perceiued, of what Tribe & family Chriſt Ieſus the promiſed Meſſiah ſhould be borne: for as much as according to the ancient promiſe vttered by the mouth of *Iacob* and other Prophets, he ſhould be borne of the Tribe of *Iudah*, and of the houſe of *Dauid*, to whome alſo he is often promiſed. Now let vs come to the doctrines of this diuiſion.

Verſe 2,3. *Take the ſumme of all the Congregation of the Children of Iſrael, &c: from twenty yeare old and aboue, all that go foorth to the warre in Iſrael, &c.* We ſee in theſe words who is the Author of this numbring of the people, not *Moſes*, not *Aaron*, not the heads of the houſe of their Fathers, but God alone who hath ſole authority both ouer Princes & people. From hence we might obſerue, that God is the directer, commander, and inſtructer of his people: and therefore wee ſhould depend vpon him, and aske counſell at his mouth. But wee will not ſtand vpon euery particular circumſtance, nor examine euery word; heere let vs marke who they were that God would haue numbred, not women, but males: not children, not old men, not impotent men, but ſuch as are able to handle the ſword,and to draw the bow, and to fight againſt their enemies for their liues, for their wiues,for their children, and for the maintainance of Gods worſhip.

Doctrine 1. A godly man may lawfully be a warriour.

This teacheth vs, that a godly man may lawfully be a warriour. If war were not in it ſelfe lawfull,God would neuer take order in this place, to haue a muſter taken of ſuch as are able to beare armes True it is, euery good ordinance and profeſſion may be abuſed,and nothing is ſo well inſtituted, but by mans corruption it may bee wreſted,and the right vſe thereof ouerturned. We ſee in this place, in this Commandement of God,that his Church and people may lawfully take vp weapons, and make war againſt their enemies.

Gen.14,14,18

Abraham is ſaide to bee the Father of the faithfull, and the faithfull to be carried into his boſome, and to ſit down with him in the Kingdome of Heauen: *Yet hee made warre, and ouerthrew the enemies that had ſpoyled Sodome,* and carried away the riches of it as a prey; and was not reproued of *Melchizedech*, the Prieſt of the liuing God, but refreſhed together with his army. The like we might ſay of *Moſes, Ioſhua,* the *Iudges*,and other godly Kings, who fought many battels by the commandement of the Lord.

1 Sam.17,47 and 2 Sam.25 28.

The Scripture teacheth that *Dauid* a man after Gods owne heart, did fight the battels of God, and the people of God ſtanding in battell aray againſt the Philiſtims,are called, *The hoaſt of the liuing God*. When the Souldiers heard the preaching of *Iohn*,the fore-runner of Chriſt,they came vnto him,and asked of him what they muſt doe: he did not diſſwade them from warre,or perſwade them to caſt away their weapons,but gaue them directions how to behaue themſelues in that honourable profeſſion, *Doe violence to no man, neither accuſe any falſely, and be content with your wages.*

Luke 3,14.

Neither did *Peter*, being ſent for to come to *Cornelius*,a captaine of the Italian Band,a deuout man,and one that feared God command him to follow a new trade of life.

Acts 10,3,4. and 13 7,12

Neither did *Paul* perſwade *Sergius Paulus* the Deputy,a prudent man, to renounce that calling: which no doubt they would haue done, if the profeſſion of Chiualry, had not ſtood with the profeſſion of Chriſtianity.

Heb.11,33,34

The Apoſtle in the Epiſtle to the Hebrews, teacheth touching the faithful,that *through faith they ſubdued kingdomes, wrought righteouſneſſe, obtained the promiſes, ſtopped the mouthes of lyons, quenched the violence of fire, eſcaped the edge of the ſword; of weake were made ſtrong, waxed valiant in battell, turned to flight the armies of the aliants.* All theſe teſtimonies and examples of the old and new Teſtament, ſet forth expreſly this truth, that it is a lawfull thing and allowed to the godly to follow the warres.

Reaſon 1.

The reaſons to confirme this truth do follow. Firſt,God doth command it, and therefore doth allow it as iuſt and lawfull For hee doth not will things becauſe they are iuſt,but they are iuſt becauſe he willeth them. Now the holy Scripture affoordeth ſundry teſtimonies of this truth,and ſetteth downe the precepts & commandements that God gaue to his people to bee their warrant to vſe their weapon.

Deut.7,2,3.

So he commanded them to deſtroy the *Canaanites, The Lord thy God ſhall giue thē before thee,and thou ſhalt ſmite them, thou ſhalt vtterly deſtroy them,thou ſhalt make no couenant with them,nor haue compaſſion on them.*

1 Sam.15,2.

Thus he commanded *Saul* to ſlay the *Amalekites*, who ſet vpon the people of God when they were come out of the Land of Egypt; and as God commanded the worke, ſo he gaue a bleſſing vnto it, ſo that thoſe enemies were brought to deſtruction. For we reade in the holy hiſtory, that God ſaid vnto him, *I remember what Amalek did to Iſrael, how they laid waite for them in the way,as they came vp from Egypt, now therefore go and ſmite Amalek and deſtroy ye al that pertaineth vnto them,and haue no compaſſion on them, but ſlay both man and woman, both infant and ſuckling,both oxe and ſheepe,both Camell and Aſſe.* Many other precepts are found in the word of God, which we cannot ſtand vpon. But God the Lord of hoaſts commandeth nothing ẏ is vniuſt & vnlawful, therfore war rightly vſed is lawful & warranted.

Reaſon 2.

Secondly,as God gaue direct and expreſſe commandement, ſo the people of God going forth to battell were to call vppon him for a bleſſing,and to ſanctifie the worke by prayer, and in ſo doing haue beene heard. Things in their owne nature vnlawfull, are ſo foule and filthy,that no prayer and inuocation of Gods name can cleanſe them: nay,they make ſuch prayer foule and abhominable.

1 Kin.18,26.

If an idolater going to worſhip his Idol, and ſerue the creature which is the work of mans hands,ſhould poure out his praiers all day long, as ẏ Prieſts of *Baal* did to bee heard, *O Baal heare vs*: what were this but a bellowing or beating of the aire, or what profit ſhould they receiue by it? But the people of God hauing praied for good ſucceſſe, building themſelues vpon the commandement of God,vpon the promiſe of bleſſing,and vpon the example of the faithful, haue earneſtly praied,and effectually obtained that which they asked and deſired.

1 Chr.5,19.

This we ſee in the practiſe of the ſonnes of *Reuben*,and of *Gad*,and of halfe the Tribe of *Manaſſeh*, *Valiant men,able to beare ſhield and ſword, and exerciſed in war: when they made warre againſt the Hagarims,they were holpen againſt them, & they deliuered into their hands; for they cryed to God in the battell,& he heard them becauſe they truſted in him.* Seeing therefore God commandeth,and bleſſeth, and heareth,and deliuereth ſuch as go to warre, it muſt needs follow,that war & true religion may well ſtand together, ſo that one and the ſame man may bee both a warriour and yet religious.

Vſe 1.

Let vs make vſe of this point. Firſt,it ſerueth to conuince the curſed ſect of the Anabaptiſts and other ſpiritualiſts,who glory of the Spirit,

rit,and vnder a colour of ſeeking peace, and eſtabliſhing vnity and concorde ouer all the world, do bring in deteſtable doctrines and abſurd opinions, as if none were the true Church but onely themſelues. True it is, it were to be wiſhed, that all perſons and nations maintained amity and league one with another,and that there might be no more vſe of the ſword: but this is rather to bee wiſhed, then expected: and may ſooner bee ſpoken, then it will be obtained and effected. Obiection 1. They obiect the Lawe of God, *Thou ſhalt not kill*, Exod.20,and the words of Chriſt, *Reſiſt not euill*,Math.5. Anſwere. But theſe and ſuch like places muſt be vnderſtood of priuate perſons,and of priuate reuenge. It is vnlawfull for any perſon without a publike calling to that duty, to kill another: but a publike Officer may and ought to do it. Exod.2,12. with Act.7,25 Numb.25,8. 1 Kings 18,40 So did *Moſes* kill the Egyptian: ſo did *Phineas* thoſe that committed fornication, as appeareth afterward in this booke: ſo did *Eliah* to the Prieſts of *Baal* that committed Idolatry, and ſeduced yͤ people. And thus it is in all lawfull warres, for ſouldiers haue a publike calling,they ſeek not priuate reuenge: and therefore the battell is ſaide, *Not to be theirs, but the Lord of Hoaſts*. 2 Chro.20,15. Likewiſe there is a priuate reuenge which Chriſt forbiddeth and condemneth; but the publike reuenge committed to the Magiſtrate who beareth not the ſword in vaine, muſt bee duely and diligently executed, that euill may be taken away out of the City of God. For as in neceſſity it is good for mans body to cut off a rotten and dead member betimes,leſt the ſound parts be corrupted, and the whole body periſh: ſo it is profitable for the ſafety and ſecurity of humane ſociety, to ſweepe away as dung hurtfull and noyſome Citizens, before they infect others that liue among them. Wherefore ſo long as wicked men liue vpon the face of the earth,and ſo long as the Diuell ſtirreth vp his inſtruments to ſet themſelues againſt God and his truth, and his ſeruants,ſo long there will be vſe of the ſword and of the Magiſtrate to handle it. Wherefore the Apoſtle calleth vpon vs to cal vpon God *for Kings and Princes,and them that are in authority,that vnder them wee may liue a peaceable and quiet life,in all godlines & honeſty*. 1 Timoth.2,2 Ro.13.1.2,3. If then theſe be the ends of Magiſtracy, to maintaine peace, to ſettle quietneſſe,to eſtabliſh religion, and to confirme honeſty of manners, ſurely it may be diſcharged and perfourmed by one that is religious and fearing God. Beſides, God promiſed as a ſpeciall grace and fauour to the Church of Chriſt in the new Teſtament, that *Kings ſhould be the nurſing Fathers,& Queenes the nurſing Mothers of it*: Eſay 49,23. which could not be vnleſſe a godly and faithfull man might beare the Office and diſcharge the calling of a Magiſtrate,and take vengeance of the wicked, & maintaine the cauſe of the righteous.

Vſe 2. Secondly,wee learne heereby,that no calling and condition whatſoeuer, ſo it bee accompanied with faith and the fruites thereof can ſeparate vs from ſaluation, and ſhutte vs out of Gods Kingdome. For ſeeing a man may be a good Chriſtian.and a great warrior, which profeſſion many times is moſt ſtained and corrupt; it cannot exclude any from eternall life,if themſelues by infidelity & iniquity doe not exclude themſelues. And albeit ſuch perſons many times haue no regarde of equity,or honeſty or word, or oath, or Law, or ſhame,or conſcience,but entitle themſelues to all that their hand can lay hold vpon, as men wholly bent vpon ſpoile and rapine: yet the cauſe heereof is not in the profeſſion, but in the profeſſor: not in the warre, but in the warriour: and therefore it pleaſed GOD to ſhew foorth his great mercy in calling to his maruellous light many men out of that kinde of life. Math.8,5. Acts 10,3. Such were the Centurion that came to Chriſt to haue his ſeruant healed, who is commended for his excellent faith: *Cornelius* is reported to bee a godly man, and to haue vnder him godly ſouldiers.

Vſe 3. Seeing therefore warfare is no hatefull kinde of life in it ſelfe, ſuch as are ſouldiers and fight in the field haue no leſſe acceſſe to ſaluation then others, and ſhall reſt in *Abrahams* boſome,who was alſo a warriour as wel as they; if they labour to bee the children of *Abraham*,and ſtudy not ſo much to bee ſouldiers,as Chriſtian ſouldiers,which aime at the glory of God in all their actions, and not ſeeke to ſatisfie their owne luſts. How many are there that delight in nothing but in effuſion of blood and all oppreſſion? in doing violence, and robbing without difference of friend or foe,brother or enemy? If we profeſſe the name of Chriſt Ieſus, and beleeue to bee ſaued through his name, let vs ſo liue in war, as wee remember vnder whoſe banner wee fight, and whoſe name we do profeſſe, and whoſe bleſſing we looke for.

If wee bee aſſured and perſwaded of the lawfulneſſe of the warre, why do we not carry our ſelues as men that fight not our owne battels, but the battels of the Lord of hoſtes? And if wee do not runne as deſperate men, or as the horſe that ruſheth into the battell, why doe we not conſider that our ſoule is in our hand, that we are in continuall danger of death, and muſt giue an account of the things done in this fleſh, whether they bee good or euill?

Laſtly, as the godly may lawfully make Warre, ſo they muſt bee carefull to obſerue ſuch conditions as make it lawfull and allowable: otherwiſe, the running of men together in hoſtile manner after the manner of wilde beaſts, to ſhed blood,and to take away life, is of it ſelfe moſt ſauage & barbarous.

Conditions to be obſerued in warres.

The conditions to be obſerued are theſe. Firſt,it muſt bee proclaimed by yͤ Magiſtrate, and ſuch as haue authoritie: otherwiſe it is priuate reuenge,not publike iuſtice. We muſt not be like *Simeon* and *Leui*, the ſons of *Iacob*, who hauing wrong and indignity offered of the *Shechemites*, reuenged their owne cauſe without authority or calling; for *They drew their ſword, and went into the City boldly, and ſlew euery male, and tooke the ſpoile both of the place and people.* They had no commandement or commiſſion from *Iacob* their father, as appeareth in the reproofe vttered vnto them, & the curſe denounced againſt them, *Ye haue troubled me, and made me to ſtinke amongſt the Inhabitants of the Land.* And in another place, *Curſed be their wrath, for it was fierce: and their anger, for it was cruell: I will diuide them in Iacob, and ſcatter them in Iſrael.* We ſee therfore that the people muſt not run vpon their owne head, nor take armes in hand at their owne pleaſure, but muſt looke for the warrant and direction of the Magiſtrate.

Ge:34,25,29.

Gen. 34,30.

and 49,7.

Secondly, it belongeth to ſuch as go vnto warre againſt another nation and people, to offer them conditions of peace, and to receiue ſuch to mercy as yeeld vnto them, thereby to auoide the ſhedding of blood, and to ſhew themſelues inclined to mercy. This proclaiming of peace is taught by the Lord himſelfe. Deut.20. *When thou commeſt neere vnto a City to fight againſt it, thou ſhalt offer it peace: and if it anſwere thee againe peaceably, and open vnto thee, then ſhall all the people that is found therein, be tributaries vnto thee, and ſerue thee: but if it ſhall make no peace with thee, but make warre againſt thee, then thou ſhalt beſiege it, and ſmite the Males thereof with the edge of the ſworde.* Likewiſe when *Ioab* purſued *Sheba*, a Traitor againſt *Dauid*, and beſieged him in *Abel*, ſo that they caſt vp a Mount againſt the Citie, & began to caſt downe the wall, *There cryed a wiſe woman out of the City: Heare, heare, I pray you, ſay vnto Ioab, Come thou hither, that I may ſpeake with thee*: and when he came nere vnto her, the woman ſaid: *Heare the wordes of thine handmaid, they ſpake in the old time, ſaying, They ſhould aske of Abel, and ſo haue they continued.* In which words ſhe alludeth vnto the former Law, that before any City were ouerthrown, or any people put to the ſword, peace ſhould be propounded, and the Citizens that yeilded be receiued to mercy.

Deut.20, 10, 11,12,13,14.

2 Sam.20, 16, 17,18.

This is ſo equall and reaſonable, that the vnbeleeuers among the Gentiles thought it expedient and neceſſary to accept of ſuch as yeelded; *albeit the Ram* (a warlike inſtrument in thoſe dayes, deſcribed by *Ioſephus* in the warres of the Iewes) *had ſhaken the wall*, that is, were euen ready to fall downe. And the Turkes themſelues (proud and mercileſſe enemies) that ſpare not to ſhed Chriſtian blood, and poure it out as water, are perſwaded that God will not proſper them in their affaires & aſſaults, except they firſt make vnto their enemies ſome offer of peace. This putteth vs in minde, that wee ſhould incline our heartes to ſhew mercy as much as may be; and not rage with fire and ſword, but remember the common condition of mankinde, the vncertainty of all humane things, and the danger that may fall vpon our ſelues.

Cic. de offic. li. 1

Ioſeph. de bello Iudai. l. 3. cap 9

Turk. hiſtor. in the life of Mahomet the great

Thirdly, keepe all lawfull promiſes, euen to the enemy; which is a token of an vpright heart. When the ſpies that were ſent to *Iericho*, and made a faithfull promiſe, and bounde it with an oath to ſaue *Rahab* and her fathers houſe from the common deſtruction of that City, *Ioſhua* the Generall of the hoſte, was ſo farre from denying to ſtand to that oath, that he called the two men that had ſpyed out the Countrey, and ſaide vnto them; *Goe into the Harlots houſe, and bring out thence the Woman, and all that ſhe hath, as ye ſware vnto her.* Therfore the Prophet teacheth, that he ſhall dwell in the Tabernacle of the Lord, and reſt in his holy hill, *That ſweareth to his owne hinderance, and changeth not.* If there be no faith in our words, nor truth in our dealings, nor conſtancy in our promiſes, but that we can take vppe the name of God in our mouths and vſe it as a colour to hide our bloody deſeignes; wee muſt not looke for any bleſſing from GOD, nor to haue him to go out with our armies.

Ioſhua 6,22.

Pſal. 15,4.

Fourthly, let the ends of our warres be holy and righteous, not tyranny, not vainglory, but to maintaine the honor and glory of God, to defend the Church and Commonwealth from violence and inuaſion, and to eſtabliſh peace and concord in our borders. The Heathen by Natures light ſaw theſe three ends of a iuſt warre, firſt to withſtand force by force, and to defend themſelues and the things that belong vnto them. Secondly, to recouer things loſt, and regaine things taken away. Thirdly, to reuenge wrongs and iniuries offered, being before prouoked. Many examples are ſet downe in the Scriptures, of the godlie Kings, and other Gouernors, who propounded theſe ends vnto themſelues, and ſo were able to warrant to themſelues and others, the bearing of Armes.

Cic. de offic. l. 1.

Fiftly, we muſt not ſuffer leud & euill perſons, incorrigible and vnreformable, to remaine in the hoſte of God, who may endanger the whole hoſte, and bring the curſe of God vpon them. For how ſhould God giue a bleſſing to ſuch wicked inſtruments? or how ſhould he fight their battels that fight againſt him? Hence it is, that he commandeth, Deut. 23. *When thou goeſt out with the hoſte againſt thine enemies, keepe thee then from all wickednes, &c.* When the Iſraelites gathered themſelues together to ſmite *Ai*, they could not proſper, but were ſmitten downe & ouercome by their enemies, *Becauſe they had ſinned and tranſgreſſed the couenant of God which hee commaunded them*, for they had euen taken of the excommunicate thing, and had ſtoln and diſſembled alſo, and put it euen with their owne ſtuffe. So long as *Achan* remained among them, who had taken two hundred ſhekels of ſiluer, a goodly Babyloniſh garment, and a wedge of gold contrary to the commandement of God, they could not ſtand before their enimies, but

Deut. 23,9,10

Ioſh: 7,11,12.

were conſtrained to turne their backes.

This example doth *Phinehas* afterward propound as a warning to the Tribe of *Reuben* & *Gad*, and the halfe Tribe of *Manaſſeh*, ch. 22

Ioſh:22,20

Did not Achan the ſonne of Zerah treſpaſſe grieuouſly in the excommunicate thing, and wrath fel on all the Congregation of Iſrael? and this man alone periſhed not in his wickedneſſe. This is the cauſe why our warres do not proſper, that when wee haue ſent out our armies by thouſands, they haue returned by hundreds: and when we haue ſent out hundreds, they haue come home by tennes, becauſe they haue giuen themſelues to al wickedneſſe and vngodlineſſe: they haue broken out into all diſorder, and committed all abominations with greedineſſe, and none is carefull to reſtraine them and reforme them. They haue not deſired God to guide them, and as a Captaine to goe out with their armies; they haue had nothing to do with him, nor he with them: they haue beene led by the diuell, he hath gone out with them and returned home with them, & taketh the gouernment of their whole liues; they liue to him, and without repentance they dye to him. Sixtly, that we may vſe our wars aright, it behoueth vs to put our truſt in God alone, to depend vpon him, to pray vnto him, and to looke for ſafety and helpe from him. It is not the Shield that can defend vs, it is not the ſword that can deliuer vs, it is not the horſe that can ſaue vs: the beſt ſhield is, *The Shield of faith*, the ſureſt armour is *The breſtplate of righteouſneſſe the helmet of ſaluation*, & *the ſword of the Spirit, which is the word of God.*

Eph:6,14, 16, 17

The Prophet *Ieremy* teacheth, chapt. 17. *Curſed be the man that truſteth in man, and maketh fleſh his arme, and with-draweth his heart from the Lord.*

Ier:17,5

Dauid putting confidence in God when he went to encounter with *Goliah*, put off *Sauls* armour, and ſaide, *Thou commeſt vnto me with a ſword, and with a ſpeare, and with a ſhield, but I come to thee in the name of the Lord of hoaſts, the GOD of the hoaſt of Iſrael, whom thou haſt railed vpon.*

1 Sam:17,45:
1 Sam:14,6

Thus did *Iehoſaphat* arme himſelfe when he was aſſaulted by his enemies, 2. Chron. 20. *There is no ſtrength in vs to ſtand before this great multitude that commeth againſt vs, neyther doe wee know what to doe: but our eyes are toward thee.*

2 Chr.20,3.12

Saneherib glorying in his owne ſtrength, and boaſting of his owne power, is driuen to flight with his whole army, 2 Kings 19,35. Wee haue ſeene ſometimes the ſwift not to gaine the prize in running, nor the valiant the victorie in fighting, nor the ſtrong the praiſe in wreſtling: for as *Salomon* ſaith, Prou. 21. *The horſe is prepared againſt the day of battell, but ſaluation is of the Lord.*

Prou:21,31

Such therefore as truſt in the greatneſſe of their owne ſtrength, and do not put their confidence in the liuing God, lye open as a prey to their enemies, and cannot looke for God to be their deliuerer. Seuenthly, no man ſhould go out to warfare but with greefe of minde, and ſorrow of heart. For albeit the warre be lawfull yet when the enemies are ſlaine in battell, it is a defiling of mens hands, and a defacing of Gods Image. God hath imprinted *his Image in man*, as hee teacheth, Gen. 9,6: in as much as in the image of God he made man. Likewiſe when *Dauid* would haue builded a Temple vnto God, it was ſaid vnto him 1. Chron. 22. *Thou haſt ſeed much bloud, and haſt made great battels: thou ſhalt not build an houſe vnto my name, for thou haſt ſhed much blood vpon the earth in my ſight.*

1 Chro.22,8, and 28,3, 2 Sam:7,13

Not that hee imputeth it ſimply for a crime, but to giue euery one a leſſon and direction which is conſtrained to fight againſt his enemies, though the cauſe be iuſt, and the quarrel lawfull, that they ſhould be greeued, to ſee the order of nature ſo troubled and peruerted by reaſon of mens ſinnes and wickednes. We ought ſo to liue together, and loue one another as brethren, and acknowledge our owne fleſh in all that are created after our likeneſſe; what corruption then and confuſion is this, that we ſhall be driuen to deſtroy each other after this faſhion? Wherefore, euen in the time of warre, hee that putteth on armour againſt his enemies, and girdeth his ſworde by his ſide, muſt do it after a ſort againſt his will, and with ſorrow conceiued in his hart, knowing that ſuch outrage hapneth not without great iniquity of men; and deſiring rather to liue quietly, and to maintaine peace and concord with all men, as farre as it is poſſible, and as much as lyeth in vs, as if our hands were tied behind vs from committing any outrage or euill deeds. Laſtly, becauſe the liberty & licentiouſneſſe of Souldiers is many times left free, and is without bit and bridle to reſtraine them, it belongeth to Captaines and Gouernors of the hoaſt to range the common Souldier in good order and military diſcipline, that they breake not out to endamage or deſtroy thoſe whome they ought aboue all to protect and defend. Warre is iudged and eſteemed of them to be the time wherin lawes are ſilent, and al things held lawfull that their owne heart luſteth after. Hence it commeth to paſſe, that there is ſuch thirſting after goods, deflowring of virgines, rauiſhing of wiues, ſlaughter of parents, robbing of houſes, burning of Churches, and ſcorning of religion and all holy things, yea making a mocke of Chriſt our Sauiour. So then, if ſeuere diſcipline be not vſed, & order taken that the people liuing in peace bee not abuſed, all thinges will be held lawfull beſide right and honeſty: iniuries will be accounted good dealing, and all things taken to be common, and to belong to him that firſt can ſeaze vpon them. It is ſaide of the Centurion in the Goſpell, that his authority was ſuch ouer them that belonged to his band, that none durſt oppoſe themſelus againſt him, or reſiſt his charge that hee gaue vnto them, ſaying, *I am a man alſo vnder the authority of another, and haue Souldiers vnder me; and I ſay to one, goe, and he goeth: and to another,*

Math:8,9.

other, Come and he commeth; and to my ſeruant, Do this, and he doth it. This was a commendation both of the Captaine that ſo ordered and ruled them, that he had them ſo obedient and ſeruiceable vnto him; and likewiſe of the Souldiers that would ſubmit themſelues vnto his authority, and ſuffer themſelues to be gouerned according to the martiall lawes of a well trained garriſon. But of this point occaſion will be offered to ſpeak in this booke afterward, chap. 21. ver. 28. and chap. 24. verſe 20. and chap. 25. ver. 17. & chap. 31, 7.

[Verſe 5] *Theſe are the names of the men that ſhall ſtand with you; of the tribe of Ruben, Elizur the ſonne of Shedeur, &c.*] As this Booke of *Moſes* beareth the title of *Numbers*; ſo a great part of it is ſpent in numbering of the people, to aſſure vs that God hath numbred thoſe that are his, he keepeth the tale of them, & none are hidden from him, none eſcape his knowledge, or ſight. Wee learne from hence that the Lord knoweth perfectly who they are that are his, both what their numbers and what their names are. When *Iſrael* had corrupted their wayes and ſet vp idolatry, ſo that *Elias* thought himſelfe left alone; what ſaide the Oracle of God, that made anſwere vnto him? *I haue reſerued vnto my ſelfe ſeauen thouſand men, which haue not bowed the knee to Baal.* Where we ſee, the Lord ſaw not as man ſeeth, hee knew thoſe whom *Elias* could not know. To this end the Prophet ſaith, Pſalme 147, 5. *He counteth the number of the ſtars, and calleth them all by their names:* albeit to man it be incredible and vnpoſſible, that hee ſhould number and name the ſtarres in the firmament, yet this to him ſhall not bee hard, much leſſe vnpoſſible. Thus ſayeth the Lorde alſo by the Prophet *Eſay, Lift vp your eyes on high, and behold who hath created theſe thinges, and bringeth out their armies by numbers, and calleth them all by names: by the greatneſſe of his power and mighty ſtrength, nothing faileth.* Heereunto wee may referre that vſuall phraſe of ſpeech in the Scripture, that the names of the elect are ſaide to be *written in the booke of life* which God hath made: which is a borrowed ſpeech from ſuch records as are kept in a Citie, wherein the names of the Freemen and Cittizens in the ſame are written. All theſe teſtimonies are ſo many conſents of the Scripture to prooue and confirme this truth; namely, that the ſeruants of GOD are knowne to him, and approoued of him; not onely in generall, but ſpecially and particularly, ſo that he is able both to number them, and to name them.

Doctrine 2. The Lord knoweth the number & the names of all ſuch as belōg to him.

1 King. 19, 10, 18.
Rom. 11, 3, 4.

Pſal. 147. 5.

Eſay 40, 26.

Exod. 32, 32.
Pſal. 69, 28.
Philip. 4, 3.
Reuel. 20, 12.

Reaſon 1.

The reaſons are not hard to bee gathered. Firſt, the knowledge of God is ſo exact and perfect, that moſt ſecret things are knowne, and the ſmalleſt are regarded of him. What is a leſſe matter, or of leſſe moment then a Sparrow that doeth fall to the ground? Or the haires that fall from the head? yet euen theſe are ordered by him, and his diuine prouidence ouerſwayeth them. This Chriſt our Sauiour putteth in our minds, in the tenth chapter of Saint *Mathew*, and the 29, 30. verſes. *Are not two Sparrowes ſolde for a Farthing? And one of them ſhall not fall on the ground without your Father: yea, and the haires of your head are numbred.* If then, thinges ſo ſmall and ſlight, and little regarded of men, bee numbred of Almighty GOD; much more are wee reſpected of him? And if our verie haires bee numbred, much more are our names.

Reaſon 2.

Secondly, Chriſt Ieſus ſetteth foorth himſelfe as the true Sheepheard of his Sheepe. A Sheepheard knoweth his owne Sheepe, whereof hee hath taken the charge and ouerſight. Chriſt is the Sheepheard, the Church is the Flocke: his word is the ſtaffe whereby hee ruleth, and the paſtures wherewith he feedeth them; and therefore hee knoweth them all by their names. A good Sheepeheard oftentimes numbreth his Sheepe, and miſſeth none of them but hee ſeeketh the loſt one. So is it with Chriſt: hee is a farre better Sheepeheard and more faithfull then thoſe that haue the guidance and gouernance of ſuch as are but for the belly and the ſlaughter; *For he giueth his life for the Sheepe.* This hee teacheth at large in the tenth Chapter of Saint *Iohn*, and the 2. 3. and 11. verſes. *I I am that good Sheepeheard: that good Sheepeheard that giueth his life for his Sheepe: to him the Porter openeth, and the Sheep heare his voice, and hee calleth his owne Sheepe by name, and leadeth them out.* Seeing then, Chriſt is a faithfull Sheepeheard, hee cannot bee ignorant of our numbers, or our names, or our natures.

Reaſon 3.

Iohn 1, 47.

Eſay 45, 1, 2.

Thirdly, all his people are euermore preſent with him, whereſoeuer they bee; yea albeit they bee abſent from him; yea albeit they haue no beeing. Hee ſeeth them when they are from him, hee knoweth them when they are not. *Nathaniel* was ſeene of Chriſt, and knowne by name, beeing farre from him, while hee was *vnder the Figge-tree.* *Ioſiah* was named of God long before he was borne, as we ſee in the firſt booke of the Kings, chap. 13. and the ſecond verſe: (and ſo is *Cyrus*, as appeareth in the propheſie of *Iſaiah*.) For, when the Prophet was ſent to cry out againſt the Altar at *Bethel*, he ſaide; *O Altar, Altar, thus ſaith the Lord: Behold, a childe ſhall bee borne to the houſe of Dauid, Ioſiah by name, and vpon thee ſhall hee ſacrifice the Prieſtes of the high places that burne Incenſe vpon thee, & they ſhall burne mens bones vppon thee.* This was threatned long before *Ioſiah* was borne, yet God knoweth his name before hee was, and reuealeth him as if hee had bene aliue in that time.

The like we may ſay of *Cyrus* the deliuerer of the Iewes, whom the Lord nameth and appointeth to free his people from the bondage & captiuity wherein they liued: albeit at that time hee was not borne, nor in an hundred yeares after, nor *Ioſiah* in three hundred after his name was publiſhed. Seeing therefore the very haires of our heads are numbred; ſeeing Chriſt is the good Shepheard of his Sheepe; and ſeeing all things both paſt and to come are preſent with God, ſo that hee beholdeth them with one acte; wee conclude, that the people of God are knowne to him, and that particularly.

Vſe 1.

The Vſes. Firſt, this giueth ſingular comfort to all Gods children, if any thing elſe bee able to miniſter them comfort. If an earthly Prince ſhould vouchſafe to looke vpon vs, & ſhew vs this fauour to ſingle vs out from the reſt, and call vs by our names, how would we reioyce, and how much would we eſteem that the King would ſtoope ſo low as to know vs? So doth this doctrine ſeale vp to our heartes this great conſolation, that the King of heauen doth know vs by our names. Are we then in trouble and perſecution? Are wee accounted ſilly men, obſcure, baſe, and vnregarded? Do we liue as contemptible perſons to the men of this world? and will they not once vouchſafe to know vs? Let not this trouble or grieue vs; let it not diſmay or diſcomfort vs, we cannot ſinke downe in deſtruction; but rather let vs lift vp our heads, aſſuring our ſelues, that albeit they turne themſelues from vs, yet God looketh vpon vs; though they reproch vs, yet he will reſpect vs: and though they ſeeke to roote out our names from the earth, yet hee will know vs, and call vs by our names. Thus the Lord ſpeaketh to *Moſes*, and encourageth him. Exod. 33. and ſheweth how he regardeth him in all trouble, because hee knew him by name, *Thou haſt found grace in my ſight, and I know thee by name.* Where we ſee, hee ioyneth theſe two together, *Finding grace in his ſight, and knowing him by name.* The like doth Chriſt ſay to his Diſciples that returned from preaching of the Goſpell, *In this reioyce not, that the ſpirits are ſubdued vnto you: but rather reioyce, becauſe your names are written in heauen.* And indeed, what greater comfort can there be then this? If thou hadſt all the delights and pleaſures of this life for a ſeaſon, and haddeſt thy name written in the blacke book of reprobation, and thy condemnation grauen in thy forehead, what could the former allurements comfort thee? Or how could they driue horror and heauineſſe from thy heart? So when he ſent out his Apoſtles, and gaue them power to caſt out vncleane ſpirits, and to heale all ſickneſſes, hauing taught them that the haires of their head were numbred; he addeth, *Feare ye not them that kill the body, and are not able to kill the ſoule: but rather feare him which is able to deſtroy both ſoule and body in hell.* So then, heere we haue the foundation of ſounde comfort laide before vs, and this wee muſt lay vp in ſtore againſt the day of tentation and time of trouble. For albeit we liue now in time of peace and plenty: yet we know not how long they ſhall continue, and how ſoone they may be taken from vs, and we bee ſcourged with the contrary iudgements.

Exo. 33, 12. 17

Luke 10, 20.

Math. 10, 28.

It is a rule in our holy Religion, that the Church muſt taſte of the Croſſe: and God wil try vs this way, that wee may bee acquainted with our owne infirmities; that wee may bee preſerued from many greeuous ſinnes; that we ſhould not be condemned with the Worlde; that others beholding Gods hand correcting his Church for ſinne, might learne thereby to hate and abhorre ſinne, and to loue righteouſneſſe; and that the Church might gaine glory to Gods name, by ſtriuing for the trueth vnto the death. But when the croſſe is any way vpon vs, and we feele the ſharpneſſe of his rod we are ready to ſinke downe to deſperation and to ſay wee are no more had in remembrance, as Pſal. 10, 1. *Why ſtandeſt thou farre off O Lord, and hideſt thee in due time, euen in affliction?* And afterward, Pſal. 22, 1, 2. *My God, my God, why haſt thou forſaken mee, and art ſo farre from my health, and from the wordes of my roaring? O my God, I cry by day, but thou heareſt not: and by night, but haue no audience.* Thus are we inclined to iudge in our miſeries, and to thinke God to haue forgotten vs, and to be vtterly abſent from vs. But if wee in time of trouble remember him and his name, hee will remember vs and our names for good, & not for euill. If we can ſay in trouble, *I wil delight in thy Statutes, I will not forget thy word: behold mine affliction & deliuer mee, for I haue not forgottē thy law:* we may lay this vp as a truth, & plant it as a chiefe plant in the ground of our hearts, that God will neuer forget vs, nor put vs out of his ſight for euer. True it is, hee will proue his people, and try their faith for a ſeaſon, but he will neuer forſake them, nor leaue them as a prey in the iawes of their enemies, who reioyce at their fall, and delight themſelues in their aduerſities. And as true it is, that the vngodly triumph ouer them, & trample vppon them, euen as abiects and men out of the fauour of God; but if we waite a little while, he will remember his people according to his mercy, and recompence his aduerſaries according to their iniquity. This doeth the Prophet declare, Pſal. 10. where he complaineth of the fraud, wrong, rapine, and tirannie of the vngodly, *He hath ſaid in his heart, God hath forgotten, he hideth away his face, and will neuer ſee: yet thou haſt ſeene it, for thou beholdeſt miſchiefe and wrong, that thou mayeſt take it into thine owne hands, the poore committeth himſelfe to thee, for thou art the helper of the fatherleſſe.*

Pſal 119, 16, 6, 163.

Pſal. 10, 11. 12 14.

Howſoeuer therefore the faithfull ſay they are forſaken, and the vnfaithfull iudge them alſo to bee forſaken: yet there is great difference betweene the tentation of the one, and opinion of the other. The godlye ſpeake of themſelues according to their preſent feeling and vtter ſuch wordes while the tentation is heauy vpon them: howbeit at that time they are vnfit iudges of themſelues & of their condition how it ſtandeth betweene God & their ſoules. They are ready to ſpeake according to their tentation ; the vngodly vtter their raſh and vncharitable opinion : the diuell broacheth his falſe and forged ſuggeſtion.

Pſal.13,1.and 42,9,11.& 44 23.24.25,26. and 74,19.& 77,7,8,9,10.

The faithfull indeede do oftentimes cry out in the bitterneſſe and anguiſh of ſpirit, *How long wilte thou forget me, O Lord, for euer? How long wilt thou hide thy face from me?* And againe, *I will ſay vnto God which is my rock, why haſt thou forgotten me? Why go I mourning when the enemie oppreſſeth me? Why art thou caſt downe my ſoule? and why art thou diſquieted within me? Waite on God, for I will yet giue him thankes, he is my preſent helpe, and my God.* And Pſal. 44. *Vp, why ſleepeſt thou, O Lord; awake, bee not farre off for euer : wherfore hideſt thou thy face & forgetteſt our miſery, and our affliction? For our ſoule is beaten downe vnto the duſt, our belly cleaueth vnto the ground : riſe vp for our ſuccour, and redeeme vs for thy mercies ſake.* And in another place, *Will the Lord abſent himſelfe for euer, and will he ſhew no more fauour? Is his mercy clean gone for euer, doth his promiſe faile for euermore? Hath God forgotten to be mercifull? Hath hee ſhut vp his tender mercies wholly in diſpleaſure? And I ſaide, This is my death, &c.* Thus do the faithfull cry out and complaine, as if they were without both faith and feeling of any fauour of God : and yet in all theſe diſtreſſes and afflictions God is not abſent from them, neither hath forgotten them. Some diſeaſes of the body are ſo forcible and violent, that they ſeeme to haue taken away al life, and to haue broght preſent death, yet afterward there is a recouery and raiſing vp again contrary to the feeling of the perſon diſeaſed, and the iudgment of the beholders : thus ſtandeth the caſe with many deare ſeruants of God, who in the extremity of affliction, and brunt of tentation, ſeeme to themſelues and others to haue vtterly loſt the life of faith, and light of grace, w̃ in former times they haue felt and enioyed. The trees in winter ſeeme to be dead, without ſap, without leaues, without life; nothing appeareth to yeeld any hope of future fruit in time to grow vpon them : but when the winter ſeaſon is paſſed, & the Spring approcheth, they ſhew forth by liuely effects that they had life in them, and were not dead. The houre of tentation with the faithfull is yͤ time of Winter, they ſeeme benummed for a ſhort ſeaſon : but as they gather ſtrength, and faith beginneth to ſpring vp, they ſhall finde and feele a preſent operation of vnſpeakeable comfort. And heereunto our preſent doctrine in hand maketh a way, when it teacheth that God wil ſhew his helpe in time of need, ſeeing he knoweth the numbers and the names of vs.

Exo.2.23. and 3.7.

When the Church was in great miſery in Egypt, ſo that his people ſighed for the bondage & cried, their cry for the bondage came vp to God; and hee ſaide, *I haue ſurely ſeene the trouble of my people which are in Egypt, and haue heard their cry, becauſe of their Taske-maiſters : for I know their ſorrowes.*

Eſa.49,14,15.

The Prophet Eſay to this purpoſe ioyneth together their affliction and Gods compaſſion, chap.49. *But Sion ſaid, The Lord hath forſaken me, and the Lorde hath forgotten me : Can a woman forget her child, and not haue compaſſion on the ſonne of her Wombe? Though they ſhould forget, yet will I not forget thee; behold, I haue grauen thee vpon the palme of mine hands, &c.* Loe heere what comfort is giuen againſt all the diſcomforts that happen vnto vs, and againſt all the diſgraces and diſtreſſes that are throwne vpon vs : though men will not know vs, but ſtand farre from vs, yet GOD will know vs, and not bee aſhamed of vs.

Eſay 49,1.and 43,1.

Our particular eſtates, our particular names are not vnknowne to him : ſo that we may euery one of vs ſay with the Prophet, *The Lord hath called me from the wombe, and made mention of my name from my mothers belly.* Let vs apply this promiſe vnto our ſelues and eſteeme little to be iudged by the corrupt iudgement of man : neither let vs ſit in iudgement vpon our ſelues to eſteeme of our ſelues by our preſent feeling: for we are not vpright iudges in time of tentation, and we muſt walk by faith, not by feeling. For there may bee faith, when we are void of feeling, as we heard before in the former examples : wee ſuffer a kinde of eclipſe as the celeſtiall lights do, but in the end recouer the light which we ſeemed to haue loſt.

Vſe 2.

Secondly, wee may gather from hence the wofull and wretched eſtate of all the vngodly, that thinke themſelues happy and bleſſed men, and yet they finde in the end, that they are the onely vnhappy men in the world, and that it had bene good for them if they had neuer bene borne. For better neuer to be borne, then to be borne to hell and deſtruction.

Gal.4.9.

Now as it is a great part of the comfort of all Gods children, that he will know them; who as they haue a regarde to know God in this life, to know him in his word and other meanes appointed for their ſaluation, ſo ſhal they bee knowne of God in his kingdom, and acknowledged before the Angels in heauen : ſo this is not the leaſt of the miſery belonging vnto all that worke iniquity, that God will not know them.

Obiection.

Heere ſome man may ſay, It skilleth not what they do, or how they liue, if GOD will take no knowledge of them.

Anſwere.

I anſwer, theſe men might thinke themſelues in good caſe if God were ignorant of them, and knew not their liues. But all things are *naked to him, & open before his eyes with whom wee haue to doe.*

Heb. 4.13.

Ier.32,18,19.

This the Prophet *Ieremy* confirmeth in his prayer to God, *Thou ſheweſt mercie vnto thouſands, and recompenſeſt the iniquity of the fathers into the boſom of the children after them, O God the great & mighty, whoſe name is the Lorde of hoſtes, great in counſell and mightie in worke, for thine eyes are open vpon all the wayes of the ſons of men, to giue to euery one according to his wayes,*

and according to the fruite of his workes. If then he know and vnderſtand all things paſt, preſent, and to come, and all perſons are euermore in his eye, how can hee bee ſaide not to know the vngodly? The anſwere is, there is a two-folde kinde of knowledge ſpoken of in the Scripture. One is, that knowledge whereby he alloweth, accepteth, and approueth of his creatures to bee his, vouchſafing to them his ſpeciall fauour, & louing them as his own children: of this the Pſalmiſt ſaith, ***The Lord knoweth the way of the righteous or godly, but the way of the wicked ſhall periſh.*** So the Apoſtle ſaith, Rom. 11, 2. ***God hath not caſt away his people whom he knew before,*** that is, whom hee approued and loued The other is that knowledge whereby he diſalloweth of the wicked, and diſavoweth them to be his; and therefore he wil not ſhew forth his mercy toward them: and of this we now ſpeak, which ſetteth forth the greatneſſe of their miſery and vnhappines. Though he know them by the general knowledge of his power and prouidence, yet he wil not ſee them with the ***eie*** of his pity, nor touch them with the ***hand*** of his fauour, nor heare them with the ***eare*** of his bounty, nor ſpeake vnto them with the ***mouth*** of his goodnes, nor compaſſe them with the ***arme*** of his protection, nor come vnto them with the ***feete*** of his preſence, nor behold them with ***the Face and countenance*** of his louing kindneſſe. Can there be a more miſerable condition deſcribed, and felt then this is? Yet theſe are they that count themſelues happy, and entitle themſelues to the Kingdome of heauen. But as ſoone ſhall they bring heauen and earth together, and make an agreement betweene fire and water, betweene God and the diuell, betweene righteouſneſſe and vnrighteouſneſſe, as procure the loue and fauour of God toward them, ſo long as they walke in their euill waies. For, as they regard not to know God, in his word; ſo hee regardeth not to know them with his grace in this life, and to crown them with his glory in the life to come. Theſe are they that *Iob* ſpeaketh of, chap. 21. ver. 14, 15. ***Who ſay vnto God, Depart from vs: for we deſire not the knowledge of thy wayes. Who is the Almightie that we ſhould ſerue him? And what profit ſhould we haue, if we ſhould pray vnto him?*** Though they ſpeake not this with their tongues, nor vtter ſuch words with their mouths: yet ſuch corruption and Atheiſme is in their harts. For there is a double kinde of voice, and a twofold ſpeaking. One with the tongue, the other with the heart: and the foole ſpeaketh with them both, ſometimes with the former, and ſometimes with the latter. On the other ſide, the Lord recompenceth them according to their words and workes, and meeteth with them according to their ſinnes: for hee will profeſſe vnto them his deſpiſing of them as they haue deſpiſed him, and his paſſing by of them in the day of iudgement, as they haue paſſed by him in the day of his mercie. This is it which Chriſt himſelfe ſpeaketh in the maniſeſtation of the iuſt condemnation of the Reprobate, Math. 7, 23. ***Then will I profeſſe to them, I neuer knew you: depart from me ye workers of iniquity.*** Heere is a deſcription of the eſtate of all vnreformed and vnrepentant perſons, God diſclaimeth them, & commandeth them to depart out of his ſight. Both theſe are ioyned together, and both of them are moſt fearefull. If God once diſclaime vs, who can lay claime to vs but the diuell? If we may not enioy the preſence of God, whoſe fellowſhip ſhall we enioy but the diuels? And mark with me, how God iuſtly repayeth ſuch men, and findeth them out in their owne wickedneſſe. They ſay to God in their life, as we heard before out of *Iob*, ***Depart from vs:*** and God in the laſt day ſhall ſay to them, ***Depart from mee.*** They ſay in their life to God, wee deſire not the knowledge of thy wayes: and he ſhall ſay in the end of the world, I know you not, ye workers of iniquity. They will not know the Lord who he is, and the Lord will not know them with his fauour, but with his furie: not with mercy, but with iudgement: not with glory, but with ſhame and contempt poured vpon them.

Pſal.1,6.

Pſal.34,16.
Iob 19,21.
Pſalme 31,3.
eremy 9, 12.
Exod. 6,6.
Pſal.110,1. &
114,7. & 27,
8,9.

Hence it is, that in another place amplifying the laſt iudgement he ſaith, ***Then ſhall they begin to ſay, We haue eaten and drunke in thy preſence, and thou haſt taught in our ſtreets: But he ſhall ſay, I tell you, I know ye not whence you are; depart from me ye workers of iniquity.*** Let vs therefore all betimes ſeeke to know the Lord, to haue him dwelling in our hearts, to call vpon him, and to attend vnto his word with feare and reuerence, that he may know vs and accept of vs. When a certaine man going downe from *Ieruſalem* to *Iericho* fell amongſt theeues, was robbed of his goods, ſtripped of his raiment, wounded in his body, and lefte halfe dead, did it not increaſe his ſorrow and miſery, that a certaine Prieſt ſaw him and paſſed by on the other ſide? And that likewiſe a *Leuite* came neere to the place, looked vppon him, and departed his way without counſell or comfort, without ſuccor or aſſiſtance? This did adde to the heape of his miſerie: but how much more lamentable ſhall it bee, when wee ſhall lye not halfe dead, but without any life of God in vs, without any pitty ſhewed vnto vs, without any Samaritan to haue compaſſion vpon vs, to binde vp our wounds, to poure in oyle and wine, to giue vs any eaſe, or to make prouiſion for vs? When God will not know vs, none of his creatures ſhall acknowledge vs, or comfort vs, or call vs by our names. It ſhall bee with vs, as with the rich man, to whō the Scripture vouchſafeth to giue no name, as not worthy to be ſpoken of, verifying the ſaying of the Wiſeman, Prou. 10, 7. ***The memoriall of the iuſt ſhall be bleſſed: but the name of the wicked ſhall rot.*** Seeing therefore, God promiſeth to take notice of all ſuch as are his, it followeth, he wil not know, that is, loue

Luk: 13,26,27

Luke 10, 31, 32,33.

Luke 16,19.

loue or allow the wicked or their deedes, and therefore their condition muſt needs be miſerable, as being out of his number.

Vſe 3.

Thirdly, ſeeing all that are Gods are numbred of him, and haue their names written in his booke, this ſerueth to ſeale vp the aſſurãce of our ſaluation and election to eternall life. For, if God know vs euen by name, our names ſhall neuer be blotted out of his account, but remaine there grauen for euer. This the Apoſtle teacheth, 2 Tim. 2, 19. *The foundation of God remaineth ſure, and hath this ſeale; The Lord knoweth who are his: and let euery one that calleth on the name of Chriſt depart from iniquity.* Where he ſheweth, that Gods decree is infallible and vnchangeable, and built vppon a ſure foundation, that cannot bee remooued. True it is, Satan will not ceaſe to winnow vs, the world to allure vs, the fleſh to corrupt vs, and ſundry other tentations to ſet vpon vs; yet the elect ſhall not bee ſeduced and peruerted by thoſe ſubtilties and ſuggeſtions, but onely the Reprobate which were of olde ordained to condemnation.

Iude 4.
1 Peter 2, 8.

Chriſt our Sauiour fore-ſheweth of the perillous times that are to come, that there ſhall ariſe *falſe Chriſts, and falſe Prophets,* and ſhall ſhew great ſignes and wonders; ſo that if it were poſſible, they ſhould deceiue the very elect. Math. 24, 24. He addeth, *if it were poſſible*, becauſe it is altogether vnpoſſible, both by reaſon of Chriſts interceſſion, Iohn 17, 20, 21. & 16, 13. and alſo through the holy Spirit which is in them, comforting them, and leading them into all truth. Heereunto alſo hee hath reſpect when he ſaith vnto *Peter, Simon, Simon, behold Satan hath deſired to winnow you as wheate: but I haue prayed for thee, that thy Faith faile not.* Luke 22, 32. Iohn 10, 26. For the elect are the members of his bodye, which he will ſaue: the Sheepe of his paſture, which no man ſhall take out of his hand: they are his people, whom becauſe he hath iuſtified, he will alſo glorifie. He hath loued them, and whom he loueth, he doth loue to the end; ſo that no creature ſhall bee able to ſeparate them from his loue.

Obiection.

Heere a queſtion may be demanded, whether the gifts and graces of God may bee loſt, or not? Whether they may decay and die in vs or not? And whether the elect may loſe their ſaluation or not? Anſwer. I anſwer, we muſt conſider that there are diuers gifts of God, ſome generall, others particular: ſome leſſer, and ſome greater. Firſt therefore wee muſt know, that the generall or common gifts may bee vtterly taken away, and quite loſt, as if they had neuer bene giuen, neuer bene receiued. This we learne in the parable of the ſower, Luk. 8, 13, 14. many that are hearers of the word *receiue it with ioy, and beleeue for a ſeaſon, yet in time of tentation fall away.* Heb. 6, 5. So the Apoſtle to the Hebrewes ſheweth, that ſome who haue beene enlightned and taſted of the heauenly gift, and made partakers of the holy Ghoſt, *may fall backe againe, and crucifie to themſelues the Son of God,* and make a mocke of him. There are other graces and workes of the Spirit, which are ſpecial, and of an higher nature & of greater importance; theſe are proper to the Seruants of God: ſuch are faith, repentance, regeneration, ſanctification, and other fruits of election, theſe are of another nature; and ſhall neuer be loſt, but are as a light that ſhal neuer be extinguiſhed.

This the Apoſtle *Iohn* ſetteth down, 1 Ioh. 3, 9. *Whoſoeuer is borne of God, ſinneth not,* that is, cannot quite fall away by ſinne: *becauſe his ſeed remaineth in him; neither can he ſin, becauſe he is borne of God.* Heereunto *Paul* accordeth, Rom. 11, 29. when he ſaith, *The gifts & calling of God are without repentance.* This appeareth euidently vnto vs in inferiour thinges of this world. Conſider the ſeede that is ſowne and caſt into the earth. Some corne is ſowne and neuer riſeth, but rotteth in the ground: ſome ſpringeth vp and promiſeth hope of a plentifull harueſt, yet ſhortly after withereth: this is ſoone vp, and ſoone gone. Some proceedeth farther, it groweth vp to an eare, and ſheweth beautifull, yet it is blaſted: other-ſome by Gods bleſſing continueth, and commeth to a timely and ſeaſonable ripeneſſe. And as it is in corn, ſo we may ſee the like in trees. Some trees are planted, and neuer take any roote: ſome take root, and neuer haue bloſſom: ſome beare bloſſomes, but neuer bring forth fruite: and ſome by the bleſſing of him that is *The true Husbandman,* both roote deepely, and bloſſome fairely, and bring forth fruite plentifully in due ſeaſon. Iohn 15, 1. So is it in this matter, touching the gifts of God.

Some, when they haue heard the worde, which ſeemeth ſowed in the furrowes of their heart, do giue a ſhew, and offer an hope, but they decay by and by, and wither as faſt as they began to floriſh. Others haue taken deeper roote of earth, and hold out a long time, and make promiſe of better things, yet they decay at the laſt as corne blaſted in the eare, & deceiue themſelues and others. Others continue to the end; theſe are planted ſurely, and builded vpon the rocke, who may be ſhaken, but cannot fall; neither ſhall euer be plucked vp by the roots, but grow and proſper with much increaſe. Theſe are deſcribed, Pſal. 1, 3. & 92, 13, 14. *He ſhall be like a Tree planted by the riuers of waters, that will bring forth fruit in due ſeaſon, whoſe leafe ſhall not fade, ſo whatſoeuer he ſhall do ſhall proſper.* And alſo in another place, *Such as be planted in the houſe of the lord, ſhall flouriſh in the Courts of our God: they ſhall bring forth fruite in their age: they ſhall be fat & flouriſhing.* Thus then we ſee, that ſome graces may dye and wither away, and alſo what they be, namely, ſuch as are generall, and common to the godly and vngodly.

Secondly, touching the gifts pertaining to ſaluation, they are alſo of two ſorts, ſome are ſimply neceſſary, without which a man cannot be ſaued; ſuch are faith and ſanctification.

Other be leſſe neceſſary, not alwayes going with faith, but ſometimes onely, & ſomtimes are ſeparated for a time from it; of this ſorte are, a plentiful feeling of Gods fauour, boldneſſe in prayer, ioy in the holy Ghoſt, and a full aſſurance of ſaluation: theſe not being abſolutely neceſſary, nor alwaies found in them (though onely proper vnto them) may for a time be wholly loſt in the beſt and moſt approued ſeruants of God. Thirdly, wee muſt know that the gifts that are ſimply neceſſarie to ſaluation; without which, no man of yeres can enter into the kingdome of heauen, as Faith and Repentance (conſidered in themſelues) may both wholly and finally bee loſt: for there is nothing in them or their nature, or in vs and our nature to make them or vs vnchangeable. The ſtate of the elect Angels is changeable, who keepe their originall eſtate by the power of God confirming them therein. Wee ſee innumerable companies of the Angels fell downe from heauen, when they were left vnto themſelues, *And are reſerued in euerlaſting chaines vnder darkeneſſe vnto the iudgement of the great day.* Nothing is in it owne nature vnchangeable but GOD, *With whom is no variableneſſe, neither ſhadow of turning.* Hence it is that the Apoſtle calleth him *the King euerlaſting, immortall, inuiſibie, the onely wiſe God.* Thus we ſee that this title of immortality and vnchangeableneſſe is proper to God alone.

Iude 6.
2 Peter 2,4.
Iames 1,17.
1 Tim.1,17.

Fourthly, thoſe gifts and graces of abſolute neceſſity may periſh fully and finally, vnleſſe they be confirmed in vs by the grace of corroboration: ſo likewiſe it was with the Angels, they were ſubiect to fall without ſpeciall ſtrength, whereby they are inabled to ſtand, and to hold faſt their habitation in heauen. So then, the reaſon why the elect after their calling do not fall from grace, is not in the nature of faith, or the conſtancie of grace it ſelfe, but it proceedeth wholly from ẏ mercifull promiſe of God made to the faithfull & to their faith, which he cannot fruſtrate; and therefore we cannot be deceiued, becauſe he that hath made the promiſe cannot lie. We know and are not ignorant, what Chriſt ſaith to *Peter*, Math.16,18. *Thou art Peter, and vpon this rock I will build my Church, and the gates of hell ſhall not preuaile againſt it.*

Laſtly, theſe giftes of God, though they cannot totally and finally be loſt in regard of Gods promiſe, yet the enemies of our Faith and obedience may greatly aſſault them, and greeuouſly weaken them, and pittifully diminiſh them, and thereby make a deepe wound and impreſſion in our ſoules, ſo that thereby we may lye languiſhing, gaping and gaſping for life, and draw as it were to the point of death. The Prophet felt few or no effects of the Spirit working in him, when he ſaid, *There is no hope for me in my God.* So then, albeit it be ſure & certaine, that the ſauing gifts of GOD are without repentance, and that a true iuſtifying faith (peculiar to the elect) cannot totally and finally be loſt; yet when we haue receiued them, if we waxe proud and wanton; if we grow ſecure, and giue our ſelues to commit iniquity, theſe graces of God may ſo decay in vs, as that in our owne iudgement and feeling, and in the opinion of others, it may ſeeme that they are quite loſt, and the Spirite of God to be departed from vs. Take the *Galathians* for an example, who were truely called by the Goſpell, and receiued Chriſt Ieſus to ſaluation, as appeareth in that they receiued the Apoſtle *as an Angel of light*: yet by falſe teachers they ſo fel away and ſo dangerouſly, as that Chriſt was without faſhion in them, & the Apoſtle did *trauell in paine with them as a woman in child-birth, vntill Chriſt were anew faſhioned in them. Dauid*, by giuing libertie to the fleſh, and committing of ſinne, & not watching ouer his owne wayes, was brought into that horror and anguiſh of ſpirit, as that he intreateth God to *create a new heart in him*, & *not to take his holy Spirit from him*; the work of grace ſeemed wholly periſhed, and the graces of the Spirit touching his owne feeling, were quenched. When a man by the force of a violent tentation, as it were a ſore tempeſt beating him downe, hath prophaned the giftes of God, and checked & grieued his Spirit, quenching with ſin as it were with cold water, the heauenly graces kindled in his heart, wherewith he was ſealed to the day of redemption, it will coſt him deare, draw from him manie ſighes and ſobs, driue him into great horrour and greeuous agonies, and cauſe him to ſhed many teares, before he ſhall recouer himſelfe againe: yea, he would giue the whole worlde to ſee the louing countenance of God toward him, to heare God ſpeake peace to his conſcience, to feele with comfort the ioy of his ſaluation. The ſinne of relapſe is a fearefull ſin, as the relapſe into a ſharp diſeaſe is dangerous to the life. God did whip and torment ẏ conſcience of *Dauid*, that he roared as a Lion for the diſquietneſſe of his heart, and *cauſed his bed to ſwim, and watered his couch with teares.* The like wee ſee in *Peter* after his falling and denying of his maſter, *He went out & wept bitterly*, before he could finde the fauour of God renewed again toward him. Thus then we ſee ẏ albeit vpon this ground that our names and our numbers are known to God, we learn that our ſaluation is ſure, and our ſtate vnchangeable: yet we muſt not grow ſecure, but vſe all means wherby his graces in vs may not be in vaine, but be cheriſhed (as a fire is with Fuell put vnto it) ẏ they go not out, and die in vs.

Gal.4,19,9, 11,14.
Pſal.51,10,11.
Pſalme 6,6.
Math.26,75.

Vſe 4.

Fourthly, ſeeing God vouchſafeth in mercie to number vs, let vs labor to learne the Art of numbring & meaſuring our daies and times, ẏ ſo we may be wiſe harted. It is a great skil & a diuine to number aright as we ought. If a man could vnderſtand al languages, & ſpeake with the tongue of men & Angels, and were not able to vtter the language of *Canaan*, it ſhould little auaile him. Wee muſt all prepare our ſelues, if we would haue the name and reputation of good Linguiſts and Artiſts, to learne the heauenly Arts and the true liberall Sciences. Many there are that are accounted deepe Schollers, great Linguiſts, profound Philoſophers, good Grammarians, excellent Mathematitians, ſharpe Logitians, cunning Polititians, fine Rhetoritians, ſweet Muſitians, & rare in all witty conceits: yet while they waxe old in humane learning, and ſpend all their time therein to delight themſelues and to pleaſe others, they are vtterly ignorant oftentimes of the right vſe of thoſe artes; catching after the ſhadow of them they leaue the ſubſtance; and ſtudying the circumſtances, they omit the marrow and pith of them. There is a diuine Grammar, a diuine Arithmetick, a diuine Geometry, a diuine Aſtronomy, diuine Muſicke: there are Chriſtian Ethicks, & Oeconomicks, Chriſtian Politikes and Phyſicks which are to be knowne of vs and ſtudied by vs, without which the other cannot profit. He is the beſt Grammarian, that hath learned to ſpeake the truth from his heart. It is the greateſt incongruity that can bee, when the heart and the tongue (betweene which two there ought to be a concord) do not agree together. If wee doe not for an aduantage lye one to another, we haue gotten the right arte of Gtammar, which teacheth to ſpeake truly. They are the beſt Muſitians that haue learned to ſing the

Ephes.5,19.

praiſes of God, *Speaking to themſelues in Pſalmes, and Hymnes, and ſpirituall ſongs, ſinging and making melody to the Lord in their harts, giuing thankes alwayes for all thinges vnto God the Father, in the name of our Lord Ieſus Chriſt.* He is the beſt Aſtronomer that *hath his conuerſation in heauen*, and treadeth vnder foote earthly thinges; that ſetteth his affections on things that are aboue, and not on things that are beneath. He is the moſt expert Arithmetitian that vſeth daily *to number* not only his yeares and moneths, but *his dayes*, and the ſhort times of his life that he is to liue vpon the earth. He is the moſt ſkilfull Geometritian that meaſureth his dayes with a right line, and conſidereth that while the chaine is in his hand, ſome part of his life is conſumed and cut ſhorter. Whoſoeuer amendeth his life, and euery day groweth better and better, is cunning in the Ethicks. Whoſoeuer traineth vppe his family in the feare of God, is a good Oeconomicke. Whoſoeuer is *wiſe vnto ſaluation*, and prudent in giuing and taking godly counſell, is a good Polititian: and if he know aright his owne ſtate how hee ſtandeth with God, he is a right good ſtates-man. But what ſhall it profit a man to bee a good Linguiſt, and not be able *to ſpeake the language of Canaan*? to abound in the perſwaſiue wordes of humane wiſedome as an Oratour, and to want the euidence of the Spirit? to be ſkilfull in conſort, and to haue iarre and diſcord in his owne heart? to be able to meaſure the whole earth, & yet not to meaſure the narrow compaſſe of his owne life? What ſhall it aduantage a man to be cunning in the heauens, and to haue one foot in hell? to number his kine, his ſheepe, his cattell, and not to number his owne daies? *Iob* was a very rich man, the richeſt among all the men of the Eaſt, yet the number of all his beaſts was knowne, *His ſubſtance was ſeauen thouſand Sheepe, three thouſand Camels, fiue hundred yoke of Oxen, and fiue hundred ſhee-aſſes.*

Iob 1,3.

There is no Shepheard but knoweth the number of his whole flock, and oftentimes telleth them that hee may not be deceiued. No man is ſo ſimple but hee can reckon the number of his Cattell, & rehearſe the names of his Oxen. What extremity of folly then is it, to haue skill to number vp his ſheepe and other goods, and yet in the careleſneſſe of his heart, to ſuffer whole yeares to paſſe ouer his head, and the greateſt part of his age to flye away, and neuer number his daies, thereby to get ſpirituall wiſedome? We ſee that Merchants & other Trades-men haue their counters and counting-houſes to caſt vp their accounts, and to make euen reckonings: but alaſſe, it is more then childiſhnes, and worſe then madneſſe to keepe right reckonings betweene man and man, and neuer to reckon with God, nor to make leuell with him, The Prophet ſetting downe the ſhortnes of mans life, that his time is threeſcore yeares and ten, which paſſe away as a thought, doth breake out into this effectuall praier, *Teach vs ſo to number our daies, that we may apply our hearts vnto wiſedome.*

Pſal.90,12.

This is diuine arithmeticke and moſt heauenly numeration, to enter into our counting houſes, that we may vnderſtand how ſhort a ſpace we haue to liue, and thereby become circumſpect and heedy how we ſpend the time of our life that remaineth. If then we remember our laſt end, and thinke vpon the hours of our age ẏ run away ſwiftly, we deſerue the praiſe and commendation of good Arithmetitians, and we may be ſaide to haue the beſt arte and habit of numbring that can be in the world. Al other knowledge of numbring without this, is of leſſe value then a cypher. Beſides, the greateſt part of men that would be thought cunning in the practiſe of this faculty, are out of their numbers & much deceiued; they euermore buſie themſelues in addition & multiplication, and dreame of many yeares that they are to liue: whereas we muſt be carefull to practiſe ſubtraction & diminution, knowing that euery day, nay euery houre & momēt cutteth off a part of our time. The rich man in the Goſpell was a bad cypherer & an euil Arithmetitian, whē he ſet down a falſe ſum to his owne ſoule, ſaying, *Thou haſt much goods laid vp for many years.* He ſet down years for daies, like the deceitful tradeſ-man ẏ writeth pounds for ſhillings.

Luc.12,19.

The Prophet *Dauid* was more ſkilfull in this art, and had learned better to caſt accounts, ſaying, Pſ. 39. *Lord, let me know mine end, and the meaſure of*

Pſal.39,4,5,6

my daies, what it is, let me know how long I haue to liue. Thou haſt made my daies as an handbredth, and mine age is nothing in reſpect of thee, ſurely euery man in his beſt eſtate is altogether vanity: Doubtleſſe man walketh in a ſhadow, and diſquieteth himſelfe in vain, he heapeth vp riches, and cannot tell who ſhall gather them. In which place, howſoeuer ſome impatience appeareth in regard of the preſent troubles wherewith on euery ſide he was encombred and compaſſed about, yet he confeſſeth the vanity of his life, the ſhortneſſe of his daies, and the vncertainty of all his actions. We are ready to promiſe vnto our ſelues a long life, and to multiply the thoughts of many years, which drowneth vs in the deſires of this world, and taketh away the meditation of heauenly things. *Iob* in ſundry places teacheth vs this art of numbring, ch. 14. *Man that is borne of woman, is of a ſhort continuance, & full of trouble, he ſhooteth out as a flower, & is cut downe &c.* Let vs learn of theſe godly men the art of arithmetick, and know that we haue profited wel in ẏ ſchoole, when by skilfull diduction we can bring the yeares of our life vnto a conſideration of the number of our dayes, which paſſe away and not be recalled.

Iob 14,1.2.

Vſe 5.

Laſtly, ſeeing the Lord knoweth vs, it is our duty alſo to ſeeke to know him in all loue and obedience. He knoweth vs not only with that knowledge wherewith he knoweth ẏ wicked, but with a ſpeciall knowledge of his fauor & good pleaſure. This muſt be conſidered of vs. For ſome man might ſay Is this any priuiledg ẏ God will know vs? doth he not alſo know the wicked? or is there any thing dim & dark to him, or hidden frõ him? He doth know the vngodly, euen al their thoughts and imaginations, their goings out, & their commings in for euermore. It were good for thẽ if he knew them not, with his al-ſeeing prouidence: for then they might eſcape the vengeance of his powerfull hand. But they ſhall know in ẏ end, that he knoweth them to their finall condemnation. His knowledge of his deare elect is far otherwiſe, he knoweth them to protect & defend them, to iuſtifie and ſaue them. He knoweth them as a father knoweth his children, or as a friend loueth his friend, he knoweth them particularly and by their proper names, he loueth thẽ with an vnfained loue. On the other ſide, it ſtandeth vs vpon to know him with an eſpeciall knowledge, as the child knoweth & loueth his father after a ſpeciall manner and in an earneſt meaſure euen from a feeling of that loue wherewith the father loueth him. True it is, the child loueth others, but in a generall ſort; but his owne father he knoweth more particularly, & with an inward affection of the heart he knoweth his voice, and can diſcerne it from others. So is it with the ſons of God, who haue a bleſſed experience of his loue toward them, they loue him, they delight in him, and they reioyce in him; as Iohn 3,29. *He that hath the Bride, is the Bridegroome, &c.* Wee muſt all of vs begin to know him heere in this life, that wee may know him perfectly in the life to come. Heere we muſt ſee him as it were through a glaſſe darkly, that heereafter wee may ſee him face to face fully. If we do not know him in his Word and Sacraments, wee ſhall neuer know him in his kingdome. For the word is the path way that leadeth vnto it, and therefore is called the Goſpell of the Kingdome. This teacheth vs to conſider diligently the ſaying of Chriſt, Iohn 17. *This is eternall life that they know thee to be the only very God, and whom thou haſt ſent, Ieſus Chriſt.* If then we deſire eternall life, we muſt labour to know God, leſt he ſay to vs in his wrath, *Depart from me, I know you not.* This knowledge of God neceſſarily required of vs, conſiſteth in theſe points following. Firſt, we muſt confeſſe & acknowledge him to be the ſoueraign and higheſt good, *in compariſon of whom all things are reputed as nothing*, being as droſſe & drauery, and nothing to be deſired with him as Chriſt ſaith, *Why calleſt thou me good, there is none good but one, euen God.* If we equall ought with him, or preferre any thing in heauen or earth before him, wee are ignorant of him and know him not.

Iohn 3,29.

Iohn 17,3.

Wherein the knowledge of God conſiſteth.

Dan.4,32.

Math.19,17

Secondly, it behoueth vs to depend vpon him, and to put our whole truſt in him alone, not in any man or Angell: for then we make fleſh our ſtrength, and ſo leane vpon a broken ſtaffe that cannot ſtay vs, but will deceiue vs.

Thirdly, wee muſt draw neere vnto him in time of need, as to the fountaine of all goodneſſe, with all reuerence and humility crauing all things of him by hearty and feruent prayer. If we call vpon him, hee hath promiſed to reueale himſelfe vnto vs.

Fourthly, we muſt giue him thankes for all bleſſings receiued from him, not only in proſperity, but in aduerſity. Now wee ſhall ſhew our ſelues thankfull vnto him by dooing that which he commandeth, by auoyding ẏ which he forbiddeth by praiſing and aduancing his name for all his works, whether they be works of his mercy, or whether they be works of his iuſtice, in correcting of his Children, and in puniſhing his enemies.

Fiftly, we muſt ſeeke the knowledge of his waies & word, and increaſe in the knowledge thereof, which bringeth vs to eternall life. As we grow forward in knowledge, ſo wee grow forward vnto life: and when our knowledge ſhall be perfected then our life ſhalbe perfected in the next world. Now if eternall life conſiſt in this knowledge, doubtleſſe death is to be found in the ignorance of God. The Apoſtle ioyneth theſe two as companions together, ignorance and death, *They haue their vnderſtanding darkned*, heere is the ignorance of God: *& are ſtrangers from the life of God*, here is death. For the priuation or want of the life of God is eternal death. Wherfore whoſoeuer deſireth to liue the life of God, muſt auoid ignorance, ẇ is the forerunner & cauſe of death.

Epheſ.4,18.

And what is the darkneſſe of ignorance as it were a miſt before our eies, but the beginning of vtter darkneſſe in the pit of deſtruction, where ſhall be weeping & gnaſhing of teeth? Hence it is that Chriſt ſaith, Iohn 10, *When* Iohn 10.4.5. *he hath ſent foorth his owne ſheepe, hee goeth before them, and the ſheepe follow him, for they know his voyce, and they will not follow a ſtranger, but they flie from him, for they know not the voyce of ſtrangers.* If then we would approoue our ſelues to be the ſheepe of Chriſt, wee muſt haue this eare-mark, we muſt know his voice, we muſt heare his word, wee muſt partake his Sacraments; otherwiſe we ſhall be Goats, not Sheepe. Many there are that would bee accounted Sheepe, but they want this badge & cognizance, they are not hearers, but contemners of his word; they follow not Chriſt Ieſus the Shepheard, but flye from him: they know not his voyce they are not acquainted with his call, but they thinke themſelues in the beſt caſe when they are fartheſt off from the hearing of it. The Lord calleth vs by his worde, the preaching of the Goſpell is his voice: if we regard it not, woe be vnto vs, we exclude our ſelues from his Sheep-fold, and renounce our beeing in the number of his Sheepe. Laſtly, we muſt yeeld all obedience vnto him and his word. For as all his Sheep are hearing Sheepe, and none of them deafe & dull eared, ſo are all obedient Sheepe. They haue their eares opened, which maketh them hearers: and they haue them bored to their heart, which maketh them obedient, and to offer vp themſelues as a ſacrifice well pleaſing vnto God. But all our hearing ſhall hinder vs, and ſerue to further and increaſe our condemnation, vnleſſe we ioyne vnto it a carefull obedience, according to the doctrine of the Apoſtle, *Be ye doers of the word, and not hearers* Iam.1.22. *onely, deceiuing your owne ſelues.* If theſe things be found in vs, then we know God aright, & then we may be aſſured wee ſhall be knowne by him, and not denied of him. This is that vſe which Chriſt himſelfe toucheth, Iohn 10. *I am the good Shepheard, and know mine, and am knowne of mine.* Where we ſee, that the conſideration of Gods acknowledging vs to bee his, ſhould bee a forcible meanes to make vs endeuour to know him. For who are wee that he ſhould know vs? Yea, what is man, that he ſhould be mindfull of him, or the ſon of man that he ſhould conſider him? Wee are duſt and aſhes, rottenneſſe and corruption, yea lighter then vanity, no better then enemies to him, and the heires of wrath as well as others. Seeing therefore the bountifulneſſe and loue of God toward vs hath appeared, ſo that of his mercy, not our merits, *hee hath ſa-* Titus 3.5. *ued vs by the waſhing of the new birth, and the renewing of the holy Ghoſt*, let vs paſſe our pilgrimage heere in feare, and aboue all things let vs labor to know him in his owne ordinances and to *ſeeke the Kingdome of God and his righteouſneſſe*, that in the end of our dayes we may be knowne of him to his glory, and our endleſſe comfort in Chriſt Ieſus our bleſſed Lord and Sauiour.

Verſe 17. *Then Moſes and Aaron tooke theſe men which are expreſſed by their names.*

18. *And they called all the Congregation together in the firſt day of the ſecond Month, who declared their kindreds by their families, and by the houſes of their Fathers, according to the number of their names, from twenty yeare and aboue, man by man.*

19. *As the Lord had commanded Moſes, ſo he numbred them in the wilderneſſe of Sinai.*

The obediēce of Moſes and Aaron.

Hitherto we haue heard and handled the Commandement of God, requiring *Moſes* and *Aaron* to number the people: now followeth their obedience without any delaying or deferring the matter. It is meete that the ſeruants obey the commandement of their Maiſter: and that ſubiects perfourme the decrees of their Princes. Hence it is that *Moſes* taking to him *Aaron* and the heads of the Tribes, do addreſſe themſelues to take a ſuruay of the people, diſcharging their duty with all diligence. He doth not heere as afterward in this Booke, ch. 20. where he obeyeth with doubting: but he executeth the charge laide vpon him with readineſſe and willingneſſe. This obedience of *Moſes* and *Aaron* is ſet downe, firſt generally, then particularly. Generally in theſe words; particularly in the verſes following. Obiection. Heere a queſtion may be demanded, whether it were lawfull for them to number the people. Wee reade in the holy Hiſtorie, 2 Samuel, 24, that *Dauid* was ſharply reprooued, and ſeuerely puniſhed, becauſe hee did number them: yet *Moſes* numbereth them in this place, and is approoued and iuſtified. Anſwer. Some thinke, that *Dauid* is reproued, not ſimply for numbring the people, but becauſe he would haue all numbred, and not onely from 20 yeare old and aboue. But this was not the true cauſe of *Dauids* offence, and of Gods iudgement: in as much as it is very euident out of the words of the Text and circumſtances of the place, that ſuch onely were numbred, as were ſtrong men, and able to draw out their ſwords. 2 Sam.24.9 Others make this the reaſon, becauſe the Lord promiſed to multiply the ſeede of *Abraham* as the ſtarres of Heauen, which are innumerable, and as the ſand on the Sea Shore, which cannot bee tolde, and therefore he was angry & ſore diſ- *Oleaſt. in Exod.* pleaſed whē they were numbred, as if it were a calling of his promiſe into queſtion. But if this reaſon were good and to bee granted, it would follow that they could neuer be numbred without ſin. Neither was this the cauſe of Gods anger, as others imagine, becauſe af- *Sim[illegible]r. in Exod* ter his numbring of them, hee cauſed not the tribute to be paid that God had appointed; Exod.30.12. for *Moſes* did not alway enioyne any ſuch polle-mony to be paid whenſoeuer he nũbred their perſons, and beſides; the puniſhment ſhould be inflicted vpon *Dauid*, not for numbring ẏ people, but for want of paiment. The true cauſes why *Moſes* is commended, & *Dauid* condemned for their numbring of *Iſrael*, are theſe. Firſt *Moſes* was inioyned vnto it, & had the expreſſe commandement of God to direct and warrant him: but *Dauid* was not cõmãded of God, he was ſtirred vp of Sathan, who tempted him to this euill in ſetting before his eies, his glory and excellency, his power & victories. This is one difference. Secondly, it was lawfull to number the people, when anie publique collection or contribution was to bee made of tribute or ſubſidy; for vnleſſe an exact account were taken, ſome ſhould be omitted, others ouerburthened, and iniuſtice committed. This maketh it lawful for Princes to number their people, & muſter them by hundreds or thouſands, albeit they haue no ſpecial warrant or particular commiſſiõ from God. Thus did *Dauid* in another place, and at another time number them without ſin. 2 Sam. 18,1. Againe, when any Army is to be gathered, & forces to be leuied, it is neceſſarie the people ſhould be aſſembled and muſtered, that fit choiſe may bee made of ſuch as are to goe to battell: as *Dauid* did number them without ſinne. 2 Sam. 18,1. when hee ſent an armie againſt *Abſolon*: but in this place hee did not intend any of theſe ends, either that Tribute ſhould be gathered, or that ſouldiers ſhould be muſtered: and therefore the warrant of his worke, was not anſwerable to the calling of *Moſes*. Thirdly, as they were ſtirred vp by diuers cauſes, ſo they reſpected diuers ends. *Dauid* propounded to himſelfe an euill end, hee did it to ſet forth his owne glorie, to reioyce in himſelfe, to put his whole affiance and confidence in the multitude of his men: and therefore his pride and preſumption, his haughtineſſe and ambition, his raſhneſſe and vnthankefulneſſe were puniſhed of GOD. Thus we ſee, how one and the ſame thing is praiſed in one, and reprooued in another, becauſe howſoeuer the deede were one, yet the cauſe was not one from whence it proceeded, neither were the ends one whereunto it was referred.

Differences between Moſes and Dauid in numbering the people.

1 Chron. 21,1

Aug. queſt. 134 in Exod.

[Verſes 17. 18. 19. *Moſes & Aaron tooke theſe men, &c. And as the Lord commaunded Moſes, ſo he numbred them.*] Heere we haue an example of the obedience of *Moſes* & *Aaron*, who lingred not the time to diſcharge the dutie that God had laide vpon them. This example offereth vnto vs this inſtruction, that it is required of all Gods ſeruants, to performe obedience to Gods commandements. Whenſoeuer God ſpeaketh vnto vs, wee muſt heare and obey his voyce. *Noah* receiued a Commandement from God to builde the Arke, Geneſ. 6 ver. 13. *Whereby hee and his houſhold might be ſaued*: many hindrances might haue ſtayed him, and ſundry inconueniences might haue ſtopped him, and infinite dangers might haue terrified him from that enterprize; the greatneſſe of the Arke, the labour of the building, the continuance of the worke, the tants of the wicked, and an hundred ſuch like troubles ſtood in his way; all which he did ouerſtride, as the Apoſtle witneſſeth, Heb. 11,7. *By Faith Noah beeing warned of GOD of the things which were as yet not ſeene, mooued with reuerence, prepared the Arke to the ſauing of his Houſhold, through the which Arke hee condemned the world, and was made heire of the righteouſneſſe which is by faith.*

Doctrine 3. It is our dutie to obey Gods commandements.

In like manner, *Abraham* receiued an expreſſe commandement *to go out of his Country, and from his Kindred and Fathers houſe*; and he alſo by Faith (when hee was called) obeyed, *to go into a place, which he ſhould afterwarde receiue for inheritance; and he went out, not knowing whither hee went*. So when God charged him to circumciſe himſelfe, his ſonne, and all his houſhold, hee did not delay the time, but did it the ſame day: and when hee commanded him to take his ſonne, his onely ſon, euen *Iſaac* whom he loued, the ſonne of promiſe, through whom all Nations ſhould bee bleſſed; *By Faith hee offered vp Iſaac, when hee was tryed; for he conſidered, that God was able to raiſe him vp euen from the dead, from whence he receiued him alſo after a ſort.*

Gen. 12,4. Heb. 11,8.

Gen. 17,23. & 22, 1,2,3. Heb. 11,17. & 18,19.

When God called *Samuel*, and determined to reueale vnto him the deſtruction of *Elies* houſe, and the calamitie that hanged ouer all *Iſrael*, hee ſaide vnto him, to teſtifie the willingneſſe of his heart to obey, *Speake Lord, for thy Seruant heareth*. This the Prophet *Dauid* witneſſeth, Pſal. 27,8. *When thou ſayedſt; Seeke ye my face: mine heart anſwered thee: O Lord, I will ſeeke thy face.* When Chriſt commanded *Peter* to launch out into the deepe, and to let out their Nets to make a draught: *Simon* anſwered and ſaide vnto him; *Maſter, we haue trauailed ſore all night, and haue taken nothing: neuertheleſſe at thy word, I wil let down the net*. The examples are infinite and endleſſe that might bee alledged to this purpoſe: but theſe are more then ſufficient, to ſhew, that whenſoeuer God hath a mouth to open, and a tongue to ſpeake, and a voice to vtter vnto vs, wee ſhould prepare and make readie an eare to heare, and an hearr to obey whatſoeuer is enioyned vnto vs, and required of vs.

1 Sam. 3,9,10

Luke 5,4,5.

The Reaſons are many, to enforce vs to yeelde heereunto. For firſt of all, GOD hath all authoritie in his owne power; hee is our Creator, and wee are his creatures; he is our Sheepeheard, and we the Sheepe of his paſture: he is our Father, wee his Children: hee is our Maiſter, wee his Seruants: hee is our King, we his Subiects: he is as the Potter, we as the clay. Is not the creature bound to obey the Creator? Is not the child to ſhew al duty to his father? Is not ẏ ſeruant to ſtoope down

Reaſon 1.

downe to his Maiſter? And doth not the ſubiect owe honour and homage to his Prince? The Scripture ſheweth, and nature teacheth, that they do. This is it which the Prophet *Malachi* declareth, chap.1.ver.6. *A ſonne honoureth his Father, and a ſeruant his Maſter: if then I be a Father, where is mine honour? And if I be a Maſter, where is my feare? ſaith the Lorde of hoſtes, &c.* Theſe titles of honour giuen to God, and theſe titles of ſubiection aſcribed to our ſelues, do ſerue as ſo many bands Obligatorie, to perſwade vs and draw vs to obedience.

Reaſon. 2

Secondly, obedience is ſo valued and ſet at ſuch an high price, that it is better woorth then all ſacrifices that can be offered: and on the other ſide the Lorde abhorreth and deteſteth diſobedience and rebellion againſt him as the ſinne of witchcraft. True it is, God allowed and commanded ſacrifices, & he greatly abhorreth ſorcery: yet he preferreth obedience before the one, and hateth diſobedience as the other. This *Samuel* teacheth *Saul*, when he reproueth him to his face, *Hath the Lord as great pleaſure in burnt offerings and ſacrifices, as when the voice of the Lord is obeyed? Behold, to obey is better then ſacrifice, & to hearken is better then the fat of Rams: for rebellion is as the ſin of witchcraft, and tranſgreſſion is wickednes and idolatry; becauſe thou haſt caſt away the word of the Lord, therefore he hath caſt away thee from being King.* This reaſon is thus framed; If obedience bee better then ſacrifice, then it is due to God, and with all care to be performed to him. But it is better then ſacrifice, therefore it is due to God. Againe, if GOD hate nothing more then the diſobedience of his commandements, then is diſobedience to be auoided. But he hateth nothing more, inaſmuch as hee eſteemeth it no better then witchcraft or idolatry; therefore it is to be auoided.

1Sa.15,22,23

Reaſon 3.

Thirdly, ſuch as are diſobedient are ſure to be puniſhed. Obedience hath a promiſe of bleſſing annexed vnto it, and a recompence of reward depending vpon it, as appeareth Exod.19.5.6. *If ye will heare my voice indeed, and keepe my couenant, then ye ſhal be my chiefe treaſure aboue all people, though all the earth be mine.* On the other ſide, God abhorreth diſobedience to his will and commandements, as a Prince hateth rebellion raiſed againſt him, which he will not leaue vnpuniſhed. So doth God eſteeme thoſe that ſtubbornly tranſgreſſe his Lawes as traitors vnto his perſon, and rebels againſt his lawes; and therefore ſuch as are rebellious againſt his word ſhall be reiected of him, and puniſhed by him. When *Saul* did caſt away the word of the Lord, God proceeded alſo to caſt away him. This the Prophet *Ieremy* declareth, chap.42. ver.6,10,17. when the Captaines of the hoaſt promiſed whether it were good or euill, they would obey the voice of the Lord God, hee aſſured them of his mercy, that *God would build them, and not deſtroy them: he would plant them, and not roote them out.* Contrariwiſe, if they would not hearken to his voice, and ſubmit themſelues vnto him, he threatneth that *they ſhould dye by the ſword, by the famine, and by the peſtilence*, ſo that none of them ſhould eſcape from the plague that he would bring vppon them. Thus doth hee command *Moſes* to ſpeake to *Pharaoh*, Exod.8.2. & 10 4. *Thus ſaieth the Lord, Let my people go that they may ſerue mee: but if thou wilt not let them go, behold, I wil ſmite all thy Countrie with Frogs, &c.* This reaſon may be framed in this ſort: If the obedient ſhal be bleſſed and rewarded, and if the diſobedient ſhall be reiected and puniſhed, then it behooueth vs to acknowledge all obedience due vnto God: but the obedient and diſobedient ſhall be both rewarded; the one according to their righteouſneſſe, the other according to their wickedneſſe.

Deut.28,1,2,
3,4,&c.
Exod. 2.14.

Deut.28,15 1

Vſe 1.

Let vs now come to the Vſes of this Doctrine. Firſt, this ſerueth to reproue diuers and ſundry abuſes that creepe into vs, which make our ſeruice and worſhip of God abhominable and deteſtable in his ſight. And firſt of all, there are too many that refuſe to heare and to lend their outward eare to liſten to the word of the eternall God, to whom all attention is due. Theſe men, as if they had no ſoules to ſaue, nay, as if there were no God, no heauen, no hell, haue ſhut their eyes leſt they ſhould ſee, and ſtopped their eares, leſt they ſhould heare.

The 1.reproofe

This reprooueth the deſperate diſeaſe of our dayes: men are ſo farre clogged and cloyed with hearing, that they loath the heauenly foode, the bread of life. Who ſeeth not how we decline in care and zeale, and how the light of the word beginneth to bee extinguiſhed? Our change from better to worſe touching ſeeking after knowledge is moſt fearfull, a token that God hath giuen vs deadneſſe of heart, to prepare the way to ſome iudgement. *The Queene of the South ſhall riſe vp in iudgement, and condemne this froward generation*, who thought it worthy her labour to make a long iourney to heare the wiſedom of *Salomon*; and yet the myſtery of the heauenly wiſedome of God laid open in the miniſtery of the word, *The which the very Angels deſire to behold*, paſſeth the humane wiſedom of *Salomon*, and of all other men in the worlde. Wherefore to turne away our backes, when wee ſhould turne our faces to the worde, is a greeuous ſinne, and we ſhall giue an account therefore in the great day of vengeance. This is ſet foorth plainly in the firſt chapter of the Prouerbes, and the 24.25,26. verſes. *Becauſe I haue called, and ye refuſed; I haue ſtretched out mine hand, and none wold regard, I will alſo laugh at your deſtruction, and mocke when your feare commeth.*

Math.12,42.

1 Pet.1,12.

Ier.2.27, &7
13,23,24,25.
& 15.2,3,6.

Thus doth the Lord lay open the peoples ſinnes, and his iudgements by the Prophet *Ieremy*: *I roſe vp early and ſpake vnto you, but yee* *would not heare, nor anſwere* : I ſaide. Obey my voyce, and I will be your God, and ye ſhall be my people, and walke ye in all the wayes that I haue commanded you, that it may bee well vnto you : *but they would not obey, nor encline their eare, but went after the counſels and ſtubbornneſſe of their wicked heart, & went backward and not forward* : *I haue ſent vnto you all my ſeruants the Prophets, riſing vp early euery day, and ſending them, yet would they not heare mee, but hardened their neckes, and did worſe then their Fathers*. Thus hee layeth open their ſinne, therefore no maruaile if that hee threaten to ſtretch out his hand againſt them, ſo that the famine ſhould pinch them, the ſword ſhoulde ſlay them, the peſtilence ſhould waſte them, the dogges ſhould teare them, the wild beaſts deſtroy them, and the fowles of the heauen deuoure them.

The ſecond reproofe.

Secondly, as it reproueth thoſe that refuſe to heare, ſo it condemneth ſuch as onely heare, and go no further; theſe reſt in it as if they had done their duty. and as if no more were required at their hands. But know this and marke it, that outward ſeruice ſeparated from inward obedience, is not reſpected, but reiected of God. This naked hearing is an halting with God which he cannot ſuffer. If we keepe from him the heart, he careth not for the eye, or the tongue, or the eare. This is it which the Prophet ſaith, *When ye faſted and mourned in the fift and ſeauenth Moneths, euen theſe ſeuenty yeares, did ye faſt vnto me? Doe I approue it? Should ye not heare the words which the Lord hath cried by the miniſtery of the former Prophets, when Ieruſalem was inhabited and in proſperity, and the Cities thereof round about her, when the ſouth and the plaine was inhabited*?

Zach. 7,5,6,7

To like purpoſe is *Eſaiah* bold, and ſaith, *What haue I to doe with the multitude of your Sacrifices, ſaith the Lord? I am full of the burnt offerings of Rammes, I deſire not the blood of Bullocks : when ye come to appeare before me, who required this of your hands to tread in my Courts? Bring no moe Oblations in vaine : Incenſe is an abbomination vnto me : I cannot ſuffer your new Moones, nor Sabboths, &c. they are a burthen vnto me, I am weary to beare them* : *and when you ſhall ſtretch out your hands, I will hide mine eyes from you and though you make many praiers I will not heare*.

Eſay 1,11.12, 13.14.15.

Were not theſe his owne ordinances? Did not hee appoint the ſolemne times of his worſhip, and command ſacrifices and oblations to be offered vnto him? Yes, he ſet them in his Church, and was the Author of them; but they perfourmed them in an euill manner without faith, without repentance, without loue, without conſcience, and therefore as they did them, God loathed them. So may it be ſaide of our common and cuſtomary hearing, remoued from faith & obedience, Who required it at our hands? The Lord cannot abide it, he cannot ſuffer it : it is a burden vnto him that he cannot beare. God ioyneth hearing and obeying together, and curſed is hee that maketh a diuorce betweene them. This doth the Prophet *Ieremy* denounce againſt all hypocriticall hearers chapt. 11. *This ſaith the Lord God of Iſrael, Curſed be the man that obeyeth not the words of this Couenant which I commanded vnto your Fathers &c.*

Iere. 11,3,4,5

He proteſted vnto them and their Fathers riſing early, and ſaying, *Obey my voyce*, yet they would not obey nor incline their eare, but euery one walked in the ſtubbornneſſe of his wicked heart : thus they made a conſpiracy againſt God and hee brought his curſes vpon them, Thus our Sauiour teacheth it ſhall bee with many in the laſt day, that ſaw his perſon, and heard his doctrine, they conuerſed and continued with him, and were partakers of his miracles and miniſtry; who ſhall then begin to ſay, *We haue eaten and drunke in thy preſence, and thou haſt taught in our ſtreetes* : *but he ſhall ſay, I tell you, I know you not whence ye are : depart from me, all ye workers of iniquity*.

Lu. 13,26,27.

Woe ſhall then bee to all ſuch hearers, and curſed ſhall their ſtate and condition be. Theſe haue an heauier account to make then ſuch as neuer were hearers, and neuer had ſo great mercy offered vnto them. Hence it is that Chriſt pronounced ſundry woes againſt *Bethſaida, Corazin*, and *Capernaum*, who had the worde and other meanes of ſaluation offered vnto them, yet liued without repentance, and are pronounced to bee worſe then the *Sodomites*. For the greater mercies are abuſed, the deeper iudgements are deſerued. Let vs ſette this *Capernaum* a Citty in *Galile* before our eyes, and looke vpon it as in a glaſſe, that therein we may behold our ſelues. The Lord Ieſus was brought vp there, and becauſe hee did ſo much frequent it, and was conuerſant there, many thought hee had beene borne there, ſo that it is called his owne City, Mat. 9, 1. Secondly, the miracles which he wrought there were many, he healed the ſeruant of the Centurion, and a man that had an vncleane ſpirit,

Math. 8,5.

in ſo much that the *Nazarites* as it were enuying and repining thereat, that that place ſhould be preferred before them, ſaide vnto him, *Whatſoeuer we haue heard done in Capernaum, do it heere likewiſe in thine owne Country* :

Luc. 4.23.

thereby implying that the greateſt part of his miracles had not beene done among them, but among the *Capernaites*. Thirdly, there he began to preach, ſaying, Repent, for the Kingdome of heauen is at hand : and there he preached of the eating of his fleſh and drinking of his blood : likewiſe hee taught on the Sabboth day in their Synagogue with power and authority, ſo that they were aſtonied at his doctrine.

Math. 4.13.17
Mark. 1. 14.
Iohn 6,59.
Luc. 4.31.32.

In all theſe reſpects and priuiledges, partly of the preſence of his perſon, partly of the working of his miracles, & partly of the preaching of his Goſpel, Chriſt pronounceth that they were *lifted vp to heauen*, & highly aduanced aboue many other Townes & Cities that wanted the ſeeing and hearing of him: but becauſe they became vnthankfull.

Mat. 11,23.24

full, and to all theſe did not ioyne true obedience, hee denounceth againſt them that *they ſhould be brought downe to hell*: the reaſon hereof is rendred in the next wordes, *For if the great workes which haue beene done in thee, had beene done among them of Sodome, they had remained to this day: but I ſay vnto you, that it ſhall be eaſier for them of the Land of Sodome in the day of iudgement, then for thee*. An heauy doome, and a moſt fearefull ſentence, and yet moſt iuſt and righteous, if it bee weighed in the ballance of iuſtice.

The ſinnes of Capernaum greater then of Sodome.
Gen.19,3.
Rom 1,27,28.
Ezek.16.

Sodome indeede was guilty of vncleanneſſe and beaſtlineſſe one with another, whereby man with man wrought filthineſſe, & receiued in themſelues ſuch recompence of their error, as was meet; their ſinnes were fulneſſe of bread, abundance of idleneſſe, contempt of the poore, and pride of life: yet *Capernaum* treading vnder foote the glorious Goſpell, and deſpiſing the word of ſaluation was the greater ſinner, againſt which ſort of ſinners, the Apoſtles were cõmanded *to ſhake off the duſt of their feete, as a witneſſe againſt them*; the which ſheweth the horribleneſſe of their ſinne that make no reckoning of the preaching of Gods word offered vnto them to reconcile them to God. *Sodome* had the light of nature that ſhined in their harts, and preached within their conſciences in that they were men, that thoſe ſinnes were vnlawfull; of which the Apoſtle ſayeth,

Iohn 1,5.

That light ſhineth in the darkneſſe, and the darkneſſe comprehended it not: but *Capernaum* had a greater and perfecter light, euen the light of grace to teach them, and the Sunne of righteouſneſſe to ſhine vpon them, which far excelled the other, and gaue them a more certaine direction to leade their liues. *Sodome* indeede had *Lot*, an holy and righteous man among them, whoſe ſoule they vexed from day to day by their vncleane conuerſations:

2 Pet.2,8.

but *Capernaum* had a greater then *Lot*, they had the gracious preſence of Chriſt Ieſus, whoſe word was with authority, and not as the Scribes; whoſe glory was as the glory of the onely begotten Sonne, full of grace and truth, Iohn 1, 14. Againe, *Sodome* had not ſo much as the types and ſhaddowes of the Law, they wanted the ſacrifices and ceremonies which the Iewes had: but *Capernaum* had the body it ſelfe, they ſaw him, they touched him, they heard him, they handled him, yet they repented not, but remained diſobedient. *Sodome* had onely the making of the Creatures, and the workmanſhip of the Heauens as Gods great booke to beholde and looke vpon, to be their ſchoolemaiſters & inſtructers,

Pſalme 19,1
Rom.1,20,21.

which declare the glory of God, & ſhew foorth his Deity: but *Capernaum* had more, euen a plaine path beaten before them to walk in, and a fitte light to guide them in all their wayes, the eternall word of God that endureth for euer. If then *Sodome* ſhall be whipped, ſurely *Capernaum* muſt be ſcourged. If *Sodome* rebuked, *Capernaum* puniſhed. If *Sodome* impriſoned and damned, *Capernaum* ſhall bee throwne downe into the neathermoſt hell and gulfe of perdition. If the burden laide vpon *Sodome* be greeuous, that laid vpon *Capernaum* ſhall be more greeuous and intollerable.

Roman.2,6.

For *God will reward euery man according to his works*, ſo that with what meaſure wee mete, with the ſame it ſhall bee meaſured to vs againe. *Sodome* was the leſſe ſinner, & therefore liable to the leſſe puniſhment: *Capernaum* was the greater ſinner, a greater contemner of greater bleſſings, and therefore guilty of the greater damnation. To what end, may ſome ſay, doth this compariſon ſerue? or what haue we to do with *Sodome* which was conſumed to aſhes with fire and brimſtone long agoe? or what doth *Capernaum* belong to vs? Yes, it concerneth vs, and if we change the names, the times, and the places, this whole compariſon teacheth vs wiſedome, and toucheth vs neerely. For hath any nation vnder ẏ heauens bin lifted vp higher toward the heauens then we? Hath not the word bin plentifully preached among vs? Haue we not had the Sacraments duely adminiſtred vnto vs? Haue wee not receiued his mercies abundantly poured vpon vs? yet what people hath bin more vnthankfull? more diſobedient? more rebellious? What could the Lord haue done for vs, that he hath not done, and ſhall we ſo reward him with vnkindneſſe for his mercies? Let vs take heed leſt if we be like *Capernaũ* in ſin, ẏ threatning do fall vpon vs, that it ſhalbe eaſier for *Sodome* & *Gomorrah* in the day of iudgment, then for vs. For if *Sodome* did not eſcape the hand of God, who had onely the light of nature, not the lanthorne of the Scripture to ſhine among them, & to giue light vnto them: how ſhall we eſcape, or bee without excuſe, if we tread vnder foot the Son of God, if we caſt out of our hearts the Goſpell of peace, if we count the blood of the Teſtament as an vnholy thing, and do deſpite the Spirit of grace?

The 3. reproof

Thirdly, this doctrine reprooueth thoſe that are ready to heare, and content to obey, but it is no farther then ſtandeth with their owne luſt and liking. Theſe are like *Saul* in obedience, they thinke they haue great wrong to be charged with rebellion and diſobedience, they haue open mouthes to ſay, Bleſſed art thou of the LORD, I haue fulfilled the commandement of the Lord, I haue obeyed the voyce of the Lord, I haue gone the way which the Lord ſent me, &c: yet hee is there charged with treaſon and rebellion againſt God, and threatned to *haue the Kingdome rent frõ him*.

1 Sa.15,13,20.

Thus is it with many in our daies, they profeſſe obedience, but their life ſwarmeth with the fruits of diſobedience: like to ẏ ſon, who being commanded of his father to go & work in his vineyard, anſwerd, *I will Sir, but he ſtood ſtill & went not*.

Math.21.30.

Theſe are they that draw neere to God with their mouth, but are diſobedient in deed, & their real diſobedience ſhal procure a reall vengeance on them.

It is ſtrange to ſee how many of this ſort of men pretend a willingneſſe to obey, & would be accounted in the number of obedient children, as if they were wholly made of obedience; and yet they will not ſubmit themſelues wholly to the will and pleaſure of GOD, but mince the matter, and part ſtakes with God: ſomewhat they will do to ſtop mens mouthes and to get the applauſe of the worlde, and to be accounted religious; but they are not minded to deale ſincerely and entirely with God, like thoſe that hauing a iourney to goe, are ſoone weary and ſtand ſtill, when they are gone halfe the way.

Theſe are they that will not be Atheiſtes, but haue the true God for their God; yet do they loue their riches, their pleaſures, their bellies, Reuel.3,16. and their delights aboue him, and ſet their affections wholly vpon them. They cannot abide Idolatry, nor to be eſteemd idolaters; yet they make no conſcience of the worſhippe of the true God, of praying vnto him publiquely and priuately, neglecting the ordinances of God, hearing of his word, reading, meditation, conference, and ſuch like helpes; being in the number of thoſe the Apoſtle reproueth, Rom.2,22. *Thou abhorreſt Idols, yet cōmitteſt ſacriledge.* They will not forſweare themſelues, nor fall into periury: but they wil ſweare and lye too for an aduantage. They will not ſeeme to abuſe the titles of God, and to take his name in vaine; but yee ſhall heare them euen in their communication to ſweare by their Faith and troth, and they engage thē ſo long, vntill they haue little left, or none at all themſelues. They will not worke vppon the Sabbath, nor go to Plough: but they will not ſticke to go to play, and vſe paſtimes; to follow idleneſſe, and to be ordinarily abſent from the holy ordinances of God. They ſcorn to be accounted rebels, as too groſſe a tearme for them: yet they can diſobey ſuperiors, yea mock and deride thoſe that are ſet ouer them, both Magiſtrates and Miniſters. They abhorre the name of a murtherer: but they can fight and quarrell, braule, fret and fume againſt others; forgetting the rule of the Apoſtle, 1 Iohn 3,15. *Whoſoeuer hateth his Brother, is a man-ſlayer: and ye know that no man-ſlayer hath eternall life abiding in him.* They will not be Adulterers & Fornicators, but they break out into wantonneſſe, and nouriſh the occaſions that engender them, ſurfetting drunkennes, idleneſſe, wanton lookes, wanton company, wanton dalliance, and ſuch like. They hate the name of Theeues and robbers, and thoſe that wil ſtand by the high way and take a purſe: but they will couzen and circumuent their neighbour, defraud and oppreſſe him in buying & ſelling and bargaining with him, if by any meanes they can goe beyond him; neuer remembring either the commandement or puniſhment ſet downe by the Apoſtle, 1 Theſ.4,6. *Let no man oppreſſe or defraud his Brother in any matter: for the Lord is an auenger of all ſuch things, as wee alſo haue told you before time, and teſtified.* Theſe are they that wil not beare falſe witneſſe; but they are inuenters of euill, or ſpreaders abroad of euill reports to the hurt of their brethren, & make no conſcience at all of a lye. Theſe are not dutifull children which obey to halfes, & ſo faile in their obedience. For (as the Apoſtle teacheth) *Whoſoeuer ſhall keepe the whole Law, & yet faileth in one point, he is guilty of all, &c.* Iam.2,10,11,12. Thus then we ſee by this doctrine, they are reproued that contemne the worde, and will not heare: that are content to heare, but will not obey: and ſuch as obey, but it is not fully and faithfully; it is ſo farre forth as pleaſeth themſelues, not regarding to pleaſe God, to whom they either ſtand or fall.

Vſe 2. Secondly, ſeeing our duty to Gods Commandements conſiſteth in obedience, this teacheth that it is neceſſary for all men to knowe them. We cannot call vpon him of whom we haue not heard: we cannot beleeue that which we neuer learned: wee cannot practiſe thoſe things which we do not vnderſtand. A ſeruant can by no meanes do his Maſters will, before he knoweth what is his will. This ſheweth the miſerable condition of ignorant people, beſotted in their owne ſimplicity, and muffled in the miſtes of palpable darkeneſſe: none are more groſly miſled, none more diſobedient to God then theſe ignorant perſons; none greater enemies vnto the ſeruing and obeying of God, then ſuch as are enemies or hinderers of the teaching and preaching of his word. Our Sauiour ſending out his Apoſtles into all the world, charged them *to teach them to obſerue all things whatſoeuer he commanded them.* Math.28,20. First then, there muſt be teaching before there bee obſeruing: ſo that ignorance is the mother of all diſobedience. This appeareth in *Moſes*, Deut.4,1. *Hearken, O Iſrael, vnto the ordinances, and to the Lawes which I teach you to doe, that ye may liue and go in, and poſſeſſe the Land which the Lord God of your Fathers giueth you.* The *Iſraelites* were commanded to learne the commandements of God that they might doe them; ſo that there is no doing and diſcharging of the workes and will of God without knowing them: nor no true knowledge wher there is no practiſe. For indeed wee know no more then we make conſcience to do & performe. Wherefore (my Brethren) bee carefull to learne the waies of God, and to know what he requireth, that you may bee fitted to doe them: and aſſure your ſelues, that they are the greateſt enemies of God, and of your ſaluation, yea the moſt proude and peſtilent inſtruments of the diuell, to cauſe him to be honoured, and to erect the kingdome of darkeneſſe, that do diſgrace teaching, and diſſwade from hearing. And let vs ſet this downe as a rule, that ſuch as are vndutifull to God in the chiefeſt workes and the higheſt duties, will neuer make conſcience of the ſmaller & leſſer. Such then as any way hinder the publiſhing of the Goſpell, and ſeeke to ſtop the free courſe of it from paſſing among men, do ouer-turne all godlineſſe, and ſhake the very ground-worke and foundation of true obedience. The greateſt and beſt workes commanded of Chriſt are the duties of the firſt Table; to preach and to heare his word, to be often exerciſed in his worſhip, to be religious, to viſite his Courts where his name dwelleth, whereof the Prophet ſaith, *God delighteth to dwell in it, yea, the Lord will dwell in it for euer.* Hee that maketh no conſcience this way, will make no conſcience of the leſſer and latter duties, to wit; of the fruits of righteouſnes.

Pſal.68,16.

Hence it is, that our Sauiour ſaith to the Sadduces, Math. 22, 23, *Are yee not therefore deceiued, becauſe ye know not the Scriptures, neither the power of God?* The ignorance of Gods word is the true cauſe of all error. If we did know the Scriptures, they would direct vs to all duties neceſſary for vs both to knowe and practiſe. And as knowledge is the beginning of all obedience, becauſe wee muſt know before we can obey; we muſt learne before wee practiſe: ſo it is required of vs al to get knowledge and vnderſtanding, howbeit it is not neceſſary for all to haue knowledge alike. Wherefore, that we may be inſtructed aright, and be guided what our knowledge ought to be, and what meaſure thereof ſhould be in vs, it is requiſite that wee marke and remember theſe foure rules following, all of them being grounded vpon the doctrine of the Prophets and Apoſtles. No man muſt be ignorant, no man ſhall be excuſed for his ignorance: euery man muſt attaine to ſome knowledge. Firſt, our knowledge muſt be according to our age. If GOD haue bleſſed our dayes with manie yeares and long life, he looketh for greater knowledge at our hands, then hee doth of babes and ſucklings. This the Apoſtle pointeth out vnto vs, 1 Cor. 14, 20. *Brethren, bee not children in vnderſtanding, but as concerning maliciouſnes bee children, but in vnderſtanding be of ripe age.* In theſe words the Apoſtle intimateth a double kinde of knowledge; one fit for children, for God would haue none brought vp in his Schoole, and to belong to him, that are *non proficients:* hee would haue children taught and trained vp in the faith and feare of God. It is noted of *Timothy*, that hee had the *knowledge of the holye Scriptures of a childe, which are able to make him wiſe to ſaluation, through the Faith which is in Chriſt Ieſus.* This doth the Prophet *Dauid* teach, Pſal. 119, 9. *Wherewith ſhall a yong man redreſſe his way? By taking heede thereto according to thy Worde.* Such as are yong in yeares, muſt learn to ſerue God in the flower of their age, and to ſerue him with the firſt fruites of their life. Howbeit though their knowledge cannot be great and at the full, yet it is ſuch as is fit for theyr yeares, and it ſufficeth that they bee young in knowledge as they be yong in yeares, & that their vnderſtanding bee little, as their ſtature is.

Marke 12,24.

Rules directing vs what our knowledg ought to be.

2 Tim.3,15.

There is alſo a ſecond kind of knowledge, and that is for men of riper age; God requireth more of them, and looketh to receiue increaſe at their handes in greater abundance. Hath he granted vs our life for nothing? And hath he doubled and trebled the yeares of the former ſort that we ſhould ſtand at a ſtay? No, he would haue vs that haue beene planted in his Church, to be growers forward in knowledge as we are in yeares. But doth the caſe thus ſtand with vs? Are our old men growne alſo old and ripe in Faith and Religion? Are we more expert in the wayes of godlines now then we were twenty or fortie yeares agone? Can our aged men that liue among vs ſtande forth and auouch this, or ſpeake it in the truth of their harts, & to the comfort of their ſouls, and to the honor of God, that they are bettered in iudgement, and increaſed in obedience? that albeit *the outward man decay and periſh, yet they are renewed daily in the inwarde man*? Nay ẏ greateſt part are ſo ſapped in ignorance, that they are as blinde as the Mole, as deafe as the Adder, as ſenſeleſſe as the ſtones, and as rude & ignorant as the brute beaſts; nay more dull of vnderſtanding then they, as the Prophet chargeth the people of *Iſrael*, Eſay 1, 3. *The Oxe knoweth his owner, and the Aſſe his Maſters crib, but Iſrael hath not knowne, my people hath not vnderſtood.* They ſhould bee examples to others in godlineſſe, but many of them are Ring-leaders to all kind of wickedneſſe. Many children go before them in knowledge, and may inſtruct them in the principles of religion. My Brethren, theſe things ought not ſo to be.

2 Cor. 4,16.

The ſecond rule is this, that our knowledge ought to be according to the meanes ẏ God hath afforded vnto vs, and according vnto the plenty or ſcarſity of thoſe meanes doth he require a growing and proceeding in vs. There is no Maſter, but exacteth at the hands of his Scholler, an increaſe in learning proportionable to the greatneſſe of his labour. The Huſbandman that hath ſowed much, looketh for a plentifull harueſt. The Gardiner that hath long digged and delued about his trees, and dunged them with great diligence, hopeth to haue much fruit in the end. So is it with God, the beſt Maſter, the true Huſbandman, when he hath taught vs often, and ſowed good ſeed in the ground of our hearts, and watered the dry furrowes of our conſciences with the water of life, he looketh to reape much fruit, and to finde great increaſe.

This the Apoſtle teacheth, when he reproueth the Hebrewes for their dulneſſe in hearing and ſlowneſſe in profiting, Heb. 5, 12, 13, 14. *Whereas concerning the time ye ought to bee teachers, yet haue ye neede againe that wee teach you what are the firſt principles of the words of God, and are become ſuch as haue neede of milke, and not of ſtrong meate: for euery one that vſeth milke, is inexpert in the word of righteouſnes, for he is a babe: but ſtrong meate belongeth to them* *that are of age, which through long cuſtome haue their wits exerciſed, to diſcerne both good and euil.* Where he teacheth them, that after ſo long teaching they might become teachers of others: and he ſaith it to their ſhame, that after the hauing of plentifull means to further them in their knowledge, they were verie nouices and yong ſchollers, not able to beare ſtrong meate. Hath God ſet vp the preaching of his word among vs, as a candle ſet on the candleſticke, to giue light to all that are in yͤ houſe? Hath he cauſed it to be truly preached & applyed vnto vs? Haue wee the meanes alſo in plentifull meaſure affoorded vs to bring vs to godlineſſe? Let vs take heed to our ſelues, & looke to our wayes, God will not bee mocked. Where he hath ſowne plentifully, hee will reape plentifully; and vpon whom hee hath beſtowed much, he looketh to receyue much againe. ,16.

This he ſetteth downe to ſtrengthen the rule that now we deliuer, Luke 12.48. *Vnto whom much is giuen, of him ſhall be much required: and to whom men commit much, the more of him will they aske.* at.25.14.15 If a man ſhold haue much teaching, and go long to ſchool, & yet ſhould be alwayes in his horne-booke, and ſtand at A,B,C. like a little childe, and neuer goe forward, we would account him a very dullard: ſo is it with vs, if we haue ſpent much time in his ſchoole, where we haue had a liberall diet prepared for vs, and bene feaſted at his table richly furniſhed, and yet ſtand at one ſtay, we do not vſe the meanes aright, but deceiue the hope and expectation of God, who hath in ſuch manner and meaſure bleſſed vs from heauen.

The third rule touching our knowledge, is, that it muſt be anſwerable to the gifts that God hath giuen vnto vs. He hath not furniſhed all men with gifts alike, he hath not beſtowed an equall meaſure of his graces vpon all; to one he hath giuen more, to another hee hath giuen leſſe, according to his owne pleaſure. This is declared vnto vs in the Parable of the talents, Math.25,14,15. A certain Nobleman going into a farre countrey, called his ſeruants, and deliuered vnto them his goods; uke 19,12,13 *Vnto one he gaue fiue talents, and to another two, and to another one, to euery man after his owne hability.* If then he haue giuen vnto vs fiue talents, he looketh that we gain fiue other with them. If he haue beſtowed two vpon vs, hee will require of vs the gaine of two others; not the increaſe of fiue, as of the former. If we bee not wholly barren and vnfruitefull in good things, he will accept and approue of vs. This is a notable comfort to all thoſe that haue a little portion and few gifts giuen vnto them: albeit we be neuer ſo ſimple, yet if wee haue ſingle and ſimple hearts, it ſhall be ſaid to vs, *It is well done good ſeruant and faithful, thou haſt bene faithfull in little, I will make thee ruler ouer much; enter into thy Maſters ioy.* He that by imploying and diligent vſe of his gifts had gayned only two talents, had gotten litle in compariſon of the former ſeruant that had increaſed fiue talents, yet hee is commended by Chriſt our Sauiour for a good and faithful ſeruant.

Math.13,23. In like manner, when he commendeth the ſauing hearers, and compareth them to good ground, he ſaith; *He that receiued the ſeede in the good ground, is he that heareth the word, and vnderſtandeth it; which alſo beareth fruite, and bringeth forth ſome an hundred fold, ſome ſixty fold, and ſome thirty fold.* The ground that yeildeth thirty fold, is little in compariſon of that which yeeldeth the increaſe of an hundred fold, not halfe ſo much: yet it is accounted good ground. All ground is good in Gods account, that is not altogether vnfruitfull: and euery one receiueth praiſe and commendation from him, who hath a good heart, albeit it be mingled with many wants, and much imperfection. This muſt not make thoſe that are weak and ſimple to pleaſe themſelues in their weakneſſe and ſimplicity, nor cauſe them to be puffed vp with enuy toward ſuch as haue a greater meaſure and better portion of giftes then they haue; but ſeeing God hath appointed his word to giue vnto the ſimple ſharpnes of wit, it muſt ſtirre them vp to do their beſt, to ſtriue with all their ſtrength to bee led forward to perfection, and to craue a continuall ſupply of Gods grace, which in the middeſt of all their infirmities and imperfections ſhall be ſufficient for them. Then it ſhal come to paſſe, that albeit they behold a double portion in others, and a poore pittance in themſelues, yet they may truly ſay vnto the Lord, Thou wilt require no more of thy ſeruant then thou haſt giuen him. Phil.1,6. and 2,13, To this end ſpeaketh the Apoſtle writing to the *Philippians*, *I am perſwaded of this ſame thing, that he which hath begun this good worke in you, will performe it vntill the day of Ieſus Chriſt: for it is God that worketh in you, both the will and the deede, euen of his good pleaſure.*

The fourth Rule touching our knowledge is, that we muſt all labour to haue ſo much, as that we may be able to giue an account of our faith, when we ſhall be lawfully called thereunto. It is not enough for vs to ſay, wee beleeue as well as the beſt, and then cannot declare how we beleeue; neither is it enough for vs to haue the implicite faith of the church of *Rome*, to beleeue as the Church beleeueth, & then cannot tell how or what the Church beleeueth. This is the Colliars faith, not the Chriſtian faith: this will not ſhielde vs from the darts and deuices of the diuell, but layeth our hearts open to all his fiery tentations. The ancient Chriſtians that beleeued in the Sonne of God, were able not onely to make confeſſion of their owne faith, but to defend and maintaine the true faith againſt their enemies and perſecuters, as all hiſtories doe declare. Hab.2.4. Ro: 1,17. Gal:3,11 Heb: 10,38. The Prophet teacheth vs, *That the iuſt ſhall liue*, not by anothers, but *by his owne Faith.*

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We are al taught to ſay, I beleeue, not, we beleeue: and therefore it is requiſite that we be indued with true faith, and haue ſuch a certaine and particular knowledge of the cheefe and fundamentall points of our religion, that we be both able and ready to render a reaſon thereof; which cannot be, vnleſſe wee haue lerned the principles of the doctrine of Chriſt. Hence it is, that the Apoſtle *Peter* exhorteth to this rule, 1 Pet. 3,15. *Sanctifie the Lorde in your hearts, and be ready alwaies to giue an anſwer to euery man that asketh you a reaſon of the hope that is in you, with meekneſſe & reuerence.* The practiſe hereof we haue in *Stephen*, and and 4, 19. aud 7,2. and 22, 1. and 26,2,3. *Peter*, and *Paul*, and others in the Acts of the Apoſtles, *Acts* 2, 15. and 3. chapt. who made confeſſion and profeſſion of their Faith with boldneſſe and cheerefulneſſe, ſo often as the glory of God did require it. Now albeit the Apoſtles teach, that wee muſt bee enabled to confeſſe our Faith, and to ſhew before all men how we haue profited, hauing a good conſcience, that when they ſpeake euill of vs, as of euill dooers, they may bee aſhamed which ſlander our good conuerſation in Chriſt: yet he doth not require ſuch exactneſſe and perfection to be able to diſſolue all doubts, to anſwer all queſtions, and to vnlooſe al knots, which is not to be looked for at the hands of the teachers themſelues: but as we muſt know the fundamental points of true religion, wherupon our Faith is builded, ſo wee muſt bee ſtrengthened and grounded in them, that we may be able all of vs both yong and olde, to ſhew in whom we haue beleeued; what we are by creation, what by reaſon of our tranſgreſſion, and what by Faith in Chriſt and by the fruites of regeneration. No man muſt bee ignorant of theſe ſubſtantiall points, that wee may vnderſtand what title and intereſt wee haue to the inheritance of the heauenly Kingdome.

Vſe 3. Laſtly, ſeeing obedience is ſo neceſſarie a duty, without which we cannot pleaſe God, let vs labour to performe our obedience vnto him aright: to which end, we are to be carefull to obſerue theſe rules of ordering and directing our obedience, that it may be approued in his ſight. Firſt of all, we muſt be aſſured that we do theſe things that are warranted in the word of God, and that they be done according to his will. He will not be ſerued of vs by good intentions, or humane traditions, or blinde ſuperſtitions, but he will bee worſhipped according to his owne pleaſure. This the Prophet *Eſay* expreſſeth, chap. 29. verſes 13, 14. *This people come neere to mee with their mouth, and honor me with their lips, but haue remooued their heart far from me, and their feare toward me was taught by the precept of men.* This Math. 15,8. our Sauiour teacheth to bee a vaine and ydle ſeruing of him. If our obedience bee framed to the doctrine of man, not of God, it is fooliſh and without vnderſtanding. Such is the Religion for the moſt part of the Church of Rome, where mens inuentions are ſet vp, and many times magnified aboue the ordinances of God. There are many great feares wrought in the conſciences of the poore people from the impoſitions of men, as heauy burdens laid vpon them to obſerue and keepe, *as eate not, taſte not, handle not* vpon perill of condemnation: and there are many faire promiſes offered to men for their zeale in running on pilgrimage, honouring of Reliques, viſiting of Idols, inuocation of Saints, ſaying of Maſſes, offering for the dead, Dirges, and ſuch like dregs, which are not in the word, nor according to the word, but beſide the word, nay againſt the word: which things indeede *haue a ſhew of wiſedom in voluntarie religion & humbleneſſe of minde, and in not ſparing the bodye which are things of no value, ſith they pertaine to the filling of the fleſh.* All theſe therefore are falſe feares falſe deuotions, falſe dangers, falſe promiſes, falſe prayers, falſe comforts, and briefly falſe worſhippings, which are of no value or vertue, of no worth or reckning. The leaſt duty that God requireth that may be called the worke of Chriſt, is better then all the ſtately workes of men: and ſo to take vppe a ruſh (if it ſtand with the will of God) to make cleane platters, or ſpits, or ſhooes, is more acceptable to him, if it bee our calling, then to builde memorials or Monaſteries for ydle and ſuperſtitious Monkes without worde or warrant.

Col 2,21.

Col. 2,23.

Secondly, as our obedience muſt haue the word for a foundation, ſo we muſt performe the ſame heartily: not for outward ſhew and faſhion, or to be ſeene of men, but do all as in the ſight of him that looketh vpon the heart. It is ſaide by the Prophet, Pſal. 40, 7, 8. *In the volume of thy Booke it is written of me, I deſired to do thy will, O my God; yea, thy Law is within my heart.* Our obedience muſt not bee parted and diuided betweene God and the Diuell. God will haue intire obedience, or accept no obedience at our hands. Hence it is, that the Wiſeman exhorteth vs, *To giue God our heart, and let our eyes delight in his wayes.* This diſcouereth the ſinne of all hypocrites, who pray, but not with a pure hart; they heare, but it is not with good and honeſt hearts: they belieue but it is not with the heart: they loue, but it is not in deede and in truth: they obey, but they are not obedient from the heart vnto the forme of doctrine: and whatſoeuer they doe, they do it ceremonially and externally, not heartily as to the Lord, but hypocritically as to men; like idle and ſloathfull ſeruants, who performe no more to their Maſters but eyeſeruice as men pleaſers. If then our heart be away, all is away, the ſoule and life of euerie action is wanting: and we offer the dead carkas of a ſacriſice to God, which ſtinketh as an vnſauoury thing in his noſethrils. This made the Prophet ſay, Pſal. 25, 1, 2. *Unto thee, O Lord, I lift vp my ſoule.* And Pſal. 108, 1, 2. *O God, my heart is prepared, ſo is my tongue, I will ſing and giue*

Prouer. 23,

2 Tim. 2,22. Luke 8,15. R 10,10. John 18 Rom. 6, Col. 3, 21,

giue praiſe. If once the affection of the heart be ſetled, the tongue tarrieth not behinde, but is ready to publiſh the praiſes of God. Thirdly, our obedience muſt be done with all our power cheerefully and willingly: which dependeth vppon the former, albeit diſtinguiſhed from it. Although we faile in many circumſtances, God will not lay it to our charge, nor ſtay the courſe of his bleſſings from comming vnto vs, ſo long as hee ſeeth in vs a willing heart. Hee reſpecteth more the affection to obey, then obedience it ſelfe: and alloweth of our good deſire, more then of the performance of the duty.

Wee ſee this in the poore widdowes mite which ſhee caſt into the Treaſurie, of which our Sauiour ſayth, Marke 12, 43. Luke 21, verſe 23. *Of a trueth I ſay vnto you, that this poore Widdow hath caſt in more then all they that haue caſt into the treaſurie.* She had not caſt in more, if wee conſidered the quantitie and greatneſſe of the gift (for what was two mites but a quadrin?) but it was more in regard of the quality and affection of her heart, which is much ſet by of Almighty God. Heereupon it is that the Prophet ſayeth, Micah 7, 18, 19. *Who is a God like vnto thee, that taketh away iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? Hee retaineth not his wrath for euer, becauſe mercie pleaſeth him: he will turne againe and haue compaſſion vppon vs, he will ſubdue our iniquities, and caſt al their ſinnes into the bottome of the Sea.* Thus we ſee how fauourable the Lord is toward his children that are deſirous and willing to ſerue him.

To this purpoſe ſpeaketh the Prophet *Malachi* in the third Chapter, and the ſeauenteenth verſe, *They ſhall bee to mee, ſaith the Lord of hoaſts, in that day that I ſhall doe this, for a flocke: and I will ſpare them, as a man ſpareth his owne ſonne that ſerueth him.* The Father, when he ſhall ſet his ſonne to any buſineſſe, if he ſhew his good will and endeuour to doe his beſt, will be pleaſed with him and accept of the worke, though it be done vnperfectly, rawly, and vntowardly. He takes in good part his good deſire. Euen ſo is it with Almighty God, if hee ſee in vs willingneſſe, wee ſhall finde from him forgiueneſſe, and our imperfections to be paſſed ouer. The Apoſtle S. *Paul* teacheth this in the ſecond Epiſtle to the Corinthians, chapter eight, and the twelfth verſe. *If there be firſt a willing mind it is accepted according to that a man hath, and not according to that a man hath not.* Thus doeth God encourage vs in our obedience, aſſuring vs that the meaſure of grace that hee beſtoweth vpon vs, ſhall be ſufficient for vs.

Fourthly, wee muſt performe the fruites of our obedience entirely, not to halfes; ſincerely, not parting ſtakes betweene God and the Diuell, and our ſelues, as wee noted before. Many will do ſo much readily as may ſtand with their owne liking, and agree with their owne eaſe and profit, but they will goe no farther: they are content to doe diuerſe good things, but they continue and perſeuer in ſome ſinnes that marre all. They can hate pride, but they contemne the Goſpell: ſome will ſhew loue to the Goſpell, but are laſciuious, hard-hearted, vniuſt, doers of wrong, and euill ſpeakers. It is a fooliſh conceite of many, that thinke they may lawfully liue in ſome knowne ſins, and yet bee Gods ſeruants ſtill: theſe deceiue themſelues, and diſcouer the hypocriſie of their hearts. Such as continue in drunkenneſſe, fornication, Adulterie, vncleanneſſe, hatred, and couetouſneſſe, will preſume to come to the place of Gods worſhip, and ſhroud themſelues into the companie of the faithfull, and preſent themſelues in the preſence of God, and receiue the Lordes Supper once a yeere, and then think that God will and muſt haue reſpect vnto them. Theſe are like the diſſembling and deceitfull Iewes mentioned by *Ieremy* the Prophet, Ierem. 7, 9, 10. *Will you ſteale, murther, and commit Adultery, and ſweare falſely, and burne Incenſe vnto Baal, and walke after other Gods whom yee know not? And come and ſtand before me in this houſe whereupon my name is called, and ſay, we are deliuered, though we haue done all theſe abhominations?* *Saul* would do the workes of GOD in outward pretence, and ſhew himſelfe obedient in part: but *he kept Agag aliue, and ſpared the fatteſt of the Cattle*, contrary to the commandement of God. *Herod* heard *Iohn* willingly, reuerenced him, receiued the worde with ioy, *and did many things at his preaching*; but he would not leaue his Inceſt, and depart from his brothers wife. The godly doe not deale thus falſly and fraudulently with God; they giue him the poſſeſſion of theyr whole hearts, and keepe not backe a part thereof. *Ioſiah* is commended for *walking in all the wayes of God*, and for taking away the abhominations of the land. The Prophet *Dauid* witneſſeth, that *he had reſpect to al the commandements of the law*. *Moſes* profeſſeth boldly before *Pharaoh*, that they muſt carry their Cattle with them into the wildernes to offer ſacrifice, and *he would not leaue an hoofe of them behind him*. Let vs labor after this ſincerity, otherwiſe our obedience is ſtained with hypocriſie: for God that made all, wil haue all, or none at all.

1 Sam.15.
Mark 6,20.

2 King:23,25.
Pſal: 119,6

Exod:10,25

Fiftly, our obedience muſt bee a conſtant obedience, it muſt not be by fittes and pangs (as the comming of an Ague) for a day, or a ſhort and ſet time. Such as are ſick of an Ague, haue a cold fit at the firſt, & then an hot: with theſe time-ſeruers it is quite contrarie, they are hot at the beginning, and afterward waxe colde at the latter ending. But we muſt continue out to the end. There is no promiſe made but to ſuch as perſeuer. He that endureth to the end, ſhall be ſaued: and if wee bee faithfull to the death, *We ſhall receiue the crown of life.* If we would giue right iudgement of a

Math.10.22. and 24.13. reuel.2.10.

E man,

man how his caſe ſtandeth with God and what his conuerſation is, wee muſt iudge of him by the whol courſe of his life, not by this or that action, no nor onely by his behauiour at the houre of death, for that is a deceitfull rule, and may leade vs into errour. If a man in the courſe of his life yeeld obedience, and ſeeke to approue himſelfe vnto God, wee haue good and firme hope of ſuch a one that he is the child of God, yea albeit at the end of his dayes, by violence of ſome ſickeneſſe and want of naturall reſt and diſtemperature of the braine, and impatience of the fleſh, hee ſhould talke idlely, raue greeuouſly, and blaſpheme horribly: we are to iudge of ſuch a one by the ſtrictneſſe of his life, not by the ſtrangeneſſe of his death. If his life haue been ſound and ſincere, his vnperfect obedience ſhall bee accepted, and all his frailty ſhall bee remitted: ſo that an euill end neuer followeth a good and godly life. But if the courſe of a mans life be wicked and his wayes crooked, though he die calmely, and goe away quietly like a lambe, and cry, Lord haue mercy vpon me: yet he may be a reprobate and goe to the pit of deſtruction. Hence it is, that the vngodly are deſcribed, *Iob* 21. to ſay vnto God, *Depart from vs, we deſire not the knowledg of thy wayes: who is the Almighty, that we ſhould ſerue him, and what profit ſhould wee haue to pray vnto him*? yet for the moſt part they liue pleaſantly, and hauing no bands in their death, they die quietly, they ſpend their dayes in wealth, and are not tormented with long ſickeneſſe. They are not afflicted and affrighted as other men. Contrariwiſe, the godly are daily puniſhed, and chaſtened euery morning, they die in the bitterneſſe of their ſoule, & neuer eate with pleaſure, *Pſal.* 73.4. 14. *Eccle.* 9.1.2. Who doubteth of the integrity and ſincerity of *Iob* and *Ieremie*? wee know they were iuſt and eſchewed euill: yet *they curſed the day of their birth, and the night wherin it is ſaid, there was a manchild conceiued.* And if they had died preſently, they had been ſaued vndoubtedly, albeit the corruption of the fleſh for a time preuailed: euen as it fell out with *Iacob*, who wraſtled with the Angel, but his thigh was ſo cruſhed, that he halted euer after. So may it fall out with many of Gods children, the force & fiercenes of ſharp diſeaſes, proceeding from hote cauſes, may ſo diſturbe the head & diſtemper the powers of the mind, as that they may breake out euen into blaſphemy, yea be ſo diſtempered and diſtracted by the violence thereof, as that they fare as men out of their wits and right minde: yet they may notwithſtanding all this, remaine ſtill in Gods fauor, and die in his feare. For they may ſay, and ſay truely with the Apoſtle, *It is not I that doe it, but ſin that dwelleth in me.* Hee ſaith, his whole deſire was to giue himſelfe to the ſeruing of God, yet hee was hindred and hampered by his owne nature which was ouerweake: ſo that in ſtriuing againſt ſinne, hee ceaſſed not to receiue many wounds, and to take ſundry foiles & blowes, and therefore could not accompliſh the good that he deſired. Let vs all be conſtant vnto the death, & then our obedience ſhall haue his recompence of reward. Laſtly, our obedience muſt not be delayed from time to time, ſuppoſing we ſhall finde a fitter time heereafter to heare the Lord ſpeake vnto vs. The longer we deferre the time of repentance & the practiſe of obedience, the more vnfit, vnready, and vnreſolued we ſhall finde our hearts to be. Euery ſin helpeth to harden the heart, vntill we be turned and transformed into ſtones. Wherfore the holy Ghoſt ſaith, *To day if ye will hear his voice, &c*: The acceptable ſeaſon is the preſent time. So ſoone as God commandeth & reuealeth his will vnto vs, let vs not linger or prolong the time, but immediately prepare our eares to heare, our tongues to ſpeake, our feet to walke, our hands to work, & euery part of vs to performe his Commandements. Hee loueth ſuch a ſeruant, he accepteth ſuch a ſeruice. Will we regard ſuch a ſeruant, as whē we ſpeake vnto him, & ſhew him what we would haue done, turneth his back from vs & regardeth not our buſines, or ſaith he will do it another time, when he is at fitter leaſure? If wee will not take ſuch ſeruice at his hands, or put vp ſuch contempt, ſhall we thinke the Lord will be mocked to his face, & dalied withal as with a childe? When he ſaith, Come, ſhall we anſwere, we will not come? When he commandeth vs to heare his voice *to day*, ſhall wee anſwere, we will not heare it to day, but ẏ next day, or peraduenture the next yeare? When he ſaith, This is the acceptable time, ſhall wee anſwere, I wil find a fitter & more conuenient time hereafter? If he ſhall ſay vnto vs, the time of repentance is the preſent time, ſhall we preſume to croſſe him, and to reply, the time to come is the beſt time, ẇ God hath reſerued in his own hand, & is to vs vnknown? How many are there ẏ haue neglected the voice of God calling them & crying vnto them, that were preuented by ſodaine & vntimely death, and thereby taken away in their ſins? The fooliſh Virgins delayed ſo long,* that ẏ Bridegroome came, & they were ſhut out of the Kingdome, where they knocked, but could not bee receiued. To conclude, let our obedience be ſurely grounded vpon the infallible rocke of ẏ ſcriptures: let it be performed heartily, not hypocritically: let it be diſcharged cheerefully, not grudgingly: let it bee done entirely, not to halfes: let it be conſtant, not intermitted and interrupted: laſtly, let it be preſent, not put off from day to day: then ſhal we be ſure to be accepted, and that God will crowne our obedience in this life, with a full and finall recompence in the life to come.

Iob 21.13. 14.15.23.25.

Iob 3.1.2.3. Ier.20.14.15.

Rom.7.17,18. 19.20,21.

Heb: 3,7,8, and 4,7:

Bernard. de præcep. & diſcipl.

* Mat: 25,10

Reuben.

20. *So were the ſons of Reuben Iſraels eldeſt ſon, by their generations, by their families, & by the houſes of their fathers, according to the number of their names, man by man, euery male from*

twenty yeares and aboue, as many as went foorth to warre.

21. *The number of them, I ſay, of the Tribe of Reuben, was ſixe and forty thouſand and fiue hundreth.*

Simeon.

22 *Of the ſonnes of Simeon by their generations, their families, and by the houſes of their fathers, according to the number of their names, man by man, euery male from twenty yeares and aboue, as many as went foorth to warre.*

23 *The ſumme of them I ſay of the Tribe of Simeon, was nine and fifty thouſand, and three hundreth.*

Gad.

24. *Of the ſons of Gad by their generations:* and ſo forward vnto the ende of the Chapter.

In the words before we haue ſeene the obedience of *Moſes* ſet downe in generall, that hee did all as the Lord had commanded him. Heere we are to conſider the ſame more particularly, what was the ſumme of euery Tribe: wherein ſomewhat is ſet downe common to them all, that they are numbred, firſt, by their generations, ſecondly, by their families, thirdly, by ỹ houſes of their fathers, fourthly, according to the number of their names; fiftly, man by man, ſixtly, euery male: ſeuenthly, frō twēty yeare and aboue: eightly, as many as went foorth to warre. Theſe things are noted of euery Tribe particularly: ſomewhat is ſette downe that is proper to each Tribe, to wit, to what ſumme it accrued, to wit;

1. *Of the Tribe of Reuben were numbred,* 46500.
2. *Of the Tribe of Simeon, were numbred,* 59300.
3. *Of the Tribe of Gad, were numbred,* 45650.
4. *Of the Tribe of Iudah, were numbred,* 74600.
5. *Of the Tribe of Iſſachar, were numbred,* 54400.
6. *Of the Tribe of Zebulun, were numbred,* 57400.
7. *Of the Tribe of Ephraim, were numbred,* 40500.
8. *Of the Tribe of Manaſſeh, were numbred,* 32200.
9. *Of the Tribe of Beniamin, were numbred,* 35400.
10. *Of the Tribe of Dan, were numbred,* 62700.
11. *Of the Tribe of Aſher, were numbred,* 41500.
12. *Of the Tribe of Naphtali, were numbred,* 53400.

The totall ſumme—603550.

Queſtion 1.

Here is a particular view and ſuruey taken of this people together, with the generall ſumme of the whole. From hence diuers Queſtions ariſe, that are to bee anſwered before we do handle the doctrine proper to this place. Firſt, it may be demanded, how this people could multiply to ſo great a number in ſo ſhort a time. For from the birth of *Iſaac*, to the muſter heere taken, are not much aboue 400. yeares, and they went into Egypt with a few ſoules; how then could one family, the Tribe of *Leui* alſo excluded, and the vnwarlike company of women and children, of olde and ſickly perſons not comprehended, how I ſay, could one family grow to ſo great a multitude? The Atheiſts account this incredible and vnpoſſible, and therfore make a mock at it, as they do at many other partes of holy ſcriptures, which they wreſt to their owne deſtruction. Neither is this to be beleeued by the authority of the Church rather, then thorough the teſtimony of the Scripture and the holy Spirit ſpeaking in it, as ſome of the Papiſts ſpeake of many like places. Heerein appeareth indeed the wonderfull bleſſing of God in increaſing ſeuenty perſons to ſuch a multitude, in the ſpace of two hundred & ſixteene yeares; for ſo long was it and no longer from the coming downe of *Iacob* into *Egypt* with his family, vnto this numbring of them by *Moſes* in this place: whereby God did make good his promiſe vnto *Iacob*, *I will make of thee a great Nation.* For as his iuſtice appeared and the ſeuerity of his hand, that of all this great multitude which came out of Egypt, onely two of them, to wit, *Caleb* and *Ioſhua* entred into the Land of *Canaan*, all the reſidue, becauſe of their murmuring, idolatry, and diſobedience periſhed in the wilderneſſe; ſome were ſlaine with the ſword, ſome were ſwallowed vp of the earth, ſome were conſumed with the peſtilence, ſome were ſtung with the ſerpents, ſome dyed a natural death; ſo that neither their eyes ſaw, nor their feete trod vpon the Land of promiſe, as the Lord threatned them: ſo the wonderfull mercy, & exceeding bleſſing of God was ſeene & ſhewed in this wonderfull multiplication, vntill they came to ſo huge a multitude. Neither need we to hold (as many doe) that this was miraculous, and contrary to the courſe of nature: or that euery one brought foorth two or three at euery birth. We ſee by experience in numbring, that a ſmall number by addition and multiplication, and doubling therof, in a ſmall time ariſeth to a great and an innumerable company. Some in our time yet liuing, auouch, that they haue knowne in their owne daies, one woman, who ſaw of her poſterity that came out of her owne wombe, an hundred and ſixty perſons, and yet a principall part of them had no iſſue at all, ſome of them leading a ſingle life, others beeing preuented by death. The heathen report in their Hiſtories, that the Egyptian women bring foorth many at one burthen: but to leaue them, it is moſt probable, that all the Hebrew women were very fruitefull, and none of them barren; and that they began betimes to beare children, and continued long, the LORD thereby making a way for the

Anſwer.

Cocleus.lib.2. de author. Eccleſ. et Script.

Gen.46.3.

Numb.14.

Auguſt. de ciuit. dei. lib. 18. cap.7.
Mornæ. de ver rel. Chriſt. c.26.

Willet. Hexapl. in Exod. cap.1. p.9. & cap.12.
Simler. in Exod.

execution of his decree, and the accompliſhment of his promiſe, notwithſtanding theyr cruell bondage, heauy yoke, & intollerable labor wherewith they were oppreſſed and oppugned. Now to giue a taſte of this increaſe how it might be effected by ordinarie meanes (albeit by an extraordinary bleſſing, that God might verifie the worde ſpoken vnto *Abraham*) conſider with me, that ſeauentie perſons in thirty yeares, ſuppoſing they begate euerie one but one onely in a yeare (as manie might do moe) will bring forth two thouſand & one hundred perſons. If we cut off the odde hundred, and admit that the third part only of the former number was apt for generation, to wit, ſixe hundred, which make three hundred couples, and ſo many marriages; theſe conſidered as the former, in thirty yeare more will beget and multiply nine thouſand; and yet we are come but to ſixtie yeares after their comming into Egypt. The third part of this nine thouſand being three thouſand, maketh fifteene hundred couples or perſons to marrie, who hauing euery yeare one childe (who in leſſe then a yeare may haue more then one) will increaſe the next thirty yeares forty fiue thouſand, which bringeth vs to the ninetieth yeare after their comming into Egypt. The third part heereof being fifteene thouſand, will make ſeauen thouſand foure hundred couples or marriages, omitting the odde hundreth, which may beget by the twelue yeare 222000. perſons: the third part hereof being ſeuenty foure thouſand, maketh thirty ſeauen thouſand couples, and will begat at the hundred and fifty yeare, 1110000. ſoules. The third part heereof being three hundred ſeuenty thouſand perſons, maketh one hundred eighty fiue thouſand marriages, which will multiply by generation the next thirty years, which falleth (being expired) into the 180. yeare, 555000. ſoules: the third part heereof being one hundred eighty fiue thouſand, maketh beſides the odde thouſand, 920000. mariages, which will beget by the two hundred and tenth yeare, 27600000. that is, ſeuen and twenty thouſand and ſixe hundred thouſand. This particular ſupputation we haue made, to ſhew that the Iſraelites bringing forth abundance of increaſe, as the ſpawne of the fiſh in the waters, did not multiply by a miraculous generation, but by an extraordinary benediction, GOD giuing a ſpeciall bleſſing vnto them, partly to vexe their enemies; and partly to verifie his owne promiſes.

Queſtion 2. Secondly, it may ſeeme ſtrange in this place, that *Reuben* the eldeſt ſonne of *Iacob*, and the beginning of his ſtrength, placed alſo in this muſter in the firſt ranke, commeth farre behinde many other, in the number of poſterity. For, if wee compare that Tribe with thoſe that follow, and namely, with *Simeon*, *Iſſachar*, *Dan*, and *Naphtali*, we ſhall finde they are much more populous. *Ioſeph* was one of the ſonnes of *Iacob*, and one of the laſt and yongeſt, yet hee exceeded and ſurmounted him almoſt halfe in halfe. But in the Tribe of *Iudah*, the bleſſing of God doeth moſt apparently ſhew it ſelfe according to the ancient propheſie of *Iacob*.

Anſwer. I anſwere, though *Reuben* had the priuiledge to be the firſt born, yet he loſt his birthright, and for his wickedneſſe committed againſt his Father, he was thruſt downe from that ſeate of honour. This is it which *Iacob* foretold long before, Geneſis 49, 3, 4. *Reuben mine eldeſt ſonne, thou art my might, and the beginning of my ſtrength: the excellencie of dignity, and the excellency of power, &c. Thou ſhalt not be excellent, becauſe thou wenteſt vp to thy Fathers bed, then diddeſt thou defile my bed, thy dignity is gone*. This threatning was denounced by the mouth of his Father, but hee was therein the mouth and miniſter of GOD, and therefore it muſt bee in time accompliſhed. God maketh way for the effecting of it; and this was a ſigne of the fulfilling of that curſe, that his poſterity is diminiſhed, and others taſte of Gods bleſſing before him. And, as the birth-right had two priuiledges, the rule ouer his Brethren, and a double portion of the Fathers inheritance: the former fell to *Iudah*, vpon whoſe poſterity the kingdome was caſt; the latter to *Ioſeph*, whoſe two ſonnes had a twofold portion; ſo that *Reuben* loſt the one and the other. For it ſtandeth with Gods iuſtice, that he who climbed vp where he ought not to haue touched, ſhould bee thruſt from ẏ which of right to him belonged; according to the ſaying of Chriſt in the Goſpell, *Whoſoeuer lifteth vp himſelfe ſhal be caſt downe, and he that humbleth himſelfe ſhalbe exalted*. This is ẏ cauſe alſo that *Iudah* and *Ioſeph* ſo much increaſed & multiplyed aboue their fellowes, to the end, that God might make good the promiſe hee made vnto them: *For heauen and earth ſhall paſſe away, but one iot or tittle of this worde ſhall not paſſe, but be fulfilled*. But of theſe things we ſhall haue occaſion offered to ſpeake more in the next chapter, whereunto I referre you for farther direction.

Gen: 4,7.

1 Chr.5,1,2.

Luke 14, 11. and 18 14. Math: 23, 12.

Queſtion 3. Thirdly, the queſtion may bee asked, for what cauſe *Moſes* numbering the Tribes ſeuerally, vſeth the ſame words, and maketh ſo many repetitions, whereas he might haue cōprehended the ſame in a ſhorter ſumme? For, hee ſaith of euerie Tribe, that they were numbred by their generations, by their Families, and by their Fathers houſes, according to the number of their names, euery male from twēty yeares and aboue, as many as went forth to war: was it not enough to haue ſaide ſo once for all, but he muſt repeate it ſo often?

Anſwer. I anſwer, there are no vaine and needleſſe repetitions in the Scripture; euery word, & ſyllable, and letter hath his vſe, and ſtandeth for ſome purpoſe, albeit we do not alwayes knowe ſo much. * One cauſe may be in reſpect of God; to teach, that as with him is no reſpect of perſons, ſo he hath a care as well of one as of another,

*Reaſons rendred why Moſes vſeth ſo many words.

Mat.10,29,30

other; he is a common Father of them all, he neglecteth none, but remembreth them with his kindneſſe, and ſpreadeth the wing of his protection ouer them. Thus doth God deale with vs at this day, he keepeth vs in his book of remembrance, no leſſe then he did ẏ Iewes, inaſmuch as there *falleth not a Sparrow to the ground without his wil, and the haires of our head are numbred.*

The ſecond cauſe may bee, to graft in our mindes, and imprint in our memories this ſo great a bleſſing in multiplying them vnto the number of ſo many thouſands in ſo ſhort a ſpace. If hee had ſpoken it once, and in few words, it might ſoone be forgotten, & lightly paſſe from vs: now hee ſtandeth vpon it at large, that the often repetition and commemoration might ingraft and engraue it in our hearts, that there it might continue; for we are apt to aſcribe Gods workes to nature, and to take them to our ſelues, & ſo to make no profit of them.

Thirdly, he maketh as honourable mention of one as he doth of another, without anie difference, that one ſhould not enuy at another, neyther one condemne another, but that mutuall loue and friendſhip ſhould bee maintained among them as among Brethren. A little title of honour and dignitie is able to make vs ſwell one againſt another. Leaſt therefore he ſhould ſeeme to neglect one, and preferre another, hee keepeth an euen hand, and equalleth one with another, ſo farre as lyeth in him. Hee giueth no occaſion of aduantage to ſuch as were readie to ſeeke all occaſions: but cutteth them off, by ſpeaking that of one, which hee had affirmed of the other. Thus much of the Queſtions that may be made and mooued out of this diuiſion: let vs now come to the Doctrines that are to bee gathered for our inſtruction.

Rom.4,17,18
Heb.11,12.

Pſ.105,24,37

Doctrine 4.
God will performe all the promiſes that he maketh to his people.

2 King.7,1,18

[Verſe 20, 21, &c. *So were the ſons of Reuben, &c*] *Moſes* ſetteth downe in this place, the particular number of euery Tribe, & then the generall ſumme of the whole gathered together into one, the which amounteth vnto 603550. perſons that could draw the ſworde. This may ſeeme very ſtrange vnto vs, that ſo ſmall an handful of 70. ſoules ſhould multiply ſo greatly in the ſpace of 216. years. But herein we are to conſider the truth of God ioyned with his power, who becauſe hee is true of his word, and able of his power, performed that to this people which he promiſed long before to their Fathers. For wee muſt fetch the cauſe of this extraordinary increaſe a little higher, and obſerue that God had paſſed his promiſe long before to *Abraham*, that albeit hee were olde, and his wife both old and barren, yet he would bleſſe him with a great ſeed & poſterity, as the duſt of the earth, as the ſtars of heauen, and as the ſand on the ſea-ſhore which could not be numbred, as Ge. 12, 3. *I wil make of thee a great Nation, I will bleſſe thee; & make thy name great, and thou ſhalt be a bleſſing.* And chap. 13, 14, 16. & 15, 5. & 17, 2, 4, 5, 6. *Lift vp thine eies now, and looke from the place where thou art, Northward and Southward, Eaſtward and Weſtward, I will make thy ſeede as the duſt of the earth, ſo that if a man number the duſt of the earth, then ſhal thy ſeede be numbred.* Likewiſe Chap. 15. he brought him forth, and ſaid, *Look vp now vnto heauen, and tell the Starres, if thou be able to number them, and he ſaide vnto him, So ſhal thy ſeed be.* So Chap. 17. *I will make my Couenant betweene me and thee, and I wil multiply thee exceedingly, Neither ſhal thy name anie more be called Abram, but Abraham, for a Father of many Nations haue I made thee; & I will make thee exceeding fruitful, & wil make nations of thee, yea Kings ſhal proceed of thee.* The ſame promiſe is likewiſe renewed to *Iacob*, Gen. 46 2, 3. *I am God, the God of thy father, feare not to go downe into Egypt, for I wil there make of thee a great Nation.* Thus did God ſpeake from time to time to the Patriarkes, and thus did he promiſe to bleſſe them, & did renew the promiſe for their farther aſſurance and conſolation. Behold heere, the accompliſhment of the ſame promiſe, and the verifying of it to the full, for he increaſed his people exceedingly, & made them ſtronger then their oppreſſors: yea, hee brought them forth with ſiluer and gold, and there was none feeble among their tribes. Frō hence we gather this doctrine, that al the promiſes of God made to his children, ſhal in due time be accompliſhed, ſo that he wil not faile nor falſifie the worde that is gone out of his mouth. The truth heereof appeareth by ſundry conſents of Scripture. This is it that *Ioſhua* declareth, chap. 21, 44, 45. The Lord gaue reſt vnto *Iſrael* round about, according to all that he had ſworne vnto their Fathers, there ſtood not a man of all their enemies before them; for the Lord deliuered all their enemies into their hand, *There failed nothing of all the good things which the Lord had ſaid vnto the houſe of* Iſrael, *but all came to paſſe.* Where he ſheweth, that as God promiſed to defend his, & to defeat their enemies, and to giue his people peace, ſo hee failed them not, but fulfilled his promiſe. In the Booke of the Kings mentioning the ſiege of *Samaria*, we reade, that in the great famine wherein the City was preſſed, the Prophet *Eliſha* propheſieth, that to morrow this time, a meaſure of fine flowre ſhall be ſold for a ſhekel, & two meaſures of Barly for a ſhekell in ẏ gate of *Samaria*. And howſoeuer this ſeemed vnpoſſible to ſuch as were blinded with vnbeleefe, & looked vpon ordinary meanes that ſhewed themſelues before them, who feared not to ſay, *Though the Lord would make windows in heauen, this thing could not come to paſſe:* yet it did come to paſſe, & nothing was left vnperformed, for *the people went out and ſpoyled the campe of the Aramites, ſo that a meaſure of fine Flowre was at a Shekell, and two meaſures of Barly at a ſhekel, according to the word of ẏ Lord.* True it is, God ſomtimes promiſeth that ẘ he

Gal.4,4,5.

Geneſ. 9.27.

not by and by accompliſh, becauſe the promiſe is for the appointed time; but in the end it cometh and ſhall not ſtay. In the beginning of the world it was ſaid immediately after the mans fall, Gen.3,15. ***I will put enmity betweene thee and the woman, and betweene thy ſeed & her ſeede: he ſhall breake thine head, and thou ſhalt bruiſe his heele.*** Many yeares paſſed ouer the heads of Gods people before this was performed, yea many Kings and Prophets, and righteous men deſired to ſee theſe dayes, that longed for the comming of the Meſſias, and the conſolation of *Iſrael*: but ***when the fulneſſe of time was come, God ſent forth his Sonne made of a woman, and made vnder the Law, &c.*** God promiſed, and *Noah* propheſied, and the Scripture hath publiſhed, that God ſhold perſwade *Iapheth* that he may dwel in the tents of *Shem*, ſo that the Gentiles ſhould be conuerted vnto the faith, and wonne by the miniſterie of the word, not by the force of the ſword to embrace the Goſpell. This promiſe was long deferred, yet in the end truly verified, when the Apoſtles were called to preach vnto them, prepared for it by the gift of tongues, and enabled to go through the worke, as appeareth at large in the Acts of the Apoſtles. The old and new Teſtament do giue teſtimony one to another. The old Teſtament containeth many and ſundry propheſies: and what is the new, but an accompliſhment of the ſame? All theſe allegations, as a cloud of witneſſes, confirme this point; that God, as he maketh his promiſes in mercy, ſo in iuſtice and righteouſnes he accompliſheth the ſame.

Reaſon 1.

Pſal.36,6.and 57,11.and 89, 33.

Neither let this ſeeme ſtrange vnto vs. For firſt conſider with mee, who it is that maketh the ſame; not man who is deceitfull, but God who neuer failed or falſified his word. He is true in all his ſayings, and faithfull in all his doings: he is as ready to performe, as he is to promiſe, and neuer repenteth or recalleth that which is gone out of his mouth. This the Apoſtle as a faithfull witneſſe teſtifieth, Rom.3, 3,4. ***What though ſome did not beleeue? ſhall their vnbeleefe make the faith of God without effect? God forbid: yea, let God be true, and euery man a lyar, as it is written, That thou mighteſt bee iuſtified in thy words, and ouercome when thou art iudged.*** The reaſon vſed in this place is this; God is true in his word, and conſtant in his promiſe; therefore he neuer deceiueth nor deludeth thoſe that are his with vaine wordes, whoſe truth reacheth vnto the clouds.

Reaſon 2

Numb:23,19.

Secondly, as he is true in nature, ſo he is vnchangeable in will; he is not like man that he ſhould lye. Man is ſubiect to vanity & inconſtancy, as to ſpeake, and not to do it: to promiſe and not to keepe it: but it is not ſo with God, who hath opened his mouth, & wil performe it. This doth *Iob* plainly declare, Chap. 23,13. ***Hee is in one minde, and who can turne him? Yea, he doth what his minde deſireth: for he will performe that which is decreed of me, and many ſuch things are with him.*** There is no variableneſſe with him, neither ſhadow of turning, he remaineth the ſame euermore. To this purpoſe *Moſes* declareth that *Balaam* could not curſe the people of God, but was conſtrained againſt his will to bleſſe them, becauſe ***God is not as man that he ſhould lye, neither as the Son of man that he ſhould repent; Hath he ſayde, and ſhall he not do it? Hath he ſpoken, and ſhall he not accompliſh it?***

Reaſon 3.

Numb:11:23.

Thirdly, hee is powerful, and of himſelfe able and ſufficient to worke out his own wil; ſo that nothing ſhall hinder him, or delay the doing thereof when the time is come. It falleth out oftentimes with man, when hee hath promiſed to accompliſh a worke, that hee is not able to performe it, either through weakneſſe in himſelfe, or through the ouer-ruling power ÿ is in another. It is not ſo with God; whatſoeuer he decreeth, hee doeth: whatſoeuer he willeth, he worketh and performeth. When after Gods gracious promiſe to giue fleſh vnto his people in abundance, *Moſes* doubted therof in regard of the want of thoſe meanes which he ſaw not, and the multitude of the people which he ſaw; the Lord ſaid vnto him; ***Is the Lords hand ſhortned? Thou ſhalt now ſee whether my word ſhall come to paſſe vnto thee, or not.*** Seeing therefore, God is true of his word, vnchangeable in his will, and powerfull in his workes, wee may builde our faith vpon this trueth, that his promiſes ſhall neuer faile any of his children.

Vſe 1.

Rom: 11,23.

Let vs now apply this doctrine to our ſelues. Firſt, is this certaine that God will performe whatſoeuer he hath promiſed? Then we may conclude this, that whatſoeuer promiſes are not yet fulfilled, ſhall in due time bee accompliſhed? How many promiſes hath he already verified? Could any power or ſtrength of man preuaile againſt him to fruſtrate them, and to make them of none effect? Many there are ÿ he hath made which are yet to come, they alſo ſhall be made good; for euen they are as eaſily brought to paſſe as the reſt which wee ſee already performed. We haue a propheſie & promiſe of the calling of the Iewes, that they ſhall be gathered into the Sheepfold of Chriſt and profeſſe his name, for God is able to graft them in againe. Hence it is that the Apoſtle ſaith, ***I would not Brethren that ye ſhould be igonorant of this ſecret (leſt ye ſhould be arrogant in your ſelues) that partly obſtinacy is come to Iſrael, vntill the fulnes of the Gentiles be come in.*** See then hereby the propheſie inuerted. Once it was, as we heard before, that God ſhould perſwade *Iapheth* to dwel in the tents of *Sem*: but now the promiſe is, that God will perſwade *Sem*, to dwell in the Tents of *Iapheth*. As therefore the church of ÿ Iews is brought in praying for the conuerſion of the Gentiles, ſo ſhold we by an holy emulation from them, apply vnto them, and for them, theyr owne words, Cant.8,8. ***We haue a litle Siſter, and ſhe hath no breſts: what ſhall we do for our Siſter when ſhe ſhall be ſpoken for?*** The calling of the Gentiles once ſeemed as vnprobable and vnpoſſible, yet did God take away all obſtacles and ſtumbling-blockes, and brought them vnto the faith by ẏ power of his two-edged ſword: ſo we cannot doubt (for faithfull is he ẏ hath promiſed) but in his good time he wil in mercy looke vpon the naturall branches, and according to his ancient bountifulneſſe, graft them into their owne Oliue tree. They are the firſt borne of God, and as it were the elder Brethren of the houſe; albeit they ſeeme diſinherited for a ſeaſon, and caſt out of the houſe, yet God will admit them againe, & receiue them into the adoption of ſonnes. And our doctrine ſerueth vs as a prop and pillar to vnder-prop our faith touching this point. Againe, God hath promiſed that hee will free vs from all ſinne and miſery, that he will wipe (Reu.7,16,15.) away all teares from our eyes, and make vs without ſpot and wrinkle, ſo that wee ſhall hunger and thirſt no more. We ſee not this with our bodily eyes, neither are wee made partakers of this promiſe: *For behold vnto this houre we both hunger and thirſt, and are naked,* (1 Cor.4,11, 12,13.) *and are buffeted, and haue no certaine abiding place:* we are reuiled, and yet we bleſſe: wee are perſecuted, and ſuffer it: we are euill ſpoken of, and we pray: we are made as the filth of the world, the off-ſcouring of all things, vnto this time. This doctrine therefore ſerueth to vphold our faith in this point. Thirdly, God hath promiſed to raiſe vp our bodies that haue lien in the duſt, and are rotted in the earth, by his almighty power, who calleth things that are not as if they were. True it is, it goeth aboue naturall reaſon to conceiue & vnderſtand this truth; yet the Apoſtle ſaith, (Rom.8,11.) *If the Spirit of Chriſt that raiſed vp Ieſus from the dead dwell in you, he that raiſed Chriſt from the dead, ſhall alſo quicken your mortall bodies.* Howſoeuer then our bodies bee either burned, or drowned, or deuoured, God will raiſe them, for with him nothing is vnpoſſible. We ſee what men are able to doe by Art and workemanſhip: of aſhes, they are able to make coſtly and curious glaſſes; by diſtillation they are able to extract the ſpirite and quinteſſence of ſundry things: out of one mettall it is not hard with them to draw another; as Siluer out of Lead by melting and refining: by ſowing their corne that rotteth in the earth, we ſee it hath a new body giuen it. Therefore it is not impoſſible in it ſelfe. Notwithſtanding we ſee not this as yet performed; the bodyes of the Saints remaine in the earth, and ſee corruption. This doctrine therefore ſerueth to vphold our faith in this point, & to make vs reſt in hope, that he will not alwayes leaue them in the graue, nor ſuffer them to periſh therein for euermore.

Laſtly, God hath foretold that there ſhall be an end of this world, that the Lorde Ieſus ſhall breake the heauens and come to iudge al fleſh, ſo that the dead ſhall riſe, and all ſhall ſtand before his iudgement ſeate to receyue according to their workes, whether they bee good or euill. Then ſhall the faithfull be fully glorified, and inherite the crowne of eternall life. This howſoeuer it bee oftentimes and faithfully promiſed of God, yet hath bene and is derided of many, who ſhall in the end pay the price of their folly and infidelity, & feele that Gods truth is ſtable, and ſurer then ẏ heauens. This is it which the Apoſtle *Peter* teſtifieth, (2 Pet.3,3,4.) *This firſt vnderſtand, that there ſhall come in the laſt dayes mockers, which will walke after their luſtes, and ſay, Where is the promiſe of his comming? For ſince the Fathers dyed, all things continue alike, from the beginning of the Creation.* But whatſoeuer theſe Atheiſts dreame of the glorious appearance of Chriſt his ſecond comming, and howſoeuer they put the euill day farre from them: yet the Lord of that promiſe is not ſlacke (as ſome men count ſlackeneſſe) but is patient toward vs, and wold haue no man to periſh. Neuertheleſſe, the day of the Lord will come as a Theefe in the night, in the which the heauēs ſhall paſſe away with a noiſe, and the Elements ſhall melte with heate, and the earth with the workes that are therein, ſhall be burnt vp. This we ſee not yet performed, neither are we made partakers of eternall life, when we ſhall euer reſt & remain with the Lord, (1 Theſſ.4,17.) and nothing ſhall ſeparate vs from his glorious and comfortable preſence. This doctrine therefore ſerueth to vphold our faith in this point. And whenſoeuer we reade of any promiſe that God hath in mercy made to his Church, albeit it be for a time deferred, not preſently accompliſhed, let vs waite with patience, and build our Faith vpon the experience of his former promiſes, which wee ſee already fulfilled; and ſay with the Apoſtle, (2 Tim.1,12,) *I know whom I haue beleeued, and I am perſwaded that he is able to keepe that which I haue cōmitted to him againſt that day.* We are ſure wee builde not in the aire, we beate not the ayre, but we builde vpon a ſure foundation, that ſhall neuer decay or deceiue vs. For who euer put his truſt in him, and was confounded? Or who did ſet vp his reſt on him, and went away aſhamed? Hence it is that Chriſt ſaith, Math. 5,17,18. *Thinke not that I am come, to deſtroy the Law or the Prophets, I am not come to deſtroy them but to fulfill them: for truly I ſay vnto you, till heauen and earth periſh, one iot or one title of the Law ſhall not ſcape, till all thinges be fulfilled.* This is needfull for vs to conſider & remember, for our faith is often ſhaken with doubting and infidelity: that which we ſee not we many times beleeue not; and ſo we are ſhaken through our weakeneſſe as with the winde: but we muſt make God our rock, and reſt on his vnchangeable word, who is trueth it ſelfe, and cannot lye.

Secondly, ſeeing Gods promiſes are ſo ſurely grounded vppon the immutabilitie of Gods truth, that it is vnpoſſible ẏ they ſhould faile, or he deceiue; this teacheth that it is as true, that his iudgements ſhall not faile, but *Vſe 2.*

follow the wicked at the heeles. For God is as vnchangeable in the one, as in the other. It is a fooliſh error to imagine that God will vndoubtedly performe the promiſes of his mercie, and not the threatnings of his iuſtice. True it is, many preſume of his goodnes, but they doubt of his righteouſneſſe. This is to ſet vp an abhominable Idoll in our hearts, and to denie the infiniteneſſe of his glorie and maieſty, and to deuiſe a God made altogether of mercie. If God be true in the one, he is alſo as true in the other: if hee faile in the one, he changeth alſo in the other. This vſe is directly concluded by *Ioſhua* in the exhortation that he maketh to the people, that they ſhould not ioyne themſelues to the idolatrous Nations, but loue the Lord their God, and cleaue vnto him with full purpoſe of heart, when he ſaith, Chap. 23. ver. 14, 15. *Behold this day do I enter into the way of all the world, and ye know in your hearts, and in all your ſoules, that nothing hath failed of all the good things which the Lord your God promiſed you, but all are come to paſſe vnto you, nothing hath failed thereof: Therefore as all good things are come vpon you, which the Lord your God promiſed you, ſo ſhall the LORD bring vpon you euery euil thing, vntil he haue deſtroyed you out of this good Land which the Lord your God hath giuen you.* In which words hee teacheth, that his threatnings are of the ſame nature with his promiſes, and his iudgements as certaine as his mercies. This appeareth by a notable example which God ſhewed at the breaking vp of the long ſiege of *Samaria*: he promiſed to the faithfull that would beleeue, plenty and abundance the next day; and hee threatned to the Prince, on whoſe hand the King leaned, that he ſhould ſee it with his eies but he ſhould not eate thereof. Here God did promiſe good, and threaten euill. Did he ſhew forth the worke of his mercy, and not of his iudgement? of his goodnes, not of his wrath? Yes, of his wrath and iudgement; for the people trod vpon him in the gate, and he dyed, *as the man of God had ſaid, ſo it came to paſſe.* This ſerueth to ſhew the wofull eſtate and condition of all vngodly men & vnrepentant ſinners: for howſoeuer they flatter themſelues, & put away the euill day far from them, being deluded, and as it were charmed with a proud preſumption of Gods mercies, yet the threatning of God, the curſe of the Law, and the terror of their conſcience which ſtandeth againſt them ſhall abide for euer: and therefore ſo long as they go forward in ſin, and proceed in ẏ wickednes of their hearts, they haue iuſt cauſe to mourne and lament, foraſmuch as the threatnings manifeſted in the word, are inuiolable and vnchangeable. Let all thoſe that lye in any ſin repent, & while it is called to day hear his voice, leſt the curſe of the Law, which ſhal certainly be fulfilled, do ſeize vpon them, and they be carried to vtter deſtruction. The Prophet *Eſay* denounceth many woes againſt wicked men, *Wo vnto them that ioyn houſe to houſe, and lay Field to field, til there be no place for the poore. Woe vnto them that riſe vp early to follow drunkenneſſe, and to them that continue til night. Woe vnto them that draw iniquity with cordes of vanity, and ſinne as with Cart-ropes. Woe vnto them that ſpeake good of euill, and euil of good; which put darkneſſe for light, and light for darkeneſſe; that put bitter for ſweet, & ſweet for ſoure. Woe vnto them that are wiſe in their owne eyes, & prudent in their owne ſight. Woe vnto them that are mighty to drinke wine, and to them that are ſtrong to poure in ſtrong drinke.* Heere are many woes, and fearefull threatnings of many miſeries, and do the vngodly thinke to eſcape? or that theſe things doe not deepely concerne them? Our Sauiour denounceth a great woe, againſt all contemners of the Goſpell, & telleth them, *It ſhalbe eaſier for Tyre & Sidon, nay for Sodom and Gomorra in the day of iudgement, then for them.* Muſt not theſe denunciations be accompliſhed? Or do we remaine as Infidels, and think they ſhall neuer be performed? Or if they be performed, that we ſhall be exempted or excuſed? It cannot be that his word ſhould fall to the ground, and take none effect. Let vs feare theſe terrible threatninges, humble our ſelues before him, and forſake our euill wayes: let vs betake our ſelues vnto him, and let vs turne vnto his word, for the word will neuer turne vnto vs, and bend it ſelfe to our pleaſure. The Scripture is full, & repleniſhed with ſuch heauy threatninges, as may ſerue to ſtrike a feare and terror into our hearts. The Prophet *Amos* denounceth a *Woe to them* that are at eaſe in *Sion*, that put farre away the euill day, and approach to the ſeate of iniquity, and are not ſorry for the affliction of Ioſeph. The Prophet *Malachi* foretelleth, that *the day commeth which ſhal burne as an Ouen*, and all the proud, yea all that doe wickedly ſhall be ſtubble, and the day that commeth ſhall burne them vp, and ſhall leaue them neither root nor branch. Theſe threatnings are ſurer then the heauens which ſhall paſſe away, but theſe ſhall neuer paſſe away: and therefore woe to them that repent not, nor returne to the Lord; for they muſt needes be taken ſuddenly in them as in a ſnare, and no man ſhall be able to deliuer them. They may thinke themſelues forgiuen, or at leaſt forgotten, but poore ſoules they are deceiued. It is not length of time that can helpe them, nor ſtrength of their arme that can ſaue them, nor the wedge of Gold that can deliuer them: for *Riches auaile not in the day of wrath*, nor ſerue to pacifie his indignation; but righteouſneſſe deliuereth from death.

2 Kings 7,1,2. 17.18.

Eſay 5,8,11, 18,20,21,22.

Mat. 11,22,24.

Amos 6,1,3.

Mal. 4,1.

Prouer. 11,4

Vſe 3.

Thirdly, as we learne the truth of God in his threatnings, ſo there ariſeth from hence a moſt excellent ground of aſſured comfort for all Gods ſeruants, to eſtabliſh their hearts in the immutability of all his promiſes. Manie are the particular promiſes ſet downe in the word, & as many as are there mentioned, ſo manie particular cõforts are miniſtred vnto vs as from the hand of God, to the end that wee beleeuing them, and as it were, claſping our armes about them, might haue ſtrong conſolation and boldneſſe to come to the throne of grace. Wherefore, whenſoeuer we feele the weakneſſe of our faith, we muſt haue recourſe to his word. As they which haue a dim ſight and weake eye, vſe the helpe of their Spectacles, and thereby finde comfort: ſo ſhould we when we are at any time troubled with doubting, helpe our ſpirituall eye-ſight with often looking into the glaſſe of his word, and meditating continually vppon his promiſes. It were endleſſe and infinite to ſpeake of all his gracious promiſes mentioned in his worde: ſome are of temporall bleſſings, and other of ſpirituall and eternall; in both wee ought to reſt vpon the vnchangeableneſſe of his will, who is not as man that he ſhould any way deceiue vs; as thoſe that vſe to promiſe much, & performe little. His promiſe is certaine, and very good payment, if wee dare truſt him of his word. Pſal.37.25. It is he that hath ſaide, *I haue beene yong, and am old, yet I ſaw neuer the righteous forſaken, nor his ſeede begging bread.* eb.13.6,7. It is hee that hath ſpoken, *I wil not faile thee, neither forſake thee, ſo that we may boldly ſay, The Lord is mine helper, neither will I feare what man can do vnto me.* Mathew 6,33 It is he that hath promiſed, *Seeke yee firſt the kingdome of God and his righteouſneſſe, and all theſe things ſhall bee miniſtred vnto you.* We ſee how much many men vexe & torment themſelues about earthly & tranſitory things; they feare they ſhall want before they die, and giue themſelues to vnlawfull ſhiftes to maintaine themſelues and their eſtate: the reaſon heereof is, becauſe they haue vnbeleeuing hearts; they cannot caſt themſelues and their care vpon the Lord, they will not ſeeke his loue and fauour, they labour not to be reconciled to him in Chriſt Ieſus, and whatſoeuer he promiſe vnto them of his word, they beleeue nothing at all.

Take an example of Gods prouidence ouer his people, whiles they walked and wandred in the Wilderneſſe, they had neither ſeede time nor harueſt, and they were an huge multitude, of more then ſixe hundred thouſand, beſide women and children, yet hee ſuſtained them, and prouided for them till hee brought them into the land of *Canaan.* He is not as a poore Father that hath moe children then he is able to ſuſtain; or as a ſtate that is conſtrained to diſburden it ſelfe of their ſuperfluitie and ouerflowing multitude, and ſo to ſend out many Colonies to plant themſelues in other places: he hath al the earth in his own power, & is able to prouide for all his children ẏ wait vpon him, and put their truſt and confidence in him. This muſt be our comfort in time of triall and tentation, that he hath promiſed neuer to faile vs nor forſake vs: and albeit mans promiſes may deceiue vs, and his deede come ſhort of his worde, yet no iot or portion of Gods promiſes ſhall remaine vnfulfilled; and therefore in all our neceſſities, let vs poſſeſſe our ſoules with patience, and wait conſtantly for the accompliſhment thereof, which in due time ſhall take good effect. The fault is in our ſelues, who will not lay hold vpon the ſame, he hath ſaide he will be our tower of defence, and City of refuge to ſhield vs from danger & all diſtreſſe; but we will not truſt him of his word, but vſe vnlawfull meanes for our deliuerance. That which hath bene ſaid of tranſitory and temporall bleſſings, may alſo be ſpoken of eternall. God hath promiſed the renuing of our hearts, the forgiueneſſe of ſinnes, and the kingdome of heauen, as Ier.31,32,33. Heb.8,10,11,12. Eſay 40,1,2. *I will put my Lawes in their minde, and in their heart I will write them. I wil be their God, and they ſhall be my people. I wil bee mercifull to their vnrighteouſneſſe, and I wil remember their ſins and their iniquities no more.*

Theſe are great and precious promiſes: heere are ſweet comforts of life and ſaluation offered vnto vs on Gods part: let theſe be to vs as the Anchor of our ſoules both ſure and ſtedfaſt. Hebrew:6,18. Theſe are immutable things, *Wherein it is vnpoſſible that God ſhould lye,* and therefore let vs be eſtabliſhed in them, and lay hold vpon that hope which is ſet before vs. 2 Tim.2,13. And if we beleeue not, *yet abideth he faithful, he cannot deny himſelfe.* No greater comfort can be giuen, no greater promiſe can be made, then to aſſure vs of the pardon and forgiueneſſe of our ſinnes, which make a ſeparation between God and vs. To haue a feeling of this mercy, is as ſweet Incenſe vnto the ſoule, and as precious balme vnto the heart. Let vs therefore comfort our ſelues with this promiſe, & howſoeuer Satan ſift vs, and ſeek by all means to take from vs this peace of conſcience which paſſeth all vnderſtanding, we muſt ſhroud our ſelues vnder the ſafety of his worde which abideth for euer; and when we are tempted to doubt of his goodneſſe in the remiſſion of our ſinnes, let vs lay hold on the former promiſes, and know that the heauens themſelues ſhall fall and be moued out of their places, before the truth of his word (which is truth it ſelfe) ſhall be diminiſhed or diſanulled.

Vſe 4. Fourthly, is God conſtant of his word, and faithfull of his promiſe, then it is required of vs to be like our heauenly Father in truth and faithfulneſſe. When God hath promiſed any bleſſing to his people, he is true of his worde, and bringeth it to paſſe. Ier.29,10,11. Dan:9,2. The Lord ſayde to them, *After ſeuenty yeares bee accompliſhed at Babel, I wil viſit you, and performe my good promiſe toward you, and cauſe you to returne to this place; for I know the thoughts that I haue thought toward you, euen the thoughts of peace and not of trouble, to giue you an end, and your hope.* This did hee accompliſh by the meanes of *Cyrus*, whoſe ſpirit hee ſtirred vp to make a proclamation throughout his kingdome, that whoſoeuer would, ſhould goe vp to *Ieruſalem* to builde it and inhabite there. Now, as God is faith-

Pſalm. 15,4.
Ioſh. 9.
Iudg. 1,24,25.
Math. 23,23.
Gal. 5,22.
2 Cor. 1,17, 18,20.

faithfull in his word, ſo let vs follow his example, and make conſcience of our words & ſayings, that thereby we may aſſure our ſelues to bee the children of our heauenly Father. Wee muſt therefore know that all iuſt couenants and contracts, all promiſes & bargaines muſt be perfourmed, albeit they bee made to our hurt and hinderance, and binde vs in conſcience and duty, by the Law of God & man, ſo farre forth as hee pleaſeth to require them, to whom they haue beene made. The Prophet asking the queſtion, Who ſhall dwell in the Lords Tabernacle, & reſt in his holy Hill, maketh this anſwere, *Hee which ſweareth to his hurt and changeth not.* This wee ſee in *Ioſhua* toward the *Gibeonites*: and in the booke of *Iudges*, chapt. 1. when the Spies ſaw a man come out of the City, and ſaid vnto him, *Shew vs we pray thee the way into the City, and we will ſhew thee mercy:* when he had ſhewed them the way into the City, they ſmote the City with the edge of the ſword, but they let the man & all his houſhold depart. Hence wee ſhould learne, to be wary and watchfull in our promiſes, conſidering as well, whether wee be able to performe them, as whether wee be willing, and examining our hearts whether they be in our owne power nor not, and whether (if they be) it be lawfull for vs to performe them. For ſome things are lawfull in themſelues to pay and perfourme, which are in no ſort in our power: and other things may be in our power, which are not lawfull to be done. This fidelity in keeping promiſe, is *a weighty point of the Law, Math. 23, and a fruite of the Spirit:* and therefore it ſtandeth vs vpon to make conſcience thereof. If any man were asked the queſtion, whether hee thinke it his duty to endeuour to be like God, and to ſtriue to reſemble him, as the childe reſembleth his father, he would be ready to anſwere. It is his duty to do it, and his comfort that it is ſo: If then we acknowledge the neceſſity of it, let vs follow him in conſtancy and true dealing, ſtudying to *be perfect as our heauenly Father is perfect.* This is that vſe which the Apoſtle vrgeth, 2 Cor. 1. *When I was thus minded, did I vſe lightneſſe? Or minde I thoſe things which I minde, according to the fleſh, that with me ſhould be yea, yea, and nay, nay? Yea, God is faithfull, that our word toward you, was not yea and nay: for all the promiſes of God in Chriſt are yea, and are in him, Amen, vnto the glory of God through vs.* The Apoſtle in theſe wordes declareth that he was wrongfully ſlandered, and vniuſtly charged with looſeneſſe and lightneſſe of promiſe, and vnconſcionable breaking of his word; inaſmuch as he had alwaies before him the example of God, whom he acknowledgeth to be faithfull in his words and promiſes. This ſerueth to reproue thoſe that will raſhly promiſe any thing, as *Saul* did to *Dauid*, as *Laban* did to *Iacob*, and then changed their minde as the weather-cocke doeth at euery blaſte of winde. Theſe are like the reede that bendeth too and fro; but it muſt not bee ſo with vs, we muſt purpoſe, and not alter; we muſt promiſe, and then perfourme carefully what we haue promiſed.

Vſe 5.
Deut. 8,3.
Mathew 4,4.
Pſal. 115,1.
1 Kin. 8,15,2
Lu. 17. 14,1

Laſtly, whenſoeuer God hath made good the words of his mouth, and accompliſhed his promiſes vnto vs, which wee haue long looked for & expected, it is our duty to praiſe his name, and to giue him the glory of the worke, to whom alone it is due. Hath he fed vs in time of famine, and made vs to ſee, that *Man liueth not by bread onely, but by euery word that proceedeth out of his mouth*? Let vs not ſacrifice vnto our net, nor burne incenſe vnto our yarne, but ſay with the Prophet, *Not vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glory, for thy louing mercy and for thy truths ſake.* This duty we ſee practiſed by King *Salomon*, 1 Kings 8. *Bleſſed be the Lord God of Iſrael, who ſpake with his mouth vnto Dauid my father, and hath with his hand fulfilled it: the Lord hath made good his word that he ſpake, and I am riſen vp in the roome of Dauid my father, and ſit on the Throne of Iſrael, as the Lord promiſed, and haue built the houſe for the name of the Lord God of Iſrael.* A worthie patterne and preſident for vs to follow, whenſoeuer we taſte of the grace and bountifulnes of God, to offer vp vnto him a ſong and ſacrifice of thankſgiuing. And if wee muſt doe this for temporall bleſſings, much more are we bound to do it for ſuch as are ſpirituall. If God haue for a ſeaſon hidde his face from vs, that we haue ſeene no light of his grace, but all theſe things haue been couered with darkneſſe and diſcomfort, as it were the Sunne in a Cloud; if our ſinnes as the waues of the ſea haue gone ouer our head, and beene a burden too heauy for vs to beare, and yet in the ende God hath remembred his mercy towards vs, and not ſhut vp his kindneſſe in diſpleaſure; why haue we ſtill vnthankfull hearts, & why haue we ſhut vppe our mouthes in ſilence as dumbe men, and why do wee not confeſſe the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men? Who is it that liueth vpon the earth, and hath not found by daily experience the faithfulneſſe of the Lord, in making good his promiſes vnto him? yet where are they that returne to him againe with a gratefull remembrance of his grace, and an holy acknowledgment of his truth toward him? We are like the Lepers in yͤ Goſpell, who were all cleanſed, but God was not praiſed of them all, onely one was found, who returned to giue God the praiſe. Let vs not be like theſe vnthankfull Lepers, that ſwallowed vp the goodnes of God toward them, and neuer confeſſed the receiuing of it. He will not ſuffer ſuch ſwine to deuoure his benefits, that can open their mouthes wide to taſte of his mercies, as the earth that gapeth to receiue the ſhowers of raine; but haue learned to keepe them ſhut when they ſhoulde praiſe Gods name with a loud voice. Their tongues are eloquent and learned when they are to craue, but when they haue receiued, they are tongue-tyed and cannot ſpeake. Let vs be farre from ſuch practiſes, and as we ſee them, learne to deteſt them, that God may haue the glory, and be all in all. Let vs not tread in the ſteppes of ſuch perſons, as albeit the Lord doth continually remember them with his kindneſſe, yet do forget him and the workes of mercy that he hath ſhewed toward them.

The former part of the Chapter conſiſted in numbring of the Tribes: in the latter he declareth that the Leuites were not numbred, who were not for the wars, but to ſerue in the Tabernacle of the Congregation. We ſhall ſee them afterward numbred by themſelues, but they were not put in the common rancke and reckoning, becauſe God had choſen them to be his poſſeſſion, and ſeparated them from the reſt of the people. And leſt any man ſhould thinke, that *Moſes* did extraordinarily exalt, and ambitiouſly preferre the Tribe of *Leui*, whereof himſelfe deſcended, he ſheweth he did it not of his owne head, but by the ſpeciall commandement of God. Their office is declared, to take the charge of the Tabernacle and worſhip of God, that when they were to take their iourney, they ſhould carry it; and when they were to ſtay and pitch their Tents, they ſhould ſet it downe, and looke to it with all diligence. And as God would not haue them entangled and encombred in affaires vnproper to them, and impertinent to their calling: ſo hee would not haue others that were not of their Tribe and family, to breake into their function, as it were to inuade another mans poſſeſſion; nay he denounceth death to ſuch as were ſtrangers from that Tribe, that ſhould preſume to meddle with thoſe holy things, or ſet their hands vnto thẽ. An example heereof we haue in *Vzzah*, 2. Sam.6. who, becauſe *hee touched the Arke of God* contrary to the Law, was puniſhed with ſodaine death, and ſtriken with the immediate hand of God that fell vpon him, to the terror of others, and to worke reuerence in the harts of all men toward the ſacred things of his ſeruice. God did not admit all men without difference to miniſter before him, but ſeparated onely the Leuites, leſt holy things ſhould be polluted and prophaned; and withall to teach that all men are in themſelues vnworthy to ſtand before him and come into his preſence, except they haue a calling from him. Thus then wee ſee the charge laide vpon the Leuites, what it is; they are diſtinguiſhed frõ the other Tribes who were numbred for the warre: but theſe are kept to ſerue in the Tabernacle, to miniſter in the holy place, to meddle with the holy things, and to take yͤ charge of the worſhip of God, leſt vengeance come vpon the Congregation of the Children of *Iſrael*. Theſe things they ought to do, but touching things of another nature, they had nothing to do.

Doctrine 5. It is the Miſters duty, to do the duties proper to his calling.

We learne from hence, that it is the duty of the Miniſters of Gods worde, to exerciſe themſelues onely in things of their calling, they muſt waite and attend vpon the office to which they are choſen and appointed. They are not to be diſtracted from their calling by worldly matters that no way belong vnto them: but conſidering to what vſes and ends they are ſet apart from others, they ſhould be intentiue thereunto. This is ſet downe afterward more plainely and particularly touching the Tribe of *Leui*. *Bring the Tribe of Leui, and ſet them before Aaron the Prieſt, that they may ſerue him, and take the charge with him, euen the charge of the whole Congregation, to do the ſeruice of the Tabernacle.* This is it which *Moſes* ſetteth downe touching *Leui*, Deut.33,9,10. *He ſaide vnto his father and mother, I haue not ſeene him, neyther knew he his brethren, nor knew his owne children, for they obſerued thy word, and kept thy couenant: they ſhall teach Iacob thy iudgments, & Iſrael thy Law, they ſhall put Incenſe before thy face, and the burnt Offering vpon thine Altar.* The Apoſtle *Paul* ſetting downe the offices & Officers of the Church, giues euery one his charge, and bindeth them within the limits & precincts thereof, out of which they were not to walke or wander, Rom.12.7,8. *Seeing we haue gifts that are diuers, &c: whether wee haue an Office, let vs waite on the office: or hee that teacheth, on teaching: or he that exhorteth, on exhortation: he that diſtributeth, let him do it with ſimplicity, &c*; where he aſſigneth to euery one his proper duty, as it were his owne ground to till and manure, that they ſhoulde not enter into the poſſeſſion of another. Thus doth the Apoſtle *Peter* charge the Elders whoſe office was to teach the people, *Feede the flocke of God that dependeth vpon you.* All theſe teſtimonies tend to this point, to ſhewe that the Miniſters are not to encomber themſelues raſhly in matters eſtranged from them, but to waite and attend vpon the Office vnto which they are called.

Num.3,6,7.

1 Peter 5,2

Reaſon 1.

And doubtleſſe it is great reaſon that they ſhould content themſelues with their owne callings, that ſo they may pleaſe him that hath called them, and forgoe al that may diſtract & diſturbe them in the courſe and calling wherunto they ought to tend. Wee muſt be like ſouldiers that are called to beare armes. The reaſon and compariſon is preſſed by the Apoſtle to this purpoſe, 2 Tim.2.3,4. *Therefore ſuffer thou affliction, as a good ſouldier of Ieſus Chriſt: no man that warreth, entangleth himſelfe with the affaires of this life, becauſe hee would pleaſe him that hath choſen him to be a ſouldier.* This is the order and diſcipline of warre, ſo ſoone as the ſouldiers are enrolled and haue giuen their names to their Captaines, they leaue their houſes, they forſake their families, and forgoe whatſoeuer is deare vnto them, to the end they may do their duty to their Captaine that hath choſen them, and fight the battels to which they are appointed. If this honour be done to mortall men, what ought we to do to the Sonne of God, when hee is ſo good and gracious, as to receiue vs into his ſeruice, to giue vs our preſſe-money, and to pay vs our wages? Hee could want vs well enough, he hath no need of vs. Were it not then a great ſhame, and an horrible reproch for vs, that poore ſouldiers who fight & know not wherefore, ſhould notwithſtanding doe this honor to a mortall man, to forget al their affaires and buſineſſe: and yet we ſhould bee ſo nice and delicate, that we can beare & forbeare nothing for the ſeruice of Chriſt?

Reaſon 2. Secondly, the multitude is great, and the difficulty much of thoſe things which are required of the Miniſter, belonging rightly & duely to his calling, in regard whereof wee may ſay with the Apoſtle, 2 Cor. 2,16. *Who is ſufficient for theſe things?* Were that a wiſe ſeruant, who hauing both his hands full, and more then he can well do, ſhould beſides his maiſters worke vndertake a new and another burden of ſome other mans buſineſſe, which of right doth not belong vnto him? Or were he a wiſe Steward, who hauing enough to do, to prouide meate for the family in due ſeaſon, ſhould meddle with other matters vnfit for him? In like manner, it cannot be approued, that the Miniſter of God ſhoulde intermeddle with things not incident to his office, conſidering on the one ſide, the worthineſſe and weightineſſe of his calling, which will require all the gifts he hath (if he had a farre greater portion) and on the other ſide, his owne weakneſſe and infirmity to ſtand vnder ſo great a charge, which is able to weary the ſtrongeſt man: inaſmuch as the taking vpon him two ſeuerall callings, will cauſe him to leaue vndone in one, ſo much as hee performeth in the other. We ſee this in the example of the Apoſtles, Acts 6,2,3,4, who were of moſt eminent and extraordinary guifts, yet their miniſtery did ſo buſie them and ſet them on worke, that they would admit no other charge with it, but did diſburden themſelues of that which they had, and caſt the care of attending vpon the poore to others, *It is not meete that we ſhould leaue the word of GOD to ſerue the Tables: wherefore brethren, looke yee out among you ſeuen men of honeſt report, full of the holy Ghoſt and of wiſedome, which wee may appoint to this buſineſſe, & we will giue our ſelues continually to praier, and to the miniſtration of the word.* The Apoſtles found themſelues not able to diſcharge both theſe callings, to prouide for the poore, & to preach the Goſpell. Haue any beene endued with like gifts, or were they able to match them? If they were not, how can they take vpon them that which theſe maiſter-builders refuſed? So thē it appeareth that the Miniſters muſt not entangle themſelues with any thing beſides their miniſtery.

Vſe 1. Let vs come to the vſes. Firſt of all, are they to imploy themſelues and their time in ſuch duties as are peculiarly belonging vnto them? Then this ſerueth to meete with many abuſes that are crept into the Miniſtery; as namely to begin, ſuch as are idle and do nothing, ſuch as are ſlothfull and ſlow bellies, that liue to themſelues, and feed themſelues, but feede not the flocke that dependeth vpon them. *The firſt reproofe.* Idleneſſe is vnfit for any calling, and vnlawfull in any perſon: but much more in the Miniſter of the word. The Prophet *Ezekiel* is earneſt and vehement in reproouing theſe drones, chapt. 34,2.3. *Thus ſaith the Lord, woe bee vnto the Shepheards of Iſrael, that feed themſelues: ſhould not the ſhepheards feede the flockes? Ye eate the fat, and yee cloathe you with the wool, ye kill them that are fed, but ye feede not the ſheepe.* Such as will do nothing in the Church, nor take any paines in their places, are worthy of nothing, who ſeeing they will not labour, are not worthy to eate. Such are to bee ſent to ſchoole to the brute beaſts, who by the light of nature haue learned to ſhunne idleneſſe. *Salomon* ſaith, *Go to the Piſmire, O ſluggard, behold her waies and be wiſe: for ſhe hauing no guide, gouernour, nor ruler, prepareth her meate in the ſummer, and gathereth her food in harueſt.* Prou.6,6. It is a foule ſpot and blemiſh, eſpecially in a Miniſter, to bee branded with the infamous note of idleneſſe. We ſee in the Common-wealth, where the fault is not ſo greeuous or ſo dangerous, how idle perſons are euill ſpoken off, reproched, vnpitied, and oftentimes puniſhed: wee ſee how lawes are daily ſharpned againſt them to compell them to labour, and to worke with their hands, or elſe to make them ſmart for it. When any grow lazie and loitering about their buſines, we commonly ſend them to the houſe of correction. But the idleneſſe of the Miniſter is a greater offence, and bringeth with it the ruine of themſelues and many others. There cannot be a greater ſcarre or ſcab in the Church, then to haue it peſtered & plagued with ſuch ſores. In former times of ſuperſtition we were wont to be troubled with dead Idols: but bleſſed be God they are pulled downe and deſtroyed, and the names of them are almoſt vnknowne vnto vs. Notwithſtanding in theſe daies of the light of the Goſpell, wee are troubled with liuing Idols, which do as much harme as the other, and annoy the Church with great danger, and vndermine the good eſtate of it another way. Theſe are Idols that are muſled and tongue-tyed; they haue eyes and ſee not, they haue eares and heare not, they haue mouthes and ſpeake not, neither doth any voice paſſe thorough their throat. Let theſe men know, that they omit the duties of their calling, & therefore cannot haue any comfort in their places. Let them be laborers, or elſe be no Miniſters.

The ſecond reproofe. Secondly, this reproueth ſuch as are content to take paines in the Church, who would bee aſhamed to be accounted loiterers, and yet this doctrine ſeizeth vppon them and arreſteth them as debters to God and his people. Theſe are Preachers of the word, but withall they giue themſelues ſo much to matters of this world, that they cannot follow their ſtudies priuately, nor teach the people publikely as they ought. Theſe haue taken vppon them to be Miniſters, aud yet they will bee farmers and grazeyers: they will bee both ſpirituall and temporall: they will ſerue God and the world. But the more theſe men enwrap themſelues in earthly things & thoghts, the more they neglect heauenly: and while their heads are buſie in contriuing and diſpatching worldly matters, they muſt needs neglect better ſtudies. For the greater their care is in the one, the more their careleſneſſe is in the other: and the more deepely they diue into the world, the more ſhallow are their meditations in the word. The office of the Deacons to attend vpon the poore (to receiue the almes with one hand, and to diſtribute them with the other) was meerely Eccleſiaſticall; and therefore being in part of the ſame nature, might with more eaſe and leſſe trouble be annexed to the Miniſtery of the word; yet the Apoſtles (as we heard before) caſt it from them as a burden vnto them: how then ſhall we in theſe daies, not to bee compared with the Apoſtles, and for diſpatch and expedition, but children to them, preſume to mingle and ſhuffle matters of the world with our Miniſtery, that are of diuers, nay contrary nature, and thinke to mannage and order them both very ſufficiently? He would bee accounted a fond and vnwiſe man, who hauing an heauy burden already vpon his ſhoulders as much as he is able to beare & endure, ſhould notwithſtanding lay hold of another as weighty as the former, and yet ſuppoſe himſelfe to haue ſufficient ſtrength to carry it with the ſame facility.

Obiection 1. But ſome man may obiect, that *Peter* and the other Apoſtles were fiſher-men. and did alſo go to fiſhing after they were called to be Apoſtles: and *Paul* became a Tent-maker, labouring with his hands, and exerciſing a manuall occupation.

Anſwer. I anſwer, this doth not allow the Miniſters of the Goſpell to be trades-men, or fiſhermen, where there is a Church well eſtabliſhed and reformed; they are onely tolerated in the ruines and deſolations threof. In theſe caſes it is lawfull for the Miniſter to ioyne to his calling another calling, in the pouerty of his owne perſon, not otherwiſe able to maintaine his eſtate, and in the generall want and need of the Church, not able ſufficiently to prouide for him. The cauſes and occaſions of *Pauls* labouring with his hands, were partly that he might not in that point be inferior to the falſe Apoſtles, who tooke no wages or ſtipend, thereby ſeeking to winne credite to themſelues, and to diſgrace the true ſeruants of Chriſt, in regard whereof he ſought 2 Cor.11,12 to cut away occaſion from them which deſired occaſion; and partly that he might helpe to eaſe and ſupport the need aud pouerty of the Church. The Apoſtles did this in caſe of neceſſity: but what is this to iuſtifie and beare out the practiſe of worldly minded men, who do it to be great men in the world, to grow rich and wealthy, and to raiſe vp their poſterity to be mighty vpon the earth? Theſe are ſo much choaked with the thornes of cares of this life, and deceitfulneſſe of riches, that they can preach ſildome, and that ſo coldly, and rawly, and vndigeſtedly, as that it may well appeare they haue earth in their mindes and mouthes, that their voyces are ſtopped, and their guifts are decayed, and their zeale is quenched. Obiect.2. What then, will ſome ſay? Would you haue vs alwayes poring vpon a booke? or would you not haue vs prouide for our family that God hath giuen vs? Anſwer. I anſwer, it is lawfull to do the office of the father of a family, to order the matters of his owne houſhold aright. GOD commandeth it, man willeth it, nature requireth it, and law alloweth of it; ſo that 1 Tim.5,8. *Whoſoeuer prouideth not for his owne, eſpecially thoſe of his family, hath denied the faith, and is worſe then an Infidell.* Neither are men alwayes bound to bee in their ſtudies as in a Priſon; that which wanteth ſeaſonable reſt, cannot long endure and continue. The minde is as a man that trauaileth a long iourney, in the end he will wax weary, and muſt haue reſt: or as a bow that cannot ſtand alwayes bent, leſt it be ouermuch weakned. If an archer ſhould continually ſhoote in his bow and neuer vnbend it, hee would in ſhort time breake it into ſhiuers, and make it vnprofitable. So when the Miniſter hath wearied himſelfe in the weighty workes of his holy calling, he is not denied leaue and liberty to refreſh himſelfe other waies. If it bee in ſhooting, or grafting, or planting, or ſuch like, he ſinnes not: prouided that there be a difference made betweene recreation and an occupation, and that they hinder not his generall or particular calling.

Euery Miniſter, if aright hee conſider of his place, ſhall finde hee hath as much as hee can turne his head and hand vnto, when they do their beſt endeuour.

1 Cor.10,32 Wee are commanded to *giue no offence to Iew or Gentile, or to the Church of GOD.* But for vs, that profeſſe our ſelues ſpirituall men, and yet to liue as temporall men, is offenſiue to the people, and layeth a ſtumbling blocke before them, and therefore it is to be auoided of vs.

Let vs ſet before vs the example of Chriſt Ieſus and his practiſe, Luke 12, verſe 13. *who refuſed to diuide the inheritance among the Bretheren*; hauing reſpect vnto the boundes and limites of his calling: declaring therby that it belongeth in no wiſe to the Miniſters of the word to intermeddle in ẏ iudgement

ment of ſuch cauſes. Hee failed not in any duties that fell out in the compaſſe of his calling, but perſourmed them willingly: this office he vtterly refuſed, and therefore no doubt was impertinent to the Miniſter. Likewiſe when the people would haue taken him *and made him King*, he conueyed himſelfe out of their ſight, and would not accept ſuch honour at their hands. Thus he alſo refuſed to pronounce ſentence vpon the harlot that was John 8,11. brought vnto him, ſaying, *I do not condemne thee, goe thy way and ſinne no more*: ſo that hee would not meddle with ciuill and criminall cauſes. And as he practiſed himſelfe, ſo hee taught his Apoſtles, and others that profeſſed to be his Diſciples. When one that was Math: 22, 25, Luk. 9, 59, 60, 61, 62: called to follow Chriſt, ſaid, *Lord, ſuffer mee firſt to go and bury my father*, *Ieſus ſaide vnto him, Let the dead bury their dead, but go thou & preach the Kingdome of God.* Then another ſaide, I will follow thee Lord, but let me goe firſt and bid them farewell which are at mine houſe; *Ieſus ſaide vnto him, No man that putteth his hand to the Plough, and looketh backe, is apt to the Kingdome of GOD.* To conclude therefore, no man muſt ouer-burden himſelfe, with things that belong not to his calling. And albeit ſome haue done ſuch things in the pouerty of the Church, yet wee muſt make a difference betweene thoſe that doe it to ſuſtaine neceſſity, and others that thereby maintaine ſuperfluity: the one doth it thorough defect, the other in all pompe and exceſſe. Thirdly, this reproueth thoſe that al- The third reproofe. beit they doe not entangle them-ſelues in worldly buſineſſe, yet they entangle themſelues with ſundry liuings, that it is not poſſible for them to do the duties proper to their calling. For while they labour in the one, they cannot labour in the other, and if they be preſent at the one, they are abſent from the other. But the calling of the Miniſter requireth perſonall paines, and admitteth not an ordinary Deputy; no more then the Leuites could put out their charges to others, who are reproued by the Prophet, Ezekiel, 44, 8. *Becauſe they kept not the ordinances of the Lords holy things, and themſelues had ſet others to take the charge of his Sanctuary.* Neither can this be any diſcharge vnto vs, that we haue others to labour for vs, men of gifts & knowledge: ſeeing as the charge is ours, and belonging to our perſons, ſo the diſcharge ſhould alſo be ours, and touch our owne perſons. But of this, wee haue already ſpoken more at large elſewhere *, and therefore will omit it, referring the Reader to that place for farther reſolution.

* In the expoſition of *Philemon*.

Vſe 2. Secondly, this doctrine ſerueth for comfort to all thoſe that are true-hearted Leuites, and leaue all by-matters that ſtand not with their calling, to ſerue God aright in their places. If we bee truely anſwerable to the weight and worthineſſe of our Miniſtery, and are carefull to bring foorth the fruites thereof, and are faithfull in performing the duties that God hath bound vs vnto, we may ſay with the Apoſtle, 2 Tim. 4, 7, 8. *I haue fought a good fight, and haue finiſhed my courſe: I haue kept the faith, henceforth is laide vp for me the crown of righteouſneſſe, which the Lord the righteous Iudge ſhall giue me at that time: and not to mee onely, but vnto all them alſo that loue his appearing.* *Paul* at this time was neere vnto death, and the day of his departure was at hand: was he now without comfort? or did he doubt of Gods fauour? No, he was not afraide of death, but alwayes acknowledgeth it ſhould be *gaine and aduantage vnto him*, Phil: 1, 21, 23 ſo that hee deſired to be eaſed, and to bee with Chriſt, which is beſt of all. What was then his comfort, and wherein did his reioycing conſiſt? In that hee had faithfully done the duties of his calling, and kept faith and a good conſcience. This point doth more liuely and notably appeare in Chriſt our Sauior, in that comfortable prayer which hee offered vp as Incenſe vnto his Father, making interceſſion for vs; *I haue glorified thee on earth, I haue finiſhed the* Iohn 17, 4, 6. *worke thou gaueſt me to do: I haue declared thy Name vnto the men which thou gaueſt me out of the world; thine they were, and thou gaueſt them me, and they haue kept thy word.* This worke of redemption and reconciliation of man, is proper to Chriſt: but euery Miniſter in his calling doth glorifie God, and ſhall receiue glory of the Father, whoſe worke he hath finiſhed, whoſe name he hath declared, whoſe word he hath publiſhed. If he that giueth a cup of cold water, ſhall not goe away vnrewarded: ſurely hee that hath diſtributed the bread of life with a free hand, & the water of life with a full cup, ſhall receiue a Prophets rewarde, which the Prophet of all Prophets ſhall giue vnto him. To this purpoſe, *Daniel* to comfort ſuch as ſhould ſuffer death in the troubleſome times & bloody perſecutions vnder *Antiochus* ſaith, *They that be wiſe ſhall ſhine as the bright-* Dan. 12, 3 *neſſe of the Firmament: and they that turne many to righteouſneſſe ſhall ſhine as the ſtars for euer & euer.* A notable encouragement this is vnto vs to do our duties; we riſe not early & late, we watch not, we wake not in vaine & for nothing, though we haue a cold reward many times for our paines of our vnthankfull people: God that ſetteth vs on worke and ſeeth our harts, wil in his good time remember our effectuall faith, and diligent loue, and the patience of our hope in Ieſus Chriſt. To this purpoſe the Apoſtle *Peter* putteth vs in good aſſurance of a ſure recompence, 1 Pet. 5, 4 *Feede the flocke of God which dependeth vpon you, &c, and when the chiefe Shepheard ſhall appeare, ye ſhall receiue an incorruptible crowne of glory.* Here is a duty, & a dignity; a work, & a reward; a direction, & a conſolation. If we care for the flocke more then for our ſelues, the great Shepheard of the ſheepe will make vs partakers of euerlaſting life. But if wee enter vpon the flocke for the fleeces ſake, and doe that which wee doe conſtrainedly, not willingly: wee haue our reward, we cannot looke for any recompence at his hands, that is the great owner of the ſheepe. Woe vnto all ſuch idle Shepheards, their eſtate ſhall be fearefull in the fearefull day of account, who haue gifts giuen them, and haue not vſed them to the comfort of themſelues, to the benefit of the people, & to the glory of the giuer. Theſe are like vnto the Oſtrich, which hath wings, but flieth not with them: ſo they haue gifts, but they imploy them not, and it had bin better for them, that they had neuer receiued them, then to receiue them, and not to beſtow them to thoſe ends for which they were firſt giuen. The ſtomacke that receiueth meate into it, carieth it ouer to other parts, and keepeth it not to it ſelfe, from whence followeth the health and ſtrength of the whole body. Thus ought it to be with all thoſe that haue obtained knowledge and other gifts; they muſt turne them and tranſmit them to the good of euery part, but if they keepe them locked in their owne breſt, they wil putrifie & corrupt, as meate retained ſtill in the ſtomacke neuer digeſteth. What comfort can theſe men haue, when they ſhall go the way of all fleſh? Nay, what diſcomfort ſhall they not finde, & what horror and feare ſhall they not feele, to conſider how vnprofitable ſeruants they haue bin? But if we haue receiued gifts, and haue beene conſcionable in the vſing of them, wee haue comfort in God, that he will receiue vs and reward vs. Though our gifts be ſmall, yet if we haue laboured to vſe them well, we ſhal be accounted good, and profitable, and faithfull ſeruants.

Vſe 3.

Thirdly, it is required of euery Miniſter to be painefull in his place, and to preach in ſeaſon and out of ſeaſon, and to giue attendance on the flocke, *Ouer which the holy Ghoſt hath made him Ouerſeer.* We muſt therefore be faithfull in our callings, obſeruing therein two rules, firſt, looking to our ſelues; ſecondly, to the flocke or people committed to our charge. It is not ſufficient for vs to teach the will of God to others, but wee muſt doe it our ſelues. Our Sauiour requireth of his Diſciples, not onely to preach to others, but themſelues to obſerue his Commandements, *Whoſoeuer ſhall breake one of theſe leaſt Commandements, and teach men ſo, hee ſhall bee called leaſt in the Kingdome of heauen: but whoſoeuer ſhall obſerue and teach them, the ſame ſhall be called great in the Kingdome of heauen.* It is not therefore enough to teach them, vnleſſe we haue our ſelues care to obſerue them; it is our duty to teach others, but ſpecially & principally our ſelues, for doing muſt go before teaching, and obſeruing before edifying. This order doth the Apoſtle *Paul* ſet downe to the Elders of *Epheſus*, *Take heede therefore vnto your ſelues, and to all the flocke whereof the holy Ghoſt hath made you Ouerſeers, to feede the Church of GOD, which hee hath purchaſed with his owne blood.* Whereby we ſee, he inſtructeth them in the firſt place to haue a care of their owne waies, and thereby to giue a good example vnto them. If then wee haue a regard to preach to others, wee ought much more to preach to our ſelues; and in vaine he inſtructeth others, that ſuffereth his owne heart to be diſobedient. Hee that preacheth well and liueth ill, confuteth and conuinceth himſelfe. To all ſuch the ſame Apoſtle ſaith, *Thou therefore which teacheſt another, teacheſt thou not thy ſelfe? Thou that teacheſt a man ſhould not ſteale, doſt thou ſteale? Thou that ſaieſt, a man ſhould not commit adultery, doſt thou commit adultery? &c: The name of God is blaſphemed among the Gentiles thorough you.*

Math.5,19.

Acts 20,28.

Rom 2,21, 22,24.

There are two Pillars of a Paſtors charge, piety of life, and piety of doctrine. Hee muſt not be ſeuere toward others, and looſe in reſpect of himſelfe: he muſt not lay loade vpon others, and ſpare himſelfe. Wherefore the Apoſtle ſaith to *Timothy*, chapt. 4. verſe 16. *Take heed vnto thy ſelfe and vnto learning, continue therein: for in doing this, thou ſhalt both ſaue thy ſelfe, and them that heare thee.* Thus doth the Apoſtle alwaies teach all men, and ſpecially the Miniſters, to begin the worke of reformation with themſelues, and plough vp the furrowes of their owne hearts.

Reaſons why the Miniſter is firſt to looke to himſelfe.

And that this is the beſt order, firſt to practiſe vpon our ſelues as good Phiſitians, and that from ſanctification wrought in vs, wee ſhould endeuour to worke it in our hearers, may appeare vnto vs by theſe reaſons. Firſt, vnleſſe we be doers as well as ſpeakers, we vtter words with our owne tongues that ſhall condemne our ſelues, as *Vriah*, that carried about him a letter to further and procure his owne death. So ſhall we often pronounce the ſentence of condemnation vpon our ſelues, and it ſhall be ſaid to vs as to that ſlothfull ſeruant in the Goſpel, *Out of thine owne mouth will I iudge thee, O euill ſeruant.* We ſhall need no other to condemne vs, then our ſelues; we ſhall be produced as witneſſes to conuince vs, and to ſtoppe our mouthes, that wee ſhall haue nothing to anſwere for our ſelues. Secondly, a miniſter cannot with comfort and conſcience preach to others, vntill in his owne perſon hee bee a practiſer of thoſe things that hee teacheth. For if hee ſpeake from the heart, the ſpirit of God muſt incline it to the obedience of it: ſuch then as are not touched with a feeling of the Word, are but verball teachers, and may ſaue others, but cannot ſaue themſelues. The Apoſtle would haue the Church of God to comfort their brethren by the comfort wherewith themſelues are comforted of God: but how can they comfort others in any affliction, that haue not taſted of the ſweet conſolation of his Spirit inſpired into them? In like manner howe ſhall the Miniſter ei-

Luc.19,22

2 Corin.1,4.

ther teach, that is not taught of God; or comfort, that is not comforted of God? Such as are indued with the Spirit of God to teach others, are led by the ſame Spirit into al obedience. Thirdly, ſuch as are teachers and not dooers, do ſeduce the people, and leade them into all euill wayes, and do pull downe with the left hand of euill life, faſter then they ſet vp by the right hand of wholeſome doctrine. Such a confuſion doth this worke in the people. For while they heare him for his doctrine to ſit in *Moſes* chaire, and behold him for his life to ſit in the Diuels chaire, they regard not his preaching, but are ready to run with him into the ſame exceſſe of ryot. Math.23.2. What do they care for his words, ſo long as they ſee his deeds? Deeds and workes are wont to pierce deeper, and to carry a ſurer impreſſion to the Conſcience, then bare & naked words. If a man ſhoulde aske the right way to any place of another, and whiles he pointeth out one way, diſcerne him walking another way vnto it, he will rather follow his footſteppes, then the ſound of his words; for hee will by and by conceiue, Surely if that were the right way, he would walke in it himſelfe. So then the ill life of the Miniſter is dangerous, not onely to himſelfe, but to others; and it ſhall corrupt more then his doctrine can conuert. Laſtly, the fruite and efficacy of the Worde ſealed vp in our owne harts, is one of the moſt notable helpes for the opening of it vnto others. Such a Teacher is worth an hundreth other. He that teacheth from experience of the power of it in himſelfe, is the moſt profitable Teacher: and except we feele it working in our ſelues, how can we fitly worke by it obedience in others? As then our Sauiour ſaide to *Peter*, ***When thou art conuerted, ſtrengthen thy brethren***: Luc.22.32. ſo may it be ſaide of the Miniſters, when they are moued, they ſhal moue others: and when they are taught, they ſhall teach others. Againe, when once wee haue laboured and preuailed with our ſelues to become dooers of the word as wel as publiſhers of it, then wee muſt not ſtay and ſtand there, but we muſt teach the ſame faithfully, & bend our ſelues to ſeeke the ſaluation of others. By theſe fruits we ſhall be knowne to be faithful Stewards in his houſe. True it is, we ſhould aime at the ſauing of the ſoules of the people, but this is not the eſſentiall property of a godly and faithfull Miniſter, ſeeing other may do it, and theſe not do it; but the dooing and teaching of the word and will of God. If our conſciences can witnes with vs, that our care hath beene to preach the word in ſincerity, & to winne them by example of life and ſoundneſſe of doctrine, whatſoeuer the effect and ſucceſſe hath beene, we haue comfort in the diſcharge of our calling with diligence. The Prophet complaineth that he ***had laboured in vaine, and ſpent all his ſtrength in vaine.*** Eſay 49.4, and 6,9. And ***Paul*** to this purpoſe declareth, that ***we are the ſweet ſauour of Chriſt, as well in them that periſh, as in them that are ſaued.*** 2 Cor.2,15,16 To conclude, we muſt haue theſe three things in ſome meaſure in vs: firſt, a care to winne them, a deſire to conuert them, and an earneſt hunger and thirſt after their ſaluation. Secondly, we muſt labour earneſtly to worke their conuerſion, and not ceaſſe or hold our peace when we ſee them vntoward, but holde on in a conſtant courſe, ***Proouing if God at any time will giue them repentance to come out of the ſnares of the Diuell, of whom they are holden captiues.*** 2 Tim.2. Laſtly, we muſt teſtifie our ſorrow for our people, & mourne for the hardneſſe of their heart, and be heartily greeued to ſee their vntowardnes, that though the Sunne ſhine neuer ſo cleerely, yet they ſhut their eies and will not behold the light of the truth, whoſe eyes the god of this world hath blinded, and hardened their hearts, leſt they ſhould bee conuerted and ſaued. This affection of vnfeigned ſorrow was in Chriſt our Sauiour, when he had preached with great power, but ſmall profit in the hearers, ***He looked round about on them angerly, mourning alſo for the hardneſſe of their heart.*** Mark.3,5. If theſe things bee found in vs, readineſſe of minde to care for the people, paineſulneſſe in our places to turne them to God, and ſorrow of heart for their hardneſſe and infidelity, we may truely comfort our ſelues, and be aſſured to be honoured of Chriſt both in this life and in the life to come.

CHAP. II.

1. *AND the Lord ſpake vnto Moſes and to Aaron, ſaying;*

2. *Euery man of the Children of Iſrael ſhall campe by his ſtandard, and vnder the Enſigne of their Fathers houſe: farre off about the Tabernacle of the Congregation ſhall they pitch.*

IN this Chapter is ſet foorth the diſpoſing and ordering of their Tents. For in the former chapter, we haue heard how ẏ people were numbred, the Tribes diſtinguiſhed, and ouer euery one ſeuerall Princes appointed, who were choiſe men, euen the heads of the houſe of their Fathers, to be Rulers & Gouernors ouer this great multitude. For what is the people without Princes, but as an hoaſt and armie of men without Captaines to leade them, as a ſhippe without orat.Epiſt:

a Pilot,or as a body without an head, or as an houſe without a maiſter? The heathen haue ſeene thus far,that the multitude is *as a monſter with many heads*, reſembling the confuſion that was at *Babel*. Wherefore the neceſſity of ouerſeers being ſo great, it pleaſed GOD firſt of al to appoint them Magiſtrates to take the muſter. Now wee haue heere to conſider another teſtimony of Gods mercy toward them, in that he doth diuide and diſtribute them into certaine rankes and regiments,and maketh choiſe himſelfe in what order they ſhould pitch their Tents and likewiſe march forward toward the Land of *Canaan*,in what manner they ſhould make a ſtay, and in what manner he would haue them remoue. This was both neceſſary and profitable,and not to be omitted,ſeeing nothing can be more foule and deformed, then to ſee a company of men gathered together without order, and mingled together in all confuſion.

Three cauſes why God aſſigneth to euery Tribe his place and order.

The cauſes of this dealing of God toward his people,are three: one in reſpect of himſelfe,another in reſpect of *Iſrael*, the third in regard of the enemies of them both,of God and his people. The cauſe reſpecting God is, that they and all other might ſee what a wiſe God they ſerue. For he would haue his name not onely knowne in *Iſrael*, but magnified throughout all the world. If they profeſſing the knowledge and ſeruice of the true God had wandered vp and down in the wilde and waſte wilderneſſe, in ſuch troopes and bandes of men,in a confuſed and diſordered manner, not knowing who ſhould go before, nor regarding who ſhould follow after; the name of God would haue beene diſhonoured,his wiſedome impaired, and his glory diminiſhed. It pleaſed him therefore, euen in regard of himſelfe,to make manifeſt his wiſedome and excellency, in leading them foorth in moſt excellent and exquiſite order, and to aſſigne to euery one his proper place, that they might ſay, What god is like vnto our God? Or who is to bee compared with him? *Who is ſo glorious in holineſſe, fearefull in prayſes,doing wonders*? Let vs therefore confeſſe that he is wiſe in heart, yea the wiſeſt; and mighty in ſtrength,yea the mightieſt: ſo that *the fooliſhneſſe of God is wiſer then men, and the weakneſſe of God is ſtronger then men*, and therefore to this God onely wiſe, muſt bee praiſe and glory through Ieſus Chriſt for euer.

Exod.15,11

Iob 9,4:
Eſay 31,2:
1 Cor.1,25:

Secondly, hee leaueth them not to themſelues, but aſſigneth to each Tribe his proper manſion,to take away from them all confuſion, and to cut off all matter of contention. For except he had eſtabliſhed as by a law, the order that ſhould be obſerued among them,and thereby decided all queſtions and controuerſies that might ariſe touching priority & precedency, many hurli-burlies and heart-burnings would be entertained,and part-takings would be nouriſhed; which being kindled at the firſt as a little ſparke of fire, would afterward breake out into ſuch a fire and flame as would ſpread further, and in the ende hardly be quenched. For the tribe of *Reuben* challenging the preheminence in regard of birthright would not eaſily loſe his right,but wold take it done in contempt and to his reproach, to be put behinde & to come after any other. On the other ſide,their harts were not ſo high and haughty,to lift vp themſelues aboue their brethren, but the reſt of the Tribes woulde haue thruſt them downe as low, and to their perpetuall diſgrace and diſhonour haue ſunke them downe to the bottome, and appointed them the laſt and loweſt place,in regard of the curſe of *Iacob* that lay heauy vpon them, who had ſaide long before, *Thou ſhalt not bee excellent,thy dignity is gone*. Againe,a new trouble and tumult would ariſe touching the ſonnes of the Concubines; for ſuch as were borne of *Rahel* and *Lea*,the two wiues of *Iacob* would neuer yeeld nor thinke it fit to make thē equal to themſelues,much leſſe to ſuffer them to go before them, and ſo to carpe and crow ouer them. For as it was in their fathers (while the corne was in the graſſe, & hope of poſterity was in the cradle) ſo it would bee in the children. We ſee the emulation that was betweene *Iſaac* and *Iſmael*, betweene *Iacob* and *Eſau*,& likewiſe betweene the ſonnes of *Iacob*, who were the founders and fountaines of ẏ twelue Tribes.

Gen:49,4:

Moreouer, ſuch as did exceede the other in multitude of men and ſtrength of armes, & had taſted of Gods bleſſings before others, would iudge themſelues worthy to be honored and preferred, and themſelues wronged & iniured, vnleſſe they had not onely the right hand of fellowſhip giuen them, but the vpper hand of iuriſdiction & authority granted vnto them· and thus the ſonnes of *Simeon* would neuer haue ſuffered themſelues to be brought into order, and haue pitched vnder the ſtandard of *Reuben*, but haue iudged themſelues worthy of the place of ſuperiority, and haue made the other their vnderlings, & as a footſtoole to tread vpon. For the Tribe of *Simeon* were farre moe in number then the Tribe of *Reuben*: how far they exceeded them, and the cauſe thereof,we declared in the former chapter. It is naturall to thoſe that are bleſſed in children& a fruitfull increaſe, to glory therin,and to triumph ouer thoſe that either haue none,or do come behind themſelues. When *Rahel* conceiued,ſhe ſaid, *God hath taken away my rebuke*. This appeareth in the behauior of *Peninna* toward *Hanna* (who were the two wiues of *Elkanah*), who mourned and wept ſore becauſe *her aduerſary vexed her from day to day*, 1 Sam.1,6, *foraſmuch as ſhe vpbraided her, becauſe the Lord had made her barren*.

Gen:30,23.
Luc.1,25:

Laſtly,if none of all theſe occaſions of murmuring and muting had broken out, or if they beeing broken out, had beene preſently pacified and appeaſed among them, yet a new broile might ariſe touching the two tribes of **Ephraim** and **Manaſſeh**. For either the reſt might grudge and repine, that **Ioſeph** being but one of the ſonnes of **Iacob**, ſhould haue a double portion of inheritance, which tended to their detriment and diſparagement: or elſe a controuerſie might fall out not eaſie to bee decided, whether of theſe twaine ſhould obtaine the ſupremacie and ſuperiority either of other. Wherefore to end all ſtrife, & to leaue no ſtarting-hole to raiſe any quarrell or queſtion among them, the Lord himſelfe determineth the controuerſie, and ſo diſpoſeth of them, that euery Tribe muſt needes know his owne place, and acknowledge the order aſſigned vnto him.

Thus we ſee the reaſon in reſpect of the Iſraelites themſelues, that moued God to range them into order, to wit; that all contention and emulation might be cut off and taken away. This teacheth vs to take notice of our ſelues, and to learne what we are by Nature; we are prone to ambition and vaine-glory, & cannot content our ſelues to abide in the vocation and calling wherein God hath ſet vs. Wee ſee this plentifully confirmed in this Booke, how *Aaron* and *Miriam*, and manie other riſe vp againſt *Moſes*, and ſeek to ouerthrow the order and ordinance of God left among them for the adminiſtration of matters belonging to the Church & Commonwelth. The like we ſee in the Diſciples of Chriſt, he had giuen them a patterne and example of all meekeneſſe and lowlineſſe of minde, yet ſuch was their ambition, that *they ſtroue amongeſt themſelues who ſhould be the cheefeſt*. It is the counſell of our Sauiour, when we are bidden of any man to a wedding, not to ſet our ſelues downe in the cheefeſt place, but to take the loweſt roome; & from thence he raiſeth a generall doctrine, *Whoſoeuer exalteth himſelfe ſhall be brought low; and he that humbleth himſelfe ſhall be exalted*. Let vs conclude therefore, if any luſt to be contentious, *We haue no ſuch cuſtome, neyther the Churches of God*. Let vs haue the ſame minde that was in Chriſt Ieſus, who being in the forme of God, made him ſelfe of no reputation, *and took on him the ſhape of a ſeruant*: let nothing be done through contention or vainglory, but that *in meekeneſſe of minde euery man eſteeme other better then himſelfe*.

Numb.12,1. &14,1.and 16 2. and 20,4.

Math: 20,25. Luk.22,24,25

Luke 14,8,11

1 Cor. 11,16.

Phil. 2,3.

Thirdly, they are muſtered and marſhalled into an exact and exquiſite order, to diſmay and terrifie their enemies, as alſo to confirme and encourage their owne hearts. There is nothing doth more ſtrengthen an enemy, and giue him hope of victory, then to beholde an army put out of array; in which caſe, ſuch as haue bene defeated and ouercome, haue gathered their diſperſed and deſpiſed Companies together, haue renewed the fight, & put their enemies to flight. Contrarywiſe, to behold an hoaſt of men ſetled in battell array, as it were a Tower not to be ſhaken, or a Mountaine not to be remoued, doth daunt and diſmay all aduerſary power whatſoeuer, and maketh them put their ſureſt truſt and beſt confidence in their heeles. Great is the force of vnity, peace, and concord. One man ſerueth to ſtrengthen and ſtabliſh another, like many ſtaues bound together in one. Many ſtickes or ſtaues ioyned in one bundle, are not eaſilie broken: but ſeuer them and pull them aſunder, they are ſoone broken with litle ſtrength. Thus the caſe ſtandeth in all ſocieties, whether it be in the Church or Commonwealth, or in the priuate family. If our hearts be thoroughly vnited and faſt glued one to another, we neede not feare what man can do vnto vs, or worke againſt vs. But if we be at iarre and warre betweene our ſelues, we ly open to our enemies to worke vs any deſpight and indignity whatſoeuer. I would to God we had not learned this by wofull and lamentable experience, and ſealed vp the trueth of it by homebred contentions, ſo that wee may renew the old complaint, *For the diuiſions of Reuben were great thoughts of heart*. Euery one ſeeth with griefe the increaſe of our aduerſaries, they begin to lift vp their hearts and handes againſt vs, they hope to haue their Maſſes, their Maſkings, their ſuperſtitions, their trumperie vp againe; all men confeſſe it and complaine of it. But will we not behold the cauſe of all this? and conſider that we miniſter them weapons, and (as it were) put a two-edged ſworde into their handes to wound our ſelues? It is our owne ſtrife, they are our owne contentions that helpe and hearten them, when brother is ſet againſt brother, and ſtriketh one another with the fiſt of iniquity. So long as theſe bitter roots of enuy and emulation, & the coales of contention are kindled by the mouths and pens of thoſe that loue contention, wee haue much deceiued our ſelues, if we think to ſuppreſſe the enemies of the grace of God, who make an aduantage of our diuiſions. We may therefore ſay with our Sauiour; *Woe bee to the world, becauſe of offences: for it muſt needes bee that offences ſhall come; but woe be to that man by whom the offence commeth. It were better for him that a Milſtone were hanged about his neck, and that he were drowned in the depth of the Sea.* Thus we ſee the danger that commeth by hatred and debate: let vs therfore follow peace, and ſtop (ſo much as lyeth in vs) all occaſions of diuiſions, that wee may liue in peace one with another, cleaue vnto the goſpel of peace, and then the peace of God ſhall be with vs.

Iudg 5,15.

Mat. 18,7,6.

The diuiſion of this Chapt.

Hitherto we haue ſpoken of the reaſons & cauſes for which God preſcribeth to euerie one his order, and limiteth to euery Tribe his proper place. In this Chapter we are to obſerue two things; Firſt, the commandement of God directed to *Moſes* and *Aaron*, telling them and inſtructing them what his pleaſure is touching the order of their marching and proceeding. Secondly, a generall ſubiection and obedience yeelded vnto this commandement: for ſo ſoone as they vnderſtand what the wil of God was, they murmure not againſt it, they enquire not the reaſon of it, they ſtand not vpon their owne priuiledges, there is no man thinketh better of himſelfe then others, nor offereth to breake the order & tranſgreſſe the Law giuen vnto them, ***But they did according to all that the Lord had commanded Moſes.*** The former point that concerneth the Commandement of God, is double; Firſt, it is ſet downe generally in the two firſt Verſes, what belongeth to all the Tribes indifferently, namely, that they muſt encampe euery one by the Enſigne of his Fathers houſe: then particularly what concerneth the tribes in ſpeciall, in the reſidue of the chapter.

Verſe 34.

[Verſe 1,2. ***And the Lord ſpake vnto Moſes, ſaying; Euery man of the children of Iſrael ſhal Campe, &c.***] Heere he beginneth to rehearſe the order that was to bee obſerued among them. For there are two things which are moſt needfull in euerie thing that is done aright, to wit; number, and order. Wherefore, after the deſcription of their number, he beginneth to direct them in the order which was to be kept among them. We learne from hence (to omit ſundry impertinent collections and vnprofitable Allegations, which manie ſtand vpon, ſeruing rather to pleaſe the eare, then to profit the heart; and to delight ẏ outward man, rather then to edifie the inwarde man:) I ſay we learne, that God commandeth a comely order to bee obſerued as well in the Church, as the Commonwealth. When ***Balaam*** the falſe Prophet, mentioned hereafter in this booke, ſawe the Iſraelites thus ordered in their Tents, as God appointeth in this place, he was carried into an admiration of it, Numb. 24,5,6. ***How goodly are thy Tents, O Iacob, and thy habitations, O Iſrael? As the valleyes are they ſtretched foorth, as Gardens by the Riuers ſide, as the Aloe trees which the Lord hath planted, as the Cedars beſide the waters.*** As if he ſhould haue ſaide; The Church of God conſiſting of this people, is the verie picture and reſemblance of moſt goodly order. This ſpeaketh the Prophet of the place that God had choſen to ſet his name in it, Pſal. 122.3, 4,5. ***Ieruſalem is builded as a Citie that is compact together in it ſelfe: whereunto the Tribes, euen the Tribes of the Lord go vp according to the teſtimony to Iſrael, to praiſe the Name of the Lord: for there are Thrones ſet for iudgement, euen the Thrones of the houſe of Dauid.*** This ***Paul*** ſaw, and obſerued, and commended in the Church of the Coloſſians, Chapt. 2. verſe 5. ***Though I be abſent in the fleſh, yet am I vvith you in the Spirit, reioycing and beholding your Order, and your ſtedfaſt Faith in Chriſt.*** Theſe things, to which we might adde and annexe ſundry other teſtimonies, are ſufficient to ſhew vnto vs, that God will haue all things in the Church and Commonwealth done in order.

Doctrine 1. God delighteth to haue a comely order obſerued in the Church & Commonwealth.

Reaſon 1.

The Reaſons are euident. For firſt, God is the Author of order, and not of confuſion. He appointeth in this Booke the order to bee obſerued in their manſion, in their peregrination, in their poſſeſſion of the Land. The Apoſtle giueth vs this inſtruction touching God. 1 Cor. 14, 33, ***God is not the Authour of confuſion, but of peace, as we ſee in all the Churches of the Saints.*** Hence it is, that we ſee an order in God himſelfe, euen in the holye and bleſſed Trinity: though all the perſons be coequall and coeternall, yet there is an eſtabliſhed order of the firſt perſon, of the ſecond perſon, and of the third perſon; not in regard of eſſence which is indiuiſible, yet for better order of teaching and inſtructing of vs to attaine to ſo much knowledge of his nature as the Scripture hath deliuered, and we are able to conceiue. Hence it is, that the Father is firſt, the Sonne is conceiued and deliuered in the next place, and the holy Ghoſt proceeding from them both, is expreſſed in the laſt place; not thereby inſinuating any inequality, becauſe none is in nature before or after other; none is greater or leſſe then other; but onely intimating an order in exiſting or working, as hee hath manifeſted himſelfe in his worde vnto vs. As then God hath order in himſelfe, ſo he commandeth and commendeth an order to be vſed of vs.

Reaſon 2.

Secondly, all wiſe men will order their affaires with wiſedome and diſcretion, and will diſpoſe of them with ſeemlineſſe & comlineſſe. An expert Captaine that goeth againſt his enemies, will keepe his Souldiours in good array, whether he march or retire. If he flye out of the fielde out of order, one is readie to ouerthrow another; and all are left to the mercy of his aduerſarie. Hence it is, that they haue an eye to theſe things, to the Sunne, the Winde, and the Duſt; that the Sunne be not in their faces; that the Winde be not againſt them; that the Duſt bee not carried vppon them. For the Sunne ſhining in their faces, taketh away ſight; the Winde blowing contrary, abateth their ſtrength and the blow, but helpeth the weapons of the enemy; the Duſt caſt vppon them, filleth and ſhutteth their eyes, to their great hindrance. A prouident houſe-keeper, knoweth the neceſſitie, commoditie, and profite thereof, in the adminiſtration of all his buſineſſe and affayres, that nothing is ſo good as the right ordering of them. The Philoſophers in all their teaching ſhew vs this, who haue broght the Arts and Sciences into Method and good order. Common experience declareth, that wee loue order, when it is wanting wee doe wiſh and deſire it; when it is preſent we reſt in it; and at all times wee prayſe and commend it.

Veget. lib. 14

Xenophon ſpeaking of Socrates.

Reaſon 3.

Thirdly, the Church is not a confuſed multitude, ſhuffled and iumbled together, where no man knoweth his place or his Office; and one encroacheth vpon another; but

1 Tim:3,15 it is *the houſe of the liuing God, the pillar and ground of truth.* Now in an houſe well ordered, is to be ſeene the Maiſter as the Ruler, & the family ſubiect to his gouernment, euery one imploying his proper gifts, and no man vſurping the place and calling of another. If this bee to bee ſeene in our priuate houſes, which haue a weaker foundation to beare them, a leſſe anker to holde them, a feebler ſhore to vnderprop them, and vnſurer means to containe and continue them: how much more muſt we conceiue this of the Church of Hebrewes 11. God, which is the houſe that he hath builded, Eſay 5,1. the vineyard that his right hand hath planted Epheſ.5. the ſpouſe of Chriſt which he hath loued, the mountaine of the Lord, which he hath prepared, and the peculiar people which hee hath choſen? Thus we ſee the doctrine ſufficiently cleered and confirmed.

Obiection. Let vs before we come to the vſes, diuert a little as it were out of the way and ordinary path, to anſwer an obiection that may ariſe from this doctrine. For ſome man may obiect, the world is full of mixtures and confuſions, ſo that all is vanity vnder the Sun. Wee ſee good men to ſuffer euill, and to be oppreſſed euery day: on the other ſide, euill men enioy the good of the Land, & haue al things that heart can wiſh or deſire. The godly are afflicted, the vngodly are moſt reſpected and rewarded: are not theſe great diſorders? I Anſwer. anſwer; firſt, confuſions as they are thus confuſed, are not of God: as they are out of order, they proceed not from the God of order, but from the Prince of darkneſſe, that ruleth in the ayre, and the author of confuſion that gouerneth in the earth. The proper cauſe of diſorder, is the Diuell, who firſt diſordered himſelfe, and kept not his firſt eſtate, but left the heauens and habitation wherein hee was formed: hee by deceiuing our firſt parents, and tempting them to ſinne, brought vpon them and their poſterity, ruine and deſtruction. So then ſuch as are ſimply diſorders, were brought in by ſinne, and ſinne by the Diuell. Of this we ſpake before in the Preface.

Secondly, we muſt vnderſtand that there is order euen in diſordered and diſtempered things; the which, albeit it do not appeare to vs, by reaſon of the veile of corruption crept in, that ſhutteth our eyes, yet it is knowne to God, to whoſe iudgement wee muſt ſubmit our ſelues, and to whoſe wiſedome wee muſt ſubſcribe, of whom the wiſe man ſaith, *Hee* Eccleſ.3,11 *hath made euery thing beautifull in his time,* howſoeuer it ſeeme deformed to vs.

Thus much of the obiection: the vſes fol- *Vſe* 1. low. Firſt, learne from hence to acknowledge an exquiſite order in all Gods wordes and workes aboue and beneath, in heauen & earth, and in all places. If we do not alwaies ſee the ſame, it is our weakneſſe and want of ſight: and it ſhould mooue vs to call vpon God to open our eyes to beholde the ſame: and if we do ſee it, yet to craue we may ſee it more and more to his glory and our comfort. Let vs lift vp our eyes and behold the worke of creation, he hath made all his creatures in a moſt pure and perfect order, in number, weight, and meaſure. Hee hath appointed the Sunne to rule the day, and the Moone to rule the night. The earth with all her furniture, Trees, Hearbes, Plants, Corne, and Graſſe for cattell and the vſe of man. The waters with all their ſtore keepe their comely courſe and order, *He hath ſet them a bound, which they ſhall not paſſe, ſo that they ſhall not re-* Pſal:104,9 *turne to couer the earth.* He hath diuided the parts of the yeare, as winter and ſommer, heat and cold, day and night, which continue in a conſtant courſe, according as they are diſpoſed of him. He hath aſſigned and appointed Kings and Princes, Rulers, and Magiſtrates to gouerne his people in all good and godly order. We ſhall not need to wander farre off to learne this, if we can come homeward and enter into our ſelues, we ſhall finde ſufficient teſtimonies to confirme this point, in our ſoules and bodies. For as we cannot be ignorant, how in the frame of this Vniuerſe, the matter, forme, priuation, ſimplicity, mixture, generation, corruption, action, paſſion, compounded of vnlike Elements, of earth, of water, of the aire, of fire, is notwithſtanding preſerued by due and diſtinct proportion which the parts haue ſeuerally: and as in the family, the husband and wife, the father and children, the maiſter and ſeruants are knit together by the ſame reaſon of analogy: ſo is it in this little world of man; wee behold therein the foot-ſteps of this comely order, in the ſoule, minde, vnderſtanding, memory, heart, reaſon, ſpeech, and ſuch like powers: the like might be ſaide of the members of the body, placed in a profitable and pleaſant order, manifeſtly declaring the wiſedome of the Creator. And as the admirable workes of God are ſeene in naturall and ciuill things, ſo much more in ſpirituall and heauenly things.

If we enter into the conſideration of the goodly and golden chaine of the cauſes of our ſaluation, we ſhall ſee a notable order of them ſo linked and ioyned together, that no confuſion at all appeareth therein, but all tend to the ſetting foorth of the glory of his great Name. This the Apoſtle teacheth, Rom.8,30. *Moreouer, whom he predeſtinated, thoſe alſo he called, and whom hee called,* Rom:8,30. *them alſo hee iuſtified, and whom hee iuſtified, them hee alſo glorified.* This courſe is neuer broken off, the linkes of this chaine can neuer be put aſunder, no man can make a diuorce and diuiſion betweene them. This cōnexion of cauſes is to be looked into, and wee muſt diligently marke the coherence of them. We muſt not aime onely at the laſt in our deſires, as *Balaam* did, but wee muſt learne to ioyne them together, and then wee ſhall finde comfort in them. And as there is a diſtinct order in our generation and regeneration, ſo there is in our reſurrection and glorification: nay there is the perfection and conſummation of all order.

To this purpoſe the ſame Apoſtle ſaith, 1 *Cor.* 15,22,23. *As in Adam all die, euen ſo in Chriſt ſhall all be made aliue: but euery man in his owne order, the firſt fruites is Chriſt, afterward, they that are of Chriſt at his coming ſhall riſe againe.* Albeit therefore the graue ſeeme to bury all things in confuſion and *the Chambers of death to be as a Land of darkneſſe, where no order is:*

10,21,22.

yet the reſurrection beeing as the ſhining of the day, and the bringing of all things vnto light, ſhall make manifeſt an heauenly order that God obſerueth therein. Likewiſe hee ſpeaketh in the ſame chapter, *There is one glory of the Sunne, another glory of the Moone, and another glory of the Stars, (for one Starre differeth from another in glory) ſo alſo is the reſurrection of the dead, &c.*

cor.15,41,42

This order we muſt reuerence and acknowledge, this wee muſt beleeue and hope for; and this we ſhall haue a bleſſed experience of, in our owne perſons, when this corruptible ſhall put on incorruption, and this mortall bee cloathed with immortality. But among all the works of God, none doeth more aboundantly ſhew foorth the glory and maieſty of him that is the God of order, then the word which he hath magnified aboue all other names. The worke of creation ſetteth foorth the glory of the Creator, inaſmuch as *the inuiſible thinges of him, that is, his eternall power and God-head are ſeene thereby:*

Rom.1,20.

but the power, and wiſedome, and goodneſſe, and truth of God appeareth much more brightly in thoſe ſacred oracles broght vnto vs from his owne mouth.

What order of the Scripture is humane, and what diuine.

True it is, the manner of ſetting downe and placing the ſeuerall parts of Scripture as they ſtand in our printed bookes, is meerely humane and proceedeth from man, and is diuerſly publiſhed by diuers perſons (ſome putting that booke before, which others place after) as wee ſee the bookes of hiſtory are ioyned together, all the greater Prophets follow them, and the leſſer Prophets conclude the volume and Canon of the olde Teſtament. The like wee might ſay of the books of the new Teſtament, the placing of the foure Euangeliſts firſt, the annexing of the Acts of the Apoſtles next, the ſetting downe of *Pauls* Epiſtles as now they ſtand, to wit, the Epiſtle to the *Romanes* firſt, to the *Corinthians* next, &c, is mans appointment & not Gods ordinance: but if we conſider theſe bookes in themſelues, and the matter contained in them, the grace of ſpeech that floweth from them, the power and effect that is wrought by them, the whole body of them (thus vnderſtood) is inſpired of God, and the order of them is diuine, inaſmuch as the Prophets, Apoſtles, and Euangeliſts were moued by the holy Spirit, and led by him in the deliuery of the matter and manner, both of the things and words. This the Apoſtle *Peter* acknowledgeth, 2 Pet.1,20,21. *No Propheſie of the Scripture is of any priuate interpretation, but holy men of God ſpake as they were moued by the holy Ghoſt.* *Paul* alſo agreeth hereunto, ſaying, *The whole Scripture is inſpired of God, and is profitable to teach, to conuince, to correct, and to inſtruct in righteouſneſſe.*

2 Ti.3,16,17.

We muſt therefore both ſearch the Scriptures, & ſearch into the order of the Scriptures, which is moſt diuine and heauenly: whereof we may ſay, *This is the finger of God.* Heere we ſhall ſee the whole agreeing with euery part, and the ſeuerall parts agreeing with the whole. When the Queene of *Sheba* vpon the report of *Salomons* wiſedome was come to *Ieruſalem*, and there ſaw the ſumptuouſneſſe of his buildings, the greatneſſe of his wiſedome, the meate of his table, the ſitting of his ſeruants, the order of his Miniſters, the veſſels of his houſe, the multitude of his offerings, and the anſwering of her hard queſtions, ſhee was greatly aſtonied, and ſaide, *I beleeued not this report till I came, and had ſeene it with mine eies, but loe, the one halfe was not told me, &c: Happy are thy men, happy are theſe thy ſeruants which ſtand euer before thee, and heare thy wiſedome.*

1 Kin.10,7,8.

But as our Sauiour ſaith, *A greater then Salomon is heere*: ſo we may truely ſay, greater wiſedome, and better order is heere, in the diuine wiſedome of the word that ſhineth in Gods houſe. And albeit we heare neuer ſo much of the excellency of this worde, yet if our delight be in it, and our meditation vpon it day and night, wee ſhall in the end be conſtrained to cry out, Loe, the one halfe thereof was not told me. Let vs all taſte of the ſweetneſſe of it: let vs continually looke vpon the beauty of it: let vs lift vp our eares to attend to the melody of it: let vs prepare our hearts to lay vp the treaſures of it. And let vs from a feeling of the worthineſſe and wiſedome of it, and ſeeing the order of it, confeſſe with the Prophet, *Oh, how loue I thy Law! it is my meditation continually.*

Pſal.119,97.

Vſe 2.

Secondly, this reproueth ſuch as know no order but bring in all confuſion and diſorder in Church or Common-wealth: theſe haue nothing to do with God, but are the Children of the Diuell, that hath transformed them into his image and likeneſſe. For from whence are ſeditions and confuſions, but from our owne luſts, enflamed and kindled from his furnace? Many there are that can abide no order at all, others will not ſet themſelues againſt all order to peruert it, but make ſuch a mingling & mangling of it, that they vtterly change the nature of it. The Church aboue all other ſocieties ought to bee the picture and repreſentation of right order and comelineſſe, which is *as bright as the Sunne, as faire as the Moone, as terrible as an army with banners.*

Cantic.6,9.

We ſee how God hath commanded it to be ruled; euery one hath his proper calling, his proper office, his proper gifts for the diſcharge thereof. If then diſorder creepe in it, how great is that diſorder? Conſider the members of our naturall bodies, if the head would preſume to walke and vſurpe vpon the office of the feet: or if the hand would take vpon it to ſee and direct the body; if the eare encroch vpon the function of the tongue and thinke it ſelfe able to ſpeake: or if the foote would ſuppoſe it ſelfe to be of greater eminency and excellency, then the heart or the head, and ſtriue for the higheſt roome, or ſwelling with enuy and pride, to behold greater gifts in another member, ſhould refuſe to do the office of the foot, what would follow, but the ouerthrow of the whole body? Who would not but complaine of this confuſion as moſt monſtrous and vnnaturall? Let vs now conſider how the caſe ſtandeth with the Church. Are there not many, being bold and blind, that teach before they haue learned, and runne before they are ſent, that being without gifts, and almoſt the ſhadow of gifts, take vpon them the places of Paſtors, who were fitter to feed ſheepe, and to goe to ſome trade or occupation; or to bee ſent to the Plough taile, to earne their liuing by the ſweat of their browes, rather then by Hoſ.4.6. murthering the ſoules of the people, who many times periſh for want of knowledge? Another notable confuſion and eye-ſore in this body of the Church, is when priuate perſons enter vpon the office of the Miniſter, and dare intermeddle with the holy Sacraments, from which they ought to bee as ſtrangers. For what haue theſe men or women to doe with ſetting the authentike Seales to Gods promiſes, who hath committed to them no ſuch office, nor giuen vnto them any ſuch gifts? Who required this at their hands, or if they will be intruders or vſurpers, will God accept their ſeruice? nay rather will hee not puniſh their ſacriledge? Haue they any greater priuiledge then *Vzzah* had, who putting his hand 2 Sam.6.6.7. to the Arke of God when the oxen did ſhake it, *was ſmitten with ſudden death*, and taſted the fruit of his high preſumption? Euery Sacrament is as the Arke of God, it muſt not bee touched with vnwaſhen, that is, with common and vnſanctified hands. Good intentions ſhall not goe for good payment, nor be able to warrant euill actions. Will-worſhip is odious to God and abominable in his ſight, who will bee worſhipped according to his owne will: ſo that it is in no wiſe lawfull to tranſgreſſe the rule and breake the order that **Obiect.** God hath ſet. Neither let any in the prophanneſſe of his heart, or the ignorance of his minde obiect; Cannot priuate perſons vſe the words of Baptiſme in all points as well as the Miniſter? obſerue the words of inſtitution, and powre on water vpon the child, which are **Anſwer.** the eſſentiall parts of that Sacrament? I anſwere, they are able to doe this, but foraſmuch as they doe it without a calling, their doing is as no doing; their powring on of water is no better then a defiling of it. For who gaue them their commiſſion ſo to do? When poſſeſſion of any houſe is giuen by deliuering a white wand and turfe, another man may do as much in ſhew, he may take a wand & turfe as good as the others, and make a deliuery of them; and yet thoſe actions may bee idle, being done without warrant, neither can aſſure the bargaine and ſale. It is no great matter or hard to doe, to take bread and wine, and deliuer the ſame by reciting the words of inſtitution: and yet if it be vndertaken without a calling, it is a plaine and manifeſt prophanation of the Supper of the Lord. If they iudge this vnlawfull, how can they hold the other lawfull? The people of God, or any among them were as well able to handle and carry the Arke as the Leuites, they were an holy people to God, they were all circumciſed, they did all carry about in their fleſh the marke and impreſſion of the Couenant, yet the Lord ſorted out the Tribe of Leui, *to beare the Arke of his Couenant, to ſtand in his preſence, to miniſter vnto him and to bleſſe in his* Deut.10.8. *Name.* He will haue vs wholly to obey his word, he regardeth not our blinde zeale, or purpoſe to ſerue him, except it be ordered aright. To proceede, Hath God onely placed order in the Church? and not in the common-wealth? yes in the common-wealth alſo wherein euery one both ſuperiours and inferiours muſt doe their duty. He hath appointed the Magiſtrates their office, to miniſter iuſtice without partiality and reſpect of per- 2 Chron.19.5,6. ſons, conſidering that *they execute not the iudgements of men, but of God,* who will be with them. This is the comely order that hee hath ſet; this is the way wherein he will haue them walke; this is the ordinance that he hath eſtabliſhed. If then lawes be bought and ſold, or if they be made as the ſpiders webbe to catch the ſilly flie, but to let the hornet eſcape, or if they puniſh the poore and let the rich eſcape, if the weake that cannot reſiſt be intangled, and the mighty be deliuered; this is a great diſorder, and the Lord will not haue theſe things handled ſo confuſedly. Let ſuch ſet before them the example of God, *who will reward euery man according to his workes.* He Rom.2.6. doth not ſpare the wicked, and reuenge himſelfe vpon the Godly: but he ſheweth mercy to thouſands of theſe, and will not hold the other innocent. So ſuch as God hath called to execute iudgement and ſit vpon the bench of iuſtice, muſt know what God requireth of them; they muſt not peruert the right & ouerturne the Seat of equity; they muſt not turne the edge of the ſword vpon the poore, becauſe they are poore, nor put it away from the rich, becauſe they are rich, or from the mighty becauſe of their might, or from the greater ſort, becauſe they haue many friends; but they muſt ſmite them with the ſword of Iuſtice, that deſerue to be ſmitten, and defend them from that wrong, that the malice of the oppreſſer would lay vpon the innocent. On the other ſide, God requireth that ſuch as are inferiours ſhould obey Princes and Magiſtrates, ſubmitting themſelues vnto them, reuerencing both their places and perſons. They therefore are reproued as breakers of this order of God, and ouerturners of States and Common wealthes, that rebell againſt them, and moue ſedition among the people. Such walke in the ſteps of *Corah* and his company, who were conſumed and deſtroyed according to their deſerts, as appeareth afterward in this Booke. Theſe proud ſpirits and ambitious men haue neuer preuailed, but euer beene puniſhed. Such are they that *Salomon* ſpeaketh off, Eccle. 10. *Folly is ſet in great excellency; and the rich ſet in the low place; I haue ſeene ſeruants on horſes, and Princes walking as ſeruants on the ground.* Such perſons as ſeeke to take away the crownes and kingdomes of Princes, are the very plagues of humane ſocietie, and goe about to take away as it were the Sunne out of the firmament, and to leaue vs in miſerable darkeneſſe; nay to take from vs the breath of our noſtrils, and to expoſe vs as a prey to all violence and villany. Let all ſuch know that they fight againſt God; and therefore cannot proſper or preuaile. All ſedition is pernicious to the contriuer and author thereof: and no iniury receiued can bee any ſufficient cauſe for any man to plot Treaſons and rebellions. *Let euery ſoule therefore be ſubiect to the higher powers, conſidering there is no power but of God: and that whoſoeuer reſiſteth the power, reſiſteth the Ordinance of God,* and therefore purchaſe to themſelues damnation.

hap.16.

cclef.10.6,7

t.10.8.

aron.19.

Vſe 3.

Laſtly, ſeeing God requireth orderly obſeruation of his ordinances, we learne this duty, that we muſt be carefull to obſerue it and practiſe it with a due regard of his Commandement. This is the generall rule that the Apoſtle commendeth vnto vs, 1 Cor. 14. *Let all things bee done decently, and in order.* Order is nothing elſe but the meanes of peace, and the auoiding of confuſion; or it is *a diſpoſing of diuers things, giuing to euery one his proper place.* The end of all good order tendeth to profit; as on the other ſide, the end of confuſion, to loſſe and deſtruction. The more common & generall a good thing is, ſo much the better it is, and the more to bee eſteemed aboue all other. The benefit of good order ſtretcheth farre, to the land and Sea, and to the houſe and ſhip, to the Common-wealth and Church. If it be commendable to appoint a profitable order in the leſſer charge of a priuate family: it is a great deale better and more excellent to manage a Common-wealth prudently, and to gouerne the Church wiſely. Gouernment that is right preſuppoſeth order, becauſe it is vnpoſſible that any man ſhould rule rightly and duely without order. For gouernment is a right diſpoſition of thoſe things whereof a man taketh charge, to bring them to a conuenient end. This is done in the Church of God, when there be Paſtors and Teachers to preach the word truely and to miniſter the Sacraments ſincerely, & when ỹ people hearken to them & are ready to ſeeke the law at their mouthes. This is ſeene alſo in the obſeruation of theſe rules; Firſt, when one alone prayeth: for many cannot pray with a loud voice together without confuſion. The Miniſter is to bee the mouth of the people to God, his voice is in publike place to be heard, that the people may ioyne with him with pure and humble hearts, and teſtifie in the end their conſent *by ſaying, Amen.* Hence it followeth that he muſt not whiſper to himſelfe, or vtter a prayer in a low voyce, but he muſt ſpeake with a loude voyce that hee may bee heard, and with a diſtinct voyce, that hee may be vnderſtood. Secondly, when the action of ſinging is in hand, it muſt bee performed by many, and not by one alone. For as one is to pray for the reſt, ſo all are to ioyne together in praiſing God with the Congregation, teaching & admoniſhing themſelues in Pſalmes, and Hymnes, and ſpiritual ſongs; ſinging with a grace in their hearts to the Lord, and making ſweet melody vnto him. Thus did the whole Church in *Hezekiahs* time, 2 Chron. 29.28. Thirdly, this muſt alwayes be obſerued in teaching and exerciſing our ſelues in the Word, that onely one ſpeake at once, and that the reſt be ſilent. This is the Apoſtles rule, 1 Cor. 14. *If any thing be reuealed to another that ſitteth by, let the firſt hold his peace: for ye may all prophecy one by one, that all may learn, and all may haue comfort.* But if many ſhould ſpeake together, and vtter their voyces at one time, no man can take profit, no man can receiue comfort: ſo that many voyces ſounding together, hinder edification, & bring confuſion, which ought carefully to be auoided in our aſſemblies. For where diſorder is, there is not the God of order. Now as our Church meetings muſt haue all things done in order, ſo muſt they be decent. Decency is that ſeemelineſſe which ſome things of their owne nature bring vnto diuine actions, which is not of the ſubſtance or eſſence of the thing, nor neceſſarily required to the being of it; but rather to adorne it, & to procure the greater reuerence vnto it: as for example, in the celebration of the Lords Supper; to haue a faire Table, a faire Cloath, a faire Cuppe, the fineſt Bread, the beſt Wine, which of their owne nature ioyned to the Sacrament, doe bring ſome great reſpect to the action, and ſerue to ſtirre vp deuotion in the hearts of the Communicants. Order is oppoſed to confuſion: decency to vanity, pompe, oſtentation, and vncleanlyneſſe; all which ought to be farre from the Church of God. Both theſe are ſeene in a houſe well gouerned. An houſe is ſaid to bee decent, when all filth that may offend the ſight or other ſenſes, is purged out; and all things are found in a ſeemely ſort and maner, without riot and exceſſe: likewiſe to bee in order,

1 Cor.14,40.

Auguſt. de ciuit dei lib: 19. cap.13, Cicer. de offic: lib.2.

2.6.

Rules of order to be obſerued in the Congregation.

1 Cor.14. 16.

Coloſſ. 3.16. Ephe. 5.19.

1 Cor. 14. 30, 31.

order, when it is diuided and diſtinguiſhed into ſuperiors and inferiors, and euery one doeth his dutie; when there are ſetled times and ſeaſons of dining, of ſupping, of labouring, of lying downe and riſing vp, whereby the peace and tranquillitie thereof is preſerued. The Church is the houſe of God, as we ſhewed before, and therefore therein muſt be decency, that the place be cleane, the veſſels pure, and that all the actions of Paſtor and people, both publike and priuate, may bee finiſhed grauely without all lightneſſe, modeſtly without filthineſſe, ſoberly without ſuperſtition, as it were in the preſence of God, and his elect Angels: alſo order, that all things may be done in fit time, that there be ſome to teach, and others to heare, that there bee ſet times & diſtinct for preaching, praying, ſinging, baptizing, and Communicating, whereby all diſorder is preuented, and the profit of the Church is procured.

Order muſt be in the Common-wealth.

To leaue the Church, and to come to the Common-wealth; God looketh for this duty at the hands of all Magiſtrates, that as the principal end of Magiſtracy is to maintain order, and to baniſh all diſorder, ſo they muſt proceed orderly in their places. They beare not the ſword in vaine, their office is to puniſh euill doers, and to weed them out of the city of God. But it is not enough for them to miniſter Iuſtice, except they conſider the order that God hath ſet downe. They muſt haue the feare of GOD alwayes before their eyes, and haue a ſpeciall care for the aduancement of Gods glory, which will be as a guide to direct them not onely to correct ſinne, but in what manner to doe it. For greeuous offences muſt not be puniſhed ſlightly, & ſlight offences grieuouſly, but there muſt bee a due proportion betweene the offence and the puniſhment; that the greater faults may bee puniſhed with the more grieuous puniſhment. They therefore that obſerue another order, beginne at a wrong end, and conſequently haue not that ſucceſſe they deſire, neither meet with that bleſſing that they looke for. If a man would ſtop the courſe of a ſtreame, hee muſt not looke to the channels, but begin at the fountaines. If he ſtoppe the ſpring, the courſe of the riuer will in ſhort time be dryed vp. The foundation of all true obedience is the firſt Table; all vnrighteouſneſſe among men, proceedeth from the neglect of the duties that belong to God. The Apoſtle writing to the Romanes declareth, that becauſe the Gentiles diſhonoured his name, and prophaned his worſhip, and ſtained his glory, *bee gaue them vp vnto their hearts luſtes to worke vncleanneſſe with all greedineſſe*, and ſo committed all kind of wickedneſſe condemned in the ſecond Table.

Rom. 1.24.26.

The commandements of the firſt Table, are the firſt and great Commandements, and therefore the chiefeſt care of all ought to be, to ſee them performed.

Matth. 22.38.

A reproach or diſgrace offered to a Prince, is greater then to a ſubiect, as his calling is higher, and his perſon worthier: ſo an offence committed againſt God, is more hainous then an offence againſt Prince and people. It is therefore a foule diſorder and great confuſion to puniſh the offences committed againſt our ſelues, and to winke at the ſinnes committed againſt God: to puniſh thefts, murthers, rapes, and ſuch like enormities as touch the perſons of men or the ſtate of the Common-wealth; and neuer to reuenge the diſhonour done to God and the diminiſhing of his glory, the aduancement whereof ought to bee more deare to vs then our owne liues. If then the ſwarming of ſins againſt the ſecond table, proceed from the ſwaruing and departing from the firſt Table, we muſt conſider that the cauſe of the abounding of theeues, murtherers, adulterers, drunkards, and ſuch like malefactors, proceedeth from the indulgence and ſlackneſſe of puniſhing ſuch as diſhonour God, & liue in the open contempt of his glorious name. Wherefore if we would haue the number of theſe enormities leſſened, and the Common-wealth purged of ſuch peſtilences, (as indeed theſe wretched perſons are the plagues of all ſocieties) the edge of the ſword and force of puniſhment muſt be turned directly and principally againſt Atheiſts, Idolaters, blaſphemers, periured perſons, prophaners of the Sabboth, contemners of true religion and ſcorners of the ſeruice of God. The Lord our God, who is iealous of his honour, and will not giue his glory vnto any other, put it into the hearts of all Chriſtian Princes and godly Magiſtrates, to bee more earneſt to ſee God obeyed, and his worſhip maintained; eſpecially ſeeing thereby they ſhall procure God to bee ſerued, and their owne eſtates to bee ſecured. To leaue the farther proſecuting of this point, Is order onely to bee regarded and eſteemed in the Church and common-wealth? hath it place onely in theſe eccleſiaſticall and ciuill aſſemblies? No, it ſtretcheth a great deale further, and extendeth it ſelfe through euery part of humane life.

Order muſt be ſhewed in the liues of all men.

For there can no kingdome, no houſe, no City, no ſociety ſtand without order. The Apoſtle *Paul* to the *Theſſalonians*, deſcribing wicked perſons that liued within the compaſſe of no obedience, noteth them by this marke, they were without order; nothing was firſt or laſt with them, or at the leaſt, the laſt was done firſt, and the firſt practiſed laſt, they did all things in diſorder and confuſion. Hence it is that he ſaith, chap. 3. *We warne you brethren, in the name of our Lord Ieſus Chriſt, that yee withdraw your ſelues from euery brother that walketh inordinately, and not after the inſtruction which ye receined of vs: for ye your ſelues know, how ye ought to follow vs, for we behaued not our ſelues inordinately among you.*

2 Theſ. 3.6.7.

A good action done in a confuſed manner, is as good as not done: foraſmuch as the Lord reiecteth things done not onely diſorderly, but alſo prepoſterouſly.

If

1 Sam.2.17.

If this be ſo in all actions, much more in the commandements of the Lord. Wee ſee this in the ſonnes of *Eli*; they did not prophanely omit to ſacrifice, yet becauſe prepoſterouſly they ſerued themſelues firſt, they are noted to be *wicked men* & exceeding ſinners againſt the Lord. Whiles the meat was ſeething, they fetched it out of the pot or caldron with fleſh hookes, for the Prieſts dyet, and afterward they burned the fat for ſacrifice, the which which ſhould haue beene the firſt in order: thus they ſhifted for themſelues, in the firſt place which ſhould haue beene laſt, and gaue the Lord his portion in the laſt place, who in religion and reaſon ſhould be the firſt, and thereby euen by this diſorder they prouoked the wrath of God againſt themſelues.

Luk.10.40.

This appeareth alſo in the example of the two ſiſters mentioned in the Goſpel, which declareth to vs the trueth of this point, and what is the order allowed and appointed for vs to follow. It was not vnlawfull for *Martha* to miniſter to Chriſt, to entertaine him, to prouide neceſſaries for him, and to buſie her ſelfe in ſeruing of him: but ſhe did it in a wrong courſe, ſhe ſhould firſt haue choſen *Maries* part to *ſit at his feet* to heare his preaching, before ſhe had combred and entangled herſelfe with much ſeruing, and therefore ſhe is reproued, and her ſiſter commended. For he regardeth more to be heard diligently, then entertained delicately, ſo that he ſaith,

Ver.41.42.

Martha, Martha, thou careſt, and art troubled about many things: but one thing is needfull: Mary hath choſen the good part which ſhall not be taken away from her. And if we would haue a plainer direction, what ought to be firſt with vs, and what ſecond, yea, a perfect platforme of ordering our waies, our Sauiour ſheweth vs in the Goſpel, Mat. 6.

Math.6.33.

Firſt ſeeke the kingdome of God and his righteouſneſſe, and then all theſe things ſhall be miniſtred vnto you. Here is a plaine and perfect order, he that keepeth this order is bleſſed: he that breaketh it, hath no promiſe of bleſſing from him. There is a methode to be vſed in all arts, and much controuerſie hath beene what it is, and of how many ſorts it is: but behold here the right methode, the onely methode to learne the art of artes, and the ſcience of all ſciences; here is firſt, and here is ſecond. The firſt thing that we muſt beginne withall, is Gods kingdome, then follow worldly things, which are the ſecond. Thus are we taught to make an entrance to religion, and how to proceed, by him that is *Wiſedome* it ſelfe;

Prou.9.1.

heere is the moſt exquiſite order laid before vs, let vs take knowledge of it in our mindes, loue it with all our hearts, and expreſſe it in our liues. We muſt not be like to him in the Goſpel, that was called to follow Chriſt: he did not abſolutely deny it, nor directly refuſe it, but he would follow him after his owne fancy;

Math.8.19.
Luk.9.60.91

he muſt firſt take leaue of his friends and *bid them farewell that were in his houſe*, and afterward he would be a follower, and a diſciple. Thus it is with all men of this world, who haue not learned Chriſt aright, they are prepoſterous in their wayes, they inuert all good order, they make the firſt to be the ſecond, and promote the ſecond into the principall place. If a man that knoweth learning, ſhould come into a ſchoole, and ſee thoſe of the loweſt forme ſet in the vppermoſt ſeats, and the beſt ſchollers thruſt downe into the inferiour places, he would thinke it to be a great confuſion, & by and by condemne it as a place without all order.

Wee ſhould euery one erect a ſchoole of God and godlineſſe in our owne hearts, in which wee muſt ſet heauen and heauenly things in the higheſt roome, and earthly things beneath: and then we ſhall make it manifeſt that we haue learned the beſt and the righteſt methode. As for thoſe that preferre Mammon before God, and this world before the world to come (of which ſort are too many, as daily experience telleth vs,) they are no good Artizans, they are ignorant of the right methode, and therefore they runne into a thouſand mazes and confuſions, wherin they looſe themſelues, and oftentimes their owne ſoules.

The rules of order preſcribed.

To conclude, let vs all take notice of this generall methode, that ſhall much helpe vs when we come to the particulars, and beare away theſe few rules of direction. Firſt, we muſt forſake the euill, and then chuſe the good.

Eſay 1.16.
Pſal.34.15.

True it is, we muſt doe both, but both in order: firſt we muſt plucke vp the weeds before we can ſow good ſeed in the garden of our hearts: we muſt grub vp the tares before we can gather the good corne into the barne: firſt we muſt remoue the rubbage before wee can build our houſe aright. Secondly, wee muſt obſerue an order both in chuſing the good, and in refuſing the euill. For as the former rule guideth vs to forſake the euill, and then to cleaue to that which is good: ſo this goeth farther and pointeth out an order as it were with the finger, what order to take herein; which is, that in refuſing the euill, the greateſt euil is moſt of all to be hated and eſchewed, and the leſſer in the next place.

1 Cor.12.31.

Contrariwiſe the greateſt good is with the greateſt ſtrength to be purſued after, vntill we ouertake it, the leſſer is to be choſen in the laſt place; ſeeing the very heathen in their deliberations were wont to enquire, of two honeſt things, which is moſt honeſt.

Dan.12.3.

Thirdly, we muſt know that the greateſt good, and beſt worke, ſhall haue the beſt and greateſt reward: on the other ſide the greateſt and groſſeſt euill ſhall in the firſt place and in the heauieſt manner be puniſhed.

Luk.12.47.48

Euery worke ſhalbe rewarded of God, whether it be good or euill, the one of mercy according to his promiſe, the other of iuſtice according to deſert; but their recompence ſhall bee beſt that are beſt, and their puniſhment moſt heauy that are moſt hatefull in his ſight.

This is the right methode of true Diuinity, and vntill we know this, we haue learned nothing as it ought to be learned, nor can diſcerne betweene things that differ, as between good and euill, betweene euill and euill, and betweene good and good.

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3 *On the Eaſt ſide toward the riſing of the Sunne, ſhall they of the ſtandard of the hoſte of Iudah pitch, according to their armies: and Nahſhon the ſonne of Aminadab, ſhall be Captaine of the ſonnes of Iudah.*

4 *And his hoſte and the number of them were ſeuenty and foure thouſand, and fiue hundreth.*

5 *Next vnto him ſhall they of the tribe of Iſſachar pitch, and Nathaneel the ſonne of Zuar, ſhall be the Captaine of the ſonnes of Iſſachar.*

6 *And his hoſte and the number thereof was foure and fifty thouſand, and foure hundreth.*

7 *Then the tribe of Zebulun, and Eliab the ſonne of Helon, Captaine ouer the ſonnes of Zebulun:*

8 *And his hoſte and the number thereof, was ſeuen and fifty thouſand, and foure hundreth.*

9 *The whole number of the hoſte of Iudah, are an hundreth fourescore and ſixe thouſand, and foure hundreth, according to their armies: they ſhall firſt ſet forth.*

What order and policy God would haue generally obſerued among his people, hath beene before declared in the former words, namely, that euery one ſhould campe by his ſtandard, and vnder the enſigne of his fathers houſe: now, in theſe words and the other following, he diuideth the twelue tribes of Iſrael, into foure chiefe ſtandards, & aſſigneth to euery ſtandard three tribes, whereof one was principall, the other two were aſſiſtants and helpers.

The firſt ſtandard.

The firſt ſtandard is committed to *Iudah*, to whom he adioyneth *Iſſachar*, and *Zebulun*: this is contained in theſe words, and in this diuiſion. Behold here the wiſedome of God. He honoureth *Iudah* with the firſt place of the firſt ſtandard, thereby to make as it were a beginning and to giue a little taſte of the verifying of *Iacobs* propheſie, who foretold of the preheminence ſhould be giuen vnto him aboue his brethren.

Gen.29.35.

He was the fourth ſonne of *Iacob* by *Leah*; with whom he aſſociateth ſuch two tribes, as were in reaſon moſt likely to ſubmit themſelues to him, inaſmuch as *Zebulun* and *Iſſachar*, were the ſonnes of *Zilpah, Leahs* maide, whom ſhe gaue to her husband, and ſet in her owne place.

Gen.30.18.20

The ſecond ſtandard.

The ſecond ſtandard is committed to *Reuben*, vnder whoſe Regiment were placed *Simeon* and *Gad*. This tribe comming of the eldeſt brother, the firſt borne of *Iacob*, might iuſtly be thruſt downe into the loweſt ranke, yet God leaueth them not wholly without comfort, and therfore aſſigneth them the ſecond place in this army. The two tribes ioyned with him, were ſuch as could not, nor would not take it greeuouſly to fight vnder his banners, and to be led into the field by his authority, ſeeing *Simeon* was his owne mothers ſonne, being ſo neere in blood, as they lay both in one wombe, and *Gad* was borne of *Zilpah* his mothers maide: theſe therefore could not refuſe to ſubmit themſelues to his enſigne.

Gen.29.33. and 30.11.

The third Enſigne.

The third ſtandard is appointed to *Ephraim*, one of the ſonnes of *Ioſeph*, vnder whom are ranked *Manaſſeh* and *Beniamin*, between whom was the neereſt band of conſanguinity, and therefore this part of the army could not be put into better order. *Ephraim* and *Manaſſeh* ſupplyed the place of *Ioſeph* their father, who had a double portion giuen vnto him, and therfore theſe are reputed to be as it were the ſonnes of *Rahel*, of whom *Ioſeph* came, to whom *Beniamin* is ioyned, who alſo was the ſonne of *Rahel*, whom ſhe bare to *Iacob*, in the land of Canaan: theſe therefore are confedered and combined together as children of the ſame mother; a notable meanes to mooue to peace and concord, and to take away all occaſion of contention.

Gen.30.24. and 35.18.

The fourth ſtandard.

The fourth and laſt ſtandard, is aſſigned to *Dan*: he was indeed one of the ſonnes of the handmaid, and preferred in degree of honour and dignity, before the lawfull ſonne of *Leah*, and the other ſonne of *Rahel*, the two wiues of *Iacob*: from hence might hurly-burlies and heart-burnings ariſe, which are all pacified and compounded by the expreſſe commandement of God, who ioyneth to *Dan, Naphtali* his mothers ſonne (for both of them were the ſonnes of *Bilhah Rahels* maide) and *Aſher* the ſonne of *Zilpah, Leahs* maide.

Gen.30.6.8. 12.

Thus was the whole hoſte of Iſrael diuided as it were into foure ſeuerall battels, and to euery one his chiefe Captaine aſſigned.

The ſumme of all is this,

Of the firſt ſtandard were	*Iudah* *Iſſachar* *Zebulun.*
Of the ſecond ſtandard were	*Reuben* *Simeon* *Gad.*
Of the third ſtandard were	*Ephraim* *Manaſſeh* *Beniamin.*
Of the fourth ſtandard were	*Dan* *Naphtali* *Aſher.*

Verſe 3. *On the Eaſt ſide toward the riſing of the Sunne, &c.* Heere wee haue a deſcription of the firſt ſtandard. The vſe of a ſtandard or enſigne is manifold in Warre, to giue direction in fighting and in ſudden

alarmes that fall out, to encourage the hearts of the ſouldiers, and to ſtrengthen them with hope of victory; and halfe their ſubſtance and goods were kept by them, that no thought of forſaking the ſtanderd might enter into them, but that they ſhould fight valiantly for the ſame. What the enſignes of the Iſraelites were, the Hebrews doe not accord among themſelues. Some affirme that euery one had the badge or armes of his anceſtors, as that in the ſtandard of *Reuben* was the figure of a man, becauſe *Iacob* ſaid, *Reuben my firſt borne*: in the enſigne of *Iudah* a Lyon, becauſe it was ſaid of him, *Iudah as a Lyons whelpe.*

Gen.49.3.10

In the ſtandard of *Ephraim* the figure of a bullocke, becauſe *Moſes* likeneth his beauty *to a bullocke*: in the ſtandard of *Dan*, the likeneſſe of an Eagle, which was giuen vnto him in ſtead *of a Serpent*. Thus in their enſignes they will haue the foure beaſts noted, which *Ezekiel* alſo ſaw in his viſion mentioned in his firſt Chapter. What trueth there is in theſe alluſions we know not, and therefore we leaue the credit thereof to the authors and relaters of them.

Gods promiſes are often deferred.

It is more to the purpoſe to conſider, that albeit *Iacob* promiſed the crowne and kingdome to that tribe, yet it is not by and by accompliſhed; ſo that albeit, his promiſes ſhall all be performed, yet they are not ſtraightway verified, but are oftentimes long deferred. True it is, that the tribe of *Iudah* ſurmounted all the reſt of the tribes at ſuch time as God deliuered them out of Egypt, yea *Nahaſſon* had the preheminence when the people were to be numbred, when the Captaines of the tribes were to be choſen, and when the offerings were dedicated in the Sanctuary. Notwithſtanding, all this was but a darke ſhadow of the former propheſie, for *Iuda* ſtill remained without kingdome and principality. Beſides, the former propheticall ſpeech might ſeeme to many to carry little trueth or likelihood with it, inaſmuch as wee ſee God appointeth *Moſes* of the tribe of *Leui*, to be the gouernour of them. After his death and deceaſe, *Ioſhua* was Captaine and ruler ouer them, who was of the tribe of *Ephraim*: after him ſucceeded the Iudges, who were extraordinarily ſtirred vp to iudge his people & deliuer thẽ out of the hands of their enemies, ſometime of one tribe, and ſometime of another. Then came *Saul*, who was choſen king, of the tribe of *Beniamin*: all this while there is no mention of *Iudah*, as if the prophecy were buryed in deepe ſilence, and the birthright were vtterly forgotten: yet in the end the Lord declareth that his word is not a ieſt, and that *Iacob* though he were old, yet did not dote when he foretold the ſame. But to omit thoſe things, let vs obſerue that God prouiding heere for the good of his people, and the ordering of them, appointeth officers and Magiſtrates ouer them, and leaueth them not vnto themſelues, which would haue bene the occaſion of all contention. Thus we ſee, how he appointeth a captaine and leader ouer euery tribe.

Doctrine 2. Magiſtrates and rulers are needfull to be ſet ouer the people of God.

From hence we may obſerue, that God giueth to his people rulers to fight their battels, and to guide them in order, and godlineſſe. Faithfull Magiſtrates are needfull for Church and Common-weath, who are not onely a portion among beleeuers, but the chiefe parts and ſtay of them in well-doing, not onely in peace but in warre. This we ſee plentifully proued vnto vs in the booke of Iudges, where it is teſtified, that *the Lord raiſed them vp Iudges, who deliuered them out of the hands of their oppreſſors*: and afterward, *when the Lord had raiſed them vp Iudges, the Lord was with the Iudge, and deliuered them out of the hand of their enemies all the dayes of the Iudge; for the Lord had compaſſion of their gronings, becauſe of them that oppreſſed them and tormented them.*

Iudg.2,16,18.

This is it which *Iethro* the father in Law of *Moſes* ſaw to be profitable and neceſſary for the people, when he admoniſhed him, *to prouide men of courage, fearing God, men dealing truely, hating couetouſneſſe, and to appoint ſuch ouer them, to be Rulers ouer thouſands, Rulers ouer hundreths, Rulers ouer fifties, and Rulers ouer tennes, and to let them Iudge the people at all ſeaſons.*

Exod.18.21.

This is it which *Hiram* acknowledgeth, 2 Chron. 2. *Becauſe the Lord hath loued his people, he hath made Salomon king ouer them.*

2 Chron.2.11

This doth the Prophet *Eſay* teſtifie, chap. 22. *In that day will I call my ſeruant Eliachim the ſonne of Hilkiah, the Key of the houſe of Dauid will I lay vpon his ſhoulder, ſo he ſhall open and no man ſhall ſhut, and he ſhall ſhut, and no man ſhall open.*

Eſay 22.20, 22

To theſe teſtimonies we might adde infinite others, but in ſo plentifull an argument; theſe ſhall ſuffice to teach vs, that the people of God ſtand in need of Rulers to go in and out before them, and to order them in the duties of piety and honeſty.

Reaſon 1.

The reaſons are euident. Firſt, they are as the proppes and pillars of the houſe, and the cauſe of good order among the people of God, and the meanes to keepe them in all obedience. On the other ſide through want of them, many abuſes are committed, and much iniquity is practiſed. While *Ioſhua* liued, and the Elders that out-liued *Ioſhua*, *the people ſerued the Lord all their dayes, which had ſeene his great workes that he had done for Iſrael: but when they were gone and gathered vnto their fathers, the children of Iſrael did wickedly in the ſight of the Lord, and ſerued Baalim.*

Iudge 2.7.

And againe, chapter 4. *The children of Iſrael began againe to doe wickedly in the ſight of the Lord, after Ehud was dead.*

Chap.4.1.

And before, Chapter 2. *When the Iudge was dead, they returned and did worſe then their fathers, in following other gods, to ſerue them and worſhip them; they ceaſed not from their owne inuentions, nor from their rebellious way.*

Ch.2.19. and 8.33. and 17.6. and 19.1 and 21:25.

Adde vnto theſe, the concluſion of this booke; *In thoſe dayes there was no king in Iſrael, but euery man did that which was good in his owne eyes*; Whereby we ſee that ſo long as God bleſſeth a land with Princes and Magiſtrates,it is ſtayed from ruine and deſtruction: but when they are taken away, it falleth to the ground,and cannot ſtand vpright.

Reaſon 2.

Secondly,no ſociety can continue without Magiſtrates,neither defend it ſelfe. If an hoſte be without a Generall, or a city without a Ruler,or an houſe without a gouernour, it needeth not forraine force to pull it downe and diſſolue it;it ſufficeth in ſhort time to deſtroy it ſelfe,and from among themſelues will men ariſe,that ſhall bring it to nothing. Parity is the mother of all mutiny and confuſion,whiles euery one, vnderpriſing anothers value and vertue,denyeth to be commanded, and being wedded to ſelfe-loue, eſteemeth himſelfe the beſt able and moſt worthy to command in all the company. So then,whiles men ouervalue their own worth,& eſteem better of themſelues then others, contrary to the rule of the Apoſtle,they are caſt away by the tempeſt of diſſention,and torne in peeces as a body without a head by mutual emulations. Theſe diſeaſes of a diuided and diſtracted multitude, without vnity and authority of gouernment, cauſed the Lord to take order for his people that when they ſhould come vnto the land which he had promiſed to giue them, and that they ſhould poſſeſſe it and dwell therein, they ſhould ſet a king ouer them from among their brethren. Wherefore ſeeing Magiſtrates are a ſtay to the people in all well-doing, and the want of them is the occaſion of all confuſion,we cannot but conclude them to be ſo neceſſary, as that they cannot be wanted or ſpared.

Phil.2.3.

Deut.17.14.

*Vſe.*1.
The firſt reproofe of the Anabaptiſts.

The vſes remaine to be taught and learned of vs. Firſt,it reproueth the helliſh and more then heatheniſh Sect of the Anabaptiſts,that ouerturne this order that God hath ſetled to continue for euer;namely, that they are a neceſſary good for the common-wealth: whereas theſe damnable heretikes hold them neither neceſſary,nor good, but vnneceſſary euills,that ought not to be planted,nor grow among Gods people; and where they haue beene planted,ought as ſuperfluous branches to be topped and lopped, or as noyſome weeds to be rooted vp and remooued. But the Scriptures of the old and new Teſtament commend vnto vs captaines in warre,and gouernours in peace. But thoſe men acknowledge neither the calling of captaines,nor the lawfulneſſe of warre. The Apoſtles of Chriſt, at what time Magiſtrates are euill, both prophane idolaters,and bloody perſecutors,command *euery ſoule to be ſubiect to the higher power,inaſmuch as there is no power but of God.* The ancient commandement of the morall Law, eſtabliſheth this as a perpetuall ordinance neuer to be diſanulled,vntil the vniuerſall frame of the heauens be diſſolued, that we muſt *honour father and mother*,that is, not onely ſuch as are fathers of the family,but ſuch as are fathers of the Countrey. He that ſaid,Thou ſhalt haue no other Gods but me,Thou ſhalt not make to thy ſelf any grauen image,Thou ſhalt not kill,Thou ſhalt not commit adultery;ſaid alſo,*Honour the King*, 1 Pet.2.17.For, as the houſe cannot ſtand without gouernors to rule it,no more can the Common-wealth. And as themſelues take vpon them to order their owne houſes,and exerciſe authority and dominion ouer ſuch as are vnder their roofe, and Regiment: ſo is the Magiſtrate called to manage the affaires of ſtate, and to doe that within the walles of the citie, which he doth within the wals of his houſe. The father hath gouernment ouer his ſon, the maſter ouer his ſeruants,the husband ouer his wife, the teacher ouer his ſchollers: and why then,not the Magiſtrate ouer his ſubiects? Neither doth the Goſpel ſubuert the order appointed by God in the diſpenſation of the Law:for Chriſt Ieſus,who firſt preached the Goſpel,chargeth vs to *giue Cæſar thoſe things that belong to Cæſar,and the things that are Gods, we muſt giue to God.* So his Apoſtles teach, that we muſt *rather obey God then man*, when their commandements cannot ſtand together; but when God is not diſobeyed, themſelues preached and practiſed obedience, and reprooued and condemned all diſobedience.

Rom.13.1.

Exod.20.12.

Math 22,21.

The ſecond reproofe of the Pope and his Cleargy.

Secondly, heere the Pope and all the Romiſh Hierarchy and Cleargy are reprooued, who exempt themſelues from the authority and iuriſdiction of Princes and Magiſtrates. Theſe cal themſelues the ſpiritualty,and claime an immunity both in regard of their perſons and of their goods, wherein they are confederate and ioine hands with their brethren the Anabaptiſts,as wretched enemies to the crownes and ſcepters of Princes,as themſelus. Only here lyeth the difference,the Anabaptiſts confeſſe ẏ Magiſtrats muſt be obeyed, but they deny that there ought to be any in the Church. Contrariwiſe the Pope with all the rabble of his horned Biſhops,confeſſe that there ought to be Magiſtrates, but they vtterly deny that themſelues ought to be ſubiect vnto them. Now, it is in effect all one,whether wee take away Magiſtracy,or whether we yeeld not to their authority. And if there be any inequality betweene theſe,the Anabaptiſts ſeeme to be the better,who liue peaceably and obediently vnder them whoſe power notwithſtanding they deny. He is an euill child ẏ denieth his father, but he is worſe that is obſtinate & ſtubborne, that will not obey him, but reſiſt him. How many wayes the Popiſh Religion is enemy to Princes,we haue ſhewed elſewhere. I ſpeake not now of the wicked practiſes of their Aſſaſſinates that murther Princes, but of their doctrine taught for ſound and Catholike, by all their ſchoole-diuines, not by ſome few onely of them. For they teach that their perſons in cauſes Eccleſiaſticall,Ciuill, and criminall are exempted from the Courts and Conſiſtories of temporall Magiſtrates, as appeareth in their publike diſputations, and by the

In the expoſition vpon the Epiſtle to *Philemon*.

iudiciall

iudicial proceedings of *Paulus* the fift, againſt the *Venetians*, who were excommunicated and the city interdicted, ſo that their religious men ceaſed from miniſtring Eccleſiaſticall Sacraments. And as they challenge a freedome of their perſons, ſo they claime a freedome from paying tributes and like taxes to Princes, and will be bound to them in no reſpect.

Obiections anſwered, whereby the Pope and his Cleargy claime freedome from temporall Princes.

To the and we may ſee the truth in theſe points, & be armed againſt their Arguments, let vs ſee the grounds wherevpon they ſtand: and afterward produce ſundry reaſons out of ẏ word of God to conuince their proud and falſe aſſertions.

Obiect.1.

Firſt, they obiect that the ſuperiour ought not to be in ſubiection to the inferiour; but contrariwiſe the inferiour muſt be ſubiect to the ſuperiour: this is the Law of God and man. But the Eccleſiaſticall Regiment is diſtinguiſhed from the Ciuill and politicall ſtate, and ſet farre aboue it by the Law of God, as the ſoule is aboue the body: therefore Eccleſiaſticall cauſes ought not to be iudged by temporall Magiſtrates.

Bellar. de cleri lib.1.cap.28.

Anſwer.

I anſwere, by diſtinguiſhing the ſeuerall callings: for Princes are ſuperiours and inferiours: and Eccleſiaſticall perſons are ſuperiours and inferiours: both of them are aboue others in the proper duties of their callings. If any reply, to be ſuperiour, and yet to be inferiour, to be aboue, and yet to be beneath, are contrary: I reioyne, they are contrary, and yet not contrary; they are contrary, if meant of one, and the ſame thing, and ſpoken in one and the ſame reſpect: but if they bee diuerſly conſidered, in reſpect of diuers obiects, there is no contrariety at all in them. To apply this to the point obiected, I ſay that the ſuperiour cannot be ſubiect in thoſe things wherein he is ſuperiour, but he may be, and ought to be, in thoſe things in which he is inferiour. Now, the Eccleſiaſticall gouernment, albeit, it be higher then the politike, in the eſſentiall duties belonging vnto it, to wit, the preaching of the word of God, and the adminiſtration of the Sacraments, yet it is inferiour in thoſe things that belong to Ciuill ſubiection and obedience. Princes muſt obey ſo farre as the word of God commandeth in matters of faith and piety, neither haue they any authority to inuent and frame a new Religion, or to change and alter the Religion ſet downe in the Scripture, or to decide and determine the Controuerſies of Religion at their owne pleaſure, or to preach the word themſelues, or to diſpence the Sacraments of the Church. But in reſpect of Ciuill power ouer all perſons, they muſt acknowledge no ſuperiour, no equall, they are aboue all, and vnder none within their dominions.

Obiect.2.

Secondly they obiect, It is abſurd and vnreaſonable, that the ſheepe ſhould iudge the ſheepeheard, or rule ouer him; but all the Laity in reſpect of the Cleargy, are as ſheepe to the Shepheard. Therefore the Miniſters of the Church may not be iudged or cenſured of Lay men.

Anſwer.

I anſwere, this whole argument is figuratiue, and therefore cannot be demonſtratiue, by the rules of their owne Schoole. A figuratiue ſpeech cannot conclude neceſſarily, but onely probably. If we take the word ſheepe and ſheepheard in their proper ſignification, the ſheepe being brutiſh and vnreaſonable cannot iudge the their ſheepeheard. But if the words be taken metaphorically or by way of ſimilitude, the Magiſtrate is not a ſheepe in all things, but onely in Spirituall things, belonging to doctrine and faith and a good conſcience, wherein the Miniſters are Sheepeheards. If we ſpeake of Ciuill things, and prouiding that all things be done decently and orderly in the Church, the Magiſtrates are ſheepeheards of the people, and all the Cleargy are his ſheepe, becauſe they are citizens and ſubiects of his city and Soueraignty. As then the Magiſtrate cannot preſcribe to the Miniſter what doctrine he ſhall teach: ſo it were pride and preſumption for the Miniſter to ſet downe rules to tie the Magiſtrate to his lure, in the duties of his calling, for then the ſheep indeed ſhould iudge their Paſtor.

Obiect.3.

Thirdly, it ſeemeth abſurd that an earthly Iudge ſhould take and puniſh the ſeruants of the chiefeſt and higheſt Iudge, and thoſe men that are conſecrated vnto him.

Anſwer.

I anſwere, an earthly Iudge that ſitteth vpon an earthly bench, is alſo the ſeruant of the moſt High GOD, the Miniſter of the heauenly Iudge, and the Lieutenant of the Almighty, exerciſing *the iudgement not of man but of God.*

Rom 13.4.
2 Chron.19.5.6.

It belongeth to his office to iudge others that are Gods ſeruants, ſo farre as they are ſubiect to him, as ſheepe to their ſheepeheard, by the Law of God and man. If one of the Cleargy breake the Law of God, and of the kingdom wherein they liue, by committing murther, theft, periury, falſe witneſſe-bearing, or ſuch like, he is puniſhed not as the ſeruant of God, but as the ſeruant of ſinne; and an offender againſt the Common-wealth. Againſt thoſe ſuppoſed reaſons, we oppoſe the authority of Gods word, that ſubiecteth all perſons to the power of the Magiſtrate; *Let euery ſoule bee ſubiect, put them in remembrance that they bee ſubiect to the principalities and powers, and that they be obedient and ready to euery good worke, therefore ſubmit your ſelues vnto all manner ordinance of man for the Lords ſake, whether it bee vnto the king, as vnto the ſuperiour, or vnto gouernours, as vnto them that are ſent of him for the puniſhment of euill doers, and for the praiſe of them that do well.*

Rom.13.1.
Ti.3.1.
1 Pet.2.13.14.

We heard before that Chriſt requireth obedience, and as he commanded it to others, ſo he practiſed it himſelfe, for he was ſubiect to his parents, and to the Magiſtrates; he payed polle money for himſelfe, and for *Peter*, not vſing the priuiledge he had, and the liberty he might vſe, for offence ſake, leſt another emboldened by his example ſhould vſe the pretence of liberty that indeed he had not. *Paul* alſo teacheth ſubiectiō both

Luk.2.51.
Matth.17.27.

by word and deed,by his doctrine & practiſe. For he was ſubiect to the Magiſtrates and vſed their authority for his ſafety when *hee appealed* from the malicious Phariſes *vnto Cæſar.*

Act.26.32.

Thus we ſee what Chriſt did,what the Apoſtles did,what the Chriſtians did, they exempted not themſelues from the ſecular power,but whether they were Apoſtles or Euangeliſts,or Prophets,they ſubmitted themſelues, and claimed no freedome from their iuriſdiction: wherefore they are led by another ſpirit that broach and practiſe a contrary doctrine.

Chryſoſt. homil. in Roman. Bernard epiſt.42.

The third reproofe.

Thirdly,they are reproued,that are ſeditious perſons,and moue rebellion and inſurrection againſt Princes,who alwaies or for the moſt part are mette with all in this life, and receiue according to their deſeruings.

2 King 9.31.

Of ſuch perſons *Iezabel* ſpake truely, *Had Zimri peace that ſlew his maſter*? as if ſhe ſhould haue ſaid, Can any Rebell or Traitor,or any that riſeth againſt his ſuperior and Soueraigne,proſper and haue good ſucceſſe? For *Zimri* a Captaine of the hoſte conſpired againſt *Elah* the ſon of *Baaſha* king of Iſrael,& ſmote him that he dyed,& vſurped the kingdom:But the time of his reigne & the continuance of his ſitting on the throne,could not be numbred nor reckoned by yeres,nor by months,nor byweeks: he reigned onely ſeuen dayes,and then being hardly beſieged,he was conſtrained to burne himſelfe and the kings houſe with fire; ſo that as he came to his kingdome by vſurpation, and held it a while by effuſion of blood,ſo he ended his dayes in deſperation.

1 King 16.9. 15.18.

2.King.15.10. 13.25.30.

Reade to this purpoſe,2 Kin.15.where we haue ſet before vs the examples of *Shallum*,who cōſpiring againſt *Zachariah*, the ſon of the ſecond *Ieroboam*,and ſmiting him in the ſight of the people,and reigning in his ſtead, did not long enioy his kingdome, but ſate in his throne the ſpace of a moneth; and then himſelfe was ſlaine,& ſo he found according to his works, ſo that as he ſpared not to ſhed blood, ſo his blood was not ſpared: Likewiſe the example of *Pekah*,who conſpired againſt *Pekahiah*, and ſmote him in Samaria, in the place of the kings palace: but did he eſcape for this treaſon,and end his daies in peace? No,as he did euil in the ſight of the Lord,and departed not from the ſinnes of *Ieroboam* the ſonne of *Nebal*, ſo *Hoſhea* wrought treaſon againſt him, ſmote him,and ſlew him, and paid him home in his owne kind. So in the former Chapter we ſee,that when the ſeruants of *Ioaſh* king of Iudah,wroght treaſon againſt their maſter,& ſlew him,his ſonne did not ſuffer their hoare heads to go downe to the graue in peace,but ſo ſoone as the kingdome was confirmed in his hand *he ſlew his ſeruants which had killed the king his father.*

2 Kin 14.5.

Thus it appeareth, that a diſcontented head, a muttering ſpirit, and a ſeditious mind are dangerous, and bring a iuſt reward of rebellion vpon their heads that are the contriuers of it, ſo that they fall into the pit of confuſion that they made for others. This is the ende of rebellion,and ſuch recompence haue Rebels againſt Princes. Hence it is that ſuch pernitious perſons, being the common plagues of kingdomes and Common-wealths, are hated of God and man,& odious to euery one,yea euen to thoſe that vſed them to ſerue their owne turnes in diſloyal and wicked actions;ſo that *albeit they loue treaſon well,yet they hate the Traitor.*

Plutarch in the life of *Romulus.*

For he that betrayeth his Prince,his countrey,and kindred into their hands, to whom he is not tyed with ſuch neere and neceſſary bands,will not keepe his faith entire to them, but betray them alſo when occaſion and opportunity ſhall ſerue. The Law of God ſaith, *Thou ſhalt not raile vpon the Iudges, neither ſpeake euill of the Ruler of thy people.*

Exod.22.28.

If he be guilty of puniſhment that raileth,and reuileth them,what puniſhment and reuenge is ſufficient for him that ſeeketh after their life,and plotteth after their death? we haue a notable example of a loyall heart in *Dauid* toward *Saul*, who albeit he were elected and annointed King,and were perſecuted and purſued of *Saul*, yet he would not lay violent hands vpon his perſon,nor ſeeke to depriue him of his kingdom: *The Lord* (ſaid hee) *keepe me from doing that thing to my maſter,the Lords Annointed, to lay mine hand vpon him: for who can lay his hand on the Lords Annointed and be guiltleſſe? As the Lord liueth,either the Lord ſhall ſmite him, or his day ſhall come to die,or he ſhall deſcend into battell and periſh; the Lord keepe me from laying mine hand vpon the Lords Annointed.*

1 Sam 24.7. and 26.9.10.

This was the proteſtation of *Dauid*,but it is a word of direction to all, that Princes perſons ſhould be inuiolable,as ſacred and ſent of God, whether they be good or euill, whether they be iuſt or vniuſt,whether godly or vngodly. It is not vnknowne what manner of king *Nebuchadnezzar* was,euen hee that tooke *Ieruſalem*,namely,a great oppreſſor,robber, & cruell tyrant: yet the Prophet *Ezekiel* affirmeth, that *God gaue him the land of Egypt, for the reward of his worke,and for the wages of his army wherewith he had ſerued him*: and *Daniel* declareth that God changeth the times and ſeaſons,he taketh away kings, he ſetteth vppe kings, that liuing men may know, *that the moſt High hath power ouer the kingdome of men, and giueth it to whomſoeuer he will*,and appointeth ouer it the moſt abiect among men. And in the ſecond Chapter he ſaith, *O king, thou art a king of kings: for the God of heauen hath giuen thee a kingdome,power, and ſtrength, and glory.*

Ezek.29.18. 19. Dan.2.37. and 4.14.

Who could bee a greater tyrant then *Pharaoh*? who could enact more barbarous and bloody decrees then hee did? Or what people could be in greater miſery, or endure harder bondage and ſlauery then the children of *Iſrael* in the land of Egypt? Yet they performed obedience, they neuer prepared or prouided to reſiſt the king,they neuer took vp armes,their only weapons were ſupplication

Exod.2.23.& 3.7.17.& 5.

to God & to man. Let vs conſider a litle, what the Lord himſelfe ſaieth, by the mouth of the Prophet remy 27, 6,7,8,9,10, 1. *Ieremy: I haue made the earth, the man and the beaſt that are vpon the ground, by my great power, and by my out-ſtretched arme, and haue giuen it vnto whom it pleaſed it me: But now I haue giuen all theſe Lands into the hands of Nebuchadnezzar my ſeruant, and the beaſts of the field haue I alſo giuen him to ſerue him, And all Nations ſhall ſerue him, and his ſonne, and his ſonnes ſonne, vntill the very time of his Land come alſo: and the Nation & Kingdome which will not ſerue the ſame Nebuchadnezzar King of Babel, and that will not put their necke vnder the yoke of the King of Babel, the ſame Nation will I viſite (ſaith the Lord) with the ſword, famine, and peſtilence; wherefore ſerue the King of Babel, and liue.* Out of theſe words we obſerue theſe three points; who it is that diuideth & beſtoweth kingdomes, to whom he giueth them, and what end remaineth for thoſe that reſiſt them. Hee that ſetteth the Crowne vpon the heads of men, is God; all power is from him, for promotion commeth not from the Eaſt, nor from the Weſt; hee ſetteth vp, and he pulleth downe at his owne pleaſure. He giueth the ſame ſometimes to euill men, and theſe he maketh his ſeruants to ſerue his prouidence, and to do his will which he hath to be done by them. And therefore ſuch as oppoſe themſelues againſt them, doe ſet themſelues againſt God, and om.13,2. *all that reſiſt, ſhall receiue to themſelues condemnation.* Hee will haue Tyrants to bee obeyed and honoured, becauſe they are lifted vp to the ſeat of honour and throne of maieſty by his hand.

Uſe 2.

Secondly, we learne that it is a great bleſſing to haue good and godly Princes ſet ouer vs, to rule vs in iuſtice, peace, and righteouſneſſe. ſay 32,2. They are a couering againſt the heate, am.4,20. the breath of our noſtrils, an hiding place frõ the winde, and a refuge from the tempeſt, as riuers of waters in a drie Land, & as the ſhaddow of a great Rock in a weary Land. k.29.18. Dan.2.37. 4.14. Where they are wanting, the Sunne is as it were pulled out of the Firmament, and all things are left in miſerable darkneſſe, the weake are a prey to the ſtrong and mighty, as the leſſer fiſh are deuoured of the greater, and euery one doeth that which ſeemeth good in his owne eyes. Hence it is, that the Queene of *Sheba*, ſeeing the power and magnificence of *Salomon*, whom GOD had ſet vpon the Kin:10,8. Throne of his father *Dauid*, ſaide, *Happy are thy men, happy are theſe thy ſeruants which ſtand euer before thee, and heare thy wiſedome.* To this purpoſe ſpeaketh the wiſe man, Eccl. 10, 16,17. *Woe to thee O Land, when thy King is a Childe, and thy Princes eate in the morning: Bleſſed art thou, O Land, when thy King is the ſonne of Nobles, and thy Princes eate in time, for* d.2.23.& 17.& 5,7. *ſtrength and not for drunkenneſſe.* Wee muſt therefore acknowledge it as a great bleſſing and mercy vpon a Land, when he giueth faithfull Magiſtrates, wiſe Kings, wiſe Counſellers, wiſe Nobles, wiſe Iudges, wiſe Iuſtices, wiſe Officers, to gouerne the State, & to ſway the Common-wealth. Bleſſed are ſuch Rulers, nay bleſſed are the people that are vnder ſuch Rulers; and bleſſed is that gouernment and policy ſo well and wiſely ordered. It is a token of Gods heauy iudgement vpõ a kingdome, when he taketh away the Ouerſeers of it. It is a token of the ruine of an houſe, when the ſhores and ſtaies that vnderpropped it, are remoued. When the Tree is pulled vp by the rootes, the branches muſt needs dye, the leaues wither, and the fruite fall away. When the feete of a man faile that beare vp the reſt of the body, he cannot but fall: and when the Pſal.104,29. breath of his noſtrils is ſtopped, hee is gone, & quickly returneth to the duſt, out of which he was taken. Our Rulers and Magiſtrates are as the props & pillars that keep the houſe vpright: they are as the roote of the Tree, that giueth life, and ſendeth foorth ſappe and iuice into all partes and corners of the Land, which are as the body of this tree: they are as the heads, that is, the choiſeſt parts of the Common-wealth; and yet as the feete, in reſpect that they beare the whole frame that ſtandeth vpon them. Hence it is that the Prophet threatning from God a greeuous iudgement to fall vppon the Land for the ſinne of the people, ſaith, Eſay 3,1,2,3,4 *Behold, the Lord of Hoaſtes will take away from Ieruſalem, and from Iudah the ſtay and the ſtrength: euen all the ſtay of bread, and all the ſtay of water, the ſtrong man and the man of warre, the Iudge and the Prophet, the prudent and the aged, the Captaine of fifty, and the honourable, and the Counſeller, and the cunning artificer, and the eloquent man, and I will appoint Children to bee their Princes, and babes ſhall rule ouer them.* If then the remouing and taking away of the chiefe parts be a puniſhment, ſurely the giuing of them, and the continuing of them muſt of neceſſity bee the giuing of a bleſſing vnto vs, & the continuing of a bleſſing among vs. When they are gone, the light is taken away, and we liue in darkneſſe: our defence is gone, and wee lie open to the enemy: the foundation is pulled away, & the houſe falleth: the breath is gone, and the whole body dieth. The benefit which we receiue by our Kings and Princes, by our Rulers and Gouernors, will yet farther appeare, if we conſider the diſcommodities and confuſions of an Anarchy, wherein is no Ruler, but euery one would ſit at the ſterne, and command ouer others: the ſword of iuſtice is baniſhed, and the ſword of iniuſtice is in a mad mans hand, nay in thouſands and millions of mad men; force and violence beare ſway, riotouſneſſe is ſet at liberty, good men are oppreſſed, innocency is troden vnder foot, and all wickedneſſe is ſet aloft. Theſe effects and infinite other not to be numbred, of the ſame nature, muſt needs follow, where Magiſtrates beare not rule; but where they are ſetled, the godly are encouraged, & the vngodly ly feare. To conclude therefore this point, it is an happy Kingdome, wherein the Princes are obedient to the Law of God and nature,& of the Land; Magiſtrates to the Princes,priuate men to Magiſtrates, children to their parents,ſeruants to their maiſters, and all men keepe themſelues within the limits of their callings, aud beeing linked in loue one with another,& al of them with their Prince, do enioy the ſweet fruites of peace, and true quietneſſe of minde.

Vſe 3.

Thirdly,this muſt put Magiſtrates in minde of their duty. For wherefore are they neceſſary to be ouer the people,and to what ende hath GOD lifted vp their heads aboue their brethren? Is it to giue them bare titles of honour and dignity, and to tread vpon their brethren, and to trample them vnder theyr feet? No, God aduanceth no man for ſuch purpoſes, but it is in reſpect of his people to do them good, to procure their wealth, and to prouide for the welfare both of their ſoules and bodies. As then they are to haue much honour,great reuerence, and due obedience performed vnto them,ſo they muſt know that ſundry duties are to bee practiſed of them. First then, it is required of them to maintaine and ſet vp true religion: to giue entertainment to it,and thoſe that do profeſſe it. They muſt procure that God may bee worſhipped and ſerued,to which end they are made keepers of both the Tables,,to ſee that God bee glorified among his people,as Pſal.78,70,71, 72. *He choſe Dauid his ſeruant, and tooke him from the Sheepe-folds, euen from behinde the Ewes with young brought he him, to feed his people in Iaacob, and his inheritance in Iſrael: ſo he fed them according to the ſimplicity of his heart, and guided them by the diſcretion of his hands.* It is not enough for them to haue a care that peace and tranquility may bee maintained among their ſubiects, (for ſo far the Gentiles proceed that know not God) but they muſt take order that the Law of God may bee obſerued, and piety and godlineſſe continued among the people committed to their charge. True it is,a peaceable and quiet life are great bleſſings,and moſt worthy effects of a wiſe & religious Magiſtracy, but theſe are not ſufficient,nor the principall duties to bee regarded,foraſmuch as it is not enough to leade a ciuill life, but a ſanctified life,that hath the glory of God euermore before it: and therefore they muſt conſider that they ſhall giue an account at that great day,not onely how peaceably and politikely they haue ruled, but how religiouſly and zealouſly they haue gouerned their people. Secondly, it appertaineth vnto them to deface Idolatry, and aboliſh all monuments of ſuperſtition, and to caſt out all Idols,not onely out of their Temples, but ſo much as lyeth in them, out of mens hearts. This duty God commended to *Moſes*, in ſundry places, Deut. 7,5,6. *Thus ye ſhall deale with them, ye ſhall ouerthrow their Altars, and breake downe their Pillars, and cut downe their Groues, and burne their grauen Images with fire: for thou art an holy people vnto the Lord thy God; the Lord thy God hath choſen thee to bee a precious people vnto himſelfe aboue all people that are vpon the earth.* And what his zeale was in maintaining Gods honour, and in reuenging the diſhonour done vnto him in this kind,appeareth by his defacing and deſtroying the golden Calfe that was erected in his abſence; for when the people ſaw that he tarried long ere he came downe from the Mountaine,they ſaide, *Make vs Gods to goe before vs*,&c. but as ſoone as hee came neere to the hoſt and ſaw the Calfe & dancing, his wrath waxed hot,he caſt the Tables out of his hands and brake them in peeces, he grownd the Calfe to powder, hee ſtrewed it vpon the water, he made the Children of *Iſrael* drinke of it, and cauſed about three thouſand of them to bee ſlaine with the ſword. It is recorded to the euerlaſting commendation of *Aſa*, that he tooke away the *Sodomites* out of the Land,and put away all the Idols that his Fathers had made, and he put downe *Maachah* his mother alſo from her eſtate, becauſe ſhee had made an Idoll in a groue,& *Aſa* deſtroyed her Idols, and burnt them by the brooke *Kidron*. The like we might ſay of *Hezekiah* and *Ioſiah*, whoſe names are bleſſed in the booke of God, and renowned for the diſcharge of this duty. Thirdly,Idolatry being defaced,and Idols taken away,they muſt prouide that pure and ſincere doctrine may bee deliuered & preached by the Miniſters of the word. For in vaine it is to aboliſh ſuperſtition, except care bee had of the true religion, that the name of God may bee knowne vpon earth, and his ſauing health may be ſpread abroad among all their people. When the King of *Aſhur* heard that the Colonies that he had planted in *Samaria* were deuoured of Lyons, he commanded that one of ÿ Prieſts which had been brought from thence,ſhould be carried thether, to teach them the manner of the God of the Country: ſo that the ſuperſtitious King thought it his duty to ſee them inſtructed in the truth. A notable example of a godly and religious care this way is in *Ichoſaphat*, who, ſo ſoone as *hee had taken away the high places and the groues out of Iudah*, hee ſent out ſundry of the Leuites, *that they ſhould teach in the Cities*: and they taught in *Iudah*, and had the booke of the Law of the LORD with them, and went about throughout all the Cities of *Iudah*, and taught the people. This is the foundation and ſtay of all Kingdomes,to giue entertainment to the word of God,this maketh a wiſe King and a wiſe people. So long as Magiſtrates countenance the truth, and Preachers of it,they ſecure theyr owne eſtates,and are bleſſed of God; which ought to bee an encouragement vnto them, not to bee ſlacke or ſlothfull in ſpreading abroad the Goſpell of Chriſt. Laſtly, becauſe

The duties of Magiſtrates.

1 Tim,2,2.

Exod.32,1, 19,20,28.

1 Kin 15,12, 13,& 18,4,5 and 23,4,5,6

2 Ki.17,26,27

2 Chron.17, 6,7,8,9,10

cauſe it were troubleſome and tedious to go about to rehearſe all their duties, we breefely number vp the reſt. It is their duty therefore to be good examples of piety and godlineſſe of life to the people, and to prouide for them al things neceſſary for the body, to aske counſell of the mouth of the Lord in theyr .32,1, ,28. weighty affaires, that is, the miniſtery of the word, and to yeeld obedience vnto it; to exhort their inferiors in time of publike calamities to earneſt repentance, and to expreſſe the ſame by prayer and faſting; to know ỹ cauſe throughly before they proceed to giue ſentence; to puniſh euill dooers, and defend the innocent, and to eſtabliſh ſuch poſitiue lawes as are neceſſary for the maintenance of order and decency in the Common-wealth.

ſe 4. Laſtly, ſeeing Magiſtrates are neceſſary for the Church and Common-wealth, it putteth thoſe that are vnder them in minde of theyr 15,11, duties, partly in regard of themſelues, partly 18,4,5 in regard of the Magiſtrates, and partly in re- 3,4,5,6 ſpect of God. Touching themſelues, they muſt know they be no burdens to the Common-wealth, nor ſuperfluous parts that may be ſpared: they are as the head or heart of the body, or as the eye in the head, all depend vpon their welfare; ſo all depend vpon the Kings and Princes welfare. If he be vpholden, the Common-wealth ſtandeth: if he be vnregarded, the Common-wealth falleth. He is as neceſſary as the Sunne in the Firmament, yea as fire and water, and breathing, without which we cannot liue. If we iudge otherwiſe of this ordinance of God, we are deceiued, & wrong both them and our ſelues.

Againe, we learne that their life and continuance is greatly to bee deſired of Gods ſeruants. It is the part and duty of all Subiects to craue their ſafety and protection, that they may ſafe-guard and protect both Church and Common-wealth. Yea Rulers themſelues in .17,26,27 regard of this end, which ought daily to bee before their eies, may deſire of God to lengthen their daies, and to continue their happy reigne, that together with the Saints they may do ſeruice to God in his Church: in this reſpect I ſay, they may deſire life, not ſo much aiming at their owne priuate good, (for in hren.17, that reſpect it were better to bee diſſolued & 8,9,10 to be with the Lord) as reſpecting the generall vtility of their people. What greater glory, what higher honour can they haue then this, to be the ſtay and defence of the church, that otherwiſe were like to decay and goe to ruine, and to continue the ſeuerall parts of it in well-doing? That good King *Hezekiah* foreſeeing by the word of the Lord, the miſerable eſtate of the Church that ſhould bee after his death, and conſidering with great anguiſh of heart, the wofull effects that were like to follow, he turned himſelfe in his bed to the wall and wept, and was greeued to depart ſay 38,18, 9. hence, ſaying: *The graue cannot confeſſe thee, death cannot praiſe thee: they that go downe into the pit, cannot hope for thy truth: but the liuing, the liuing, he ſhall confeſſe thee, as I do this day: the father to the children ſhall declare thy truth.* He deſired of God to liue, and prayed vnto God to prolong his daies, not to lift vp himſelfe aboue his brethren, not to glory in the ſmoke of lofty titles, not to tyrannize ouer the people, not to command the things that are vniuſt, or to puniſh ſuch as do not deſerue it: but to do good to the Church, and to ſet foorth Gods praiſe. Death indeede, which bringeth ỹ diſſolution of nature, is a welcome gueſt to them that are the Lords, all the godly do make themſelues ready to receiue him, to meete and entertaine him; and ſo Kings & Princes among the reſt: howbeit, in this reſpect, that the Church may bee benefited by them, it is no matter of impiety to deſire a longer continuance among Gods people: much more then is it the duty of ſuch as are vnder them, and gouerned by them, to deſire their continuance as the daies of heauen, and as the courſe of the Sunne, to bee Nurſes to the godly. This was wont to be a common ſalutation vſed of the people toward theyr Princes, not onely of the Infidels, but by the faithfull ſeruants of God. Dan.2,4, and 6,21, and 3,9, and 5,10. When the King came to viſite *Daniel*, being caſt into the den of Lyons, the Prophet ſo ſoone as hee heard him, ſaide, *O King, liue for euer*, that is, GOD grant vnto thee a long life.

Laſt of all, whenſoeuer we haue a wiſe and worthy, a godly and religious Prince giuen to vs, it is our duty to be thankfull. If the Lord grant vnto a Land, a prudent and prouident Prince to reigne ouer thē, whoſe heart is bent to ſeeke the Lord, and to ſerue the GOD of his fathers, the people that breathe vnder his ſhadow muſt praiſe the holy name of God. It is their duty to pray that princes may be ſuch, and to commend them to God with all faithfulneſſe. For if they muſt pray for others, much more for them? When *Salomon* was annointed with oyle taken out of the Sanctuary, they blew the Trumpet, and all the people ſaid, *God ſaue King Salomon.* 1 King.1,39 So the Apoſtle writing to *Timothy*, exhorteth that firſt of all ſupplications, prayers, interceſſions, and giuing of thankes be made for all men, 1 Tim.2,1,2,3 *For Kings and for all that are in authority, that wee may leade a quiet and a peaceable life in all godlineſſe and honeſty; for this is good and acceptable in the ſight of God our Sauiour.* Now, as we are to pray for them, ſo wee are to praiſe God for them: wee are not to forget the leaſt bleſſings, nor to be vnmindfull of ſmaller benefits: and therefore we are much more bound to be thankfull for the greater, among which this is one of the greateſt. The Prophet praying for the proſperous eſtate of the Kingdom of *Salomon*, ſaith, Pſal.72,1,2. *Giue thy iudgements to the King, O God, and thy righteouſneſſe vnto the Kings ſonne: Then ſhall he iudge thy people in righteouſneſſe, and thy poore with equity.* This duty belongeth to vs, and this ought to bee our prayer and petition: and as God hath bleſſed vs with a gracious Prince & his hopefull iſſue, contrary to ÿ expectation of many male-contents and hollow-hearted enemies of vs and our Religion; ſo we are often to cal to remembrance the ioyfull and happy time when GOD in his great goodneſſe brought him to this Kingdome, and to ſitte vpon the Throne lineally deſcended vnto him: ſo that we may ſay with the Pſalmiſt, *This was the Lords doing, & it is marvellous in our eyes: this is the day which the Lord hath made, let vs reioyce & be glad in it.* Pſal.118,23, 24. Heereby did God allay the bitterneſſe of ſorrow worthily conceiued, for the deceaſe of our late Soueraigne, ſo that the ſetting as it were of ÿ Moone, was recompenced with the bright ſhining of the Sunne; and the cloſing of the eyes, as it were ſhutting the windowes of declining age, with a greater perfection of age, of ſexe, of gifts, and many other prerogatiues. Thus doth one and the ſame day miniſter matter and occaſion both of ſorrow and of gladneſſe; of diſcomfort, yet of comfort: of weeping, yet of reioycing; as a medicine compoſed of contrary ingredients: ſo that we may ſay & ſing with the Poet; The 24. day of March, Anno Domini 1603.

Virgil. Æneid. lib.3.

Iamq; dies (niſi fallor) adeſt, quē ſemper acerbū,
Semper honorandum (ſic dij voluiſtis) habebo:
Hunc ego Getulis agerem ſi Syrtibus exul,
Argolicoue mari deprenſus, & vrbe Mycenæ,
Annua vota tamen, ſolenneſq; ordine pompas
Exequerer: ſtrueremqq; ſuis altaria donis.
That is;
This, this day, euer-dolefull ſhall,
and euer ioyfull be:
Yea merry-ſad, and bitter ſweet:
(thus God did it decree.)
If I were caſt among the *Moores*,
and liued a captiue ſlaue,
Yet yearely vowes and duties due,
the Altars high ſhould haue.

Thus may we, and a great deale more iuſtly ſay of the day aboue named, which is heauy, and yet happy; threatning a ſtorme, and yet ſhining cleerely. Who did not greatly feare, and whoſe hearts were not full of perplexed thoughts, to conſider what dangers were likely to fall vpon our heads, when God ſhould call vnto himſelfe, Queene *Elizabeth*, and gather her vnto her Fathers? But behold Gods great prouidence, dealing in mercy toward vs, who ſhut vp the mouth of the Lyons, and put vp the ſword of the enemy, and quenched the violence of the fire, ſo that no noyſe, no tumult, no crying was heard in our ſtreetes, no ſacking of Cities, no tumbling of garments in blood was ſeene, no alarme of battell was diſcerned of any, not a dog lifted vp his tongue, Eſay 9,5. but all things were ſubmiſſe and quiet: Thus God brought King *Iames* vnto the kingdome with a traine of all eſtates, degrees, callings, companies, and conditions, with Oliue branches of peace in their hands, *ſine ſudore & ſanguine*, that is, without ſweating and blood-ſhedding. No man loſt his goods, no man loſt his life, no Babiloniſh cōfuſion followed, but euery one held his owne with greater certainty and ſecurity then before: whereat the enemies of our peace and religion fret and rage, and gnaſh their teeth for anger, and are like to burſt for enuy, ſeeing their expectation is fruſtated, & all theyr hopes are defeated. Yea Lord, diſappoint them more and more, caſt them into the pit which they haue digged, and rowle the ſtone vpon themſelues which they haue ſtirred: let them be conſumed and confounded in theyr owne deuices, and taſte of the fruite of theyr owne malice: let their eyes looke for a day of comfort and refreſhing, vntill they fall out of their heads, according to that ſaying,

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So then, to vſe the words of the Prophet Eſay, ch.5,24. *As the flame of fire deuoureth the ſtubble, & as the chaffe is conſumed of the flame: ſo their roote ſhall be as rottenneſſe, and their bud ſhall riſe vp like duſt, becauſe they haue caſt off the Law of the Lord of Hoſtes, and contemned the word of the holy one of Iſrael.* On the other ſide, let vs acknowledge it to be our duty, to render humble and hearty thankes to GOD for his goodneſſe toward vs, in deliuering vs from the dangers that did hang ouer vs, in fruſtrating the policies of the vngodly, in continuing among vs the Goſpell of peace, in maintaining concord and vnity among vs, & all theſe, by placing our dread Soueraigne ouer vs, and thereby remouing a thouſand calamities that threatned ſhipwracke and finall deſolation. Let vs not now grow ſecure, but oftentimes remember the benefits that wee haue receiued. It is noted, that when *Salomon* was ſet vpon the ſeat of *Dauid* his father, 1 Kin.1,40. the people came vp after him, yea *they piped with pipes, and reioyced with great ioy, ſo that the earth rang with the ſound of them.* So when *Hiram* King of *Tyrus* heard the words of *Salomon*, 1 Kin.5,7. he reioyced greatly, and ſaide, *Bleſſed be the Lord this day, which hath giuen vnto Dauid a wiſe ſonne ouer this mighty people.* Likewiſe, when the Queene of *Sheba* ſaw the glory of *Salomon*, and knew it to bee a chiefe ſigne of Gods fauour to haue godly and wiſe Rulers ſit in the Throne of iuſtice and iudgement, ſhe brake foorth not onely into an admiration of his wiſedome, and his ſeruants happineſſe, but alſo into an open thanksgiuing, *Bleſſed be the Lord thy God which loueth thee, to ſet thee on the Throne of Iſrael, becauſe the Lord loued Iſrael for euer, and made thee King, to doe equity and righteouſneſſe.* 1 Kin.10,9. Theſe are good examples for vs to follow, and teach vs what we ought to doe, when God bleſſeth vs with an vpright *Dauid*, with a wiſe *Salomon*, with a zealous *Hezekiah*, with a religious *Ioſiah*, with a reforming *Iehoſaphat* : it is our duty to returne praiſe and glory to God, and withall to pray heartily for the proſperous and happy continuance of ſuch among vs, that they may liue long vpon earth, to promote his glory, to aduance the Goſpell,& to eſtabliſh peace, plenty,and proſperity among their people.

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10. *On the Southſide ſhall bee the ſtandard of the hoaſt of Reuben,according to their armies, and the Captaine ouer the ſonnes of Reuben ſhall be Elizur the ſonne of Shedeur.*

11. *And his hoaſt and the number thereof were ſixe and forty thouſand, and fiue hundreth.*

12. *And by him ſhall the Tribe of Simeon pitch, and the Captaine ouer the ſonnes of Simeon ſhall be Shelumiel the ſonne of Zuri ſhaddai.*

13. *And his hoaſt and the number of them, were nine and fifty thouſand and three hundreth.*

14. *And the Tribe of Gad, and the Captain ouer the ſonnes of Gad, ſhall be Eliaſaph the ſon of Deuel.*

15. *And his hoaſt and the number of them, were ſixe and forty thouſand, ſixe hundreth and fifty.*

16. *All the number of the Campe of Reuben, were an hundreth and one and fifty thouſand,and foure hundred and fifty, according to their armies, and they ſhall ſet foorth in the ſecond place.*

In theſe words wee haue a deſcription of the ſecond ſtandard,as appeareth in the ſhutting vp of this diuiſion, where it is ſaid,*They ſhall ſet foorth in the ſecond place.* In this ſtandard, the principall is *Reuben*, his aſſiſtants ioyned with him are *Simeon* and *Gad*. In which combination wee ſee, the particular number of each of them declared, their Captaines are ſpecified,and then the totall ſumme is reckoned vp. We ſhewed before, that *Reuben* was the eldeſt ſonne of *Iacob*, to whom as to the firſt borne, the birth-right did of right belong: yet we ſee in the former words, that *Iudah* was ſet before him: thus doth God ſhew himſelfe a iuſt Iudge in puniſhing ſin, and declareth how odious and abhominable it is in his ſight. But ſee how God dealeth in mercy with him,that is, with his poſterity. He deſerued vtterly to bee raced out of the number of Gods people,and to be forgotten for euer,by reaſon of his horrible inceſt: and no doubt the reſt of the Tribes were ready to hate him,to reproch him, and preferre themſelues before him. But behold the goodneſſe of God, that though he will puniſh ſinne,yet he doth it in mercy,not with ſeuerity: gently,not rigorouſly: for correction,not ſeeking the ruine and deſtruction of thoſe that belong vnto him. From this example of Gods dealing toward *Reuben*, wee learne, that Gods iudgements are tempered and mingled with great mercy and mildneſſe toward thoſe that are his. *Reuben* committed horrible inceſt, and thereby deſerued not onely to bee thruſt into the loweſt place, but to be caſt out of the account of *Iacobs* poſterity, and to be honoured neither of God nor man,neither aliue nor dead : yet though *Iudah* haue the firſt place, *Reuben* hath the ſecond ; ſo then albeit hee was puniſhed iuſtly, he was puniſhed gently. Thus God dealeth euermore, he correcteth both moderately and mercifully : and as the Phyſitian allayeth the bitterneſſe of the potion with ſome ſweetneſſe, ſo God aſſwageth the greatneſſe of his puniſhment with ſome mildneſſe and fauour that hee mingleth with it. This doth the Prophet declare, Pſal.89,30,31,32,33,34. *If his children forſake my Law, and walke not in my iudgements: If they breake my ſtatutes, and keepe not my Commandements: then will I viſite their tranſgreſſion with the rod, and their iniquity with ſtrokes; yet my louing kindneſſe will I not take from him, neither will I falſifie my truth*,&c. God will chaſtiſe his for their ſinnes,but in the middeſt of his puniſhments he remembreth his mercy toward his, and will not vtterly forſake them, though he afflict them for a time. So the Prophet *Eſay* teſtifieth the like, chap. 54,7.8. *For a little while haue I forſaken thee, but with great compaſſion will I gather thee: for a moment in mine anger I hid my face from thee for a little ſeaſon, but with euerlaſting mercy haue I had compaſſion on thee, ſaith the Lord thy Redeemer.* He correcteth his owne people,becauſe they are ſinfull : he correcteth them gently, becauſe he is mercifull. This will yet better appeare vnto vs, if we take a view of the examples of Gods dealing toward his ſeruants in their afflictions. When *Miriam* roſe vp againſt *Moſes*, ſhe was ſtriken with leproſie, and ſhut out of the hoaſt ſeauen daies, and afterward was receiued againe. When *Dauid* had ſinned in numbring the people, the Lorde threatned three dayes peſtilence in the Land,& the Angell ſtretched out his hand vpon *Ieruſalem* to deſtroy it : notwithſtanding when *Dauid* repented of his ſinne,the Lord alſo repented of the euill,and ſaide to the Angell that deſtroyed the people, It is ſufficient, hold now thine hand. When *Zachariah* the Prieſt would not beleeue the meſſage that was ſent him from God,and deliuered by the Angell, that hee ſhould haue a ſonne in his olde age, (then which,what greater diſhonour could be done to God? what greater diſgrace to his meſſenger?) It was ſaide vnto him, Behold, thou ſhalt be dumbe,and not be able to ſpeake,vntill the day that theſe things be done. If *Miriam* had beene ſtriken with leaproſie as many yeares as ſhe was daies, or *Dauid* with the peſtilence,or *Zachary* with dumbneſſe, they could not haue complained againſt God, but muſt haue acknowledged their ſinnes had deſerued more : ſo that ſuch is the dealing of our GOD toward his children, that he euermore

at.lib.1. 8,2.

Kin.1,48.

Kin.5,7.

Kin.10,9.

Doctrine 3. ods iudgements are al- wayes tempered and ſeaſoned with mercy toward thoſe that are his.

Numb.12,10, 14.

2 Sam.24,13, 16.

Luke 1,20.

our prayer and petition: and as God hath bleſſed vs with a gracious Prince & his hopefull iſſue, contrary to ẏ expectation of many male-contents and hollow-hearted enemies of vs and our Religion; ſo we are often to cal to remembrance the ioyfull and happy time when GOD in his great goodneſſe brought him to this Kingdome, and to ſitte vpon the Throne lineally deſcended vnto him: ſo that we may ſay with the Pſalmiſt, Pſal.118,23, 24. *This was the Lords doing,& it is marnellous in our eyes: this is the day which the Lord hath made, let vs reioyce & be glad in it.* Heereby did God allay the bitterneſſe of ſorrow worthily conceiued, for the deceaſe of our late Soueraigne, ſo that the ſetting as it were of ẏ Moone, was recompenced with the bright ſhining of the Sunne; and the cloſing of the eyes, as it were ſhutting the windowes of declining age, with a greater perfection of age, of ſexe, of gifts, and many other prerogatiues. Thus doth one and the ſame day miniſter matter and occaſion both of ſorrow and of gladneſſe; The 24. day of March, Anno Domini 1603. of diſcomfort, yet of comfort: of weeping, yet of reioycing; as a medicine compoſed of contrary ingredients: ſo that we may ſay & ſing with the Poet;

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Argolicoue mari deprenſus,& vrbe Mycenæ,
Annua vota tamen, ſolenneſq; ordine pompas
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That is;

This, this day, euer-dolefull ſhall,
and euer ioyfull be:
Yea merry-ſad, and bitter ſweet:
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If I were caſt among the *Moores*,
and liued a captiue ſlaue,
Yet yearely vowes and duties due,
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10. *On the Southſide ſhall bee the ſtandard of the hoaſt of Reuben, according to their armies, and the Captaine ouer the ſonnes of Reuben ſhall be Elizur the ſonne of Shedeur.*

11. *And his hoaſt and the number thereof were ſixe and forty thouſand, and fiue hundreth.*

12. *And by him ſhall the Tribe of Simeon pitch, and the Captaine ouer the ſonnes of Simeon ſhall be Shelumiel the ſonne of Zuri ſhaddai.*

ib.1.

13. *And his hoaſt and the number of them, were nine and fifty thouſand and three hundreth.*

14. *And the Tribe of Gad, and the Captain ouer the ſonnes of Gad, ſhall be Eliaſaph the ſon of Deuel.*

15. *And his hoaſt and the number of them, were ſixe and forty thouſand, ſixe hundreth and fifty.*

16. *All the number of the Campe of Reuben, were an hundreth and one and fifty thouſand, and foure hundred and fifty, according to their armies, and they ſhall ſet foorth in the ſecond place.*

In theſe words wee haue a deſcription of the ſecond ſtandard, as appeareth in the ſhutting vp of this diuiſion, where it is ſaid, *They ſhall ſet foorth in the ſecond place.* In this ſtandard, the principall is *Reuben*, his aſſiſtants ioyned with him are *Simeon* and *Gad*. In which combination wee ſee, the particular number of each of them declared, their Captaines are ſpecified, and then the totall ſumme is reckoned vp. We ſhewed before, that *Reuben* was the eldeſt ſonne of *Iacob*, to whom as to the firſt borne, the birth-right did of right belong: yet we ſee in the former words, that *Iudah* was ſet before him: thus doth God ſhew himſelfe a iuſt Iudge in puniſhing ſin, and declareth how odious and abhominable it is in his ſight. But ſee how God dealeth in mercy with him, that is, with his poſterity. He deſerued vtterly to bee raced out of the number of Gods people, and to be forgotten for euer, by reaſon of his horrible inceſt: and no doubt the reſt of the Tribes were ready to hate him, to reproch him, and preferre themſelues before him. But behold the goodneſſe of God, that though he will puniſh ſinne, yet he doth it in mercy, not with ſeuerity: gently, not rigorouſly: for correction, not ſeeking the ruine and deſtruction of thoſe that belong vnto him. From this example of Gods dealing toward *Reuben*, wee learne, that Gods iudgements are tempered and mingled with great mercy and mildneſſe toward thoſe that are his. *Reuben* committed horrible inceſt, and thereby deſerued not onely to bee thruſt into the loweſt place, but to be caſt out of the account of *Iacobs* poſterity, and to be honoured neither of God nor man, neither aliue nor dead: yet though *Iudah* haue the firſt place, *Reuben* hath the ſecond; ſo then albeit hee was puniſhed iuſtly, he was puniſhed gently. Thus God dealeth euermore, he correcteth both moderately and mercifully: and as the Phyſitian allayeth the bitterneſſe of the potion with ſome ſweetneſſe, ſo God aſſwageth the greatneſſe of his puniſhment with ſome mildneſſe and fauour that hee mingleth with it. This doth the Prophet declare, Pſal. 89,30, 31,32,33,34. *If his children forſake my Law, and walke not in my iudgements: If they breake my ſtatutes, and keepe not my Commandements: then will I viſite their tranſgreſſion with the rod, and their iniquity with ſtrokes; yet my louing kindneſſe will I not take from him, neither will I falſifie my truth,* &c. God will chaſtiſe his for their ſinnes, but in the middeſt of his puniſhments he remembreth his mercy toward his, and will not vtterly forſake them, though he afflict them for a time. So the Prophet *Eſay* teſtifieth the like, chap. 54,7,8. *For a little while haue I forſaken thee, but with great compaſſion will I gather thee: for a moment in mine anger I hid my face from thee for a little ſeaſon, but with euerlaſting mercy haue I had compaſſion on thee, ſaith the Lord thy Redeemer.* He correcteth his owne people, becauſe they are ſinfull: he correcteth them gently, becauſe he is mercifull. This will yet better appeare vnto vs, if we take a view of the examples of Gods dealing toward his ſeruants in their afflictions. When *Miriam* roſe vp againſt *Moſes*, ſhe was ſtriken with leproſie, and ſhut out of the hoaſt ſeauen daies, and afterward was receiued againe. When *Dauid* had ſinned in numbring the people, the Lorde threatned three dayes peſtilence in the Land, & the Angell ſtretched out his hand vpon *Ieruſalem* to deſtroy it: notwithſtanding when *Dauid* repented of his ſinne, the Lord alſo repented of the euill, and ſaide to the Angell that deſtroyed the people, It is ſufficient, hold now thine hand. When *Zachariah* the Prieſt would not beleeue the meſſage that was ſent him from God, and deliuered by the Angell, that hee ſhould haue a ſonne in his olde age, (then which, what greater diſhonour could be done to God? what greater diſgrace to his meſſenger?) It was ſaide vnto him, Behold, thou ſhalt be dumbe, and not be able to ſpeake, vntill the day that theſe things be done. If *Miriam* had beene ſtriken with leaproſie as many yeares as ſhe was daies, or *Dauid* with the peſtilence, or *Zachary* with dumbneſſe, they could not haue complained againſt God, but muſt haue acknowledged their ſinnes had deſerued more: ſo that ſuch is the dealing of our GOD toward his children, that he euer-

more

1,48

n.5,7.

in.10,9.

Doctrine 3.
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mercy toward
thoſe that are
his.

Numb.12,10,14.

2 Sam.24,13,16.

Luke 1,20.

more mitigateth the bitterneſſe of the cup of his wrath with the greatneſſe of his mercy, ſo that his iuſtice and goodneſſe goe together.

Reaſon 1. This will farther appeare vnto vs, by ſetting before vs ſundry reaſons, which will put this doctrine out of all doubt. For firſt of all, he puniſheth his people as it were vnwillingly, as enforced and compelled vnto it by our diſobedience. Hee had rather ſpare vs, and not correct vs, if it were for our good: but he ſeeth it to be for our benefit, and to further our ſaluation, who before we be afflicted, doe goe aſtray and wander out of the right way. This is the reaſon vrged by the Prophet *Ieremy*, Lam.3,32,33: Though he ſend affliction, Lam.3,32,33. yet will he not forſake for euer, but haue compaſſion according to the multitude of his mercies: for he doth not puniſh willingly, nor afflict the Children of God. If then he take no delight nor pleaſure in it, but doth it of neceſſity for our profite and amendment, it followeth that he dealeth gently, and not cruelly: mildely, and not rigorouſly with vs.

Reaſon 2. Secondly, he is as a louing Father that ſpareth his ſonne that ſerueth him. Hee dealeth not as a tyrant or a tormenter that ſetteth vpon the Racke, and ſheweth exquiſite puniſhments vpon ſuch as offend: but he correcteth his Church, as a father doth his childrẽ which come out of his bowels, and therefore it muſt be done with great compaſſion. This reaſon is often rendred to enforce this point of doctrine, as Deut.8,5. Know therefore in thine heart, that as a man nourtereth his ſonne, ſo the Lord thy God nourtereth thee: declaring thereby, that his afflictions are ſignes of his fatherly loue toward vs. Likewiſe 2 Sam.7,14. I will be his father, and he ſhall bee my ſonne: if he ſinne, I will chaſten him with the rod of men, and with the plague of the Children of men, but my mercy ſhall not depart away from him, as I tooke it from *Saul*, whom I haue put away before thee. So then, he dealeth not extremely with his people, but ſpa- Malac.3,17. reth them, as a man ſpareth his owne ſonne that ſerueth him.

Reaſon 3. Thirdly, as his nature is to ſhew mercy, ſo knoweth he the matter whereof we are made, and he conſidereth that we are but duſt. If he ſhould deale with vs according to our deſerts and pay vs home as wee haue prouoked him by ſinning againſt him, he ſhould bring man to nothing, and conſume him for euer. Wherfore the Lord ſaith, *I will not contend for euer,* Eſay 57,16. *neyther will I bee alwaies wroth, for the ſpirite ſhould faile before me, & I haue made the breath.* Wee are as a winde that ſoone paſſeth, as a breath that is eaſily ſtopped, and as the duſt that is quickly blowne away. The Prophet calleth this to our remembrance, which wee ought to learne without the worde by daily experience, Pſal.103,13,14,15, and 78,38,39 and 30,5. *As a father hath compaſſion on his children, ſo hath the Lord compaſſion on them that feare him, for hee knoweth whereof wee bee made, he remembreth that we are but duſt: the daies of man are as graſſe, as a flower of the field, ſo flouriſheth he.* And in another place, *He being mercifull, forgaue their iniquity and deſtroyed them not, but oft times called backe his anger, and did not ſtirre vp all his anger: for he remembred that they were fleſh, yea, a winde that paſſeth and commeth not againe.* If then we conſider that God puniſheth vnwillingly, that he ſheweth mercy, and remembreth our frailty, wee muſt needs conclude with the ſame Prophet, that he endureth but a while in his anger, but in his fauour is life: weeping may abide at euening, but ioy cometh in the morning.

Let vs now obſerue the vſes that may bee gathered from this doctrine. *Vſe.*1. Firſt, marke the difference betweene God and man, whoſe waies are not as our waies, nor his works like vnto our workes. It is not with God as it is with man. Albeit he bee daily prouoked and Eſay 27,4. offended, yet he is not eaſily moued; and vpon our ſubmiſſion and repentance, he is quicklie appeaſed, and his wrath by and by is turned backe. *The Lord is full of compaſſion and mercy,* Pſal. 103,8,9,10,11. *ſlowe to anger, and of great kindneſſe, hee will not alwaies chide, neither keepe his anger for euer: he hath not dealt with vs after our ſinnes, nor rewarded vs according to our iniquities: for as high as the Heauen is aboue the earth, ſo great is his mercy toward them that feare him.* But when man is once moued, hee ſildome keepeth any meane or moderation, & he can hardly or neuer will be appeaſed againe, albeit hee that hath offended and prouoked him, doe ſubmit himſelfe vnto him, and craue pardon for his offence. Hence it is, that God is conſtrained to reſtraine the outrage and cruelty of man in his Law, that as a violent ſtreame breakes out, & can be kept within no bounds of reaſon; where he giueth in charge, that *if the wicked be worthy to be beaten, the Iudge ſhall* Deut.25,2,3 *cauſe him to lye downe and to bee beaten before his face, according to his treſpaſſe, vnto a certaine number, forty ſtripes ſhall he cauſe him to haue, and not paſt, leſt if he ſhould* exceede, and beate him aboue that with many ſtripes, *thy brother ſhould appeare deſpiſed in thy ſight.* This law declareth, that ſo ſoon as we are iniuried, a fire is kindled within vs, we conceiue rancor and choler, we fret and fume with indignation, and cannot be reconciled; wee are filled with our paſſions, wee lay on loade and know no moderation. If the Lord ſhoulde deale with vs as we meaſure to our brethren, we were not able to beare it and abide it. If he ſhould be ſo fierce and full of rage againſt vs, we ſhould vtterly be deſtroyed and conſumed: but there is alwaies mercy with him, that he may be feared.

Secondly, this ſerueth greatly to comfort *Vſe* 2. all the faithfull ſeruants of God, to conſider the moderation of his chaſticements, and the gentleneſſe of his hand in all his corrections.

We ſee by daily experience how hee forbeareth vs, and powreth not out all his wrath vpon vs. If it were not ſo, it would oftentimes goe hard with vs. Albeit his hand be ſharpe vpon vs, yet wee muſt needs confeſſe, our ſins haue iuſtly deſerued greater plagues, longer plagues, ſharper plagues. And when his iudgments are ceaſſed and withdrawne, our ſinnes are found to be as great and ſometimes greater then before, ſo that wee deſerue other plagues and puniſhments to come in place, & immediately to follow the former. Our deliuerance therfore is for his mercies ſake. Pſal.30,5. Herevpon the Prophet ſaith, He endureth but a while in his anger, but in his fauour is life, weeping may abide in the euening, but ioy cometh in the morning. In like manner, ſorrow may happen in the morning, but ioy and comfort ſhall abide within the euening, that we may acknowledge the greatneſſe of his mercie, and the ſhortneſſe of his wrath. Wee heard how ſorrowfull a meſſage, and what heauy tydings *Dauid* had brought vnto him ſo ſoone as he was vp; but this ſorrow was ſoone turned into ioy, and this heauineſſe into gladneſſe, when the Angell of vengeance is commanded to ſtay his hand, and to put vp the ſword of iuſtice into his ſheath. To this purpoſe the Apoſtle teacheth the Hebrewes, Heb.12,9, 10,12. chap. 12. *Wee haue had the fathers of our bodies which corrected vs, and we gaue them reuerence, ſhould we not much rather be in ſubiection vnto the Father of ſpirits, that wee might liue? For they verily for a few daies chaſtened vs after their owne pleaſure, but he chaſteneth vs for our profite, that we might bee partakers of his holineſſe.*

Wee muſt euermore remember, that it is his mercy that moueth him to ſtay his hand and to call in his iudgements, and to make our plagues to ceaſſe. Wee cannot ſtand to pleade with GOD, we muſt not iuſtifie our ſelues, we ought not to hold our ſelues innocent; but rather perſwade our ſelues that God hath a iuſt quarrell and controuerſie againſt vs. Hath he viſited our brethren that dwell neere vs, as good and peraduenture better then our ſelues, and yet hath not touched vs? Hath he freed vs, when others haue felt the ſtroke of his rodde? Haue wee ſtood vpright, when others haue fallen downe? When his arrowes flye abroad, and ſticke in the fleſh, and enter into the bones, hath hee paſſed ouer vs, and hidde vs vnder the ſhaddow of his wing, as in a place of ſafety? Oh conſider this, and let vs not forget the fauour of God toward vs: O let vs remember his louing kindneſſe, and engraue it in our hearts to worke in vs the fruites of obedience. Let vs enter into our owne ſelues, and examine our conſciences aright, and reaſon with our ſelues after this manner: How commeth it to paſſe, that we haue ſinned, and yet are ſpared? that we haue beene in danger, and yet are deliuered, and are not deſtroyed? ſeeing ſo many of our neighbours die round about vs daily, how is it that we are ſpared? Haue not our ſinnes deſerued to be ſwept away? or can we ſay, we are not guilty? If we ſearch our hearts and wayes throughly, and deale truely with God and our ſelues, we muſt confeſſe that there is nothing in our ſelues but matter to kindle his wrath, and to cut vs off, and to puniſh vs with greater plagues then he hath hitherto inflicted vpon vs. It is his mercy that we liue, and haue a longer time of repentance giuen vnto vs: hee might haue cut vs off as rotten branches, fit for no other vſe then to be caſt into the fire. We muſt be thankfull vnto him for this goodneſſe, and not abuſe his patience and long ſuffering, leſt we kindle his wrath againe, and he reſerue vs for a greater plague, and ſo we bring a more heauy condemnation vpon our ſelues. Bleſſed are we if wee can make this holy and ſanctified vſe of affliction, the which, albeit for the preſent time it ſeeme greeuous, and not ioyous: Heb.12,11. yet afterward it bringeth the quiet fruite of righteouſneſſe vnto them which are thereby exerciſed.

Thus we ſee how this doctrine is the cauſe of much comfort and conſolation, if wee behaue our ſelues as we ought to do vnder the Croſſe.

Wee haue not to doe with an hard and cruell father that will not regard vs: nor with a weake and impotent father that cannot releeue vs: for our God is in heauen, he is able to do whatſoeuer he will. Little children do oftentimes receiue great hurt beeing farre from their fathers ſight, and left vnto themſelues: it is not ſo with vs; wee are alwayes in the preſence of GOD our Father, he is our eye, to ſee for vs, our eare to heare for vs, our hand ſtretched out to helpe vs, and deliuer vs. For how ſhould not hee that made the eie ſee? and that made the eare, heare? Pſal.94,9. It is ſaide when *Iſrael* was in *Egypt*, and there oppreſſed with cruell bondage, that GOD looked vpon the children of *Iſrael*, and God had reſpect vnto them: Exod.2,25. ſo that hee did not looke vpon their miſeries as an idle beholder of them, or as one that tooke pleaſure to ſee their calamities, but as one that was mooued with compaſſion toward them, and pittied their poore eſtate and condition; Exod.3,7. for as he ſaw their troubles, and knew their ſorrowes, ſo hee came downe to deliuer them out of the hand of the *Egyptians*. Hee it is that giueth diligent care to all our grones and ſighes, he knoweth in what caſe wee ſtand, and what paines we feele, hee taketh ſo great care and keepe of vs, that he ſuffereth not any of our teares to fall to the ground, but putteth them into his bottle, and layeth them vp in his regiſter.

Thus doeth GOD remember vs in trouble, heareth and helpeth vs at all times, hath a continuall care of vs, that wee ſhoulde not be diſcouraged, nor drinke a full cuppe and draughte of affliction, to bee left without comfort vnder the waues thereof, that might drowne our ſoules. This is the ſtaffe of comfort, which Chriſt giueth vnto his Diſciples, and all that beleeued in his Name, euen to ſo many as ſhould ſee the ruine and horrible deſtructiõ that ſhould come vpon the City and the Temple, Math. 24. verſe 22. Then ſhall be great tribulation, ſuch as was not from the beginning of the world to this time, nor yet ſhall be hereafter: and except thoſe daies ſhould be ſhortened, there ſhould no fleſh be ſaued: but for the elects ſake, thoſe daies ſhall be ſhortned. In theſe words the faithfull are comforted by conſideration of the mercy of God in the mitigation of thoſe iudgements which hee would bring vpon *Ieruſalem*. True it is, ſome do vnderſtand them of the ſecond comming of Chriſt with power and great glory, according to a rotten Propheſie of one of the *Rabbines*, ſetting downe the ſtanding and continuing of the world, namely, *Two thouſand yeares before the Law: two thouſand vnder the Law: and two thouſand vnder Chriſt, but for the Elects ſake, thoſe daies ſhould be ſhortned.* The examination of this counterfeit and worm-eaten Propheſie, belongeth not to this place, nor time: the two firſt parts being vntrue, & the third both vntrue, vncertaine, and vnſetled, hauing no ſure ground or foundation to ſtand vpon. For touching the true meaning of the place, it is not to be vnderſtood of the day of iudgement, but of the deſtruction of *Ieruſalem*. For when Chriſt ſpeaking by the Spirit of Propheſie, foretolde of the taking and ruinating of the Temple, ſo that one ſtone ſhold not be left vpon a ſtone that ſhould not bee caſt down, the Diſciples (vpon occaſion hereof) asked the queſtion, when theſe things ſhould be, and what ſhould be the ſignes of his comming to iudgement? To theſe two queſtions he anſwereth diſtinctly, not confuſedly: and firſt of all to the firſt, wherein he giueth them ſundry ſignes going before ẏ ſackking of the City of *Ieruſalem*: as for example, when yee ſhall ſee the abhomination of deſolation, that is, the Romane army (as *Luke* expounds it) ſit in the holy place, know that the end is neere: then being touched with a commiſeration of their ſorrowes, he ſaith, *Wo to them that are with childe, and giue ſucke in theſe daies; pray that your flight bee not in the winter, &c.* Such were no fit perſons to flye, ſuch is no fit time to flye from their cruell and bloody enemies, nor to eſcape the rage of barbarous and mercileſſe ſouldiers. Then ſhal be ſuch trouble and tribulation, as no tongue can expreſſe, no pen can write, no language hath words to vtter. The ſword deuoured without, and both ſword and famine raged & conſumed within, ſo that they were conſtrained to eate their owne children, during the ſtraightneſſe of the ſiege. Theſe be the dayes of vengeance; to fulfill all things that are written. Immediately vpon the mention of theſe woes and tribulations, follow theſe words, *Except thoſe dayes ſhould bee ſhortned, &c*: as if he ſhould ſay, If God had ſuffered thoſe ſharpe afflictions to continue, and the enemies to rage againſt them as they deſired, and their ſinnes deſerued, none of that Nation had eſcaped, al the Iewes had bene rooted out as one man. *No fleſh*, that is, not a man among the Iewes had beene left aliue. *But for the elects ſake*, that is, becauſe GOD had a remnant among them according to grace, euen his elect and choſen people (which he would not caſt away) for their ſakes the dayes of their great diſtreſſe in the Land, and of wrath ouer this people, ſhould be ended and finiſhed: which declareth how precious and deare the faithful that feare God are in his ſight, that becauſe of their company he would ceaſſe to ſcourge & afflict the nation any longer: euen as at the interceſſion of *Abraham*, he would haue ſpared *Sodome* and *Gomorrha*, if ten righteous perſons had beene found there, Gen. 18. So God ſhewed mercy to the hoſte of *Iſrael*, becauſe *Iehoſaphat* was preſent with them. And therfore when *Iehoram* the ſon of *Ahab* complained for want of water, the Prophet *Eliſha* anſwered, *What haue I to do with thee? Get thee to the Prophets of thy father, and to the Prophets of thy mother: as the Lord of hoſts liueth, in whoſe ſight I ſtand, if it were not that I regard the preſence of Iehoſaphat the King of Iudah, I would not haue looked toward thee, nor ſeene thee.*

Math. 24, 22

A worme-eaten and moth-eaten propheſie of one *Elias*.

Math. 24, 15.
Luc. 21. 20, and 19, 43.
Mat. 24. 19, 20

Ioſeph. de bello Iudai. li. 7. c. 8.

Luc 21, 22.

Rom. 9, 1, 2, 3

Luc. 21, 23.

2 Kin. 3, 13, 14

So then wee ſee, to returne to the former point, that hee ſpeaketh of ending the troubles of the Iewes, and ſiege of the City, not of cutting ſhorter the day of iudgement.

Thus God knowes how to mitigate the ſorrowes, and ſhorten the calamities that threaten the ruine and ſubuerſion of his ſeruants. And who is it but deſireth comfort in time of trouble? If then wee would bee aſſured that theſe things belong vnto vs, & take comfort in the meditation of them, let vs obſerue theſe points as ſpeciall rules for our edification.

How we may comfort our ſelues in trouble.

Firſt, it is our duty to acknowledge Gods mercie to be great, who might lay a greater loade and an heauier burthen vpon vs. When the Angel ſtretched out his hand to deſtroy *Ieruſalem*, the Lord ſtaied his hand, & cauſed the plague to ceaſſe, ſo that when thouſands fell downe on the right ſide, and ten thouſands on the left ſide, they were ſpared and not touched.

Whence did this difference ariſe? And how came it to paſſe ẏ the City was paſſed ouer, & the reſt of the Land puniſhed? Was it becauſe theſe were worſe liuers or greater ſinners? or was it becauſe there were better people in *Ieruſalem* then in other corners of the country? Was it becauſe of the goodly buildings in the City, or becauſe of the multitude of rich and wealthy Citizens, or becauſe of the ſumptuous ſtones of the Temple, or becauſe of the ſacrifices and ſeruice of God ſolemnized in the Temple, or becauſe the ſeate of the King and the Thrones ſet for iuſtice were there? If we thinke it was for all theſe, or for any of theſe, or for any ſuch like outward reſpect, we are deceiued. Indeed the Temple was an occaſion of vaine confidence to carnall men, who cryed out, The Temple of the Lord, the Temple of the Lord, this is the Temple of the Lord; whereas they remained impenitent and vnreformed: but as yet it was not builded, for *Salomon* built him an houſe. As for the City and the Citizens, we muſt looke for no great good there; there was want of true piety, ſtore of pride, cruelty and oppreſſion, which had encloſed, nay infected the walles with the cōtagion thereof. In what ſtate it ſtood, *Dauid* declareth, who calleth to God for helpe, and ſaith, *There is not a godly man left, the faithfull are failed from among the children of men,* ſo yͭ euery one dealt deceitfully with his neighbour, and ſpake flatteringly with double harts. To this purpoſe ſpeaketh *Ieremy*, chap. 5, 1. Runne too and fro by the ſtreetes of *Ieruſalem*, and behold now, and know, and enquire in the open places thereof, if yee can finde a man, or if there be any that executeth iudgement, and ſeeketh the truth, and I will ſpare it. Thus doth the Prophet *Ezekiel* complaine, & painteth out as in a Table the wickedneſſe of *Ieruſalem*, chap. 22. There did abound ſhedding of blood, contempt of ſuperiours, oppreſſion of ſtrangers, wronging of the fatherleſſe, iniurying of the widdowes, prophaning of the Sabboths, carrying about of tales, cōmitting of idolatry, taking of bribes, peruerting of iudgement, biting by vſury, defrauding of their neighbours by extortion, and forgetting of the Lord. This was the eſtate of *Ieruſalem*, and therefore the cauſe why the peſtilence did not walke through the middeſt of the City, and the Angell is commanded to ſtay his hand frō deſtroying that place which was ſuch a ſinke of all filthy ſinnes, was the Lords mercy onely, who was willing to ſpare it, & to giue them longer time of repentance. This muſt we confeſſe, when wee are ſpared, or we are moſt vnthankfull vnto God. For we haue experience of his goodneſſe toward vs.

r.7.4.
cts 7.47.
ſal.12,1,2.
zek.22,7,9,12.

Secondly, we muſt in time of our affliction pray vnto him, and call vpon his name, and come with boldneſſe to the throne of grace, that we may put him in minde of his mercies. Thus doth the Prophet behaue himſelfe whē he heareth of the hauocke and waſte that ſhould be made among the people of GOD, he prayeth heartily for the faithfull, ſaying, O Lord, I haue heard thy voice, and was not afraide: O Lord reuiue thy worke in the middeſt of the people, in the middeſt of the yeares make it knowne, in wrath remember mercy. What greater motiue can there bee to make vs repaire to God, then to conſider how mildly and gently hee dealeth with his people, when he doth afflict them? This was it that moued *Dauid* to make choiſe of the peſtilence hauing the choiſe of two other iudgements propounded and laide before him, becauſe he was moſt gracious and full of compaſſion: Let me now fall into the hand of the Lord, for his mercies are exceeding great, and let me not fall into the hand of man. Hee had experience both of Gods mercy and of mans cruelty. We neuer profit aright by our afflictions, vnleſſe they driue vs neerer to God, and cauſe vs to call vpon his name. It is the Commandement of God, that we ſhould call vpon him in the day of trouble.

Hab.3,2.
1 Chr. 21,13.

Thirdly, if we would haue comfort in the feeling of Gods hand, we muſt thereby bee drawne vnto repentance, acknowledge our ſinnes to deſerue farre greater iudgements then yet we ſuffer, and conſequently, turne vnto him with all our hearts. If we remaine ſtubborne and rebellious vnder the Croſſe, GOD will not leaue vs ſo, but double his ſtrength and ſtrokes vpon vs, vntill we be eyther reclaimed or conuinced in our owne conſciences, and made without excuſe. The Lord commanded his Prophet to go and cry theſe words, Thou diſobedient *Iſrael*, returne, ſaith the Lord, and I will not let my wrath fall vpon you, for I am mercifull, and wil not alwaies keepe mine anger. The end that God aimeth at in afflicting his people, is to bring them vnto him, and to make them ſeeke him early: and vntill affliction worke in vs repentance & newneſſe of life, we haue no right vſe nor true fruite of it.

Ierem. 3,12.

Fourthly, it is required of vs to praiſe the name of God for his mercy and goodneſſe in ſparing of vs, and not pouring out the full viols of his wrath and indignation vpon vs, and not coming out with all his fury and forces againſt vs. The practiſe of this praiſe we ſee in *Dauid*, after the plague was ceaſſed; hee built an Altar vnto the Lord, and offered burnt offerings and peace offerings, and the Lord was appeaſed toward the Land, and the plague ceaſſed from *Iſrael*. Hee did not onely call vpon God, but offered the ſacrifice of thanksgiuing vnto him. Except we follow his example, and practiſe this duty, we rob God of his honour, and prouoke him to take away his bleſſings from vs. When we are in affliction, we are eloquent enough, and haue tongues to vtter many prayers to haue the plague vpon vs remoued from vs: but when we are helped and the iudgement is taken away, we forget both Gods mercy and our owne dutie, we conſider not from whence our deliuerance commeth, nor what it challengeth at our hands.

2 Sam. 24,25

Fiftly, we muſt remember, that we thinke not our ſelues hardly dealt withall, but take heed to our ſelues that we be farre from murmuring and complaining againſt God. The

Iere.3,4,5. Lord complaineth by his Prophet, againſt ſuch hypocrites, Ieremy 3: *Diddeſt thou not ſtill cry vnto me, Thou art my Father, and the guide of my youth? will hee keepe his anger for euer, will he reſerue it to the end?* Thus they flattered with their lippes, when malice was in their hearts; they ſpake faire to God, and pretended a great deſire they had that they would faine pleaſe him, while his hand is vpon them, and while he ſtriketh them with his rodde. But what anſwere doth GOD giue and they receiue? It followeth in the next words, *Thus haſt thou ſpoken, but thou doeſt euill euen more and more.* And as it was with this people, ſo is our caſe, when God at any time taketh vs in hand, we ſpeake him faire, we humble our ſelues before him, and ſtoope downe to take correction; but eyther wee thinke the time too long while his rod is vpon vs, and ſo wil preſcribe him the time when to take it away; or elſe we fret & fume againſt him as doing vs wrong, and wee ſuſtained iniury at his hands. But if we were acquainted eyther with our iniquity, or with his mercy, we would be otherwiſe minded, and would confeſſe that all kindes of puniſhments are due to vs, and indeed too little for vs: yea, we would eaſily perceiue that GOD is more ſorrowfull for the correction which he is conſtrained to lay vpon vs, then wee are greeued for the ſinnes which wee haue committed againſt him. If theſe things be found in vs, if we acknowledge Gods mercy toward vs in our troubles, if we call vpon him earneſtly, if we turne vnto him vnfainedly, if we praiſe his name cheerefully, and do not think our ſelues hardly dealt withall, we ſhall not want comfort in our ſufferings, but be able to comfort both our ſelues and others.

Vſe 3. Laſtly, it is our duty to bee patient vnder the croſſe, not to diſcourage our ſelues in our troubles, whatſoeuer or how great ſoeuer they be, nor to murmure and repine at them: ſeeing our doctrine teacheth vs, that he neuer powreth vpon vs all his wrath, nor giueth vs a full cup to drinke vp, euen the dregs thereof; but tempereth & ſeaſoneth it in ſuch ſort, that together with the affliction we may taſte of his compaſſion. Now to the end we may not deſpiſe the chaſtening of the Lord, neyther faint when we are rebuked of him, but may poſſeſſe our ſoules with patience and endure conſtant vnto the ende, we are to conſider three things. Firſt of all, we muſt remoue all lets and impediments that may hinder vs in the courſe of patience. Secondly, we muſt learne and marke the motiues that may moue vs to the embracing of this Chriſtian and heauenly vertue. Thirdly, we muſt examine & prooue our ſelues, whether this grace of GOD be in vs or not, ſeeing vpon it as vpon a pillar reſteth the life of our chriſtian profeſſion, as we ſhall ſhew afterward. Touching the firſt, it ſtandeth vs vpon to cut off and to caſt away from vs all ſuch things as may any way hinder our patience. The Apoſtle writing to the Hebrewes, and commending the conſtancy and patience of the Saintes, draweth this exhortation: *Wherefore, let vs alſo, ſeeing that wee are compaſſed with ſo great a Cloud of witneſſes, caſt away euery thing that preſſeth downe, and the ſinne that hangeth ſo faſt on, let vs runne with patience the race that is ſet before vs:* Heb.12,1. whereby he declareth, that the meanes to hold on our courſe with patience, is to remoue the lettes and impediments that ſtand in our way.

The hinderances of patience. The firſt hinderance is ſelfe-loue, the very bane and poyſon of all good and holy duties. Wee loue our ſelues and our skinne ſo well, that we ſhrinke backe our ſhoulders, and pull in our heads when any perill beginneth to hang ouer vs, as if ſome ſtorme and tempeſt were imminent and ready to fall vpon vs. So long as this thorne ſticketh in the fleſh, wee cannot loue the Lord, nor yeeld obedience vnto him in bearing the croſſe. Hence it is that our Sauiour Chriſt ſaith, Math. 16. verſe 24. *If any man will follow me, let him forſake himſelfe, and take vp his croſſe and follow me.* It is to our nature and the naturall man hard to ſuffer, who deſireth to ſleepe in an whole skinne.

The ſecond hinderance is deſire of reuenge. For theſe two, patience and reuenge, are as contrary one to the other, as peace and warre, as fire and water, as light and darkeneſſe. If *Ioſeph* had looked to the iniurious dealings of his brethren toward him, and to their wicked purpoſes intended againſt him, he would neuer haue ſaide vnto them, Gen.45,5,8. *Bee not ſad, neyther greeued with your ſelues, that yee ſolde me hither: you ſent me not hither, but God, who hath made me a father vnto Pharaoh, and Lord of all his houſe, and Ruler throughout all the Land of Egypt.* If *Iob* had reſted and contented himſelfe in the attempts and robberies of the *Sabeans* and *Caldeans*, hee would neuer haue broken out into theſe wordes, Iob1,15,17,2 *The LORD hath giuen, and the LORD hath taken away.* It belongeth not vnto vs to take or to ſeeke reuenge: but to commit our ſelues and our cauſes to the God of vengeance.

The third lette is infidelity, when we haue in vs an vnfaithfull heart, and caſt off all confidence in God, who maintaineth the lot of all thoſe that truſt in him, and depend vpon him. What was the cauſe that the *Iewes*, ſuffering want in the wilderneſſe, ſometimes of bread, and ſometimes of water, murmured againſt God and his ſeruant *Moſes*? And albeit they had moſt manifeſt experience both of the power and mercy of GOD, in helping them in all times of neede, yet they brake out into impatiency. Exod. chap. 16, verſe 3. Exod.16,3. *Oh, that wee had dyed by the hand of the Lord in the Land of Egypt, when we ſate by the fleſh-pots, when wee did eate bread our bellies full.*

m.20,12.
al.78,22.

The cauſe of this was an vnbeleeuing heart to depart away from the liuing God. If therefore wee beleeue not in him, *to ſanctifie his Name*, and to truſt in his helpe, if we doe not commit all our waies vnto him, who hath promiſed that he will neuer forget vs nor forſake vs, it is vnpoſſible that euer wee ſhould poſſeſſe our ſoules with patience.

The laſt impediment is want of premeditation and conſideration how we may continue and go through ſtitch, without ſtarting backe from our profeſſion. This is the cauſe that maketh men impatient and to giue ouer when we are tryed, becauſe wee neuer weigh the danger before we are tryed. We muſt caſt our accounts, what it hath coſt others, & what it may coſt our ſelues; It is worthy counſell giuen vnto vs by our Sauiour Chriſt, Luc.14, 28,29,30. *Which of you, minding to build a Tower, ſitteth not downe before, and counteth the coſt, whether he haue ſufficient to performe it? leſt that after he hath laide the foundation, and is not able to performe it, all that behold it begin to mocke him, ſaying, This man began to build, and was not able to make an end.* It is a dangerous caſe to be found vnprepared and vnprouided for the aſſault. It hath wrought a relapſe and apoſtacy in many, ſo that they haue denied the faith, and made ſhipwracke of religion. Hitherto of the hinderances of patience: now let vs conſider the motiues that may perſwade vs to ſeeke after it, and to lay hand and hold vpon it.

Motiues to
oue vs to
atience

First of all, we muſt know, that as all affliction is of God, ſo he will be with vs, & haue care ouer vs vnder the Croſſe. Why then ſhould we bee diſmaied, or diſcourage our ſelues in any troubles whatſoeuer, ſeeing we are ſtill in Gods ſight, and haue him ready to heare vs? otherwiſe it could not but go hard with vs. It had gone hard with *Moſes* being caſt into the Riuer among the reedes, except God had looked downe from heauen vpon him, and directed *Pharaohs* daughter to take him vp. The like wee might ſay of *Ioſeph*, when he was in irons, and his feet held in the ſtockes: of *Dauid*, when he wandered in the wilderneſſe on the Mountaines and in Caues of the earth: of *Ieremy*, when hee was caſt in priſon: of *Ionah* in the whales belly: of *Daniel* in the den of Lyons; and of his fellowes in the fiery furnace: all theſe had experience of Gods aſſiſtance, who was not farre from them in the day of trouble. So it ſhall be with euery one of vs: his countenance doth euermore behold the iuſt in all their ſufferings & calamities, as the Pſalmiſt ſaith, The eyes of the Lord are vpon the righteous, & his eares are open vnto their cry. And indeed we ſhould be moſt wretched and miſerable in all our afflictions, in warre, famine, and peſtilence, and whatſoeuer chaſtiſements befall vs, except God had an eye to ſee vs, an eare to heare vs, an heart to pitty vs, and an hand to ſaue and ſuccour vs.

Pſal.105.18.
Sam.24,2,3.
ere.38,6.
onas 1,17.
Dan.3,21,&
,16.
Pſal.34,15.

Secondly, we muſt conſider what we haue deſerued, and how we may iuſtly be puniſhed, not only in that manner, but in a greater meaſure. This was the confeſſion of the penitent theefe hanging vpon the Croſſe, and ſpeaking thus vnto his fellow, Luc.23. We are indeed righteouſly heere: for we receiue things worthy of that we haue done: but this man hath done nothing amiſſe. We ſhew our ſelues to haue a ſenſible feeling of our ſorrowes, but are many times without feeling of our ſinnes. If GOD ſhould lay more vpon vs, he were not vniuſt, inaſmuch as we haue iuſtly broght it vpon our ſelues. We ſee this in the Prophet *Dauid*, acknowledging the ſame, Pſal. 119, 75. I know, O Lord, that thy iudgements are right, and that thou haſt afflicted me iuſtly. We muſt confeſſe that nothing belongeth to vs but ſhame and confuſion of faces.

Luc.23,41,42

Thirdly, this meditation muſt enter into our ſoules, and neuer depart from vs, that God will turne all our ſorrowes & ſufferings vnto the beſt: ſo that neither tribulation, nor anguiſh, nor perſecution, nor famine, nor nakedneſſe, nor perill, nor ſword ſhall be able to ſeparate vs from the loue of God which is in Chriſt Ieſus our Lord. This is it which the Apoſtle teacheth, Rom.8,28. We know that all things worke together for the beſt vnto them that loue God, euen to them that are called of his purpoſe. This promiſe is aſſured vnto vs, that he will ſanctifie vnto our ſingular good, not onely his bleſſings, but his very chaſtiſements and afflictions, ſo that they ſhall bring vs neerer to God, as the Prophet *Dauid* confeſſed, he had receiued good by thē, Pſal.119. Before I was afflicted I went aſtray, but now I keepe thy word.

Fourthly, we are made to ſuffer heere, that we might not ſuffer elſewhere. For wee are chaſtened in this life, leſt we ſhould bee condemned in the life ro come. If therefore wee be without correction, whereof all the ſonnes of God are partakers, then are we baſtards & not ſonnes, as the Apoſtle ſpeaketh to the *Hebrewes*. Let vs call to our remembrance, what *Abraham* anſwereth to the rich man, Luke 16 25. Son, remember that thou in thy life time receiuedſt thy pleaſures, and likewiſe *Lazarus* paines: now therefore is he comforted, & thou art tormented. The rich man enioyed the deſires and delights of his owne heart in this life, therefore he was tormented in hell in the life to come. Let vs patiently abide that which God layeth vpon vs, wiſhing rather to ſuffer heere ſuch troubles as are temporall, then the torments of hell after this life, which are eternall.

Fiftly, it is the will of God that we ſhould ſuffer, to which wee muſt readily obey, and humbly ſubmit our ſelues, as the Apoſtle ſheweth, Phil.1,29. Vnto you it is giuen for Chriſt, that not onely yee ſhould beleeue in him, but alſo ſuffer for his ſake. The heathen were wont to vſe this as a reaſon to beare the cros,becauſe there is no remedy or redreſſe, & that it cannot be otherwiſe. Seeing then,they could not chooſe but ſuffer, they taught that it is better to make a vertue of neceſſity, then brutiſhly or childiſhly to deſpaire vnder it; and ſeeing it muſt needs be ſo, they muſt bee contented,reſoluing,as Chriſt ſaith, Acts 9,5. It is hard to kicke againſt prickes. But wee haue a better and ſtronger motiue to mooue vs to ſuffer, then the forcible weapon of neceſſity, euen the vnchangeable purpoſe of God,whoſe gracious will it is, that through manifold tribulations wee ſhould enter into the kingdome of heauen.

Laſtly, wee muſt haue an eye caſt vpward to the rich recompence of reward that ſhall be giuen vnto vs. For the greater our tryals are, the greater ſhall our reward be. It is ſaid by the Apoſtle, that *Moſes* choſe rather to ſuffer aduerſity with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon, becauſe he had reſpect to the recompence of the reward. The afflictions of this preſent life are all temporall and tranſitory,they haue an end in a ſhort ſpace: but the glory prepared and reſerued for the Saints in the next life,ſhall know no end; for our light affliction which is but for a moment, cauſeth vnto vs a farre more excellent and an eternall weight of glory: while wee looke not on the things which are ſeene,but on the things which are not ſeene: for the things which are ſeene are temporall,but the things which are not ſeene are eternall. Our afflictions ſhall not continue long vpon vs, they ſhall ſpeedily haue an end; which ought to deuoure the bitterneſſe thereof, and ſwallow vp the tediousneſſe that creepeth vpon vs. Thus much of the meanes or motiues to worke patience in vs. Now it remaineth,that we examine our ſelues, whether it be in vs or not. For if we be without patience, we ſhall neuer bee able to hold out our profeſſion vnto the end. It is as ſalt that muſt ſeaſon euery duty. If then this bee not found in vs, we are but as time-ſeruers, that continue for a ſeaſon; or as the morning dew which vaniſheth at the riſing of the Sunne; or as the graſſe vpon the houſe-top, which flouriſheth for a while, and afterward withereth away. Let vs therefore conſider the ſignes and tokens whereby we may try our ſelues, and prooue whether it be in vs or not.

Hebrewes 11,

2 Cor.4,17.

The ſignes of patience.

One ſigne is an heart reſolued to abide whatſoeuer is laide vpon vs, whether it bee for ſinne or for tryall. For we muſt vnderſtand,that ſome afflictions are laide vpon vs for our ſinnes, and ſome for our tryall. Examples of both we haue in the Scriptures, to informe vs in theſe points. Touching ſinne, the Prophet ſaith, *Lament.*3,verſe 39. *Wherefore is the liuing man ſorrowfull? Man ſuffereth for his ſinne.* When Chriſt had cured the man that had lyen eight and thirty yeares at the poole of *Betheſda*,he found him afterward in the Temple,and ſaide vnto him, *Behold,thou art made whole; ſinne no more, leſt a worſe thing come vnto thee.* He had ſuffered a great iudgment, yet the Lord threatneth him with a greater: he had beene diſeaſed many yeares, yet he was to feare a worſe euill. Touching triall,we may looke vpon *Iob*,all whoſe ſufferings were for triall of his faith, obedience, and ſincerity. The like ſpeaketh Chriſt to the Diſciples,ſeeing a man which was blinde from his birth, and asking him, Maiſter, who did ſinne,this man or his parents, that he was borne blinde? For he anſwered them, *Neyther hath this man ſinned, nor his parents; but that the workes of God ſhould be ſhewed on him.* Now then, whether our afflictions be to chaſtiſe vs, or to prooue vs, the faithfull man is perſwaded and reſolued to beare them; If his ſinnes be remitted, and the guilt of them remoued,he careth not though the croſſe abide and continue ſtill. He that ſtandeth thus affected,hath laide vp a good ſigne to be knowne for his patience. The pardon of our ſin muſt more reioyce vs,then the feeling of the croſſe can diſmay vs.

Iohn 5,14.

Iohn 9,1,2,3

Secondly,when we ſuffer, and ſuffer much, yet we muſt not ceaſe to loue the Lord that ſtriketh vs. Though the puniſhment be bitter, we muſt not hate the hand that giueth the ſtroke, but imbrace it heartily, and loue it ſtill. This affection was in *Iob*, when he had ſuſtained the loſſe of his cattell, of his ſeruants, of his ſonnes, and of all his ſubſtance, he hated not GOD, nor murmured againſt him,but acknowledged in the midſt of al, *Naked came I out of my mothers wombe, and naked ſhall I returne thither: the Lord hath giuen, and the Lord hath taken away: bleſſed bee the Name of the LORD.* Where wee ſee hee bleſſeth God,not onely for his giuing,but for his taking away, not onely for his bleſſings, but for his chaſtiſements. A notable example for vs to follow, and a certaine ſigne to make triall of our patience. It is the ordinary manner of wicked men, when they haue receiued guifts, and are filled with good things,to giue God thankes,and to ſay, God be thanked: but if their riches, honours, peace, and guifts be taken away, all is done, their thankes are ceaſſed, their mouthes are ſtopped, and their tongues are tyed. It is a notable ſaying of the Prophet, Pſalme 130, 3,4. If thou O LORD, ſtraightly markeſt iniquities, O LORD, who ſhall ſtand? but mercy is with thee that thou maieſt bee feared.

Iob 1,21.

If our loue of GOD bee prooued, when his iuſtice is ſhewed: and our feare, when his mercy is extended toward vs, we may aſſure our owne hearts wee haue the ſpirit of patience within vs. It is truely ſaide, hee loueth the partie well, that can loue him when hee hath done him iniury. True it is, GOD can doe vs no wrong, nor deale vniuſtly with vs; but if hee lay heauy punniſhments vppon vs, and we doe patiently abide them, and loue God ſtill heartily and vnfainedly, it is a great comfort that we are his. For who can loue God, when hee is wounded by his hand, but he that is vndoubtedly in his fauour and friendſhip? Wherefore, as God chaſtiſeth thoſe that belong to him, becauſe he loueth them: ſo it is their duety to loue him, becauſe he chaſtiſeth them.

Thirdly, another ſigne of patience is humility, and humbling our ſelues vnder his blowes and ſtrokes laid vpon vs. If once we beginne to reaſon and diſpute of the cauſes for which we ſuffer, and ſay, why ſhould the Lord thus deale with vs? or to vaunt of our ſufferings in the ſpirit of vanity, and ſay, who is like vnto me? or what man hath endured ſuch things? it is plaine and euident, we are farre from true humility, and conſequently from true patience. *Iob* is made a mirror of patience to all poſterities, to the ende of the world, which did euidently appeare to be in him by the liuely fruits thereof. And albeit he ſuffered much more then others, yet in the middes of all his ſufferings and loſſes, he did not ſinne, nor charge God fooliſhly: who being mooued to confeſſe his hypocriſie, and Iob 1.22.and .10. being iudged an extraordinary wicked man, by his extraordinary afflictions, he anſwered; Thou ſpeakeſt like a fooliſh woman: what? ſhall we receiue good from the hand of God, and not receiue euill? In all this did not *Iob* ſinne with his lips. Thus let vs ſtoope downe, & bend the knees of our hearts vnto God, acknowledging the chaſtiſement to come from him, and looking for deliuerance to come from him alſo.

The laſt property to diſcerne it, is cheerefulneſſe, and ioy in ſuffering: when we are ſo farre from murmuring vnder it, that wee reioyce in it. The Apoſtles of Chriſt, being accuſed for preaching Chriſt, as for an euill worke, & ſcourged as malefactors by the enemies of the Goſpel, departed from the counAct.5.41. cel, reioycing, that they were counted worthy ro ſuffer rebuke for his name. This was a ſigne and proofe of their patience. For this are the Saints commended, Rom. 8. who albeit they were killed al day long for his ſake, and counted as ſheepe for the ſlaughter, yet in all theſe Rom.8.37. things they *were more then conquerers, through him that loued them.* They are perſwaded, that neither life nor death, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall ſeparate them from the loue of God. The Apoſtle teſtifieth touching Heb.10.34. the Hebrewes, that *they ſuffered with ioy the ſpoiling of their goods, knowing in themſelues, how that they haue in heauen, a better, and an enduring ſubſtance.* It was a lamentable caſe, to ſuffer the loſſe of all their ſubſtance, gathered together with great labour and ſweat, or left vnto them by their parents: but to ſuffer this ſpoyle and pillage at the hands of their kinſfolkes, and countreymen, and Magiſtrates (whoſe help they were to call vpon, and who ought to haue aided and aſſiſted them) this no doubt did double and trebble their ſorrow and miſery: yet ſuch was their Chriſtian patience, that they receiued thoſe iniuries and indignities with ioy and great comfort. Not that they reioyced at their owne miſeries, as men that were without feeling, or humane affections, (for if they had beene without ſenſe, they could not be renowned for their patience;) but albeit they were touched with griefe and heauineſſe for their aduerſities and afflictions, yet they were mindful of their profeſſion, and of Chriſts promiſe, that whoſoeuer ſhall forſake houſes, or brethren, or ſiſters, Matth. 19.29. or father, or mother, or wife, or children, or lands, for his Names ſake, he ſhall receiue an hundreth fold more, and ſhall inherit euerlaſting life. This meditation was it that made them account light of the wrongs they had receiued, this hope of an eternall recompence ſwallowed vp the ſadneſſe that aroſe in their heart, and wrought in them great gladneſſe. For, what cauſe hath hee to mourne and lament, that maketh an exchange of copper for golde? of chaffe for wheat? of droſſe, for pure mettall? So great is the price and excellency of heauenly things, aboue earthly, that we muſt be ready to beare with patience and alacrity, the lacke and loſſe of them, eſpecially conſidering we are not ſo much owners of them as ſtewards: neither ſhall it bring pouerty vpon vs, becauſe God will make vs a plentifull amends and recompence: neither ſhall our enemies thriue with them: or enrich themſelues by them: becauſe as theeues and robbers they ſhall not eſcape the kingdome of God, but he wil feed them with ſhame, and clothe them with diſhonor, and reward them with confuſion in the end.

17 *Then the Tabernacle of the Congregation ſhall goe with the hoſte of the Leuites, in the middes of the Campe as they haue pitched, ſo ſhall they goe forward, euery man in his order according to their ſtandards.*

We haue ſpoken already of two of the ſtandards, and two other remaine behinde to be ſpoken off. In this verſe, *Moſes* enterlaceth the placing and ſcituation of the Tabernacle, which was ſo inuironed with the Leuites, and they flanked and fortified with the whole hoſte, that it remained in the middes, to wit, in a place of the greateſt ſafety and ſecurity, fitteſt for acceſſe in regard of the people, and hardeſt for acceſſe in regard of their enemies. For being placed in the middes of all the hoſte, the Iſraelites might more eaſily approach, hauing a commodious ingreſſe and egreſſe, and regreſſe vnto it: and the enemies (if any ſhould enterpriſe to trouble them) ſhould not be able by any meanes to diſturbe and

***Doctrine* 4.** The Tabernacle was placed in the middes of the hoſte.

Exod.33.7.

Heb.9.1.

Caluin.harmon.in hunc locum.Caietan & Oeaſt.in Exod.

Oſiander and *Simler in* Exod.

Exod.25.40. and 39.42.43

Exod.40.38

and diſquiet them,albeit they deferred it neuer ſo much. So then we ſee,that the place of the Tabernacle was not ſet in a corner of the hoſte,or at the one ſide, or out of the hoſte, but is commanded to be pitched in the midſt of the people. Hence it appeareth,that when the Lord was angry with his people, and would no longer reueile himſelfe vnto them by his preſence among their tents, it is ſaide, *Moſes tooke his Tabernacle and pitched it without the hoſte,and called it Ohel-moed,that is,the Tabernacle of the Congregation*; Exod.33,ver. 7. Heere the people were to meet together: here the people were to aske counſell of God: and here the Oracle of God would giue anſwere vnto them. True it is, this is not to bee vnderſtood of that holy place, made to bee *a worldly*,that is,an earthly and temporall Sanctuary,called the Tabernacle, whereby they might haue a viſible teſtimony of the preſence of God, (albeit ſome are of that opinion) whether we conſider the time, or the comming of *Moſes* from the mount, or the order of the Hiſtory. In reſpect of the time,becauſe the making of that great Tabernacle followeth afterward, Exod. 35. In reſpect of comming from the mountaine, becauſe *Moſes* was newly deſcended, the idolatry of the people newly reuenged, and no ſufficient leiſure afforded for ſo great a worke: laſtly in reſpect of the order of the hiſtory, becauſe it muſt be inuerted and tranſpoſed. Neither was it ſome peculiar Tabernacle which *Moſes* erected ſpecially for the ſeruice of God (as others ſuppoſe and ſurmiſe) ſeeing we reade of no ſuch commandement giuen vnto him, and it is not to be thought, he would inuent any thing in the ſeruice of God, for which he had no word or warrant. For if in the building of the great Tabernacle he did frame all things, euen to the rings and pinnes, to the ſnuffers & ſnuffediſhes,according to the patterne ſhewed vnto him in the mountaine: how ſhall we imagine he would ſet vp a Tabernacle of his own head without the warrant and direction of God? Now, aſſuredly we cannot vnderſtand it of the great Tabernacle, much leſſe of any peculiar tabernacle beſide,whoſe author God is not remembred to be: but of the Tent or Tabernacle of *Moſes*, which ſeruing firſt for his priuate vſe, is here appointed ẏ place wher God would manifeſt himſelfe vnto them; ſo that the remoouing of it out of the hoaſte, is made a ſigne of his anger and diſpleaſure. To this purpoſe *Moſes* ſpeaketh afterward, when the worke of the Tabernacle was finiſhed, *The cloude of the Lord was vpon the Tabernacle by day,and fire was in it by night, in the ſight of all the houſe of Iſrael, throughout all his iourneyes*: where he ſheweth what was the place appointed for it, namely, to bee euer in the ſight of all the Iſraelites. Thus doth *Moſes* ſpeake in the ſecond verſe of this chapter, Euery man of the children of Iſrael ſhall campe by his ſtandard,and vnder the Enſigne of his fathers houſe,farre off about the Tabernacle of the Congregation ſhall they pitch. This doth the Prophet *Ezekiel* teſtifie, Chap.37. *I will make a couenant of peace with them, and I will ſet my Sanctuary among them for euermore, my Tabernacle alſo ſhall be with them,&c.*

Ezek.37.26, 27.

Reaſon 1.

This ordering of the place of the Tabernacle,was not without reaſon. For firſt, God doth hereby admoniſh them,that they ſhould alwayes haue him before their eyes, leſt they ſhould forget his worſhip,or offend him with their ſinnes. Heereunto commeth that which the Lord ſaith, Leuit. 26. I will ſet my Tabernacle among you, and my ſoule ſhall not loathe you: and I will walke among you,and I wil be your God,and ye ſhall be my people. If the place had beene farther remoued from their ſight, they would haue forgotten God and his worſhip,and more eaſily haue broken out into ſinne againſt him.

Leuit. 26,11. 12.

Reaſon 2.

Secondly,he had reſpect indifferently vnto all the tribes. For if any had pitched their tents farther then others from the Tabernacle,they would haue quarrelled and complained,that they had beene contemned and diſpiſed. Euery one would haue beene ready to giue wrongfull iudgement, and to interprete it as done of ſet purpoſe to his diſgrace. Now, by this ſcituation of it,the mouthes of all perſons are ſtopped,and perpetuall ſilence enioyned vnto them,that they ſhould quietly keep their ſtandings, and reſt contented with the ordinance of God.

Reaſon 3.

1.Chro.9.26, 27.

Malac.2.7.

Thirdly,the Leuites were heereby put in minde of their duty,and therefore are lodged about it,as likewiſe it was about the Temple, as afterward we ſhall ſee by the example of *Salomon*. It was their duty to looke to the worſhip of God, and to inſtruct the people that ſhould come vnto them: for their lippes muſt preſerue knowledge, and the people ſhould ſeeke it at their mouthes, ſeeing they are appointed to be the meſſengers of the Lord of hoſtes. Neither need they goe farre to learne this, inaſmuch as they could not abide in their places, but they hadde a warning before their eyes, to performe their office.

Vſe.1.

Leuit.26.11.

Ezek.37.27.

The vſes,of placing the Tabernacle after this manner,are many. Firſt,it aſſureth vs of this excellent promiſe, that God will euer be in the middes of vs, and ſettle his reſt and reſidence among vs. Heereunto commeth the ſaying of *Moſes*,Leuit. 26. I will ſet my Tabernacle among you,and my ſoule ſhall not loathe you: and I will walke among you,and I will be your God,and ye ſhall be my people. So the Prophet hauing aſſured them, that his Sanctuary ſhould be ſetled, and his Tabernacle placed among them, doth adde, *yea,I will be their God, and they ſhall bee my people.* Seeing therefore the ſcituation of the Tabernacle was ſuch,ſet vp in the middes of the Tribes,ſo that three of them pitched before, three of them behinde, and three of each ſide, in this reſpect God is ſaide to dwell in the mids of them, becauſe his Tabernacle which he made his habitation, was in the middes of the hoſte. Now we muſt know how God is ſaid to dwell among vs. For we muſt make a difference betweene his generall preſence, and his ſpeciall preſence. His generall preſence is in all places: his ſpeciall preſence is in his Church His generall preſence is of his power: his ſpeciall preſence is of his grace and fauour. There is a common manner of Gods being euery where, and in all things, by his eſſence: there is another ſpeciall way of Gods being preſent, as that which is loued is preſent in him that loueth; according to that which Chriſt hath ſaid, Ioh.14.23. *If any man loue me, he will keepe my word, and my Father will loue him, and he will come vnto him, and will dwell with him.* It was (we ſee) Gods will to haue the Sanctuary ſeated in the mids of all the people: not that he was incloſed in that Arke, or in the Tabernacle, whom the heauen of heauens cannot containe: but to giue them a viſible token, that they ſhould not doubt at all of him. For ſuch is our weakneſſe and infirmity, that we are alway ready to ſuppoſe, that he turneth his backe to vs, and thinketh not vpon vs, and is too farre abſent from vs, to ſuccour and ſuſtaine vs with his hand. Therefore then it was the pleaſure of our God, that the Tabernacle ſhould be among the people, as a certaine warrant of his power and preſence, of grace and goodneſſe, which he hath promiſed to all the faithfull. And no man can indeed call himſelfe a beleeuer, vnleſſe he be throughly perſwaded, that God is with him: yea, this is our comfort and bringeth peace vnto our ſoules, to conſider that God is in the middes of vs. True it is, God doth ſometimes ſeeme to be abſent from vs, and to hide his countenance from vs, and vtterly to forget vs: yet euen then he is with vs, and within vs, albeit it pleaſeth him to try our faith & patience by that meanes. Againe, it is moſt true, we haue not now the Tabernacle with the inſtruments therof: yet notwithſtanding he ſtandeth not farre from vs, neither caſteth vs off from him, but this fauour is beſtowed vpon vs in more plentifull meaſure and in a more ample manner, then it was vpon the ancient people vnder the Law. This appeareth vnto vs many wayes. For firſt we know, how God is ioyned vnto vs in the perſon of his owne onely Sonne. For this cauſe alſo is Chriſt called *Emmanuel, that is to ſay, God with vs.* In him dwelleth the fulneſſe of the godhead, ſo that he is God manifeſted in the fleſh, and we are made members of his body. Though he be now aſcended vp into heauen, yet he faileth not to fill all, and we are made bone of his bone, and fleſh of his fleſh; ſo that there is no greater communction betweene the husband and the wife, then is betweene the Sonne of God and vs. He ſaid to his diſciples, I am with you, euen vnto the end of the world, Matth.28. Whereby he meant to ſtrengthen them in all the dangers and conflicts which they ſhould ſuſtaine.

h.14.23.

atth. 1.23.

Secondly, we haue with him the preaching of the Goſpel, whereby God is as it were brought downe to reſide and remaine among vs. So long as the word which is the ſcepter of his kingdome is with vs, we ſhall not need to feare he will goe from vs, neither ſhall be conſtrained to make long iourneyes to ſeeke him out. When once his word is departed, and the Goſpel gone, his ſtandard is remoued, and he is quite turned from vs. It is in vaine to dreame to find him, when we cannot find him in his word. Hence it is, that *Abijam* telleth *Ieroboam* that made Iſrael to ſinne, that God was gone from them, ſeeing he had driuen away the Prieſts of the Lord the ſonnes of *Aaron*: and on the other ſide he ioyneth together the preſence of the Lord and the preaching of his word, ſaying, *Behold this God is with vs as a Captaine, and his Prieſts with the ſounding trumpets to cry an alarme againſt you.* This then is a ſpeciall token of Gods ſpeciall preſence, when he ſendeth his word as a gracious raine vpon his inheritance, and thereby watereth the dry furrowes of the barraine hearts of his people.

2.Chron. 13. 12.

Thirdly, we haue the promiſe of his preſence and the ſeales thereof in his Sacraments, whereby we are at one with him, and he with vs. Whenſoeuer we meditate of our baptiſme, the Sonne of God doth witneſſe vnto our ſpirits, that we are cloathed with his righteouſneſſe, as with a garment: *for all ſuch as are baptized into Chriſt haue put on Chriſt.* Whenſoeuer we receiue the Supper of the Lord, hee ſheweth vs that he is our food, and that the bread which we eate at our tables, and in our houſes, doth not nouriſh vs better, then we be nouriſhed by his ſubſtance at his heauenly table, inſomuch that we liue in him, by him, and through him: according to the teſtimony of *Iohn*, Ch.6. Whoſoeuer eateth my fleſh and drinketh my blood, hath eternall life, and I will raiſe him vp at the laſt day: for my fleſh is meat indeed, and my blood is drink indeed. Thus we are ſpiritually one with him, and myſtically he is one with vs, ſo that we haue a communion with him as the members haue with the head: ſo that we muſt receiue it as moſt true which the Apoſtle ſaith, 1 Cor. 10. *The cuppe of bleſſing which we bleſſe, is it not the communion of the body of Chriſt? the bread which we break, is it not the communion of the body of Chriſt? for we that are many are one bread and one body, becauſe we all are partakers of one bread.*

Gal.3.27.

Ioh.6.54.55.

1 Cor.10. 16.

Fourthly, when we come together in the Church to call vpon his Name, he is neere vnto vs, and moſt familiar with vs. For our LORD Ieſus Chriſt aſſureth vs, that he is there among vs, whenſoeuer we are aſſembled in his Name; and by lifting vp our eyes, and holding vp our hands toward heauen, wee ſhew that our coming thither is to preſent our ſelues in the ſight & preſence of our God To this purpoſe our Sauiour ſaith, Math.18, 20. *Where two or three are gathered together in my Name, there am I in the middeſt of them*: ſo that we muſt conſider, that we are heere not onely before the Angels of heauen, but alſo that the Sonne of God both ſeeth and heareth vs. True prayer doeth aſcend vp to Heauen as Incenſe, and lifteth vs vp to talke familiarly with God, and bringeth downe his bleſſings vpon vs: except we vſe this heauenly exerciſe whereby we ſpeake to him, he is a ſtranger to vs, and we are ſtrangers to him.

Laſtly, he dwelleth among vs whenſoeuer he preſerueth vs from euill, and deliuereth vs from our enemies. If the fauour of GOD were not a ſhield & buckler about vs, to preſerue and protect vs from our enemies, wee ſhould lie open to ten thouſand dangers and deaths. If our Lord had not a continuall care ouer vs, and ſtood not mightily for our defence, we ſhould bee a prey to the iaw of the Lyon, and ſhould periſh euery minute of an houre. We are of our ſelues ouer-weake, and haue no meanes to deliuer our ſelues: this is our comfort, that God is on our ſide, & dwelleth among vs. Let vs alſo take heed we walk in feare before him, and doe not prouoke him to wrath and indignation againſt vs by committing euill in his ſight, who can abide nothing that is prophane or polluted, as Deut. 6,15. *The Lord that is in the middeſt of thee, is iealous, beware therefore that his wrath kindle not, leſt thou be rooted out of the Land which the Lord thy God hath giuen thee.* To this purpoſe the Apoſtle ſpeaketh, 2 Cor. 6. *Yee are* 2 Cor.6,16,17 *the Temple of the liuing God, as God hath ſaide, I will dwell among them, and walke there: and I will be their GOD, and they ſhall be my people: wherefore come out from among them, and ſeparate your ſelues, ſaith the Lord, and touch none vncleane thing, and I will receiue you, and I will be a Father vnto you, and ye ſhall bee my ſonnes and daughters, ſaith the Lord Almighty.* This ſheweth, that we ought to walke alwaies as in Gods preſence, and to conſider euermore that his eye is vpon vs. Our bodies are the temples of the holy Ghoſt for him to dwell in. If then we ſhall defile them, and make them as ſwine-ſtyes, we greeue the holy Spirit whereby our adoption and redemption are ſealed, and driue him from vs, and chaſe him away out of our hearts.

Vſe 2. Secondly, albeit the placing of the Tabernacle in the middeſt of the hoſt be gone and paſt long agoe, and were verified among the Iewes vnder the ſhaddowes of the Law: yet it ſerueth to teach vs to what end God hath inſtituted ciuill States and Common-wealths in this world, to wit, to be ſtaies and proppes to the Church, to vphold and ſtrengthen the ſame, that the people of God may aſſemble together in peace and quietneſſe, and be free from all dangers of malicious enemies that labour to do euill to the Sanctuary. To this purpoſe the Prophet teacheth, that *The Name of the Lord ſhall be declared in Sion, & his praiſe in Ieruſalem, when the people ſhall be gathered together, and the Kingdomes to ſerue the Lord.* Pſal.102,2 22,and 122, 3,4. And Pſal.122. *Ieruſalem is builded as a City, that is compact together in it ſelfe, whereunto the Tribes, euen the Tribes of the Lord goe vp according to the Teſtimony to Iſrael, to praiſe the name of the Lord.* Heereby we are put in minde of three notable duties.

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Deut. 7.21,22

ſhew that our coming thither is to preſent our ſelues in the ſight & preſence of our God To this purpoſe our Sauiour ſaith, Math.18, 20. *Where two or three are gathered together in my Name, there am I in the middeſt of them*: ſo that we muſt conſider, that we are heere not onely before the Angels of heauen, but alſo that the Sonne of God both ſeeth and heareth vs. True prayer doeth aſcend vp to Heauen as Incenſe, and lifteth vs vp to talke familiarly with God, and bringeth downe his bleſſings vpon vs: except we vſe this heauenly exerciſe whereby we ſpeake to him, he is a ſtranger to vs, and we are ſtrangers to him.

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2 Cor.6,16,17

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Deut.7,21,22

willeth them not to be afraide of their enemies, and afterward he addeth the reaſon, becauſe God is among them. We are all of vs as in the Tabernacle and tuition of God; let vs put on the ſhield of faith, to repulſe all feare: he will not leaue vs, nor forſake vs, ſo that we may boldly ſay, The Lord my deliuerer, I will not feare what man can doe vnto me. Let vs hold our ſelues to his promiſes, and aſſure our ſelues of his ſuccour.

Vſe.3. Laſtly, this ſituation of the Tabernacle ſerueth to conclude the full and finall happines of the faithfull, which is begun in this life, but ſhalbe conſummated in the end of the world. Then will God dwell with vs, and we ſhall dwell with him: then we ſhall bee admitted into his preſence, and neuer be caſt out: then no euill ſhall touch vs, or come neere vs, and no good thing ſhall be wanting vnto vs, that we can deſire. Heereunto the Apoſtle alludeth, Reuel. 21. *I heard a great voice out of heauen, ſaying, Behold, the Tabernacle of God is with* Reuel.21.3. *men, and he will dwell with them and they ſhall be his people, and God himſelfe will be their God, &c.* Conſider heere the bleſſedneſſe of that people that ſhall euer enioy the immediate preſence of ſuch a God as is the fountaine of all happineſſe. True it is, God doth dwell among his people in this life, and he is not farre from euery one of them, inaſmuch as they haue their ſpirituall life and birth from him: howbeit, it doth not appeare to others, nor ſometimes to our ſelues what we ſhall be.

The Tabernacle of God ſeemeth now to be remoued out of our ſight, and to be ſet in a darke corner, where it lyeth hidden. We are heere ſubiect to many temptations of ſinne, to many ſickneſſes and ſorrowes, to many paines and aches, to many loſſes & troubles, which often cauſe vs to ſigh and lament: we haue not hearts of yron and ſteele, nor bodies of ſtone or oake, that cannot be touched with any feeling. We muſt all paſſe through theſe afflictions and tribulations, as the children of *Iſrael* paſſed through the red ſea. But when the Lord (who is an infinite and endleſſe treaſury of all good things) ſhall bring vs into his heauenly Tabernacle in the new *Ieruſalem*, we ſhall ſtand in need of no good thing, wee ſhall ſtand in feare of no euill thing, in both which conſiſteth true felicity. The olde *Ieruſalem*, though it were called the holy City, and place of Gods worſhip, had many vncleane perſons dwelling in it: the Tabernacle of the Teſtimony, though it figured the coniunction of God with his Saints, had many prophane perſons reſorting to it: but in the heauenly *Ieruſalem*, and the heauenly Tabernacle (which is the Kingdome of glory) there ſhall be no vncleane thing, there ſhall reſt no vile perſon, all ſhall be holy and pure indeed. In them ſhall be no confuſion, no diſorder, no broiles, no tumults, no turmoiles, no tempeſts, no ſinne, no ſinfull thing, no effect of ſinne. The Apoſtle ſaith, *We looke for a new heauen & a new earth, according to his promiſe,* 2 Pet.3.13 *wherein dwelleth righteouſneſſe.* Then we ſhall weepe and lament no more, there ſhall be no more death, nor ſorrow, nor pain, nor crying: ÿ teares which we ſhed ſhalbe wiped away: the ſinnes which prouoke God, ſhall be blotted out: the kingdome of the diuell ſhall be throwne downe, and the kingdome of Chriſt ſet vp: death and hell ſhall be caſt into the lake of fire, and whoſoeuer is not written in the Booke of life: long white robes ſhall bee put vpon vs, we ſhall hunger and thirſt no more, neither ſhall the Sunne ſhine vpon vs, neither any heat come neere vs, *For the Lambe* Reuel.7.17. *which is in the middes of the throne ſhall gouerne them, and ſhall leade them vnto the liuely fountaines of waters, &c.* This is the dignity vnto which we are aduanced by Chriſt our Sauiour: we ſhall dwell with God, the great king of glory. Now wee are toſſed with many ſtormes and tempeſts. Sometimes we are perſecuted and baniſhed from our countrey: ſometimes we are impriſoned, and deſtitute of things neceſſary; poore, hungry, thirſty, naked, weary, cold, faint, and feeble, yea ſubiect to a thouſand miſchiefes, and dangers, miſeries and encombrances. In the middes of this boyſterous ſea of confuſions, this is our comfort, that God will rid vs, and releaſe vs out of them all, and bring vs into the quiet hauen of reſt and happineſſe. Why then ſhould we be caſt downe in our tentations, or why ſhould we thinke that God hath forſaken vs? Wee ſhal ſhortly be with the Lord, and the Lamb which taketh away the ſinnes of the world, he will feed vs with all heauenly and ſpirituall dainties. Here we aſſembled together in tabernacles and Temples, and Churches for the performance of diuine duties, where God vouchſafed to be preſent according to his promiſe, *Where two or three are gathered toge-* Matth.18.2 *ther in my Name, there I am in the middes of them.* There were the Sacrifices and Sacraments, there was the Law and the Goſpell taught. Theſe were worthy and notable ſignes of Gods preſence. But the heauenly *Ieruſalem*, the mother of vs all, hath neither tabernacle, nor Temple, nor materiall building, nor place of inſtruction, nor ſacrifices, nor Sacraments, nor ſigne of the preſence of God. For *Iohn* deſcribing the ſtate of glory after this life, ſaith, *I ſaw no Temple therein, for the* Re.21.22,23, 24,25,26,2 *Lord God Almighty, and the Lambe are the Temple of it: and this City hath no need of the Sunne, neither of the Moone to ſhine in it, for the glory of God did light it, and the Lambe is the light of it.* Happy are they that enter into this city, where God is the Temple, where God is the Sun, where God is the Moone, where God is all ÿ light thereof, and all the glory and defence thereof. It is a glorious thing in this life, to be Kings and Princes, and to ſit vpon the throne of maieſty: but when they ſhall inherite the kingdome of heauen, they ſhall lay downe all earthly pompe and magnificence, receiuing ſo great glory in that glorious city, that the glory which they had as kings and Princes ſhall vaniſh away, as the light of a candle at the ſhining of the Sunne. The glory of the leaſt of Gods Saints is ſo excellent, that *Salomon* in all his glory, was neuer arayed nor aduanced like one of theſe.

The end of all this is, to teach vs that we ought to be euen rauiſhed with an earneſt and longing deſire to dwel in this heauenly tabernacle, and to labor to haue our hearts purged from an euill conſcience, knowing that *no vncleane thing ſhall enter into it, neither whatſoeuer worketh abominations and lies.* Euery one will ſeeme deſirous to dwell in the Lords Tabernacle, and to come to heauen: but they are loath to leaue their ſinnes.

uel.21.27.

But let vs not deceiue our ſelues, neither let vs ſooth and flatter our ſelues in our euils; if we follow our vngodly wayes with greedineſſe, and will not forſake our wickedneſſe, we ſhall haue the doore of Gods kingdome ſhut againſt vs.

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18 *The ſtandard of the Campe of Ephraim, ſhall be toward the Weſt, according to their armies: and the Captaine ouer the ſonnes of Ephraim ſhall be Eliſhama, the ſonne of Ammihud:*

19 *And the hoſte and the number of them, were forty thouſand, and fiue hundreth.*

20 *And by him ſhall be the tribe of Manaſſeh, and the Captaine ouer the ſonnes of Manaſſeh, ſhall be Gamliel the ſonne of Pedahzur:*

21 *And his hoſte and the number of them, were two and thirty thouſand and two hundreth.*

22 *And the tribe of Beniamin, and the Captaine ouer the ſonnes of Beniamin, ſhall be Abidan the ſonne of Gideoni:*

23 *And his hoſte and the number of them, were fiue and thirty thouſand and foure hundreth.*

24 *All the number of the Campe of Ephraim, were an hundred and eight thouſand, and one hundreth, according to their Armies, and they ſhall goe in the third place.*

We haue heard before how the Tabernacle of the Congregation was placed in the midſt of the hoſte, and compaſſed about, both in front and flanke, ſtanding ſtrong inbattelled in their aray, ready to receiue a ſhocke, if any enemies ſhould offer to enter vpon them. In theſe words is laid before vs the third company of this mighty Army, the principall whereof was *Ephraim*, and his Partizans are *Manaſſeh* and *Beniamin*, appointed to march vnder his Enſigne, and to be after a ſort ranged vnder his colours. It is not vnknowne to any that are meanely conuerſant in the holy Scriptures, that *Ioſeph* and *Beniamin* were the onely children of *Rahel*, the true and beloued wife of *Iacob*, and that both *Manaſſeh* and *Ephraim*, were the children of *Ioſeph*, and that the elder was *Manaſſeh*, the yonger *Ephraim*, who notwithſtanding hath the firſt place of honour and preheminence aſſigned vnto him, and *Manaſſeh* the firſt borne is compelled to be his vnderling. What could *Ephraim* claime aboue his brother, or what had *Manaſſeh* done to be put behinde? It pleaſeth God oftentimes to make the firſt laſt, and the laſt firſt: to thruſt downe the elder into the place of the yonger, and to aduance the yonger into the ſeate of the elder.

This appeareth in many places of the Booke of *Geneſis*, and is ſo ordinary and common, as it need not to be ſet downe. To inſiſt onely vpon the preſent example, we reade that when *Ioſeph* brought his two children before his ſicke father, *Iacob* ſtretched out his right hand, and laide it on *Ephraims* head, and his left hand vpon *Manaſſehs* head, directing his hands of purpoſe, neither could be drawne to remooue them, but bleſſed them that day, and ſaid, In thee Iſrael ſhal bleſſe and ſay, God make thee as *Ephraim* and as *Manaſſeh*; and he ſet *Ephraim* before *Manaſſeh*.

Gene.48.14.
18.20.

Thus Gods iudgement is oftentimes contrary to mans, and he preferreth that which man deſpiſeth. A notable example whereof we haue in *Samuel*, when hee was ſent to anoynt *Dauid* King, and had the eldeſt ſonne of *Iſhai* before him, he ſaid, Surely the Lords anoynted is before him: but the Lord ſaid vnto *Samuel*, Looke not on his countenance, nor on the height of his ſtature, becauſe I haue refuſed him: for God ſeeth not as man ſeeth, for man looketh on the outward appearance, but the Lord beholdeth the heart. *Samuel* was an holy Prophet of God, yet he faileth in binding Gods grace to the ordinary courſe of nature. We learne from hence, that God beſtoweth his gifts freely, both when he will, and where he will, and to whom he will. He giueth as a bountifull and gracious father, the graces of election, adoption, iuſtification, ſanctification, and all other his benefites of his free loue and fauour. He lifteth vp whom he will, he paſſeth by, he forſaketh, he putteth and pulleth downe whom he pleaſeth. Some gifts are temporall, and ſome eternall: ſome earthly, and other heauenly: and of both ſorts it may be truely ſaid, *Who ſeparateth thee? and what haſt thou that thou haſt not receiued? if thou haſt receiued it, why reibyceſt thou, as though thou hadſt not receiued it?* This is ſet downe in the ſong of *Hannah*, The Lord maketh poore, and maketh rich: he bringeth low and exalteth: he raiſeth vp the poore out of the duſt, & lifteth vp yͤ begger from the dunghil, to ſet them among Princes, and to make them inherit the ſeat of glory. This appeareth moſt plainly and euidently in the gifts of God, belonging to a better life, and accompanying ſaluation. The free grace of god in Chriſt, is yͤ fountaine from whence ſaluatiō floweth, yea it is yͤ beginning continuance, & ending of our ſaluation. The truth hereof may be made plain by yͤ particular

1 Sam.16.6.

Doctrine 5.
God beſtoweth his gifts and graces freely to whom hee pleaſeth.

1 Cor.4.7.

1 Sam.2.7.8.

Our whole ſaluation is of Gods free grace.

rehearſall of the ſeuerall parts thereof, if we conſider our election, redemption, calling, faith, iuſtification, regeneration, loue, good workes, remiſſion of ſinnes, and perſeuerance in good things vnto the end. No man can be ſaued, and obtaine eternall life, except he be predeſtinated and elected thereunto, before the foundation of the world: for the kingdome of heauen is not giuen but to thoſe to whom it is prepared of the Father, Matth. 20. 23. and 25.34. But election is not of works, but of grace, and therefore is called *the election of grace.* Rom.11.5. Ephe.1.5.6 This appeareth, Ephe.1. *He hath predeſtinated vs to bee adopted through Ieſus Chriſt in himſelfe, according to the good pleaſure of his will, &c.* No man could be ſaued, except Chriſt had come, and had ſatisfied the iuſtice of God for the ſinnes of the world by his precious blood; for there is no other name vnder heauen, wherby we muſt be ſaued, Act. 4.12. but all his benefites proceed from grace and the euerlaſting loue of God toward vs, Ioh.3.16. as Ioh.3. *God ſo loued the word, that hee hath giuen his onely begotten Sonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life.* No man can be ſaued, except he be effectually called to Chriſt and his Goſpel, outwardly by the word, and inwardly by the Spirit: but whence proceedeth this grace, but from grace? as the Apoſtle teſtifieth, 2 Tim.1.9. Gal.1.6. 2 Tim.1. He hath ſaued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpoſe and grace, which was giuen to vs through Chriſt Ieſus, before the world was. No man can be ſaued, except he hath faith in Chriſt; for the iuſt ſhall liue by faith, Hab.2.4. and without faith it is vnpoſſible to pleaſe God, Heb.11. But from whence haue we faith? By grace, as the Apoſtle witneſſeth, Ephe.2.8. Ephe.2. By grace ye are ſaued through faith, & that not of your ſelues. None can be ſaued, except he be iuſtified, as Pſa.34. 15,16. The eies of the Lord are vpon the righteous, and his eares are open to their cry; but the face of the Lord, that is, his anger and indignation, is againſt them that do euill, to cut off their remembrance from the earth. But our iuſtification commeth from grace, as Rom.3.24. Rom.3. We are iuſtified freely by his grace, through the redemption that is in Chriſt Ieſus. No man can be ſaued, except being iuſtified by faith, he be alſo ſanctified and renewed by the ſpirit of regeneration; for except a man be borne againe, of water and the holy Ghoſt, he cannot enter into the kingdome of heauen, Ioh.3. But whence haue we this, but from the grace of God? as the Apoſtle expreſſeth, Tit.3.6. Tit. 3. The bountifulneſſe and loue of God our Sauiour toward man appeared, and according to his mercy he ſaued vs, by the waſhing of the new birth, and the renewing of the holy Ghoſt, which he ſhed on vs aboundantly through Ieſus Chriſt our Sauiour. No man can be ſaued without good workes, and a carefull and conſtant endeuour to walke in them; for we are his workemanſhip created in Chriſt Ieſus, vnto good works which God hath ordained that we ſhould walke in them, Ephe.2.10. But how are wee inabled to performe them, but by the grace and free gift of God? as Ezek.36. Eze.36.26, A new heart will I giue you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your body, and I will giue you an heart of fleſh: and I wil put my Spirit within you, and cauſe you to walke in my ſtatutes, and ye ſhall keepe my iudgements, and doe them.

The like may bee ſaide of remiſſion of ſinnes. No man can be ſaued without continuall forgiueneſſe of ſinnes, for into many ſinnes and offences we fall daily, Iam, 3.2. But this is giuen vs through his grace onely, as the Prophet teacheth, Eſay 43. Eſai.43.25. *I, euen I am hee that putteth away thine iniquities for mine owne ſake*, that is, for no deſerts of thine, but thorough grace and fauour, *and will not remember thy ſinnes.* and Ephe.1.7. We haue redemption through his blood, euen the forgiueneſſe of ſinnes, according to his rich grace. Laſtly, no man is ſaued, except he perſeuere and continue in faith, in loue, in Chriſt, in repentance; *in Chriſt*, and in all good works, as Matth. 24. he that endureth vnto the end, he ſhall be ſaued, and Reuel. 2.10 Be thou faithfull vnto the death, and I will giue thee the crowne of life: but from what root and fountaine proceedeth this gift? and from whence hath it his beginning? The Apoſtles and Prophets tel vs moſt plainely and directly, as Iere. 32.39.40. Ier.32.40. I will giue them one heart and one way, that they may feare me for euer, I wil put my feare in their hearts, that they ſhall not depart from me. Phi.1.6. and 2.13. God that hath begunne his good worke in his Saints, will performe it vntill the day of Ieſus Chriſt. Now as we haue ſaid of all the reſt, ſo we may ſay of eternall life, Rom.6.23. that it is the free gift of God, and therefore all his giftes, and our ſaluation, come not from our our merits, but from his mercies; not from our deſeruings, in whole, or in part, but from his free fauour in Chriſt Ieſus.

Reaſon 1. Let vs come to the reaſons, and conſider aright the cauſes hereof. Firſt of all, God wil haue the praiſe and glory of his owne works, and will not giue and grant ouer the ſame to another. But if the graces of his Spirit were well deſerued of vs, and not freely beſtowed vpon vs, wee had matter of reioycing in our owne ſelues, and of boaſting againſt God. The Apoſtle hauing ſhewed that the righteouſneſſe of God is made manifeſt without the Law, ſaith, Rom.3.27. and 4.2. *Where is then the reioycing? It is excluded.* And touching *Abraham* the father of the faithfull he ſayeth, *If Abraham were iuſtified by workes, he hath wherein to reioyce, but not with God.*

Likewiſe writing to the Epheſians, chap. 2. Ephe.2.8 *By grace ye are ſaued through faith, and that not of your ſelues, it is the gift of GOD, not of workes,*

workes, leſt any man ſhould boaſt himſelfe. So then he giueth all his gifts freely, that he may haue the whole praiſe of his mercy. But ſo much as we take to our ſelues, ſo much hee loſeth of his glory.

ſon 2. Secondly, he knoweth we haue nothing of our owne, we craue our daily bread and drinke at his hands. We are beggers and deſtitute of all good things, and neuer are able to ſupply our owne wants. Our owne penury is ſuch, that we haue nothing to boaſt off, but our miſery, pouerty, blindneſſe, nakednes, and wretchedneſſe. *We were* (ſaith the Apoſtle) *dead in treſpaſſes and ſinnes, wherein in times paſt we walked, according to the courſe of this world, and after the Prince that ruleth in the ayre, euen the ſpirit that now worketh in the children of diſobedience.* e.2.1,2. We are vnable to thinke or to doe any thing: it is God muſt worke in vs the will and the deed: it is he muſt draw vs before we can runne after him, or come vnto him: and without him we can do nothing, no not ſo much as think one good thought, or ſpeake one good word, or practiſe one good worke.

ſon 3. Thirdly, he is a debter to no man, neither can any of right challenge any thing at his hands. He loued vs firſt, and not we him: he made vs, and not we our ſelues: he gaue to vs, and not we to him: we receiue of him, not he of vs. m.11.34, 36. The Apoſtle ſaith, *Who hath knowne the mind of the Lord? or who was his counſellour? or who hath giuen vnto him firſt, and he ſhall be recompenſed? for of him, and through him, and for him are all things: to him be glory for euer, Amen.* Whereby we ſee he freely beſtoweth all things, he oweth nothing of duty, he offereth iniury to no man, whether he grant, or withhold; whether he giue little or much, liberally, or ſparingly: to many, or to few. Seing then, we are to acknowledge his glory, and our owne pouerty, and ſeeing he oweth nothing to any man, neither is runne behind hand in arrerages, as being thereby bound to helpe him: it followeth that God offereth his gifts and graces freely and frankely vnto vs.

Vſe.1. What is now to be learned from hence? and what may be gathered for our inſtruction? Firſt, it ſerueth to reprooue the Church of Rome, that maintaine the ragges and reliques of the old *Pelagians*, and refuſe to haue the grace of God freely beſtowed vpon them, leſt they ſhould be too much beholden vnto him, and therefore they build the caſtle of mans ſaluation vpon themſelues, and lay the ground-worke of it vpon their own ſtrength, and refuſe to ſet it vpon the pillar of Gods grace. This appeareth in three reſpects, in their doctrine of foreſeene works, in their doctrine of merits, and in their doctrine of mans free will to good. Thus they build the tower of Babel, that is, of confuſion, and eſtabliſh falſe cauſes, touching the order of mans ſaluation, and erre greeuouſly in the beginning, continuance, and perfection thereof. Now, that we doe them no wrong at all, in charging them thus farre, let vs make it manifeſt in euery particular. The firſt ſtone of this tower they lay in ſuch workes, as (they ſay) ſerue to prepare men to iuſtification, & ſo they make the foreſeene faith of the elect, to be the cauſe of the election to grace and glory, & that God hath choſen thoſe to eternall life, whom he foreſaw would beleeue and perſeuere therein vnto the end. This hangeth the whole frame of ſaluation vpon the pinne of mans faith, as the mouing or procuring cauſe, and not vpon the purpoſe and pleaſure of him that calleth vs: whereas mans ſaluation abideth ſure and firme, ſtable, and certaine, through him onely that hath loued vs, and called vs to his excellent knowledge; and therefore faith foreſeene, is not the cauſe of it.

Touching foreſeene workes.

The Apoſtle reaſoning of the cauſe of our election, neuer affirmeth it to be of him that beleeueth, *but of him that calleth*: for then it might be ſaid to be of our ſelues, Ephe.2. which cannot be. Againe, if we obſerue the golden chaine, wherein the cauſes of our ſaluation are linked together, we may ſtrongly conclude this point. For our faith is in time after the grace of God, and therefore cannot be the cauſe of grace, and conſequently of election. It is againſt all rules of right reaſon, that that which commeth after, ſhould be any cauſe of that which goeth before. But faith is one of the effects of election, in as much as God hath choſen vs, not becauſe he knew we would beleeue hereafter, but to the end we ſhould beleeue, that is, that he might beſtow vpon vs faith, and ſo ſaue vs in his owne Sonne, Ephe.1.4. Tit.1.1. Act.13.48. We are elected, *that we ſhould bee holy*; and faith is ſaid to be proper *to the elect, and ſo many beleeued, as were ordained to euerlaſting life.*

Rom.9.11. and 11.5.

Ephe.1.4. Tit.1.1. Act.13.48.

Thirdly, we are elect, as taken out of the common maſſe of corruption, as the ſonnes of wrath, borne dead in ſinnes, while we were yet enemies vnto him. Now, ſuch as God iuſtifieth, ſuch he alſo chuſeth, and decreeth to iuſtifie, as Rom.4.5. and 5.8. *Vnto him that worketh not, but beleeueth on him that iuſtifieth the vngodly, his faith is counted for righteouſneſſe*: and *God commendeth his loue toward vs, in that, while we were yet ſinners, Chriſt dyed for vs.* But in the ſonnes of wrath, and in ſuch as are borne dead in ſinnes, no faith at all could bee foreſeene: ſo that the foreſeeing of faith could not bee the cauſe of election. For if that which doeth come after, cannot bee the cauſe of that which goeth before, as we haue ſhewed already: much leſſe can that which is not at all, be the cauſe of that which is.

Rō.4.5.& 5,8

Fourthly, faith is the gift of GOD. It is giuen of God to vs; and the worke of GOD in vs, Ioh. 6.29. 44. *This is the worke of GOD, that yee beleeue on him whom hee hath ſent.* So the Apoſtle ſaith, *Vnto you it is giuen on the behalfe of Chriſt, not onely to beleeue on*

Ioh.6.29.

Phil.1.29.

him, but alſo for to ſuffer for his ſake, Phil. 1. 29. It is he that beſtoweth it, and encreaſeth it. Before this gift, there is nothing in vs but infidelity and vnbeleefe. As it is not in mans power to repent when he will, but when God will, Lament. 5. 21. Ierem. 31. Pſal. 51. Act. 11. 18. 2 Tim. 2. 25, 26. ſo it is not in mans power to beleeue when he will, Ioh. 12. 39, 40. albeit he haue the meanes, though he heare the word, and partake the Sacraments; wherefore this cannot be the cauſe of Gods election, as if he were mooued to elect vs by that as by a cauſe, which he beſtoweth vpon vs, after wee are elected: for then the ſame thing ſhould be the cauſe of it ſelfe, and before it ſelfe, which is againſt naturall ſenſe, right reaſon, and true religion.

Laſtly, if faith foreſeene were the cauſe of election, then infidelity foreſeene ſhould alſo be the cauſe of reprobation: but this is falſe because then all mankind ſhould be reprobated and reiected, foraſmuch as the whole maſſe of mankind is corrupt, and God could foreſee nothing in it, but incredulity and vnbeleefe. Thus we ſee, that our election dependeth not vpon our owne workes, or our owne faith, or any thing in our ſelues, but on the mercy & loue of God; there was no cauſe in vs to moue him. For if any thing had bin in vs, we might be ſaid to haue the firſt ſtroke in our ſaluation, & to lay the firſt ſtone in that building, and God ſhould come after vs, or behind vs. True it is, he hath determined to elect vs, and to ſaue vs of his good pleaſure, but he will bring it to paſſe by meanes, to wit, by the merits of Chriſt, by calling of vs, by giuing of vs faith, by iuſtifying of vs, by ſanctifying of vs, and by working in vs ſuch like effect.

Againſt mans merits and deſerts.

Secondly, this doctrine ouerthroweth all merits and deſerts of man, which aboliſh the free grace of God. Gods mercy is our merit; our workes are not, neither can bee our merit. If out election be by grace, then it is no more of workes, otherwiſe grace is no more grace: But if it be of workes, then is it no more grace, otherwiſe work were no more worke, as the Apoſtle concludeth, Rom. 11. 6. We are iuſtified through faith in Chriſt: in him ſtandeth our ſaluation, and by his merits we are made righteous. Chriſt Ieſus is the corner ſtone of the building, Epheſ. 2. he is the foundation of the building, foraſmuch as other foundation none can lay, 1 Cor. 3. he is alſo the higheſt ſtone of the building, *notwithſtanding the mountains*, that is, the ſtrongeſt oppoſition of enemies. But let vs ſee what *merit is*, that our vnderſtanding may be the better, and our iudgement the ſounder touching this matter. Merit is a worke vndue, to which we are not bound, making the reward and recompence that was not due to be due. When a debter ſatisfieth his creditour, he paieth that which he oweth him, he giueth no more then is due vnto him by Law and equity, by reaſon and conſcience: neither doth he deſerue any thankes, but through the fault of men, as the heathen knew well enough, who confeſſe that ſuch was the corruption of the times, that when a man brought to another, euen his owne, he was to be thanked. Chriſt our Sauiour, a better maſter, teacheth vs this more fully, Luk. 17. 8. When a man hath a ſeruant, who girdeth himſelfe, and ſerueth him till he haue eaten and drunken, *Doth he then thanke him becauſe he hath done the things that were commanded him? I trow, nay; ſo likewiſe ye when ye haue done all thoſe things that are commanded you, ſay, Wee are vnprofitable ſeruants, we haue done that which was our duty to doe.* Wherefore, we make a weake plea to plead our owne merits, who haue nothing but by the merits of Chriſt. But it will be obiected, that we find in Scripture no mention at all of the merits of Chriſt. I anſwere, It is true concerning the word it ſelfe. Neuertheleſſe, if they will conclude any thing againſt the merits of Chriſt, becauſe the bare name in ſo many letters and ſyllables, is not extant in the word of God, they may as well gainſay the Trinity, refuſe the Sacraments, deny the Catholike Church, and hold the Sonne not to be conſubſtantiall with the Father; Foraſmuch as none of theſe are expreſſed there. But if they meane, and vnderſtand the thing it ſelfe, then we haue the merits of Chriſt plentifully preached vnto vs in the holy Scripture, to whom the whole worke of our ſaluation is aſcribed. The Apoſtle teacheth, that our *redemption is a poſſeſſion purchaſed by him*, that is, purchaſed by the merit of his death. And in the former Epiſtle to the Theſſalonians, he ſaith, *God hath not appointed vs to wrath, but to obtaine ſaluation by our Lord Ieſus Chriſt*, that is, procured vnto vs by his merits. So in the twentieth chapter of the Actes, *Paul*, in his exhortation to the Elders of Epheſus, willeth them carefully to *feed the flocke of God, which hee hath purchaſed with his owne blood*: where he maketh the blood of Chriſt meritorious. And elſewhere he ſaith, *we are iuſtified by his blood, and reconciled to God by his Sonne*, and ſo ſhall be ſaued by his life, Rom. 5. 9, 10. If then we challenge any thing to our ſelues, we take ſo much from Chriſts worthineſſe. He was not bound in any bond vnto vs, who, being in the forme of God, thought it no robbery to bee equall to God. Wherefore, our workes can challenge nothing at Gods hands, for as much as whatſoeuer wee can doe, is as due debt vnto him. Thus the Apoſtle ſpeaketh, Rom. 8. *Brethren, we are debters, not to the fleſh, to liue after the fleſh*; whereby he vnderſtandeth the contrary, as a member oppoſed; but we are debters to the Spirit, to liue after the Spirit.

Zach. 4-6.

What merit is.

Terent. in Phorm. Act. ſc. 1.

Luc. 17. 8, 9, 10.

Obiection.

Anſwere.

Ephe. 1, 14.

1 Theſ. 5. 9.

Act. 10. 28.

Rom. 5. 9, 1

Rom. 8. 12.

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God.

So then our ſpirituall life, is called a debt, which is true in many reſpects. Firſt, in regard of our creation: Secondly, in regard of our redemption: Thirdly, in regard of our glorification. Our ſpirituall life is due to God in regard of our creation, becauſe it is God that hath made vs,and not we our ſelues: we are the worke of his hands, who hath created vs according to his image,and therby bound vs; as by a ſtrong band to know him, and worſhip him. Hence it appeareth, that *Adam* himſelfe in his eſtate of innocency,could haue claimed nothing of God by merit, becauſe whatſoeuer he was,he was it by him; & whatſoeuer he had,he had receiued it through his gift,ſo that he ſhould haue paide him with his owne,which deſerueth no thankes, as we heard before. True it is,man fell away,defaced and deformed this image, and made himſelfe liable to eternall deſtruction: howbeit, he could not thus ſhake off the yoke of his necke,nor the fetters from his feet,nor acquit himſelfe of the debt and obligation, when of a debter to God, he made himſelfe a bondſlaue to the deuill. A debter riotouſly waſting his goods,and careleſly conſuming the ſtocke and ſubſtance that he hath, and thereby making himſelfe a bankrout,is not diſcharged of his debt,but ſtandeth bound to pay it as before. God will not looſe his right,nor let go his hold,and therefore, albeit we are ſtarted backe from him,he remaineth the ſame; & as he made vs, ſo we remaine obliged vnto him. Hence we ſee, what is the reaſon, why God commandeth duties of vs in his Law,that neither wee, nor our fathers are able to performe.

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our hands.

If a father ſhould require that of his ſon, or a maſter exact of his ſeruant that which were vnpoſſible to doe, as to trauell an hundred thouſand mile in one day,or to flye vp to heauen,might he not be thought to be a tyrant? But the caſe ſtandeth not betweene God and vs,as betweene a father and his children, or betweene a maſter and his ſeruants. For he chargeth no more vpon vs,then hee had inabled vs to doe, and had giuen vs ſtrength to performe,ſo that if there be any impoſſibility to do it, the fault reſteth in our ſelues,and not in God. It is no cruelty in him to require ſo much of vs as he doth, but iniquity in vs that doth diſable vs. He abideth the ſame that he was, but we abide not the ſame that we were: ſo that there is no change in him, but the change is in vs: ſo that where he had graciouſly beſtowed much,he may iuſtly require the more. Againe, our ſpirituall life is a debt, and our workes due to him in regard of our redemption, iuſtification, and ſanctification; in conſideration of all, the which we owe our ſelues wholly vnto God,and he in iuſtice may require all the ſeruice that wee can poſſibly performe vnto him. A ſeruant bought with money and redeemed out of bondage, is a debter to his maſter, and is wholly at his commandement,becauſe he oweth to him his life, his liberty, and all that he hath. How much more then muſt we conſider our ſelues to be wholly the Lords,to ſerue him in holineſſe and righteouſneſſe all the dayes of our liues,being redeemed from the bondage of ſinne and ſlauery of Sathan, *not with ſiluer and golde, but with the precious blood of Chriſt, as a Lambe vnſpotted and vndefiled*, 1 Pet.1. Neither were we once onely made free men, but moreouer are laden with many benefites by this our Sauiour and redeemer,being regenerated with his Spirit, to walke before him in newneſſe of life. So that our vnthankefulneſſe is exceeding great, if forgetting the greatneſſe of our deliuerance; we returne to our vomit againe,as dogges, and lye wallowing in the mire as filthy ſwine.

1 Pet.1.19.

2.Pet.2.22.

Laſtly,in regard of the benefits to come, which by the Spirit of Chriſt,we doe certainly expect and looke for,to wit,our reſurrection of the body, and glorification in the heauens.

Theſe being exceeding bleſſings, do make vs infinite debters vnto God.Hence we learne to deteſt the hereſie of Popiſh hypocrites,that dare boaſt of the merits of the Saints, and of workes of ſupererogation, an euident argument of intollerable proude ſpirits. For debt and merit are quite contrary; they are ſo oppoſite the one to the other,that the firſt being eſtabliſhed, it ouerthroweth the ſecond, as Rom.4.4,5. *To him that worketh,is the reward not reckoned of grace,but of debt:but to him that worketh not,but beleeueth on him that iuſtifieth the vngodly, his faith is counted for righteouſneſſe.*

Rom.4.4,5.

If then our whole life be a debt of the Spirit,it muſt of neceſſity be falſe, that there is any meriting of life and ſaluation by any workes,either of congruity,or condignity,or ſupererogation. For whatſoeuer it pleaſeth them to prate of merits, either publikely, or priuately to their diſciples, dare any of them when they are ready to goe the way of all fleſh,and muſt be preſented before the eternall iudge, dare any of them, I ſay, deſire of God to giue them according to their merits? dare any in the pride of his heart ſo exalt and lift vp himſelfe,as to pray, Lord, I am worthy of thy mercy,I haue deſerued thy kingdome, pay me that thou oweſt vnto me, I deſire nothing at thy hands gratis,or freely, my works are truely and properly meritorious, I haue a right to heauen,and deſerue it worthily? I expect not eternall life as an almes,but as a price due vnto my labours,I am content thou enter into iudgment with me, for I haue righteouſneſſe in mine owne perſon, and therefore I craue not *to be accepted in thy beloued*, but in my ſelfe. Lord, thou haſt made me able to merit heauen for my ſelfe,and therefore repay me according to my worth.

Epheſ.1.6.
1 Pet.2.5.

I thinke none of them are come to this preſumption, to pleade for themſelues with God,&therfore whatſoeuer they write,whatſoeuer they ſpeake, whatſoeuer they reſolue and determine in their ſchooles and pulpits, they deny it,& renounce it wholy at the point of death, & with their own mouthes condẽne their owne folly. In their life they talke of merits, but at their death they are glad to call for mercy: & ſo by their owne practiſe proue and confirme the trueth of the doctrine of the Proteſtants, howſoeuer againſt the light of their own conſciences they oppoſe themſelues flatly as enemies vnto it. The debt of the creature, euen of the man regenerate, is greater then he is able to pay the thouſandth part; nay the more he payeth, the more he oweth, and is bound to pay, foraſmuch as the benefits of God do daily grow and encreaſe toward him, and abound in a wonderful meaſure, that they augment the debt, & ſtrengthen yͤ obligation.

Obiection.

Neither can they eſcape and auoid the force of this, by a friuolous and falſe diſtinction, that our works are not indeed meritorious in the rigour of Iuſtice, or abſolutely conſidered in themſelues, but that they are ſo by the ordinance and acceptation of God.

Anſwere.

For albeit God accept of our workes, and reward them euen to a cup of cold water, Mat.10. yet he accepteth them not as merits, but as the due obedience of his ſonnes, which he recompenſeth freely and fully, becauſe he that cannot lie or deceiue, hath promiſed the reward. Neither is it the ordinance of God, that we ſhould merit by our obedience, but that we ſhould performe the worſhip and honour that is due vnto him, Tit.3.4. Act.15. Let them therefore ſhew vs, where God hath made any ſuch promiſe vnto vs to accept our workes as merits, and we will beleeue them.

Deut.7.8. and 9.5.

The Lord gaue the Iſraelites the land of Canaan, not for their workes, *but for his owne loue, and mercy*. If they could not merit the earthly Canaan, how ſhould any deſerue the heauenly? Wee are taught to pray to GOD to giue vs our daily bread. If wee cannot merit the foode of this life, no not one morſell of bread, but muſt craue it of him as poore beggers doe an almes, at the dores of men: much leſſe can we merit euerlaſting life, *which is the gift of God*, Rom. 6.23.

Rom.6.23.

For what is a bit of bread in compariſon of the kingdome of heauen? or what is the food of the body, in reſpect of the food of the ſoule?

Againſt mans free will.

Laſtly, this doctrine deſtroyeth another bulwarke of the Church of Rome, whereby they ſet vp mans nature, and that is free will, teaching that there is a cooperation of mans free will, with Gods free grace in the firſt act of our conuerſion. A doctrine full of pride and folly, as well as the former, for as much as this is to part ſtakes betweene God and our ſelues, and to diuide our conuerſion betweene him and vs, and conſequently to aſcribe as much to man as to God.

Phil.2.13.

Chriſt ſaith, that without him we can do nothing, we cannot come vnto him, except the Father draw vs, Ioh.6. *It is God that doth worke in vs the will and the deed*, ſaith the Apoſtle. We are all by nature corrupt, there is no part ſound in vs, or without vs. We are not onely as crazy or ſicke, but as dead men. God doth all, and we nothing in good things. Hee preuenteth vs with his grace, he prepareth vs by his word, he enclineth vs by his Spirit, and worketh both the beginning and the ending of our Saluation. Wherefore the Church of Rome is deceiued, that make vs to be as the man that fell among theeues who left him wounded and halfe dead. We are fallen into the hands of a more cruell and bloudy tyrant, who left vs not halfe dead, but hath taken away life from vs, and brought vs vnder the dominion of death. We teach that we are able to doe no good; we haue ſtony hearts, and are ſtrangers from the promiſes of God. They diuide our goodneſſe betweene God and man, as when an horſe is hardly able to draw a Coach, another commeth, who being coupled with him, doe worke and walke together: ſo as that which one could not doe alone, he is able being helped by another, who by their ioynt labours ſtirre it forward. True it is, to vſe meanes to obtaine faith and repentance, is in our owne power after a ſort. A man may go from place to place, enter into the houſe of God, or not enter, heare the word or not heare, meditate vpon it, or not meditate; as it is ſaid of *Herode* an vnregenerate man, Mar.6. *that he heard Iohn gladly when he preached the word*.

Mar.6.20.

This therefore is left vnto vs, and put as it were into our hands to make vs without excuſe, and to teach vs to condemne our ſelues and not God. How many are there that are ready to lay the fault of their infidelity vpon God, becauſe (they ſay) he giueth them not faith, ſo that it is not in their power to beleeue? But why doe they not that which is in their owne power? True it is, God is not bound to giue faith to any, or to turne his heart. The cauſe of infidelity is in himſelfe. Neuertheleſſe, God hath not left himſelfe without witneſſe, nor man without excuſe. He carryeth a iudge in his owne boſome, that ſhall be able to conuince him.

For why do not men that which they are inabled to doe? why doe they not attend to his word, as to his ordinance? why doe they not make conſcience of abſenting themſelues from the preaching of it? They may come if they will, but they will not. They excuſe themſelues as the gueſts in the Goſpel: they haue eares to heare, but they regard not: they haue feet to carry them into the Church, but they are ſlow to this duty, and ſwift rather to any other: they haue eyes to reade the Scripture, yet they ſeldome or neuer reade it: they haue hearts to meditate on the word, but they thinke vpon nothing leſſe. Therefore all theſe outward helpes ſhalbe ſufficient witneſſes againſt them

Now then, albeit we may performe ſuch duties before remembred touching the meanes of our ſaluation, yet to aſſent to the word by faith, that thereby we may be conuerted, enlightned, called, and regenerated to eternall life, is in the hand of God onely, and cannot be performed of vs.

ſe 2. Secondly, ſeeing Gods gifts are freely giuen by him, it is our duty to depend vppon him, and to aske them at his hands when we want them. We learne to whom to goe, and what way to enter that we may obtaine thē. Wee all ſtand in neede of his helpe for our ſoules and bodies. In the ſoule is ignorance, preſumption, blindneſſe, and hardneſſe of heart: pray to him to remoue theſe euils, and as it were to plucke theſe noyſome & loathſome weeds out of our gardens by the roots. If we thinke our ſelues able to do it, wee deceiue our ſelues. If we feele the burthen of our ſinnes to preſſe vs, and to lye heauy and hard vpon our ſoules, we muſt goe to him that hath borne them in his body, and is able to take them away. Hee calleth ſuch vnto ath.11,29. him as *are weary and heauy laden*, with promiſe and purpoſe to eaſe them. If we want any thing for our body, he that is the Creator of the body will not ſuffer vs to pine away, he will not leaue vs and forſake vs. Let vs not truſt to our owne labours, nor riches, nor abundance, as the rich man did in the Goſpell, Luk. 12: conſidering that no mans life conſiſt- 5,20. eth in the multitude of his riches. Hence it is, that our Sauiour willeth vs to aske, and wee ſhall receiue: to ſeeke, and we ſhall finde, Math. 7. If we ſuppoſe we may attaine vnto his bleſſings any other way then by prayer, we are altogether ignorant of the way that 127,1,2. leadeth to his Treaſury. For, *Except the Lord keepe the City, the watchman waketh but in vain: & except he build the houſe, they labour in vaine that are the builders of it*, Pſal. 127,1. It is in vaine for vs to riſe vp early, and to ſitte vppe late, and to eate the bread of ſorrowes, which worldly men take to be the onely meanes to thriue: it is the bleſſing of GOD vpon the hand of the diligent that maketh rich. Let vs therefore ſeaſon and ſanctifie the workes of our hands & the labours of our callings, that ſo we may haue comfort and finde reſt in this troubleſome ſea. This will make our labours ſweet and pleaſant, when we get our liuing in the ſweat of our browes. Beſides, when wee finde any defect of grace in vs, or any weakeneſſe in ſpirituall things, as all the faithfull do more or leſſe, let vs come to him that giueth freely and liberally, and reprocheth no man. He it is that will ſupply our wants, and encreaſe his gifts in vs. This coming vnto him for all needfull graces, hath many branches that belong vnto it, which Chriſt pointeth h.13,44. vnto, Math: 13: when he ſaith, *The kingdome of heauen is like vnto a treaſure hid in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and ſelleth all that hee hath, and buieth that field.* If wee will attaine vnto grace, we muſt depart with ſomewhat, we muſt ſell all that we haue. That which is our owne is ſinne; but we are loth to leaue it and depart from it. It cleaueth faſt to the ribs, & ſticketh faſt in the bones, that it will hardly out of the fleſh. We delight in it, we make much of it, we are wholy addicted to it. It may ſeeme a ſtrange ſpeech, that wee are ſaid to ſell all that we haue, and buy that we haue not. For what haue we to ſell vnto God? or what can we giue vnto him? or what are we able to buy at his hands? Our ſelling of all, is our parting or departing from our ſinnes; our leauing of them, our renouncing of them, ſo that we are determined to keepe them no longer. As it is in bargaines and purchaſes betweene party and party, whoſoeuer buyeth any thing, giueth and taketh; he parteth with ſomewhat, and receiueth ſomewhat by exchange: ſo muſt it be betweene Chriſt and vs in this ſpirituall bargaine and ſale. We leaue that which is euill, wee receiue that which is good. There is no man that ſelleth one ſinne for nought, hee hath his reward a thouſand fold, becauſe he ſelleth it to Chriſt, the beſt rewarder. All men are content heere to ſell to him that will giue moſt. Chriſt is the beſt chapman, the beſt buyer, he giueth eternall ſaluation to vs. To draw vs from our ſinnes, that do vs the greateſt hurt, and bring infinite danger vpon ſoule and body, he offereth to recompence vs an hundred fold more for withdrawing our hearts from our ſinnes, then the world can reward vs for the vſing of them. Art thou not ſtedfaſt in religion, but as a reede ſhaken with the winde, ſometimes carried one way, and ſometimes inclined another way? Sell this thy doubting and wauering vnto Chriſt, be no longer vnſtable & vnſetled, and he will giue thee conſtancy to continue vnto the end, and *will ſtrengthen that* Pſal.68,28. *which he hath wrought in thee.* Art thou puffed vp with pride in apparell? Sell this corruption, and he will garniſh thee with better garments; he will cloathe thee with his innocency and righteouſneſſe, that the filthineſſe of thy nakedneſſe ſhall not appeare. Art thou poore and needy? Chriſt ſaith vnto thee, *The Foxes haue holes, and the birds of the aire haue* Math.8,20. *neſts, but the Sonne of man hath not where to lay his head*; Wilt thou prouide for thy children & thy houſhold? *Dauid* ſaith, *I was young and now am olde, yet I haue not ſeene the righteous forſaken, nor his ſeed begging bread*, Pſal. 37,25. Now in this ſelling of our ſinnes, and parting from them, we muſt obſerue theſe particulars.

Firſt, that it muſt not be for a ſhort time or for a ſeaſon, but for euer. We muſt not ſell our ſinnes for a ſeaſon onely, but renounce all right, title, intereſt, and propriety in them; we muſt depart from them with a full purpoſe and reſolution neuer to take them vp againe, neuer to practiſe them any more. To ſell any thing, is to alienate the property of it from our ſelues. Bleſſed are all ſuch ſellers. In this point therefore we muſt not be lenders, as they that chalenge the right of being owners, but quite and cleane put from our ſelues all title to our former ſinnes. Many indeede lay them downe for a time, as hypocrites doe,

wiping

Prou.30,20. 2 Pet.2,22. *wiping their mouthes* with the harlot, and *returning to their vomite* with the dogge, or to their wallowing in the mire, with the ſwine. Thus it fareth with ſuch as come to the word and Sacraments of God, with prophane and vnreformed hearts. They ſeeme godly while they are in the Church; but their righteouſneſſe is but as the morning dew, they hang downe their heads as a bulruſh for a time, & afterward they are as bad or worſe then they were before. This is nothing in the ſight of GOD, except we vtterly forſake our ſinnes. True it is, the faithfull and godly man may fall into ſome ſinnes which they haue forſaken, Gen.20,2. as *Abraham* did in denying his wife, but they muſt do it,as ſtrangers to it, not as owners of it, for it is none of theirs,they haue giuen ouer the vſe of it, and the right vnto it. It is the man that is vnregenerate, he may lay lawfull claime vnto it: as for vs, it is no more ours,then the houſe that we haue ſolde,and ſo alienated it from vs.

Secondly, there is another kinde of ſale that is faulty and deceitfull, which is, when we are content to ſell ſome of our ſinnes, but we will not ſell all of them. Some there are ſo couetous,that they wil part from nothing, they will ſell nothing: Though they be neuer ſo well offered, they are ſo in loue with their owne faults and folly, that they will keepe them ſtill, albeit to their infinite hindrance & loſſe, euen the loſſe of their ſoules. Others are content to lend their ſinnes,but they will not leaue them: they are willing to abſtaine from them for a time, but they will not renounce them for euer. Theſe are like the Iſraelites, Numb.11,5. who albeit they were brought with a ſtrong hand out of Egypt, yet they had a minde to returne thither againe,they thought vpon the fiſh which they did eate there, and remembred the Cucumbers and the Melons, the Leekes,the Onions, and the Garlicke; theſe they luſted after with all their ſoule. Or as *Lots* wife being deliuered out of *Sodome*, as a firebrand out of the burning, or as two legs, or a piece of an eare out of the mouth of the Lyon, Amos 3,12,and 4,11: euen a little remnant out of the common deſtruction of the Gen.19. Luke 17. City: ſhe looked backe againe toward *Sodome*, and hadde her minde there vpon ſuch things as ſhe had left behind: which ſheweth ſhe had not ſold all, but as he that lendeth his goods looketh for them againe, ſo would ſhe faine returne to thoſe things that yet ſhee retained in her heart. If the caſe be better with vs, and that our righteouſneſſe exceed theſe, yet let vs not flatter our ſelues, and deceiue our owne ſoules, foraſmuch as wee muſt goe farther,and ſtep many degrees beyond them. For albeit we can be content to ſell, and to ſell for euer,yet there is more required of vs, ſo that we may ſay with Chriſt, One thing is wanting,we muſt ſell all,and muſt keep back nothing. We muſt not ſell as *Ananias* & *Sapphira* did, they kept backe part of the price: ſo many make ſale, but they are deceitfull Merchants, they will not paſſe all, but leaue out ſomewhat in the bargaine. So do many deale doubly with God, they deſire to forgoe their ſinnes, but they will keepe ſomewhat. But he cannot bee mocked or couſened of vs. We muſt renounce our ſweet ſinnes & our profitable ſins, with all the appurtenances and dependances vnto them. We muſt abſtaine from all appearance of euill. We muſt pull vp theſe weeds by the rootes, that they grow not in the gardens of our heart againe. God will haue all that is ours left, or elſe hee accounteth nothing truely left. *Herod* was cōtent to heare *Iohn*, Mat.14,4. to feare him, to reuerence him, to do many things that he required, and to reforme many euils that he reproued, and himſelfe had practiſed, but when he told him, he muſt not marry his brothers wife, he ſtopped his eares and would not heare, he was determined to keep that one ſin. The hypocrites in *Micah* are ready to *come before the Lord, and to bow themſelues before the moſt high, to offer Riuers of oyle and the fruite of their body for the ſin of their ſoule*: Mic.6,6,7, neuertheleſſe the Prophet telleth them that God liketh not of this bargaine, inaſmuch as he requireth of them to do iuſtly, to loue mercy, and to walke humbly with their God. We are like vnto the young man mentioned in the Goſpell, whom Chriſt is ſaide to haue loued, *When he was bidden to ſell all that he had, he was ſad at that ſaying, and went away greeued*. Mar.10,21 When *Moſes* was come to age, he refuſed to be called the ſon of *Pharaohs* daughter, and choſe rather to ſuffer Heb.11,25. aduerſity with the people of God, then to enioy the pleaſures of ſin for a ſeaſon: but we would be content to ſerue *Pharaoh* and God alſo: to ioyne our ſelues to the Church, and yet to be friends with the world: to liue in the Spirit, and yet to follow the delights of the fleſh together. The Apoſtle accounted all things as loſſe, and eſteemed them as dung, *that hee might win Chriſt*, Phil. 3,8. Wherefore let vs follow his ſteps, and be able to ſay with the Apoſtles, *Loe, we haue left all, and haue followed thee*. Mar.10,28. If then wee make ſhew of ſelling all our ſins, and retaine any part or parcell of them vnto our ſelues, it ſhall do vs no more good, then it did *Ananias* & *Sapphira* to ſell their poſſeſſion, and to keepe backe part of the price, which kindled ſuch a fire, as that it conſumed them both.

Thirdly, there is another error in the ſale of our ſins, when we exchange ſinne for ſinne. Theſe men ſell one ſin to buy another, which is a baſe and beaſtly kinde of merchandize, & a carnall and corrupt trading, which God neuer accepteth or commendeth. It is no true repentance to turne from one ſinne vnto another, as vnruly beaſts that breake out of one ground into another. True repentance is a turning of the heart from all ſinne. The repentance of one ſinne truely, bringeth with it the repentance of all knowne ſinnes.

Whoſoeuer forſaketh riotouſneſſe of life, & betaketh himſelfe to couetouſneſſe, changeth his ſinne, but not his heart: as he that is vexed with one kinde of feuer, by diſordering of himſelfe turneth that into another, into a worſe feauer. Such a man getteth not health, but altereth the diſeaſe. So is it in the diſeaſes of the ſoule, we chop and change with God, we runne out of one euill into another. When we are eſcaped out of one ſnare of Satan, he is ready to catch vs with another. When we are plunged out of the gulph of deſpaire, wherein we ſticke faſt as in a deepe pit of mire and clay, he faileth not to tempt vs vnto preſumption, and to carry vs aloft in his armes, that he may giue vs the greater downefall. at.6.13. Hence it is, that Chriſt our Sauiour willeth vs daily to pray vnto the Father, that *wee may not be ledde into tentation, but be deliuered from euill.* For hee is an enemy that neuer reſteth, but ſeeketh as a roaring Lyon whom he may deuoure. If he cannot keepe vs in ſuperſtition he will draw vs to prophanenes. If he cannot hold vs in the waies of the Gentiles, hee will make vs leade our liues as looſe and licentious Chriſtians. If he cannot deceiue vs to beleeue there are many Gods, he wil tempt vs to thinke that there is no God, no hell, no heauen: This is to paſſe from one extreme to another, as it were from drunkennes to thirſt: whereas true repentance is a changing of the minde, going out of one extreme into the meane, in which we ought continually to cõtinue. And thus we do ſell all that we haue, all that is ours: howbeit this is not enough: for we muſt alſo buy this pearle and treaſure, that it may be made ours, which otherwiſe is not ours. To this are required theſe three things: Firſt, we muſt hunger and thirſt after it. Secondly, we muſt receiue and retaine it. Thirdly, we muſt grow ſtrong by it, and ſtedfaſt in it. Touching the firſt, we muſt know that there muſt be in vs a ſpirituall appetite, that our hungry and thirſty ſoules may be refreſhed by the holy ordinances of God. We muſt come vnto Chriſt the fountaine of all grace; if we be athirſt, he will not ſend vs away empty. Indeed we ought to haue a feeling of our owne miſery, but this muſt alwaies be ioyned with a deſire to drinke of his mercy. The knowledge of our owne wants muſt goe before, but the feeling of his goodneſſe muſt follow after. et 2,2,3. Hence it is, that the Apoſtle *Peter* ſaith, *Deſire the ſincere milke of the word*, but he addeth this condition, *If ſo be ye haue taſted that the Lord is gracious*. Secondly, it is our duty to receiue & retaine that which we haue bought, and not ſuffer it through careleſneſſe and negligence to ſlippe from vs. u.23,23. The wiſe-man exhorteth vs to *buy the truth, but not to ſell it.* We haue liberty giuen vs at our owne diſcretion to chaffer and change for temporall commodities, we may buy and ſell, we may ſell and buy, wee may let go from vs or purchaſe vnto vs: but we muſt take heede we do not ſo with heauenly things, they are of another nature. When we haue ſolde for gaine an earthly thing, we may buy it againe at our pleaſure or leyſure: but if we forgoe heauenly wiſedome and riches, it may be wee ſhall neuer get it againe, we are in danger to leaue it and loſe it for euer. Wherefore Chriſt our Sauiour ſpeaketh to ẏ church in *Thyatira*, ẇ we ought al to heare and receiue as a commandement giuen vnto vs; *Hold faſt till I come.* Reuel.2,25. We ſee how hand-faſt worldly men are in the things of this life, they will by no meanes let them goe, nor ſuffer them to bee wrung and wreſted from them. O that wee would do the like in better things; when we haue gotten true religion in our hearts, and planted the feare of God in them, as it were in the doores of our houſes: O that we would deny and defie whatſoeuer goeth about to plucke it & conueigh it from vs. If the world, or the fleſh, or the Diuell, our three mortall enemies ſhall aſſault vs, to hold vs in their ſnares, let vs breake their bandes, & caſt them to the ground, and tread them as dung vnder our feet. Laſtly, it is our ſpeciall duty to encreaſe daily in grace, and to grow ſtrong in it, as men that go, from ſtrength to ſtrength. It is the exhortation of *Paul* to *Timothy* his ſonne, that he ſhould *be ſtrong in the grace that is in Chriſt Ieſus*, 2 Tim.2,1. writing to the *Philippians*, he ſtirreth them vp to *ſtand faſt in the Lord*, Phil.4,1. He warneth the *Epheſians* to *be ſtrong in the Lord, and in the power of his might*, Eph.6,10. He admoniſheth the *Corinthians*, to *ſtand faſt in the faith, to quit them like men, and to be ſtrong*, 1 Corin 16,13. The Author of the Epiſtle to the *Hebrewes*, prayeth for them, that the GOD of peace would *make them perfect in euery good worke to doe his will, working in them that which is well pleaſing in his ſight, through Ieſus Chriſt*, Hebr.13,21. *It is a good thing that the heart bee ſtabliſhed with grace*, Heb.13,9: and that we be ſtedfaſt, vnmoueable, alwaies abounding in the worke of the Lord, foraſmuch as we are all well aſſured that our labor is not in vaine in the Lord, 1 Cor.15,58. We muſt haue our hearts ſetled and conſtant in good things, that wee be not as children, carried about with euery vanity. We muſt be reſolute in the truth, and ſtand, hauing our loines girt about with the truth, and hauing on the breſt-plate of righteouſneſſe, &c. As we grow in age, ſo let vs grow in grace: and as euery yeare addeth to our life, ſo let it adde to our faith. If we ſtand at a ſtay, we ſhall neuer come to the ende of our race: but if we grow in the knowledge of our Lord Ieſus Chriſt, wee ſhall receiue the ende of our faith, which is the ſaluation of our ſoules.

Vſe 3. Thirdly, we learne to confeſſe from whence we haue receiued life temporall, ſpirituall, and eternall, one following another, and all begun in this life, and to acknowledge our thankfulneſſe to God for theſe his bleſſings. The temporall is common to vs with the wicked, but the other two, to wit, the ſpirituall and eternall life are proper to the elect, and make them Citizens of the kingdome of heauen. Hence it is, that the Prophet ſaith, *Bleſſe the* Pſal. 103,2,3. *Lord, O my ſoule, and forget not all his benefits: who forgiueth all thine iniquities, who healeth all thy diſeaſes: who redeemeth thy life from deſtruction, who crowneth thee with louing kindnes and tender mercies.* He reſpecteth not what we are, or what we are worthy of, but as hee loued vs before we were, which argueth the bottomleſſe ſea of his grace toward vs, ſo he neuer ceaſeth to follow vs with his mercy, & to adde loue to his loue, alwayes preuenting vs with his liberall bleſſings. True it is, the guifts of God are great toward vs in regard of temporall things, which are of the leaſt and loweſt nature, foraſmuch as *in him we liue, &* Acts 17,28. *moue, and haue our being*: he bleſſeth vs, hee keepeth vs, he preſerueth vs, he defendeth vs, and ſuffereth nothing to do vs hurt: but beſides theſe, he giueth vs to beleeue, he calleth vs to the knowledge of his truth, hee iuſtifieth vs, he ſanctifieth vs, he redeemeth vs, hee eſtabliſheth vs that we ſhall neuer be remooued; and all theſe are freely and frankly beſtowed vpon vs, not purchaſed by vs. Howbeit, we ſhall neuer vnderſtand the foundation of Gods mercy, nor learne the height, the bredth, and bottome of his loue, vntill we come to behold and conſider our free election and ſaluation to be meerely by his grace. And if once wee come to the vnderſtanding heereof, it will be moſt forcible aboue all the former reaſons to moue vs to magnifie his goodneſſe, and to giue vp our ſelues wholly to him, and conſecrate all that is in vs to his glory. Indeed this conſideration yͤ we haue receiued life & health, and peace, and liberty, & all things belonging vnto them (if we had no farther cauſe) ought to moue vs to thankfulnes & obedience: but this laieth the groundworke, and reacheth to the top of all, that hee loued vs before the world was, and therefore we muſt loue him againe, extoll his praiſe, confeſſe his Name, and feare to offend him, and ſerue him in righteouſneſſe and true holineſſe all the daies of our life. This is the beginning and as it wer the firſt ſtep to true humility; it is a forcible weapon to ſtrike down all pride and preſumption, and to giue them their deaths wound: it ſtoppeth the mouthes of arrogant men, who would gladly ſacrifice to their owne nets, and build their ſaluation vpon themſelues. Therfore the Prophet ſaith Ezek. 16, 62, 63. in the Name of the Lord, *I will eſtabliſh my Couenant with thee, and thou ſhalt know that I am the Lord: that thou maieſt remember and be confounded, and neuer open thy mouth any more, becauſe of thy ſhame, when I am pacified toward thee, for all that thou haſt done, ſaith the Lord God.* Hee will haue no fleſh to reioyce in it ſelfe: he will haue the whole glory of our ſaluation: he ſaw vs polluted in our own blood: he found vs caſt out into the open field, to the contempt and loathing of our perſon: he ſet his loue toward vs, and ſpread his skirt ouer vs, and couered our nakedneſſe, and ſaid vnto vs when we were in our blood, *Liue,* to the end we ſhould chalenge no part of his worke to our ſelues. Vndeſerued loue is a great binder. There is no loue comparable to this loue, which began before we began, and ſhall liue when we are dead and buried. Our ſaluation hauing ſo ſure a foundation, is more firme then the frame of heauen and earth: whereas if it were builded vpon our ſelues, and committed vnto our ſelues to bee kept, alaſſe, it would quickly fall downe as a ruinous Pallace, or a tottring wall, and we could haue no certainty or aſſurance of it, yea, albeit wee were renewed to our firſt innocency, as appeareth in *Adam*, who fell in the garden, as the Angels themſelues had done before that were in heauen. But ſeeing it is hid with God and put into his hands as a faithfull Creator, no creature ſhall be able to take it from vs, as no creature could giue ſaluation vnto vs. So then, it behoueth vs to giue him praiſe for beginning his worke in vs, for the continuance of it in vs, and to craue of him the full & perfect finiſhing of it vnto the day of IESVS CHRIST.

Fourthly, this putteth vs in minde to vſe Vſe 4. all meekeneſſe and moderation toward others that are not yet called to the knowledge of the truth, but wander as blinde men that cannot finde the way. For ſeeing our calling and conuerſion, and euery good guift is of Gods grace, it ſheweth that *there is no difference* be- Rom.3,9. tweene them and vs by nature, but by grace; we haue nothing of our ſelues, being as farre from heauen as the moſt prophane, but all is of Gods good pleaſure. Wee are all equall and no way better: we are all the children of wrath, as well as others. It is a true ſaying, that there are many ſheepe without, and many wolues within. We ſee this in the examples of the Gentiles, of *Manaſſes*, of *Mary Mugdalen*, of *Paul*, & many others, of whom Chap.5. we ſhall ſpeake afterward. The Church of the Iewes confeſſe, that they had *a little Siſter* Cant.8,8. *which had no breaſts*: and Chriſt himſelfe teacheth, he hath *other ſheepe which are not of this fold*, whom alſo he muſt bring home, & they ſhould heare his voice, ſo that there ſhould be one fold, and one Shepheard, Iohn 10,16. Thus it ſhould come to paſſe, when the time appointed was come, that GOD would enlarge *Iaphet*, that he ſhould dwell in the tents of *Shem*, Gen.9,17. This vſe hath many branches, as a fruitefull Tree that ſpreadeth it ſelfe many waies.

Firſt, it belongeth vnto vs to pitty them that go aſtray, & to bewaile their ignorance. What griefe doth it moue, and how great cōpaſſion doth it worke in vs by the inſtinct of nature, to ſee a man blinde, or dumb, or deafe, or in any miſery and neceſſity? But this is the condition of all vnregenerate perſons, they are blinde and ſee nothing, 2 Pet.1. They are dumbe, and deafe, and dead men, Eph.2,1. They haue not the life of God in them, they can ſtirre neither hand nor foote toward the kingdome of heauen.

Secondly, if any of our brethren be fallen, let vs put vnder out hand to ſtay them or raiſe them vp, knowing that it is our duty to exhort one another, leſt we be hardned through 3,13,and the deceitfulneſſe of ſinne; and ſo much the 5. rather let vs be carefull heerein, becauſe the day of the Lord draweth neere. If the Oxe or Aſſe of our enemy be ready to lye downe vnder his burden, we are commanded to helpe him vp: and therefore much more we ought to do it vnto our brother.

Thirdly, we muſt condemne no man raſhly, nor ſit downe in the ſeate of God to iudge another mans ſeruant, which ſtandeth or falleth to his owne maiſter. Let vs ſet before vs the example of God, who is very pittifull and mercifull. He calleth at all houres, who hath the times and ſeaſons in his owne power, Math. 20,6. Acts 1,7. as the houſholder that hired labourers into his Vineyard all the day long, euen vnto the laſt houre. Beſides, we are warned not to iudge, leſt we be iudged, Math.7,1. So that with what meaſure we mete to others, with the ſame it ſhall be meaſured to vs againe. Let vs beware of raſh iudgement, & headſtrong and headlong affections. Let vs iudge nothing before the time, vntill the Lord come, who will bring to light the hidden things of darkneſſe, and will make manifeſt the counſels of the hearts, 1 Cor.4,5. Many things are hidden for a while, which time ſhall diſcouer: for though the darkneſſe of the night may couer them, or the ignorance and wilfulneſſe of man hide them, yet they ſhall be reuealed, and ſhall not be vnpuniſhed.

Laſtly, it is our duty to pray for their conuerſion that are not conuerted, and to offer them the meanes that they may be conuerted. We muſt be gentle vnto all men, and patient toward them, inſtructing them with meekeneſſe that are contrary minded, prouing *whether God will giue them repentance*, that they may be recouered out of the ſnare of the Diuell, 2 Tim.2,25. We ſee how Chriſt praied for his enemies, that they might haue theyr ignorance pardoned, Luc.23,34. *Stephen* deſired that the ſinnes of his perſecutors might not be charged vpon them, Acts 7,60. *Paul* earneſtly wiſhed & craued that *Agrippa* might be conuerted, and altogether be made a chriſtian, Act.26,29. Hence it is, that many which perſecuted Chriſt, and crucified the Lord of glory, though they were moſt horrible tranſgreſſors, yet heard the word, were pricked in their hearts, and did lay hold on eternall life, Acts 2,41,37. Let vs commit the ſucceſſe euermore vnto God, that hath the hearts of all men in his owne hand. If notwithſtanding the word of ſaluation offered vnto them, they ſhut their eyes, and ſtop their eares, & harden their hearts, & will not turne, leſt they ſhould be ſaued; let vs not bee curious to ſearch the cauſes why they do not beleeue, or expoſtulate the matter with them through impatience, but rather leaue them to the mercy or iuſtice of GOD, whoſe iudgements are vnſearchable, and as a pit whoſe bottome cannot be ſounded: and giue vnto him humble thankes that hath opened our eares, that wee may heare, & our eyes, that we may ſee cleerely into the ſecrets of his Law. Let vs praiſe him for reuealing his truth to vs, rather then enquire why hee dealeth not ſo with all others.

Laſtly, ſeeing the guifts of God are freely Vſe 5. beſtowed, let vs follow the example of our heauenly Father, that is, let vs giue freely and liberally, and be content to lend to the poore, looking for nothing againe, according to the counſell of Chriſt our Sauiour. God looketh for no good turne at our hands, our well-doing cannot extend vnto him, Pſal.16. He ſtandeth not in need of our helpe, he wanteth nothing. This vſe is concluded in the latter end of the fift chapter of S. Mathewes Goſpell, where Chriſt exhorteth to loue our enemies, & to do good to them that hate vs, &c: *That we may be the children of our Father which is in* Math.5,45. *Heauen: for he maketh his ſunne to riſe on the euill and on the good, and ſendeth raine on the iuſt and on the vniuſt, &c.* We are commanded to abound in this grace of liberality toward the poore members of Chriſt, as GOD hath abounded in the fruites of loue toward vs. We are not ignorant of Chriſts dealing toward vs, that though he was rich, yet for our ſakes he became poore, that we through his pouertie might be rich, 2 Cor.8,9. Our abundance muſt ſupply the want of others, that there may be an holy kinde of equality, as it was among them that gathered *Manna*, *Hee that* Exod.16. *had gathered much, had nothing ouer: and hee that had gathered little, had no lacke.* Hence it is, that the Apoſtle *Iames* ſaith, He ſhall haue iudgement without mercy, that hath ſhewed no mercy, and mercy reioyceth againſt iudgment. Whoſoeuer therefore hath this worlds good, and ſeeth his brother in neede, how dwelleth the loue of God in that man, if hee ſhut vp his bowels of compaſſion from him? 1 Iohn 3,17. We ſee this in the example of the rich man in the Goſpell; he had occaſion of ſhewing mercy offered vnto him, poore *Lazarus* lay at his gate; but he cloſed his eies and would not ſee him; he ſhut vp his heart and would not releeue him: and therefore it came to paſſe that as he denied the crummes that fell from his table, a ſmall almes: ſo hee could not obtaine a drop of water, a ſmall refreſhing. As he ſtopped his eares, and would not heare, ſo he asked onely to haue the tippe of the finger dipped in water to coole his tongue, and yet could not be heard. When the *Sodomites* had once filled vp the meaſure of their ſinnes by pride in themſelues, & contempt of the poore, God rained down ſtorms and tempeſts of fire and brimſtone, ſo that they were vtterly conſumed, Ezek. 16,49. Gen. 19,24. Hence it is that Chriſt our Sauiour ſaith, *Make to your ſelues friends of vnrighteous mammon, that when ye faile, they may receiue you into euerlaſting habitations*, Lu. 16, 9. He meaneth not by the *Mammon of vnrighteouſneſſe*, ſuch riches as are wrongfully and vniuſtly gotten; for GOD accepteth not ſuch almes or guifts at our hands, neyther is he well pleaſed with ſuch ſacrifices, though we giue them to the poore, and ſhould releeue thereby the neceſſities of the Saints: but hee calleth them ſo and giueth them that title, becauſe they may fraudulently, wickedly, and wrongfully be taken from vs: ſo that it containeth the force of a reaſon, why wee ought not niggardly and ſparingly to hoard them and heape them vp to our ſelues, foraſmuch as we may be robbed of them by the vnfaithfulneſſe of ſeruants, by the violence of theeues, by the cunning of forgers, by the force of oppreſſers, by the deceitfulneſſe of borrowers, by the vnconſciableneſſe of ſellers, by the couetouſneſſe of Land-Lords, by the biting of vſurers, by the falſifying of meaſures and weights, by the couzening of bankrouts, and by ſuch like inſtruments of iniuſtice. The things of this life are all vncertaine, we may returne to the earth and leaue them, or they take their wings and flye vp to heauen, and leaue vs. True it is, we are not to giue hand ouer head without diſcretion and difference, neither to maintaine ſtrong and ſturdy beggers, neither idle and loitering perſons, that are able to labour and will not: but we are to conſider the wants of ſuch poore as are diligent in their places, eſpecially the poor Saints, and thoſe that are of the houſhold of faith. The almes of *Cornelius did aſcend vp in remembrance before God*, Acts 10,4. *Tabitha* is commended to be *full of good workes, and almes deeds which ſhe did*, ſo that the widdowes ſhewed vnto *Peter* the coates and garments which ſhee made while ſhee was with them, Acts 9,36.39. And howſoeuer this be a ſacrifice well pleaſing vnto God, ſweet in his noſtrils as incenſe, yet it is vnpleaſant and vnſauory to many men, ſo that they ſhunne it, and take no delight in it. Hence it is, that they haue many ſhifts to put it off, and are wiſe to inuent and alledge many reaſons to ſpare their purſes.

Obiect. 1.

Some ſay for themſelues, Alaſſe, I am poore and haue but a little, and therfore how ſhould I giue releefe vnto others?

Anſwer.

I anſwere, we muſt remember the poore widdowes mite, ſhe had but little, and yet is commended, that ſhe caſt it into the Treaſury, Luc. 21,4. If we haue but an handfull of meale in a barrell, and a little oyle in a cruſe, *Eliah* muſt haue part of it, and be releeued with it, 1 Kings 17,12. All that do not receiue, ſhould giue. The man that getteth his liuing by his labour, and the ſeruant that earneth wages, ſhould lay vppe ſomewhat for the poore. Such as are married and keepe houſes, and haue a family of their owne, for which they are to prouide, haue many waies of imployment for their mony, and many charges lie heauy vppon them both of Church and Common-wealth, beſides the care of houſe-keeping and bringing vp their children: the ſeruant hath none of theſe burdens lying vpon him, he hath none to maintaine but himſelfe, and therefore he may better ſpare ſomewhat for the poore then many others. And who ſeeth not, that for the moſt part they ſpend their wages a thouſand times worſe, in reuelling, in rioting, in drinking, in dalliance, in feaſting, in apparell, and in ſuch like exceſſe? One penny beſtowed vpon the poore, ſhall be more acceptable to God, and more comfortable to themſelues, then many pounds ſpent in vanity. And howſoeuer it bee *a more bleſſed thing to giue then to receiue*, Acts 20,35. yet if God haue denied vs the ability, and meanes to do good, he accepteth the deſire inſtead of the deed: *If there be in vs a willing minde, it is accepted according to that a man hath, and not according to that he hath not*, 2 Corin. 8,12.

Obiect. 2.

Againe, others ſay, they muſt ſpare for their children; God hath giuen them many, and if they ſhould not prouide for thẽ, they were worſe then Infidels, and haue denyed the faith. They can alledge, that the fathers muſt prouide for the children, not the childrẽ for the fathers.

Anſwer.

But they muſt know, that ſuch as ſpare more then is meete without conſcience of this duty, without care of the poore, without imploying their ſubſtance to yͤ ends for which it is giuen, do gather without mercy, and bring a curſe vpon their riches, that ſhall make hauocke of them in a moment, and as a ſwift winde blow them away. We reade of many in holie Scripture, that haue beene cheerefull giuers, and diſtributed in the ſimplicity of their hearts: ſhall we thinke that theſe had no families to maintaine, no childrẽ to bring vp, no daughters to beſtow, no kindred to releeue? Yes, no doubt many of them had particular charges of their owne, wiues, children, fathers, mothers, kinſfolkes, and yet they forgat not this diſtribution.

Acts 2,4

The firſt Chriſtians ſolde their ſubſtance and laide it downe at the Apoſtles feet, to be diuided as euery one had need. And the Churches which were in *Macedonia*, ſent releefe to others euen aboue their ability, 2 Cor. 8,3. They were poore themſelues, and yet of their pouerty they were content to depart with ſomewhat. Albeit they had little, yet of that little they were willing to giue ſomewhat.

Obiect. 3.

Oh, but if we ſhould follow ſuch examples, wee may want our ſelues; and bring our wiues & children vnto beggery.

Anſwer.

I anſwer, if we extend our liberality, and the bowels of pitty vnto other, GOD that hath the hearts of all men in his owne hand, will mooue them to pitty vs, that wee ſhall taſte the fruite that we haue ſowen, and finde others as mercifull to vs as we haue beene mercifull vnto others. Liberallity is as ſeed that is ſowen in the earth. It ſhal yeeld a plentifull harueſt, and it ſhall bring to ſome an hundred fold, to ſome ſixty, and to ſome thirty fold. As wee ſowe, ſo we ſhall reape: if we ſowe plentifully, we ſhall reape plentifully: if we ſowe ſparingly, we ſhall reape ſparingly. It is a fruite of infidelity and vnbeleefe, to call the promiſes of God into queſtion, and when he promiſeth to bleſſe vs, to feare that he will forſake vs. He hath giuen vs his word, that he which lendeth vnto the poore, ſhall not lacke, and aſſureth that he will pay vs againe. Would we deſire a better paymaiſter? Can we deſire or wiſh for any that is better able, or more willing? The Prophet ſpeaking of his owne experience telleth vs, that he *was young and now is old, yet he neuer ſaw the righteous forſaken, nor his ſeede begging bread, Pſal.37,25.*

biect.4.

Laſtly, others pleading for their Corban, and loath to part with any thing, alledge, that the poore for the moſt part are leud and lazie, vngodly and vnthankfull, wicked & vnworthy to haue any releefe, they cannot affoord a good word to their benefactors.

nſwer.

I anſwer, that albeit idle perſons are rather to be puniſhed then maintained in their idleneſſe, yet the Apoſtle after reproofe of ſuch perſons, addeth this exhortation, *But yee my brethren, be not weary in well doing*, 2 Theſſ. 3,13. Be it that it fall out ſo (as ſometimes it doth fall out) that the tongues of theſe euill men curſe vs, yet *their loynes ſhall bleſſe vs*, as *Iob* teſtifieth, chapt.51.

b 31,20.

Declaring that albeit many things fell out to reſtraine the courſe of liberality, as their multitude, importunity and ingratitude that are in need, yet he could not be hindred by any of them, from ſhewing mercy vnto them, conſidering, that if we feed them, their bellies ſhall bleſſe vs: if we cloath them, their loines ſhall bleſſe vs: if we viſite them in ſickneſſe, their bodies ſhall bleſſe vs; nay their ſoules ſhall bleſſe vs, albeit their tongues reuile vs, and their mouthes be full of curſing and bitterneſſe.

eut.24,53.

Let vs therefore turne our ſelues from them vnto God, who will reward euery good worke, euen to a cup of colde water.

2,45.

Heereby we ſhall teſtifie our religion to be ſincere: hereby we ſhall be like our heauenly Father, & aſſure our hearts that we are his children: hereby we ſhall be made conformable vnto Ieſus Chriſt our head, who being equall in glory with his Father, and being in the forme of God, made himſelf poore that he might enrich vs: hereby we ſhall prouide well for our ſelues, by making vs friends with the riches of vnrighteouſneſſe: yea hereby we ſhall heape coales of fire vpon ẏ heads of all vnthankfull perſons, doing good for euill, and ſhewing mercy to them that doe not deſerue any mercy at our hands.

biect,3.

ſwer.

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25. *The ſtandard of the Campe of Dan ſhall be on the North ſide by their armies: & the Captaine of the children of Dan, ſhall be Abiezer the ſonne of Ammiſhaddai.*

26. *And his hoſt, and thoſe that were numbred of them, were threeſcore and two thouſand and ſeuen hundred.*

27. *And thoſe that encampe by him, ſhall be the Tribe of Aſher: and the Captaine of the children of Aſher ſhall be Pagiel the ſonne of Ocran.*

28. *And his hoſt, and thoſe that were numbred of them, were forty and one thouſand, and fiue hundred.*

29. *Then the Tribe of Naphtali: and the Captaine of the Children of Naphtali, ſhall bee Abira the ſonne of Enan.*

30. *And his hoſt, and thoſe that were numbred of them, were fifty and three thouſand, and foure hundred.*

31. *All they that were numbred in the campe of Dan, were an hundred thouſand, and fifty and ſeuen thouſand, and ſixe hundred: they ſhall goe hindermoſt with their ſtandards.*

We are now come to the laſt ſtandard, expreſſed in theſe wordes. Theſe three, *Dan*, *Aſher*, and *Naphtali*, that is, the Tribes that deſcended of them, being three of the ſons of *Iacob*, doth the Lord in this place caſt into the laſt ſquadron to make vp the fourth battailion. And albeit they were ſet in the laſt and loweſt company of the army, yet wee do not reade that during the long time of their tarriance in the wilderneſſe, (which was the ſpace of 40, yeares,) they opened their mouthes againſt the ordinance of God, or murmured through impatience and diſcontentment at the order eſtabliſhed among them; neyther did other murmure at them, albeit ſome of the children of the handmaids were preferred before the naturall ſons of *Leah* and *Rahel*. An hoaſt of men conſiſting of great multitudes, is like a full or corpulent body that needeth not any external meanes to throw it downe, it being ready to ouerweigh and ouerſway it ſelfe through it owne heauines. Many eſtates and kingdomes ariſing from ſmall beginnings, as it were large floods from little fountains, haue proceeded & ſwelled ſo great, that the bignes thereof is comberous to themſelues, and the puiſſance of ſo mighty people hath wrought their own deſtructiō. Thus it fel out in ẏ commonwealth of *Rome*, whoſe proper power & ſtrength (wanting a forrain enemy to encounter withall) wrought it owne ruine; ſo that it had no greater oppoſite then it owne too great felicity. But not to trouble our ſelues with forraine examples, let vs briefely touch the example of the Diſciples of Chriſt: they were few in number, they were a little company, like a ſmall boat that might be eaſily ruled and gouerned, inaſmuch as they had the beſt Maiſter that euer was to ſtand at the ſterne: yet they no ſooner heard of Chriſts departure out of the worlde, but they condemned

Liuy in the Preface to his Hiſtory.

Epito.Flor.

parity, and contended for ſuperiority, Math. 20,20. Thus we ſee what our nature is: one man cannot abide any to be his equall, another cannot ſuffer any to bee before him. Wherefore to cut off all occaſion of emulation, and to teach them the benefit of contentation, the Lord aſſigneth to euery Tribe his ſtanding place: and they in humility and obedience reſted in the roome & ranke that God in mercy appointed for the generall benefit of the whole, and the particular good of euery one among them.

Verſe 25,26. [*The ſtandard of the Campe of Dan, ſhall be on the, &c.*] The three combined together in this army (whereof *Dan* was principall, the other two, *Aſher* & *Naphtali*, were aſſiſtants) are indeed the children of the handmaids, inaſmuch as *Rahel* in greefe of her barrenneſſe, giueth her maid vnto her husband, who beareth him *Dan* and *Naphtali*: *Leah* alſo following her ſiſters example, giueth him her maid, who beareth & bringeth forth *Aſher*. There can no reaſon bee aſſigned by man, why they ſhould go march in this order then in any other, but onely the good pleaſure of God: yet they are quiet, and ſtriue not one againſt another, being brethren one to another. From hence we learne, that euery one ought to be contẽted with his preſent eſtate: I ſay, how meane ſoeuer our condition be, yet God requires it as a ſpecial duty at our hands, that therewith we be content. Hereunto commeth the commandement giuen by the Apoſtle, 1 Corinth. 7,20,24. *Let euery man abide in the ſame calling, wherein he was called.* To the ſame purpoſe hee teacheth elſewhere, that *Godlineſſe with contentment is great gaine*: and afterward, *Hauing food and rayment, let vs bee therewith content.* And as he deliuereth this doctrine by precept, ſo hee ſealeth it vp by practiſe and experience, Phil. 4,11,12. *I haue learned in whatſoeuer ſtate I am, therewith to bee content: I know both how to be abaſed, & I know how to abound: euery where, and in all things I am enſtructed, both to be full and to bee hungry, both to abound and to ſuffer need.* It is a great and wonderfull knowledge, and very hard to be practiſed, to know to be rich, that is, to vſe riches ſoberly: it paſſeth our reach, vnleſſe we haue a ſpeciall and extraordinary grace giuen vnto vs. We muſt learne alſo, what it is to be poore, which is as hard a leſſon as the former; foraſmuch as we are ready to murmure vnder the Croſſe: whereas though wee ſhould walke naked, be hungry and thirſty, be afflicted and paſſe by the ſword, yet we ought to be patient, & our truſt muſt not faile which we haue in God, who will feed vs in the time of famine.

Doctrine 6. Euery one is to be content with the condition wherein God hath ſet him.

1 Tim. 6, 8.

Reaſon 1.

The reaſons heereof are of great force, and carry authority vnto our conſciences. Firſt, God knoweth what is beſt for vs, farre better then we our ſelues doe. We ſeeke oftentimes to be aloft, but God ſeeth it better for vs to be below: we deſire to be rich, God ſeeth it better for vs to be poore. Had it not bin much better for *Hamman* that was aduanced to honour, to haue ſate in the dirt, or on the dunghill al the dayes of his life, thẽ in al the height of his honour, *to bee hanged on the Gallowes* which himſelfe had ſet vp for another, and ſo to taſte firſt of the puniſhment he had deuiſed? Had it not beene better for the rich man to be cloathed with rags in ſtead of purple robes, & to eate a dinner of greene hearbs in ſtead of his delicious fare, then after all his pomp and pride *to be tormented in hell fire?* We are oftentimes ignorant of that ſhould doe vs good: God is ignorant of nothing. We are ready to imbrace that which will do vs hurt, it is God that in mercy withholdeth it from vs, and vs from it. A ſicke perſon longeth greatly for thoſe things which encreaſe his diſeaſe, and bring him in danger of death; but the learned and expert Phyſitian will not ſuffer him to taſte of them. A childe thinketh he is hardly dealt withall, that he is reſtrained of his deſire, but his wiſe and diſcreet parents are conſtrained to bridle him of his luſt, and that for his owne good. So dealeth God with vs, wee are as ſicke perſons that muſt be dieted, wee are as little children that muſt be ouerruled: the Lord our God is a louing Father, he is a tender Phyſitian ouer vs, who albeit he deny vs that we deſire, yet he will withhold nothing frõ vs yͤ he knoweth to be good for vs.

Eſter 7, 10.

Luc. 16, 23.

Reaſon 2.

Secondly, we haue this comfortable promiſe from him, that he will neuer faile vs, nor forſake vs, whether we haue little or much, whether we be in proſperity or aduerſity. It is he that feedeth the fowles of the aire, it is he that cloatheth the Lillies of the field: much more then are we aſſured that he will feed vs and cloathe vs, who are more of value then all the reſt of his Creatures. This is the reaſon vrged by the Apoſtle, Heb. 13, *Be content with thoſe things that ye haue: for he hath ſaide, I will neuer leaue thee, nor forſake thee,* ſo that we may boldly ſay, *The Lord is my helper, I will not feare what man can do vnto me.* Where hee putteth vs in minde of the continuall care of God for vs, and that his prouidence watcheth ouer vs, which hee oppoſeth as a buckler againſt the common tentation that aſſaulteth vs, to wit, the feare of beeing quite forſaken of him, and left vnto our ſelues, from whence ariſeth diſtruſt in our hearts.

Heb 13, 5, 6.

Reaſon 3.

Thirdly, nature it ſelfe is content with a little, inaſmuch as this is the common condition of all mankinde, Princes and people, high and low, noble and vnnoble: it brought vs naked into the world, and naked it will carry and conuay vs out of the world, according to the ſaying of *Iob* concerning himſelfe, *Naked came I out of my mothers wombe, and naked ſhall I returne thither: the Lord gaue, and the Lord hath taken away, &c.* There are two points of mans life, his entrance into the world, and his departure out of the world: there is but little diſtance, as it were a ſteppe and a ſtride betweene

Iob 1, 21.

betweene them. For what is our life but a vapour? The ſpace that is in the midſt, which is the time of our life betweene our birth & our death, hath many differences and diuerſities that make vs vnlike one to another: ſome are poore, and ſome rich, ſome haue great aboundance, ſome haue nothing at all. But in the point from whence we come, and in the point to which we tend, we all meete: the beginning of our life, and the ending of our daies are both alike, there is no difference betweene them. Duſt returneth vnto duſt, and earth into the earth againe. If a man haue a little iourney to make, and a ſmall way to trauaile, it is folly and vanity to make great prouiſion for it; as he that hath need but of one pitcher of water, ſhall not deale wiſely to go about to draw out a great Riuer. So then, to deſire ſuperfluities, is to make open warre againſt the order of nature. This reaſon is ſet downe by the Apoſtle, in the place before alledged, where the doctrine had his confirmation; for hauing ſhewed that when God granteth vs raiment to cloathe our bodies, and giueth vs foode to fill our bellies, we ought to be content, he annexeth this conſideration to ſtrengthen it, *For we brought nothing into this world, and it is certaine we can carry nothing out.* We ſee men dye daily, and led to it as flockes of ſheepe: and when we haue taken care day and night what to eate, what to drinke, and what to put on, we beare nothing to the earth, but a winding ſheete to couer our ſhame, and to hide our nakedneſſe.

im.6,7.

ſon 4.

Fourthly, let vs conſider the contrary fruits. Such as haue a reſolute purpoſe to grow rich, do referre heereunto all their thoghts, words, and deeds, they ſo thirſt after the treaſures of this world; that nothing is ſo ſacred and religious, which they will make any conſcience to violate, but they ouerthrow all law of God and man, and nouriſh in them the roote of all euill, and fall into a bottomleſſe pit of al miſchiefes. This the Apoſtle meaneth, when hee ſaith, *They that will be rich, fall into tentation and a ſnare, and into many fooliſh and hurtfull luſtes, which drowne men in perdition and deſtruction.* Such are as poore beaſts ẏ are fallen into the ſnare of the hunter. The diuel is a mighty hunter, he hath many grins to catch vs and entrap vs, walking about like a roaring Lion, ſeeking whom he may deuoure. We are compaſſed about with the diuell and his angels, as with an army of wolues and wilde beaſts; oppreſſed with iniuries, and ouerborne with violence: yet being vnder the protection of our God, we cannot faile, but bee well counterguarded. He hath promiſed he will haue a care of vs, ſo that the Lyons ſhall want and ſuffer hunger, and not alwaies be able to finde their prey, though they be cruell and rauenous: but the faithful man though he haue neither teeth nor pawes, nor take any mans goods away by fraud or force from him, yet God feedeth him and ſupplyeth all his wants; ſo that euery one ſhould be pleaſed with his preſent eſtate and meanes of his maintenance, how mean ſoeuer.

im.6,9.

Vſe 1.

The firſt reproofe.

The vſes follow, which naturally ariſe frõ hence; and thoſe of reproofe ſhall haue the firſt place, which are of diuers ſorts. They breake out and tranſgreſſe againſt this principle, that are diſcontented with their preſent eſtate, and do murmure & grudge at the hand of God vpon them, and withall repine at the good eſtate of others. Thus it fared with the people of *Iſrael* ſundry times, ſometimes through want of bread, Exod. 16,2. Sometimes through want of water, Exod. 17, 2. Sometimes through want of fleſh, Numb. 11,4. Sometimes through feare of their enemies, Numb. 14,2. Sometimes through danger of the way, by which they were to paſſe, Numb. 21,5. They were neuer long contented with one eſtate, but brake out through impatience againſt God, and brought vpon themſelues diuers plagues and iudgements whereby they were conſumed. Thus is it with many in our daies, if we be preſſed with any want of good things; or if we be chaſtened with the feeling of any euill things, we break out into rage and choller, and will not ſubmit our ſelues to him that ſtriketh vs. If we be bitten a little with famine, and haue not our neceſſities by & by ſupplied, we cry out againſt God and man, we are ready to ſay, What ſhal we eate, or what ſhall we drinke, or what ſhal we put on? If we fall into any ſickneſſe, that continueth with vs, we thinke God hath forgotten vs or forſaken vs, if he do not preſently remoue his hand from vs, and that no man hath felt that which we feele. If we be in any trouble by loſſes of temporall things, though they be but trifles, by and by we imagine wee are vndone, it is too late with vs to think how to liue, and we are more out of patience, then if we had loſt the loue and fauour of GOD. Thus doth the bitter roote of infidelity ſticke in our hearts, & it brancheth forth into open rebellion againſt God, like the child that murmureth vnder the rod; for as that is the cauſe that the father taketh vp the whippe to whip him againe, ſo our reſiſting the hand of God when it is heauy vpon vs, doth not call in the iudgement, but rather conſtraineth the Lord to ſcourge vs againe, & to lay vpon our backs more ſtrokes and ſtripes then he did before. The way to call in his corrections is, to ſubmit our ſelues vnto him, to confeſſe our offences, to acknowledge his iuſt iudgements, according to the ſaying of the Prophet, *I was dumbe, and opened not my mouth, becauſe thou diddeſt it*, Pſal. 39,9.

The ſecond reproofe.

Secondly, it reproueth ſuch as vſe vnlawfull meanes, vngodly ſhifts, & wicked policies to enrich themſelues. Theſe men care not what waies they vſe, or what courſes they take to get goods, & to heap vp riches for themſelues & their poſterities, whõ they deſire to raiſe vp on high, and to make great in this world. This vnſatiable humour is as the dropſie, or rather as the graue that neuer ſaith it is enough. It is euer crauing more, as a gulfe or whirle-poole ready to receiue, but not apt to ſhew what it hath receiued: and therefore doth God oftentimes croſſe, and not giue any bleſſings to their labours. Theſe make themſelues vnfit for holy deſires, for heauenly meditations, and for the kingdome of God. If any ſhould aske them, whether their meaning be to make thẽſelues drudges to the world, bond-ſlaues to the Diuel, and ſo to caſt themſelues headlong to deſtruction both of body and ſoule, they would quickly anſwer, No; and defie thoſe that ſhould charge them with it. Notwithſtanding, this inordinate affection bewrayeth what lieth in the heart, and diſcouereth that they goe about to caſt themſelues away wittingly and willingly, and to vndoe themſelues vtterly. Wherefore, to the end we may vſe our riches aright, wee are to practiſe two points: Firſt, we muſt be poore in ſpirit, not glutted in them, nor glued to them, for then we ſhall be deceiued by them; according to the counſell of the Pſalmiſt, ***Truſt not in oppreſſion, become not vaine in robbery: if riches increaſe, ſet not your heart vpon them.*** We muſt not be tied to our riches that we can neuer get from thẽ, but ſo to account of them, that whenſoeuer it ſhall pleaſe God to make vs poore, and to take our riches from vs, to render vp ẏ whole into his hands, to forgoe them willingly, and to reſigne them vp to him that gaue them, & is able to reſtore them. When ***Iob*** had loſt all his cattell and children, and was fallen from the top of felicity to the loweſt vale of miſery, he could ſay with a quiet ſpirit, Bleſſed be the Name of the Lord, it is he that hath giuen, it is he that hath taken them away. This willingneſſe to depart from them at the Lords call, doeth make it manifeſt that hee neuer made the wedge of gold his hope, ***nor ſaide to the fine gold, Thou art my confidence***: he reioyced not becauſe his wealth was great, nor becauſe his hand had gotten much, as he declareth in the proteſtation that he maketh of his integrity. Whereby he ſheweth, that there paſſeth a ſecret communication & conference betweene the rich man and his riches, applauding himſelfe for his money that he hath. True it is, a man will not ſpeake vnto his riches, nor cannot heare his riches anſwere him: there paſſeth not an expreſſe dialogue betweene the monied man and his money, when he openeth his cheſt, or vnlocketh his coffer: but he vſeth this manner of ſpeech by way of faigning the perſons, to ſet foorth the folly & vanity of ſuch as haue ſtore and abundance; they make a ſecret kinde of compact and conſpiracy with their gold and ſiluer, they ſet downe their reſt in it, they repoſe their truſt vpon it, and will rather leaue all then depart from it. Neuertheleſſe, he doth not reproue all ioy and gladnes when their goods encreaſe. It is lawfull to reioyce in all the bleſſings of God that he giueth, and we receiue. He requireth this at our hands, as it is expreſſed, Deut. 12,7. ***Ye ſhall eate before the Lord your God, and ye ſhal reioyce in all that ye put your hand vnto, ye and your houſholds, wherein the Lord thy God hath bleſſed thee.*** This mirth and gladnes is ſo far frõ diſpleaſing God, that it is rather a fruite of the faith and feare which is in vs toward him, foraſmuch as wee learne thereby to praiſe his name, to confeſſe his goodnes, & to yeeld him thankes for the benefits which he beſtoweth vpon vs. He ſpeaketh therefore of a blinde reioycing, of carnal mirth and prophane iollity, ſuch as is among worldlings, who are carried away with a loue of their riches, ſo that they forget God & remember no more their owne frailty and mortality. This is a franticke ioy that turneth vs away from God, and maketh vs drunken in the pleaſures of this life. Secondly, while we enioy & poſſeſſe the things of this world, we muſt not keepe them to our ſelues, but know how to vſe them moderately, as God hath commanded. They are giuen vnto vs to be vſed, they are as a talent committed vnto vs, for which we muſt giue an account. And when the day of audite commeth, & we can ſay no more then that we haue glutted our ſelues with them, and ſtarued our neighbours, woe will be vnto vs, the ruſting of them ſhall be a witneſſe againſt vs, and ſhal eate our fleſh as it were fire. It was not ſo with ***Iob***, whoſe example we alledged before: he did not withhold the poore from their deſire, nor cauſe the eies of the widdow to faile: hee did not eate his morſels himſelfe alone, but the fatherles did eate thereof: he neuer ſaw any periſh for lacke of clothing, nor any poore without a couering. This was the vſe he made of his goods, to ſhew pitty and mercy when he ſaw any in aduerſity. If we ſay onely, My friend, God helpe thee; & neuer ſuccour him, it is no better then a meere mockery, & hypocriſie, to make ſhew of loue, and yet to doe them no good. God hath made vs ſtewards of his goods which he hath committed vnto vs; if we ſhal deuoure all our ſelues, and not communicate any thing to ſuch as haue need, wee ſhall one day pay ſweetly for this rigour and cruelty, when we ſhall receiue according to our deſerts: for we alſo our ſelues muſt appeare before God, who will deale with vs as we haue dealt with others. He hath ſhewed al goodnes & kindnes vnto vs, and this ought to haue bin a rule & example vnto vs to ſhew mercy to our brethren: but becauſe we haue ſhut vp our compaſſion from them, we ſhall receiue iudgment without mercy: and as we would not heare thẽ in their neceſſity, ſo God will ſtop his eares againſt vs in our miſery. If we be carefull of theſe two points in the vſe of this worlds good, that we do not put our truſt in them, but imploy them to the good of others, we ſhall neuer be drawn away by the nets of Satan, to take away other mens goods wrongfully, to ſnatch and catch what we can from them, and to circumuent them in our dealing

How to vſe our riches aright.

Pſal. 62,10.

Iob 31,24.

Calu. Serm. on Iob.

Iob 31,16, 19.

dealing with them. Thus then are they met withall, that vſe deceit and fraud to beguile & deceiue whom they can. This is the tradesmans ſinne, that careth not how he ſelleth. He ſpreadeth his net to catch his brother; and all is fiſh with him that commeth into the net: he preieth vpon him that commeth vnto him, as if euery buier or brother were an enemy. Hee will not ſticke to ſweare & to forſweare himſelfe, he maketh no conſcience to lye at all aſſaies. He forbeareth not to vſe naughty deuiſes and wicked practiſes to enrich himſelfe and impoueriſh another. The roote of al theſe is diſcontentment with our eſtate, that wee haue not learned to reſt our ſelues well pleaſed with that condition wherein GOD hath ſet vs, and therefore wee couet to riſe higher then God affoordeth meanes, and to catch frō others that which belongeth not vnto vs.

Vſe 2. Secondly, heereby direction is giuen vnto vs touching the things of this preſent life, what we may craue and deſire of God in our prayers. This is called in the Lords prayer, *Our daily bread for the day*, Luc.11,3. .11,3. We haue liberty onely to pray for competent and conuenient food, and that onely for the day. This we ſee in the practiſe of *Iacob*, Gen.28, n.28,20. *If God will be with me, and will keepe me in this way that I goe, and will giue me bread to eate, and raiment to put on, ſo that I come againe to my fathers houſe in peace, then ſhall the Lord bee my God.* He deſireth not great riches, or honors, or might, or maieſty, or earthly excellency & renowne, but food and raiment. Theſe two neceſſary things he contenteth himſelfe withall, and ſuffereth not his affections to wander farther. Hitherto commeth the praier of *Agur*, Prou. 30, 7, 8, 9. o.30,7,8,9. *Two things haue I required of the Lord, deny me them not before I dye: remoue farre from me vanitie and lies; giue me neither pouerty, nor riches; feed me with foode conuenient for me, leſt I be full and deny thee, & ſay, who is the Lord? or leſt I be poore and ſteale, and take the Name of my God in vaine.* This ought to be the ſubſtance and ſubiect of our praier: a competent meaſure of earthly things ought to content vs: we muſt aske bread, not fulneſſe of bread: raiment, not coſtly raiment: neceſſaries, not ſuperfluities. biection. But may not a man prouide for the time to come, and lay vp in ſtore for the times of need? nſwer. I anſwer, yes, he may, he ought, as God ſhall affoord the meanes. This is a point of wiſedome that God alloweth. It is a token not of niggardlineſſe and miſerableneſſe, but of frugality and foreſight, when goods gotten are for good vſes reſerued, and afterward profitably imployed, and therefore is not forbidden. autions to obſerued laying vp. But wee muſt remember theſe cautions and conditions: Firſt, they muſt be iuſtly gotten. Things euilly gotten, are as euilly kept, & oftentimes as euilly conſumed. A little wel gotten, is better then the treaſures of iniquity. One morſell of bread obtained by the ſweat of our browes, is better then an houſe filled with robbery. That which is not well gotten, is not ours, but another mans. Secondly, as that which is laide vp muſt haue a ſure foundation, it muſt be iuſtly and rightly gotten, ſo we muſt not put our truſt and confidence in it. If God do but blow vpon it, he can driue it away, as chaffe before the winde: and if he do not take it from vs, yet he can make it to be vnprofitable vnto vs. Though he take not away our garments, he can make them that they ſhall not warme vs: and our food that it ſhall not nouriſh vs; ſo that albeit we haue bread, we ſhall not haue the ſtaffe of bread; to teach vs, that *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.* Math.4,4. Thirdly, it muſt not be laide vp to be meate for the worme and the canker, but to be ſpent in lawfull vſes. Our families challenge one part, the Church of God another, the poore Saints another, yea we are debters to them that dwell afarre off, euen to the Turkes and Infidels, ſo it be done in Chriſt, not againſt Chriſt: for we muſt do all for the truth, nothing againſt the truth. Theſe rules of reſtraint being obſerued, it is required of all, eſpecially of thoſe of meane condition, to haue an eye to the time to come. We muſt conſider, not onely how we may liue preſently, but how we may maintaine our ſelues heereafter. Now we liue in health, in wealth, or at leaſt in a competent meaſure: we liue in daies of plenty, of peace, of liberty, and freedome to follow our buſineſſe. We haue our limbes and ſtrength of body able to labour and take paines. Wee know not what times and tempeſts hang ouer our heads. We may be viſited with ſickneſſe, or pinched with pouerty, or haue our limbes taken from vs; we may be ſtriken with blindneſſe, or lameneſſe: and if none of all theſe afflictions come vpon vs, yet the infirmities of old age will ouertake vs, which is as the night wherein we cannot worke. Eccl.12,3. Then the keepers of the houſe ſhal tremble, and the ſtrong men ſhall bow themſelues, and the grinders ſhall ceaſſe becauſe they are few, & thoſe that looke out of the windowes ſhall be darkned: ſo that we ſhould labour in the daies of our youth, & in the floure of our age, while the euill daies come not, nor the years draw nigh, when thou ſhalt ſay, I haue no pleaſure in them. *Cicero de Senect.* Age is an haſtie thing, it tarrieth for no man, it will creepe vppon vs ſooner then wee are aware. Wherefore doth GOD giue vnto vs all theſe meanes and this bleſſed opportunity (which being once gone cannot be called backe) but that we ſhould make vſe of it? There is no day, but it hath his night: there is no calme, but it hath his ſtorme: there is no peace, but it hath his warre: there is no health, but it hath his ſickneſſe. Though we haue now ſufficient, we know not (alaſſe) what experience we may haue of want, and how ſoone alſo. Wee ſhould therefore prouide in time of our health, to keepe vs in our ſickneſſe: wee ſhould labour in youth to keepe vs in age:

and lay vp in time of plenty, to furniſh our ſelues againſt dearth and ſcarſity. We ſee the prouidence that was in *Ioſeph*, he laid vp corne in the plentifull yeares, to ſerue them & ſaue them in time of famine, and therefore he preſerued the liues of many thouſands, Gen. 41, 48. The Apoſtles prouided afore hand to ſend ſuccour and releefe *to the Church of Iudea*, Acts 11, 28. being fellow-members of the ſame body, and profeſſing all one communion of Saints. So the Apoſtle teacheth, 1 Tim. 5, 8. *If any prouide not for his owne, and ſpecially for thoſe of his owne houſe, he hath denied the faith, and is worſe then an Infidell.* Obiection. But Chriſt our Sauiour ſaith, *Lay not vp for your ſelues treaſures on earth, where moth and ruſt doth corrupt, and where theeues breake through and ſteale*, Math. 6, 19. If then he forbid all men to lay vp, who ſhall dare to hoard vp any thing? Anſwer. I anſwer, he forbiddeth in ſome ſort, not ſimply: to wit, to lay vp with reſpect to our owne priuate profite onely, without reſpect of the good of the Church or Common-wealth; as if he had ſaid, Take heed that ye gather not riches for your owne vſe and benefit alone, as if none ſhould liue in the world beſides your ſelues, and ſo make your treaſures your truſt, & place your happineſſe and felicity in them. But our happineſſe muſt be in heauen, and in the life to come, where it cannot be taken from vs. Obiection. Againe, it will be ſaide that Chriſt forbiddeth the care of the things of this life, and to take thought what to eate or what to drinke, or what to put on, Math. 6, 25. Anſwer. I anſwer, there is a double care, a lawfull and an vnlawfull, a godly and an vngodly care. The lawfull and honeſt care is that, whereby a man prouideth for things needfull in time to come. For if then we ſhould begin to prouide neceſſaries when we are preſently to vſe them, we ſhould be like to ſouldiers, that are to ſeeke for armour when they ſhould put it on; or like the fooliſh Virgins mentioned in the Goſpell, Math. 25, 10. that went to buy oyle for their Lampes when it was too late. There is an vnlawfull care, which is ioyned with diſtruſt. Such men doe neither deale vprightly and iuſtly in their callings to labour the thing that is good, and to get the thing that is honeſt in the ſight of all men; neither yet commit the ſucceſſe of their labours to the bleſſing of God, but vſe ſhifts that ſtand not with equity and a good conſcience. This maketh the heart heauy, & withdraweth vs from praier, from hearing the word, and from the worſhip of God. This is that which Chriſt forbiddeth in this place. Obiection. If it be farther obiected, that Chriſt ſaith, *Take no thought for the morrow, for the morrow will take thought for it ſelfe: ſufficient vnto the day is the euill thereof*; Math. 6, 34. Anſwer. I anſwer as before, that the purpoſe of Chriſt is not to perſwade any to ſloth and idleneſſe, or to ſlake in vs diligence in our callings, but to draw vs from all inordinate and diſtruſtful care for the morrow, whereby we vexe our mindes with trouble and turmoile for things vnneceſſary. Euery day by reaſon of mans ſin, hath griefe enough, and therefore ſhould euery day content it ſelfe with his owne care, and not caſt his proiects for daies and yeares.

But while we condemne the vnlawfull carking, let vs take heed we doe not caſt away that honeſt and holy care of prouiding things needfull in time to come. Chriſt our Sauiour had a bagge to keepe prouiſion for himſelfe and his Diſciples, which *Iudas* bare, Iohn 13, 29. Hence it is alſo, that he gaue commandement, that they ſhould *gather vp the broken meate*, and addeth this reaſon, *that nothing bee loſt*. Iohn 6, 12. This ſerueth as a notable inſtruction for men of meane ability and ſmall meanes, to teach them to prouide in time for the maintenance of themſelues and their families. This concerneth artificers & tradeſmen, husbandmen and day-labourers, to ſeek as thrifty men to ſaue ſomewhat (as they ſay) againſt a wet day. They muſt labour and take paines while their ſtrength is great, and their ſight is good: that when they ſhal be old, or weak, or blind, and euery way vnable to follow their calling, they may finde meanes to maintaine them of their owne, and not ſeeke releefe abroad, and ſo be a burden vnto others: yea when GOD ſhall call them out of this world, (as we hold our life and all things elſe with the greateſt vncertaintie) wee may leaue our wiues and children wherewith they may liue with comfort, and not depend vpon the kindneſſe and curteſie of other men. This is a point little regarded of drunkards and vnthrifts, who, if they may haue for the preſent to ſatisfie their luſts, care not though they bring their ſeede to beggery. Woe be to ſuch mercileſſe Creatures, more cruel then the Tyger or the Beare, expoſing their poſterity to a ſea of miſeries. Theſe are worſe then the ſauages & infidels, and haue denied the faith.

Let all poore men beware of idleneſſe; let them not ſpend in a moment that which hath beene long in getting: let them not conſume that little which they haue in belly cheere, & delicious fare, and in coſtly apparell, but vſe the creatures of God ſoberly, moderately, & ſparingly; conſidering both the ſhortneſſe of their owne liues, and the hardneſſe of other mens hearts. Let them not giue ſleepe vnto their eies, nor ſlumber to their eie-liddes. Let the ſluggards *goe to the Ant*, and learne wiſedome by her waies, *which hauing no guide, ouerſeer, nor ruler, prouideth her meat in the ſummer, and gathereth her food in the harueſt*, Prou. 6, 7, 8.

Vſe 3. Thirdly, ſeeing it is required of vs to haue contented mindes, it putteth vs in minde of this duty, that we auoid couetouſnes which is directly contrary to contentation. It is a common corruption ẏ taketh hold of our corrupt nature, & a fruite of the old man which muſt be mortified of al the children of God, and ſo much the rather becauſe it ſtealeth vpō vs at a ſudden, and draweth away our hearts from God and godlineſſe. This is the vſe directly touched and taught by the Apoſtle, Heb. 13. *Let your conuerſation be without couetouſneſſe, and be content with ſuch things as ye haue.* The greatneſſe of this ſinne is ſuch that it cauſeth a man to be an idolater, as Ephe. 5.5. Col. 3.5. *This ye know, that no whoremonger, nor vncleane perſon, nor couetous man, who is an idolater, hath any inheritance in the kingdome of God, and of Chriſt.* The couetous are idolaters or worſhippers of idolles two wayes. Firſt, becauſe they preferre their riches in their affections before God, the gift before the giuer of them; depending vpon them as vpon God, truſting in them, as in God, ſaying vnto them, *Thou art my confidence*, as we heard before out of the booke of *Iob*.

b.13.5.

h.5.5.Col. 3.

ow the co- ous are olaters.

31.24.

Secondly, becauſe they account their life to conſiſt in their riches, and to reſt vpon their wealth, rather then to ſtand on the prouidence of God, failing of all comfort, and hope, and ioy, when their wealth faileth them. Sathan vſed this bait to bring Chriſt himſelfe to idolatry, when he offered vnto him the kingdoms of the world, and the glory of them. How eaſily we ſlippe into this ſinne, appeareth by the example of the rich man that came vnto our Sauiour; when he was bid ſell all that he had, hee went away penſiue and ſorrowfull, Matth. 19. Hence it is that he ſaith in another place, *Take heed and beware of Couetouſneſſe, for a mans life conſiſteth not in the aboundance of the things which he poſſeſſeth.* We are ready to flatter our ſelues, and to ſay to our ſoule, *Thou haſt much goods layd vp for many yeeres, take thine eaſe, eate, drinke, and be merry*: vntill it be ſaid vnto vs, *Thou foole, this night ſhall thy ſoule be required of thee, then whoſe ſhall thoſe things be, that thou haſt prouided?* This is a ſinne, not onely in the rich, but alſo in the poore. True it is, ſuch as are in want and neceſſity, do waſh their hands as innocent in this matter, but they do it as *Pilat* did touching blood, which notwithſtanding did cleaue ſo faſt vnto his loynes, that all the Fullers earth, and all the waters in the Sea, could not waſh away the guilt, and ſtaine therof from him. So the poore for the moſt part, put this ſin farre from them, and thinke it doth not belong vnto them: they cry out againſt the rich, becauſe they are couetous, as blinde men deceiuing themſelues, and beholding their owne faces in a falſe glaſſe. For firſt of all, they vſe vngodly ſhifts, and vnlawfull meanes to ſtore themſelues, which is right couetouſneſſe. They care not how they come by meate, money, corne, or any thing ſo they may haue it.

k.12.15.

ouetouſnes y be in the ore, as well in the rich.

3.

Againe, they beare not the burden of pouerty patiently, but murmure and grudge at it, nay, at him that ſendeth it: but whoſoeuer diſdaineth his preſent ſtate, becauſe it is not higher, richer, and better, is couetous: therefore the poore may be couetous.

Furthermore, they are oftentimes idle, and liue by the ſweat of other mens browes, and breake out into pilfering and ſtealing, and ſo not onely couet, but catch and conuey vnto themſelues other mens goods. This alſo is couetouſneſſe, and this is a common ſickeneſſe and diſeaſe of the poore. For as pride may walke and iet vp and downe in a ruſſet coat, ſo may couetouſneſſe lodge in a ſimple and ſmokie cottage. But in whomſoeuer it be, whether in the rich or poore, it is a dangerous euil, it bringeth the couetous man to deſtruction of body and ſoule. It brought the leproſie vpon *Gehazi*, that coueted the ſiluer, and garments that *Naaman* offered, *Eliſha* refuſed, but he accepted. It brought a more heauy plague vpon the ſoule and conſcience of *Iudas*, for when he had betrayed his maſter for thirty ſhekels, in horror of himſelfe, and of his fact, he went and hanged himſelfe. Hee was brought vp with Chriſt and liued with him, who had inſtructed him not to couet after ſiluer, nor gold; he heard his doctrine, and beheld his miracles, yet hee was infected with this diſeaſe, worſe then the dropſie or the hungry euill. It ſeeth nothing in another without grieefe and ſorrow, and is neuer well contented vntill he haue it himſelfe, and then hee cannot bee ſatisfied, but ſtill hee would haue more.

2 King. 5. 22.

Matth. 27.5.

The deſcription of a couetous man.

The more he hath, the more he thinketh he hath not. The more full his coffers are, the more he iudgeth them to be empty: for as much as he wanteth as well thoſe things that he hath, as thoſe things that he hath not. It is a great bleſſing of God, that the earth yeeldeth the fat of wheat: but the couetous man is not a little greeued, that in ſtead of eares of corne, it doth not ſhoot and ſend forth leaues of gold, that euery riuer doth not runne with ſtreames of gold, and that the barraine mountaines haue not gold to bee digged out of them, in ſtead of ſtones. He is oftentimes greeued at the ſeaſonableneſſe of the weather, at the fruitfulneſſe of the ſeaſons, at the plenty of all things, at the increaſe of the earth, and at the ſweet influence of the heauens; hee taketh it heauily, when there is ſtore and aboundance, that there is no want, nor crying in our ſtreetes; becauſe he cannot ſell his corne, his cattell, and commodities at the deareſt rate. He hateth all men, both rich and poore: the rich, becauſe he doth not poſſeſſe that which they haue, and ſeeth them to abound as well as himſelfe, whereas he cannot abide that any ſhould enioy any thing, and thinketh it loſt that paſſeth by his doore: the poore, becauſe they craue ſomewhat of him, which he is as vnwilling to leaue as his life: and therefore, as if he were hurt, and wronged with all, he is angry and offended with all.

Chryſ. in Math. 26 homi. 81.

The more he hath, the more he craueth and coueteth. Euen as the drunken man is more vexed with thirſt, then he that vſeth to drinke with ſobriety and moderation, and is therewith contented: ſo the couetous perſon, that hath

The more the couetous man hath, the more he coueteth.

hath the greateſt plenty, is much more tormented with deſire of more, then he that is ſatisfied with a ſmall portion, or pittance of the things of this life.

It falleth out oftentimes that ſuch as haue leaſt charge lying vpon them, are moſt ouercharged with this, as with a moſt heauy burden. This is that vanity that *Salomon* pointeth out, Eccleſiaſtes chapter 4. *There is one alone, and there is not a ſecond, yea, he hath neither childe, nor brother; yet is there no end of all his labour, neither is his eye ſatisfied with riches, neither ſaith he, For whom doe I labour, and bereaue my ſoule of good?* It is not abundance, or maſſes and mountaines of gold and ſiluer that can quench this vnſatiable thirſt, but thereby it is rather encreaſed. For as more wood put to the fire, augmenteth the flame and the heat: ſo the deſire of many by addition of wealth, is multiplyed.

Eccle.4.8.

Chryſoſt. in Matth.8. hom. 29. & in Mat. 26. hom.82.

He is fitly compared to the man poſſeſſed with an vncleane ſpirit, who wore no cloathes, but had his dwelling among the tombes and mountaines: no man could binde him nor tame him, but he brake the fetters and pulled the chaines aſunder, and cut himſelfe with ſtones, Mar. 5.3. Luke 8 27. He was exceeding fierce, but couetous men are farre worſe. He that was poſſeſſed, was deliuered by the word of Chriſt, and the diuell was driuen away, and left his hold: but they that are ſeruants, or ſlaues to their money, will not hearken vnto Chriſt; they haue ſo much of this earth in their eares, or rather in their hearts, that albeit they heare him daily preached vnto them and ſounding as a ſhrill or loude trumpet, yet they beleeue not, they yeeld not, they obey not. The man poſſeſſed ſpared not ſuch as came neere him: but they ſpoile and rauin as wel afar off frõ them as hard by them; they ſpare none whom they catch in their ſnares, not friends, not kinſmen, not brethren: they teare them, and rent them in pieces, whomſoeuer they can compaſſe. Hee went naked: but theſe clothe themſelues ſumptuouſly (except ſuch as grudge themſelues apparrell) with the ſpoiles of others, as if they had taken them priſoners in the day of battel, and make them goe naked, or in threed-bare coates that come in their way. He ſmote himſelfe, not knowing what he did: but theſe ſmite and kill others ſecretly, they grinde the faces of the poore, and pull off the skin from their backes. He abode among the graues and tombes of the dead; but theſe are very ſepulchers themſelues. For what is a tombe, but a ſtone couering the body of the dead? What then? are not their bodies much more wretched and miſerable then thoſe ſtones, which couer their dead ſoules, dead in ſinne, and as ſtinking carcaſſes caſting out a loathſome ſauour? And to this purpoſe Chriſt ſpeaketh to the Phariſees, Matth. 23. 27. Ye are like to whited ſepulchers, full of extortion & exceſſe, full of hypocriſie and iniquity.

Matth.23.27.

The branches of co tousneſſe.

This ſinne hath diuerſe branches vnder it, according to the diuers practiſes of it, firſt, when men ſeek only or principally for worldly goods, neglecting or not regarding ſpirituall graces in compariſon of them. Wee are charged *to lay vp our treaſure in heauen, where the moth cannot corrupt it, nor theeues ſteale it.* We are commanded to *ſeeke firſt the kingdome of God, and his righteouſneſſe.* But whatſoeuer God require of vs, the greateſt ſort doe what they liſt: for as *Eſau* ſold his birthright for a meſſe of pottage, Heb. 12. 16. So doe prophane men ſell their ſoules for old ſhooes, and ſaluation purchaſed by Chriſt at a moſt deare rate, for a ſong. This may ſeeme ſtrange vnto ſome, but there is nothing will appeare more true, if we conſider the courſe of the world, and obſerue the liues of men. This is the ſinne of our age, wherein the leaſt profit and pleaſure is cared for aboue true religion. Euery drunken feaſt is cauſe ſufficient with vs to intermit yͤ worſhip of god. Euery prophane meeting of prophane men, is valued and prized aboue the word of the eternall God. Euery feaſt that after a heatheniſh manner is yeerely ſolemnized, giueth occaſion to multitudes to prophane and pollute the Sabboth that ought to be ſanctified with publike and priuate duties agreeable vnto it; and to ſet that banket at nought to which God inuiteth vs by his Miniſters. Our thoughts, our meditations, our deſires, our delights, are ſo taken vp with earthly things, that though there be much preaching, there is little profiting; though there be much teaching, yet there is little hearing, little obedience.

Match.6.19, 20,33.

Religion li regarded.

The ſecond branch of couetouſneſſe, is to put our truſt and confidence in the things of this life, which is the idolatry of the heart, as we noted before. If we ſet our hearts vpon our goods, we make them our God, and the earth our happineſſe. Hence it is, that Chriſt maketh it ſo *hard a matter for a rich man to enter into the kingdome of heauen, as for a Camel to goe through the eye of a needle,* Matth. 19. becauſe *they truſt in their riches*, Mar. 10.24. Likewiſe the Apoſtle chargeth *Timothy* to charge them that are rich in this world, that they be not high minded, neither truſt in vncertaine riches, but in the liuing God, who giueth vs richly all things to enioy, 1 Tim. 6. 17. The third branch is, when we regard and reſpect onely our ſelues. It is not enough, that we doe no harme with them, God requireth that we doe good. Chriſt ſhall ſay at the laſt day, *I was an hungred, and ye gaue me no meate: naked, and ye clothed me not: ſicke and in priſon, and ye viſited me not: goe into euerlaſting fire prepared for the diuell and his Angels.* That euill ſeruant that did not diuide his ſubſtance among his fellow ſeruants, periſhed through his couetouſneſſe: and he that receiued one talent, and digged in the earth to hide it, had it taken from him, and heareth this ſentence denounced againſt him: Thou wicked and ſlouthfull ſeruant and vnprofitable. God beſtow-

Matth.19.

Mar.10.24

Matth.2

beſtoweth not his bleſſings vpon vs to fat our ſelues with them, as Oxen in a ſtall, or as ſwine in a ſtye, without all conſideration of the Church, or Common-wealth, or of the poor: but he hath made vs ſtewards and diſpoſers of them to the glory of God, and the good of others.

[Verſe 31. *All they that were numbred in the campe of Dan,&c:*] We ſee in this place that this laſt ſtandard beareth the name of *Dan*; whereby we ſee that God raiſeth vp as a chiefe inſtrument in this mighty hoſt, one of the loweſt ſort, one that was obſcure in the family of *Iacob*; which ſerueth to magnifie the mercy of God, & to depreſſe the pride of man. *Iacob* in his laſt will and teſtament, foretelleth the eſtate of this Tribe, Gen.49, 17. *Dan ſhall be a ſerpent by the way, an adder in the path, that biteth the horſe-heeles, ſo that his rider ſhall fall backward*: which declareth, that the power & might of this Tribe ſhould not be great, but preuaile rather by fraud and deceit. Thus *Sampſon* preuailed againſt the Philiſtims, and afterward they ouercame the City *Laiſh*, and burnt it with fire. We learne from hence, that it pleaſeth God oftentimes to chuſe and vſe the weakeſt & meaneſt men, to bee inſtruments for the accompliſhing of his greateſt workes. Hee maketh choice of inferiour things to performe his decrees, and to do good to his Church, and to ſerue him whereſoeuer hee purpoſeth to imploy them. This appeareth cleerer then the Sun throughout the Scriptures, in preferring the younger before the elder, in the calling of many Iudges, in the election of many Kings, in the ſeparating of many Prophets, and in the ordaining of many Apoſtles, who were of little reckoning and eſtimation before their honour and aduancement, to verifie that which the Pſalmiſt ſaith, Pſal.75,6,7. *Promotion commeth neyther from the Eaſt, nor from the Weſt, nor from the South, but God is the Iudge: he putteth downe one, and ſetteth vp another.* *Saul* was a ſeeker of his fathers aſſes, and though hee found not them, he found the kingdome, *Samuel* being ſent to annoint him, 1 Sam.10. *Dauid* was the youngeſt of his fathers houſe, and the loweſt among one of the loweſt families, left with the ſheepe in the wilderneſſe, according to that in the Pſalme, *He choſe Dauid his ſeruant, and tooke him from the ſheepefolds, from following the Ewes great with young, he brought him to feede Iacob his people, and Iſrael his inheritance.* And as God choſe him from feeding a flocke of ſheep, to feed a better flocke, ſo he choſe ſome of his Apoſtles from catching fiſh, to catch ſoules. *Peter* was a fiſherman, as before him *Amos* was an heardſman. Thus did God throw downe the ſtrong walles of *Iericho*, not by might of men, nor by munition of war, but by Rams horns, which were blowed by the Prieſts, Ioſh.6,20 In the creation, he brought light out of darkneſſe, the fowles out of the waters, and all things out of nothing, Gen.1,3,20. Heb.11, 3. Chriſt wrought many of his cures in like manner, in healing the blinde man; for hee ſpate on the ground, & made clay of the ſpettle, and then annointed the eyes of the blinde man with the clay: then *he bad him waſh in the poole of Siloam, who by and by went his way, & waſhed, and came ſeeing*, Iohn 9,6,7. Likewiſe in the worke of our redemption, the truth of this is more apparant, for he wrought by contraries, bringing life out of death. He came downe to the earth, to lift vs vp into heauen, Eph.2,6. He ſuffered the puniſhments of our ſinnes, that he might make vs free from them, Math.11,28. 1 Pet.2,24. He perfectly fulfilled all righteouſneſſe, that he might couer our vnrighteouſneſſe, Rom.5,19. And to the end he might fully ſatisfie for our ſinnes, hee was made ſinne, that wee might be made the righteouſneſſe of God in him, 2 Corin.5,21. He was bound, that we might be looſed: hee was condemned, that we might be acquitted: he was crucified in his body, that hee might nayle our ſinnes to his Croſſe, and faſten them there for euer, Col.2,14. He tooke vpon him the curſe due to vs, that he might appeaſe the wrath of his Father againſt vs, Heb.10,10. He dyed for vs, that we might liue: he was buried and laide in the graue, that he might ouercome death in his owne cabin and denne, Acts 2,24. Laſtly, he roſe againe as a Captain and Conqueror from the dead, and could not be holden of the ſorrowes of death, that wee ſhould walke in newneſſe of life, Rom 6,4. All theſe examples, of *Saul*, of *Dauid*, of *Amos*, of *Peter*, of Chriſt, of the Patriarkes, of the Prophets, of the Iudges, and of the Apoſtles, ſerue to teach vs this truth, that it is the manner of Gods dealing, to make choiſe of ſmall meanes to effect great matters, and to ſingle out weake inſtruments to worke out worthy enterpriſes.

15,76.
18,27.

rine 7.
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Beza.Confeſſ. chap.3. art.29.

Reaſon 1.

Neither ought this to be maruelled at, as ſtrange in our eyes. For if there were no other reaſon to induce vs to beleeue it, the only will and good pleaſure of God ought to be ſufficient, as being the higheſt mouing cauſe, and indeed the cauſe of all cauſes. His will is a law, and who ſhall heerein controule him of errour, or conuince him of folly, or condemne him of vnſufficiency? If he will let the full & rich goe away empty, who ſhall ſay vnto him, Why doſt thou ſo? Or who can accuſe him of raſhneſſe? This is that which Chriſt our Sauiour ſetteth downe, Luc.10,21. *In that houre Ieſus reioyced in ſpirit, and ſaide, I thanke thee, O Father, Lord of heauen and earth, that thou haſt hidde theſe things from the wiſe and prudent, and haſt reuealed them vnto babes: euen ſo Father, for ſo it ſeemed good in thy ſight.* Where wee ſee, he maketh the pleaſure of God to be the ſtay of himſelfe: ſo it ought to be with vs, if we once come to know what ſeemeth good in the eyes of God, though we know no more, though we can ſee no farther, and though ten thouſand reaſons as a mighty army may ſeeme to encounter againſt it, yet we muſt reſt our ſelues vpon it as vpon a rocke, and build our houſe vpon it as a foundation.

Reaſon 2. Secondly, this ſerueth beſt to make manifeſt the glory of God, when as great things are done by a weake hand. Now, the weaker the inſtruments are, which he ſetteth on work, the more euidently is his power ſeene, and the better doth his praiſe appeare. This gaue *Dauid* comfort and aſſurance being a ſtripling, vnarmed and vntrained to the field, to encounter hand to hand in a ſingle combat with a mighty gyant: he doubted not to ouercome him, but was perſwaded in his heart of his helpe that neuer forſaketh his that truſt in him and call vpon him, that he ſhould ſmite him with his ſling, & take his head from him with his ſword, and giue the carcaſſes of the hoſte of the Philiſtims, vnto the fowles of the ayre, and to the wild beaſts of the earth: 1 Sam.17.46. and he maketh this the reaſon of all, *That all the earth may know that there is a God in Iſrael,* 1 Sam. 17.46. This alſo doth the Apoſtle inferre and inforce in another kind, ſpeaking of our ſaluation and redemption, and of thoſe that are counted worthy to be partakers of 1 Cor.1.26, 27,28,29, 31. them, 1 Cor. 1. 26. You know your calling, how that not many wiſe men after the fleſh, nor many mighty, nor many noble are called: but God hath choſen the fooliſh things of the world to confound the wiſe: the weake to confound the mighty: the baſe and deſpiſed to bring to nought things that are magnified in the eyes of men, *That no fleſh ſhould glory in his preſence, &c. according as it is written, he that glorieth, let him glory in the Lord.* His glory is leſſe aduanced and ſet forth by great perſons; they are as a cloud before our eyes, or as a miſt and veile to ouerſhadow vs, and to keep from vs the glorious light of the bright ſhining Sunne, I meane the glory of the mighty God: as the Lord himſelfe teacheth *Gideon,* Iudg.7.2. *The people that are with thee are too many for me to giue the Midianites into their hands, leſt Iſrael vaunt themſelues againſt me, ſaying, Mine owne hand hath ſaued me,* Iudg. 7. 2. So then, whether we doe conſider the firſt moouing cauſe which is the will of God, or the laſt final cauſe which is the glory of God, it appeareth hee will oftentimes accompliſh great things by meanes and inſtruments of low degree.

Vſe 1. Let vs proceed to the vſes, and handle them briefly. Firſt, foraſmuch as God aduanceth weake things to worke out the decree of his prouidence, wee may truely conclude from hence the powerfull hand of God, that is able to bring to paſſe whatſoeuer he pleaſeth. Hee worketh after the pleaſure of his owne will, ſometimes by weake meanes, ſometimes by no meanes, ſometimes aboue meanes, and ſometimes contrary to meanes. When the chiefeſt among the ſonnes of men will bring any thing to paſſe, they make choice of the fitteſt and forwardeſt meanes, euen ſuch as are moſt likely in the eies of men, and in the iudgement of the world. When *Salomon* purpoſed to build the Temple for the worſhip of God, he made choice of the fitteſt wood, and 1 King.5. of the fitteſt workmen: it was in him to chuſe them, but it was not in him to qualifie them whom he findeth in themſelues to be vnfit. But it is not ſo with God, he oftentimes employeth the moſt backeward, vntoward, vnlikely, vnpoſſible; becauſe he is able to fit them and furniſh them with power, ſtrength, and ability to goe through with the worke that he ſetteth them about: ſo that wee may cry out with admiration, *How great and wonderfull is his Name in all his actions!* This is concluded directly, Pſal. 8. *O Lord, our Lord,* Pſal. 8.1,2. *how excellent is thy Name in all the earth! who haſt ſet thy glory aboue the heauens: out of the mouth of babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies, that thou mighteſt ſtill the enemy and the auenger.* Where we ſee, that vpon Gods choice of weake and infirme inſtruments, he gathereth the excellency of his Name, and the greatneſſe of his power, which he repeateth againe in the laſt verſe, *O Lord, our Lord, how excellent is thy Name in all the earth.* There is none is aboue him, none is equal vnto him, none can be matched or compared with him: all things are put vnder his feet.

Vſe 2. Secondly, we learne another trueth to bee acknowledged of vs, that all things are not to be reſpected according to the outward appearance. We are oftentimes deceiued, and cannot ſee into the workes of God. Our Sauiour ſpeaketh notably to this purpoſe againſt Luke 16.15. the Phariſees, Luke 16. *Yee are they which iuſtifie your ſelues before men, but God knoweth your hearts for that which is highly eſteemed amongſt men, is abomination in the ſight of God.* This may not any way ſeeme ſtrange vnto vs, foraſmuch as God reſpecteth no mans perſon, as Gal. 2. where the Apoſtle proouing himſelfe to be an Apoſtle, not of men, neither by man, but by Ieſus Chriſt, who called him from heauen to preach the Goſpel, ſaith, *Of* Gal.2.6. *theſe, who ſeemed to bee ſomewhat (whatſoeuer they were, it maketh no matter to me; God accepteth no mans perſon) for they who ſeemed to bee ſomewhat, in conference added nothing to me.* In theſe words he ſpeaketh of the Apoſtles, *Peter, Iames,* and *Iohn,* that had beene poore fiſher-men, and men of ſmall reckoning and reſpect, yet they were honoured of God to be Apoſtles and planters of Churches, ſo that hee ſaith, It ſkilleth not what they haue beene in times paſt. Euery man therefore is to be eſteemed according to his calling, and to bee accounted off according to the grace of God giuen vnto him. Many that are firſt, ſhall be laſt, and the laſt ſhalbe firſt. We muſt eſteeme of men, not as they haue beene, but as they are. When men haue repented, wee may not vpbraid them with their liues paſt, nor caſt in their teeth, their former offences. We muſt not take occaſion by the infirmities of mens actions to contemne their perſons. Such is the mercifull dealing of God toward vs, that he accepteth not of vs as we haue beene, but as we are when we repent and returne vnto him.

It is the policy of Satan, and the impiety of his inſtruments to obiect the weakeneſſe and ſlippes of our life paſt: but we ſay vnto him, and vnto them all, Tell vs not what wee haue beene: but tell me what by the mercy of God I am, and what by the ſtrengthening Spirit of God I will be. I am a ſinner, I confeſſe it: howbeit, I am a penitent ſinner. We are not therefore to be carryed away with the conſideration of mens perſons and outward quality or condition of life, as countrey, or kindred, or ſexe, or age, or birth, or riches, or pouerty, or learning, & ſuch like; for as much as God giueth not his gifts according to the outward appearance of the perſon, but according to his wiſedome and pleaſure, which are alwayes iuſt, and *reſpecteth not the rich more then the poore, for they are all the worke of his hands*, Iob 34.19. 34.19. This doth the bleſſed Virgin acknowledge, Luk. 1. that the *Lord regarded the lowe eſtate of his handmaid*, 1.48. ſo that *thenceforth all generations ſhould call her bleſſed.* Hence it is that hee reprooued the humane iudgement of *Samuel*, beholding the perſon of *Eliab* the eldeſt ſonne of *Ieſſe*, and ſaying, m 16.7. *Surely the Lords annointed is before him: Looke not on his countenance, or on the height of his ſtature, becauſe I haue refuſed him: for the Lord ſeeth not as a man ſeeth; for man looketh on the outward appearance, but the Lord looketh on the heart*, 1 Sam. 16.7. Thoſe whom God honoureth we muſt honour, and deſpiſe no man for the meaneneſſe of his place, and baſeneſſe of his perſon, and lowneſſe of his condition. They are therefore iuſtly to be reprooued that reiect the Miniſtery of the word, in regard of the ſimplicity of their perſons that are the Miniſters: as they dealt with Chriſt our Sauiour, e 4.22. Is not this *Iosephs* ſonne? from whence rke 5.23. hath this man theſe things? and what wiſedome is this which is giuen vnto him? Is not this the Carpenter? the ſonne of *Mary*? the brother of *Iames* and *Ioſes*, and of *Iuda* and *Simon*? and are not his ſiſters with vs? Thus they were offended at him. Hence it is, that rke 6.4. Chriſt ſaith vnto them, *A Prophet is not without honour, but in his owne countrey, and among his owne kinne, and in his owne houſe*, Mar. 6. 4. It skilleth not whether the Miniſters be rich or poore, wiſe or ſimple, noble, or vnnoble; 3.6. if they ſay vnto vs, *Siluer and gold haue we none but ſuch as we haue we giue vnto you*, Act. 3. we muſt accept of them and of the word of reconciliation, and account their feet beautifull that bring glad tidings of good things. Though they bring heauenly treaſures in earthly veſſels, yet the excellency of the power is of God: ſo that the meaner the perſon of the Miniſter is, the more we ought to magnifie the Author of their miniſtery, remembring alwayes that we ought not to haue the faith of our glorious Lord Ieſus Chriſt in reſpect of perſons.

Thirdly, for as much as God vouchſafeth Vſe 3. to chuſe weake agents to promote his cauſes and to further his workes, we conclude from hence that fearefull is the eſtate of the wicked; if their eyes were opened to behold it, and their hearts enlightened to take notice of it. Howſoeuer they ſet their hornes & heads on high, and exalt themſelues in their owne pride, yet the pooreſt and ſimpleſt meanes ſtrengthened of God, and armed by his power, ſhall be able to bring them downe to the ground, and to lay their honour in the duſt. They ſhall know one day that they fight againſt God, and rebell againſt the moſt High, who wanteth no weapons to deſtroy them; he can arme the leaſt things againſt them, as wee ſee in the deſtruction of the Egyptians, to wit lice, flyes, frogs, graſhoppers, and ſuch like, all brought vpon them by the rod of *Moſes*. This vſe is concluded by the Prophet *Eſay*, Chap. Eſay 27.10.11 27.11. *When the boughes thereof are withered, they ſhall be broken off: the women come, and ſet them on fire: for it is a people of no vnderſtanding, therefore he that made them will not haue mercy on them, and he that formed them, wil ſhew them no fauour.* He ſheweth in theſe words, and in this place, the certainty of the deſtruction of the enemies of the Church, their defenced cities ſhall be deſolate and left like a wilderneſſe. But how ſhall this be? God needeth not the power of mighty enemies, hee needeth not armies of men, or legions of Angels, or ſuch like ſtrong meanes to effect it, *the women ſhall come and ſet them on fire*, that is, weake meanes and ſilly creatures, euen ſuch as are by nature fearefull, an army of Hartes ſhal haue ſtrength and courage enough when God ſetteth them on worke. Great is the force of weake Souldiers vnder ſuch a Captaine. If they that haue the leaſt power and pollicy be made the Lords workemen, and employed in his ſeruice; who ſhall be able to daunt them and to driue them from their worke? who ſhall fray them and affright them, and make the reſt of them turne their backes? They haue their calling and commiſſion, and they canneuer ceaſſe, vntill they haue ended the buſineſſe, and finiſhed the worke to which they were ſent; according to that which *Gamaliel* ſaith of the preaching of the Apoſtles, being in themſelues, & of themſelues ſimple and vnlearned men, Act.5.38.39. *Refraine from theſe men, and let them alone, &c. for if it bee of God, ye cannot ouerthrow it, leſt haply ye be found euen to fight againſt God*, Act. 5. This is little regarded or conſidered of the enemies of God, and the perſecuters of the Church, they runne on in their wilde courſes, & think they can doe what they liſt: whereas they ly open to euery iudgement, and euery creature ſhall be able to worke out their deſtruction.

Vſe 4.

Fourthly, ſeeing it ſeemeth good to God to accept of their ſeruice that ſeeme fartheſt off and moſt vnlikely to doe him ſeruice: let no man preſume vpon the greatneſſe of his gifts, and the excellency of his calling: let him not lift vp himſelf aboue others, to think himſelfe better & preferre himſelf before his brethren, neither contemne them of lower degree, of meaner place, of leſſer gifts. The heart is of the Lord, the bleſſing is of the Lord, the ſucceſſe is of the Lord. Hence it is that the

1 Cor.4.6,7.

Apoſtle ſaith, *Who maketh thee to differ from another? and what haſt thou, that thou diddeſt not receiue? Now if thou diddeſt receiue it, why doeſt thou glory as if thou hadſt not receiued it?* 1 Cor. 4. 7. Our Sauiour rebuketh a young man that would not giue ouer the world, and

Matth.19.30. and 20.1.16.

telleth him, *the firſt ſhall be laſt; and the laſt, firſt*. Such as in the viſible Church haue the chiefe place, and in the opinion of men are in greateſt account, becauſe they carry the greateſt name of piety and holineſſe, are nothing leſſe inwardly then that which they appeare outwardly, and therefore notwithſtanding the roome and reputation that they hold in earth, they ſhall be quite ſhut out of the kingdome of heauen, as was verified in the Scribes and Phariſees, and all hypocrites, who for a pretence made long prayers, but ſhall receiue the greater damnation. This he ſheweth farther by the ſimilitude of an houſholder, who hired labourers at all houres into his vineyard, and thereupon concludeth the point againe, that the firſt ſhall be laſt, and the laſt firſt. Preſume not therefore of thy ſelfe, neither glory in thine owne workes, nor boaſt of thine own gifts: it may pleaſe God to ſanctifie others to goe before vs, and to make them outrunne vs that ſette out after vs. Hee accepteth them that are of ſmaller gifts and lower place, and therefore we ought not to reiect them or contemne them. When he choſe ſpeciall witneſſes of thoſe things that he ſpake and did, and ſent them out to heale the ſicke, and raiſe the dead, and cleanſe the lepers, to giue ſight to the blinde, and to preach the Goſpel, he did not call the learned & wiſe men of the world, but ſimple fiſhermen and ſuch as the world accounteth idiots, and men of no faſhion, or eſtimation. Such then as ſeeme to be behind, are taken forward, and made more profitable then thoſe that were before them. Wee ſee

Amos 7.14,15

this in *Amos, He was no Prophet, nor a Prophets ſonne, but an heardman and a gatherer of Sycamore fruite: the Lord tooke him as he followed the flocke, and ſaid vnto him, Goe, Prophecy vnto my people Iſrael.* The like wee might ſay of

1 Tim.1.13.
1 Cor.15.8.9.
Act.8.1.and
9.1.Ephe.3.8
Gal.1.23.

Paul, he was moſt vnlike to be called and to be imployed in the affaires of the Church, as himſelfe confeſſeth, and the hiſtoty of the Actes importeth, 1 Tim.1.13.1.Cor.15. 8, 9. Act.8.1.and 9.1.Ephe.3.8. He confeſſeth that before his conuerſion to the faith, he had been a perſecutor, a blaſphemer, and iniurious: conſenting to the death of *Stephen*, and breathing out threatnings and ſlaughter againſt the diſciples of the Lord: one borne out of due time, the leaſt of the Apoſtles, the leaſt of all Saints, not meete to be called an Apoſtle, but rather a deſtroyer of the faith of the brethren. But when he came to preach the faith which before he deſtroyed, he was nothing inferiour

2 Cor.11

to the chiefe Apoſtles; more then a Miniſter of Chriſt, in labours more aboundant, in ſtripes aboue meaſure, in priſons more frequent, in deaths oft; louing him very much, of whom he had receiued much, ſo that he gaue no place to the reſidue of the Apoſtles.

Euen as in the manner of the natural generation, we ſee that oftentimes, ſuch as are of weakeſt nature and conſtitution of body, are bleſſed with increaſe of children, and a plentifull poſterity, more then thoſe that are of ſtronger complexion: ſo ſuch as haue meane gifts, and leſſer knowledge, and perhaps neuer trained vp in the ſchooles of the Prophets, may ſaue more ſoules, and bring more to God then ſuch as haue taken many degrees, and haue attained to a great depth, and profoundneſſe of learning, as we ſhall haue occaſion farther to ſhew in this booke. What then?

Chap.8.
Obiection.
Anſwere.

are Vniuerſities to be deſpiſed? are ſchooles of learning to no purpoſe? No: they are nourceries of knowledge, humane and diuine. They are as thoſe riuers that water the garden of God. The Lord bleſſe them that bleſſe thoſe places, and curſe them that are enemies to the peace and proſperity of them, and thruſt thorough their loynes that wiſh their hurt, neither let them which goe by, ſay, The bleſſing of the Lord be vpon ſuch, we bleſſe you in the Name of the Lord. Neuertheleſſe, the Lord is not bound to ſuch as are brought vp in thoſe places: but maketh the labours of thoſe that want the Artes and Tongues, being conſcionable in their callings, very auaileable, to the glory of his Name, and to the ſauing of many ſoules.

Vſe 5.

Laſtly, we are put in mind of this duty, that we ought not to reſt vpon fleſh and blood, as vpon a reede that will deceiue vs, but vpon God the Rocke of our ſaluation. Some put their truſt in horſes, and ſome in charets, Pſal. 20. and ſome in Princes, Pſal. 146. We can make no reſiſtance againſt the weakeſt things, which are as warlike weapons, that neuer returne empty, but euen they ſhall be able to puſh vs downe and to preuaile againſt vs, and to deſtroy vs vtterly. Let vs not therefore lift vp our mindes againſt God, but humble our ſelues before him. Our ſtrength is nothing, our multitudes are nothing, our Armor and munition is nothing, if God fight againſt vs. Let vs not thinke to eſcape his hands, who is able to arme few againſt many, and the weak againſt the ſtrong, as 1 Sam.14.6. where *Ionathan* ſaith to the yong man ẏ bare his armour, *Come and let vs goe ouer vnto the Gariſon*

1 Sam.14

of theſe vncircumciſed, it may be that the Lord will make for vs: for there is no reſtraint of the Lord, to ſaue by many or by few. The ſame in effect *Dauid* ſpeaketh to the Philiſtime, *The Lord ſaueth not with ſword and ſpeare,* (*for the battell is the Lords*) *and he will giue you into our hands.* Thus alſo *Aſa* cryed vnto the Lord his God, when a great hoſte of a thouſand thouſand, came out againſt him: *Lord, it is nothing with thee to helpe, whether with many, or with them that haue no power: Helpe vs, O Lord, our God, for we reſt on thee, and in thy Name we goe againſt this multitude; O Lord; thou art our God, let not man preuaile againſt thee.* We muſt therefore renounce all pride in our ſelues, and that vaine confidence which will deceiue vs. We haue to doe with God. If he will deſtroy vs, and deliuer vs as a prey into the iawes of death, though there be no enemie to reſiſt vs, nor power of man to ouercome vs, yet we may not ſecure our ſelues, nor ſuffer our hearts to be compaſſed about with preſumption, as with a chaine, he is able with the breath of his noſtrils to blow vs away, that we ſhall be no more.

7.47.

4.11.

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This vſe is concluded by the Prophet Ieremy, chapter, 37.9.10. *Thus ſaith the Lord, Deceiue not your ſelues, ſaying, The Chaldeans ſhall ſurely depart from vs: for they ſhall not depart. For though ye had ſmitten the whole army of the Chaldeans that fight againſt you, and there remained but wounded men among them, yet ſhould they riſe vp euery man in his tent, and burne this city with fire.* Whereby we ſee that deſtruction of a kingdome, or of a city dependeth not vpon a multitude of men, or vpon the valiantneſſe and violence of ſouldiers, but vpon the pleaſure of God, who executeth his iudgements by what hands ſoeuer he will. For when a few and poore remnant remaine, and thoſe of wounded men halfe dead, and wholly vnable to reſiſt, euen ſuch as are thruſt thorough with the ſword, gaſping for life, and ready to giue vp the Ghoſt: yet ſhall they recouer the battel that was loſt, and obtaine the victory, and conquer the conquerer, and ſtrike down as bulruſhes the ſtrongeſt and choiceſt men that before preuailed and had the vpperhand.

7.9.10.

A notable example and memorable exploit whereof we haue recorded in the Turkiſh hiſtory, concerning a Chriſtian ſouldier, who ſore wounded and all bloody, ſeeing *Amurath* the third king of the Turkes, comming after the victory that he had obtained, to take a view of the dead bodies, which without number lay on heapes in the field like mountaines, ſeeing him I ſay, roſe vp as well as hee was able in ſtaggering manner (as if it had beene from death) out of an heape of ſlaine men, and making toward him, for want of ſtrength, fell downe diuers times by the way as he came; at length drawing nigh vnto him, as though he would haue craued his life of the tyrant, and in honour of him haue kiſſed his feete, ſuddenly ſtabbed him in the bottome of his belly with a ſhort dagger, ſo that the conquerour was conquered, and preſently dyed.

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Thus it is with poore weake men when God ſtrengtheneth them, for the feeble become ſtrong, and the ſtrong feeble.

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32 *Theſe are thoſe which were numbred of the children of Iſrael, by the houſe of their fathers, all thoſe that were numbred of the Campes throughout their hoſtes, were ſixe hundred thouſand, and three thouſand, and fiue hundred, and fiftie.*

33 *But the Leuites were not numbred among the children of Iſrael, as the Lord commanded Moſes.*

34 *And the children of Iſrael did according to all that the Lord commanded Moſes: ſo they pitched by their ſtandards, and ſo they ſet forward euery one after their families, according to the houſe of their fathers.*

Hitherto, we haue ſpoken of the order preſcribed vnto *Moſes*, and the people, to be obſerued: now followeth briefly the execution of the commandement, as the concluſion and ſhutting vp of the Chapter, in theſe 3 verſes. Howbeit before ẏ performance thereof, *Moſes* addeth two cautions neceſſary to be obſerued and conſidered. Firſt, the totall ſumme of them that were numbred before, which amounted to the number of ſixe hundred thouſand, and three thouſand, fiue hundred and fifty. Loe, how great the bleſſing of God was in multiplying his people, and what the truth of his promiſe is, that he made to *Abraham*.

Secondly, the exemption of the Leuites, who were acquitted and diſcharged out of the former muſter, being appointed to another office of another nature, verſe 33. Then is annexed the obedience it ſelfe, to the commandement of God: ſet downe both generally, *The children of Iſrael did according to all that the Lord commanded Moſes*; and then particularly in two points, *They pitched by their ſtandards*, and *they ſet forward euery one according to their families, according to the houſe of their fathers.* No man murmured at the order of God, no man enuyed his ſuperiour, no man contemned his inferiour, but all of them reſted in his ordinance, & marched according to his direction and appointment. We learne from hence, that it is the duty of Gods children to yeeld obedience, not onely to ſome, but to all the commandements of GOD. God requireth at our hands, a full and entire obedience.

Doctrine 8.
It is our duty to yeeld obedience to all Gods commandements.

Doe wee require commandements to confirme this vnto vs, or would we haue examples? Let vs conſider both. And firſt for precept. The Apoſtle is plaine, 2. Corin. chap. 7.1. *Hauing theſe promiſes, let vs cleanſe our*

2 Cor. 7.1.

our ſelues from all filthineſſe of the fleſh and ſpirit, perfecting holineſſe in the feare of God. Where we ſee he perſwadeth to make a through worke, to clenſe our ſelues, not onely from ſome filthineſſe, and to retaine ſome, but from all: not onely of the body, but of the ſoule, euen of the whole man. Likewiſe, in the former 1 Cor.5.7. Epiſtle, chap.5.7. *purge out the olde leauen, that ye may be a new lumpe, as ye are vnleauened.* He confeſſeth that they were renewed and regenerated in part, and therefore concludeth, muſt proceed and goe forward vntill the worke be wholly finiſhed. For the word is compounded, ſignifying not only to purge, but as much as may be poſſible to purge out quite and cleane, as the Iſraelites were commended, when they celebrated the Paſſeouer to put away all leauen from them, ſo that whoſoeuer had any in his houſe, ſhould be cut off from his people.

To this purpoſe commeth the exhortation Heb.12.1. of the Apoſtle, Heb.12.1. *Seeing we are compaſſed about with ſo great a cloude of witneſſes, let vs lay aſide euery weight, and the ſinne which doth ſo eaſily beſet vs, and let vs runne with patience vnto the race which is ſet before vs.* As if he had ſaid, foraſmuch as we haue ſo great a multitude of beleeuers (which he compareth to a cloude that is thickened, compacted), or gathered together in the middle region of the aire, of vapours) wee muſt doe as they that runne in a race; they doe not onely caſt away clogges and impediments, but whatſoeuer may hinder them in their courſe, as the cares of this life, the delights of the world, the luſts of the fleſh, and generally euery thing that may cloy vs, and clogge vs in our ſpirituall iourney.

Thus we ſee, how we are commanded to cleanſe away all filthineſſe, to purge out all leauen, to caſt aſide euery weight. Behold, how the Apoſtle addeth vniuerſall notes in euery of theſe places. But are theſe precepts without examples? are they meere ſpeculatiue conſiderations without their vſe? No: we haue in the Scriptures of the new Teſtament, many among the faithfull that receiue this commendation from the mouth of God. Gen.6.22. It is noted concerning *Noah*, Gen.6.22. that *he did according to all that God commanded him, euen ſo did he.* It is recorded of *Moſes*, that when *Pharaoh* did giue them and their children liberty to goe into the wilderneſſe, to ſerue the Lord, onely their flockes and their heards ſhould be ſtayed: he anſwered boldly, Exod.10.26. *Our cattell alſo ſhall goe with vs, there ſhall not an hoofe be left behind*, Exodus chapter 10.26. It is teſtified by the Euangeliſt *Luke*, touching *Zacharie* and *Elizabeth*, that *they were* Luke 1.6. *both righteous before God, walking in all the commandements and ordinances of the Lord, blameleſſe*, Luke 1.6. All theſe particular teſtimonies doe teach vs, that it is our dutie to labour earneſtly and carefully to performe a pure and perfect obedience vnto all the commandements of the Lord, that we may be entire, wanting nothing.

Reaſon Now we come to the reaſons, that we may be farther confirmed in this trueth. Firſt, conſider the nature of God, he is perfect in himſelfe, and perfect in all goodneſſe toward vs. He faileth in nothing, ſo that he may truely ſay, what could I haue done more then I haue done? we muſt therefore anſwere in duty and obedience vnto him. Hence it is, that Chriſt ſaith, *Be ye perfect, euen as your Father which is in heauen, is perfect*, Matth.5. Matth. If then we muſt be like him, and reſemble him, we ought to ſtriue to be like him in perfection.

Reaſon Secondly, Chriſt Ieſus is a perfect Sauiour, a perfect redeemer, a perfect mediatour. Hee hath fully finiſhed our ſaluation, and he dyed to ſatisfie for all our ſinnes. If he were but halfe a Sauiour, a party obedience might bee ſufficient on our part. But he neuer left the worke of our redemption, vntill he had appeaſed the wrath of his Father, and nailed all our ſinnes vnto his Croſſe. This cauſed the Apoſtle to ſay, *He gaue himſelfe for vs, that he* Tit.2.14. *might redeeme vs from all iniquity, and purify vnto himſelfe a peculiar people, zealous of good workes*, Tit.2.14. Seeing then that Chriſt Ieſus hath redeemed vs from all ſinne, it followeth neceſſarily that we ſhould follow after all righteouſneſſe, and make conſcience of all ſinne.

Reaſon 3. Cicer. de lib.2. Thirdly, in reſpect of the commandements themſelues; for as an heathen man ſaid of moral vertues, that they were linked together as in a chaine, ſo that he which had one truely, had all of them: ſo we may much better ſay of the Lawes of God, that as there is one lawgiuer which is the Author of them all, ſo they are all knit in a knot together, that the knot cannot be looſed, but all are diſſolued. Or they being ten words are as a band, hauing ten conditions; if one of them be broken, the whole band is forfeited. The teſtimony of the Apoſtle *Iames* fully accordeth and agreeeth hereunto, chap.2. Iam.2.10. *Whoſoeuer ſhall keepe the whole Law, and yet faileth in one point, he is guilty of all: for he that ſaid, Doe not commit adultery, ſaid alſo, Doe not kill. Now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſour of the Law.* Whoſoeuer breaketh one commandement, and maketh no conſcience thereof, but ſaith he doubteth not to be diſpenced withall for it, and that he ſhal finde God mercifull vnto him therein, hath made himſelfe guilty of the whole Law and of the puniſhment due to the tranſgreſſours of it.

Reaſon 4 Fourthly, there is nothing done of vs in this fleſh, but GOD will bring it into iudgement. We run into many euils, becauſe they ſeeme little, and the hedge of Gods word is eaſily leaped ouer. The wiſe man teacheth Eccle.12. vs, Eccl.12. that *God will bring euery worke vnto iudgment, with euery ſecret thing, whether it be good, or whether it be euill.* If he ſaid, God will

bring many things to iudgement, wee might haue hoped ſome things ſhould be exempted. But foraſmuch as we muſt account with
.12.36. him for all things, euen *for euery idle word*, (as our Sauiour teacheth) it followeth that wee ought to make conſcience of all our wayes and workes whatſoeuer.

ſon 5. Fiftly, all things commanded of God from the greateſt vnto the leaſt, are moſt iuſt and equall, and therefore to be obſerued diligently without all parting or partiality. The Prophet reproueth the houſe of Iſrael, that ſaid, The way of the Lord is not equall. But the
.18.29. Lord ſaith, *O houſe of Iſrael, are not my wayes equall? are not your wayes vnequall?* This reaſon
119.128, 72. is vrged by the Prophet *Dauid*, Pſal. 119. *I eſteeme all thy precepts concerning all things to be right: and I hate euery falſe way.* His teſtimonies are righteous and very faithfull, which he hath commanded, and therefore he hateth from the bottome of his heart all wicked vngodly wayes. So then, whether we conſider the nature of God, that he is perfect; or the redemption of Chriſt, that it is perfect; or the dignity of the law that it is perfect: in all theſe reſpects, we conclude this truth as hony gathered from many flowers, That it concerneth euery one of vs to yeeld obedience to all the Lawes and commandements of God.

Vſe 1. Now let vs come to the vſes which giueth an edge to the doctrine it ſelfe. And as it ſerueth to reproue, ſo the reproofe is of diuers ſorts.

firſt re- fe. First of all, it condemneth thoſe that waſte themſelues, and ſpend their ſtrength chiefly about the things of this world, and neuer labour after regeneration and the things of the Lord. Theſe men neuer thinke of any obedience: How farre then are they from perfect obedience? when will theſe come to the iourneyes end, that are not yet ſet forward in the wayes? When will they finiſh their ſaluation, that haue not yet made a beginning? How do they looke to receiue the price, that ſit ſtill, and doe not yet runne in the race? or how ſhall they obtaine an incorruptible crowne, that doe not ſtriue for the maſtery? Theſe thinke they haue no ſoules to ſaue, or that there is no God to ſerue, or that there is no life to come, or elſe they would not liue as beaſts, or as the horſe and mule that are without vnderſtanding. If they liue as men that regard not the kingdome of heauen, they ſhal one day know that there is an hell: and if they regard not to obey God, they ſhall heereafter reape the fruit of their diſobedience.
am.15. *Samuel* teacheth, that *rebellion is as the ſinne of witchcraft, and ſtubbornneſſe is as iniquity*, and therefore all ſuch as reiect the word of the Lord, he will alſo reiect them from his kingdome, and from the glory of his preſence.

e ſecond roofe. Secondly, ſuch are reproued as content themſelues with a ſmall meaſure of knowledge and obedience, of faith and repentance. For many there are in the Church that thinke they know enough, or at leaſt yͭ much knowledge is not neceſſary; like to the Deputy mentioned in the Actes of the Apoſtles, that the doctrine of Chriſt, was a matter needleſſe, friuolous, impertinent, and vnneceſſary, and a curious queſtion about words and names, whereof a man might bee ignorant without danger.

Thus doe theſe iudge of religion and of the Law of God, they account baſely of it, as a thing that may beſt bee ſpared. If they had truely taſted of the ſweetneſſe of Gods word, it would bring them altogether into loue of it. Let vs therefore labour to grow in grace vntil we come to perfection, 2 Pet. 3. For whoſoeuer thinketh he hath already attained vnto it, greatly deceiueth himſelfe: we haue as yet ſcarſe laid the foundation, and doe we as men beſotted with folly and ſpirituall pride, imagine we are come to the toppe? We are like vnto them that are in a dreame, that thinke they are eating to the full, and behold when they awake they are hungry and empty: or they that deeply conceit they are drinking, and when they ariſe, they ſee they are thirſty: ſo is it with theſe men, they are faſt aſleepe; and doe but dreame, when they ſuppoſe all the world is made of knowledge: whereas if they had ſhaken off this ſpirit of ſlumber, and were throughly come to themſelues, they would bewaile their owne ignorance, and as poore blinde ſoules condemne their owne fooliſhneſſe.

Let vs therefore ſtore our ſelues with it: we ſhall herein (if in any thing beſide) finde the prouerbe moſt true, that ſtore is no ſore. It is the ground of our obedience: foraſmuch as we can obey no farther then we know. The ſeruant can obey his maſters will, no farther then he knoweth it. An ignorant ſeruant muſt of neceſſity be a diſobedient ſeruant. So is it with euery Chriſtian man, his obedience cannot go beyond his knowledge.

Thirdly, it ſerueth fitly and fully to reproue thoſe that do halt with God, and yeeld a maimed obedience vnto him. The third reproofe. The ſacrifices of God vnder the Law, muſt be whole & ſound, not halt, not maimed, not lame: ſo ſhould our obedience be vnder the Goſpel. Men will not allow of a ſeruant that performeth ſuch ſeruice as he requireth at his hands, when it is done to halfes: and doe we thinke to be accepted of God, when we cut off his worſhip in the middes? Wee deale with God as the king of Ammon dealt with *Dauids* meſſengers; hee ſhaued off the one halfe of their beards, and cut off their garments in the middle, 2 Samuel chapter 10. verſe 4. So doe we ſhaue off halfe of his ſeruice, and thinke to make him be content with that or with nothing. If Chriſt Ieſus had ſo rewarded vs in performing the worke of our redemption, and had left off before hee had brought it to perfection, wofull had our condicion dition beene, it had beene good we had neuer beene borne. For if he had not throughly finiſhed it, wee could not haue beene ſaued. Hence it is, that in his prayer to his Father, he ſaith, *I haue glorified thee on the earth, I haue finiſhed the worke which thou gaueſt mee to doe.* Ioh.17.4. Iohn 17. Why doe we then reward him ſo vnkindly? or what euill hath hee done vnto vs, that we ſhould deale ſo with him? As hee teacheth, that we cannot ſerue God & Mammon: ſo we cannot ſerue God and our ſelues. There is no parting of ſtakes with him. He hateth party-coloured Chriſtians, he will haue the whole man, the whole obedience, or elſe he reiecteth all.

Saul performed part of his will, but becauſe he did not all that he required, hee was caſt off, 1 Sam. 15. Would we haue him partly to loue vs, and partly to hate vs? partly to be pleaſed with vs, and partly to be offended? God doth not thus diuide his loue and hatred. Whom hee loueth, hee loueth freely, wholly, effectually. He ſo loued vs, that hee ſpared not his owne Sonne, but gaue him for vs. The like loue ought we to returne vnto Mar.6. him againe. *Herod* hearing *Iohn* Baptiſt preach the word, reformed himſelfe in many things, Act.8.13. Mar. 6. *Simon Magus* was baptized, and profeſſed the faith, and continued among the people of God, and wondered at the ſignes and miracles that were done. But except our righteouſneſſe doe exceed the righteouſneſſe of theſe men, we cannot enter into the kingdome of heauen. All theſe are halfe Chriſtians that ſerue God to halfes, like the Iewes Neh.13.24. that ſpake halfe Hebrew, and halfe Aſhdod: and worſhip God in one part, and the diuell in another, like the Colony of the ſtrange na- 2 Kin.17.41. tions tranſplanted in Samaria, that *feared the Lord, and ſerued their grauen images alſo*; who while they would needes doe both, are ex- Verſe 34.35. preſly charged *not to feare the Lord*, neither to doe after the ſtatutes, and ordinances, and commandements, which the Lord commanded the children of *Iacob*, whom hee named *Iſrael*. So is it with all ſuch as yeeld an vnperfect and vnſound obedience; they thinke they ſerue God and obey his commandements, but they are greatly deceiued, and they may iuſtly be charged not to ſerue him at all.

For who required this halfe or halting obedience at their hands? Againſt all this maimed and mangled duty, we will oppoſe the practiſe of *Dauid*, a man after Gods heart, in the 119. Pſalme, where he many times diſcouereth his zealous affection, as verſes 5. 6. Pſal.119.5.6: 13.101. *O that my wayes were directed to keepe thy ſtatutes, then ſhall I not be aſhamed when I haue reſpect unto all thy commandements.* And verſe 13. *with my lippes haue I declared all the iudgements of thy mouth.* And verſe 101. *I haue refrained my feete from euery euill way, that I may keepe thy word.* Where wee ſee his manner of ſeruing the Lord, how farre different it is from ours: he had reſpect vnto all his commandements, & not to ſome only: he refrained his feet from euery euill way, & not frō ſome only. Let vs follow his worthy & holy example, and doe that which is right in the ſight 1 King 15. of the Lord, and not turne aſide from any thing that he commandeth vs all the dayes of our life; ſo ſhall Gods name be glorified, ſo ſhall he be well pleaſed with vs, and ſo ſhall wee haue comfort, and others inſtruction through our obedience.

The four reproofe. Laſtly, they are alſo reprooued, that thinke it enough to ſerue God outwardly to bee ſeene of men, and worſhip him through hypocriſie, like vnto them that looke to the garment, but neglect the body; ſo doe theſe looke to the body, but neglect the ſoule. For as we ſhewed before, that he who maketh no conſcience of one commandement, but of purpoſe and cuſtome breaketh the ſame, is guilty of all, becauſe if like occaſion were offered he would breake all the reſt, Iames chapter 2. verſe 10. So ſuch as looke only to the outſide, and to turne their face toward religion, doe make it manifeſt that there is no religion in them at all.

It is ſtrange to ſee how ſmoothly and deuoutly ſome will carry themſelues, who notwithſtanding bewray the hollowneſſe of their hearts. Theſe are they that make cleane *the outſide of the cuppe, and of the platter*: that Matth.23 27. are like *vnto whited ſepulchers*, which indeed appeare beautifull outward, but are within full of dead mens bones, and of all vncleanneſſe, Matthew chapter 23. 25, 27. Thus it fared with *Iudas*, he ſerued God outwardly, and the diuell poſſeſſed him inwardly. If a man could deceiue the eternall God, as well as blinde the eyes of a mortall man, there might bee ſome colour for this colourable worſhip. But God is not mocked. He that framed the heart, looketh into the heart, and ſearcheth into the corners and ſecret chambers of the heart. And albeit it be deceitfull aboue all things, yet it cannot deceiue him. There was neuer in any age, place for hypocriſie: but in regard of the looſe and corrupt times into which we are caſt, if we were but politike and wordly-wiſe, wee would bee any Nothing worſe th hypocri thing, rather then hypocrites, which is to expoſe our ſelues to all infamy, contempt, and reproch. Religion among the greateſt ſort is made a by-word, and the religious make themſelues a prey. What wiſedome then is in vs to lay open our ſelues to ſuch indignities, obloquies, ſlanders, and falſe accuſations, and in the meane ſeaſon to want the inward peace of a good conſcience, and true comfort of a pure heart, and that which is more then all, to want the fauour of God, and his louing countenance toward vs, who hateth vs as his ſecret enemies for our hypocriſie? Hypocrites therefore are iuſtly abhorred of God & man. They draw neere to God with their mouthes, but their mindes are farre from him, Matt. 15. Their worſhip is like to counterfect money, which is gilded outwardly: but within is nothing but braſſe, or ſuch like baſe ſtuffe, ſo that all is not gold that gliſtereth: Or like the apples which grow at the dead Sea (where ſometimes Sodome and Gomorrha ſtood) which are faire in colour, beautifull in ſhew, and maruellous in greatneſſe; but when you come to touch them, or to handle them, they turne to duſt, and caſt out a filthy ſauour, more vnpleaſant to the noſtrils, then they were pleaſant before to the eyes. Thus it is with hypocrites, they appeare beautifull before men; they loue to be well thought off by them, and haue many times more glorious ſhewes then other that are more ſound within, becauſe they ſtudy nothing elſe but how to get the applauſe and praiſe of the world. Such a one was *Iudas* among the Apoſtles: Such were *Ananias* and *Sapphira* among the diſciples. Let vs take heede we be not like them, or if we will be like them, let vs know, that as we ioyne with them in their ſinne, we muſt alſo partake with them in their puniſhments; who dyed not the common death of men, but the one hanged himſelfe, the others were ſmitten with ſudden death at the voyce of *Peter*, as with a thunderbolt, ſo that they fell downe, and neuer roſe vp againe. A iuſt reward of all ſuch as haue a conſcience gilt, or rather guilty of the horrible ſinne of hypocriſie. If a man goe about to deceiue his neighbour, how is he ſpoken againſt? but if he goe about like a wretch to coſin his maſter, or his father, how doe all men point at him as a varlet, and abhorre him as a beaſt? God is our Maſter, our Father, our Husband, our King, all Titles of honour are due vnto him, and too litle for him, foraſmuch as no dignity, or excellency, or ſuperiority, can be giuen vnto him, but his Maieſtie and honour ſurmounteth them all: ſhall we then goe about to deceiue and circumuent him, though wee could carry it away cunningly, and not bee eſpied? Know therefore, that he deteſteth all ſuch wickedneſſe, more then man doth the deceitfulneſſe that is practiſed againſt himſelfe.

Gen 45. The firſt example of hypocriſie, that wee haue in the Scripture, is *Caine*; he came to the worſhip of God with his brother, but becauſe his heart was not vpright, *God had no reſpect vnto him, nor to his offering*, no more then *if hee* Eſay 66.3. *had cut off a dogges necke, or had offered ſwines fleſh*, but reiected both his perſon and his oblation. The like he ſpeaketh to the Iſraelites, that pleaſed themſelues in outward ceremonies, and turned the worſhip of God into a lie, Ierem. 7. 8. 9. 10, 11. *Behold, ye truſt in lying words that cannot profit: will yee ſteale, murther, and commit adulterie, and ſweare falſely, and burne incenſe vnto Baal, and walke after other Gods whom yee know not, and come and ſtand before me in this houſe, which is called by my Name, and ſay, Wee are deliuered, to doe all thoſe abominations? Is this houſe which is called by my Name, become a denne of robbers in your eyes? Behold, euen I haue ſeene it, ſaith the Lord, &c.* Where wee ſee, we cannot deceiue the eye of the Lord with a lie, he knoweth our wicked hearts, and will finde vs out to bring vs to ſhame in this life, and to deſtruction in the life to come. We may not dally with him, wee cannot deceiue him: notwithſtanding all our windings and turnings, and altering our ſelues into all ſhapes, he will finde vs out to the contempt of our perſons, to the ſhame of our faces, and to the aſtoniſhment of all that behold vs.

Secondly, ſeeing it is a ſpeciall duty belonging vnto vs, to yeeld obedience to the *Vſe 2.* whole will of God and to all his commandements, we haue from hence a preſeruatiue from the poyſon that is caſt out againſt vs, as it were dung in our faces, to make vs deny the faith, renounce our Religion, and ſtart backe from our moſt holy profeſſion. For ſeeing we muſt performe perfect obedience, and not limited as we thinke good, we haue direction how to ſerue him, that hee may accept of vs, and bee well pleaſed with vs. If then *Satan* the maſter of all miſchiefe, and the author of all confuſion, raiſe vp curſed inſtruments, brought vp as cunning ſchollers in his owne ſchoole, to ſcoffe at vs, and to ſcorne at our obedience, we muſt comfort our ſelues in the Lord, and commit our ſelues to the word of his grace, knowing that it is God who requireth this intire obedience at our hands, and delighteth in ſuch ſacrifice as is without blemiſh.

Let it not trouble vs that we heare ſuch ſlanderous words, ſuch falſe reportes, and diuelliſh lies, caſt out againſt vs: let vs commit our cauſes to him that iudgeth vprightly, who will iuſtifie vs in the ende, and condemne our enemies. Let vs be able to ſay with the Prophet, *All this is come vpon vs, yet* Pſal. 44. 17. *haue we not forgotten thee, neither haue we dealt falſely in thy couenant.* Theſe are the dayes of ſinne, wherein iniquity hath already gotten the vpperhand, and ſuch as are truely religious are made a prouerbe. God requireth of vs that we be pure: but who are in greater diſgrace, then ſuch as ſtudy after purity and true holineſſe?

If we labor to leade our liues according to the Lawes of God, wee ſhall bee vpbraided with Puritaniſme: and as the enemies of *Daniel could finde no accuſation againſt him,* Dan. 6. 5. *except they finde it againſt him, concerning the Law of God*: ſo doe our enemies deale with vs; when they can catch no aduantage againſt vs, they picke a quarrell with vs about the Scriptures and our profeſſion, as if it were a ſhame to reade the Scriptures, or a diſgrace to follow after holineſſe of life.

The Apoſtle teacheth, *that wee muſt bee* Phil. 2. 15. and 4. 8. *blameleſſe, and pure, as the ſonnes of God in the middes of a naughty and crooked nation, among whom wee are to ſhine as lights in the world,* Philippians chapter 2. 15. And againe, *Whatſoeuer*

ſoeuer things are true, whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure, whatſoeuer things are of good report, think on theſe things. Our Sauiour, the author of our ſaluation, and the finiſher of our Matth.5.8. faith, pronounceth that *the pure in heart are bleſſed.* *Paul* willeth his ſcholler *Timothy to keepe himſelfe pure,* and to take heed leſt hee make himſelfe partaker of other mens ſinnes. 1 Tim.5.22. He commandeth all men to pray, 1 Tim.5.22. and 2.8.and 3.9. euery where *lifting vp pure hands* without wrath or doubting: and to haue the myſtery of faith *in a pure conſcience.* And in the ſecond 2 Tim.2.22. Epiſtle, he chargeth him *to fly the luſts of youth,* and *to follow after righteouſneſſe, faith, loue, and peace, with them that call on the Lord with pure heart.* Heere we ſee what God requireth of vs and what he ſpeaketh vnto vs; this is his voyce that ought to ſound euermore in our eares, Be blameleſſe, be pure, be the ſonnes of God, in the middes of a naughty nation; bleſſed are the pure: haue pure conſciences, pure hands, pure hearts; whatſoeuer things are pure, and of good report thinke on them. True it is, there haue alwayes beene hypocrites in Prou.30.12. the Church, and *there is a generation that are pure in their owne eyes, and yet is not waſhed from their filthineſſe,* Pro.30.12. What then? ſhall we whip their faults vpon the backes of thoſe that are of no kinne vnto them? For the faithfull, though they haue in them many frailties, and infirmities, yet are waſhed by the blood of Chriſt, and by the Spirit of God from their ſins, that they haue no dominion ouer them, and exerciſe no kingdome in them. Was it euer allowed in any court of Iuſtice and iudgment, to take one for another, to accuſe one for another, & to condemne one for another? Ezek.18.4. It is the Law of God, that euery ſoule ſhould beare his owne ſinne: that neither the father ſhould beare the iniquity of the ſonne, nor the ſonne of the father: that the righteouſneſſe of the righteous ſhould bee vpon him, and the wickedneſſe of the wicked ſhould bee vpon himſelfe, There was one hypocrite in the family of Chriſt: ſhould this tend to the reproch of Chriſt himſelfe, or of the reſt of the diſciples? ought they to beare the blame of his iniquity? or ought all to bee cenſured alike? or ought we to make no difference? Thus it was in the family of *Adam* from the beginning, he had not only faithfull *Abel*, but faithleſſe *Caine.* Thus it was in the family of *Noah*, before the Flood, he had as well curſed *Ham*, as bleſſed *Shem.* Thus it was in the family of *Abraham*, and of *Iſaac*, after the Flood; and where not almoſt? So that we are not to condemne all for ſome, one for another, the godly for the hypocrites.

But if we cannot call them backe from this falſe iudgement, and raſh cenſuring of the innocent, let vs comfort our ſelues in the vprightneſſe of our owne owne hearts; and when we cannot ſecure our ſelues from their vniuſt accuſations, let vs be carefull and watchfull ouer our wayes, that we giue them no iuſt occaſions. This ſhall be Armour of proofe, and as a braſen wall, to giue no offence, and to keepe a cleere conſcience before GOD and men. If then they reproch vs, and ſpeake all manner of euill againſt vs, let vs poſſeſſe our ſoules with patience, and let vs reioyce and be 1 Pet.2.20. and 3.16.and 4.13.14. glad, in as much as we are partakers of Chriſts ſufferings. The Spirit of glory, and of God reſteth vpon vs. Let vs not be aſhamed, but glorifie God in this behalfe. Thus wee ſhall make them aſhamed, that falſly accuſe our good conuerſation. It falleth out no otherwiſe with vs, then it hath done with ỹ Saints, and deareſt ſeruants of God.

The Apoſtle putteth vs in minde of this truth, by occaſion of that fell out in *Abrahams* houſe, which then was ỹ viſible Church of God, Gal.4. *As then he that was borne after* Gal.4.29. *the fleſh, perſecuted him that was borne after the ſpirit: euen ſo it is now.* It ſeemeth ſtrange vnto them, that you runne not with them vnto the ſame exceſſe of riot, and therefore they ſpeake euil of you, *who ſhall giue account to him* 1 Pet.4.5. *that is ready to Iudge the quicke and the dead,* 1 Pet.4.5. But let not vs thinke it ſtrange to ſuffer for Chriſts ſake, who ſuffered much more for vs, the iuſt for the vniuſt, and bare our ſinnes in his owne body on the tree, leauing vs an example, that we ſhould follow his ſteppes. If any man therefore ſuffer as a Chriſtian, let him not be aſhamed, but let him glorifie God in this behalfe, knowing that heereunto he is called. Affliction for the Goſpel is the badge of Chriſt, and an exceeding honour before men and Angels: ſo that when we are reuiled, and reproched, let vs not render like for like, nor be diſmaied or pulled backe from our profeſſion, but go luſtily forward, as good ſouldiers of Ieſus Chriſt. according to the exhortation of the Apoſtle, *Be not aſhamed of the* 2 Tim.1.8. *teſtimony of our Lord, but be partaker of the affliction of the Goſpel, according to the power of God.* 2.Tim.1.8. that we may be able truely to ſay, *I know whom I haue beleeued, and I am* Verſe 12. *perſwaded that he is able to keepe that which I haue committed vnto him againſt that day.* It is better to obey God then man: and to incurre the diſpleaſure of man, then to procure and purchaſe the indignation of God.

We haue not yet reſiſted vnto blood, neither haue we endured the fiery tryall, as many of our deere brethren and ſiſters haue done before vs.

Let vs not be daunted with a word, or with bigge lookes, and ſterne countenances, but rather prepare our ſelues for a freſh aſſault and new encounter, and ſay with the Apoſtle, *With me it is a very ſmall thing that I ſhould be* 1 Cor.4.3. *iudged of you, or of mans iudgement, yea, I iudge not mine owne ſelfe,* 1 Cor.4.3.

Vſe 3. Laſtly, conſidering the manner of that obedience which wee owe, and ought to performe to God, it is our duty to endeuour to pleaſe him in all things, and to labour to obey him

Phil. 3,12,13.

him carefully & circumſpectly in all his commandements. The nearer we come to the mark ſet before vs, the more we pleaſe him; & the more we pleaſe him, the better we are accepted of him. The Apoſtle *Paul* had run long in this race, hee had made many ſtraight ſteps toward the kingdome of heauen, yet he ſaith, *I haue not already attained vnto perfection, but I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Ieſus: this one thing I do, forgetting thoſe things which are behinde, & reaching foorth vnto thoſe things which are before.* Such as come neereſt to obey all the lawes of their Prince, are moſt of all commended, and are accounted the beſt Subiects: ſuch as performe all the commandements of their maiſters, are accounted to be the beſt ſeruants: and ſuch as execute the will of their fathers, and pleaſe them in all things, are reputed to be the beſt children. How then commeth it to paſſe, that whereas zeale is commended in euery one, in the ſubiect toward his Prince, in the ſouldier toward his Captaine, in the ſeruant toward his Maiſter, &c. ſuch ſhould be leaſt commended, nay altogether diſcommended and diſgraced, that performe moſt duty to GOD, and labour to bring into captiuity euery thought to the obedience of Chriſt? 2 Cor.10,5. It is ſtrange to ſee how preciſe the moſt men are in all other things, and how looſe and licentious in the matters of God, wherein notwithſtanding we ought to be moſt conſcionable. It is to be wondred at, to behold the preciſeneſſe that is in the world, in all matters, except in religion. We are very curious to haue our apparell ſit neatly and ſmoothly, that it be without ſpot or wrinkle: much more then ought wee to be curious and carefull in the diſcharge of our duties vnto God, according to the rule of his word. In all things that concerne the body, whether meate, or drinke, or apparell, or our owne delights, no man is ignorant how ſtreight and ſtrict men are. Their eyes are ſo quicke, their eares ſo dainty, their taſte ſo delicate, that if the leaſt thing be amiſſe, or out of ſquare, they are diſpleaſed and diſcontented: and yet theſe men, in things of an higher nature, and concerning a better life, runne ſo wide, and take ſuch liberty, that they thinke to pleaſe God with any thing, and to make him take halfe ſtakes with them. If we haue any garments made for vs, and brought vnto vs, which haue any thing amiſſe in them, that we finde them not exactly fit for vs, but eyther too big or too little, too long or to ſhort, to wide or too ſtreight, we fret and fume, wee chide and chafe, as men beſide our ſelues. Oh, that there were ſuch harts in vs to pleaſe God Oh, that we would looke ſo narrowly to our owne ſoules. In our apparell, nothing muſt be out of order in matter or forme, to the very skirts and borders of them: but in our liues we can be content to be out of frame, to haue poore, rent, and ragged ſoules, and neuer to put vpon vs the rightouſneſſe of Ieſus Chriſt, as the richeſt robes, and moſt precious garment. The like we require in dreſſing our meates, which we doe in attiring of our bodies; *which are ordained for the belly, and the belly for them, albeit God will deſtroy both it and them*, 1 *Cor.*6,13. The leaſt fault is ſoone eſpied, the offenders like to be turned out of ſeruice, and we ſoone driuen out of our little patience. Nay, in our ordinary delights and recreations, which ſerue onely to pleaſe the eare, we ſee how he that is skilfull in muſicke, cannot abide the leaſt iarre and diſcord, if hee eſpy one finger ſet out of order, or heare the miſſing of one minim reſt, how impatient is he? how much diſcontented? how doth hee teſtifie his diſlike with hand and foot? But touching the leading of our liues and the ordering of our actions, whereupon dependeth the euerlaſting ſaluation or damnation of our ſoules, though there be a thouſand iarres, and ten thouſand diſcords in them, we thinke the harmony good enough, and all things to be in tune. This vſe that now we vrge, hath many branches, as furtherances of purity and perfection in vs.

Rom.13,14.
Galath.3,27

1 Cor.6,13.

The branches of this vſe.

Prou.4.23,& 23.26.

Firſt, we muſt labour to haue pure and vpright hearts, which giueth life to all our actions, and is much accepted of God. It is the counſell of the wiſe man, Prou.4. *Keepe thy heart with all diligence: for out of it are the iſſues of life*: and chap.23. *My ſonne, giue mee thy heart, and let thine eyes obſerue my waies.* It is as the wheele of the clocke, that moueth all the reſt: it is the roote that giueth life to the boughes and branches, and maketh the Tree yeeld his fruite. It is the fountaine that ſendeth foorth ſweet or bitter waters. Heerevpon the Apoſtle exhorteth, Heb.3. *Take heed brethren, leſt there be in any of you an euill heart of vnbeleefe, in departing from the liuing God.* A pure heart is the ſcourge of hypocriſie, and as a ſtrong hammer that ſerueth to breake it in peeces. This is firſt to be looked vnto; reform it, and thou art all cleane. It is the direction that Chriſt giueth vnto vs, Math.23. *Cleanſe firſt that which is within the cup and platter, that the outſide of them may be cleane alſo.* It is a vaine thing to be cleane without, & vncleane within: to haue the outwarde man appeare faire and ſmoothe; and the heart to bee foule and filthy. Such then as begin not at the hart, begin at the wrong end. They take long and needleſſe paines, that thinke to ſtoppe the ſtreames, while they let the ſpring alone. The hart in the body is the member that firſt hath life in it: ſo is it in the ſpirituall life. Hence it is, that the Scripture commendeth vnto vs the ſimplicity of the heart, Eph.6,5. Col.3,21 the circumciſion of the heart, Rom. 2,29: the meditation of the heart, Pſal.19,15: the vprightneſſe of the heart, 1 Kings 3,6: a wiſe & an vnderſtanding heart, 1 Kings 3,9: a perfect heart, 2 Kings 20,3. 1 Chron. 28,9: a faithfull heart, Nehem.9,8: an vpright heart, Pſal. 11,2.

Heb.3,12.

Math.23,26.

11,2: a pure heart, Pſal.24,4. Math.5: a prepared and fixed heart, Pſal.57,7, and 108,1, and 112,7: an honeſt and good heart, Luc.8, 15: ioyfulneſſe and gladneſſe of heart, Deut. 28,47; a broken and a contrite heart, Pſal.51, 17: a tender heart, 2 Chron.34,24: an heart of fleſh, Ezek. 11, 19: a new heart and new ſpirit, Ezek.18,31, and 33,26: a purified hart, Acts 15,9: an enlarged heart, 2 Cor.6,11: the good treaſure of the heart, Luc. 6,45: and a true heart, Heb.10,22. Theſe and many ſuch like teſtimonies, teach vs to begin our repentance from dead workes and reformation of life at the heart, & that vntil we ſet our hearts and our ſoules to ſeeke the Lord, wee dally with God, and neuer ſeriouſly ſet vpon that worke.

Pſal.119,112, 106.

Secondly, we muſt be free from any purpoſe to liue in any knowne ſinne, and muſt be inclined to euery thing that is good, ſo that we ſhould be able to ſay with *Paul*, 1 Cor.4, 4. *I know nothing by my ſelfe, yet I am not hereby iuſtified, but he that iudgeth mee is the Lord.* The Apoſtle knew nothing for which he ſhould condemne himſelfe. Hence it is, that the Prophet ſaith, Pſal.119. *I haue enclined mine heart to performe thy ſtatutes alwaies, euen vnto the end.* And a little before he ſaith in the ſame Pſalme, *I haue ſworne and will performe it, that I will keepe thy righteous iudgements.* So ought all the faithfull to binde themſelues by a ſolemne vow and promiſe to ſtirre vp their zeale, aud kindle their affections to all good duties. It is recorded to the perpetuall praiſe & commendation of *Aſa*, that he moued the people of *Iudah* and *Beniamin* to enter into a couenant to ſeeke the Lord God of their Fathers with all their heart, and with all their ſoule, *That whoſoeuer would not ſeeke the Lord God of Iſrael, ſhould be put to death, whether ſmall or great, man or woman: And they ſware vnto the Lord with a loud voice, and with ſhouting, and with Trumpets, and with Cornets: And all Iudah reioyced at the oath, for they had ſworne with all their heart, and ſought him with their whole deſire, and he was found of them, and the Lord gaue them reſt round about*, 2 Chron.15. Happy are they that ſet before them this example, as a patterne and preſident vnto them, to reſolue fully with themſelues to caſt from them all ſinne as a filthy cloath, and to ſettle their hearts to ſeeke the Lord, and to hate with an vnfained hatred, whatſoeuer may bee any hinderance or impediment vnto them.

2 Chron.15, 13,14,15.

Thirdly, wee muſt all take notice of our owne wants and imperfections, and earneſtly bewaile them and mourne for them. It is a degree toward perfection, to acknowledge & confeſſe our imperfections, and to be greeued for them. For no man can haue a feeling of infirmities, but by the worke of Gods ſanctifying Spirit. It is a grace of God to know the want of grace. The vngodly are not acquainted with it, they thinke themſelues full, they hunger and thirſt after carnall things, but neuer after ſpirituall and heauenly things. The bleſſed Virgin in her ſong ſheweth, that *He hath filled the hungry with good things, and the rich he hath ſent empty away*, Luc,1,53. There is a perfection in Gods children accompanied with much imperfection, and ſtrength mingled with much weakneſſe, Phil.3,15. So that albeit the faithfull finde their owne infirmities, yet they do not pleaſe themſelues in thẽ, but continually ſtriue againſt them, and more and more get the vpper hand of them.

Luc.1,53.

Fourthly, we muſt make conſcience of the leaſt ſinne, that we may be afraid of the greateſt. When *Dauid* had cut off the lappe of *Sauls* garment, his heart ſmote him, 1 Sam. 24,5. How could he be induced to ſhed one drop of his blood, that confeſſed he ought not to haue touched the lap of his garment? The Apoſtle requireth of vs to *abſtaine from all appearance of euill*, 1 Theſſ.5,22. If we caſt out the mote that is in our eyes, wee cannot ſuffer a beame to ſticke in them. If we would learne indeed and in truth to ſtraine at a gnat, we ſhould not ſo eaſily ſwallow a Camell. The wages of all ſinne is death, and therefore we ſhould feare to runne into any ſinne. Pull out the ſting of this ſerpent in the beginning. Cure this ſickneſſe at the firſt, leſt it grow incurable. Cut downe the tree while it is young and greene; one ſtroke now will doe more good, then an hundred when it is growne old, and tough, and hard. The labour is little at the beginning, but cuſtome in ſinning, groweth into another nature.

Fiftly, we muſt grow from good to better. We muſt not alwaies be babes and ſucklings, children and weaklings, but euermore grow in grace. There is a perfection of Chriſtians to which we muſt be led, as Heb.6,1: where he moueth them, that leauing the principles of the doctrine of Chriſt, they ſhould *goe on to perfection*, not laying againe the foundation of repentance from dead workes, and of faith toward God. Not that any perfection can be attained in this life, as the Anabaptiſts and other phantaſticall perſons dreame off moſt falſely, not knowing themſelues nor the law of God: but we muſt aime at it as at a marke, and make it the end of all our workes, foraſmuch as in the Schoole of Chriſt wee muſt waxe old, euermore learning ſomewhat. God accounteth vs as pure, & accepteth vs as pure (albeit we attaine not vnto the parts of perfect purity,) for theſe cauſes and conſiderations of apprehenſion, regeneration, imputation, and glorification. For though we be ſanctified in part, yet Chriſt calleth the Church his Loue, *all faire, pure as the Sunne, cleere as the Moone, bright as the Morning*; becauſe we lay hold on the righteouſneſſe of Chriſt by faith, the worke of regeneration is begun in euery one of vs, and goeth forward by degrees; the perfect purity and perfection of Chriſt is ours for the preſent, in whom we are accounted pure: and for the time to come, we haue the

The faithfull ſanctified in part, are accounted pure.

the promiſe of glorification, when we ſhall be without ſpot or wrinkle, and made ſo abſolutely pure, as if we had neuer beene defiled with ſinne.

b.13,21.

Laſtly, it is our duty to pray vnto God to giue vs vpright hearts, which in themſelues are crooked and corrupt. The Apoſtle in the ſhutting vp of the Epiſtle to the Hebrewes, prayeth for them, that God would *make them perfect in euery good worke to do his will, working in them that which is well pleaſing in his ſight, through Ieſus Chriſt*. That which we deſire for another, we ought much more to craue and aske for our ſelues. Hence it is, that the Apoſtle aſſureth his owne heart, that *the LORD would deliuer him from euery euill worke, and preſerue him vnto his heauenly Kingdome*, 2. Tim.4,18. If this meanes be diligently practiſed of vs, wee ſhall grow more and more in good things, we ſhall aboliſh the kingdome of ſin and Satan in vs, ſo that the Lord which hath begun his good worke in vs, will perfect the ſame vnto the comming of our Lord Ieſus Chriſt.

CHAP. III.

1. *THeſe alſo are the generations of Aaron and Moſes, in the day that the Lord ſpake with Moſes in Mount Sinai.*

od.6,3

2. *And theſe are the names of the ſonnes of Aaron: Nadab the firſt borne, and Abihu, Eleazar, and Ithamar.*

3. *Theſe are the names of the ſonnes of Aaron the Prieſt, which were annointed, whom he conſecrated to miniſter in the Prieſts Office.*

4. *And Nadab and Abihu died before the Lord, when they offered ſtrange fire before the Lord, in the wilderneſſe of Sinai, and they had no children: and Eleazar and Ithamar miniſtred in the Prieſts Office in the ſight of Aaron their father.*

WE haue already ſhewed, that the numbring of ẏ *Iſraelites* (which of a ſmall ſtocke grew to ſo many millions) is of two ſorts, one of the people fitted for the warres, the other, of the Prieſts and Leuites that were to miniſter to God. This whole multitude conſiſting partly of the people, & partly of the Miniſters, are all of them warriours and ſouldiers, howbeit there is a twofold warre, ciuill, and ſacred. Now, of ſuch as were to wage the ciuill warre, wee haue ſpoken before in the former chapters. It remaineth to intreate in this and the Chapter following, of ſuch as follow another warre, and belong to another warfare, and are another kinde of warriours. The former is oppoſed againſt temporall and bodily enemies, but this againſt ſpirituall: and both of them haue their ſeuerall Captaines, their ſwords, their armour, their furniture, their victories. The former warre is carnall & prophane; this is ſacred and holy. The Generall is Chriſt Ieſus, *The Captaine of the Lords hoſt*, Ioſh.5,14. The enemies are Satan, the world, and the fleſh: the armour is as the war, wholly ſpirituall; for our warfare is not carnall, yet *mighty through God to the pulling downe of ſtrong holdes, caſting downe imaginations and euery high thing that exalteth it ſelfe againſt the knowledge of God, and bringing into captiuity euery thought to the obedience of Chriſt*, 2 Cor. 10,4,5. We fight not againſt fleſh & blood, but againſt principalities, againſt powers, againſt the rulers of the darknes of this world, againſt ſpirituall wickedneſſe in high places, Eph.6,12. And therefore our whole armour muſt be of the ſame nature, that it may be of proofe, *able to quench all the fiery darts of the wicked*: our breſt-plate muſt be made of righteouſneſſe: our ſhield muſt be of faith, which is our victory: our helmet muſt be of ſaluation: our ſword wherewith we are to be girded, is the word of God. Hence it is that the Apoſtle exhorteth *Timothy* a Miniſter of the Goſpell, to *bee ſtrong in the grace that is in Chriſt Ieſus*, and to *endure hardneſſe as a good ſouldier of Ieſus Chriſt*, 2 Tim.2,1,3. Now then, as we obſerued in the two former chapters, concerning the muſtering of the people, both their number, and their order: the like we are to conſider in handling the reſt that remaine, who were exempted out of the former training, to wit, the Prieſts and the Leuites. For firſt of all, *Moſes* numbreth them according to their perſons, then according to their order and miniſtery. Touching their perſons, in this chapter: touching their miniſtery, in the fourth chapter. So then in this place the Tribe of the Leuites is numbred, who were ſelected and ſeparated to the worke of the miniſtry, that they might therein ſerue God and his people.

Eph.6,16.

The parts of the Chapter.

In this Chapter wee are to obſerue two things: firſt, a tranſition or paſſage by way of preface to this holy numeration, diſtinct from the former in the 13. firſt verſes: ſecondly, the numbring it ſelfe, in the reſt of the chapter. Touching the firſt point, which is the entrance, wee muſt conſider in it two other points, firſt, a deſcription of the Tribe of *Leui* and of the family of *Aaron*; foraſmuch as

Moſes and *Aaron* the two heads of the people, deſcended out of that Tribe, as is more at large declared in the booke of Exodus: and this is amplified by the circumſtance of time, in the beginning of the firſt verſe, *In the day that the Lord ſpake with Moſes in Mount Sinai*: as if he had ſaide, Now it is time to proceede to ſpeake of the Tribe of *Leui*, and to ſet downe how great the number of thē was, when God commanded them to be numbred at Mount *Sinai*, (for as yet the people was not departed from thence where the law was giuen) but firſt I will rehearſe the names of the ſonnes of *Aaron*, who, aboue or before others were appointed to the Prieſt-hood. Secondly, the preſentation of the *Leuites* before *Aaron* to be numbred, which we will reſerue to be handled afterward in his proper place.

Exod.6,16.

Oſiand. in Numb. cap. 3.

The deſcription of *Aarons* family.

Touching the deſcription of *Aarons* houſe and family (whereon the numbring of the Prieſts depended) Firſt, his ſonnes are reckoned, and their miniſtery declared, verſe 2, and 3. of which we haue heard more particularly in the book of Leuiticus, chap. 8, and 9. Then the deſtruction of two of them (which were the eldeſt) is ſet downe: for when they tranſgreſſed the Commandement of God, & offered ſtrange fire before him, they were conſumed and confounded; which is breefly repeated in the 4. verſe, but at large expreſſed in the 10. chapt. of Leuiticus: whereby it came neceſſarily to paſſe, that two being cut off, and leauing no iſſue behinde them, that there remained onely two heads or families of the Prieſts, to wit, of *Eleazar* and *Ithamar*.

Leuit. 10.

[Verſe 1. *Theſe are the generations of Aaron, &c*:] We ſee in this place, how *Moſes* immediately after the numbring vp of the people, that medled not with the miniſtery of the word, or killing of the ſacrifices, or adminiſtring of the Sacraments, or ſeruing in the Tabernacle, or carrying of the Arke, or teaching of the people, handleth in the next place the forme and faſhion of the miniſtery, that laboured and ſpent themſelues in the former things. For let there be neuer ſo great order, or good pollicy in the Common-wealth, yet if the care of the miniſtery be neglected, all is to little purpoſe. Wee ſee from hence, the goodly order that GOD obſerueth in this great army, he eſtabliſheth among them moſt carefully the holy Miniſtery, to the ende they might be taught and inſtructed in the word.

***Doctrine* 1.**
There is an abſolute neceſsity of a ſtanding Miniſtery among all people.

Heereby we learne, that among all nations & people vnder the heauens, the miniſtery of the word ought to be planted and eſtabliſhed. I ſay, there is a great and abſolute neceſſity of a ſtanding and ſetled miniſtery among all ſorts and conditions of men, to guide them in the waies of godlineſſe. This appeareth euidently from the beginning: for rather then there ſhould be no teaching, God himſelfe was the Paſtor and Teacher, the Prieſt and Prophet of his Church, and inſtructed them immediately by his owne voice, without the miniſtery of man: he was then the Shepheard, and they the ſheepe: he the maſter, and they the Schollers. So he appeared to *Adam* and taught him, and likewiſe his poſterity after him. Then there was no neede of any other Doctour or inſtructer, he was all in all. For as a man need not light a Candle at noone day thereby to ſee, when as the Sunne ſhineth cleerely in his ſtrength: no more needed man in his innocency to be taught by man, ſeeing he enioyed the bright Sun-ſhining of Gods glorious preſence. But when once mankinde began to multiply and encreaſe out of one houſe into diuers families, as a tree diſplaying it ſelfe into many branches, God raiſed vp ordinary and extraordinary Teachers. For the father of the family, was the King and Prieſt of it: a King, to rule: a Prieſt, to teach the will of God to his children. Hence we reade, that *Enoch* the ſeuenth from *Adam* propheſied of the ſecond comming of Chriſt to iudgement, with ten thouſands of his Saints, to execute iudgement vpon all vngodly ſinners. So then he was a Prophet raiſed vp of God in thoſe corrupt times, to reproue ſinne, and to conuince all that were vngodly among them, of all their vngodly deeds, which they vngodly committed. After him he ſtirred vp *Noah, a Preacher of righteouſneſſe*, while the Arke was in preparing, when the long ſuffering of God waited an hundred & twenty yeares for their conuerſion. Beſides, that the people of God might bee ſufficiently prouided for, the firſt borne were alſo ſanctified to this Office, as we ſhall ſee afterward in this chapt. and the chap. following: and laſtly, in their ſtead the Tribe of *Leui* were ſet apart, in whom alone it continued (excepting the Prophets that had a ſpeciall calling) while the Synagogue ſtoode, euen vnto Chriſt: who, when he aſcended and led captiuity captiue, gaue giftes vnto men at his pleaſure, and appointed ſome Apoſtles, ſome Euangeliſtes, ſome Paſtors and Teachers, *for the perfecting of the Saints, and for the edifying of the body of Chriſt*. We ſee in this place, that ſo ſoone as the law was giuen in Mount *Sinai*, God appointed thoſe that ſhold publiſh and preach the ſame: and ſo ſoone as the Tabernacle was erected, he ordained *Aaron* and his ſonnes to attend vpon it, and to perfourme their ſeuerall duties according to his direction and appointment. Thus alſo did the Apoſtles deale, ſo ſoone as they had preached the Goſpell, according to the commiſſion and commandement they had receiued, & thereby gained a people vnto God, they ſetled a miniſtery to continue, and appointed Elders and Paſtors ouer that people, for the propagation of true religion, and the ſtrengthening of Gods ſeruants in all good duties. This appeareth in the Acts of the Apoſtles; *Paul* and *Barnabas* confirmed the ſoules of the Diſciples, and exhorted them to continue in the faith, *and when they had ordained them Elders in euery Church, and had praied with faſting*,

Iude 14.

2 Pet.2,5.

Eph.4,12.

ſting, they commended them to the Lord, on whō they beleeued, Acts 14,23. Likewiſe the Apoſtle left *Titus* in *Crete*, that he ſhould *ſet in order the things that are wanting, and ordaine Elders in euery City, as hee had appointed him*. Titus, 1,5. Thus we ſee what the practiſe of the holy Apoſtles was toward the Churches which they had planted, ſo that in all kingdomes, and Countries, and Congregations conuerted to the true faith, the miniſtery of the word muſt bee firmely eſtabliſhed, well ſeene vnto, and regarded, both to bring them to God, and to ſettle them in God, and to continue them with God, that they may abide his for euermore.

Reaſon 1. Let vs ſearch into the reaſons heereof, for the confirming of vs farther in this truth. Firſt, a certaine and ſetled miniſtery, is an euident ſigne and token that God hath a Church and people to be wonne and begotten by the precious and immortall ſeed of the word, which is the ſeed of regeneration, and by their miniſtry, whom he ſendeth and ſanctifieth to teach them in the truth. Where he will haue much labour to be beſtowed, and more planting & watering to be vſed then in other places, hee hath much people to be gained and gathered vnto him: where he will haue little paines beſtowed, there he hath a ſmall people and a little company to be ſaued. Where he will haue no teaching, he hath no Church to be collected and conuerted vnto the faith. When *Paul* had preached the Goſpell, & planted a church at *Corinth*, and was ready to haue departed, *The Lord ſpake vnto him in the night by a viſion, Be not afraide, but ſpeake and hold not thy peace, for I am with thee, and no man ſhall ſet on thee to hurt thee; for I haue much people in this City*. Hee muſt labour more plentifully and aboundantly among them, becauſe God had a greater people in that place. On the other ſide, where he would not haue them exerciſe their miniſtery, it is a ſigne and token he hath no people there. No labourers, no corne: no harueſt men, no harueſt: no ſhepheards, no flocke. Hence it is, that *when they had gone throughout Phrygia and the Region of Galatia, they were forbidden of the holy Ghoſt to preach the word in Aſia: and after they were come to Myſia, they aſſaied to go into Bithynia, but the Spirit ſuffered them not*, Acts 16,6,7. Thus we ſee that a ſtanding miniſtery is a ſigne of a Church, and where the word is not, there is no Church.

Acts 18,9,10.

Reaſon 2. Secondly, without the light of the word, the people remaine in darkneſſe and cannot ſee, they grope at noone dayes, and know not what they doe, as it was in Egypt, when the plague of palpable darkenes was ſent among them, they ſaw not one another, neyther aroſe any from his place, Exod. 10,23. Thus it fareth with thoſe that want the light of the candle, or the ſhining of the Sunne of Gods word among them; they lye vnder one of the moſt heauy plagues that can be: but whē the word is ſent vnto them, they haue a great light to direct them in their waies, according to the ſaying of the Prophet, Eſay 60,2,3. *The darkneſſe ſhall couer the earth, and groſſe darkneſſe the people: but the Lord ſhall ariſe vpon thee, and his glory ſhall be ſeene vpon thee: and the Gentiles ſhall come to thy light, & Kings to the brightneſſe of thy riſing*. Such then as haue not the miniſtery of the word, are as a crew or company of infidels, & as an heard of brute beaſts and cattel that are running on heapes to their deſtruction; or like to thoſe ſwine of the *Gadarens*, into which the diuels entred at the permiſſion of Chriſt, ſo that they ranne violently downe a ſteepe place into the ſea, and periſhed in the waters, Math. 8,32.

Reaſon 3. Thirdly, the neceſſity of a miniſtery is ſo cleere and euident, that all the Gentiles had their Prieſts and Prophets that attended on their prophane and ſuperſtitious Altars: and it was their firſt care to eſtabliſh a religion, ſuch as it was, among them. This were eaſie to be ſhewed by the teſtimonies of antiquity out of all hiſtories and records, to haue beene obſerued in all places, at all times, among all people. After that *Rome* was builded, and a ſufficient people aſſembled in it, immediately they eſtabliſhed the worſhip of their gods, indeed a falſe worſhip of falſe gods, but therby they teſtified their great deuotion, and theyr ſeruice and ſacrifice done vnto them, ſo that they erected a Colledge pontificall, & ordained Biſhops, and inſtituted an High-Prieſt to haue authority ouer their Ceremonies and Lawes. From hence commeth the ſaying in the Poet, *A Ioue principium*: that is, Let vs make beginning with GOD. But to omit theſe, wee ſee how *Ieroboam* that made *Iſrael* to ſinne, ſetting vp his two Calues, appointed his Prieſts to attend at them. *Ahab* and *Iezabel* had their idolatrous Chaplaines & many Prophets of the groues, 1 Kings 18,19. The colony brought from *Babylon*, and placed in *Samaria*, are ſaide to make a mixture of religion, and to *make vnto themſelues of the loweſt of them, Prieſts of the high places, which ſacrificed for them in the houſes of the high places*, 2. Kings 17. Thus we ſee, that among the very infidels, No Prieſt, no religion. If it were thus among them who ſaw darkely, and were without the true light of the Scripture: much more ought wee to learne it, that haue beene taught better things, and haue the ſure word of the Prophets to guide vs.

Plutar. in vita Numæ.

Virgil. Eglo.3.

2 King.17,32.

Reaſon 4. Fourthly, ſuch is our frailety and weakeneſſe, that notwithſtanding wee liue vnder a ſetled miniſtery, and haue giuen our names to the faith, and haue yeelded ſome obedience to the truth, yet we are ready to ſtart back againe. For as the body is prone to pine away without ſupply of daily food, ſo are our ſoules ready to periſh, being deſtitute of the heauenly Manna of the word of God. The wiſe man ſaith, Where is no viſion, the people periſh: but hee that keepeth the Law, happy is hee, Prou.29,18. The preaching of the word, is the ordinary meanes of ſaluation, and therefore without it the people periſh. The people of *Zabulon* and *Naphtali, were in the ſhaddow of death*, vntill Chriſt came among them, and was reuealed vnto them, Math.4,15,16. The Prophet teacheth, that *the people are deſtroyed for lacke of knowledge*, Hoſ.4,6. When *Moſes* was abſent from the hoſt of the *Iſraelites* onely forty daies, they fell into idolatry, & worſhipped the Calfe, Exod.32. So where the Miniſter and miniſtery of the word is wanting, there for the moſt part no euill is wanting, but ſwarmes of drunkards, adulterers, ſwearers, theeues, lyars, and all kinde of impieties doe abound and ouerflow. Theſe are (alaſſe) too rife where the word is taught diligently, and publiſhed in ſeaſon and out of ſeaſon: neuertheleſſe, where it is duely and conſcionably preached, without reſpect of perſons, it toucheth the harts of ſome, repreſſeth the corruptions of others, & is as a warning peece and watchword vnto all: ſo that all perſons and people whatſoeuer, & whereſoeuer, muſt liue vnder the ordinary hearing and frequenting of the word of God.

Vſe 1. The vſes remaine to be handled, which ought eſpecially to be marked of vs. Firſt, there is offered vnto vs this truth ariſing from the doctrine it ſelfe, that the preaching of the word by the Miniſter, and the hearing of it by the people, is no ceremony nor a matter of indifferency, ſuch as may eyther be done or left vndone at our owne diſcretion or diſpoſition; but it is ſuch a part of the publike ſeruice of God, as ought not to bee omitted or neglected without great ſinne, and breach of the fourth Commandement, which ſerueth to eſtabliſh the miniſtery of the word. It is aboue the workes of mercy and compaſſion, & therfore the moſt profitable worke that can bee done to the ſonnes of men. It is a more excellent and much greater gift to doe good to the ſoule, then to do good to the body, inaſmuch as the ſoule is more precious then the body.

Acts 6,4, and 2,42.

Hence it is, that the Apoſtles gaue ouer miniſtring to the poore & attending to their neceſſities, becauſe *they would giue themſelues continually to prayer, and to the miniſtery of the word*, Acts 6,4. And before this in the ſecond chapter, deſcribing the Church after the aſcenſion of Chriſt, he ſaith, the Diſciples *continued ſtedfaſtly in the Apoſtles doctrine, and fellowſhip, and in breaking of bread, and in prayers.* Where hee placeth continuance in the Apoſtles doctrine and breaking of bread, before fellowſhip and communion in temporall things. It is one ſpeciall marke of a man and woman truely fearing God, to bee a diligent hearer of the word of God, and a continuall reſorter to the preaching of it, and a carefull frequenter of the houſe of God. We ſee this in *Simeon; he came often into the Temple*, and thereby hee found Chriſt, when his parents brought him in their armes, to do for him after the cuſtome of the Law, Luc.2,27,37,41. The like we might ſay of *Anna* a Propheteſſe, which departed not from the Temple, but ſerued God with faſtings & prayers night and day, verſe 37. So *Ioſeph* and *Mary went to Ieruſalem euery yeare at the feaſt of the Paſſeouer*, by cuſtome and commandement. This was the cauſe of the great godlines and wonderfull zeale that was in *Dauid*, that he deſired nothing more, then to appeare before the face of God among his Saints. This his affection he teſtifieth in many places, Pſal.27,4. *One thing haue I deſired of the Lord, that will I ſeeke after: that I may dwell in the houſe of the Lord, all the daies of my life, to behold the beauty of the Lord, and to enquire in his Temple.* There is alwayes good hope of ſuch perſons, ſo long as they vſe the meanes to bee recouered. A ſicke perſon may not bee deſpaired off, ſo long as hee is content to vſe the helpe and counſell of the Phyſition, albeit hee be very dangerouſly ſicke: but when once he refuſeth his direction, then we may looke for nothing but death. Thus the caſe ſtandeth with all men; ſo long as wee forſake not the word, there is hope of ſaluation: when once we refuſe it, there is feare of deſtruction both of ſoule and body. Wherefore, we are to iudge well and charitably of ſuch as are religious frequenters of the holy exerciſes of faith: ſuch are neuer paſt hope, there is ſome ſigne of life in them: and we haue more comfort and greater aſſurance of ſuch, albeit vniuſt & vncleane, then of any ciuill man that refuſeth the meanes.

Luc.2,27,37, 41.

Pſal.27,4,& 42,1,2.

More hope of euill profeſſors, then of ciuill men.

Many in the world ſtumble at the offenſiue liues of euill profeſſors; but certainly whatſoeuer men iudge, there is more hope of the worſt profeſſor that heareth the word and attendeth vnto it, then of the beſt ciuil men that in prophaneneſſe of heart refuſe it, and that for two reaſons. Firſt, theſe men though they be euill, yet vſe good meanes, which haue from time to time done good vppon others as bad as they, & therefore may in time to come by the mercy of God, and bleſſing vpon the meanes, do good alſo vnto them, & be effectuall in them. If it do not preuaile at one time, yet it may at another. The reformation of a ſinner is not wrought at a ſudden, but by little & little, like the water that pierceth the hard ſtone by cuſtomable and continuall dropping vpon it. If thou ſeeſt two men moſt dangerouſly ſicke of diuers diſeaſes, and all mortall except they be cured, and one of them putting himſelfe vnder the Phyſitians hand, the other reiecting altogether both phiſicke and the Phyſitian; whether of theſe is more likely to be reſtored and to liue? Is not he that taketh the receit and medicine that is miniſtred? So is it in the ſickneſſes of the ſoule. If we hearken to the word, which is a ſpirituall medicine to heale euery malady, we may be reclaimed. The word is as *a drawne-*

net caſt into the Sea, which gathereth of euery kinde, Mat.13. Yea, it is *quicke and powerfull, and ſharper then any two-edged ſword, piercing euen to the diuiding aſunder of ſoule and ſpirit, and of the ioynts and marrow, and is a diſcerner of the thoughts and intents of the heart, Heb* 4, 12. Secondly, it is a ſigne that thoſe which vſe the meanes are not yet ſold and ſetled to continue in ſinne: for there is no man whoſe hart is fully ſet in him to do euill and follow wickedneſſe, that can patiently endure & be content to be an ordinary frequenter of religion, whenſoeuer it is publikely taught and preached. True it is, they may ſometimes come to the word for cuſtome, or company, or feare, or praiſe, or becauſe they haue nothing elſe to do, and cannot tell how elſe to ſpend away the time: but if they come ordinarily & continually, they are not become deſperate. The hammer of Gods word may break their harts, and enter into their ſoules. As for thoſe that regard not to ſerue GOD, and vſe not the aſſemblies of his worſhip, they are of all other moſt wicked and prophane, and may iuſtly be ſaid to be of the forlorne hope. They are at the point of death, they lye gaſping for breath, nay they are come to the brinke of hell. Thus then we ſee that the preaching of God is of abſolute neceſſity, whether we bee conuerted or not conuerted, whether we do beleeue or not yet beleeue, nay it is in a manner the only neceſſary thing. It is the opiniō of many wretched men that are not worthy to breathe in the common aire, that it bringeth a great charge and heauy burden vppon the people without any neceſſity, and that it is a needleſſe worke; but they are far deceiued, as we ſhall ſee afterward. Wherefore Chriſt our Sauiour commending the practiſe of *Mary*, that ſate at his feete and heard his word, ſaith vnto her Luk. 10,41,42 ſiſter, *Thou art carefull, and troubled about many things, but one thing is needfull, and Mary hath choſen that good part which ſhall not be taken away from her.* See how contrary theſe men are vnto Chriſt, and their words to the words of Chriſt. Can they then be good Chriſtians that are led by a ſpirit contrary vnto Chriſt? Hee telleth vs that the hearing of the word is neceſſary: they ſay it, & by their practiſe ſeale to it, that it is not neceſſary. Can light and darknes be more contrary then theſe two? He teacheth that this is one neceſſary thing; they are not aſhamed to affirme with tongues ſet on fire of hell, that among all vnneceſſary things this is moſt idle and vnprofitable. This is a deepe iudgement of God vpon them for their contempt of his ordinance. This bewraieth the corruption of their hearts, that indeed they are of no religion. For he that learneth not religion by the word, neuer yet knew what true religion meaneth. Such then as haue not a ſetled miniſtery and Miniſter to reſort ames 1,6. vnto, are for the moſt part vnſetled in their opinions, vnconſtant in religion, and vnſtable in all their waies. Sometimes they hold one thing, ſometimes another, and ſometimes nothing Math.11,7. at all; as a reed that is carried to and fro with the windes, as a weathercocke that turneth often in a day, and ſtagger hither & thither like a drunken man. And ſuch as liue vnder a miniſtery planted according to the inſtitution of Chriſt, but haue not their eares ſetled to heare the ſame, foraſmuch as they come once, and miſſe twice, ſlippe in & out of the Church at their pleaſure, heare one Sermon, and abſent themſelues from another; their conſcience is ſeared with an hot iron, & their ſin is come vp to heauen. Ignorant they are, & will learne nothing: they are fickle in matters of faith and godlines, knowing no point of religion as they ought to know, neither being able to giue an account of the hope that is in them. Theſe ſtarters that come and goe when they pleaſe, haue not ſo much as the outward ſhew of a true Chriſtian, much leſſe the truth of the heart that is within: neyther can they looke for any bleſſing from him from whom all bleſſings do proceed, as from the Father of lights. To conclude then, the power of Satan is great to hold man in ſinne, but the word is as the Scepter of God to breake it, that wee may eſcape, and to ouerthrow his kingdome. The ſeuenty Diſciples, ſent out by Chriſt into euerie City and place whither hee himſelfe ſhould come, returned again with ioy, ſaying, Luk.10,17,18 *Lord, euen the diuels are ſubiect vnto vs through thy Name.* And the Lord ſaid vnto them, *I beheld Satan as lightening fall from heauen*, Luke 10. Behold, how neceſſary the preaching of it is to all people, to which we ought all to ſubſcribe.

Vſe 2.
The firſt reproofe.

Secondly, it ſerueth to reproue diuers abuſes, I will name three in particular. Firſt, ſuch as thinke & ſpare not to ſay, that the miniſtry is a vaine and ſuperfluous thing, and that the Miniſters are men that may very well be ſpared, as if they were a ſixt finger vpon the hand, or a ſixt toe vpon the foot, that is, bringing a burden rather then a benefit; and that their labours may be ſpared alſo, inaſmuch as they bring with them, in their opinion, needleſſe charges and vnneceſſary expences. For as they account the Sabbath the loſſe of one day in a weeke, the loſſe of one weeke in a moneth, & the loſſe of one year in ſeuen: ſo they account the maintenance of the miniſtery the loſſe of their goods and ſubſtance, and a departing with the tenth part of their labours to no purpoſe. Theſe haue learned another language then the tongue of *Canaan*: they doe not the workes that beſeeme chriſtians, and they cannot ſpeake as beſeemeth thoſe that profeſſe the feare of God, if ſo be they do profeſſe ſo much. Is it a needleſſe thing to haue the light of the Sunne in the Firmament, without which all things are couered with darkneſſe, and nothing can haue life and quickning? But the Sunne is not more neceſſary to be in the world, thē the light of the word in the church to giue life and light vnto them that ſitte in darkneſſe, Math.4.16. Is a candle needleſſe to be in the houſe in the night ſeaſon, *to giue light to them that are in it*? The Church is the golden candleſtick, & the word is the candle that ſhineth in our hearts to guide vs in all our waies, Mat.5,15. Luk.8,16. Is it needleſſe to haue labourers to reape downe our corne in time of harueſt? To haue meate brought vnto vs and prouided for vs, when we are hungry? or drinke, when wee are thirſty? The preaching of the Goſpel is as light in the Firmament, as a candle in the houſe, as the eye in the body, as the meate in the ſtomacke, and as the labourer in time of harueſt, Matth.9. The want of this bleſſing is to couer the earth with darkenes, to put out the ſight of the eye, & to ſuffer good corne to periſh for want of reaping and gathering into the barne; as the ſtate of Egypt was when it wanted corne, and cryed out to *Ioſeph* for bread; or as *Iudæa*, whē it wanted the light of the Sunne. Miſerable therefore, and thrice miſerable are thoſe people that want this, albeit they were ſtored with aboundance of all earthly commodities vnder heauen. If they had all the riches of the world, that euery nation borrowed of them and they of none, what ſhould they help them wanting this onely? Could the other ſaue them, or make them a bleſſed people? No, no, in the middeſt of theſe bleſſings, they muſt needs be accurſed. Is not that Land miſerable that is compaſſed about with enemies, & yet is without armour? Are they not as a naked people that lie open to become a prey to them that gape after their deſtruction? Thus notwithſtanding it is without the Miniſters, who are *the Chariots and horſemen of Iſrael*, 2 Kin. 2,12.

2 Kings 2,12, and 13,14.

Is it not a miſerable thing to goe into warres, and to haue no Captaines to leade the battell? What hope can there be of victory? Nay, what can be looked for but preſent deſtruction? The Miniſters are *the Leaders and Ouerſeers* of the Lords hoſt to rule them and keepe them in order, Heb.13.7. Is it not miſerable to ſee a flocke of ſheepe without a Shepheard, wandring vp and downe from the fold, and ready to be deuoured of the wolues? But ſuch as are without a teaching Miniſter, are ſcattered abroad as ſilly *ſheepe are without a Shepheard* to leade them in greene paſtures, Mat.9,36. Is it not a wofull & miſerable thing to ſee Satans kingdome flouriſh, and to ſee him ruling in the hearts of men, and as it were dancing in their ſoules? No greefe or ſorrow ſhould be like vnto this, to ſee ſo many thouſands periſh euerlaſtingly. But there is no other way to deſtroy his kingdome, & to make him *fall downe like lightening*, then to haue the glad tydings of the Goſpell ſpread abroad in the earth, Luke 10,42. Is it not a miſerable thing to ſee a City beſieged round about, and to haue no watchman to watch it, and giue warning of the approch of the enemy? Who can doubt but ſuch a City is neere to be taken and ſurprized? God hath made the Miniſters his watchmen, they muſt blow the Trumpet, and warne the wicked, that they turne from their wickedneſſe and euill wayes, and ſo dye not in their iniquity.

Ezek.3,18, and 33,9.

Is it not a grieuous thing to haue meate ready to putrifie and corrupt, and yet want ſalt to ſeaſon it? The Miniſters of the word are not onely the light of the world, but alſo *the ſalt of the earth*, without which, the people are as vnſauoury fleſh and ſtinking carrion in the noſtrils of God, or elſe what needed this ſalt?

Math.5,13.

Laſtly, is it not a miſerable thing to be pittied of all men, to ſtand vpon the ſhore and to ſee many ready to bee drowned and caſt away? To behold them toſſed vp and downe with the waues, and at euery blaſt of the winde, like to be ſwallowed vp in the ſeas? But thus it is with vs by nature; we cannot chuſe but periſh, except this meanes be prouided for vs as an Arke to ſaue vs. Alaſſe, how many dead carkaſſes may wee ſee ſwimming and floating in the glaſſie ſea of this world, that haue no life in them? This point is pointed out vnto vs in the viſion that appeared to *Paul* in the night, *There ſtood a man of Macedonia and praied him, ſaying, Come ouer into Macedonia, and helpe vs*; whereby he gathered aſſuredly, that the Lord had called him to preach the Goſpel vnto thē.

Acts 16.9.

There are many things may bring vs into miſery, & are able to make vs miſerable; but the want of Gods word and the ſauing hearing of it, bringeth a miſery of all miſeries, euen an heap of all miſeries, which are as it were included in one by the Spirit of God, ſpeaking of the eſtate of the ten Tribes that had driuen away the Prieſts of the Lord: *Now for a long ſeaſon Iſrael hath beene without the true God, & without a teaching Prieſt, and without law.*

2 Chr.15,3.

Where mark that the holy Ghoſt ioyneth theſe three together, God, the Prieſt, and the Law: they that were without a teaching Prieſt, were alſo without God: and he that is without God, is without all thoſe things that ſhould doe him good. The like we ſee in the 13. chapter of the ſame book, where *Abijah* concludeth againſt *Iſrael* that they could not proſper, becauſe they had baniſhed the Prieſts of the Lord, the ſonnes of *Aaron* from them: and on the contrary he ſaith, concerning himſelfe and *Iudah*; *As for vs, the Lord is our God, and wee haue not forſaken him, and the Prieſts which miniſter vnto the Lord, are the ſonnes of Aaron, and the Leuites waite vpon their buſineſſe*: and afterward, *Behold, God himſelfe is with vs for our Captaine, and his Prieſts with ſounding Trumpets to cry alarme againſt you: O children of Iſrael, fight yee not againſt the Lord God of your Fathers, for you ſhall not proſper.*

2 Chr.13,10

Verſe 12.

If then wee would haue God to be with vs, we muſt bee content to accept and make account of his Miniſters: if we caſt them out with contempt from vs, we ſay to the Lord alſo, *Depart from vs, for we deſire not the knowledge of thy waies: who is the Almighty that we ſhould ſerue him? and what profite ſhould wee haue, if we pray*

Iob 21,14,1

vnto him? Iob 21,14,15. Likewiſe the Prophet complaining of the deſolation of the Sanctuary, Pſal. 74,9. ſaith, *Wee ſee not our ſignes, there is no more any Prophet, neither is there among vs any, that knoweth how long*! It was a great puniſhment inflicted vpon *Caine* to be driuen from the face of God, Gen. 4,14 alſo vpon *Agar* & *Iſmael*, the bond-woman and her ſonne, to bee caſt out of the houſe of *Abraham*, which was the Church of God, Gen. 21,14,21. For that is as much as to bee ſeparated from God, to be baniſhed from the word, to be ſeparated from his kingdome. The Miniſters are the guides to leade vs the way, without them wee cannot but wander out of the way; we are blind & vnderſtand nothing, they open our eyes that we may ſee the truth, Acts 8,31, and 26,18.

he ſecond proofe.

Secondly, this reprooueth the vaine conceite and proud imagination of their hearts, who hauing learned the principles of religiō, and ſome grounds of knowledge, proceed no further, as if they had no more vſe of ỳ word: whereas there is matter of inſtruction alwaies to be learned out of the word for all perſons. When wee haue eaten one kinde of meat one day, we eate the next day as hungerly of it as we did before. So ought we to come to the great Supper that God hath made vs, againe and againe, alwaies hungring and thirſting after the ſame. This is moſt certaine, and ſet it down as a moſt true rule, the more knowledge we haue, the more ſtill we deſire knowledge; the greater our faith is, the more we deſire to haue it ſtrengthened. It is our daily praier, that Math:6,11. God would *giue vs our daily bread*: how much more then ought wee to craue at Gods hand the gift of ſpirituall food belonging to our ſoules, that wee may be nouriſhed to eternall life? He is a fooliſh builder that when he hath begun to builde, and laid the foundation, Luk.14,29. giueth ouer, and neuer proceedeth *to finiſh the worke*, but ſuffereth all men that paſſe by to laugh at him. There is no people ought to be without the miniſtery, it muſt alwaies remain among them, that it may build them vp forward, and finiſh that which is begun, Eph.4,13. *Till wee all come in the vnity of faith, and the knowledge of the Sonne of God, vnto a perfect man, vnto the meaſure of the ſtature of the fulneſſe of Chriſt.* Would we haue it ſaide of vs, and obiected againſt vs, This man began to build, but was not able to make an end? This man laide his hand to the plough, but now he ſtandeth ſtill and looketh backe. There is as great vſe to be made of the word, after wee are conuerted to the faith, & regenerated by the Spirit of God, as when we firſt beleeued. They thē are greatly deceiued, that being puffed vp with an opinion of their exceeding great knowledge and wonderfull gifts, (which no man ſeeth or can ſee in them, but themſelues that are deceiued by ſelfe-loue) ſuppoſe they need not frequent the hearing of the word, as if it were for nouices or ignorant perſons only that know nothing. Hence it is, that they flattering themſelues in an ouerweening perſwaſion of that which it is to bee feared is not in them, ſay, What can they teach vs, that we knew not before? Can they make vs goe from them any wiſer then we came vnto them? Or can they deuiſe any new points of religion, or ſet vp new Articles to bee beleeued that wee neuer heard off before? I anſwer, we go not about to broach any new doctrine, neither doe wee coyne any new counterfeit faith. *If we or an Angell from heauen teach any otherwiſe* then the Fathers beleeued from the beginning, we are accurſed. Gal.1,8. We teach *Ieſus Chriſt the ſame yeſterday, and to day, and for euer, Hebr.* 13,8. The ende of the preaching of the word is not chiefely or principally to plant knowledge: whereas theſe make it the onely end. If a man had all knowledge, and could ſpeake with the tongues of men and Angels, yet ought hee to come diligently into the houſe of God, and to attend carefully to his word. For albeit we haue knowledge for the time preſent, yet wee may forget our knowledge, ſo as that which we hold this day, we may let ſlippe from vs to morrow. And there is nothing which wee know, but we may know it better, and more fully and diſtinctly. Beſides, the word ſerueth to kindle our zeale, and to ſtirre vp our affections, as it were to blow the coales by kindling the ſparkes, that the fire goe not out.

The third reproofe.

Laſtly, they are reproued that extoll to the skies, the Kingdomes and Commonwealths of the heathen, as the onely proſperous, floriſhing, and happy Nations: which indeed excelled in outward glory, and thereby dazeled the eyes of many; yet indeed were no better then aſſemblies and companies of men deſtitute of religion, and conſequently of ſaluation. Their peace and proſperity, their wealth and dignity, were all carnall and momentany, riſing out of the earth, and ſinking downe into the earth againe; their praiſe alſo is of men. It is the maintenance of true religion that maketh a people truely happy: and the meanes of ſpreading abroad true religion, is the miniſtery of the word; there is no way to know it & to practiſe it but by this. Such as imbrace it are truely wiſe; ſuch as forſake it and reiect it, *haue no wiſedome in them*, Ier. 8,9. No kingdome or State can flouriſh, no Commonwealth can proſper, no Prince, no Potentate, no people can bee wiſe or bleſſed in their gouernment, but by honouring, and obeying of Almighty God as he hath commanded. Hence it is, that *Moſes* ſaith, *I haue taught you ſtatutes and iudgements, euen as the Lord my God hath commanded me, &c. Keepe them therefore and do them, for this is your wiſedome and your vnderſtanding in the ſight of the Nations, which ſhall heare all theſe ſtatutes, and ſay, Surely this great natiō is a wiſe & vnderſtanding people.* Deut:4,5,6. Likewiſe the Lord promiſeth, that this obedience to the precepts of God, without adding or diminiſhing, ſhould make them bleſſed euery way, Deut. 28,3,4.

in the fruite of their bodies, of their fields, of their cattell, and in euery thing that they put their hands vnto: wh ras if they did not keep the Law of the Lord their God, his iudgments and ſtatutes which he had commanded them, he threatneth to bring all curſes vpon them, as famine and hunger, nakednes and pouerty, diſſolution and captiuity, vntill hee had caſt them out of the Land which he had giuen vnto their fathers, Deut. 28. All Cities & Commonwealths are to be the hoſtes of ẏ Church, and dwelling places for the faithfull: without giuing entertainment to the truth & Goſpell, they are as Lanthornes without a light, or as the Firmament without the Sunne. There is no kingdome, no towne, no family, no perſon that can attaine vnto happinſſe and true bleſſedneſſe, except they worſhip the Lord aright according to his word. If we be with him, he will be with vs: he will honour thoſe that honour him, and deſpiſe thoſe that deſpiſe him, 1 Sam. 2:30. It is true religion that eſtabliſheth our ſeates, and maketh them proſperous: contrariwiſe, impiety, and ſuperſtition, and falſe worſhip, are the certaine ruine and deſtruction of the Nation that imbrace them.

Obiection.

But it will be obiected, What ſay you of the kingdomes of the heathen? Had they not large Dominions? Were they not the Monarchies of the world? & did they not greatly proſper in this world?

Anſwer.

I anſwer, it is true, they wanted not outward peace, honour, dignity, wealth, pleaſures, dominions, and largeneſſe of Empires: howbeit the cauſe of their proſperity was not their idolatry, and falſe worſhip: this is to alledge a falſe cauſe in ſtead of a true; foraſmuch as their deteſtable abhominations and horrible prophanations of the ſeruice of God, were the cauſes of their finall ouerthrow, which neuer ceaſſed to call and cry for vengeance to God, vntill he with his thunderbolts from heauen had ſtriken them downe to the ground.

The cauſes why heathen Commonwealths flouriſhed.

Matth. 5,44

The true cauſes of the proſperity of Pagans and heathen are theſe: the firſt, is the great mercy and goodneſſe of God, who doth good to the vnthankfull and vngodly: *hee letteth his raine to fall vpon the fields of the iuſt and vniuſt*, and cauſeth his Sun to ſhine vpon the godly and vngodly, the Chriſtian and the heathen. And albeit he be prouoked euery day, and therefore may iuſtly poure downe the full viols of his wrath & indignation vpon the earth, yet hee is a God of patience and long ſuffering, waiting for the conuerſion of men; ſo that if they repent not, both they are made without excuſe, and the iuſtice of God is cleered when hee iudgeth. This is one cauſe why hee ſuffereth them to flouriſh. Another is, that he may giue thē the greater ouerthrow. For the higher their heads and hornes are lifted vp, the more is their fall when they go to ruine. The greater their ſin is, the greater muſt their puniſhment be. God hath made himſelfe knowne among them, and not left himſelfe *without witneſſe, in that he did good, and gaue them raine from heauen, & fruitfull ſeaſons, filling their hearts with foode and gladneſſe*.

Acts 14.17.

He gaue much vnto them, and therefore required much of them againe. Thirdly, it was his pleaſure to prouide for his Church, that liued and ſoiourned among them, that they might be as Innes to lodge them, and as Cities of refuge to entertaine them, whē they fled vnto them from the auenger of blood. He gaue them peace, ẏ the Church alſo might enioy peace among them: he made them to flouriſh, that his people that liued with them might flouriſh alſo. If they had bin grieuouſly afflicted, the Church muſt alſo haue taſted of the ſame cup in ſome meaſure. Thus were the people of God commanded to pray for the peace of *Babylon*, the place whither they were carried captiue, which was giuen them as a Sanctuary and place of retire, Ier. 29. *Seeke the peace of the City whither I haue cauſed you to be carried away captiues, and pray vnto the Lord for it: for in the peace thereof, ſhall ye haue peace.*

Ier. 29,7.

God giueth the Infidels proſperity, and bleſſeth them with an extraordinary peace, howbeit hee reſpecteth the good of his Church therein. Laſtly, herein we are to conſider alſo the iuſtice of God. For the Lord purpoſing to execute his iuſt iudgments vpon the Kings of the earth for their idolatries, oppreſſions, violences, tyrannies, murthers, adulteries, and ſuch like impieties, hath raiſed vp from time to time, ſome to ſerue him in the execution of his high iuſtice againſt them, puniſhing thoſe that are euill, by others as euill as themſelues. For this cauſe, to make way for the accompliſhment of his decrees, hee maketh ſome Nation to grow ſtrong and mighty as ẏ oakes of the foreſt, and to flouriſh for a while as the Cedars in Libanus, that he may vſe & employ them as a ſtaffe in his hand, to chaſtiſe the rebellions of the vngodly: and when he hath poured out his wrath vpon them, and executed his indignation to the full, he caſteth the rod into the fire, & raiſeth vp another for the conſuming of them.

The foure Monarchies ouerthrow one anothe

The *Aſſyrians*, the firſt Monarchy of the world, ruled in a manner all Nations for many yeares. After them aroſe the *Perſians*, who ſubduing the *Aſſyrians*, obtained the Monarchy, and reigned likewiſe a long ſpace, many Kings ſucceeding one another in that royall ſeate, Then came the *Grecians*, who preuailed againſt the *Perſians*, as they before had done againſt the *Aſſyrians*, made themſelues Monarches and maſters of them, and almoſt of the whole world. Laſt of all, all theſe being cut downe, and ſo grubbed by the rootes, that the place of many of them is no more to be known; the Romane Empire aboliſhing the former, ſucceeded in the ſoueraignty, & poſſeſſed the dignity firſt in *Rome*, and after in *Conſtantinople*. Thus the ſword of one hath bin drawne out againſt another, & al hath bin ruled by the iuſt iudgment of God, to puniſh thoſe that neither loued nor imbraced the truth. The like we might ſay of *Tamerlane*

merlane the *Tartarian*, the ſcourge of God & terrour of the world; he was raiſed vp of God and had his time, who whipped the Turks by him, as they had ſerued others. All theſe horrible tyrants proſpered in the world, but it had a ſudden end, becauſe it was neuer wel grounded. But to leaue them, and to come home to our ſelues, let vs learne what maketh vs to proſper, what ſhall make our names great, and our families to flouriſh, when all other ſhall wither as the graſſe that to day is greene, and to morrow is caſt into the Ouen: it is the imbracing of true religion. *Bethlehem* was in it ſelfe *little among the thouſands of Iudah*, yet it was notwithſtanding exalted and aduanced, because out of it came Chriſt to rule his people *Iſrael*. ich.5.2. ath.2,6. The Temple of *Salomon* was of wonderfull glory and renowne, yet the Lord telleth the people after their returne out of captiuity, that the glory of the ſecond Temple, euen of that *latter houſe, ſhould be greater then of that former*, and in this place he would giue peace by him that is the Prince of peace. ag.2,9. In like manner hee telleth *Ioſua*, that if the book of the Law depart not out of his mouth but that he meditate therein day and night, & obſerue to do according to all that is written therein, *then hee ſhall make his way proſperous, and ſhall haue good ſucceſſe* in al his enterpriſes. oſh.1,8. Do we then deſire to be happy? Do we wiſh bleſſedneſſe? Labour to bee truely religious, and to haue the power of godlineſſe dwelling in thy heart: *Aduance it, And it ſhall aduance thee*; Prou.4,8. and ,4. it ſhall bring thee to honour when thou doſt imbrace it. This is the way to finde fauor and good vnderſtanding in the ſight of God and man. As for others, that make a mocke of religion, and doe not chuſe the feare of the Lord, that neuer regard to ſet it as a precious plant in their ſoules and in their houſes, they may peraduenture builde their neſts on high for a time, and make their children great vpon earth for a ſeaſon, but in the end their names ſhall conſume as dung, their roote ſhall bee rottenneſſe, and their bud as duſt that is ſuddenly blowne and borne away with a violent winde.

Vſe 3. Thirdly, muſt the miniſtery be eſtabliſhed among all people vnder heauen? Then let euery one of vs be careful for our parts to plant it among vs, and to bring it home to the places of our abode. In the moſt corrupt and ruinous times of the Church, the people were carefull of this duty. *Micha* in the booke of *Iudges* is ſaide to haue entertained and maintained a Leuite to inſtruct him and his family, and ſaid, *Now I know that the Lord will do mee good, ſeeing I haue a Leuite to my Prieſt. Iudg.* 17,13. It is noted in the Acts of the Apoſtles, that when *Paul* and *Barnabas* were come to *Salamis*, *they preached the word of God in the Synagogues of the Iewes, & they had Iohn alſo for their Miniſter*. Acts 13,5. Euery place therfore ought to haue their proper Paſtour, as euery flock their Shepheard, and euery City their watchman. *Dauid* was carefull aboue all Princes to ſettle good order among the Leuites, ꝧ God might be ſerued, and the people edified. He diuided them into certaine orders, that ſo their labors might be equally & indifferently diuided for the benefit of all perſons. He was zealous in bringing home the Arke of God. 2 Sam.6.2.& 1 Chr.23,6. *Iehoſaphat* ſent out Leuites to inſtruct the people. This is a duty that doth neerely concerne vs & our families, not onely to be content to heare it abroad, and to reſort to it in other places, but to ioyne together to bring it home to our owne doores or pariſhes, that we may haue prouiſion of food our ſelues, and not be driuen to ſeek for it elſewhere. A point wherin (alas) we are too careleſſe, and thereby make little conſcience to ſeeke after knowledge. For how many thinke themſelues diſcharged frō hearing the word, and attending to the miniſtery of it, becauſe they haue not the word ordinarily taught among them? If it were ſetled among them, they could be content to giue the Miniſters the hearing: but if they haue it not, they neuer thinke it any part of their duty to reſort to the places where they may be inſtructed, as the people on the Sabbath daies and other ſolemne meetings, repaired to the Prophets, 2 Kin.4,23. when the Prieſts either were ignorant & could not teach, or elſe were idle & would not teach. But heerein they greatly deceiue themſelues. Others, when they may heare it & do heare it in other places, thinke themſelues in good caſe and feele no want; and ſo neglect the ordinary meanes of edifying their conſciences, and of aduancing the Goſpel and kingdome of God, euery one in the place whereunto by more ſpeciall duty he is bound, and where he may haue a more ſpeciall promiſe of bleſſing. They then that are careles to prouide an ordinary ſufficient Paſtour in their ſeuerall pariſhes, whereby the people are for the moſt part vntaught, as a field that bringeth foorth weeds & bryars for want of tillage, do greatly faile in this duty that now we vrge & deale withall, to wit, that euery flocke ſhould haue his owne Shepheard. This containeth many branches vnder it. Firſt, we muſt vſe the ordinary meanes that God hath ſanctified to this purpoſe, we muſt pray to the Lord of the harueſt to ſend labourers into his harueſt. We are ready to pray for an healthy body whē we are ſicke, but we forget to beg an healthy ſoule when we are ignorant. We that are the Lords remembrancers, let vs *giue him no reſt vntill he repaire, and vntill he ſet vp Ieruſalem, the praiſe of the world*, Eſay 62,7. Eſay 62,7. We want theſe labourers, becauſe we are wanting vnto our ſelues: whereas if we did conſtantly craue this bleſſing, wee ſhould finde grace in time of need, Mat.9. The Miniſters are our ſpirituall Phyſitions vnder Chriſt. This we pray, when we craue that Gods Kingdome may come euery where, and that euery Lanthorne may carry a bright ſhining light in it. Secondly, wee muſt bee content rather to beſtow ſomewhat

what to attaine to this bleſſing, then want it, it being a precious pearle, which *when a man hath found, he ſelleth all that he hath, and purchaſeth it, Matth.13.* *Salomon* that was not ignorant of true wiſedome, Prou.23,23. counſelleth all men to *buy the truth, but not to ſell it.* This will try vs, what account we make of this bleſſing, and in what price we haue it. Thirdly, it is our duty to reioyce in ſpirit when it is liberally beſtowed vppon vs, and graciouſly ſupplied vnto vs; which ſerueth to put vs in minde of theſe profitable meditations. Wee muſt teſtifie our thankfulneſſe to God for his holy ordinance ſet vp among vs, leſt he be conſtrained to take it away from vs: for if once he pull vp his ſtandard, he will remoue alſo and be gone. We muſt ſubmit and ſubiect our ſelues vnder it, that our iudgements may be rectified, and our wils and affections ſetled in the truth. We muſt confeſſe it to be no ſmall part of our happineſſe, that with vs are the Miniſters of the Church, and the ſeales of the Couenant, 2 Chron.13. Let vs preferre his Courts before all other places of reſort, Pſal.27,4. and 84,10. Let vs lament the eſtate of Iewes and Gentiles, and all particular places among our ſelues, that want theſe ſignes of Gods fauour, and tokens of the Couenant, to witte, the Word and Sacraments, and the Miniſters of them both. Who can but lament to ſee ſo many ſilly ſheep ready to be deuoured of the wolfe, and as a prey in the iawes of the Lyon? We ought to haue compaſſion vpon ſuch, if there be any bowels, and pitty and mercy in vs; and if we haue not ſtony hearts, we ought to melt and mourne for theſe things. Laſtly, let vs earneſtly long for their ioyning to the Church, that ſuch as wander from the ſheepefold, may be ioyfully brought home vpon the ſhoulders of the Miniſters who ought to ſeeke them out. Then we ſhall haue *one Shepheard, and one ſheepfold*: then we ſhall with one minde and mouth glorifie God. Thus is the Church of the Iewes brought in by *Salomon* in his Song, chapt.8. deſiring moſt heartily the conuerſion of the Gentiles, *We haue a little Siſter, and ſhee hath no breaſts; what ſhall we doe for our ſiſter, in the day when ſhee ſhall bee ſpoken for?* Thus ought we to be affected toward the Iewes, We haue alſo a ſiſter that hath no breaſts to nouriſh vp children: let vs haue a deſire to procure and further her ſaluation, foraſmuch as wee haue a promiſe that the Iewes ſhall bee called and conuerted vnto the faith of Chriſt, Rom.11.

Math.13,46.

Ezek.37,22
Iohn 10,16.

Cant.8,8.

Vſe 4.

Fourthly, let the Miniſters bee carefull to diſcharge their calling, and to teach the people in ſeaſon and out of ſeaſon. They muſt be lights of the world, and as ſauoury ſalt to ſeaſon them with wholeſome doctrine. It is a ſtreight account that they are to make, not for ſiluer, or gold, or ſuch like corruptible things committed vnto vs, but for mens ſouls the price of Chriſts blood, Acts 20. Neuer was there ſuch a reckoning, neuer was there ſuch an account eyther giuen or taken, as ſhal be at the great audite, when it ſhall bee ſaide vnto vs, *Come, giue an account of thy ſtewardſhip, for thou maieſt be no longer ſteward,* Luke 16,2. This conſideration is profitable both for the people and the Paſtour himſelfe. Let the people thinke with themſelues, that wee do not trouble them more then is needfull, & buſie our ſelues more then wee haue thankes for our labour. True it is, wee ſerue many thankleſſe maſters, that could be content wee ſhould ſpare our paines; but we cannot ſo diſcharge our conſciences, & deliuer our ſoules. Let the Miniſter thinke, that *a neceſſity is laide vpon him, and woe vnto him if hee preach not the Goſpell.* Oh, that this day of account were euer ſet before our eyes, how would it ſet vs on fire, and kindle our zeale and diligence? This doubtleſſe were enough, and more then enough, to open the mouthes of them that now are dumbe and cannot ſpeake, and make them lift vp their voyces as a Trumpet, to tell the people of their ſins, and the houſe of *Iacob* their iniquities. But the watchmen are blinde, *they are all ignorant, they are all dumbe dogs, they cannot barke*: they can looke to their owne gaine, but they endeuour not to gaine ſoules to God. There is not a ſoule that periſheth by our negligence, but we muſt anſwer for it, when the blood that we haue ſhed ſhal be required at our hands. This will be an heauy day, when the blood of many ſoules ſhall cry out for vengeance, and ſhal accurſe vs that euer wee came among them to be the occaſions of their deſtruction and damnation. Now we muſt know, that in the Scriptures we haue many motiues to ſpurre vs, and to ſtirre vs vp to diligence, and to encreaſe all care in vs to do our duties. Firſt, the excellency of our Office. It is *a worthy Calling*, 1 Tim.3,1. If wee were imploied in ſome baſe office, not beſeeming our perſons, we might haue ſome colour and pretence to ſhunne and auoide it. But hauing an excellent function, wherein the Son of God, Ieſus Chriſt ſerued before vs, it were intollerable pride to ſcorne it, as too ſimple for vs. Wee may be a meanes to bring men to ſaluation, which we muſt account our crown and glory. Secondly, the glory of God ought to moue vs, which is to bee preferred before all things in the world. Thirdly, the loue of Chriſt, the Prince of all Paſtours ought to conſtraine vs, who gaue him-ſelfe for his ſheepe.

1 Cor.9,16.

Eſay 56,11.

Motiues to moue the Miniſters to diligence.

Wee muſt therefore vnderſtand, that they are not ſo much our ſheepe as his: hee hath a ſpeciall care of them, or elſe hee would neuer haue paide ſo dearely for them. His wonderfull care of their good, appeareth in this, that demanding of *Peter, whether hee loued him*, and asking the queſtion of him againe and againe, he ſaide, *Feed my Sheepe, feed my Lambs*: thereby giuing all the Miniſters a rule of trial, to prooue themſelues whether they loue the Lord Ieſus or not.

Iohn 21.15.

If all were examined by this rule, and their loue to Chriſt proued by this note, it is to be feared, that little or no loue at all would appeare in them, toward their Sauiour and Redeemer. As all men haue taſted aboundantly of the loue of Chriſt, ſo all men profeſſe to loue him againe, as well as *Peter*, and would be as ready to anſwere, Lord thon knoweſt that I loue thee. It is eaſie to profeſſe it, but it is not ſo eaſie to approue it, and manifeſt it. If we would aſſure our owne ſoules, that the loue of Chriſt is in vs, let vs feede the flocke, let vs ſpeake boldly in the Name of the Lord, without reſpect of perſons; let vs teach, improoue, correct, inſtruct, admoniſh, exhort, comfort, and ſtrengthen, as we ſee the ſtate of the flocke to require.

ucan.inſtitu. c.13.de mi-niſt.

Let vs duly adminiſter the Sacraments, according to Chriſts inſtitution: let vs rule and gouerne the Church committed vnto vs: let vs pray for them, and be examples vnto them in life, that when the great Shepheard of the ſheepe ſhal appeare, we may receiue an incorruptible crowne of glory.

Vſe 5. Laſtly, let the people carefully attend to the Miniſtery of the word, where it is ſetled and planted, with a good conſcience, as to Gods holy ordinance, vouchſafed vnto them. Let them bring attention in hearing, diligence in marking, and obedience in practiſing. Let them put away all pretences and excuſes, let them not inuent carnall reaſons againſt themſelues, and their owne ſoules. Let them not vſe any delayes to ſhift off the performance of this duty. But there are many men in the world, that are wiſe to their owne deſtruction, and ſeeke ſundry colourable deuiſes to hurt themſelues, and hinder their owne good. For this ordinance, albeit comfortable and neceſſary, ayming at nothing elſe but our ſaluation, findeth through the malice of *Satan* and oppoſition of his inſtruments, ſtrong enemies that aſſault it and vndermine it, to make it fall downe. He knoweth well enough that if this were throughly receiued, and generally eſtabliſhed in all places, his kingdome could not ſtand, but would fall downe as lightning, as we heard before, Luke 10. When the trumpets ſounded that God appointed, though they were of Rammes hornes, the walles of Iericho fell downe, Ioſh.6.20. The preaching of the Goſpel ſeemeth a weake and contemptible thing, and is accounted *of them that periſh to be fooliſhneſſe*, 1 Cor.1.18. But if it were as vnlikely to do any great work, as the rammes hornes, yet being imployed of God, it ſhall be able *to caſt downe all imaginations, and high things, that exalt themſelues againſt the knowledge of God*, 2 Cor.11.5. Foraſmuch as *to them that are called, it is the wiſdome of God and the power of God*, 1 Cor.1.24. Hence it is, that the great enemy of our ſaluation hath ſtirred vp his diſciples the Anabaptiſts, and other deteſtable and damnable heretikes, to ſubuert the faith of many, leſt the light of the glorious Goſpel of Chriſt ſhould ſhine vnto them.

oſh.6.20.

Cot.1.18.

Cor.11.5.

Cor.1.24.

Obiection 1

These ſeduced perſons, ſeeking alſo to ſeduce others, reaſon thus; No creature can worke faith and regeneration in vs, it is God that doth it alone. But the word preached is but a creature, nay, it is the voyce onely of a creature, and a bare ſound conſiſting of letters and ſillables, ſo that the vertue of it can bee no more, but to ſignifie vnto vs the will of God.

Anſwer.

I anſwere, the word preached, and the vſe of it are to be diſtinguiſhed. The right vſe thereof, is to vnderſtand it, to meditate vpon it, to endeuour to beleeue it, and to obey it. The word preached is of force and of power, not ſimply, becauſe it is vttered and publiſhed, and the bare ſound thereof commeth to the eares of the hearers; for then all men ſhould know and vnderſtand it, receiue it by faith, and practiſe it by obedience: but becauſe when it is preached, through the bleſſing of God, and his ſecret worke in vs, wee heare it with an attentiue eare and a tractable heart: ſo that *his ſpirit and his word*, goe together, Eſay 59.21. our hearing with the eare, and *his opening of the heart*, accompany one another, Act.16.14. Hereupon it is called *the power of God to ſaluation*, that is, an effectuall inſtrument of his power to euery one that beleeueth. The Miniſters are ſaid to be labourers together with God, 1 Corin.3.9. to bee workers together with him, beſeeching vs not to receiue the word of God in vaine. 2. Cor.6.1. and as the Ambaſſadours of God, to pray vs in Chriſts ſtead, that we be reconciled to God, 2 Cor.5.20.

Eſay 59.21.

Act.16,14.

Rom.1.16.

Obiect.2.

Secondly, others obiect, None can be ſaued, but ſuch as are elected: but all ordained to eternall life ſhall be ſaued, whether they heare the word preached or not; foraſmuch as all the elect ſhall of neceſſity be ſaued: and therefore there is no need of hearing, to bring vs to ſaluation: election is ſufficient.

Anſwer.

I anſwere, this is a diuiding of thoſe things that cannot be diuided; and a ſeparation of thoſe things that cannot be ſeparated. If any ſhould reaſon touching the temporall life, as theſe ignorant perſons doe, touching the eternall, euery man would ſoone eſpie the fraude, and be able to anſwere the obiection, and put to ſilence the folly of the obiectors. For we might as well reaſon thus, All that are appointed of God to liue, ſhall liue: and therfore it ſkilleth that what they doe, whether they eate or drinke, or ſleep, or clothe themſelues, or whether they doe none of all theſe things. This concluſion is of the ſame nature & force with the former, and both of them ſtarke naught, and deceitfull. Euery one hath knowledge and vnderſtanding enough to anſwere the latter, and to ſay that as God hath appointed vs to liue, ſo he hath appointed vs the meanes to maintaine life, and therefore if we would liue, we muſt feed our ſelues, clothe our ſelues, refreſh our ſelues. In like manner, they that are ordained to eternall life, cannot but heare the

Act.13.48. Rom.8.30.

word, I ſay they muſt and ſhall of neceſſitie heare it,they can doe,they will doe no otherwiſe;as Act.13.48. *When the Gentiles heard this,they were glad,and glorified the word of the Lord: and as many as were ordayned to eternall life,beleeued.* All then that are ordained to the end,are alſo ordained to the meanes: foraſmuch as *whom he did predeſtinate, them he alſo called: and whom he called,them he alſo iuſtified: and whom he iuſtified,them he alſo glorified*;Rom.8.30.

Obiect.3. Anſwer. Exod.20.19.

Thirdly, to theſe that would ſeeme learned,and to know ſomewhat more then their fellowes,are ioyned as brethren in euill, ſundry of the common ſort and prophane perſons. The Preachers (ſay they) are weake and fraile,ſimple and ſinful men. If we might heare Chriſt himſelfe or an Angel from heauen to teach vs,we would beleeue The voice of our ſweet Sauiour would mooue any man that hath any goodneſſe in him. I anſwere, the people of Iſrael could not heare and beare the voyce of God,but deſired of him that *Moſes* might ſpeake vnto them, Exod.20.19. and now,that we haue our owne requeſt, and hee hath ſent vs in a *Moſes*, I meane a Miniſter,wil we call for God againe? will we haue ſometimes God,& ſometimes *Moſes*, at our owne pleaſure,like wayward and wanton children that will be pleaſed with nothing? When God ſpeaketh,then in al haſte we muſt haue *Moſes*; and when *Moſes* ſpeaketh,we cry out for God, whoſe voyce notwithſtanding ſhaketh the heauens, and cleaueth the rockes in peeces; and moueth the foundation of the earth out of his place: ſo that this was a common ſaying among the people of God, *We ſhall ſurely die, becauſe we haue ſeene God*,Iudg.6. 22, 23. & 13, 22. It is therfore Gods great goodnes (which we muſt not abuſe) to put his heauenly treaſures in earthly veſſels, that man might be inſtructed by the Miniſtery of man, to the end that the glory might be his, and the benefit ours Such as *heare them, do heare Chriſt: ſuch as deſpiſe them, deſpiſe Chriſt himſelfe.* Doeſt thou then deſire to heare Chriſt? heare his Miniſters,who hath put the word of reconciliation into their mouthes, and in his ſtead beſeech vs to be reconciled vnto him.

Iudg.6.22,23. and 13,22.

Luke 10. 16.

Obiection. Anſwer. 2 Tim.2.15. Act.8.31.

Fourthly,others of the ſame ſpirit, obiect in this manner,We haue the Scriptures in our houſes,we can reade them,or we heare them read vnto vs at home: there are ſet downe the moſt perfect Sermons of Chriſt, of the Prophets,and of the Apoſtles: can our preachers amend them? I anſwere, the Sermons of Chriſt and his ſeruants are moſt abſolute and perfect,and profitable in themſelues,as alſo alſufficient: but not ſo to vs, vntill they be explaned and applyed to the conſciences of the hearers,in the miniſtery of the word. A loafe made of the fineſt & fatteſt of ẏ wheat is nouriſhable in it ſelfe, but it is vnfit for our nouriſhment,vntil it be cut and diuided into peeces,that euery one may haue his portion, and therefore whoſoeuer is a workeman that needeth not to be aſhamed, *muſt rightly diuide the word of trueth*, 2. Tim. 2. 15. The Eunuch ſitting in his chariot,had the Scriptures with him,and read in them in his chariot,as well as we doe in our houſes;yet when *Philip* ſaid vnto him, Vnderſtandeſt thou what thou readeſt? he anſwered, *How can I except ſome man ſhould guide me*? Thus we ſee,ẏ albeit wee haue the Scriptures lying by vs, in which we are to reade, that they may dwell in vs plentifully: yet we ſhall alwayes want the giftes of the Miniſter for the interpretation of them, as children do the helpe of one to cut their meat when it is prepared and prouided for them, or elſe they ſhall remaine an hungred.

Obiection. Anſwer. Ioh.7.48.4

Laſtly,there are others,whoſe conſciences condemne them of wickednes and prophaneneſſe,that obiect, There are none worſe then thoſe that are common and continuall hearers of Sermons: if then it be ſo good, why doth not the word make them better? I anſwere,this is a common and a curſed ſlander. This is the old language of the diuell, and of his inſtruments. If *Iob* be accounted a iuſt man,fearing God, and eſchuing euill,the diuell will not ſticke to face it out, that he is an hypocrite. The Phariſes,which were his hired ſeruants,could ſay, *None regarded Chriſt, but the people that are accurſed*, Ioh.7.48,49. Wherefore,it is falſe that all are ſo: they onely vtter the gall and malice of their diuelliſh hearts,who enuy the grace of God in others, and cannot abide that any ſhould be more forward and feruent then themſelues.

Luke 8.11. Matth:13.3.

Secondly, if this be granted and yeelded vnto them, the which notwithſtanding, is moſt vncharitably ſurmiſed,and vnconſcionably alleadged of them, yet they ſhew themſelues wrangling Sophiſters, arguing from a falſe cauſe: foraſmuch as this badneſſe and beaſtlineſſe that appeareth in the liues of many hearers, is not an effect of preaching or hearing,but a ſinne reſting in the perſons and proceeding from the prophane and vnregenerate hearts of thoſe that heare, as *when good corne is ſowen in barren and vnfruitfull ground*, or as if an husbandman ſhould plough vp the fruitleſſe ſand,or ſow among thornes. Theſe inſtruments of Satan, that ſeeke to diſgrace the ſauing hearing of the Goſpel, and whip the faithfull for the faults of hypocrites,neuer cry out againſt open and notorious offenders,againſt blaſphemers, againſt whoremaſters,againſt drunkards, and ſuch like Prophane beaſts; but if any bee an hearer of the word,and ſtudy to reforme his life according to the ſtreight line thereof, he is a great eyeſore vnto them,becauſe the light that ſhineth in them,ſerueth the better to diſcouer the darkeneſſe of their liues. Thus many filthy ſwine and foule-mouthed dogges,haue liberty to prophane the holy things of God. The hearers of Chriſts Sermons, were of foure ſorts, three were euill, and receiued the word no otherwiſe,then if ſeed ſhould be caſt in the high way,or in ſtony ground, or elſe among thornes,where it bringeth forth no ripe fruit: onely the laſt ſort heard the word with good and honeſt hearts,& brought forth fruit with patience; Whereas theſe that are carryed away with raſh iudgement make all alike, put no difference betweene one and another, and will haue all hearers to be bad men.

Thirdly,God hath appointed the preaching of the word, not onely to conuert the elect, but to harden the wicked: as the Sunne ſerueth not onely to ſoften the waxe, but to harden the clay. Hence it is, that many are made worſe by the word; but that falleth out atth.13.15. through their owne corruption, not through the nature of the word. Hence it is that the Lord ſaith, *Make the heart of this people fatte, and make their hearts heauy,and ſhut their eyes:* ay 6.10. *leſt they ſee with their eyes,and heare with their eares,and conuert and be healed,* Eſay,6.10. Be it therefore that none are commonly worſe then common hearers,who heare indeed, but doe not vnderſtand,and ſee indeed, but doe not perceiue: yet is the word to be preached and publiſhed,though it be the ſauor of death vnto death,in thoſe that heare it. It is as the raine or ſnow that falleth from heauen, which returneth not thither againe,but watereth the earth,and maketh it bud and bring forth,that it may giue ſeed to the ſower, and bread to the eater: ſo is it with the word that goeth forth out of the mouth of God, ay 55 10.11. *it doth not returne vnto him voide, but it accompliſheth that which he pleaſeth, and proſpereth in the thing whereunto he ſendeth it,* Eſay 55.

Laſtly, the wickedneſſe of euill hearers ought to be no barre againſt the preaching of the word, foraſmuch as euill perſons are oftentimes wonne by the Goſpel. Publicans and harlots are brought by it to the kingdome of God,Matth. 21.31. atth.21.31. Many of theſe that crucified the Lord of life,and put our Sauiour to death, ct 2.37. *were pricked in their hearts, and ſaid to Peter and the reſt of the Apoſtles, Men and brethren,what ſhall we do?* Act. 2.37. They gladly receiued the word,and were baptized, ſo that in one day there were added to the Church about three thouſand ſoules. The like we might ſay of the Iailour, notwithſtanding his cruelty and perſecution of the Apoſtles, ,16.30. he came to them and ſaid, *Sirs, what muſt I doe to be ſaued?* Act.16,30. Who preached vnto him faith in Chriſt,by whoſe Miniſtry hee was conuerted. Shall we then reaſon as theſe men doe,Hearers are wicked, and as bad as others that heare not: therefore away with the word out of the Church,pull down the chaire of *Moſes*,and downe with all preaching? let vs haue no more hearing,and let the ſound of the word be buried for euer? O fooliſh reaſon! O damnable concluſion! Nay, wee may inferre contrariwiſe,Such as heard long, are ſinful ſtil,therfore let them heare more cheerefully,and let the Miniſter deale more roundly with them. Let them be told and taught that God will take an account of their hearing,according to the meanes he hath afforded vnto them: that by the word they ſhall be iudged at the laſt day: and that as much hath beene committed vnto them,ſo much ſhal be required at their hands againe: that they are to heare the voyce of God, while it is called to day, and are to take heed they neglect not the accepted time: and that as Chriſt hath knocked long at the doores of their hearts, ſo they know not how ſuddenly he will depart from them.

Verſe. 4. [*And Nadab and Abihu dyed before the Lord,&c.*] We haue already declared,how God immediately after the ordering of the Armies of the Iſraelites, deſcribeth the tribe of *Leui* that was exempted and priuiledged out of that muſter and multitude, and of what family *Aaron* came. Now wee are to ſhew what became of his ſonnes, who, albeit they were the ſonnes of one man,yet they neither liued nor dyed after one manner. Leuit.10.4. Num.26.60. For the two eldeſt *Nadab* and *Abihu*, preſuming to offer incenſe to God, and to burne it with ſtrange fire,were themſelues conſumed with fire: there went a fire from the Lord, and deuoured them,and they dyed before the Lord with ſudden death. Thus by the ſame thing wherein they offered, they periſhed: ſtrange fire brought downe a ſtrange iudgement, to declare the iuſtice of God againſt ſinners: but of this point we ſhall haue better occaſion to ſpeake farther in the fift Chapter. Thus it fel out in the family of *Aaron*,his two ſonnes dyed by fire,euen *they dyed before their father*, 1 Chron.24.2 and had no children to whom the Prieſthood might deſcend; therefore *Eleazar* and *Ithamar* executed the Prieſts office. When the Leuites did offer ſacrifice in the Tabernacle, *God ſent fire from heauen*, Leuit.9.24. to conſume the ſacrifice: whereupon he commanded the Prieſtes that the fire ſhould be kept euermore burning vpon the Altar, and neuer be ſuffered to goe out,Leuit.6.13. Which the Gentiles alſo obſerued by a fooliſh imitation.

So then, their tranſgreſſion againſt God, conſiſted in theſe two things: Firſt, they vſed *ſtrange fire*,contrary to the commandement of God,whereas they ſhould haue taken it from the Altar,Leuit.1.8. Leuit.1.8. Secondly, they entred into the holy place, which was not lawfull for the high Prieſt himſelfe to doe,but vnder certaine conditions,and at a certaine time,Leui. Leuit.16.1,2. Exod.30-10. Heb.9.7. 16.1,2. Exod.30.10.Heb.9.7. Thus then, as they ſinned openly, ſo God puniſhed them openly,and made them publike examples vnto others that ſhould ſucceed them, and come after them in that office,as he ſpeaketh, Leuit.10.3. Then *Moſes* ſaid vnto *Aaron*, *This is it that the Lord ſpake, I will be ſanctified in them that come nigh me,and before all the people, I will be glorified.* It was but yeſterday as it were that *Aaron* Babing.on Leuit.ch.10.obſer.6. and his ſonnes had a famous and a glorious conſecration into the greateſt and higheſt dignitie dignity vpon earth, but theſe ſonnes ſo lately exalted and honoured, now lye deſtroyed before their fathers face, to his ouermuch griefe and anguiſh, not by any ordinary and accuſtomed death, but by fire from heauen, for their ſins, and breach of the Law, and commandement of God.

Doctrine 2. Godly parents haue oftentimes vngodly children.

We learne from hence, that Godly parents haue oftentimes vngodly and diſobedient children. Such as are reformed themſelues haue children vnreformed. We ſee this in *Adam* the firſt father, he had not onely *Abel* the righteous who obtained good report that he pleaſed God, but alſo *Caine* who was of that euill one and ſlew his brother, 1.Ioh.3. *Becauſe his owne workes were euill, and his brothers good.*

1 Ioh.3.12.

Noah a iuſt man and perfect in his generations, Gen.6.9. had curſed *Ham*, as well as bleſſed *Shem*, Gen.9.26. We ſee this in *Abrahams* houſe the Father of the faithfull, who receiueth this commendation frō the mouth of God himſelfe, Gen.18. *I know him that hee will command his children and his houſhold after him that they keepe the way of the Lord, to do iuſtice and iudgement; that the Lord may bring vpon Abraham that which hee hath ſpoken of him:* yet he had in his family (which was the Church of God) not onely *Iſaac* the ſonne of promiſe in whoſe ſeede the nations of the earth ſhould bee bleſſed, but *Iſmael* that was borne after the fleſh, that *mocked his brother, & perſecuted him that was borne after the ſpirit*, and in the end was caſt out of the Church, Gen.21.9,10. Gal.4.30.

Gen.18. 19.

Gen.21.9.10. Gal.3.30.

And as it was with the father, ſo was it with the ſon: for we ſee this in the children of *Iſaac*, who ſtroue and ſtruggled within the wombe of their mother, Gen.25.22. and when the time of her deliuerance came, ſhe brought foorth, not only *Iacob*, who afterward *was ſirnamed Iſrael*, obtaining a farre more honourable name then all the *Affricani*, or *Germanici*, or *Aſiatici* among the Romanes, whoſe praiſe was wholly from the earth, and a blaſt of the mouthes of mortall man; whereas he wraſtled with God in *Peniel* and preuailed: but alſo *prophane Eſau*, ſo branded as it were in the forehead by a marke of yron, by the Spirit of God, who ſold his birth-right for a meſſe of pottage. For the children being not yet borne neither hauing done any good or euil, that the purpoſe of God according to the election might ſtand, not of workes, but of him that calleth, *It was ſaid vnto her, Iacob haue I loued, but Eſau haue I hated*, Rom.9.11.13.

Gen 32.24.

Heb.12:15.

Rom.9.11.13

Samuel was a man that feared God exceedingly, and gouerned the people vprightly, ſo that he appealed to the people, and to the conſciences of all men, to witneſſe his innocency and integrity, *what wrong he had done them*, whoſe oxe he had taken, and whoſe aſſe he had taken, or at whoſe hand he had receiued any bribe to blinde his eyes, 1 Sam.12.3. Yet when hee was old and made his ſonnes iudges ouer Iſrael, *they walked not in his wayes, but turned aſide after lucre*, they tooke bribes and peruerted iudgement, 1 Sam.8.3.

1 Sam.12.3.

1 Sam.8.3.

Dauid was a man after Gods owne heart, yet he had not onely *Salomon* that was beloued of God, but alſo inceſtuous *Amnon*, ambicious *Abſolon*, and trecherous *Adonijah*: the firſt defiled his owne ſiſter, and wrought folly in *Iſrael*; the other two rebelled againſt their father, and ſought to take away the kingdome from him.

2.Sam.13.14 and 15.16. 1 Kin.1.5.

The like we might ſay of *Eli*, who ſate vpon a ſeat by a poſt of the Temple, and by his reſidence on his charge and daily attendance, to giue anſweres to the people that came vnto him, gaue teſtimony of his godlineſſe: yet his ſonnes were *the ſonnes of Belial, and knew not the Lord*, 1 Sam.2.12.

1 Sam.2.12.

To conclude (for the examples that might be brought to this purpoſe, are infinite) who was more Godly then *Ioſiah*, who remembred his creator in the dayes of his youth, and reformed religion betimes in his kingdome? yet his children followed not the wayes of their father, but *did euill in the ſight of the Lord, according to all that their wicked forefathers had done*, 2 King.23.32, 37. Iere.22.18. To all theſe teſtimonies of Scripture, if we adde alſo the teſtimony of common experience, of all ages and times, and places and perſons, we may gather, that all the children of the faithfull, haue not beene alwayes continued vnder the couenant of God, nor followed the ſteppes of their faithfull parents to be like vnto them.

2 King.23. Iere.22.18.

Reaſon 1.

Now, becauſe this is a point diligently to be marked of vs, let vs conſider the reaſons whereby it may be better confirmed vnto vs. Firſt, to ſhew the election of God, which is the higheſt ſteppe of our ſaluation to ſtand vpon the free wil and purpoſe of God, and not vpon ordinary ſucceſſion, or naturall generation, or any cauſes in our owne ſelues: to the end that all, both parents and children ſhould confeſſe, that ſuch as haue receiued this power and prerogatiue to beleeue in the Name of Chriſt Ieſus, are borne, *not of blood, nor of the will of the fleſh, nor of the will of man, but of God*, Ioh.1.13. This reaſon is noted concerning *Iacob, that the purpoſe of God might ſtand according to election*, not of any workes, but by him that calleth: this was it that made difference betweene him and his brother.

Ioh.1.13.

Rom.9.11.

Reaſon 2.

Secondly, that the beſt ſeruants of God may acknowledge, that they can by no means conuey to their poſterity the graces of God, the gifts of ſanctification, & repentance from dead workes, which themſelues haue receiued from God by ſupernaturall meanes, and not by naturall: they begetting naturally children of wrath, as well as other men, euen ſinfull children tainted and defiled with originall corruption. *Adam begate Seth in his owne image*, that is, in his naturall inclination to euil. Gen.5.3. Hence it is that *Dauid* acknowledgeth, *he was ſhapen in iniquity, and that in ſinne his mother did conceiue him*, Pſal.51. So then as the corne that is purged from the chaffe and

Gen.5.3.

Pſal.51.

1.13,14 5.16 1.5 and made cleane, bringeth vp corne againe, together with the chaffe: and as the father that is circumciſed begetteth children that are vncircumciſed: ſo ſuch parents as are ſanctified themſelues, cannot leaue to their iſſue any ſanctifying graces, which muſt come onely from aboue, from the Father of lights.

aſon 3. Thirdly, God hath a purpoſe to ſhew his iuſtice in the deſtruction of the ſtubborne and diſobedient, as he doth his mercy in the ſaluation of thoſe that are godly and obedient. This is the reaſon rendred by the Spirit of God, that albeit the ſonnes of *Eli* were reproued by their father, yet they hearkened not 1.2.12 Sam.2.25. vnto his voyce, ***becauſe the Lord would ſlay them***, 1 Sam.2.25. God is determined to glorifie himſelfe, and his great Name in their deſtruction, as they reſolued and ſetled themſelues & their whole liues to diſhonour him, to their confuſion.

aſon 4. Laſtly, the children euen of faithfull and godly parents doe oftentimes want the good meanes of a godly education, and therefore ng 21. 22.18 no maruell if their hearts, not being ploughed vp, doe bring forth cockle and darnell, in ſtead of good corne. For the children of God, doe themſelues through humane frailty and infirmity ſometimes faile in the performance of this duty. They cocker them and are too choice and nice ouer them, they dare not offend them, or ſpeake a word againſt them; which ouerweening and ſuffering of them to ſon 1. haue their will too much, God puniſheth in their children: whereof we haue a worthy example in *Dauid* toward *Adonijah*, who exalted himſelfe againſt his father, ſaying, I will be king, and he prepared him chariots and horſemen, and fifty men to runne before him. The occaſion of this preſumption, and rebellion King.1.6, is noted to be thus, *His father had not diſpleaſed him at any time, in ſaying, Why haſt thou done ſo*? He failed toward him, more then *Eli* did toward his ſons; for he ſaid, It is no good 1.13. report that I heare, ye make the Lords people to tranſgreſſe.

n.9.12 But *Dauid* was loth to diſpleaſe his ſonne, but ſought to pleaſe him in all things, and (behold) what came of it; it turned to his hurt, and in the end, to his vtter ouerthrow. If aſon 2. then we lay theſe ſeuerall points together, that God will ſhew our election, and the election of our ſeed, to ſtand firmely and onely vpon the purpoſe of his wil, and cut off all occaſion of boaſting from vs that we are able to deriue grace vnto them, leſt therby we ſhould aſcribe their regeneration & conuerſiō to our ſelues, & ſo take the glory frō God to whom onely it is due, vnto our ſelues to whom in no ſort it is due: that God in his counſell purpo- en.5.3. ſeth to deſtroy ſome of them, and that they often want education, a good meanes to bring al.51. them to God: wee may truely conclude this point with which we deale, namely, that godly parents which doe beleeue, haue many times vngracious and vnrighteous children that doe not beleeue.

Vſe 1. This often falling out to the moſt faithful that deſire to leaue an holy ſeed behind them, let vs conſider what we are to learne from it. And firſt, this ſealeth vp this truth as a principle that neuer faileth, namely, that the father is not ſaued by the child, nor the child by the father. The Prophet ſaith truely, *The iuſt ſhal liue by his faith*; Hab.2.4. not by the faith of the father, nor by the faith of the ſonne, but by his owne faith. The faith of the godly father ſhal not ſaue the vngodly child: neither ſhal the faith of the godly child, ſaue the vngodly father. Thus are Gods wayes cleared, to bee equall, which are oftentimes challenged and ſlandered to be vnequall. This doth the Prophet *Ezekiel* handle at large, Chap. 18. and 33. *Behold, all ſoules are mine, as the ſoule of the father, ſo alſo the ſoule of the ſonne is mine: the ſoule that ſinneth ſhall die.* Ezek.18.4, 5. 13, 14, 17, 20. and 33.20. If a man be iuſt and doe that which is lawfull, and right, if he beget a ſonne that is a robber, or an oppreſſer, he ſhal ſurely die, his blood ſhall be vpon him. But if he beget a ſonne that ſeeth all his fathers ſinnes which he hath done, and conſidereth and doth not ſuch like, hee ſhall not die for the iniquitie of his father, he ſhall ſurely liue: ***The ſoule that ſinneth it ſhall die; the ſonne ſhall not beare the iniquity of the father, neither ſhall the father beare the iniquity of the ſonne: the righteouſnes of the righteous ſhal be vpon him, and the wickednes of the wicked ſhalbe vpō him*** Where he ſheweth, that if the father that is righteous beget a ſonne vnlike vnto himſelfe, the righteouſneſſe of the father ſhall nothing profit or auaile him, he ſhall receiue ſuch a recompence of reward as is due to his impiety. He mentioneth in this place three ſeuerall perſons, the grandfather, the nephew, and in the middle betweene them both, he ſetteth the ſonne of the former, and the father of the latter. *Calui. prælect. in Ezek. cap.* 18

Of them all he ſetteth downe this rule, that euery one ſhall be rewarded as he hath liued, and receiue according vnto his workes. The bleſſing of GOD ſhall reſt vpon all thoſe that are iuſt, whatſoeuer their poſterity ſhall bee, as Eſay Chapter 3. 10. *Say yee to the righteous, that it ſhall be well with him, for they ſhall eate the fruite of their doings*: Eſay 3.10. Pſal.58.11. and to that purpoſe we reade in the Pſalme, *Men ſhall ſay, verily, there is reward for the righteous, verily he is a God that iudgeth in the earth.* God is a iuſt Iudge, and therefore rewardeth euery man as his owne life is. They therefore doe greatly deceiue themſelues, that runne into all exceſſe of riot, and thinke to haue mercy ſhewed vnto them, becauſe of the godlineſſe of their parents: whereas rather this ſhall ſerue to heape vppe farther iudgement vpon their heads. On the other ſide, it ſerueth to comfort thoſe that forſake the wickedneſſe of their parents & progenitors, foraſmuch as god will accept of them and embrace them in the armes of his tender loue, and neuer charge vpon them thoſe ſinnes, nor vpbraide them with the ſame. Bleſſed therefore are all that walke in his wayes, but vnto them that turne away from righteouſneſſe, and commit iniquity, and doe according to all the abominations that the wicked man doth, all his righteouſneſſe that he hath done, ſhall not be mentioned, in his treſpaſſe that he hath treſpaſſed, and in his ſinne that he hath ſinned, in them ſhall he die. Wherefore to conclude, it is required of vs not to ſtand vpon the goodneſſe of our anceſtors, but vpon that which we finde in our ſelues: inaſmuch as many of the godly and righteous ſeruants of God haue had children appointed to wrath and deſtruction.

Ioh.8.44.

Matth.3.8,9.

The people of the Iewes gloried and boaſted that they had *Abraham* to their father, albeit they did not the workes of *Abraham*, but *of their father the diuell*, Ioh. 8. 44. Hence it is, that *Iohn* the Baptiſt exhorteth them *to bring forth fruites meete for repentance, and not to thinke to ſay within themſelues, We haue Abraham to our father*, foraſmuch as God is able of the ſtones to raiſe vp children vnto *Abraham*. It is a vaine thing in earthly things, for a man to boaſt of his predeceſſors.

*Ouid.Metam. lib.*13.

The heathen man could ſay, that ſtocke and anceſtors, and ſuch things as our ſelues haue not done, we may ſcarcely cal our owne. Much more doeth this holde in heauenly things, and in true religion, which goe not by kinde or kinne, they deſcend not from father vnto ſonne, as temporall inheritances doe:

Matth.11.27.

no man knoweth the Sonne, but the Father; neither knoweth any man the Father, but the Sonne, and hee to whomſoeuer the Sonne will reueale him, Matth. 11. Let euery man labour to know God, and to plant the feare of him in his owne heart, that ſo we may liue by our owne faith, as his life is maintained and continued by his owne ſoule.

Vſe 2.

Secondly, let no man be diſcouraged, though they ſee their ſeed vntoward, and vngracious. Religion cannot be conueyed to children by parents, as houſe and land, neither can they leaue it vnto them, as they leaue them a poſſeſſion, to deſcend by a continued ſucceſſion from the father to the ſonne, and to the ſonnes ſonne in one race and generation.

Godlineſſe is no inheritance from father to ſonne.

Godlineſſe commeth not to vs by naturall generation, but by ſpirituall regeneration: neither hath the firſt-borne greater title to it, then the ſecond. That which the Apoſtle ſpeaketh of the Miniſtery, that *Paul* may plant, and *Apollo* water, but it is God that giueth the increaſe, may be truely ſpoken of the bringing vp of children in the nourture and information of the Lord. We may and ought to take paines to teach them in their youth what trade they ſhall take, but we cannot giue a bleſſing vnto our owne labours. The huſbandman may plant and ſow, yet he cannot bring downe the early and the latter raine: and if he could doe this, he could not make the corne grow for the vſe of man. So is it with vs, we may teach and reproue, exhort, and admoniſh, but except GOD open the heart, the heart remaineth vnreformed. It is not to be doubted, but *Samuel* beſtowed great labour and diligence in diſcharging this duty, both becauſe he was a faithfull and godly man, Heb. 11. 32.

Heb.11.32.

And becauſe hee had ſeene with his eyes, an example of ouermuch lenity in *Eli*, and had heard with his eares, a fearefull threatning of iudgment againſt him, reuealed by the Lord: yet his children followed not his ſteppes, but declined from the wayes wherein he walked. Let all godly parents therefore comfort themſelues in the conſideration and contemplation of ſuch like examples, knowing that they can onely vſe the meanes, and that it lyeth not in their power to make them truely religious. In deed if wee haue beene negligent in bringing them vnto God, and let them runne into all riot, and not reſtrained them, we haue cauſe to lay it to our conſciences, and to thinke with our ſelues, that we that gaue them life, haue alſo beene inſtruments of their death. But if wee haue done what lyeth in vs to doe, if we haue warned them, and they would not be warned: if we haue taught and trained them vp in the feare of God, which is the beginning of wiſedome, and they haue broken the bands aſunder, and caſt the cordes of duty and diſcipline from them; we may comfort our ſelues as the Miniſter doth, when he ſeeth his labour is ſpent in vaine.

2 Cor.2.15.

If he haue beene faithfull and conſcionable in his place, whether men regard the word, or not regard it: whether they beleeue, or doe not beleeue: whether they obey, or doe not obey, he is *the ſweet ſauour of Chriſt, euen in them that periſh*, becauſe euen then it worketh the will of God, and accompliſheth that for which it is ſent. The Prophet propheſying of Chriſts comming among the Iewes, bringeth him in with this complaint,

Eſay 49.4.

I haue laboured in vaine, I haue ſpent my ſtrength for nought, and in vaine, yet ſurely my iudgement is with the Lord, and my worke with my God. God reſpecteth vs according to our worke, & not according to the euent, or ſucceſſe of our labour: he will reward vs according to our conſcience in teaching, not according to the peoples diligence in hearing of vs. Thus it ſhall be with all Chriſtian parents, to their endleſſe comfort: God will not be vnmindfull of their paines that they haue taken, albeit they ſee not that fruite of their labours that they deſire.

Obiect.

1 Tim.2.15.

Heere ſome man peraduenture may obiect that the Apoſtle ſaith, *The woman ſhall be ſaued in child-bearing, if they continue in faith, and charity, and holineſſe with ſobriety*, 1 Timothy chapter 2. verſe 15. Where hee ſeemeth to hang the ſaluation of the mother, vpon the faith of the children, as if ſhe could not be ſaued, except they continued in the trueth.

Anſwer.

I anſwere, this place is in deed ſo vnderſtood, and wreſted by many interpreters:

but that cannot be the true meaning. *Ierome* an ouer-great prayſer of virginitie, and none of the greateſt friends of matrimony, draweth the words to that ſenſe, that he may by this meanes commend the ſingle life; and withall withhold women from marriage, while they heare that they can no otherwiſe bee ſaued, then if their children continue faithfull vnto the death.

The purpoſe of the Apoſtle in this place, as appeareth by the the circumſtances going before, is to comfort the woman, that ſhee ſhould not caſt away all confidence as one without hope, as being the cauſe of one of the greateſt ſinnes which brought the ruine of all mankinde.

The feeling of this heauy burden, lying vpon her conſcience, might terrifie her and work much feare and amazement in her ſoule and apprehenſion of the wrath of God, and therefore he comforteth her, and giueth her hope of ſaluation. But if the former expoſition be receiued, that her ſaluation bee ſuſpended vpon many others, hee ſhould caſt downe Thunder and Lightning vpon her head, able to apall and diſmay her; he ſhould not comfort her, but terrifie her: he ſhould not lift her vp with hope of life, but caſt her downe into deſpaire, through feare of death, when ſhe ſhould vnderſtand that ſhe could not poſſibly be ſaued, except her children did perſeuere in the faith.

Againe, it lyeth not in the power of women, to giue them faith and loue, much leſſe the grace of perſeuerance, to continue conſtant vnto the death: ſo that the Apoſtle ſhould lay a burden vpon their ſhoulders and put a yoke about their nekes, which neither they, nor their fathers were able to beare. This is not the eaſie Yoke, nor the light burden of Chriſt. For albeit they ſtriue with all their ſtrength, and labour with all their power, to bring vp their children in godlineſſe, yet oftentimes they are obſtinate, ſtubborne, headſtrong, froward, peruerſe, and rebellious; ſo that they can doe no good with them, becauſe they will not obey them, nor hearken to their commaundements.

Furthermore, this care of the inſtruction and inſtitution of children, is a dutie required rather of the father who is better able, then of the mother who is euery way the weaker veſſell, as appeareth by the Apoſtle, Epheſ. 6. 4. *Fathers prouoke not your children to wrath, but bring them vp in the nourture and admonition of the Lord.*

Laſtly, the vertues heere commended bebelong rather to the mothers, then to the children, as when he requireth of them holineſſe with ſobriety, as Tit. 2. 3, 4. it appeareth: The aged women that they be in behauiour as becommeth holineſſe, &c. that they may teach the yong women to be ſober, &c. If any farther obiect, that if the Apoſtle had meant to referre theſe laſt words to the woman, he would haue ſaid, if ſhe continue in faith and charity, not, if they continue: I anſwere, nothing is more common and vſuall then the change of number, eſpecially one of the words being a nowne of multitude. For it is plaine and manifeſt, that the Apoſtle doth not point out ſome one certaine woman, but ſpeaketh in generall of woman-kinde, or of all women. Anſwere.

Thus doth the Apoſtle vary and alter the number in this preſent Chapter, ſometimes ſpeaking in the plurall number, as of many, *In like manner, that women adorne themſelues in modeſt apparell:* ſometimes ſpeaking in the ſingular number, as of one, *Let the woman learne in ſilence with all ſubiection.* This is alſo eaſie to be ſhewed in other places, as Galat. 6. 1. *Ye which are ſpirituall reſtore ſuch a one in the ſpirit of meekeneſſe, conſidering thy ſelfe, leſt thou alſo be tempted.* Where we ſee, he beginneth the ſentence with the plurall number, and endeth it with the ſingular. Verſe 9. Verſe 11.

Wherefore, to returne vnto our purpoſe, from which we haue digreſſed to anſwere an obiection, and to open the interpretation of this Scripture; faithfull parents, who haue endeuoured to ſow the ſeede of eternall life in the mindes of their children, are not to bee cenſured and condemned, becauſe they haue leude and vngodly children, that giue euident tokens rather of reprobation then of ſaluation, as if it were their fault and offence: for as much as they may bee carefull to vſe all meanes of faith, and furtherance to eternall life, and yet notwithſtanding faile of their end. If they doe not diſcharge their duties, they ſhall be guilty of their blood: but if they doe teach them, they are free, they haue deliuered their ſoules. If wee haue vſed diligence, and be euill ſpoken off, let vs comfort our ſelues in the Lord, and reſt our ſelues in the cleereneſſe of our owne conſciences, and comfort our hearts in the teſtimony thereof, being well aſſured that in the great day of account, the Lord ſhall acquit vs, when the mouth of iniquitie ſhall be ſtopped.

Vſe 3. Thirdly, from this ground ariſeth great conſolation to all faithfull parents, who are to comfort themſelues in this, if among many children and a plentifull iſſue, they haue ſome fewe of them, yea, but one onely that appeareth to be the faithfull childe of GOD, albeit it bee otherwiſe with the reſt. GOD indeede will receiue glory in all, though ſome of them bee reprobates: this muſt preuaile with our natural affections, and teach vs to ſuppreſſe our greefe and ſorrow. No doubt it is cauſe of ẏ greateſt griefe, and maketh their head as waters, and their eyes a fountaine of teares, that they make their bed to ſwimme and water their couch with weeping; which ſtriketh neerer vnto them, to beholde their vngodly wayes, then to ſee them ſuffer a thouſand deaths. *Abraham* was exceedingly mooued, when he was commanded to caſt out of his family, his ſonne *Iſhmael*, for *the thing was grieuous in Abrahams ſight, becauſe of his ſonne*; and before this, he had ſaide, *O that Iſhmael might liue in thy ſight*: yet neuertheleſſe he yeelded to the will of God, who would therein bee honoured.

Gen.21.11. and 17.18.

So when GOD reſpecteth vs, and confirmeth his couenant toward vs, and taketh vnto himſelfe any of our ſeede, we ought rather to praiſe God for this mercy and goodneſſe toward vs, in ſauing one, then murmure againſt him, or aske the queſtion of him, why he calleth not all. If it pleaſe God ſo to deale in mercy toward vs, that he vouchſafeth to be both our God, and the God of all, I ſay, of all our ſeede, we are bound vnto him in ſo much greater dutie, and he requireth of vs the greater obedience, and looketh for a ſacrifice of greater thankefulneſſe. Hee dealeth not ſo with all good men, euen ſuch as haue faithfull ſoules, and deſire to approoue their ſeruice vnto him: who when they haue giuen them what education they can, and heartily craued of GOD his bleſſing vpon their holy endeauours, yet haue found many croſſes, and ſuch inward griefes, as haue beene ready to breake euen their heartſtrings, and to bring their gray haires with ſorrow to the graue.

Neuertheleſſe, we muſt not ſuffer our ouer-ſtrong affections to preuaile too farre within vs, and to ſwallow vs vp with ouermuch heauineſſe, when we beholde with our owne eyes the wickedneſſe of our children that are come out of our owne loynes and are of our owne blood, when we ſee them without hope of being reclaimed and reformed, as thoſe that runne into all exceſſe of riot: no, though we ſhould ſee them taken away in the prophaneneſſe of their hearts. For why ſhould we repine at it, to conſider how God glorifieth himſelfe, albeit it be in the deſtruction of ſome of ours? Of this we haue two moſt notable examples in *Aaron*, and in *Eli*, neuer to be forgotten of vs, recorded in the Bookes of *Leuiticus*, and of *Samuel*. Touching *Aaron*, his two eldeſt ſonnes, *Nadab* and *Abihu*, (of whom we now ſpeake) ſinned againſt the Lord in offering ſtrange fire, and ſeruing of God otherwiſe then hee appointed; which is a thing deteſtable in his eyes, and there came out a fire from the Lord, and deuoured them, and they dyed before the Lord.

Heere was a grieuous ſinne committed, heere was a grieuous puniſhment executed vpon them; and their father did beholde it with his eyes, and how they were carryed out of the campe in their coates. *Moſes* tolde him, that the LORD would bee ſanctified in them that come nigh him, and before all the people, he will be glorified, ſo that *Aaron* helde his peace, Leuiticus chapter 10. verſe 3. So touching *Eli*, when he heard a fearefull iudgement denounced againſt his poſterity, he ſaid, It is the Lord, let him doe what ſeemeth him good, 1 Samuel 3. 18.

Thus ought we to doe, and not vexe and turmoyle our ſelues without reaſon, for that which we cannot remedy and redreſſe. All the children of the faithfull, are not the children of the promiſe: they that are the children of the fleſh, are not the children of God, Galatians chapter 4. verſe 23. All that are the ſeede of *Adraham*, are not the children of *Abraham*, Romanes chapter 9. verſe 6, 7. neither are all the Iſrael of God, which are of Iſrael.

Obiection 1.

Heere it may be obiected, which the Apoſtle *Peter* ſpeaketh to the Iewes, The promiſe is made to you, and to your children, Actes 2. 39. God is the God of the faithfull, and of their ſeede.

Anſwer.

I anſwere, The Apoſtle anſwereth this in the next wordes, *euen as many as the Lord our God ſhall call*. So many as haue God to bee their God, ſhall in his good time be called to the knowledge of the trueth. Hence it is, that in the promiſe annexed to the ſecond commandement, it is ſaid, *hee ſheweth mercy to thouſands that loue him, and keepe his commandements*. Thus hee limiteth the promiſe of mercy, he reſtraineth it to thoſe that loue him. This promiſe is performed, when it holdeth in any, albeit a farre off.

Exod.20.

Obiection 2.

Another obiection ariſeth out of *Paules* words to the Corinthians, where the ſeede of the faithfull are ſaid to be holy, that is, ſanctified and cleanſed, *The vnbeleeuing husband is ſanctified by the wife, and the vnbeleeuing wife is ſanctified by the husband: elſe were your children vncleane, but now are they holy*. If then they be all cleane and holy, it followeth they are alſo vnder the election of grace.

1 Cor.7.14.

Anſwer.

I anſwere, they are holy touching the outward couenant, and generall election, as to be of the viſible Church, to haue right in the Sacraments, and to haue intereſt in the outward priuiledges therof, as in the word, prayer, and ſuch like. Thus the whole nation of the Iewes are ſaide to bee choſen, and thus they may bee ſaide, and are ſaide to bee ſanctified.

Rom.11.1

They are therefore deceiued that thinke the Apoſtle meaneth that they are legitimate borne in lawfull wedlocke, for as much as the children of infidels are borne Legitimate, and not baſe borne: ſo that if hee were ſo to bee vnderſtood, hee ſhould aſcribe no more to the children of beleeuers, then of infidels, becauſe before the conuerſion of either of them, their children were lawfully begotten: and therefore no doubt but they remained ſo afterward.

The queſtion in this place is, whether a faithfull perſon that is marryed, might lawfully dwell with the vnfaithfull? He prooueth it ought to be ſo, becauſe the vnfaithfull perſon, is ſanctified by the faithfull, ſo that their marriage is holy and pleaſing vnto God: which he confirmeth by an effect of their marriage, becauſe the children begotten in it, are not vncleane, that is, are not Gentiles, but Chriſtians; they differ from the ſeede of Pagans and infidels, that are aliants from the Church.

bieƈt. nſwer.

If any aſke what we are to thinke of the infants of ſuch as are Chriſtians. I anſwere, we muſt iudge of them according to charity, who haue intereſt in the outward couenant, vntill by infidelitie when they come to yeeres of diſcretion, they ſhall cut off themſelues; grounding our ſelues vpon the promiſe of God made to *Abraham*, *I will be a God vnto thee, and to thy ſeede after thee*, Gen. 17.7. Neuertheleſſe, albeit ſome cut off themſelues, yet if the couenant be confirmed vnto ſome of them, we haue cauſe to comfort our ſelues heerein. The Apoſtle *Iohn* writing to the elect Lady, reioyceth greatly that *he found of her children walking in the trueth*: hee ſaith not indefinitely, her children, nor generally all her children, but among her children, that is, ſome of thy children which inferreth that they did not all become faithfull, although her ſelfe a moſt worthy and faithfull woman, and had vſed (no doubt) the meanes of their conuerſion and continuance vnder the grace of GOD. Wee muſt content our ſelues with that fauour which GOD ſheweth vnto vs, whether hee call many of our children or very fewe of them.

Ioh.4.

Vſe 4.

Laſtly, let all parents, be carefull of their childrens benefite, and ſeeke to doe them good, and not euill all the dayes of their life. We doe all by a naturall inſtinct loue them, and are inclined to ſhew compaſſion vnto them, and to ſeeke their promotion and preferment in temporall things. Our Sauiour ſaith, *If a ſonne ſhall aske bread of any of you that is a father, will he giue him a ſtone? or if hee aske a fiſh, will he for a fiſh giue him a ſerpent? or if he ſhall aske an egge, will he offer him a ſcorpion?* We will not giue them what we know will hurt them, albeit they ſhould earneſtly deſire it, and requeſt it of vs. We all deſire to leaue an happy iſſue behinde vs: and ſome are more carefull for them, both liuing and dying, then for themſelues. This dutie hath many branches: for though all ſeeke to leaue them great, and taking deepe roote in the world, yet all doe not take the right courſe. Some giue themſelues that libertie, that they are like to leaue them little in the world.

uke 11.11, 3.

Wherefore the firſt branch is to beginne with our ſelues, to ſeeke vnfainedly to feare God, and to leade our liues according to his commandements. This doth the Lord himſelfe deliuer, Deuter. 5. 29. *O that there were ſuch an heart in them, that they would feare me, and keepe my commandements alwayes, that it might be well with them, and with their children for euer.*

If parents themſelues will feare the Lord, and obey his will, they haue a promiſe made to them, and to their children: but if they will not be the Lords faithfull ſeruants, woe to them, and their poſterities alſo. All parents that feare God aright, doe not onely lay vp a good foundation for themſelues, but prouide well for their children after them, and are profitable inſtruments to deriue Gods bleſſings vnto them aboundantly after their departure. God hath promiſed and cannot deceiue, to ſhew mercy to thouſands, of them that loue him and keepe his commandements, Exod. 20. 6. If then wee truely loue our children, not onely their bodies, but their ſoules, and chiefly their ſoules (which is the trueſt and ſoundeſt loue,) we muſt endeuour aboue all things, to leade a godly life, and to goe in and out before them, by a good example: *We muſt behaue our ſelues wiſely in a perfect way: we muſt walke within the doores of our houſe, with an vpright heart: we muſt ſet no wicked thing before our eyes.*

Pſal. 101. 2. 3.

Wicked parents are the greateſt enemies to their children.

Contrariwiſe, ſuch parents as feare not God, themſelues bring a downe-fall and ruine to their families and poſterities, and are the greateſt enemies vnto their children. How vnnaturall, or rather how monſtrous a thing is it for parents to bee inſtruments to bring children into the world, and then when they haue brought them forth, to bee the chiefe meanes to ſend them to hell? How wofull and lamentable a thing is it to caſt their progeny and poſterity into the curſe of God, more bitter a thouſand times then death, and more cruell, then to thruſt them vpon the ſwords point? It is noted in the Scriptures, and all men are ready with one voyce, and one conſent to acknowledge it, as an horrible impietie in thoſe parents (forſaken of God, and giuen ouer to fill vp the meaſure of their ſinnes,) that ſpared not to make their children paſſe through the fire, and to offer their ſonnes and daughters to diuels. Wee condemne this all of vs to the pit of hell, as a foule and fearefull practiſe: and yet how many, (alas) how many in the world doe practiſe this, nay, that which is tenne thouſand times worſe then this? For all ſuch wicked and prophane parents as are careleſſe and negligent of the ſoules health of their children, committed as a precious treaſure vnto them, and doe giue them euill examples of all abominations, doe giue them an eaſie paſſage into hell fire, and doe make them no better then a ſacrifice to the diuell.

Leuit. 18. 21. and 20. 2. 2 Kin. 23. 10. and 21. 6.

Hence it is, that the LORD ſaith, Deut. 28. 46. *Becauſe thou didſt not ſerue the Lord thy God with ioyfulnes and a good heart, for the aboundance of all things, therefore theſe curſes ſhall be* *be vpon thee for ſignes and wonders, and vpon thy ſeede for euer.*

The ſecond branch of ſeeking their good, is to giue them good education, and to plant in them the principles of religion, that they may know GOD betimes. So did *Dauid* to his ſonne *Salomon*, 1 Chron. 28. 9. to *know the GOD of his Father, and to ſerue him with a perfect heart, and with a willing minde.*

Prou.22.6.

So doth *Salomon* inſtruct parents to *traine vp a childe in the way that he ſhould goe, and when hee is olde, he will not depart from it.*

Ephe.6.4.

So doth *Paul* exhort fathers to *bring vp their children in the nourture of the Lord,* Epheſ.6.

Obiect.

If any obiect againſt theſe commandements, They will be vnruly and diſordered, albeit, they be neuer ſo well brought vp: and though their parents be very carefull, they will be very careleſſe; and therefore they were as good holde their peace, as to ſpeake to them, and not to be regarded.

Anſwer.

I anſwere, ſo it is ſometimes, but alwayes it is not ſo. Many that haue feared GOD with all their houſholdes, haue receiued much comfort by their children and ſeruants, that haue had good inſtruction put into them, as pure and wholeſome liquour into a veſſell, and haue ſeene the fruite thereof, to the vnſpeakeable ioy of their hearts. This we might ſhew at large, in the reformed families of *Abraham* and *Cornelius*, and ſundry others. As they planted and ſowed good ſeede in the parts of their families, as it were in a fruitfull field, ſo they reaped a plentifull harueſt.

Gen 24.12. and 14.14. Act.10.7.

Abraham had ſeruants that were alſo Gods ſeruants, and prayed earneſtly vnto him. *Cornelius* had a ſouldier that waited vpon him, that feared God, yea all his band of Italian ſouldiers, were Chriſtian ſouldiers. Againe, we muſt truſt GOD with the effect and ſucceſſe of the education that we giue them. He will worke thereby by his Spirit in all that belong vnto him, as ſeemeth good to his heauenly wiſedome. If he doe not giue a bleſſing for cauſes vnknowne to vs, but knowne to him, let vs leaue Gods ſecret, yet iuſt iudgments to himſelfe.

The third particular branch, is to pray to God for them to guide them in his wayes, and to bleſſe them in his feare, and to bleſſe our labours beſtowed among them. This wee ſee in *Iob*, Chapter 1. toward his children,

Iob 1.5.

When the dayes of their feaſting were gone about, he ſent and ſanctified them, and roſe vp early in the morning, and offered burnt offerings according to the number of them all: for he ſaid, It may be that my ſonnes haue ſinned, and curſed God in their hearts. He was carefull for thoſe which were committed vnto his charge, and feared they might offend God in their meetings, albeit hee knew no ſuch euill by them.

Prou.28.14.

The wiſe man ſaith, *Happy is the man that feareth alway: but he that hardeneth his heart, ſhall fall into miſchiefe,* Prou. 28. A like example wee haue in *Dauid*, Pſalme 72. where he prayeth for *Salomon, Giue the king thy iudgements, O God, and thy righteouſneſſe to the kings ſonne, hee ſhall iudge thy people with righteouſneſſe, and thy poore with iudgement.* So then, the faithfull are to entreate and craue from God, the continuance of his couenant to their children, and to begge from his handes, an holy and ſanctified ſeede: We muſt not preſume, becauſe we are faithfull, and haue receiued to beleeue, that therefore our ſeede muſt of neceſſity be ſo likewiſe: for then we ſhall but deceiue our ſelues. Let not vs therefore faile in crauing a bleſſing from God vpon our children, if we deſire to make them heires of bleſſing.

Fourthly, it is required of vs, to reioyce in the bleſſing of God vpon them, and to giue him praiſe and glory, when he vouchſafeth to ſhew mercy vpon them, and vpon vs. If hee did leaue them in their ſinnes, and in that corruption which they receiued from vs, as it were by inheritance, we could not finde iuſt cauſe of complaint againſt him, who is bound neither to vs, nor to our children: but foraſmuch as he ſheweth much mercy to our poſteritie, as he hath done vnto vs, we haue matter of praiſe and thankeſgiuing giuen vnto vs, whereby alſo we ſhall procure their farther good.

Pſal.51.

It is noted of the Iailour, Actes 16. that *he reioyced that they of his houſhold alſo beleeued in the Lord.* He accounted it not ſufficient for himſelfe to beleeue, nor reioyced onely in his owne ſaluation: but foraſmuch as God had vouchſafed greater mercy vnto him, to call his family alſo to the faith, this cheered his heart much more. If we haue taſted of the like mercy, let vs not be forgetfull of the like duty.

Act.16.34.

Laſtly, it belongeth vnto vs for the furtherance of their good, to giue thoſe all good encouragement in well doing, that are conſcionable in their duties to God and to vs: we are bound to praiſe and commend them, to comfort them, to cheere them vp, and to defend them againſt all malicious enemies, that ſeeke to diſgrace them. The Apoſtle *Paul* willeth parents not to prouoke their children, *leſt they be diſcouraged,* Coloſſ. 3.21. It is a meanes to coole and quench zeale, to finde diſcouragements in godly proceedings. On the other ſide, we ought to ſhew all diſlike and hatred againſt euill, and an angry countenance toward ſuch as are vnreformed. The Prophet, touching the right ordering and good gouernment of his houſe, declareth that hee *would not know a wicked perſon, and him that hath an high looke, he will not ſuffer:* His eyes ſhould be vpon the faithfull of the land, that they may dwell with him, hee that walketh in the perfect way, hee ſhall ſerue him.

Pſal.101.4.

This is a good meanes to make both houſes to proſper, and kingdomes to flouriſh, when the godly are aduanced, and the euil doers are beaten down: but when euill is ſet aloft, and goeth vnchecked and vncontrolled, and godlineſſe is driuen to the wall, it prognoſticateth, and foretelleth the ruine and vtter deſolation of thoſe ſocieties, albeit for a time they may continue.

Macch.1.19

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16.34

When they offered ſtrange fire before the Lord in the wilderneſſe. Wee haue hitherto ſpoken of the deſtruction of *Aarons* ſonnes before the face of their father: now let vs ſee for what cauſe it was done. The ſinne of his ſonnes is remembred to be this, they offered ſtrange fire, that is, ſuch as was not appointed and commanded of the Lord; they tooke not the fire from the altar to burne incenſe withall, which came downe from heauen, and was preſerued by the diligence of the Prieſts, vntill the captiuity of Babylon. Now, whereas the authour of the ſecond booke of Macchabees telleth vs, that whē their fathers were led into Perſia, the Prieſts that were then deuout, *tooke the fire of the altar priuily*, and hid it in an hollow place of a pit without water, where they kept it ſure, ſo that the place was vnknowne to all men, hath no teſtimony of trueth out of the ſacred Scriptures, as we ſhal ſhew more in the 26. Chapter of this Booke of Numbers. *Moſes* maketh mention of this example of the ſinne and puniſhment of *Aarons* ſonnes, to the end the Leuites ſhould be more wiſe and wary in the execution of their office, becauſe God hereby ſheweth, that they ſhal neuer eſcape his hand, ẏ do not rightly diſcharge the duties committed vnto them. For the examples of Gods iudgements vpon the corrupters and contemners of his worſhip muſt make vs more carefull and fearefull to offend. Now, whereas they are puniſhed according to their ſinne, that is, their offering ſtrange fire with ſtrange fire, we ſhall ſpeake afterward in the fift Chapter.

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ſal.101.4

Heere we will obſerue, that this fact of theis, may ſeeme in the eyes of many to be a ſmall offence, and not to deſerue ſo heauy a cenſure, and ſo grieuous a puniſhment. For it may be ſaid in defence of them, either that they had a good intent and meaning, though they miſſed in the manner; or that this fire which they offered, would ſerue to burne the incenſe as well as any other, and what skilleth it by what fire it be done? But all theſe are vaine pretences, foraſmuch as God had commanded the contrary. We learne from hence, that nothing in matter or forme, concerning the worſhip of God, or the adminiſtration of the Sacraments, ought to be added or altered, or detracted, but all muſt be done as God hath determined and directed. Our owne dreames and deuiſes muſt not ſway vs in the matters of God, but it is his will and word, that muſt will and gouerne vs. The Lord himſelfe challengeth and defendeth his authority, in laying downe the maner and way of his own ſeruice, not leauing it to the liberty of any creature, men or Angels to intermeddle with it, foraſmuch as he will haue all things done, as himſelfe hath preſcribed. He is well pleaſed and contented, that men ſhall make Lawes and ſtatutes for humane matters, concerning their temporall eſtates in this world, as ſhall be fitteſt for the places where they rule, and for the perſons whom they rule, as touching treaſons, murthers, thefts, oppreſſions, ſlanders, routs, riots, and ſuch diſorders: but for the diuine worſhip how God ſhall be ſerued, we muſt leaue it vnto him, he onely can preſcribe what muſt be done, he onely will appoint what muſt be left vndone.

Exod. 12.3.

Deut.4.2.and 12.8.32.

It is true, the ſtrange fire that *Nadab* and *Abihu* tooke, was as well able to burne the incenſe, as that which burned euermore vpon the altar: and yet becauſe God had not ſanctified it for that purpoſe, they were fearefully and dreadfully deuoured with fire from God. When God inſtituted the Paſſeouer in remembrance of his mercifull deliuerance in paſſing ouer the houſes of the Iſraelites, when the firſt borne of the Egyptians were deſtroyed, the whole order is ſet downe both for the matter and manner of celebrating and ſolemnizing that ordinance: hee inſtructeth what they ſhall take, what ceremonies they ſhall vſe, what geſture they ſhall obſerue, and what he will haue them not to do. *Moſes* doth many times in the booke of the Law, giue this direction, Deuter. 4. 2. *Ye ſhall not adde vnto the word which I command you, neither ſhall you diminiſh ought from it, that ye may keepe the commandements of the Lord your God, which I command you:* and in the 12. Chapter, *ye ſhall not doe after after all the things that we doe heere this day, euery man whatſoeuer is right in his owne eyes:* and afterward, *What thing ſoeuer I command you, obſerue and doe it: thou ſhalt not adde thereto, nor diminiſh from it.* On the contrary, we ſee how *Saul* was puniſhed with the loſſe of his kingdome, becauſe *hee would offer ſacrifice* contrary to the expreſſe will of God made knowne vnto him, 1 Sam. 15. 23. The like might bee ſaide of *Ieroboams* two golden calues erected at *Dan* and *Bethel*, without warrant, and worſhipped without warrant, it was the ouerthrow of himſelfe and his poſterity, 1 Kings 14. 7. &c. For this cauſe the Apoſtle ſpeaking of the inſtitution of the Lords Supper, ſaith, 1 Corin. 11. I receiued of the Lord that which alſo I deliuered vnto you, that the Lord the ſame night, in which he was betrayed, tooke bread, &c. whereby it appeareth that it is no ſmall matter, it is no toy or trifle to worſhip GOD otherwiſe then he in his word appointeth vnto vs, conſidering the ſaying of the wiſe man, *Adde not thou vnto his words, leſt hee reproue thee, and thou be found a lyar.*

1 Cor.11.23.

Prou.30.6.

Reaſon 1.

This croſſeth mans deuiſes which are bolde to ſteppe vp in Gods place, and therefore let vs ſee the reaſons. Firſt, God will be acknowledged to be the only Law-giuer, the king of his Church, and the onely Prophet to inſtruct it in ẏ will of God. This is that which the

Iam. 4. 12.

the Apoſtle *Iames* witneſſeth, chap. 4. *There is one Law-giuer, who is able to ſaue and to deſtroy,* that can caſt body and ſoule into hell fire, Matth. 10. He is the maſter of the houſe, that muſt ſet downe orders for the gouernement of his houſe. None can make a Law in the kingdome, but by authority of the king: none can alter it being made, but the king. So is it in the Church, none can appoint any word, any Sacrament, any worſhip but God himſelfe, none can reuerſe any inſtitution without him. So that additions, or detractions, or alterations, or any mixtures whatſoeuer, are ſo many abuſes of the Sacraments, of the word, and of the worſhip of God.

Reaſon 2.

Secondly, there is promiſe of bleſſing to them that ſerue him with a perfect heart: and there is threatning of moſt heauy curſes, and iudgements to come vpon their ſoules that worſhip him after the commandements and precepts of men. Our Sauiour chargeth his diſciples to *obſerue all things, whatſoeuer he commandeth them,* and then he addeth, *Loe, I am with you to the ende of the world,* Matth. 28. 20. It appeareth in many places of the booke of Iudges, the Iſraelites are deliuered ouer to their aduerſaries for tranſgreſſing in this kind, euen for worſhipping him after other waies then he had appointed. There is a fearefull denuntiation in the ſhutting vp of the Reuelation, againſt all that ſhall dare either to adde or detract any thing in the holy things of God: *I teſtifie vnto euery man that heareth the wordes of the Propheſie of this Booke, If any man ſhall adde vnto theſe things, God ſhall adde vnto him the plagues that are written in this Booke: and if any man ſhall take away from the words of the Booke of this Propheſie, God ſhall take away his part out of the Booke of life, and out of the holy Citie, and from the things which are written in this Booke.* Wherefore it is no ſmall matter, to follow the priuate willes of men in the worſhip of God, and not to ſuffer our ſelues to be guided and directed by his word and commandement.

Matth. 28. 20.

Iudg 2. 12. 14. 15. 2. Chron. 26. 18, 19.

Reuel. 22. 18, 19.

Obiection.

This may ſeeme to tye vp the deſires of man too ſtrictly, and therefore his wiſedome that he hath by nature miniſtreth many obiections againſt this trueth, to which wee are to giue anſwere as briefly as we can. Firſt the queſtion may be asked, whether Princes haue not power to make lawes in the Church? haue they nothing to doe with the Church? may they intermeddle onely with the Common-wealth? hath not God made them ouerſeers of both ſtates, as alſo committed the charge vnto them of both Tables? I anſwere, the care of Religion belongeth to all Princes, and therefore the godly kings of Iudah made it their firſt labour to eſtabliſh Gods worſhippe.

Anſwer.

But touching the worſhip of God, wee muſt obſerue that Church lawes and conſtitutions, are of three ſorts, Materiall, Miniſteriall, or circumſtantiall. Lawes that concerne the matter, ſubſtance, and parts of Gods worſhip, are already eſtabliſhed by God in the word; nothing is left to Princes or Paſtours of the Church, nothing ought to be inuented of man, nothing may be hammered in the forge of our braines, which are too ſhallow to meddle in ſuch deepe and profound matters; as Chriſt teacheth, Matthew chapter 15. verſe 9. *In vaine they doe worſhip mee, teaching for doctrines, the commandements of men.*

Matth. 15. 9.

Theſe Lawes we are to leaue to God only, which touch the ſubſtance of his worſhip. Miniſteriall Lawes, are ſuch Canons as command the practiſe and execution of the former Lawes, wherein the Prince is as it were the Miniſter, commanding vnder God. It belongeth to him to ſee both Miniſters and people to doe their dutie, 2 Chronicles, chapter 30. verſes 12. 16. and to prouide that all his ſubiects reforme themſelues in thoſe things that pertaine to the worſhip of God: and to puniſh idolaters, Exodus chapter 22. verſe 20, blaſphemers, Leuiticus chapter 24. verſe 16. falſe Prophets, Deuteronomie 13. 5. and prophaners of holy things, Numbers chapter 15. verſe 35. Theſe belong vnto him, theſe he is to looke vnto.

Exod. 22. 2
Leuit. 24. 1
Deut. 13. 5.
Numb. 15. 3

Laſtly, other Lawes are circumſtantiall, ſuch as are conſtitutions made in things meerely indifferent, which vary according to times, occaſions, places, and Churches. Theſe Lawes alſo he hath authority to make and meddle withall, prouided that the rules of the word, be not tranſgreſſed, but carefully obſerued. So then, albeit the Prince ought not himſelfe to execute the things of God, as to preach the word, or to adminiſter Sacraments, or to practiſe the diſcipline of the Church, yet he is bound to ſee them done, and that all things be done in order & comelineſſe in the Church.

Obiect.

Againe, it may be obiected, that the Scripture doth often mention, that ſacrifices were offered otherwiſe then God appointed, & yet accepted. They ought to be brought to the doore of the Tabernacle, and not offered elſewhere. I anſwere, the queſtion is not ſo much of the fact, as of the right: not what was done, but what ought to be done.

Anſwer.

This is the cauſe that the Lord complaineth both againſt their perſons and their doings, and brandeth them both with a marke of diſhonour, in this manner; *Iehoſhaphat* did that which was right in the ſight of the LORD, *but the high places were not taken away*: he walked in all the wayes of *Aſa* his father, he turned not aſide from it; neuertheleſſe *the people offered, and burnt incenſe yet in the high places.*

1 King. 22. 4

The like is remembred of *Iehoaſh*, hee did that which was right in the ſight of the Lord all his dayes, wherein *Iehoiada* the Prieſt inſtructed him; *But the high places were not taken away, the people ſtill ſacrificed and burnt Incenſe*

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ar.33,17

in the high places, 2 Kings 12.2,3. When *Manaſſeh* was brought againe to *Ieruſalem* into his kingdome, he ſought the Lord his God, & took away the ſtrange gods, and repaired the Altar of the Lord: neuertheleſſe, the people did ſacrifice ſtill in the high places, yet vnto the Lord their God onely. God required to be worſhipped not only as he appointed, but where he appointed, and therefore the contrary practiſe is noted to be a tranſgreſſion & a breach of the Law of God.

ect.3.

Thirdly, it may be ſaide, that the Prophets of God, who could not bee ignorant of their duties, did not ſacrifice as God commanded, and yet are blameleſſe. They did not bring their ſacrifice to the Tabernacle, nor vnto the place that God had choſen, but offered in other places, as *Samuel* in *Miſpah*, 1 Sam.7,9. and elſewhere, chap.16,2.

wer.

I anſwer, he did it as one of the Prophets, who were extraordinary perſons, and not tied to the ordinary rules in all their actions. So we ſee *Eliah* offered in Mount *Carmel*, 1 Kin. 18. But wee are not to follow extraordinary matters without a ſpeciall calling, foraſmuch as we liue by lawes, not by examples. So then it was lawfull in the Prophets, in regard of their perſonal vocation, which without it had beene vtterly vnlawfull.

iection 4.

Laſtly, it may be obiected that *Dauid* is commended, becauſe he intended to build an houſe to the Name of God. He had receiued no commandement from God to builde the Temple, it was his good meaning and good intent, yet he is expreſly commended of God, 2 Chron. 6,7.8. where *Salomon* in praiſing God, ſaith, *It was in the heart of Dauid my father, to build an houſe for the Name of the Lord God of Iſrael: but the Lord ſaide to Dauid my father, foraſmuch as it was in thy heart to builde an houſe for my Name, thou diddeſt well in that it was in thy heart*. If then *Dauid* hauing no word or direction from God did well, how is all will-worſhip euill?

ect.

ſwer.

I anſwer, in this God reſpecteth not the deed it ſelfe, but the intent of the dooer: ſo that when it is ſaid, *Thou haſt done well*, it is as much as if the Lord had ſaide, I know thou hadſt a good meaning in it; as it appeareth by the reaſons vſed in the ſecond booke of *Samuel*, where *Dauid* ſaith to *Nathan* the Prophet, *See now I dwell in an houſe of Cedar, but the Arke of GOD dwelleth within Curtaines*: where he compareth himſelfe with God, and his owne houſe of Cedar, with Gods Arke within Curtaines. This reaſon carrieth with it a great ſhew of comlineſſe & ſeemelineſſe. For ſome might thinke with themſelues, was it meete that himſelfe ſhould dwell in his ſeeled houſe, & the Lords houſe lye waſte? Notwithſtanding in matters of God wee are not to reaſon according to our owne opinion and outward appearing, but according vnto the word of God. And heerein was *Dauid* deceiued, that he went beyond the Commandement of God. To build a Temple to God, is not in it ſelfe euill, GOD had promiſed that the Tabernacle and the Arke ſhould haue a reſting place, Deut. 12,5,6. 1 Kings 8 but to ſeeke to preuent God, was to bee reprooued. As to ſet a King ouer them was not in it ſelfe vnlawfull, Deuter. 17,15. but when they attempted it before the time, and waited not Gods Commandement to goe before them, they are reproued and puniſhed for it, 1 Sam. 12,16. *Dauid* in this place had receiued no direction touching this matter, eyther of the time, or of the place; there was no Commandement eyther who ſhould build it, or when it ſhould be builded, or where it ſhould bee builded. Hence it is, that the Lord ſent *Nathan* vnto him, who ſaid vnto him, *Shalt thou build me an houſe to dwell in? Whereas I haue not dwelt in any houſe ſince the time that I brought vp the Children of Iſrael out of Egypt, euen to this day, but haue walked in a Tent and in a Tabernacle. In all the places wherein I haue walked with all the Children of Iſrael, ſpake I a word with any of the Tribes of Iſrael whom I commanded to feede my people Iſrael, ſaying, Why build ye not me an houſe of Cedar?* So then ſeeing it might be ſaid to him, Who required theſe things at thy hands? Who commanded of thee any ſuch worke? Who euer ſpake vnto thee to doe it? Howſoeuer his purpoſe might be commended, yet the fact is reprooued. And God vſeth two reaſons to call him backe from his deſire and enterpriſe, one taken from his owne perſon, the other from the perſon of *Dauid*. From the perſon of God, becauſe hitherto hee had liued in a Tabernacle, ſo that there was no cauſe in reſpect of him to trouble himſelfe with the building of a Temple. From the perſon of *Dauid*, becauſe he was to conſider that there were many in *Iſrael* beſides him, many Iudges and Princes beſide him and before him, yet none of them had any ſuch charge laide vpon them, or committed vnto them, or required of them: ſo that he ought not to haue enterpriſed that which was commanded to none of them, nor to himſelfe. True it is, GOD ſaith in the booke of Deuteronomy, that there ſhould be one place where he would be worſhipped, but what, or where that place was, he did not foreſhew; & therefore his farther pleaſure to bee reuealed, was to be expected, and an expreſſe commandement to be waited for. For wee ſee in the Scriptures, that oftentimes ſomewhat is commanded, which commeth not by and by to be practiſed and executed: as we declared before, touching the chuſing of a King *from among their brethren, when they came into the Land which the Lord their God had giuen them*. So Chriſt ſent out his Apoſtles into all the world, and commanded them to teach all nations; but at what time they ſhould go forth, they were to expect a new commandement and commiſſion: ſo that albeit they were bidden to goe, yet if they had gone before they had

wer.

Sam.7,2.

mment.Pet.
artyr, in 2.
m.c.7.

2 Sa. 7,5,6,7.

Deut.17,14.

Matth. 28.19.
Luke 24.49.

had knowne when to goe,they had offended. The ſumme and effect of this anſwer cometh heereunto, that *Dauids* thought and purpoſe was good and godly, if we conſider the roote of it,inaſmuch as it proceeded from a deſire of promoting true religion : neuertheleſſe although God approued his intent,yet he ſuffered him not to goe forward, becauſe hee wanted his word to warrant his intent, and therefore did not obey God, but follow his owne mind and deuice.

Hag.1,4.

Thus wee ſee the cauſe why God forbad *Dauid* to builde him a Temple, and yet afterward the people in the daies of *Haggai* are reproued,being returned from captiuity, becauſe they builded not. Heere he forbiddeth, that which there he cōmandeth. Theſe things ſeeme not to agree together, but to be contrary one to the other, and yet,though different in ſhew, they agree very well in deed & in truth.For in this place *Dauid* is pulled back from his purpoſe,as running too faſt, trauelling as it were without his guide, and ſailing without his compaſſe, becauſe he had not the word of God : whereas they were reproued, becauſe, albeit they were ſtirred vp by the Prophets, and called continually to that duty by the word of God, yet they could finde no leaſure to fall to worke, but followed wholly their owne profites and pleaſures. Thus we haue anſwered the obiections : let vs now come to the vſes, & ſee what we are to learne from hence.

Vſe 1.

First of all wee are taught, that touching things that are to be done or not to be done, we are not to iudge by the falſe rule of our owne carnall and corrupt reaſon, but according to the ſure word of the Prophets and Apoſtles.It ſeemeth a ſmall thing in our owne iudgement to *burne Incenſe with ſtrange fire* : but it is a moſt greeuous ſinne, and deſerued a moſt greeuous puniſhment, if we conſider the word of God thereby tranſgreſſed,or reſpect his commandement thereby violated. For theſe two ſonnes of *Aaron* died not the common death of all men, nor were viſited after the ordinary viſitation of the reſt of the ſons of men, but God wrought a ſtrange worke, he brought fire from heauen, and conſumed them. The like we might ſay of *Corah* and his company,they contented not themſelues with the ordinary calling of the Leuites, to do the ſeruice of the Tabernacle of the Lord, and to ſtand before the Congregation to miniſter vnto them, but they would alſo take euery man his cenſure,and put incenſe in them, but they ſought the Prieſthood alſo,and vſurped the office peculiarly appointed to *Aaron* and to his ſons. It might ſeeme a ſmall thing, to ſet vp others to burne incenſe, and a man might ſay,Why might not *Korah* do it as wel as *Aaron* ? What skilleth it by whom it bee done ? But hereby the will of God is broken and litle regarded,yea,God himſelfe is contemned and little eſteemed in our eyes. This then bindeth euery ſoule to humility, not to thinke any thing better,wiſer, or more expedient and profitable to the Church, then that which is preſcribed vnto it ; neither yet to account any thing idle or ſuperfluous, or vnneceſſary, or that might be amended. There be many prophane men that think moſt baſely and contemptibly of the moſt excellent things of God,as of the Word, of the Miniſtery,of the Sacraments, and of the prayers of the Church.It ſeemeth to many a ſlight thing, not to be waſhed with the water of Baptiſm: but it is not ſo with God,who hath inſtituted that Sacrament,and therefore woe vnto them that neglect it,or deſpiſe it.The like we might ſay of the Lords Supper, it is accounted among many a ſmall matter, whether they come to the Table of the Lord,or not. But we muſt meaſure the neceſſity of it,not by the outward ſhew of the outward actions,but by the Commandement of God : becauſe whatſoeuer Chriſt hath inſtituted for the perpetuall vſe and benefit of the Church,we are commanded to yeeld obedience vnto it. Whoſoeuer neglecteth to doe what hee appointeth, ſinneth moſt greeuouſly againſt him. Wherefore the Apoſtle ſaith, 1 Cor.11. *As often as ye eate this bread and drinke this cup,yee doe ſhew the Lords death till he come*. Such then as come ſildome to this Sacrament, declare plainely that they regard not the death of Chriſt.They looke to receiue life and ſaluation from him, but they do not eſteeme the meanes whereby they may be made partakers of them. The Apoſtle ſpeaking of the word of God in his Epiſtle to the *Galatians*, declareth that by the preaching thereof, Chriſt Ieſus was ſo cleerely *ſet foorth*, that he was as it were *crucified among them* : much more may this bee ſaide of the Supper of the Lord,which is a moſt liuely remembrance of his death, and of the ſhedding of his moſt pure and precious blood? This vſe hath many branches. Firſt, we muſt thinke our ſelues *fooles* in the matters of God, that wee may bee made *wiſe* : ſuch as thinke themſelues wiſe , do thereby profeſſe themſelues to be no better then fooles, 1 Cor.3,18. Secondly, to account God onely wiſe, yea, wiſedome it ſelfe,as the wiſe man ſaith, Prou. 9,1. *Wiſedome hath built her an houſe*. Thirdly, adde nothing to the word of the Lord, which were to make our ſelues wiſer then God, and to ſhew our ſelues to bee worſe then madde men. *We muſt not turne aſide to the right hand or to the left*, Deut.5,32. nor decline from any of the words which hee hath commanded vs, Deut.28,14. for that were to wraſtle againſt the Lord, who is too ſtrong for vs : his will muſt ſtand vpright, when our will ſhall be ouerthrowne and caſt downe to the ground. Laſtly, we muſt thinke nothing ſmall or little in Gods ſeruice. He tooke order for the leaſt things in the Tabernacle, and left them not arbitrary. A little thing done amiſſe, bringeth all out of ſquare in the worldly affaires of men:

Numb.16,18.

1 Cor.1

Gal.3,1.

Deut.5,32.
and 28,14.

men: and ſo it is with Gods matters. In the buſineſſe that concerneth our ſelues, wherein we take our ſelues to bee any way intereſſed, we account nothing little; if we be iniuried or wronged therein, we take it to heart, we cannot abide it, we ſtorme againſt thẽ that croſſe vs. And ſhall we thinke God is careleſſe what becommeth of his ſeruice, and conſequently of his glory? Woe vnto vs, if we iudge ſo of honouring him.

Vſe 2.

Secondly, this ſerueth (ſeeing all worſhip of God ought to be guided by his word, and directed by his commandement, not by the priuate wils of men) to reproue the wonderfull pride of men in al ages, who haue alwaies preſumed to adde ſomewhat of their owne to the ordinance of God in his worſhip, and accounted it too groſſe ſimplicity to cleaue to ỹ bare and naked word, & ſo haue made a mixture of his religion with our owne inuention, as it were to ſowe our field with diuers ſeeds. The Scribes and Phariſies, added the traditions of their fathers, *as waſhings of cups, of beds, and of tables*: yea, they ſo abounded in them, that they made the Commandements of God of none effect, thinking it great reaſon they ſhould giue place to their deuices. The Papiſts haue added to the word of God, apochryphall bookes; many vnwritten verites; the decrees and decretals, the inuentions of their Popes; which they hold in as great reuerence as the holy Scriptures. They haue added vnto the two Sacraments inſtituted by Chriſt, fiue other; to make the number amount to ſeuen. To baptiſme, they haue added exorciſmes, ſpittle, ſalt, creame, and other ſuch like traſh and trumpery. To the Supper, they haue added Tranſubſtantiation, the reall preſence, the merit of the worke, the Maſſe propitiatory for the quicke and dead, croſſings & creepings, eleuation, reſeruation, preſeruation by ſea and land, in warres and in iournies. To the Miniſtery of Paſtours & Teachers, they haue added an idle rabble of Pope, Cardinals, Abbots, Monkes, Fryers, Ieſuites, Votaries, Nunnes, Acolytes, Exorciſtes, & a multitude of drones, as croking frogs ariſing out of the bottomleſſe pit. To praier and pure inuocation of the Name of GOD, they haue added praiers to Saints, praiers in a ſtrange tongue, praiers before Images, and in their Idol Temples, praiers ſaid by tale, and numbred, or rather mumbled vpon their beades, their canonicall houres, and ſuch like ſuperſtitions, partly idolatrous, and partly heatheniſh, and partly blaſphemous. Thus they haue corrupted Gods worſhip, and defiled whatſoeuer they touch, and turned his truth into a lye. It is reported of *Gregory* Biſhop of *Rome*, the beſt of all thoſe that followed, but the worſt of thẽ that went before him, that in a moſt greeuous and contagious plague, he inuented and appointed ſundry ſuperſtitions and ſupplications directed to Saints, ſet downe in the Letany, hauing neither commandement, nor example, nor any warrant in the word: but God ſo reuenged this boldneſſe and preſumption, that in one houre, fourescore of thoſe that ſo praied and rehearſed thoſe ſuffrages, ſuddenly fell to the earth, and breathed out their laſt breath. Thus God diſliketh and diſclaimeth the deuices of men in his ſeruice. Of all which practiſes, which are no better then meere dotages, the Apoſtle ſaith, *They haue a ſhew of wiſedome in will-worſhip*, but they bring a bondage to the rudiments of the world, frõ which Chriſt hath freed vs, and therefore ought not to be entangled by them, being after the commandements and doctrines of men. The heathen knew by the light of nature, that euery God muſt needs bee ſerued according to his owne will, and not according to the will of them that are their worſhippers. All voluntary worſhip is vtterly condemned, and GOD tieth vs ſtrictly to his word, without adding or diminiſhing. Our good intents cannot preuaile with him, when the thing we doe, is not warranted vnto vs. Hence it is, that the Lord ſaith not, You ſhall not do euill in your owne eyes, but, *Thou ſhalt not do that which ſeemeth good in your owne eyes*: they muſt keepe them preciſely to his commandements. *There is a way* (ſaith *Salomon*) *which ſeemeth right vnto a man, but the iſſues thereof are the waies of death*. Wherefore, let our conceite be neuer ſo good, yet it profiteth nothing, beeing not grounded vpon the word, but vpon mans wit. Our Sauiour foretelling the troubles that ſhall come vpon the people of God that profeſſe his Name, ſaith, *They ſhall excommunicate you*, yea, the time commeth, *That whoſoeuer killeth you, will thinke that he doth God ſeruice*. They imagine they do good in ſuch perſecutions, as no doubt it fell out in *Paul* before his conuerſion. What then? Shall their good intent excuſe their euil actions? and go for current paiment with God? No, in no wiſe; becauſe hee meaſureth not our dooings by our purpoſes, but by his owne precepts. When *Peter* bad Chriſt his *Maiſter to pitty and ſpare himſelfe*, Mat. 16, 22. and the Diſciples forbad little children to come vnto Chriſt; and at another time would haue *commanded fire to come downe from heauen* to conſume the *Samaritans*; did they not offend, or can any defend them, becauſe they had no euill intent? Why then is *Peter* called Satan, and bidden to come behind? And why are the Diſciples reproued for diſcouraging the people that brought little children vnto him, who ought rather to haue encouraged them? Or why doth Chriſt tell them, they knew not of what ſpirit they were? *Ioſhua* had no euill meaning, when hee aduiſed *Moſes* to forbid thoſe that propheſied in the hoſt, Numb. 11, 28. *Peters* meaning had no hurt in it, when he would not permit Chriſt to waſh his feet, Iohn 13. Yet doth *Moſes* reprooue *Ioſhua* as one carried away with the ſpirit of enuy: and Chriſt telleth *Peter*, that if he waſhed him not, hee had no part in

ark. 7, 3.

abing, on Le-
it. 10, not. 1.

God diſliketh the deuiſes of men in his ſeruice.
Col. 2, 23.

Vatabl. annot. in Deut. 4.

Prou. 14, 12.

Iohn 16, 2.

Mark. 10, 13.
Lu. 9, 54, 55.

Iohn 13, 8.

in him. So then, we are to vnderſtand, that as there is a God, and that God will be worſhipped, ſo he will be worſhipped according to his owne word and will. If we decline from his will expreſſed in his word, we may well pleaſe our ſelues, but we cannot pleaſe him: we may thinke our ſelues wiſe, but he holdeth vs for no better then fooles: wee may for a time go on in our ignorant courſes, but hee will in the end cal vs to a reckoning for them, and ſet all in order before vs, to the confuſion of our faces.

Vſe 3. Laſtly, it is our duty to ſtudy to acquaint our ſelues with the Scriptures, and let vs reade them with all diligence. The word is a Chriſtian mans true and perfect guide, and in all doubts it is his Counſeller. Let it not grieue vs to be ruled by it, nor account it an heauy burden, or an vneaſie yoke to be held hard vnto it, 2 Pet.1,19. ſeeing it is *ſo ſure a way* for vs to walke in. Let vs take this to be our guide, and wee ſhall neuer ſtep one foot awry. As the Teachers of yͤ word are not to deliuer that which they neuer receiued of the Lord to his people: ſo we muſt follow no more then is warranted vnto vs from thence: it muſt be ſhewed vnto vs there, before obedience be yeelded vnto it. Hee hath preſcribed in it a forme of ſeruing of him, that onely he accepteth, other he abhorreth and puniſheth. The examples of *Nadab* and *Abihu*, mentioned in this place, & afterward againe in this booke, do preach this doctrine vnto vs, and cry out aloud as with a liuely voice, that wee ſhould take heed by their harmes. In other things God is full of patience, but in this he is full of wrath, and his iealouſie burneth as fire. He hath authority ouer his houſe, to appoint his owne worſhip, and he cannot endure to haue it taken away from him by any man. Wherefore it behoueth vs to ſearch the Scriptures, that wee may learne his will; and we muſt ſuffer them to dwell plentifully in vs, that we may obey his will. Firſt, we muſt know it before wee can obey it: if we decline and depart neuer ſo little from it, our worke is out of ſquare. The Prophet reproueth *Saul*, becauſe he performed his will to halfes, and ſaith vnto him, 1 Sam. 15,22. *Hath the Lord as great delight in burnt offerings and ſacrifices, as in obeying the voice of the Lord? Behold, to obey is better then ſacrifice: and to hearken, then the fat of Rams*, 1 Sam.15. Ioſh.1,8. Hee commanded *Ioſhua* to haue the *booke of the law* continually before him, and he pronounceth Pſal.1,2. thoſe bleſſed that *delight in it, and do meditate vpon it day and night*. Woe then vnto thoſe that hide the booke of God from the people, and take away the key of knowledge, that they ſhould haue no entrance into the kingdome of heauen. Theſe are they that are the murtherers of many thouſand ſoules, that might come to the knowledge of the truth, if theſe falſe Prophets did not locke vp and keepe cloſe the Scriptures from them: and therefore they are guilty of ſhedding blood, and bring a famine, not of bread; a thirſt, but not of water: the people cannot heare the words of the Lord. They feed them with lying legends, with deceitfull fables, and with humane traditions, which do no better then ſtarue them, and are not able to keepe life in them: whiles in the meane ſeaſon they hide the Scriptures in an vnknown tongue, ſo that albeit they heare them, yet they cannot profit by them. Thus the blind leade the blind, vntil both the leader, and he that is ledde, fall into the ditch. And woe vnto thoſe alſo that liue in the Sun-ſhine of the Goſpel, & yet ſhut their eyes that they ſhould not ſee. They haue the light brought vnto them, they need not ſay, *Who ſhall aſcend into heauen*, Deut.30,12, 13,14. or who ſhall deſcend into the deepe to bring it vnto vs, that we may heare it and do it? Neither neede any ſay, *Who ſhall go ouer the ſea for vs, and bring it vnto vs, that we may heare it and doe it? But the word is very nigh vnto thee, in thy mouth, and in thy heart, that thou maieſt do it*. It is brought vnto our doores, & preached vpon the houſe tops, that is, it is ſet foorth openly, it is publiſhed by authority, it may bee profeſſed with liberty of conſcience, and no man is endangered to loſe life or limbe, or to haue one haire of his head touched for it. Such are the dayes wherein we liue, that we may truely ſay with the Apoſtle, *If our Goſpel be hidde, it is hidde in* 2 Cor.4,3,4. *them that are loſt, in whom the god of this world hath blinded the mindes of them which beleeue not, leſt the light of the glorious Goſpel of Chriſt (who is the Image of God) ſhould ſhine vnto them*. As theſe men are ignorant, ſo they are willingly ignorant; they know nothing, becauſe they will not vnderſtand. They profeſſe themſelues to be Chriſtians, and yet they haue many of thẽ no more knowledge of Chriſt then Turks and Infidels. What a lamentable thing is it that ſuch as beare the Name of Chriſt, ſhould know nothing touching Chriſt? It will bee thought ſtrange, that any ſuch ſhould bee found in ſuch a flouriſhing Church as ours is, where the Goſpel is ſincerely taught, & hath had a free paſſage ſo many yeares. It is true indeed, it may ſeeme very ſtrange, and yet (alas) it is too common. Let the Miniſters of the word take an account of thoſe that come to receiue the Supper of the Lord, what they haue learned, let them make a through ſearch and ſuruay how they haue profited, and they ſhall finde that to bee true, which I affirme. Many know nothing at all what Chriſt did for them, neither euer heard what hee ſhould do for them: his Name they confeſſe hath often come to their eares, and they haue heard very many ſpeake of him, but they know not how or which way they ſhould bee beholden to him, or indebted vnto him for any thing or what he hath done for them. Is it not poſſible that many of the Saracens or ſauages ſhould heare & know more of Chriſt Ieſus, then theſe falſely called Chriſtians? As this is enough to breake the hearts of the Miniſters, and to make them labour more conſcionably then they haue done, ſo it ſhould ſtirre vp the people to ſeeke after knowledge, which is as the light of the eye, or as a candle in the houſe, whereby we may ſee what we do, and how we ſerue God, whether truely or falſely, and whether we goe right or wrong. It is enough with the greateſt ſort, to do as moſt doe: and to practiſe that manner of the worſhippe of God, which is countenanced and continued by authority, albeit they can giue no reaſon of it, neither know how to warrant it. It belongeth vnto vs not only to profeſſe the truth, but to bee able to maintaine the truth which we profeſſe, againſt all gainſayers, and ſuch enemies as ſeeke to rob vs of it. 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4.

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Firſt, his conſecration; he was brought before the Altar, he was waſhed with water, he was cloathed with thoſe holy garments that God had appointed, he had the ſacred oyle powred vpon his head; laſtly, ſacrifice was offered on the Altar for his ſanctification, and his garments were ſprinkled with the blood of it.

Secondly, the things that were required in him being conſecrated in the former manner, which are cheefely theſe; hee might not be defectiue or deformed in body; his wife muſt be a virgin of his owne people, he might not vncouer his head, rent his garments, nor go in to mourn for any that was dead, though it were his father or mother.

Thirdly, the Scripture ſetteth downe his imployment, which was to goe daily into the Sanctuary, to light the Lampes, to burne Incenſe, and euery weeke to prouide the ſhew-

bread,

in him. So then, we are to vnderſtand, that as there is a God, and that God will be worſhipped, ſo he will be worſhipped according to his owne word and will. If we decline from his will expreſſed in his word, we may well pleaſe our ſelues, but we cannot pleaſe him: we may thinke our ſelues wiſe, but he holdeth vs for no better then fooles: wee may for a time go on in our ignorant courſes, but hee will in the end cal vs to a reckoning for them, and ſet all in order before vs, to the confuſion of our faces.

Vſe 3.

Laſtly, it is our duty to ſtudy to acquaint our ſelues with the Scriptures, and let vs reade them with all diligence. The word is a Chriſtian mans true and perfect guide, and in all doubts it is his Counſeller. Let it not grieue vs to be ruled by it, nor account it an heauy burden, or an vneaſie yoke to be held hard vnto it, ſeeing it is *ſo ſure a way* (2 Pet.1,19.) for vs to walke in. Let vs take this to be our guide, and wee ſhall neuer ſtep one foot awry. As the Teachers of yͤ word are not to deliuer that which they neuer receiued of the Lord to his people: ſo we muſt follow no more then is warranted vnto vs from thence: it muſt be ſhewed vnto vs there, before obedience be yeelded vnto it. Hee hath preſcribed in it a forme of ſeruing of him, that onely he accepteth, other he abhorreth and puniſheth. The examples of *Nadab* and *Abihu*, mentioned in this place, & afterward againe in this booke, do preach this doctrine vnto vs, and cry out aloud as with a liuely voice, that wee ſhould take heed by their harmes. In other things God is full of patience, but in this he is full of wrath, and his iealouſie burneth as fire. He hath authority ouer his houſe, to appoint his owne worſhip, and he cannot endure to haue it taken away from him by any man. Wherefore it behoueth vs to ſearch the Scriptures, that wee may learne his will; and we muſt ſuffer them to dwell plentifully in vs, that we may obey his will. Firſt, we muſt know it before wee can obey it: if we decline and depart neuer ſo little from it, our worke is out of ſquare. The Prophet reproueth *Saul*, becauſe he performed his will to halfes, and ſaith vnto him, *Hath the Lord as great delight in burnt offerings and ſacrifices, as in obeying the voice of the Lord? Behold, to obey is better then ſacrifice: and to hearken, then the fat of Rams*, 1 Sam.15. (1 Sam. 15,22.) Hee commanded *Ioſhua* (Ioſh.1,8.) to haue the *booke of the law* continually before him, and he pronounceth thoſe bleſſed (Pſal.1,2.) that *delight in it, and do meditate vpon it day and night*. Woe then vnto thoſe that hide the booke of God from the people, and take away the key of knowledge, that they ſhould haue no entrance into the kingdome of heauen. Theſe are they that are the murtherers of many thouſand ſoules, that might come to the knowledge of the truth, if theſe falſe Prophets did not locke vp and keepe cloſe the Scriptures from them: and therefore they are guilty of ſhedding blood, and bring a famine, not of bread; a thirſt, but not of water: the people cannot heare the words of the Lord. They feed them with lying legends, with deceitfull fables, and with humane traditions, which do no better then ſtarue them, and are not able to keepe life in them: whiles in the meane ſeaſon they hide the Scriptures in an vnknown tongue, ſo that albeit they heare them, yet they cannot profit by them. Thus the blind leade the blind, vntil both the leader, and he that is ledde, fall into the ditch. And woe vnto thoſe alſo that liue in the Sun-ſhine of the Goſpel, & yet ſhut their eyes that they ſhould not ſee. They haue the light brought vnto them, they need not ſay, *Who ſhall aſcend into heauen*, (Deut.30,11, 13,14.) or who ſhall deſcend into the deepe to bring it vnto vs, that we may heare it and do it? Neither neede any ſay, *Who ſhall go ouer the ſea for vs, and bring it vnto vs, that we may heare it and doe it? But the word is very nigh vnto thee, in thy mouth, and in thy heart, that thou maieſt do it*. It is brought vnto our doores, & preached vpon the houſe tops, that is, it is ſet foorth openly, it is publiſhed by authority, it may bee profeſſed with liberty of conſcience, and no man is endangered to loſe life or limbe, or to haue one haire of his head touched for it. Such are the dayes wherein we liue, that we may truely ſay with the Apoſtle, *If our Goſpel be hidde, it is hidde in them that are loſt*, (2 Cor.4,3,4) *in whom the god of this world hath blinded the mindes of them which beleeue not, leſt the light of the glorious Goſpel of Chriſt (who is the Image of God) ſhould ſhine vnto them*. As theſe men are ignorant, ſo they are willingly ignorant; they know nothing, becauſe they will not vnderſtand. They profeſſe themſelues to be Chriſtians, and yet they haue many of thē no more knowledge of Chriſt then Turks and Infidels. What a lamentable thing is it that ſuch as beare the Name of Chriſt, ſhould know nothing touching Chriſt? It will bee thought ſtrange, that any ſuch ſhould bee found in ſuch a flouriſhing Church as ours is, where the Goſpel is ſincerely taught, & hath had a free paſſage ſo many yeares. It is true indeed, it may ſeeme very ſtrange, and yet (alas) it is too common. Let the Miniſters of the word take an account of thoſe that come to receiue the Supper of the Lord, what they haue learned, let them make a through ſearch and ſuruay how they haue profited, and they ſhall finde that to bee true, which I affirme. Many know nothing at all what Chriſt did for them, neither euer heard what hee ſhould do for them: his Name they confeſſe hath often come to their eares, and they haue heard very many ſpeake of him, but they know not how or which way they ſhould bee beholden to him, or indebted vnto him for any thing or what he hath done for them. Is it not poſſible that many of the Saracens or ſauages ſhould heare & know more of Chriſt Ieſus, then theſe falſely called Chriſtians? 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Fourthly, his attire or holy veſtiments in which he was to perform this ſeruice of God, which were theſe ſix in number, a breſt-plate, an Ephod, a Robe, a broidred coat, a miter, & a girdle.

Of the inferiour Prieſts.

Touching the Prieſts of inferiour condition, they had the ſame kinde of conſecration which the high Prieſt had, in ſacrificing they were like vnto him, and in the ſeruice of the Sanctuary, in burning incenſe, in prouiding the bread of propoſition, and in preparing & looking to the lampes and lights. This was the difference in theſe betweene him & them, that he was the chiefe, and they were helpers: he was the directer, they were directed and guided by him. Beſides, this was peculiar to the high Prieſt, that hee conſulted with God *by Vrim and Thummim*, and entred into the holieſt place to make attonement, to cleanſe and hallow it from the ſinnes of the people. Their veſtiments were the ſame, ſauing that the high Prieſt onely had the breſt-plate and an Ephod of gold; which is to be noted, becauſe the reſt of the Prieſts did ſometimes weare a linned Ephod. They might haue no blemiſh or deformity, Leuit. 21, 18. They might drink no wine nor ſtrong drinke when they were to enter into the Sanctuary, Leuit. 10, 9. They might not defile themſelues by the dead, nor come nigh any that was dead, except it were their father or mother, ſonne or daughter, or ſiſter vnmarried, Leuit. 21, 1. They might not ſhaue their heads nor beards, nor cutte their fleſh; they might marry no harlot, nor woman diuorced, Leuit. 21, 5, 7. The firſt that were conſecrated to this office, were *Aarons* ſons *Nadab* and *Abihu*, *Eleazar* and *Ithamar*. From *Eleazar* in *Dauids* time (who eſtabliſhed an exact order among them) were iſſued 16, families, and from *Ithamar*, eight; that is from them both, 24, families. Theſe he ſorted and ſeparated into foure and twenty claſſes or courſes, & named each of them after the name of him who was the chiefe of each family; and concerning the ordering of them, and ſetting one before another, (to auoide contention) they caſt lots. All of them could not attend euery day without confuſion and diſorder, & they muſt haue intermiſſion and times of vacation, ſo that one courſe performed the ſeruice one weeke, and another courſe another weeke. Hence it is, that it is ſaide in the booke of Chronicles, that *Iehoiada* the Prieſt *diſmiſſed not the courſes*; that is, he ſent not away the troopes and companies of the Prieſts that attended the ſeruice of the Temple, when their time of waiting was expired; ſo that according to the order appointed, they ſhould haue departed, and the next courſe haue ſucceeded: becauſe hee meant to make good vſe of them in the depoſing of wicked & vſurping *Athalia*, and in the eſtabliſhing of the royal throne of *Ioaſh* the lawfull King of *Iudah*. This alſo appeareth in part in the new Teſtament, Luk. 1, 8, 9. *It came to paſſe, that Zachariah of the courſe of Abia, executed the Prieſts Office according to the cuſtome of the Prieſts, &c.* Thus much touching the Prieſts Office, who were *Aaron* and his ſonnes, whom God choſe out of al the families of the Tribe of *Leui* to miniſter before him.

Exod. 28, 30.
Leuit. 16, 30.

Sigon. de rep. Hebr. lib. 5. cap. 3. & Eucherio.

1 Chron. 24, 4

2 Chron. 23, 8

Of the Le uites.

It remaineth to conſider, how the reſt or reſidue of that Tribe were imployed. They were not to be idle, but to ſerue alſo firſt in the Tabernacle which *Moſes* erected, and afterward in the Temple which *Salomon* builded. When theſe grew vp and encreaſed in great number, they were ſorted by *Dauid* for orders ſake into foure rankes. Some were appointed to bee Miniſters of the Prieſts and Temple: ſome to be ſingers: ſome to be porters: and others Scribes and Iudges.

Sigon. de Heb. lib. 4, 5, 6, 7.

Touching the firſt, ſpecially called Leuites ẏ attended the ſeruice of the Sanctuary, their Offices were to carry the Tabernacle, and the Arke of the Couenant in the remoues of the people, vntill God according to his promiſe fixed and ſetled them in one certaine place, whither the Tribes ſhould reſort; and then they were to take care of them, and the veſſels appointed to be vſed in the ſeruice of GOD. Vnto theſe offices in latter times were added the flaying of the beaſts that were to be offered, as 2 Chron. 35, 10, 11.

1 Chron.

Touching the ſecond ranke, to witte, the ſweete ſingers of the ſongs of *Sion*, we reade in the firſt booke of the Chronicles, chap. 25. they were to ſing propheſies with harpes, with viols, and with cymbals.

Touching the Porters, which were the third ranke, they were appointed to ſee, that no vncircumciſed, no polluted or prophane perſon ſhould enter into the houſe of the Lord, 1 Chron. 26: and to guard the ſame in ſuch ſort, that all things therein might bee in ſafety, as the ſacred veſſels, the treaſure of the houſe, and the treaſure of the dedicated things.

Touching the Scribes, which are the laſt ranke, they were ſuch as read the Scriptures, and expounded the Law of God in the Temple at *Ieruſalem*, and in the Synagogues that were in all parts of the Land; who were alſo called Doctours, that is, Interpretors of the Law of God. All which we may reade at large in a learned Treatiſe of the Church, Lib. 5. Cap. 5, & 6.

D. Field of Church li 5. cap. 6.

Hauing thus breefely conſidered the diſtinct offices of ſuch as were ſet apart to the Miniſtery among the people of GOD, who *made his Couenant with Leui, of life and peace*: let vs now returne to the words of *Moſes*, and proceede to the ſecond part of the Preface, which is the preſentation of the Leuites before *Aaron*, to bee as his hands and helpers, that

Mal. 2. 4, 5.

that they might miniſter vnto him. Wherein we are to obſerue two points; firſt, the commandement of God to *Moſes*; and ſecondly, the reaſon of the commandement. For touching the execution of it by *Moſes* according to the commandement of God, which is in other places moſt vſually added, is in this place omitted, but muſt be ſupplied and vnderſtood from that which followeth: for when once the Leuites were offered and preſented, then preſently hee proceeded to the numbring of them, ſo that his obedience in this reſpect is ſufficiently iuſtified.

Touching the commandement of God directed vnto him, we are to marke theſe ſeuerall points, and of them the Author is GOD; for in diuine matters nothing muſt be attempted without commandement from him, hee muſt warrant thē, or elſe they are not to be allowed.

Firſt, the ſubſtance of the commandement, verſe 6,7,8. The Leuites are giuen to *Aaron* the Prieſt, that they may miniſter vnto him, and that they may doe the ſeruice of the Tabernacle, and that they may keepe the inſtruments or veſſels thereof.

Secondly, the order, that *Aaron* and the Prieſts ſhould be ſuperiour vnto them, and be as Ouerſeers of them, prouiding that no ſtranger ſhould thruſt himſelfe into this calling, contrary to the ordinance and appointment of God, Heb. 5, verſe 4. *No man taketh this honour vnto himſelfe, but he that is called of God, as was Aaron*: ſo that he excluded from the miniſtery of the tabernacle, al other that were not Leuites; of the other Tribes no man gaue attendance at the Altar, they were ſtrangers from the Prieſthood, and the Prieſthood from them. Not as though in the new Teſtament, there ſhould be one onely family ſeparated, to which the adminiſtration of holy things ſhould belong. For after Chriſt was aſcended, and had led captiuity captiue, the diſtinction of Tribes and families was taken away in regard of the functions of the Church: ſo that the Miniſters may bee ordained and called out of any eſtate & degree whatſoeuer, being furniſhed with ſufficient gifts for that purpoſe.

Thus much of the commandement: the reaſon followeth, verſe 11,12,& 13: in which God himſelfe aſſigneth the cauſe why he did take vnto himſelfe the Leuites to ſucceed in place of the firſt borne. For vnto this time, the firſt borne both in the priuate families & in the publike aſſemblies of the Iſraelites did execute the Prieſts office, as perſons conſecrated vnto God, as we haue ſhewed and expounded, Exod. 13, and 19, chapters, and as we ſhall ſhew farther in this chapter. Hence it is, that he ſaith, *Euery firſt borne is mine*: which is to be vnderſtood, not in regard of the common right of creation, as ſometimes the earth and all that filleth it, is ſaid to be the Lords, and all the beaſts of the Forreſt, but they are ſo called in another reſpect.

Things are ſaid to be the Lords in three reſpects

For the better vnderſtanding whereof, we muſt conſider that things are ſaid to bee the Lords in three reſpects.

Firſt, in regard of duty and ſeruice. Thus all creatures are the Lords, becauſe he is their Creator and maker, in regard whereof euery thing created oweth a duty to him, as to the great Lord, to whom all things viſible and inuiſible owe their homage, as Pſal. 24. the Prophet ſaith, *The earth is the Lords, and all that therein is*: and he rendreth this reaſon; *For hee hath founded the world, &c.*

Secondly, all creatures are ſaid to be the Lords alſo, in regard of that power and authority whereby he ruleth all, to which iuriſdiction of his, all men, how wicked & peruerſe ſoeuer they be, are ſubiect. Thus *Cyrus* King of *Perſia*, though he knew not the Lord, yet is ſaid to be the Lords *Shepheard*, and his *annointed, and to performe all his pleaſure*, Eſay 44,28, and 45,1. He did the worke of the Lord ignorantly and blindly, yet God was his Lord, and he his ſeruant in proclaiming that *Ieruſalem* ſhould be builded, and the foundation of the Temple erected. So the Prophet ſpeaking of the world, and of all things therein contained, ſaith, *They continue this day according to thine ordinances, for all are thy ſeruants*: as if he ſhould ſay; All creatures in heauen and earth continue ſafe and ſound, euen from the beginning to the preſent times wherein we liue, and ſo they ſhall doe vnto the worlds end, through thy word and appointment: ſo that as they were created by thy word, and are preſerued in their eſtate, ſo they are at thy commandement to do thy will, euen as ſeruants obey their maſters. Thus the diuelles, though they reſiſt him and rebell againſt him, may be ſaide to be his ſeruants, becauſe they are conſtrained to ſerue his prouidence. They be farre from yeelding faithfull ſeruice and dutifull obedience vnto him, yet they muſt ſtoope downe vnto him; he hath in ſuch ſort put his hooke in their noſe, and his bridle in their lippes, and his chaine on their hands, and his fetters on their feet, that they cannot ſtart from him, but they ſhall doe him ſeruice for the execution of his ſecret will. Therefore the Prophet ſaith, Pſalme 135, verſe 6. *Whatſoeuer the Lord pleaſed, that did he in heauen and in earth, in the ſea, and in all deepe places.* To the ſame purpoſe the Apoſtle writing to the Philippians, and ſpeaking of the power of Chriſt Ieſus, who being in the forme of God, thought it no robbery to be equal vnto God, ſaith, chap. 2, verſe 9, 10, *God hath highly exalted him, and giuen him a name which is aboue euery name, that at the name of Ieſus, euery knee ſhould bow, of things in heauen, & things in earth, and things vnder the earth: and that euery tongue ſhould confeſſe, that Ieſus Chriſt is the Lord, vnto the glory of GOD his Father.* Thus alſo the beaſts of the Forreſt are the LORDS, and the cattell on a thouſand Mountaines, Pſal. 50.

Pſal 119,91.

Not only becauſe all creatures owe a duty vnto him, but becauſe they are gouerned by his rule, ordered by his power, and ruled by his prouidence.

Thirdly, ſome things are ſaide to be the Lords, in reſpect of a propriety and immediate right that he hath in thē, being ſeparate from the vſe of man. For then they become the Lords, when they are alienated from men. Thus tithes in the word are ſaid *to be the Lords* Leuit.27,30. *All the tithes of the Land, both of the ſeede of the ground, and of the fruite of the trees is the Lords, it is holy vnto the Lord.* Where the laſt words expound the former, according to the vſuall manner of the Scripture, and ſhew in what ſenſe *tithes are the Lords*, becauſe the propriety is not in man, but in God onely: forasmuch as that which is holy to the Lord, is ſeparate from man and from his vſe, and cannot bee alienated by him without ſacriledge and vſurpation. So in this place, the Leuites are ſaide to be the Lords, and the firſt borne are ſaid to be the Lords, not onely in reſpect of their duty to him, and of his power ouer them; for thus all creatures are his; all people and nations of the earth are his: and in theſe reſpects, not onely the tithes are the Lords, but the other nine parts as wel as they. But they are ſanctified to him, and are to bee imployed in his ſeruice, being ſeparated from the vſe of man, as the reſt are appointed and left to the vſe of man.

Thus then the Lord challengeth authority to beſtow the tenths of their encreaſe, so that man could not employ them to himſelf without ſacriledge. If any of the Leuites ſhould be taken from the Altar & ſent into the wars, they had prophaned Gods ſeruice, and abuſed their perſons to another end then GOD had ordained. The like might be ſpoken alſo of the Sabbath, that is *the Lords day*; he claimeth it to his owne vſe, he ſeparateth and ſanctifieth it to his owne ſeruice. The ſixe other daies are ours, and God giueth vs liberty to call them ours, and to beſtow them as ours, in our owne buſineſſe, Exod. 20,9. Reuel. 1, 10.

Such therefore as make no conſcience to take the LORDS day from him, and vſe it as their owne, are ſpirituall theeues, and meddle with that which is not their owne. If their ſeruants ſhould deale in ſuch ſort with them, and imploy any of the ſixe daies in their owne worke, and leaue their buſineſſe vndone, they would quickly complaine of the iniury. Or if any of their neighbours ſhould come into their houſe, and take away any part of their goods, we would bid them learne to know their owne, and be ready to call them theeues. But we deale with GOD a thouſand times worſe then wee would ſuffer other men to deale with vs. We can take the Lords day, nay the Lords daies, one after another, and ſpend them about our owne profits and pleaſures, and vanities, and yet neuer conſider the wrong & iniuſtice we offer vnto the Almighty. Oh that men would lay this vnto their hearts, ſo often as they prophane the Lords Sabbaths; that ſo they might call it a delight to conſecrate it as glorious to the Lord, and learne not to follow their owne pleaſures and paſtimes, nor to ſpeake their owne words therein.

[Verſes 7,8. *They ſhall keepe his charge, and the charge of the whole Congregation, &c.*] Hitherto of the meaning of the words: let vs now come to the doctrines ariſing from hence.

We ſee in this diuiſion, that *Aaron* and his ſonnes beeing conſecrated to the office of the Prieſt-hood, haue alſo the Leuites giuen vnto them, to helpe them in that holy calling. *Moſes* is commanded to preſent them before *Aaron* the Prieſt, that they may miniſter vnto him: and all this is done by the authority and appointment of God. *Moſes* was a great Prophet, to whom God ſpake face to face, like vnto whom aroſe none before him, nor yet after him: neuertheleſſe he durſt not preſume to do this, vntill hee had receiued commiſſion from God.

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From hence we learne, that God hath ſole authority to ordaine the Officers and the Offices of his Church. No miniſtery is allowed and approued, but that which hath warrant and direction from God. We ſee this in the ſetting apart of the Tribe of *Leui* among all the reſt to this office, Leuit.8, verſe 2. *The Lord ſaide vnto Moſes, Take Aaron and his ſons with him, and the garments, and the annointing oyle, &c:* and Deuter. 18, verſe 5. *The Lord thy God hath choſen him out of all thy Tribes, to miniſter in the Name of the Lord, him and his ſons for euer.* This truth is noted oftentimes in the new Teſtament. In the conference betweene *Iohn Baptiſt* and the Phariſies, when he ſaid plainely, he was not that Chriſt, nor *Elias*, nor a Prophet, they replied, *If thou bee neyther Chriſt, nor Elias, nor of the Prophets, why baptizeſt thou?* This had beene a weake argument, and an vnlearned queſtion, if *Iohn* might haue executed ſome other function thē that which was ordinary in the Church, and inſtituted of God.

Exod.29.

Iohn 1,25.

Hence it is, that the Baptiſt, to eſtabliſh his ſpeciall calling and extraordinary function, alledgeth the word of God, Marke 1, verſe 1, 2.3. *I am the voice of one crying in the wildernes, Make ſtraight the way of the Lord, as ſaide the Prophet Eſaias.* So that both ordinary and extraordinary offices, haue their allowance out of the high Court of heauen. When Chriſt asked the queſtion concerning the baptiſme of *Iohn*, whence it was? Whether from heauen, or of men? he meant thereby to confirme his miniſtery. In like manner, when he was teaching in the Temple, the chiefe Prieſts and Elders of the people came vnto him, and ſaid, Math. 21, verſe 23. *By what authority doeſt thou theſe things? and who gaue thee this authority?*

Math.21,2

declaring that no man ought without authority and commiſſion from God to execute any function in the Church, ſo that no man ſhould take this honour vnto him, but he that is called of God, as *Aaron* was. We ſee then by the whole practiſe vnder the law, that the Miniſters thereof both ordinary and extraordinary, had their calling from heauen, not from the earth; from God, not from man. And in the new Teſtament, the Apoſtles had their calling from Chriſt, *Hee choſe them*, he ſent them out, to him they gaue an account. Hee *appointed the ſeauenty Diſciples, and ſent them two and two before his face into euery City*, Luke 10, verſe 1. And when he led captiuity captiue, *he gaue Paſtours and Teachers*, for the worke of the Miniſtery, Eph.4, verſe 11. When a new Apoſtle was to be choſen in the roome of *Iudas*, who purchaſed a field with the reward of iniquity, and falling headlong, he burſt aſunder in the midſt, and all his bowels guſhed out; *Peter* alledgeth vnto the Church the word of God: It is written in the booke of Pſalmes, *Let another take his charge* or office. Albeit then the callings of the Miniſtery be executed by men, and the Miniſters that were to continue in the Church, were choſen by men like to themſelues, yet the Office is of God: ſo that as it was not lawfull to bring in any ſtrange doctrine, ſo it was not lawfull to teach the true doctrine vnder the names and titles of any other function then was inſtituted by God. He that hath ſet downe the doctrine, hath alſo ſet downe the Teachers of the doctrine: hee that hath appointed what ſhal be taught, hath alſo appointed who ſhall teach it and deliuer it to his people.

th.10,1.
k.10,1.
l 109,8.
s 1,20.

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xod.29,

aſon 1.

This is taught vnto vs by ſundry reaſons. Firſt, obſerue with me the types that the ſcripture vſeth to expreſſe this point: I will name theſe three for example; the Arke, the Tabernacle, and the Temple. The Arke was a liuely figure of the Church, all that were out of it were drowned in the waters. God leaueth nothing to mans wiſedome or pollicy, though neuer ſo wiſe or righteous, but he appointeth to *Noah*, the matter and forme, the length, and breadth, and height of the Arke, the wood and ſeuerall ſorts of it, Gen.6,14: and as GOD would haue it builded, ſo he appointeth the builder.

ohn 1,2

In the worke of the Tabernacle, the Church is more expreſly ſhewed; God ſtirred vp the ſpirits of thoſe that ſhould bee the workmen, and left nothing to the will of *Moſes*, but ſet downe the pinnes, the ſnuffers, the boards, the barres, the hangings, and the veſſels; all was finiſhed according to the patterne that hee had ſeene in the mount where he talked with God, Exod.39.42.Heb.8,5.

od.31,3.

Math.21,

Likewiſe, touching the Temple, which came neerer to the times of Chriſt, *Salomon* was appointed to build an houſe to God, who did nothing in it, either touching the building of it, or the veſſels in it, or the beauty of it, but according to the forme and faſhion that was enioyned him.

Chr. 24,19.
Chr. 29,25.

Reaſon 2.

Againe, the titles whereby the Miniſters are called, and the names whereby they are named, doe enforce the acknowledgement of this truth, ; they are called ſometimes the ſeruants of God; ſometimes the builders of his houſe; ſometimes the ſowers of his ground; ſometimes the watchmen of his City; ſometimes the Captaines of his hoſt; ſometimes the Shepheards of his flocke; and ſometimes the Stewards of his family. Shall the ſeruant attempt any thing of his owne head, and exerciſe dominion without the appointment, or contrary to the appointment of his maſter? It is noted to the commendation of *Moſes*, that *he was faithfull in al his houſe, as a ſeruant* to him that appointed him, Heb.3,5. The Miniſters are builders, and the people are Gods building, 1 Corinth.3,9. It is in God therefore to make choiſe of the builders, and to lay the whole plot before them. They are the ſeedmen, Mat.13, verſe 3: the watchmen, Ezek.3, verſe 17: the Leaders, Heb.13, verſe 17: the Shepheards, Eph.4, verſe 11: the Stewards, Luke 12, verſe 42. Shall the Miniſters then, being Officers onely vnder another to ſerue him, preſume to doe any thing in their owne name, and not acknowledge their ſubiection vnto another?

Reaſon 3.

Thirdly, the Miniſteries that are expreſſed in the word, are all ſufficient to bring ẏ church to perfection, and to make it a complete body; as appeareth by the Apoſtle, where he ſetteth downe the Officers that haue receiued gifts for the inſtruction of the Church of Chriſt, Eph.4,11,12,13. *Chriſt gaue ſome, Apoſtles; and ſome, Prophets; and ſome, Euangeliſts; and ſome, Paſtours and Teachers; for the perfecting of the Saints, and for the worke of the Miniſtery, for the edifying of the body of Chriſt, till we all come in the vnity of the faith, and of the knowledge of the Son of God, vnto a perfect man, vnto the meaſure of the ſtature of the fulneſſe of Chriſt*. If then theſe ſuffice for the bringing of the worke to perfection, all other inuented by men, are needleſſe and ſuperfluous, and may be cut off as ſuperfluous branches.

Reaſon 4.

Laſtly, none can appoint new Officers or ſtrange Miniſters in the Church, but he that can giue them gifts to diſcharge the Callings that they vndertake. For what is an office with out ſtrength and ability to execute it, but an idle name without the thing, as it were an empty box without the oyntment? But no mã hath it in his power to beſtow any gifts to ſet vp a new office, neither ought hee to ſet on worke the gifts that God hath giuen, otherwiſe then he appointeth, as it were to till the earth with another mans heiffer: & therefore it belongeth not to any man to inſtitute any new Miniſteries, or to imploy them that are warranted, contrary to the will of him ẏ hath called thẽ: and conſequently it is God only to whõ it belongeth to chuſe ſuch as ſhal miniſter

Eph.4,10.

before him, as the maſter appointeth his owne ſeruants that ſhall ſerue him in his houſe, and do his buſineſſe.

Vſe 1.

Let vs in the firſt place ſee what profitable vſes ariſe from this doctrine. Firſt of all, we learne that no man hath any authority or iuriſdiction to peruert or euert that order that God hath ſet in his Church, whether it be by deuiſing new Miniſteries, or by deſtroying & diminiſhing of the old. For as well do they erre in building, that adde ſuch as are not warranted, as they that take away ſuch as are eſtabliſhed in the word. It is a true ſaying, worthy to be obſerued, deliuered by Chriſt our Sauiour, *Euery plant which mine heauenly Father hath not planted, ſhall be rooted vp*, Matth. 15,13.

It is the word of GOD that endureth for euer; all mans deuices are as the flower of the field that fadeth in a moment. There is nothing ſhall continue conſtant which ſtandeth not by the ſtrength of God. The traditions of men, howſoeuer they may ſeeme to be firmely rooted, and ſtrongly backed by the beſt deuices and pollicies that fleſh and blood can deuiſe, yet they are as chaffe which the wind driueth away, and they ſhall not be able to endure. It is truely ſpoken of *Gamaliel*, though it be euilly applied, Acts 5,38. *Refraine from theſe men, and let them alone, for if this counſell, or this worke bee of men, it will come to nought.* The Church is the body of Chriſt, wherein nothing is too much, nothing too little, 1 Corinth. 12,12. For *as the body is one, and hath many members*, and all the members of that one body, being many, are one body: ſo is it in the myſticall body of Chriſt whereof he is the head. In the naturall body of man, if it ſhould haue three legges, or three hands, or diuers heads, it would be a monſtrous body; it would not reioyce or take pleaſure in that excreſcence or abounding of proud fleſh: Or if it had onely one legge, or one eye, it could not delight in it, but would be greeued at the defect. So is it in the body of Chriſt, which is the Church. God hath made it a perfect body, he hath giuen it hands & eyes to guide it ſelfe into the way of peace, and to bring it vnto the kingdome of glory. If wee will adde other eyes, or other hands, then God hath fitted: or tye them that it hath from imploiment to the good of the body, we do iniury to the body of CHRIST, and make the Church disfigured and deformed. If wee ſhould ſee a man in our daies, like to the gyant mentioned in the ſecond booke of *Samuel*, whoſe ſtature was exceeding great, that ſhould haue *on euery hand ſixe fingers, and on euery foot ſixe toes, foure and twenty in number*, we would thinke it vncomely and ill fauoured, and no ornament vnto the body. So is it with the Church, which ought to haue her forme and feature in euery part. It is for beauty and comlineſſe compared to a *company of horſes in Pharaohs Chariots*, Cant. 1, verſe 9, and to a *rowe of Iewels*. It is ſaide to be *beautifull as Tirzah*, Cant.6, verſe 4. *and comely as Ieruſalem*, that is *compact together*, Pſalme 122,3. It is ſaide to looke foorth as the morning, *to bee faire as the Moone, cleare as the Sunne, and terrible as an army with banners*, Cant.6, verſe 10. If then wee ſhall ſtrippe the Church of any of her ornaments, if we ſhall wound it, and take away her veile from her, Cant.5, verſe 7. If we ſhall giue her any new parts, or rob her of any of her true parts, we make her no longer beautifull and beloued, to ſay of it as Chriſt doth, *Thou art all faire my Loue, there is no ſpot in thee*, Cant. 4, verſe 7. We make it deformed as a body that is eyther maimed or monſtrous.

2 Sam.21,20.

Eph.5,26,27.

This is the commendation of the Church, that her glory is abſolute & perfect throughout all the parts of her, and that it hath no ſpot, no blemiſh, no imperfection. Such a glorious body is meet to be ioyned with ſo glorious an head as Chriſt is. When we ſuffer the Church to be all black and foule, full of wrinkles and withered deformities, how ſhould it be vnited vnto him?

Happy is that Church that hath all her parts, and none but her parts, like a body that retaineth the naturall luſtre. But if it want any members that it ought to haue, or haue gotten an ouerplus that it ought not to haue, they ſerue to no other vſe but to disfigure the body, and to diſgrace the head. The true naturall parts are much aſhamed both of thoſe wants, and of thoſe ſuperfluities: the which, the more they are, the farther is that Church from perfection.

Some Churches haue ſomewhat too much that ought to be pared away: ſome Churches haue too little, that ought to be reſtored: and ſome Churches are deformed both wayes, they haue too little one way, and too much another way: and yet (alaſſe) they ſee it not, they know it not, they feele it not. Or if they do know it, they will not acknowledge it: or if they feele it, they will not reforme it, and if they ſee it, they glory at it and reioyce in it. It were a ſtrange thing to ſee any body to bee merry and make a triumph of it, becauſe it wanteth an eye, or an hand, or a foot? But thus the caſe ſtandeth with many Churches, they conſiſt of confuſed bodies, one member encroching vpon the office of another, they want their eyes to ſee withall, and yet they dreame of perfection, and deſpiſe other that are more faire and forward in good things then themſelues.

Nothing continueth long at one ſtay in this life: nothing is ſo well ordered, but Satan and his inſtruments ſeeke to put it out of ioynt. Wee muſt pray to God to open our eyes to ſee our wants and wrinkles, and to labour earneſtly, as well to reſtore that which is wanting, as to cut off that which is abounding.

Chriſt is the King of this Church: ſhall any preſume in his kingdome to ſet vp or pull downe, to place or to diſplace, to plant or to deſtroy? This is Gods office, it belongeth vnto him onely to do them: ſuch therefore are no better then vſurpers.

Vſe 2.

Secondly, this ſerueth to reproue the ſtate of the *Iewes*, as it ſtood in the dayes of Chriſt. It was time for him to come to reforme and reſtore all things, they had many ſtrange plants growing in the garden of God, which his right hand had neuer planted, that were as naughty and noyſome rootes to bee pulled vp; and as byles and bliſters in the body. We heard before, that in the Church vnder the Law there was found no other Eccleſiaſticall miniſteries which were ordinary, then thoſe orders of the high Prieſt, the inferiour Prieſts, and the reſt of the Leuites, all which were appointed by the law of God. And if any were raiſed vp extraordinarily, the ſame had their calling confirmed from heauen, eyther by inward motion of the Spirit, or by working of miracles, or by euident teſtimonies of the mouth of God. But this gouernment of the Church ſtood not long without change and alteration: for though the field were ſowne with good ſeed, yet the enuious man ſowed tares in it, ſo that in latter times there aroſe many ſectes and ſorts of teachers among thẽ, who by ſchiſmes were ready to rent that body in ſunder, departing from the ſimplicity & ſincerity that was eſtabliſhed by Gods inſtitution.

Epiph.cont. hær.lib.1.

Seuen ſects among the Iewes.

Some of the ancient, that haue taken paines to diſcouer to the world, the hereſies that ſprung vp and grew apace where once they tooke rooting and footing, and ſo to giue notice of them that they might be auoyded, doe teſtifie, that ſeuen ſeuerall and principall ſects aroſe among the Iewes, whereof ſome are mentioned in the Scriptures, and other are not.

Scribes.

The firſt, was that of the Scribes, who were Interpreters of the Law, but withall (as if the law were too baſe a thing to ſticke onely vnto it) they deliuered many traditions as from their Elders, not contained in the Law, and ſought (taking counſell of humane wiſedom) to bring in a more exact kind of the worſhip of GOD, then *Moſes* and the Prophets euer taught, conſiſting in many voluntary obſeruations and cuſtomes deuiſed by men, which they are wont to magnifie & preferre before the Commandements of God, Mat. 15. Coloſſians 2. Thus would man become wiſer thẽ GOD, who forbad *all adding or taking from his word*.

Deut.4,2.

Sadduces.

The ſecond ſect were the *Sadduces*, which were of the race of the *Samaritans*, and had their name of one *Sadoc* a Prieſt: theſe denied the reſurrection of the body, and beleeued not that there is any Angell or ſpirit, Acts 23, and conſequently ouerthrew all religion, as 1. Corinth. 15. For if there be no reſurrection of the body, or immortality of the ſoule, then are wee of all men the moſt miſerable that profeſſe Chriſt. In vaine wee beleeue in his Name, and in vaine wee fight with beaſts at *Epheſus*, in vaine we ſuffer croſſes and afflictions for the Goſpels ſake; it were better for vs to do as the moſt doe, and to bee wicked and vngodly, if there were no other life or reward in another world. *If the dead riſe not*, then is not Chriſt raiſed: and if CHRIST bee not raiſed, our faith is vaine, we are yet in our ſinnes.

1 Cor.15,16, 17.

Phariſies.

The third ſect were *Phariſies*; theſe were the ſtricteſt of all others, and moſt reuerenced and beſt eſteemed: theſe beleeued the riſing againe of the dead at the laſt day, and that there were both Angels and ſpirits (as the Scribes alſo did) and that all ſhall come vnto iudgement, to receiue according to the things they do in this fleſh, whether they bee good or euill, Acts 23. When *Paul*, beeing accuſed by his enemies, perceiuing that they were partly Phariſies, and partly Sadduces, he cryed out in the Councell, *Men and Brethren, I am a Phariſie, the ſonne of a Phariſie; of the hope and reſurrection of the dead, I am called in queſtion*. They much honoured virginity and ſingle life, they paied tithes of the ſmalleſt things they poſſeſſed, Luke 18, verſe 12. They waſhed cups, platters, beds, and all kinde of veſſels that they vſed, they faſted twice euery week, and differed in their habite from other men. Againſt theſe are many woes denounced by our Sauiour Chriſt in the Goſpel, Math. 23, verſe 23, for their hypocriſie, that delighted more in outward ſhewes, then in the truth of the heart.

Acts 23,6,7.

Hemerobaptiſts.

The fourth ſect were the *Hemerobaptiſts*, or *Quotidian* waſhers, who thought, that no man could be ſaued, if hee were not waſhed euery day, that ſo he might be clenſed from the impurity and filthineſſe of ſinne. It is not the water in the whole ſea, nor any fountaine can waſh away the ſinnes and corruptions of our life, or of our heart. It hath no force in it, eyther by any naturall power, or by any voluntary vſe. Chriſt is our Purgatory and purification: it is he that muſt waſh vs, or elſe wee remaine vnpure and vncleane. He is the water of life, *whereby our conſciences muſt be ſprinkled*: he is the lauer of regeneration, by whom wee are borne againe, and waſhed as with pure water. If he make vs cleane, then we are clean indeed. His paſſion and the ſhedding of his blood, muſt be communicated to vs, and the ſanctifying grace of the Spirit of God. And this is neceſſary vnto ſaluation, not any outward waſhing of the body, which may clenſe the fleſh, but cannot touch the ſoule. This is made auaileable three waies. Firſt, by faith, which ſerueth to apply Chriſt vnto vs and all his benefits. Secondly, by repentance from dead workes, whereby we dye vnto ſin, & riſe againe vnto newneſſe of life. Thirdly, by the vſe of the Sacraments, which require both the former points, to wit, faith and repentance.

Heb.10,22.

Eſſees.

Ioſeph. antiq.li. 18.cap.2. & de bel.Iudai.lib. 2.cap.7.

The fift ſect were the *Eſſees*, who are not ſpoken off in the Goſpel, becauſe they retired and withdrew themſelues from the ſociety of men. They deſpiſed marriage, and liued without the company of women. They had no children of their owne, but they adopted as their owne, ſuch as voluntarily came vnto them, and betooke themſelues to their ſect: in regard whereof they continued for many generations, and neuer failed. Theſe were like the Anchorites that liued in the wilderneſſe, and chuſing a ſolitary life, ſequeſtred themſelues from the company of others. Theſe *Eſſees* were as it were Popiſh Monkes: and the Monkes were a kind of Iewiſh *Eſſees*, and both of them choſe a manner of liuing not allowed of God. For he neuer appointed that any of the godly ſhould renounce & abiure marriage, which the Scripture pronounceth to be *honourable in all, and the bed vndefiled*, Hebr.13,4. Hee neuer allowed them to hide themſelues in caues or cloyſters voluntarily, or to inſtitute new rules and lawes that he neuer commanded. Nay, Chriſt commandeth his Diſciples *to obſerue whatſoeuer he commanded them*, Mat. 28,20. The Scripture commendeth to vs the workes of charity, Iames 1,27, and requireth of vs to doe good to all men, and forbiddeth to ſeparate our ſelues from the communion of Saints, Heb.10,25. The more good we doe to our brethren, the more we pleaſe God: but theſe chuſe a kinde of life, wherein they can do little or no good to others. To whom it may be ſaide, Who required this at your hands?

Herodians.

The ſixt ſect among the Iewes, were the *Herodians* which are mentioned in the Scriptures, Math.22,16. Mar.3,6, and 12,13. who were indeed of the Iewiſh religiō, but thoght *Herod* to be Chriſt, becauſe the Scepter was departed from *Iudah*, and the Lawgiuer from betweene his feet, when *Herod* obtained the title and power of a King, and ruled ouer the people of God. But the propheſies that went before of the Meſſiah, can in no ſort agree to *Herod*, nor to any but to Chriſt Ieſus. For the Meſſiah promiſed by the Prophets, muſt not be a forraigner, but one of the Iewes; *for ſaluation is of the Iewes*, Iohn 4. He muſt be of the Tribe of *Iuda*, and of the ſtocke of *Dauid*, Pſal.110,1. He muſt be borne at *Bethlehem*, & borne of a virgin, &c: none of which can agree to this alien or counterfeit Chriſt. Theſe then were ſuch as depending vpon *Herod* had made a mixture of religion, partly from the Pagans, and partly from the Iewes, as alſo the *Samaritans* had done long before.

Iohn 4,22.

Nazarai.

Laſtly, another ſect among them were the *Nazarens*, who in al other things were Iewes, but held it vnlawfull to kill any liuing thing, or to eate the fleſh of any thing wherein the ſpirit of life had beene; they condemned the bloody ſacrifices appointed in *Moſes* Law, and therefore could not be induced to thinke that ſo good a man as *Moſes* was the Author of thoſe bookes, that beare that title, & paſſe as current vnder his name. Theſe Iewiſh *Nazarens* are a kinde of paganiſh *Pithagoreans*: and the paganiſh *Pithagoreans* are a kinde of Iewiſh *Nazarens*. True it is, many are of opinion, that fleſh was not eaten vntill the flood: but they were held as Sectaries, that held it afterward to be vnlawfull. Yea, whether it were euer forbidden from the fall to the flood, is altogether vncertaine: & rather it may be thought, that GOD permitted the free vſe of cleane beaſts for meat, as wel as for ſacrifice, then that mankinde was reſtrained from them the ſpace of more then ſixteene hundred yeares: for ſo long it was vnto the flood. It is confeſſed, that it was lawfull to offer them in Sacrifice, and then why not to eate them? Eſpecially conſidering there were other kinde of ſacrifices wherein the ſacrificer and the bringer of the ſacrfice had his part, as wel as the whole burnt offering which was all conſumed? *Abel* is renowned in ſcripture, that *he offered the firſt fruite of his Sheepe, and the fatteſt of the fold*: but it had bin a ſmall praiſe for him to offer the firſtlings & the fatlings, if they were ſuch as himſelfe had no vſe off, if he were not accuſtomed to eate of them. It had beene all one to him, to offer the fat or the leane, the firſt or the laſt, the weake or the ſtrong, the male or the female. But heerein no doubt he is commended, that he preferred the ſeruice of God before his owne priuate vſe and benefit: which verifieth the ſaying of the Apoſtle, *Who feedeth a flocke, aud eateth not of the milke of the flocke*? And who can deny, but he had as faire a warrant to feed himſelfe with the fleſh, as to cloathe himſelfe with the wooll of his ſheepe. And if it be lawfull to kill them for apparel ſake, how can we thinke it ſtandeth with the will and counſell of God to haue the fleſh caſt away, inaſmuch as Chriſt in the Goſpel commanded his Diſciples to *gather vp the broken meate, that nothing at all bee loſt*?

Ouid.Metamorp.lib.15.

Fleſh eaten before the flood.

Heb.11,4 Gen.4,4.

1 Cor.9,7.

Iohn 6,12.

Againe, if the eating of fleſh had bene forbidden ſo long, the earth would in that ſpace haue yeelded ſuch aboundance of encreaſe, that the cattell would haue annoied mankind, and conſumed the fruites that ſhould haue nouriſhed themſelues. The Lord promiſeth it as a mercy toward yͤ *Iſraelites*, that he would not deſtroy the *Canaanites* before them, Deut. 7,22. *Leſt the beaſts of the field ſhould increaſe vpon them.* For theſe helped to deſtroy them, and did eate the vncleane, as ſwine and ſuch like, both which by their multitudes might haue beene an annoyance vnto the people of God. But there was greater feare of ouerſpreading the earth with heards of cattell as with ſwarmes of bees before the flood, if man had not beene permitted to feed of them, and ſo to diminiſh the number of them.

Thirdly, wee reade in the Scripture ſome footſteps, albeit darke and obſcure, whereby to trace out this truth, ſeruing as markes to giue vs light in this matter: for the beaſts were killed, and man was *clothed with their ſkinnes*, Gen.3.21. Why then might he not as well eate them as kil them, and clothe himſelfe with them? Beſides, there was euen from the beginning a difference *betweene cleane and vncleane* beaſts, long before the flood, not onely in regard of ſacrifice, but alſo in reſpect of common eating, as appeareth in the reuiuing of this law afterward, Leuit.11.47. *That there may be difference betweene the cleane and vncleane, and betweene the beaſt that may be eaten, and the beaſt that may not be eaten.* Whereby we ſee, why ſome of the beaſts were ſaid to be cleane and ſome of them vncleane, namely, becauſe ſome might be eaten, and ſome might not be eaten.

en.7.2.

Laſtly, in the Booke of Geneſis, Chapter 9. Where the eating of fleſh is moſt of all expreſſed and mentioned, there ſeemeth to bee made no new grant in thoſe particulars, which in that place are remembred, but onely the old priuiledges renewed, as the fruit of multiplication, the dominion ouer the creatures, and the repleniſhing of the earth. Wherefore ſeeing all theſe were in vſe before, it is very probable, that *as the greene hearbes* were eaten before, ſo was the fleſh of fiſh, and of the beaſts, albeit there be not expreſſe mention of them made before: *Euery mooning thing that liueth, ſhall be meate for you, euen as the greene hearbe, haue I giuen you all things.* Theſe things being true, the former ſect of the peeuiſh and peruerſe Nazarees, are more ſtrongly conuinced and ouerthrown, foraſmuch as they make that vnlawfull, which from the beginning was vſed and practiſed as lawfull. Theſe were the ſects among the Iewes, which they inuented vnto themſelues, when they departed from the purity and ſimplicity of the word of God. This we may reade largely and learnedly handled elſe-where.

Gen.9.3.

D.Willet. Hex in Gen.1. qu.35.

Vſe 3.

Thirdly, this reprooueth the hierarchy of the Church of Rome, from the higheſt to the loweſt, their Popes, their Cardinals, their Abbots, Monkes, Fryers, Priors, Nunnes, Ieſuites, and the reſt of that race and rabble, which are as croaking frogges, or deuouring locuſts, that couered the face of the earth, and aſcended out of the bottomeleſſe pit: of which the word hath not ſpoken any thing, but quite ouerturneth that whole generation. For to ſet the gouernement of the whole Church vpon one mans ſhoulder and to put all other vnder his feete, is a burden able to breake his necke, and to cracke his ſhoulders, which no man is able to beare. This man of ſinne they make the head of the Church, and the vicar of Chriſt. This is to thruſt downe Chriſt from his dignity, and to depoſe him from the headſhip of the Church, or elſe they make it a monſter of two heads, or rather of many heads. For this is an high honour peculiar to Chriſt, to be *the head of the body, which is his Church*, Epheſ.1.22,23. and 4.12.15. and 5.23. Coloſſ.1.24. and 2.19. And that for theſe cauſes: Firſt, by way of excellency. Secondly, by reaſon of fulneſſe of grace. Thirdly, becauſe from him floweth all graces of faith and other bleſſings, into his members. He it is, that gaue ſome to be Apoſtles, ſome Prophets, ſome Euangeliſts, and ſome Paſtors and teachers, to build vp the Church to the end of the world. Theſe he thought to be ſufficient without Popes, and Cardinals, that is, without ſuch heads and ſhoulders. He called his Apoſtles, and made them all equall, none ſuperiour, none inferiour to other: but commanded them indifferently, to preach the Goſpel to euery creature. The Commiſſion which he gaue vnto them, was equall, in feeding, in binding, in looſing, in remitting, and retaining, none was before or after other: as Luke 9. He calling the twelue Apoſtles, gaue them power ouer all diuels, and to heale diſeaſes, and ſent them to preach the kingdome of God. They had all of them the keyes of it, equally committed vnto them. But they wil obiect the words of Chriſt to *Peter*, Matth.16. *I ſay vnto thee, that thou art Peter: and vpon this Rocke, I will builde my Church, and the gates of hell ſhall not preuaile againſt it: And I will giue vnto thee the keyes of the kingdome of heauen, and whatſoeuer thou ſhalt binde on earth, ſhall be bound in heauen: whatſoeuer thou ſhalt looſe on earth, ſhall be looſed in heauen.* Theſe words we acknowledge to be the wordes of Chriſt, howbeit they are too weak a pillar to beare vp the Papacy. Firſt, let vs ſpeake of *Peter*, and then of the Pope, that clayineth to be his ſucceſſor. For if *Peter* himſelfe in thoſe words, had no ſuperiority or Monarchy bequeathed vnto him, or ſole regiment of the Church, then hee could not leaue it as a legacy to the Biſhop of Rome, nor make him his heire of ſo faire a patrimony, that he might claime authority and ſupremacy from him. This is without all queſtion, and both ſides yeeld vnto it, that *Peter* could giue no more then hee had himſelfe, and the ſucceſſour can haue no more iuriſdiction then hee had, into whoſe roome he ſucceedeth.

The Pope is not head of the Church.

Turrecrema. ſum.lib.1.cap. 44.

Obiect.

Anſwer.

Now, touching *Peter*, obſerue this as another rule, which alſo is receiued without cōtrouerſie; that nothing in this place is giuen to *Peter*, but promiſed only, as appeareth by the forme and phraſe of ſpeech that is vſed, and by the words vttered in the time to come. For Chriſt ſaith vnto him, *I will build my Church vpon this Rocke, I will giue vnto thee the keyes of heauen; the gates of hell ſhall not preuaile: whatſoeuer thou ſhalt binde, whatſoeuer thou ſhalt looſe:* ſo that the manner of ſpeaking in the time to come, argueth that nothing is heere really granted, but onely graciouſly promiſed to be granted. He doth not ſay vnto him, I do build my Church, I doe giue vnto thee the keyes of the kingdome of heauen, but *I will builde, I will giue.* This is ſo plaine, that our aduerſaries are neceſſarily conſtrained to yeeld vnto it. So then I aske

Bellar.lib.1. de Pontif.Roma. cap.10.

I aske the queſtion, and demaund of them, where this is giuen, and how this promiſe is performed? Whatſoeuer Chriſt promiſeth, his word is not yea and nay, he cannot lie, hee will not faile his people. **Obiection.** If any reply, it is no great matter where we reade the promiſe to haue been performed, ſeeing no doubt Chriſt meant to be as good as his word? **Solution.** I anſwere, It mattereth much to vnderſtand where it is, foraſmuch as there can be no better way to make tryall of the promiſe, then to know the gift.

To which purpoſe they are wont to alledge two places, and we are content to ſtand to both of them. The one is in the Euangeliſt, Matthew, chap. 18.18. *Verily, I ſay vnto you, Whatſoeuer ye ſhall bind on earth, ſhalbe bound in heauen: and whatſoeuer ye ſhall looſe on earth, ſhall be looſed in heauen.* Where we ſee Chriſt ſpeaketh to all the Apoſtles, and not to *Peter* alone, or to him more then to any other, but applyeth the ſame power of binding and looſing, to euery one without exception or limitation. The other place is in the Goſpel according to *Iohn*, chap. 20. where Chriſt ſtanding in the middes of them, ſaith vnto them, Ioh.20,22.23. *Receiue ye the holy Ghoſt, whoſe ſoeuer ſinnes ye remit, they are remitted vnto them, & whoſe ſoeuer ſins ye retaine, they are retained.* In which words Chriſt alſo doth equally ſpeake vnto them all, *whoſe ſinnes ye remit, whoſe ſinnes ye retaine*: not, whoſe ſinnes, thou *Peter*, remitteſt or retaineſt: ſo likewiſe he ſaith, whatſoeuer ye (all) bind on earth, whatſoeuer ye (all) looſe on earth; not whatſoeuer thou *Peter* alone bindeſt or looſeſt on earth. And this is acknowledged to be the power of the keyes by the Romaniſts themſelues. The vſe of keyes is to open and ſhut: ſo then they that haue their ſinnes forgiuen, and as it were the bands looſed, haue the gates of heauen opened wide vnto them: and contrariwiſe, the dores of heauen are barred faſt as with lock and key, againſt them whoſe ſinnes are retained: So that we may rightly conclude that ſeeing the power of binding and looſing, is the power of the keyes, and giuen to all the Apoſtles, that it is not peculiarly and properly beſtowed vpon *Peter* alone, excluding and ſhutting out all the reſt. If then here were an headſhip promiſed and beſtowed, we muſt haue a body with twelue heads, according to the number of the twelue Apoſtles: for euery Apoſtle muſt be an head, as euery of them had authoritie to binde and looſe, to remit and retaine, that is, had the keyes of the kingdome of heauen deliuered vnto them.

Obiect. But it wil be further ſaid, Chriſt ſpeaketh by name to *Peter*, *I ſay vnto thee, Thou art Peter*, To thee I will giue the keyes, &c. **Solution.** I anſwere, he ſaith indeed, he will giue them vnto him, but he ſaith not, I will giue them to thee alone: he will beſtow them vpon him, but not vpon him alone: for heere is nothing either expreſſed or vnderſtood, to exclude the other Apoſtles. The Lord ſaith to *Ioſhua*, *I will not faile thee, nor forſake thee*: Ioſh.1.5. ſhall wee conclude from hence, that he will leaue other of the faithfull, becauſe he ſpeaketh particularly vnto him? will God renounce or diſclaime others that feare his Name? No, in no wiſe: for albeit he vttered it vnto him, yet it is to be ſtretched to all beleeuers, and as true toward them all, as toward him, as appeareth euidently in the Epiſtle to the Hebrews. Heb 13.6. It is one thing therefore to ſpeake vnto *Peter*, and another thing to ſpeake vnto him onely.

Obiection. But will ſome ſay, why doth not Chriſt name others, as well as him, if he vnderſtood others as well as him? for that might haue put the matter out of all doubt, and ſtayed much contention that hath beene about theſe wordes in the world. **Anſwer.** I anſwere, the words are not doubtfull, but to thoſe that purpoſe to make them gainefull. They are plaine to ſuch as will vnderſtand. *Peter* ſpake in the name of the reſt, as the mouth of the Apoſtles: Chriſt anſwereth to him alſo in the reſt.

Hee had asked the queſtion of them all, Matth.16.1 *Whom ſay ye, that I am?* All of them could not anſwere without confuſion, and diſorder; it was neceſſary that one ſhould be the ſpeaker, as it were the foreman of the Iury: and *Peter* in the behoofe of others, as well as of himſelfe, confeſſed that he was *the ſonne of the Liuing* God. Shall we ſay, the reſt did not beleeue as much? A like example we reade in the ſecond Chapter of the Actes of the Apoſtles, where, they being filled with the holy Ghoſt, and ſpeaking with diuers languages, are derided of many, and accuſed to be drunken: *Peter* ſtanding vp with the eleuen, did lift vp his voyce, and ſay vnto the Iewes, Act.2,14.1 *Be it knowne vnto you, and hearken vnto my wordes: for theſe are not drunken, as ye ſuppoſe, &c.* Doth he pleade onely for himſelfe? and not rather vndertake the common cauſe of them all? yes: he is only the mouth of the reſt, and ſpeaketh for the reſt. So in this place he made a free confeſſion of his faith, and the faith of the Apoſtles, who beleeued no leſſe then himſelfe: and Chriſt, ſuiting and ſhaping his anſwere according to *Peters* confeſſion, ſpeaketh vnto him, but in him vnderſtandeth all the reſt.

Neither let vs goe about to gather more from them, then Chriſt ſcattered, or the Apoſtles collected. For they did not conceiue, that Chriſt by thoſe wordes before remembred gaue any ſupremacy or ſuperiority, any primacy, or principality of power to *Peter*; for then they would neuer afterward haue contended which of them ſhould be the greateſt and the chiefeſt, foraſmuch as this whole controuerſie had beene decided and determined by the mouth of Chriſt. But long after this, Luk.22.2 *there aroſe a great ſtrife among them, which of them ſhould bee accounted the greateſt*. Therefore they acknowledge no more authoritie giuen to *Peter* by thoſe keyes of the kingdome of heauen, then to themſelues. Neither doth Chriſt build his Church vpon *Peter*, nor call him the Rocke: for it is builded vpon the Rocke which *Peter* confeſſed, that is, vpon the Sonne of the liuing God, ſo that *the Rocke* (as the Apoſtle ſaith) *is Chriſt*. Hence it is, that *Matthew* diſtinguiſheth betweene *Peter* and the Rocke, *Peter* is one, and the Rocke is another; otherwiſe Chriſt would haue ſaid, Thou art *Peter*, & vpon this *Peter* I will build my Church, or vpon thee will I build it: he ſpeaketh not after this manner, but, *Thou art Peter, and vpon this Rocke*; which muſt neceſſarily be referred to his former confeſſion, the name and perſon being changed.

Againe, there is an expreſſe place in the Apoſtle, which teacheth that *no man can lay any other foundation then hath bene laid, which is Ieſus Chriſt*. 1 Cor.3.11. *Paul* inſpired by the Spirit of Chriſt can finde no other foundation of the Church, then Ieſus Chriſt: they then ẏ acknowledge, and receiue, and teach any other, are moued by the ſpirit of Satan, and ſpeake in the ſpirit of Antichriſt. Furthermore, *Peter* was one of the maſter workemen, or maſter builders of the Church, as he is bidden to feed the flocke of Chriſt, 1 Cor.3. ſo that he cannot be called properly the foundation of the Church, and a builder of ẏ Church; the foundation being one, and the builder (that layeth the foundation) another: for that were to confound the workeman, and the worke; the founder, and the foundation: the builder, and the building. The builder buildeth vpon the foundation, and therefore it is againſt naturall reaſon, that the Carpenter which layeth the foundation, ſhould himſelfe be the foundation, vnleſſe peraduenture by a new kinde of tranſubſtantiation, neuer heard of before this time, as ſenſeleſſe as the olde (if that may be called olde which had no footing in the Church, for a thouſand yeeres after Chriſt) whereby they turne the labourer into his labour, and the builder of the houſe into the ground-worke of the houſe.

But ſuppoſe all this had beene ſpoken to *Peter* alone, that to him alone had beene giuen the keyes, that he alone ſhould open and ſhut, binde and looſe, remit, and retaine at his owne pleaſure, and that the Church had beene builded vpon him, as vpon a ſole foundation; which notwithſtanding is all falſe, the reſt being made equall with him: what is all this to the Biſhop of Rome? who is neither *Peter*, nor any builder of the Church, but rather a deſtroyer and puller of it downe. *Peter* is not now vpon the earth, neither doth Chriſt ſpeak any one word of his ſucceſſours, for then hee would haue ſaid, Vpon thee and thy ſucceſſours, I will buid my Church; whereas Chriſt ſaith not, either vpon him or vpon his ſucceſſours, but vpon the Rocke, which neither hee nor they were. And if Chriſt had ſaid, vpon thee and thy ſucceſſours I will builde my Church, what had this beene yet to the Biſhoppe of Rome, more then to the Biſhop of Conſtantinople, or of Alexandria, or of Antioch, where alſo *Peter* ſate? what is there vttered, or what can there be gathered out of Chriſts words, ſounding for him more then for them? So then as the Romaniſts craue of vs to produce one place of Scripture to proue the continued ſucceſſion of our Churches: ſo we aske of them one place of Scripture to proue this ſucceſſion of *Peter*, or this deputation which they challenge to themſelues. For as they claime to be his lawfull heires alone, and to receiue from him a twofold ſword which *Peter* himſelfe did neuer handle, and a triple crowne, ſuch as *Peter* himſelfe did neuer weare, who preached but Lorded it not; wheras they Lord it, & preach not: let them bring forth the Tables, and produce the Teſtament, let vs ſee the writings, that we may examine the truth, and diſcuſſe his title; then which nothing can be demaunded more iuſt and equal. But marke a little, euen ye that haue but halfe an eare, how partial Iudges, and corrupt eſteemers they are of things, that any way goe againſt them! In the point of iuſtification, when we teach agreeable to the Scriptures and to all antiquity, That we are iuſtified by faith alone, they cry out that we abuſe the people and falſifie the word, foraſmuch as the Scripture neuer ſaith by faith alone ye are iuſtified. Whereas in the controuerſie of *Peters* Primacy, they deale deceitfully, and teach that the Church is builded vpon *Peter* alone, that the keyes of the kingdome of heauen are giuen to *Peter* alone, that he is ordained to bind alone, and to looſe alone; as if hee might play faſt and looſe, at his pleaſure, and ſend thouſands of ſoules into hell, and yet no man to ſay vnto him, ſir why do you ſo? as the Canoniſts teach. They can neuer proue that either Chriſt ſpake or ment al theſe, or any of theſe to *Peter* alone: but in the queſtion of iuſtification by faith alone, though it be not found in ſo many words & ſyllables in the Scripture, yet the ſenſe and ſubſtance of them is found, nothing being more vſuall in the Scripture then this, that we are iuſtified not by workes, but without workes; not of the law, but without the law, Rom.3.20. and 9.11. and 11.6. Gal. 2. 16. Epheſ.2.8. 2 Tim.1.9. Tit. 3.5. If then wee be not iuſtified but by faith, what is this, but by faith alone? So that we adde no more to the meaning of *Paul*, then Chriſt added to the meaning of *Moſes*, which was nothing at all; and yet where *Moſes* ſaith, *Thou ſhalt ſerue the Lord*, Chriſt ſaith it is written, *Thou ſhalt ſerue him onely*, Matth.4. 10. This then is one note of their partiality, that they may adde and alter, correct, and corrupt at their pleaſure: wee may not explane and expound the true meaning of the Scripture, by the addition of one word. Another is this, when wee ſay that theſe words of Chriſt in the Euangeliſt, *To thee I will giue the keyes*: and whatſoeuer thou bindeſt

Deut.6.13. and 10.20.

bindeſt or looſeſt, are not to be reſtrained to *Peter* alone, but ought to be communicated to the reſt of the Apoſtles, in whoſe name he anſwered: they cry out with a loude voyce, and ſtorme mightily at it, that wee doe extreame wrong and iniury to *Peter* the Prince of the Apoſtles, whiles we ſticke not to extend and apply the ſame wordes to others, which are peculiarly ſpoken vnto him; and thereupon they vrge againſt vs in the very words, *I ſay vnto thee*, and *Thou art Peter*, and wil not ſuffer vs by any interpretatiõ (though neuer ſo euident) to depart one iot from the ſyllables, but tie vs faſt, and keepe vs cloſe to theſe particulars, and as it were pinne vs to *Peters* ſleeue. Whereas by this limitation, they ceaſſe not to wound themſelues more then vs, euen vnto the heart, and yet doe not feele the force of the ſtroke, that tendeth vnto death. For they are not afraid to ſtretch theſe words in length, vntill they cracke againe: and albeit they be vttered in the ſingular number, yet they extend them to all the Biſhops of Rome, from *Peter* who (they ſay) was the firſt, vnto *Paulus Quintus*, that now ſitteth in that Sea; as if Chriſt had ſaid, I will build my Church vpon thee *Peter*, and vpon all the Popes of Rome after thee: and thus (as I haue heard) they beare the ſimple people in hand that take vp all things at the ſecond hand, that Chriſt ſaid, I will build my Church vpon the Biſhop of Rome.

What is now become of the words themſelues which they preſſed againſt vs? did they not tell vs that Chriſt ſaid, *Thou art Peter*? haue they forgotten what was ſpoken, *I ſay vnto thee*? It is the faireſt flower of the Popes garland, and as it were the ſoule and life of the Papacy, to enlarge the words as farre as may be, and to vnderſtand them of the whole rabble of vſurpers, and diuels incarnate, that haue ruled in theſe laſt dayes: and yet they cannot abide, or endure that wee ſhould extend them to all the Apoſtles. And if I ſhould aske them, how the Biſhoppes of Rome can challenge a right to be *Peters* ſucceſſors, foraſmuch as they can neuer euidently proue by any teſtimony of holy Scripture, that *Peter* euer was at Rome, it would trouble their patience, and put them into a ſweat, and yet do no good: foraſmuch as the contrary rather appeareth, as I haue ſhewed elſe-where. Thus much of the partiality of theſe men, who like enuious perſons are content to pull out both their owne eyes, that they may put out one of their fellowes.

Coment. on Phile. p. 469.

Hitherto we haue ſpoken of the counterfeite head of the Church of Rome: the like might be ſaid of the reſt of that proud generation, who by ſacriledge, and vſurpation, are growne to be great princes and lordes of the earth; and namely of the Cardinals, the Popes late creatures, who glory to be called the princes Electors, and thinke themſelues to be equall to the greateſt kings of the world, who not long ſince were content to bee Pariſh Prieſts. Hee hath aduanced them, and they aduance him, and one claweth another. There is no teſtimony of antiquity, nor foot-ſtep found in the word of God, to iuſtifie or warrant that calling; and the greateſt Rabbines that are cloathed in Scarlet, and haue written in defence of it, doe ſhew themſelues more then ridiculous, in their Apologies, wherein they doe nothing but vent their owne vanity, and publiſh their owne ſhame, to the view of all men.

Apol. Bellar. contra Mon praeſ.

The like might be ſaid of the ſwarmes of Monkes and Fryers, and thoſe peſtilent Orders that trouble heauen and earth, Church and Common-wealth, true religion, and externall peace and policy in bodies politike. Are theſe officers or offices ordained of God? are they any plants of his ſetting in ÿ Church? haue they receiued any authority from his mouth? Or is there any ſyllable in the Scripture to auouch theſe Orders? or are they not rather the Popes deare ſonnes, and of his creation? Ieſus Chriſt neuer knew them, they grew vp *while his ſeruants ſlept* that ſhould haue looked better to their falſe fingers. He neuer inſtituted this kind of life, he neuer commanded or counſelled men to goe into the wilderneſſe, or to coope vp themſelues in a Monaſtery, or to vow ſingle life, or to renounce their temporall poſſeſſions, or to betake themſelues to voluntary pouerty, thereby to follow a new rule of life, and to preferre the commandements of men before his Goſpel, and to place the ſtate of perfection, in the obſeruation of certaine vain traditions which they haue vndertaken.

Math.13

The perf on of Vo ries wher it ſtandet

The vowes that they haue taken vpon them to obſerue, are theſe three, the vow of pouerty, the vow of obedience, and the vow of chaſtity. Firſt, touching pouerty, or rather beggery, as it pleaſeth them to boaſt off, which indeed they profeſſe, more then practiſe, like to ſuch as *Salomon* painteth out, Prou. 13. 7. *There is that maketh himſelfe poore, hauing great riches:* Chriſt neuer ordained ſuch a kinde of life, neither taught any to enter into it; for himſelfe had bagges and mony to buy things neceſſary, as appeareth, Ioh. 12. 6. and 13. 29. Nay hee ſaith, It is a more bleſſed thing to giue, then to receiue, Acts 20. 35. The like we might ſay of the Apoſtles, they neuer vowed ſuch a life themſelues, nor approued of it in others. For albeit they forſooke all, that they might follow Chriſt, and preach the Goſpel, yet they reſerued and retained the propriety of them, it is the vſe of them, and the purſuing after them; that they gaue ouer. When Chriſt on the Croſſe, ſaid vnto *Iohn. Behold thy mother*, from that houre hee tooke her home to his houſe, Ioh. 19. but how could he take her to his owne, if he had nothing his owne? And when *Peter* after the Paſſion of Chriſt ſaid, *I goe to fiſhing*, Ioh. 21. it is not likely he hired a ſhip, and vſed another

ther mans nettes, but rather had them of his owne, which he had left and forſaken for a ſeaſon. Againe, neither did Chriſt euer ſay to his Apoſtles, or the Apoſtles to any others, Vow ye pouerty: but rather, *Giue ye almes*, Luke 11.41. *remember the poore*, Gal. 2.10. *diſtribute to the neceſſities of the Saints*, Rom. 12. 13. *He that ſoweth ſparingly, ſhall reape ſparingly*, for God loueth a cheerefull giuer, 2 Cor. 9. 6, 7. *To doe good, and to communicate, forget not*, for with ſuch ſacrifices God is well pleaſed, Heb. 13.16. Theſe things they could not performe, but of their owne ſubſtance, except they ſhould giue the Mammon of iniquitie, taken away wrongfully from others. Hence it is, that the Scripture ſo often exhorteth to workes of mercy, to fruites of loue, and liberality toward the poore, that we ſhould lend vnto them, looking for nothing againe, Luke 6. Epheſ. 4. 2 Cor. 8. promiſing that if we giue, it ſhall be giuen vnto vs. They therefore that vow pouerty, caſt away the bleſſing of God and ſuch helpes as might ſerue them to ſhew their loue and liberality vnto their brethren.

Laſtly, beggery is threatned as a puniſhment, and therefore not to be vndertaken as a ſtate of perfection. *Dauid* complaining of his ſlanderous and malicious enemies, doth vnder the perſon of *Iudas*, deuote them, or proſcribe them: *Let his children be fatherleſſe, and his wife a widow: let his children be continually vagabonds, and begge, let them ſeeke their bread alſo out of their deſolate places*, Pſal. 109.9. 10. If then it be a ſtate of perfection to be a begger, it is alſo a ſtate of perfection to haue his poſterity cut off, to haue the extortioner catch all that he hath, to haue none to extend mercy vnto him, to haue his name blotted out in the generation following, and his memory razed out of the earth: all which, and many other like, the Prophet ioyneth with begging of bread in that Pſalme; which being heaped vpon one man, would keepe him from perfection. And if with begging of bread were alwayes annexed this, that none ſhould ſhew fauour vnto them, nor extend any mercy to their fatherleſſe children, it is like it would bring out of vſe, this beggerly occupation in a ſhort time. The ſame Prophet noteth it as a ſpeciall bleſſing of God vpon his gouernment, *I neuer ſaw the righteous forſaken, nor his ſeede begging bread*, Pſal. 37.25. It is the ordinance of God, that there ſhould be no begger in Iſrael, Deut. 15. The wiſe man prayeth againſt that eſtate, Prou. 30.8. that he might haue *neither* ſuperfluous *riches*, *nor* extreame *pouerty*. Now then, either the ſtate of perfection is not ſo glorious a thing as they boaſt off, or elſe the wiſe man prayeth againſt this perfection, which theſe hypocrites doe embrace and voluntarily chuſe vnto themſelues.

Touching the vow of obedience.

Secondly, touching obedience to be performed to the ſuperiours of their orders, they profeſſe to follow his rules and iniunctions, as the Franciſcans muſt follow the rule of Saint *Francis*, and ſo the reſt bind themſelues to obſerue the precepts of their gouernours; which ſometimes are ſottiſh & ſenſeleſſe, and ſometimes impious and blaſphemous, whereby they leaue the commandements of God to execute traditions. The Apoſtle ſaith, *Ye are bought with a price, be not ſeruants of men*, 1 Cor. 7. 23. But ſuch as vow Monkiſh obedience in things not preſcribed in the word, make themſelues ſeruants and ſlaues of men.

1 Cor. 1.

Againe, he reproueth them that ſaid, *I am Paules, I am Apollos, I am Cephas*, becauſe they addicted themſelues as bond ſeruants to men: they then are much more to be condemned that are the ſlaues of *Dominicke*, of *Francis* of *Ignatius*, and the reſt? The Apoſtles themſelues neuer made any ſuch vow, nor taught it to others: they could not abide to haue any diſciples conſecrated vnto them to beare their names. Chriſt our Sauiour ſheweth, that no man can ſerue two maſters, becauſe one onely is our maſter. For when they command contrary things, we cannot cleaue vnto them both: but ſuch things may ſuperſtitious ſuperiours and gouernours command, nay haue commanded. Beſides, it is folly to lay a burden of humane precepts vpon other mens ſhoulders, when as we cannot perfectly obſerue and fulfill the commandements of God.

Touching the vow of ſingle life.

Thirdly, touching continency and ſingle life, which they call chaſtity, they all praiſe it, but not many practiſe it They think this vow to be very rightly and religiouſly obſerued, and that they haue fulfilled it to the ful, if they leade their life out of marriage, and renounce chaſte wedlocke: for when they ſpeake of the vow of continency, they vnderſtand nothing elſe but ſingle life. They ſuppoſe it and both openly and odiouſly defend it, to be a more heinous ſinne, for any of the Cleargy to marry a wife, then to haue the company of an harlot, and to embrace the boſome of a ſtranger. *Coſterus* the Ieſuite maintaineth (to whom others aſſent) that a Prieſt that is married, ſinneth more grieuouſly, then he that keepeth a concubine, or committeth fornication. The time was, when it was made a capitall crime worthy of no leſſe puniſhment then death, for a Cleargy man to marry; but when the ſame Law was vrged to be eſtabliſhed againſt ſuch alſo as entred into ſtewes and brothel-houſes, and kept harlots, it could not paſſe, but was nipped in the head, as the greene hearbes with a froſt. Thus while they forſweare and forbeare to haue wiues of their owne, to auoide fornication, they do not abſtaine from whoredome and vncleaneneſſe. Thus they preferre abominable whoredome, before honourable wedlocke, ſtrange fleſh before the bed vndefiled, and the lawes of men, before the commandement of God. For no man can vow continency, but he to whom it is giuen from aboue, to be able to containe and continue a ſingle life, as our Sauiour hath taught, Matth. 19.11.12.

The Ieſuites teach it to be a leſſe ſinne to liue in fornication, then to marry a wife.

Vide Epiſtol. Ieſuit. Dan. Chamieri.

19. 11, 12. *He that can take it, let him take it.* And he ſheweth, that all men cannot receiue this ſaying, ſaue they to whom it is giuen. So the Apoſtle to the ſame purpoſe ſaith, I wiſh all men were as my ſelfe, *But euery man hath his proper gift of God, one after this manner, and another after that*, 1 Cor.7.7 We haue not in our owne power the things that are Gods: the gift of God is one thing, the power of man is another: againe, to be willing is one thing, and to be able is another. The gifts of others are not in our power: but the gift of continency is the gift of another, to wit, of God. Therefore it is not in our power.

Againe, the Scripture commandeth them to marry, that cannot abſtaine without burning, as 1 Cor.7.2,9. *They that cannot containe, let them marry.* Alſo he ſaith, *To auoide fornication, let euery man haue his owne wife*; *It is better to marry, then to burne*, And he writeth to 1 Tim.5.14. *Timothy, I will that the yonger women marry, &c. giuing none occaſion to the aduerſary, to ſpeake reprochfully.* Nothing muſt be vowed againſt the commandement of the holy Ghoſt: but they which cannot containe, and yet vow continency, ſinne againſt the commandement of the holy Ghoſt. Therefore ſuch perſons ought not to vow continency.

Laſtly, this ſort of votaries is a new doctrine, or rather dotage. For neither vnder the Law of nature, nor vnder the Law of *Moſes*, did euer any vtter or miniſter ſuch a vow of virginitie, albeit we reade many lawes concerning vowing, Leuit.27. Numb. 6. and 30. Deut. 12. and 23. Yet nothing concerning any ſuch matter. In the Law of nature, it was ſaid, *Encreaſe, and multiply*, Ge.1.28. In the garden of Eden, euen in the time of mans innocency, God the authour of marriage, ſaid, that cannot ly, *It is not good for man to be alone*, Ge.2 18. Chriſt himſelf, thogh he liued moſt purely and perfectly, yet made no vow of continency, The like might be ſaid of the Apoſtles. To conclude, it is the property of heretikes, 1 Tim 4.1,3. and *the very doctrine of diuells to forbid marriage*, and for religions ſake to diſſolue it. Thus did *Marcion*, and the *Manichees*, and therefore are condemned.

Vſe 4. Fourthly, we learne from hence a notable comfort, hauing aſſurance that our calling is of God. Let euery one looke to the Lawfulneſſe of his calling, and to the warrant of his worke, and be able to approue it to his owne conſcience. The word of God is able to giue vs peace and comfort. We are ſure, if we doe our duties, to meete with many enemies and oppoſitions. How often did the people murmure againſt *Moſes*? was not *Eliah* eſteemed the troubler of Iſrael? was not *Ieremy* borne as a man of ſtrife, and a man of contention to the whole earth? was it any better with Chriſt himſelfe and his Apoſtles? The LORD of life was hated and perſecuted and crucified, being deliuered into the hands of ſinners. 2 Cor.4.9. The Apoſtles were *made a ſpectacle vnto the world*, and to Angels, and to men, being ſent forth as men appointed to death. It fareth not much better with the Miniſters of the Goſpel, who ſucceede them in the gouernement of the Church; they are ſlandered and reuiled, they are mocked and miſuſed, and accounted as the off-ſcouring of all things. We ſhall neuer goe through with the worke of the Lord, that is in our hands, except we reſt in God who hath called vs to the Miniſtery. Thus did *Dauid* comfort himſelfe in the Lord, when they would haue ſtoned him, 1 Sam.30. 4. The like we ſee in the Apoſtles, when they were threatned, and commanded to ſpeake no more in the Name of Chriſt, they anſwered that they could not but ſpeake the things which they had ſeene and heard, Actes 4. 19. 20. and profeſſed that they ought to obey God, rather then man, Actes 5. 29. The conſideration of their calling, warranted vnto them from God, put comfort into them, and gaue them all boldneſſe to ſet themſelues againſt their enemies, and made them pray earneſtly to Chriſt Ieſus, the Lord of the harueſt, and the great Shepheard of the ſheep, to ſtand by them, and to bee preſent with them in the buſines he had committed vnto their charge. Wherefore, whenſoeuer we ſee the trueth of God oppugned, and our Miniſtery any way reſiſted, let vs comfort our ſelues from hence, that we are not vſurpers, or intruders into this office, but hauing our calling ſealed vp vnto vs, let vs boldly proceede, and goe forward to make known the trueth of God to the conſciences of all men. That which the Lord ſaith of the firſt borne in this place, that they are his, may bee ſaide of all the Miniſters of the Goſpel that ſucceede them, and therefore he will ſuccour and ſuſtaine them.

If then we finde this in our owne ſoules, that we entred into this calling, not as theeues that come in at the window to ſteale, and to kill, and to deſtroy, Ioh.10.10. not as ſouldiers, that ſeeke their prey and booty to enrich themſelues; not as idle drones that ſeeke to liue at eaſe, and in pleaſure: but to worke in the Lords vineyard, and to labour in his harueſt, we ſhall be ſure to haue God on our ſide. He wil not ſend vs out, and then ſee vs to take the foile: he wil not put vs into his ſeruice, and then lay vs open, and leaue vs naked to the contempt of euery baſe companion. Let vs not ſhrinke backe as faint-hearted ſouldiers, when a croſſe word is caſt out againſt vs, which is but as a brutiſh thunderbolt, that can doe no harme: but let vs remember our calling, and who it is that hath ſet vs in that function. When *Amos* was ſlandered and reuiled by the Prieſt of Beth-el, and had no leſſe crime laide to his charge, then high treaſon, and conſpiracy againſt the king, hee did not ſinke vnder the burden, or ceaſſe to Propheſie any more, but he confirmeth himſelfe, and hardneth his face, and remembreth who put him in that place: *The Lord tooke me as I follow-*

followed the flocke, and the Lord ſaid vnto me, Goe, Propheſie vnto my people, Amos 7. What greater comfort could *Paul* haue againſt the oppoſitions and blaſphemies of obſtinate enemies that he found at Corinth, then the gracious words of the Lord? *Be not afraide, but ſpeake and holde not thy peace: for I am with thee, and no man ſhall ſet on thee, to hurt thee: for I haue much people in this Citie,* Actes, Chapter 18. verſes 9. 10.

So is it with vs, and in this manner doth the Lord ſpeake to euery of vs; if we be aſſured in our owne conſcience, that God hath ordained vs and ſet vs apart to our office, hee chargeth vs not to be afraide of the faces of men, he giueth vs certaine hope of his preſence, and will ſuffer no man to doe vs hurt. On the other ſide, if our office be of men, and we entred into it alſo to enrich our ſelues, not to feed the people of God, we can haue no comfort in the euill day, nor promiſe to our ſelues any hope or expectation of a bleſſed iſſue of our labours. We entred not in at the dore, and the ſhepheard of the ſheepe will not acknowledge vs to be his ſeruants, but account vs as hirelings that ſerue our ſelues and our owne bellies, and care not for the ſheepe whether they ſinke or ſwimme, whether they proſper or pine, whether they liue or die.

Vſe 5. Laſtly, when God ſetteth vp the Miniſtery of his word among vs, as a light that ſhineth in darke places, and as a beacon vpon an hill, it is the duty of the people to hearken reuerently and attend diligently vnto it, as vnto the voyce of Ieſus Chriſt, and not as to the word of a mortall man. We muſt not conſider the Miniſters that ſpeake vnto vs in the Name of the Lord as bare or mortall men, albeit they be ſo indeed, and ſubiect to the ſame infirmities that we our ſelues are: but we muſt obſerue of them that they ſuſtain another perſon then their own; they are Gods meſſengers vnto vs, the Lord hath ſent them *as his embaſſadours,* they come from the high court of heauen, to tell vs the will of him that hath called them. Cor.5.20.

The want of this due conſideration, that the Miniſters ſuſtaine two perſons, one priuate, to wit, their owne: the other publike, to wit, of God: is the maine cauſe why the Miniſtery is ſo ſlenderly regarded, and ſo few are edified by it. When a Prince employeth a meane perſon in his ſeruice, and ſendeth him to make knowne his will vnto vs, if we onely reſpect his perſon as he is of himſelfe, and conſider not the perſon whoſe mouth he is, and in whoſe name hee ſpeaketh, wee will neuer regard the meſſage he bringeth as wee ought. So it is in the matter of the Miniſtery

The king of heauen and earth determineth to call a Church, and gather a people vnto himſelfe; he ſendeth out the Miniſters as his meſſengers to make knowne his will vnto vs, and ſo putteth heauenly treaſures of great price and value in earthen veſſels: if we reſpect the men no otherwiſe then according to their names and perſons, and not according as God hath vouchſafed to employ them, we can neuer receiue the word with meekeneſſe and reuerence, that is able to ſaue our ſoules. Know it therefore, and learne it diligently, that a Miniſter is not only a man as all other are that beare the image of God, but more then a common man, euen a Miniſter of the Goſpel, and a meſſenger of Ieſus Chriſt: ſo that whoſoeuer receiueth them and heareth their words, entertaineth Chriſt himſelfe; and whoſoeuer diſpiſeth them and their ſayings, reiecteth Chriſt himſelfe, and ſhall bee arraigned as guilty of the contempt of his perſon. The Apoſtle writing to the Hebrewes, ſheweth, that *God hath ſpoken by his owne Sonne, whom hee hath appointed heire of all things,* Chapter 1. 2. and thereupon concludeth, that *we ought to giue the more earneſt heede to the the things which we haue heard, leſt at any time we ſhould let them ſlippe.* Heb.1.2.and 2.1.

Thus duty hath many branches vnder it, which ſpread themſelues farre and neere, but I will briefely touch ſome particulars.

Firſt, we are to conſider that in hearing the word, we haue to doe with God. If we exempt our ſelues from his preſence, who hath promiſed that whenſoeuer two or three are gathered together in his Name, he will bee in the middes of them, we ſhall neuer profit as we ought, nor conſider the worke we goe about. It is noted of *Cornelius,* Actes 10.23. That when *Peter* was come to tell him and to teach him what he ought to doe, he ſaid, *Wee are all heere preſent before God, to heare all things that are commanded thee of God.* Thus ought it to be with vs, when wee are entred into the houſe of prayer, we muſt remember that wee ſit downe in the preſence of God; not of men onely like vnto our ſelues, but of him that is the ſearcher of the heart. Let this bee our firſt rule: and except we doe this, wee doe nothing in our hearing as wee ought to doe.

Secondly, we muſt empty our ſelues of all clogges and emcombrances that may hinder the ſauing hearing of the word. Let vs *caſt off euery weight, and the ſinne that doth ſo eaſily beſet vs.* Heb.12.1. Let vs diſburden our ſelues of *the cares of this life,* and *the deceitfulneſſe of riches,* Luke 8. and the luſts of other things, which if wee bring with vs ouerlaying our hearts, they will ſtop our eares, that the things cannot enter into vs. Therefore the wiſe man giueth this counſell, Eccleſiaſtes, Chapter 5. verſe 1. *Keepe thy foote when thou entreſt into the houſe of God, and bee more ready to heare, then to giue the ſacrifice of fooles: for they conſider not that they doe euill.*

Thirdly, ſet a price vpon the word aboue all things of this life that may bee moſt deare vnto thee. Deſire it *more then gold*

gold, yea, then much fine gold: labour to finde it *ſweeter* to thy taſte *then hony & the hony combe*, Pſal.19.10. Loue it aboue all riches, and reioyce in it more then they that finde great ſpoiles. Account the *merchandiſe of it better then the Merchandiſe of ſiluer*, and the gaine thereof more precious then Rubies, ſo that nothing that we highly eſteeme can be compared vnto it. Prou.3.13,14. Magnifie it as a treaſure of that value, that rather then thou wilt leaue it, thou wilt be ready to forſake all that thou haſt, Matth.13. There is nothing that more ſlaketh and ſhaketh off our deuout attention, then to account the precious word of God vile and baſe in our eyes, according to the corrupt cuſtome of many in our dayes, that preferre huskes fit to feed ſwine, before the fat of wheat that is ſent to nouriſh the ſonnes of God.

Pſal.19.10. and 119.103. 127.

Fourthly, we muſt know that there is great hope of thoſe that refuſe not the meanes, but ſubmit themſelues vnto it: but none at all of thoſe that vtterly refuſe it. What God may worke extraordinarily, who ſometimes feedeth by miracle from heauen, as he did the Iſraelites, and *Eliah* in the wilderneſſe, we cannot affirme, and they that waite vpon ſuch vanities, forſake their owne mercy. But of this point, we haue ſpoken already.

Exod.16.15. 1 King.17.6.

Laſtly, it is our duty, to lay vp the Word in our hearts, that it may not be taken from vs: but that we may practiſe it, and profit by it. For all our hearing muſt aime at profiting. We muſt deſire the ſincere milke of the Word, *that we may grow thereby*. Now, it can neuer take root, except we heare it *with an honeſt and good heart*. If we haue it only running in our mouthes, or ſwimming in our braines, it is *as the graſſe vpon the houſe toppe, which withereth afore it groweth vp, wherewith the mower filleth not his hand, nor he that bindeth ſheaues his boſome*. Let vs therefore firſt of all, giue our hearts vnto God, pray him to reforme them, and to open them, that ſo we may attend to thoſe things that are deliuered vnto vs. As for thoſe that haue their mouthes open, but their hearts empty of the word, they are as ſounding braſſe, or a tinkling cymball; they may pleaſe themſelues, and deceiue others for a time, but their hypocriſie ſhall be vncaſed, their deceitfull dealing manifeſted, and themſelues prooued to be no better then veſſels that make a noyſe, but are without all ſubſtance in them.

1 Pet.2.2,

Luke 8.15.

Pſal.129.6,7.

[Verſe 11,12. *And I, behold, I haue taken the Leuites, &c.*] Hitherto we haue ſpoken of the commandement of God, directed vnto *Moſes*, that he ſhould preſent the Leuites before *Aaron* the Prieſt, that they may miniſter vnto him: now we are to proceede to the reaſon of the commandement, where we ſee the cauſe rendred why they ſhould be giuen vnto him, becauſe euen vnto this time the firſt borne had executed the Prieſts office, being conſecrated vnto God, and preſerued out of the common deſtruction, when the firſt borne in Egypt were deſtroyed. He putteth them in mind of Gods mercy toward them, who might iuſtly haue deſtroyed them as well as the Egyptians, if it had pleaſed him. When we ſee a common deſolation or deſtruction, and our ſelues as a remnant taken out of the common calamity, it ought to make vs thankfull vnto God, and to acknowledge that wee holde our life of him in cheife.

Thus did *Noah* ſtand affected, when he offered ſacrifice to God, after he was come out of the Arke, and was preſerued with his family from the flood of waters. Thus doth *Daniel* teach *Belſhazzar* the king *to humble his heart*, knowing the heauy iudgment that God brought vpon his father, and tooke his glory from him. We muſt profit by the examples of Gods workes, both of his mercy and iudgement vpon others. We learne from hence, that the firſt borne were from the beginning the Lords, and conſecrated to ſerue him, and to inſtruct others. This dignity and preheminence of the firſt borne beganne among the ſonnes of *Adam*, and continued in his poſteritie, as well before, as after the generall deſtruction of the old world: the eldeſt euer ſucceeding in the kingly and Prieſtly office, vnleſſe for ſome open impiety, or other ſecret cauſe beſt knowne vnto God, and vnknowne vnto the Church, hee were reiected; ſo that there was euermore ſome excellency, vntill that Iſrael came out of Egypt, and the Church became nationall.

Dan.5.20.

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fied to the
Lord.

Hence it is, that God ſaith to *Caine*, the elder ſonne of *Adam*, *If thou doe well, ſhalt thou not be accepted? and if thou doeſt not well, ſinne lieth at the doore: and vnto thee ſhall be his deſire, and thou ſhalt rule ouer him*, Gen.4.7. To this purpoſe *Iacob* ſpeaketh to *Reuben*, *Thou art my firſt borne, my might, and the beginning of my ſtrength, the excellency of dignity, and the excellency of power*. Thus he was by priuiledge of birthright, and thus was euery ſonne by creation *that firſt opened the matrice*. Whereby we ſee, that in the family of the faithfull, from the firſt man that God created, vntill *Aaron* was ſanctified to be a Prieſt vnto God in ſtead of the firſt borne, the eldeſt of the family ordinarily had both the kingly and Prieſtly direction of the reſt of his brethren. As we ſaw this before in the houſe of *Adam*, ſo it appeareth alſo afterward. For when *Caine* the eldeſt ſonne of *Adam*, to whom the dignity of the firſt borne did pertaine, was for his iniquitie reiected from yͤ honour, and excommunicated from the Church, which was a ſpirituall kinde of baniſhment; God raiſed vp *Seth*, who being taught by his father, touching the fall of man, touching the puniſhments of ſinne, and the promiſed Sauiour, aſſiſted him while he liued in guiding his family, and ſucceeded him after his death in the gouernment of the Church of God, which was as a little flocke in compariſon of the race of *Caines* poſterity, that

Gen.49.3.

Luke 2.23.

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rch.lib.5.
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4.

married many wiues, and encreaſed in great multitudes. In like ſort *Enoch* ſucceded *Seth*, and dying, left that honour to *Kenan*: *Kenan* to *Mahalaleel*, &c. Theſe were *preachers of righteouſneſſe* and repentance, & ſome of them indued with the ſpirit *of Propheſie*, to conuince that wicked generation.

n.10.21.

Theſe Preachers of God being contemned and deſpiſed in the world, (ſuch entertainement haue his ſeruants euer found) the flood came and ſwept them away. *Noah* gouerned as a father the Church of God before and after the Flood, and left the ſame dignitie and office to *Shem* his ſecond ſonne (*Iaphet his eldeſt ſonne* being put behinde for ſecret cauſes knowne vnto God) euen as his father had committed it vnto him. Thus we might proceed and goe forward to ſhew in ſucceeding ages of the Church, how God continued this fauour to the firſt borne, and thereby ſet as it were a crowne of honour vpon their head. Hence it is, that at the giuing of the Law they are called Prieſts, Exod. 19. 24. *Thou ſhalt come vp, thou and Aaron with thee: but let not the Prieſts and the people breake through, to come vp vnto the Lord, leſt he breake forth vpon them.* At this time *Aaron* and his ſonnes were not conſecrated to the office of the Prieſthood, neither was the tribe of *Leui* choſen to come neere to the Lord: and therefore theſe Prieſts could be no other but the firſt borne that were ſanctified vnto the Lord, which is the point that now we deale withall.

eaſon 1.

This will farther appeare vnto vs, if we conſider what their dignitie was, and wherein it conſiſted, who excelled from the beginning in three things.

Firſt, he was Lord ouer his brethren, according to that of *Iſaac* when hee bleſſed *Iacob* the yonger in ſtead of the elder, and thereby preferred him to the dignitie of the firſt borne, Gen. 27. 29. *Be Lord ouer thy brethren, and let thy mothers children bow downe vnto thee.* The like wee ſee in the booke of the Chronicles, Chap. 21. 3. touching the ſonnes of *Iehoſhaphat, Their father gaue them great gifts of ſiluer, and of gold, and of precious things, with fenced cities in Iudah: but the kingdome gaue hee to Iehoram, becauſe he was the firſt borne.*

Secondly, he had a double portion, Deut. 21. 17. that is, two parts of all that the father had, whereas the reſt were contented with a ſingle portion. And this was ſo firmely eſtabliſhed and decreed, that no man vpon priuate affection, ought to be diſinherited: and the reaſon is rendred, *for he is the beginning of his ſtrength, and therefore the right of the firſt borne is his.*

Thirdly, he was holy vnto God, and was the Prieſt of the family vnder his father, whom for the moſt part he vſed as an aſſiſtant vnto him, in the managing of all the affaires thereof. All this appeareth plainely in the diſſoluteneſſe that fell out among the ſonnes of *Iacob*, which was ſufficient to haue wrought the diſſolution and deſolation of that family: when *Reuben* ſinned againſt his father, and defiled his bed by horrible inceſt, he was diſinherited, and his excellency was diuided among his brethren, *Iudah* gate the ſcepter, *Leui* had the Prieſthood, and *Ioſeph* obtained the double portion, 2 Chronicles, Chapter 5. verſes 1, 2.

Reaſon 2.

Againe, as nothing is more naturall, then that the father inſtruct and direct his children, and ſet them forward in the wayes of godlineſſe and well doing: ſo nothing is more ſeemely among brethren, then that the elder ſhould help the yonger, the ſtronger aſſiſt the weaker, and the richer helpe the poorer. Now, none could be fitter to aſſiſt the father in the Kingly and Prieſtly office while he liued, and to ſecond him in them both when hee dyed, then the firſt borne, who is ſaid to be *the beginning of his ſtrength, the excellency of dignity and of power*, Geneſis Chapter 49. verſe 3. Seeing then, it is iuſt, and right, and profitable, it ought to be confeſſed and acknowledged of vs.

Reaſon 3.

Exod. 12. 29.

Laſtly, heereunto in proceſſe of time was added another reaſon, and a new neceſſitie of lifting vp their heads, when GOD deſtroyed all the firſt borne in the land of Egypt, ſo that *there was no houſe wherein there was not one dead.* Now, inaſmuch as the firſt borne of Iſrael eſcaped out of this common calamitie, as it were a brand taken out of the fire, God ſaith vnto *Moſes, Sanctifie vnto me all the firſt borne, whatſoeuer openeth the wombe, among the children of Iſrael, &c. it is mine*, Exodus, Chapter 13. verſe 1. From hence we may conclude that all the firſt borne were conſecrated vnto GOD, and were to bee employed in his ſeruice.

Vſe 1.

This is indeed a type and figure, and hath not place among vs: howbeit, it is written for our admonition vpon whom the endes of the world are come, and offereth many good and profitable inſtructions for our edification. This teacheth who are chiefly bound to ſerue the Lord. The greater our giftes are, the fitter we are for God, and none is to diſdaine to employ themſelues, and all that is in them, to his ſeruice.

To this purpoſe commeth the ſaying of the wiſe man, Prouerbes, Chapter 3. verſe 9. *Honour the LORD with thy ſubſtance, and with the firſt fruites of all thine increaſe.* Such as haue receiued the greateſt meaſure of grace, are bound to yeeld vnto him the greateſt honour, and to bring forth the greateſt obedience, as the fielde that hath moſt coſt beſtowed vpon it, giueth the greateſt encreaſe. Such as haue receiued fiue talents, ſhould gaine with them other fiue.

If he haue made vs as the firſt borne, & preferred vs before many other, and doubled his Spirit vpon vs, as it were a double portion, let not vs content our ſelues in any wiſe, to giue him a ſimple and ſingle gift or recompence of all his labours beſtowed vpon vs.

The firſt reproofe.

This reproueth thoſe that ſcorne the Miniſtery as baſe, and reiect the calling it ſelfe as needeleſſe, and ſuperfluous in their eyes; that account it too contemptible to employ the beſt and chiefeſt of their children in it. In former times the firſt borne were teachers of the families, and Miniſters of the Church, vntill God ſet apart the tribe of *Leui*, to ſerue at the altar & in the temple. The beſt things that we haue are not too good for God, euen to giue them vnto him all the dayes of their life. For whom are the beſt fitteſt, but for him that is beſt? He challenged the eldeſt to ſerue him, the reſt he permitted to the father, to be employed as he ſaw good.

First, God will be ſerued, as it is great reaſon he ſhould be, and afterward he giueth vs leaue to ſerue our ſelues. *Ieſſe* ſerued the king with *his eldeſt ſonne* in the warres, and kept his yongeſt at home, and beſtowed him about his owne buſineſſe. If any thinke his firſt borne to be too good to miniſter before the Lord, he honoureth them aboue the Lord. Doth any thinke himſelfe too good or too great a man to be ſent as an embaſſadour from the Prince to forraine eſtates? or rather doe not men ſue for ſuch high places, and think themſelues happy when they attaine vnto them? How commeth it then to paſſe, that men of countenance are aſhamed to ſee their children to be the embaſſadours of the king of kings, and to be employed in the greateſt ſeruice, to make peace betweene God and man, and to ſaue ſoules from death and deſtruction? If a man be bleſſed with many children, if any bee more toward in wiſdome, in learning, in iudgment, in ſtayedneſſe, and in giftes, he were fitteſt for the Lord. But the Miniſtery of the word in our dayes, through the abundance of ſinne and of iniquity getting the vpper hand, is grown into diſgrace and contempt, becauſe men cannot abide to be reproued: whereas to them that are ſanctified and ſhalbe ſaued, *it is the power of God, and the wiſedome of God.* Such are ready to ſay with the Apoſtle, Rom. 10.15 *How beautifull are the feete of them that preach the Goſpel of peace, and bring glad tidings of good things?* *Nebuchadnezzar* choſe men to waite on him among the Iewes, ſuch *as were of the kings ſtocke*, comely, witty, and euery way well qualified both for lineaments of body, and ornaments of mind; he required that the chiefeſt ſhould attend vpon him, he would not haue the refuſe to ſtand in the kings court. Shall they then that are to ſtand vp in the Name of the Lord, be of the baſeſt and of the off-ſcouring of the people? If a man haue many ſons (ſuch is the contempt of the Miniſtery) the eldeſt he muſt be the heire: if any be more beautifull or perſonable then the reſt, he muſt be a Courtier: if any be diſfigured or vncomely, he is ſet apart (if he liſt) to the Miniſtery.

1 Sam. 17. 13.

1 Cor. 1. 24.

Dan. 1. 3, 4.

This is not to honour God with our firſt fruites; this is to ſerue him with the blind and the lame, and to giue vnto him ſuch as are not fit for any thing elſe. But of this wee ſhall haue better occaſion to ſpeake farther afterward.

The ſecond reproofe.

Secondly, this ſanctifying vnto God the beſt thing that we haue, ſerueth to reproue ſuch as neuer offer vnto God the firſt and floriſhing part of their age, neither ſanctifie vnto him their yong yeeres: but as if they were too good for him, they will ſerue ſinne and Satan firſt, and afterward when they can follow them no longer, then they will thinke of ſadder matters. Hence it is that yong men for the moſt part doe thinke themſelues exempted and priuiledged by their age, to commit ſinne with greedineſſe, and without controlment, and that they are free to doe what they liſt, to fetch their vagaries, and to runne into all exceſſe at their owne pleaſure. But the holy Ghoſt is ſo farre from giuing liberty vnto them, that he prouoketh them in good time to diſpoſe of their life, and euen then eſpecially when their affections beginne to boile in them, and endeauoureth to pull them in as it were with the cords of diſcipline, and the Law of God.

Salomon is ſo farre from allowing this reaſon, to warrant the looſeneſſe of young men, that is, to ſay, We are yet as youths, and therefore we may be let alone a while, we will bee wiſer hereafter; that rather with a ſharpe, but yet iuſt taunting & laughing it to ſcorne, he ſpeaketh to this age, *Reioyce, O yong man, in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walke in the wayes of thy heart, and in the light of thine eyes; but know thou, that for all theſe things, God will bring thee into iudgement.* As if he had ſaide, If thou wilt needes goe forward, and wilt not be reclaimed, be it ſo, take thy pleaſure, paſſe on thy dayes in thy delights, follow the luſts of the fleſh, the luſts of the eies, and the pride of life, glut thy ſelfe with chambring and wantonneſſe, and take thy fill of daliance: yet know that at the laſt thou ſhalt be called vnto iudgment, & giue account for thoſe things which thou haſt cõmitted. The children that mocked the Prophet, and reproched him for his infirmitie, were *torne in pieces with Beares that came out of the wood*, 2 King. 2.24.

Eccle. 11. 9.

Therefore doth *Salomon* exhort them in another place, *to remember their Creator in the dayes of their youth, while the euill dayes come not, nor the yeeres draw nigh, when thou ſhalt ſay, I haue no pleaſure in them.* God hath honoured them as his firſt borne, and giuen many gifts vnto them, as learning, wit, knowledge, beauty, ſtrength, health, quickeneſſe, and readineſſe, to doe all things, which are not ſo common to euery age; let them not abuſe them, but honour him with them, that gaue them. If you ſpend your firſt dayes looſely, and licentiouſly, and offer your olde age to the Lord, when

Eccle. 12. 1.

when you can follow the pleaſures of ſinne no longer, that endure for a ſeaſon, he will not accept ſuch a ſeruice and ſacrifice at your hands. If you would haue God to bee your God in your old age, ſerue him in your youth, leſt as you regarded not to know him in your youth, ſo he giue you ouer, and know you not in your elder yeeres. For if an earthly man haue the wiſedome and diſcretion, not to admit, and receiue into his ſeruice, a doting and decrepid man, ſuch a one as can ſtand him in no ſtead, but will readily anſwere him, Go thy wayes, thou art no ſeruant for me, let him that had the vſe of thy yonger daies, take that fruit of thy old age, that thou canſt yeeld vnto him: Shall not the Lord, the moſt wiſe God reiect and caſt vs off in age, if we paſſe the flower of our youth, in ſeruing ſin, Satan, and the world? What aſſurance can we haue, to be accepted when and at what time we liſt? may he not iuſtly ſay vnto vs, Thou haſt all thy life time ſerued mine enemies, of whom I ſaid vnto thee, Serue them not; and now at laſt, when thou canſt ſerue them no longer, commeſt thou vnto me? How often haue I called thee and offered ro be a maſter vnto thee, but thou refuſedſt to become my ſeruant? now it is iuſt with me to ſtopppe mine eares at thy cry, Go thy wayes: Let him that had thy youth, take thine age alſo: let him that had the beginning take alſo the ending. If we ſpend our ſtrength in vanity, and our dayes in folly, thus will the Lord anſwere vs: God is the creator of the yong man, it is he that hath made him, and not he himſelf: he is ſubiect to death in his youth, as well as the olde man in his age: the glaſſe that is newly made, is as brittle as the old: the Lambe goeth to the ſhambles, as ſoone as the ſheepe. And the yong man ſhall be brought to iudgement for his tricks of youth: for *God ſhall bring euery worke to iudgement, with euery ſecret thing, whether it be good, or whether it be euill*, Eccle.12.14.

Wherefore to conclude, let yong and olde honour the Lord with the firſt fruites of their increaſe, & giue the beſt things that they poſſeſſe: yea, the more we haue, the more he requireth of vs. Such as are rich, and haue this worlds good, muſt not be as barren trees, and vnfruitfull in good workes. Whatſoeuer we enioy, we haue receiued it of his goodneſſe, it is as a ſtreame iſſuing from his fountaine, and therefore we muſt returne the glory to him and communicate the benefit therof vnto our brethren.

Vſe 2.

What we are by nature.

Secondly, another ſpirituall application of this type and figure of the firſt borne is, that it calleth to our remembrance what we are both by nature and by grace. By nature, that we are all the children of wrath and deſtruction, without the mercy of God freeing & deliuering vs from the ſentence of death gone out againſt vs; Euen as the children of Iſrael had beene all the children of death, as well as the firſt borne of Egypt, had not God in great mercy and compaſſion ſpared them. For albeit he deliuered Goſhen where the Iſraelites were, from the plagues that waſted and wearied the Egyptians: was this, thinke we, becauſe Iſrael deſerued to be ſpared? or becauſe God could not in iuſtice cōmence any action againſt them? No, they had learned too much the manners of Egypt, they beleeued not the word of the Lord for their deliuerance, but murmured againſt the Miniſters of God, ſent vnto them, albeit they had ſeene his wonders and ſignes that were wrought among them. Their firſt borne therefore had beene in no better caſe then the firſt borne of Egypt, had not God beene mercifull vnto them and ſhewed pitty vpon them. So then we are all put in mind of our naturall corruption by ſin deriued from *Adam*, in regard of which corruption which is ſpread as a foule and filthy leproſie ouer all the powers of the ſoule and parts of the body, we are guilty both of temporall, and eternall death, vnleſſe we haue redemption by Chriſt the promiſed Sauiour of the world. We are by nature wretched and miſerable ſinners, borne as it were out of due time, and deſerue *the wages of ſin*, that is, death, Rom 6.20. We our ſelues were in times paſt, vnwiſe, diſobedient, deceiued, ſeruing diuers luſts and pleaſures, liuing in malice and enuie, hatefull, and hating one another. There are many branches of this corruption and ſundry points neceſſary to be knowne of vs concerning the ſame. Firſt, we muſt acknowledge no difference between our ſelues and others. *Are we better*, or more excellent then they? No, in no wiſe. We all lie vnder ſinne, and haue the ſeedes therof within vs. Rom.3.9. and are ready to fall into all the moſt horrible ſinnes can be named, if we be not ſtayed by the hand of God. Secondly, we muſt looke into the Law of God, as in a glaſſe, that we may ſee our defects and deformities. We are blinde, and cannot ſee: the Law is a true glaſſe, and will ſhew vs our face truly: it telleth what is amiſſe, and flattereth no man, *for by the Law commeth the knowledge of ſinne*, Rom.3.20. There cannot be the leaſt ſpot, but it will be made to appeare: ſo that he which is ignorant of ẏ Law, knoweth not himſelfe. Thirdly, we muſt confeſſe the loue of God to be great toward vs, in freeing of vs from the bondage of ſinne, and ſetting vs at liberty to be the ſeruants of righteouſneſſe.

1 Ioh.1 8.
Tit.3.3.

Thus doth the Apoſtle, Rom.7.24, 25. *O wretched man that I am, who ſhall deliuer me from the body of this death? I thanke God through Ieſus Chriſt our Lord, &c.* Fourthly, we muſt learne the vileneſſe and greatneſſe of our fall, which *Paul* calleth *the diſobedience of one man*, containing all ſinnes of what kinde and nature ſoeuer, which may be conſidered in thoſe few particulars.

Adams ſinne how great.

Firſt, he regarded not the promiſe of God, wherby he was willed to hope for euerlaſting life, ſo long as he cōtinued to eat ẏ tree of life.

Secondly, he deſpiſeth the commandement of God, reſtraining him from the forbidden fruite, and maketh no account of it.

Thirdly, hee breaketh out into horrible pride, and ambition, whereby he would be equall vnto God, and ſeeke an eſtate higher then that wherin he had ſet him. He was not content with his preſent condition, albeit it were moſt excellent.

Fourthly, he ſheweth an vnfaithfull heart to depart away from the liuing God his creator, ſo that he did not beleeue or not regard the threatning of God, which was, that when he ſinned, he ſhould die: he becommeth the moſt vnkinde and vnthankefull wretch that could be, not conſidering what infinite benefites he had receiued for himſelfe and his poſterity, and that he was to looſe them, and leaue them in ſuch ſort, that they departed both from himſelfe, and from his poſterity.

Laſtly, he brake out into foule and fearefull Apoſtacy, from God to the diuell, from his maker to the tempter, giuing more credite to him that charged God with lying, with enuy, and with malice, then to the Almighty, of whoſe goodneſſe he had ſo great experience. Thus he preferred the father of lyes, before the God of all truth. So that in the firſt ſinne of man, we may diſcerne many ſinnes, if it bee deuided into his particular parts, and conſidered ſeuerally as it ought to be of vs.

Auguſt. Enchir. ad Laurent. ca. 46.

The fift branch is, that we muſt all of vs take notice of the fruits and effects of the former diſobedience, whereby the image of GOD, after which we were created at the firſt, is blotted out, onely ſome few remnants remaining of it; ſo that in ſtead of wiſedome, power, trueth, goodneſſe, holineſſe, and righteouſneſſe, wherewith our firſt parents were clothed, as with garments more precious then the carpets of Egypt, and all the ornaments of gold and ſiluer, wherein the Nobles of the earth are attyred, he puniſhed them with the contrary euills, and pulling theſe from them and ſtripping them ſtarke naked, they appeared moſt deformed, through blindnes, weakeneſſe, falſehood, fooliſhneſſe, prophaneneſſe, and vnrighteouſnes, which ſwarmed in them, and all their children. A curſed roote, curſed fruite: a wretched cauſe, a wofull effect. Hence it is, that we are prone to fall into all euil, and not able to thinke one good thought, 1 Cor. 2. 14. 2 Cor. 3. 5. we are borne dead in ſinnes and treſpaſſes, Ephe. 2. 1. Ier. 17. 19. Iob 15. 15. And yet this is not all our miſery; but it brought in as by a violent wind, or a raging flood, an heape of ſickneſſes, diſeaſes, aches, and a traine of ten thouſand calamities that attend vpon our whole life, vntill they bring vs into the chambers of death.

Laſtly, when we haue taken good notice of the former miſeries and bondage, vnder which we lie, and thought well vpon them with due meditation, they will driue vs out of the loue of our ſelues, and make vs labour to be regenerated *and borne againe by the ſpirit of God*: we muſt ſeeke to repaire the decayed image of God, & to be renewed in our mindes, that we may be no longer the ſeruants of ſin, but of righteouſneſſe. Our olde man muſt be crucified, *that the body of ſinne may be deſtroyed*. Let it not therefore reigne in our mortall body, that we ſhould obey it in the luſtes therof: neither let vs yeeld our members as inſtruments of vnrighteouſnes, but yeeld our ſelues vnto God, as thoſe that are aliue from the dead, and our members as inſtruments of righteouſneſſe vnto God.

Ioh. 3. 5. Ezek. 36.

Rom. 6. 6.

What we are by grace.

Againe, as the figure of the firſt borne expreſſeth the natural condition of all mankind, deſeruing to be deſtroyed, ſo it ſetteth foorth the prerogatiue of the faithfull, and ſheweth what we are by grace. For as Chriſt being the firſt borne among many brethren, Rom. 8. 29. is the Prieſt of his Church, becauſe he offered vp himſelf to his Father, as a perfect ſacrifice to ſatisfie his wrath for our ſinnes, and maketh interceſſion for vs: and the king of his Church, becauſe he hath authority in heauen & in earth: ſo *he maketh vs kings and Prieſts vnto God his Father*, Reuel. 1. 6. and 5. 10. Prieſts, that we ſhould make knowne his wil, call vpon his Name in ſpirit and truth, and offer vp our ſelues to him a ſpirituall ſacrifice: and kings that we ſhould conquer ſinne, Satan, and the world, through faith in Chriſt; for *this is our victory, euen our faith*, that ouercommeth all theſe enemies. We haue alſo the adoption of ſonnes, and we are a choſen generation, a royall Prieſthood, an holy nation, a peculiar people, that we ſhould ſhew forth the praiſes of him, who hath called vs out of darkneſſe, into his maruellous light, 1 Pet. 2. 9.

1 Ioh. 5. 4.

Vſe 3.

Thirdly, this layeth before vs the dignity of Chriſt Ieſus our Sauiour, touching whom we learne, that he is in deed and in trueth, the firſt borne of God, by whom we are deliuered from the wrath of God, and redeemed from hell and deſtruction, foraſmuch as he was conſecrate vnto God, and made a ſacrifice of attonement for vs, who by ſinne were become his enemies, as we noted before. Now hee is the firſt borne in theſe foure reſpects: firſt, according to his diuine nature, being begotten of the Father before all creatures, after an vnſpeakeable manner, being of the ſame ſubſtance with him, and is therfore called *the firſt borne of euery creature*, Coloſſ. 1. verſe 15. Rom. 8. verſe 29. He is the eternall ſonne of God, being borne of him before any creature was created. Whereby wee learne againſt the blaſphemous opinion of the Arrians, that he is true GOD, not a made or a created God, but being God from all eternity.

How Chriſt is the firſt borne

Secondly, according to his humane nature, euen as he tooke vpon him our fleſh, and was borne of the virgine *Mary*, ſo hee was alſo *her firſt borne*, Matthew 1. verſe 25. Luke 2. verſe 15. Not that the bleſſed Virgine had other after him, but becauſe ſhe had none before him. For he is in Scripture called the firſt borne, that firſt openeth the matrice, whether other be borne after or not.

Thirdly, he is called by this title, becauſe he was the firſt ẏ aroſe out of the graue, & made a way for vs vnto euerlaſting life, becauſe it was vnpoſſible that hee ſhould be holden of the ſorrowes of death. And therefore hee is ſaid by the Apoſtle to be before all things, *the beginning, and the firſt borne from the dead*, Col. 1,18. This is a notable comfort vnto vs, that foraſmuch as our elder Brother Chriſt Ieſus aroſe from the dead to the euerlaſting poſſeſſion of eternall glory in heauen: it followeth, that we alſo ſhall riſe againe, and not for euer lye in the graue; and then be partakers with him, of that bleſſed inheritance prepared for vs from the beginning of the world. Hee is gone before to prepare vs a place, and when he commeth againe, we ſhall enter into that bleſſed eſtate and condition, euery one according to the meaſure of the grace and guift of Chriſt. For as Chriſt *was annointed with the oyle of gladneſſe aboue his fellowes*, ſo he was rewarded with the poſſeſſion of glory aboue his brethren, and highly exalted farre aboue all principalities and powers, who aſcended aboue all heauens, *that hee might fill all things*, Eph.4,10. Neither let any obiect, that ſome did riſe againe before him, for they aroſe againe to this preſent life, and dyed againe: but he aroſe againe to die no more, death had no more dominion ouer him: but to take poſſeſſion of the kingdome of heauen; and therefore it followeth in the next words, *that in all things he might haue the preheminence*.

ſal 45,7.

Laſtly, as the firſt borne was ſet apart, and then ſacrificed vnto GOD, I meane the firſt borne among the beaſts that were killed: ſo Chriſt *was ſeparated from ſinners*, Heb.7,26. as the vnſpotted Lambe of God, holy, and acceptable; and then made a perfect oblation of himſelfe, not for himſelfe, but for the ſinnes of his people, Heb.7,27. He muſt be holy both in his conception and life, that he might be a mercifull and faithfull high-Prieſt, and make reconciliation for vs. For he that muſt be a Mediatour betweene God and vs, and reſtore vs into his fauour, muſt of neceſſity be himſelfe in the fauour of God, and neuer haue offended him. Neither could he haue acceſſe to the Throne of God, who is moſt holy, to make interceſſion for vs, vnleſſe he had beene holy, harmeleſſe, vndefiled, and made higher then the heauens.

Hence alſo we haue vnſpeakeable comfort, we are aſſured that the wrath of God is pacified, the curſe of the Law is cancelled, and all our ſinnes are purged and done away: Who is it now that *ſhall be able to lay any thing to our charge*, or to the charge of any of the elect? It is God that iuſtifieth; who is he that condemneth? It is Chriſt that died, yea rather that is riſen againe, who is euen at the right hand of God, and maketh interceſſion for vs. There is nothing then that ſhall be able to ſeparate vs from this loue of Chriſt, neither tribulation, nor diſtreſſe, neither perſecution, nor famine, nor nakedneſſe, nor perill, nor ſword, neyther life, nor death; foraſmuch as in all theſe we are more then Conquerors, through him that loued vs.

om.8,33.

Vſe 4.

Laſtly, ſeeing God ſeparated the firſt borne or eldeſt of the family from the reſt of his brethren, as alſo he did the Leuites from the other Tribes to ſerue him, it teacheth, that all the faithfull ought to be ſeparated from the company of wicked men, and to abhor them as a ſinke of all filthineſſe and annoyance, that we may more freely and faithfully ſerue the Lord: as the Prophet ſaith, Pſal.119. *Away from me ye wicked, and I will keepe the Commandements of my God.* Thus we ſee the Church of God to be deſcribed to be an holy people elected out of the reſt of the world, Numb.23.9. *They ſhall dwell alone, and ſhall not be reckoned among the Nations*. God reuealeth his will to them, he gouerneth them, he protecteth them, he careth and prouideth for them, no leſſe then parents for their firſt borne. Hence it is, that he willeth *Moſes* to goe to *Pharaoh*, and to ſay vnto him, *Iſrael is my ſonne, euen my firſt borne: let him goe that he may ſerue me: and if thou refuſe to let him goe, Behold, I will ſlay thy ſonne, euen thy firſt borne*, Exod.4. The like we reade in the Propheſie of *Ieremy*, chap.31,9. *I am a father to Iſrael, and Ephraim is my firſt borne*. He hath a greater care of them then of all other nations and people. The elect are the firſt borne of God, becauſe they are moſt dear vnto him, and choſen before the foundation of the world. For euen as men among all their ſonnes, doe moſt of all delight in their firſt begotten, as in the beginning of their ſtrength, reioycing moſt of all in the good that befalleth them, and greeuing moſt in the euill that commeth vnto them, Pſal. 89,27. Zach.12,11. So doth God expreſſe his ſpeciall loue toward vs, not onely by calling vs his ſonnes, but by calling vs his firſt borne ſons. Among the ſonnes of men it was alwayes an honour and priuiledge to be the firſt borne, it is but one among many can attaine vnto it; it is not common to euery one. But the ſonnes of God are all of them as his firſt borne, they are deare vnto him, as they that are deareſt. Behold what manner of loue the Father hath beſtowed vpon vs, that we ſhould bee called the firſt borne ſonnes of God! therefore the world knoweth vs not, becauſe it knew him not. So ſometimes the faithfull are called *the firſt fruites of his creatures*, becauſe as the firſt fruites in the time of the Law were a ſmal portion gathered out of the reſt, and offered to God: in like manner are the people of God as an holy kinde of offering, taken out of the reſidue of men, few in number, but precious in account with God, Iam.1,18. Thus then we muſt know that we are conſecrated vnto God to belong vnto him, and to ſerue him: as for the

Pſal.119,115.

Exod.4,22,23

Annot. Iob.Feri.in Exod.4.

Iam.1,18.

Secondly,he deſpiſeth the commandement of God, reſtraining him from the forbidden fruite,and maketh no account of it.

Thirdly, hee breaketh out into horrible pride,and ambition,whereby he would be equall vnto God, and ſeeke an eſtate higher then that wherin he had ſet him. He was not content with his preſent condition, albeit it were moſt excellent.

Fourthly, he ſheweth an vnfaithfull heart to depart away from the liuing God his creator,ſo that he did not beleeue or not regard the threatning of God,which was,that when he ſinned,he ſhould die: he becommeth the moſt vnkinde and vnthankefull wretch that could be,not conſidering what infinite benefites he had receiued for himſelfe and his poſterity,and that he was to looſe them, and leaue them in ſuch ſort, that they departed both from himſelfe, and from his poſterity.

Laſtly,he brake out into foule and fearefull Apoſtacy,from God to the diuell, from his maker to the tempter, giuing more credite to him that charged God with lying,with enuy,and with malice,then to the Almighty, of whoſe goodneſſe he had ſo great experience. Thus he preferred the father of lyes, before the God of all truth. So that in the firſt ſinne of man,we may diſcerne many ſinnes, if it bee deuided into his particular parts,and conſidered ſeuerally as it ought to be of vs.

Auguſt. Enchir. ad Laurent. ca. 46.

The fift branch is, that we muſt all of vs take notice of the fruits and effects of the former diſobedience, whereby the image of GOD, after which we were created at the firſt,is blotted out,onely ſome few remnants remaining of it; ſo that in ſtead of wiſedome, power,trueth,goodneſſe,holineſſe, and righteouſneſſe, wherewith our firſt parents were clothed,as with garments more precious then the carpets of Egypt, and all the ornaments of gold and ſiluer, wherein the Nobles of the earth are attyred,he puniſhed them with the contrary euills, and pulling theſe from them and ſtripping them ſtarke naked, they appeared moſt deformed,through blindnes,weakeneſſe, falſehood, fooliſhneſſe, prophaneneſſe, and vnrighteouſnes,which ſwarmed in them, and all their children. A curſed roote,curſed fruite: a wretched cauſe, a wofull effect. Hence it is, that we are prone to fall into all euil,and not able to thinke one good thought, 1 Cor.2.14. 2 Cor.3.5. we are borne dead in ſinnes and treſpaſſes, Ephe 2.1. Ier.17.19. Iob 15.15. And yet this is not all our miſery; but it brought in as by a violent wind, or a raging flood, an heape of ſickneſſes, diſeaſes, aches, and a traine of ten thouſand calamities that attend vpon our whole life, vntill they bring vs into the chambers of death.

Laſtly, when we haue taken good notice of the former miſeries and bondage, vnder which we lie, and thought well vpon them with due meditation,they will driue vs out of the loue of our ſelues, and make vs labour to be regenerated *and borne againe by the ſpirit of God*: we muſt ſeeke to repaire the decayed image of God,& to be renewed in our mindes, that we may be no longer the ſeruants of ſin, but of righteouſneſſe. Our olde man muſt be crucified, *that the body of ſinne may be deſtroyed.* Let it not therefore reigne in our mortall body,that we ſhould obey it in the luſtes therof: neither let vs yeeld our members as inſtruments of vnrighteouſnes, but yeeld our ſelues vnto God, as thoſe that are aliue from the dead,and our members as inſtruments of righteouſneſſe vnto God.

Ioh.3.5.
Ezek.

Rom.6.6.

Againe,as the figure of the firſt borne expreſſeth the natural condition of all mankind, deſeruing to be deſtroyed, ſo it ſetteth foorth the prerogatiue of the faithfull, and ſheweth what we are by grace. For as Chriſt being the firſt borne among many brethren, Rom.8.29. is the Prieſt of his Church,becauſe he offered vp himſelf to his Father, as a perfect ſacrifice to ſatisfie his wrath for our ſinnes, and maketh interceſſion for vs: and the king of his Church,becauſe he hath authority in heauen & in earth: ſo *he maketh vs kings and Prieſts vnto God his Father*, Reuel. 1. 6. and 5. 10. Prieſts,that we ſhould make knowne his wil, call vpon his Name in ſpirit and truth,and offer vp our ſelues to him a ſpirituall ſacrifice: and kings that we ſhould conquer ſinne, Satan,and the world,through faith in Chriſt; for *this is our victory,euen our faith*, that ouercommeth all theſe enemies. We haue alſo the adoption of ſonnes,and we are a choſen generation,a royall Prieſthood,an holy nation, a peculiar people,that we ſhould ſhew forth the praiſes of him,who hath called vs out of darkneſſe,into his maruellous light, 1 Pet. 2.9.

What we
by grace.

1 Ioh.5.4.

Thirdly,this layeth before vs the dignity of Chriſt Ieſus our Sauiour, touching whom we learne,that he is in deed and in trueth, the firſt borne of God,by whom we are deliuered from the wrath of God, and redeemed from hell and deſtruction,foraſmuch as he was conſecrate vnto God,and made a ſacrifice of attonement for vs, who by ſinne were become his enemies,as we noted before. Now hee is the firſt borne in theſe foure reſpects: firſt,according to his diuine nature, being begotten of the Father before all creatures,after an vnſpeakeable manner, being of the ſame ſubſtance with him, and is therfore called *the firſt borne of euery creature*, Coloſſ.1.verſe 15. Rom. 8.verſe 29. He is the eternall ſonne of God, being borne of him before any creature was created. Whereby wee learne againſt the blaſphemous opinion of the Arrians, that he is true GOD,not a made or a created God, but being God from all eternity.

Vſe 3.

How Chriſt is
the firſt borne

Secondly, according to his humane nature,euen as he tooke vpon him our fleſh, and was borne of the virgine *Mary*, ſo hee was alſo *her firſt borne*, Matthew 1. verſe 25. Luke 2.verſe 15. Not that the bleſſed Virgine had other after him, but becauſe ſhe had none before him. For he is in Scripture called the firſt borne, that firſt openeth the matrice, whether other be borne after or not.

Thirdly, he is called by this title, becauſe he was the firſt ẏ aroſe out of the graue, & made a way for vs vnto euerlaſting life, becauſe it was vnpoſſible that hee ſhould be holden of the ſorrowes of death. And therefore hee is ſaid by the Apoſtle to be before all things, *the beginning, and the firſt borne from the dead*, Col. 1,18. This is a notable comfort vnto vs, that foraſmuch as our elder Brother Chriſt Ieſus aroſe from the dead to the euerlaſting poſſeſſion of eternall glory in heauen: it followeth, that we alſo ſhall riſe againe, and not for euer lye in the graue; and then be partakers with him, of that bleſſed inheritance prepared for vs from the beginning of the world. Hee is gone before to prepare vs a place, and when he commeth againe, we ſhall enter into that bleſſed eſtate and condition, euery one according to the meaſure of the grace and guift of Chriſt. For as Chriſt *was annointed with the oyle of gladneſſe aboue his fellowes*, ſo he was rewarded with the poſſeſſion of glory aboue his brethren, and highly exalted farre aboue all principalities and powers, who aſcended aboue all heauens, *that hee might fill all things*, Eph.4,10. Neither let any obiect, that ſome did riſe againe before him, for they aroſe againe to this preſent life, and dyed againe: but he aroſe againe to die no more, death had no more dominion ouer him: but to take poſſeſſion of the kingdome of heauen; and therefore it followeth in the next words, *that in all things he might haue the preheminence*. al 45,7.

Laſtly, as the firſt borne was ſet apart, and then ſacrificed vnto GOD, I meane the firſt borne among the beaſts that were killed: ſo Chriſt *was ſeparated from ſinners*, Heb.7,26. as the vnſpotted Lambe of God, holy, and acceptable; and then made a perfect oblation of himſelfe, not for himſelfe, but for the ſinnes of his people, Heb.7,27. He muſt be holy both in his conception and life, that he might be a mercifull and faithfull high-Prieſt, and make reconciliation for vs. For he that muſt be a Mediatour betweene God and vs, and reſtore vs into his fauour, muſt of neceſſity be himſelfe in the fauour of God, and neuer haue offended him. Neither could he haue acceſſe to the Throne of God, who is moſt holy, to make interceſſion for vs, vnleſſe he had beene holy, harmeleſſe, vndefiled, and made higher then the heauens. riſts borne

Hence alſo we haue vnſpeakeable comfort, we are aſſured that the wrath of God is pacified, the curſe of the Law is cancelled, and all our ſinnes are purged and done away: Who is it now that *ſhall be able to lay any thing to our charge*, or to the charge of any of the elect? It is God that iuſtifieth; who is he that condemneth? It is Chriſt that died, yea rather that is riſen againe, who is euen at the right hand of God, and maketh interceſſion for vs. There is om.8,33. nothing then that ſhall be able to ſeparate vs from this loue of Chriſt, neither tribulation, nor diſtreſſe, neither perſecution, nor famine, nor nakedneſſe, nor perill, nor ſword, neyther life, nor death; foraſmuch as in all theſe we are more then Conquerors, through him that loued vs.

Vſe 4. Laſtly, ſeeing God ſeparated the firſt borne or eldeſt of the family from the reſt of his brethren, as alſo he did the Leuites from the other Tribes to ſerue him, it teacheth, that all the faithfull ought to be ſeparated from the company of wicked men, and to abhor them as a ſinke of all filthineſſe and annoyance, that we may more freely and faithfully ſerue the Lord: as the Prophet ſaith, Pſal.119. *Away from me ye wicked, and I will keepe the Commandements of my God.* Pſal.119,115. Thus we ſee the Church of God to be deſcribed to be an holy people elected out of the reſt of the world, Numb.23.9. *They ſhall dwell alone, and ſhall not be reckoned among the Nations.* God reuealeth his will to them, he gouerneth them, he protecteth them, he careth and prouideth for them, no leſſe then parents for their firſt borne. Hence it is, that he willeth *Moſes* to goe to *Pharaoh*, and to ſay vnto him, *Iſrael is my ſonne, euen my firſt borne: let him goe that he may ſerue me: and if thou refuſe to let him goe, Behold, I will ſlay thy ſonne, euen thy firſt borne*, Exod.4. Exod.4,22,23 The like we reade in the Propheſie of *Ieremy*, chap.31,9. *I am a father to Iſrael, and Ephraim is my firſt borne.* He hath a greater care of them then of all other nations and people. The elect are the firſt borne of God, becauſe they are moſt dear vnto him, and choſen before the foundation of the world. *Annot. Iob. Ferri in Exod.4.* For euen as men among all their ſonnes, doe moſt of all delight in their firſt begotten, as in the beginning of their ſtrength, reioycing moſt of all in the good that befalleth them, and greeuing moſt in the euill that commeth vnto them, Pſal.89,27. Zach.12,11. So doth God expreſſe his ſpeciall loue toward vs, not onely by calling vs his ſonnes, but by calling vs his firſt borne ſons. Among the ſonnes of men it was alwayes an honour and priuiledge to be the firſt borne, it is but one among many can attaine vnto it; it is not common to euery one. But the ſonnes of God are all of them as his firſt borne, they are deare vnto him, as they that are deareſt. Behold what manner of loue the Father hath beſtowed vpon vs, that we ſhould bee called the firſt borne ſonnes of God! therefore the world knoweth vs not, becauſe it knew him not. So ſometimes the faithfull are called *the firſt fruites of his creatures*, becauſe as the firſt fruites in the time of the Law were a ſmal portion gathered out of the reſt, and offered to God: Iam.1,18. in like manner are the people of God as an holy kinde of offering, taken out of the reſidue of men, few in number but precious in account with God, Iam.1,18. Thus then wee muſt know that we are conſecrated vnto God to belong vnto him, and to ſerue him: as for

The company of the wicked, is as the forbidden fruit.

Pro.23,20,21

Senec.epiſt.7.

the company of the wicked, they are forbidden to vs as the touching or taſting of the forbidden fruite was to our firſt parents, as bringing great danger and deſtruction vnto our ſoules. The wiſe man ſaith, *Be not among wine-bibbers, among riotous eaters of fleſh: for the drunkard and the glutton ſhall come to pouerty, and drowſineſſe ſhall cloathe a man with ragges*. Hereunto commeth the direction of the Apoſtle, 1 Cor. 5,11. *I haue written vnto you, not to keepe company: if any that is called a brother, be a fornicator, or couetous, or an idolatour, or a railer, or a drunkard, or an extortioner, with ſuch a one, no, not to eate.* And in the next Epiſtle he exhorteth to come out from among them, and to touch no vncleane thing, and then GOD will receiue them, be a Father vnto them, and they ſhall be his ſonnes and daughters, 2 Cor. 6,17. Likewiſe he chargeth the *Theſſalonians*, and commandeth them in the Name of the Lord Ieſus Chriſt, that they *withdraw themſelues from euery brother that walketh diſorderly, and not after the tradition which they receiued of them*, 2 Theſſ. 3,6. All fleſh reſort to their like: and euery man will keepe company with ſuch as he is himſelfe. For how can the lambe agree with the wolfe? Or how can two walke together, except they be agreed? The heathen Philoſopher, ſequeſtring himſelfe to a ſtrict kinde of life, confeſſeth, that he could neuer bring home againe thoſe manners that he carried abroad with him: but what he had well ordered in his life, was eaſily diſturbed and diſordered; and thoſe vices that he had put to flight, quickly returned vpon him. Euen as it befalleth a ſicke perſon, that hath kept long within doores, beeing recouered of ſome weakneſſe or ſickneſſe, cannot without danger walk abroad in the open aire, but ſtraightway he is caſt downe againe: ſo it happeneth vnto vs, whoſe hearts haue begun to ſhake off the ſickneſſes of ſinnes and vices, the conuerſation of the wicked multitude is a great enemy like the infectious ayre vnto vs: euery mate being ready to commend vnto vs, and to thruſt vpon vs, both by word and practiſe, ſome noyſome vice or other, ſome to bring vs to drunkenneſſe: ſome to vncleanneſſe: ſome to riotouſneſſe: ſome to gamings: and ſo to infect vs therewith at vnawares. Whereby it commeth to paſſe, that we ſildome goe vnto them, or keepe company with them, or continue long with them, but we learne ſome euil, or vnlearne ſome good, and ſo returne from them more prophane and polluted then before. This duty hath vnder it many branches.

Senec. epiſt.19.

Firſt, it ſtandeth vs vpon, to make choiſe of our company that we frequent, as a man that chuſeth out his ground before he build: and not to be more carefull what we eate or drink, then among whom we eate or drinke. Vnwholeſome meates may peſter or poiſon the body, but vngodly company many times deſtroyeth the ſoule. We ſee how carefull men are about their meates and drinkes, what they eate, and what they drinke, euery little thing doth trouble and diſquiet them: but in matters of farre greater danger, as blind men we ſwallow many a flie, and conuerſe with ſuch as we may iuſtly feare they may bring vs to perdition, as men that ſtraine at a gnat, and ſwallow a camell.

Secondly, we ought to pray to God daily, that we may not be ledde into tentations. It is the direction that Chriſt our ſauiour giueth, that ſo we may *be deliuered from euill*, Math. 6, 13. Daily prayer for wiſedome is a preſeruatiue againſt the wicked. Such as walke in the morning in noyſome aires, carry ſomewhat in their mouthes to keepe them from infection. If we pray faithfully, we are fenſed and fortified againſt the aſſaults of euill perſons. This was the practiſe of *Dauid*, wherein he hath giuen vs an example, Pſal. 141, 3, 4. *Set a watch, O Lord, before my mouth, keepe the doore of my lippes: incline not mine heart to any euill thing, to practiſe wicked workes with men that worke iniquity.* If then we are to pray to be preſerued from ſuch tempters and tentations as would draw vs into euill, and withdraw vs from good: ſurely we are not wittingly and willingly to runne into them; for then wee mocke and dally with God, & become tempters vnto our ſelues. And how ſhall we dare to kneele downe in the preſence of the eternal God, and to deſire of him not to leade vs into tentation, and ſo ſoone as we are gone frō prayer, and the houſe of prayer, by and by to haunt euill houſes, and ſeeke out allurements, and waite for occaſions, & wiſh for our companions, vntill we returne home worſe then we were before?

1 Cor.6,12,& 10,23.

Thirdly, it is our duty, and a ſpeciall point of wiſedome, not to preſume vpon our abilities, nor to glory in our owne ſtrength. There cannot be a more deceitfull baite then this is, when men fooliſhly perſwade themſelues, that albeit they runne into euill company, and hold familiarity with drunkards, and continually haunt alehouſes and places of diſorder; though they be haile-fellow well mette with them, and ioyne hand in hand with them, yet they can keepe themſelues from infection; ſo that they will neuer be ouertaken with their ſinne. And as well may a man ruſh headlong among ſuch as haue plague ſores aboue them, and liue with them, and yet neuer be infected: whereas few dare aduenture their bodies in ſuch caſes. But put the caſe it were lawfull; yet *all things that are lawfull are not expedient: all things that are lawfull, edifie not*. We muſt take heed we do not giue offence to others, neither deſtroy him for whom Chriſt dyed. So then, the beſt way for vs to auoide euill, is to take knowledge of our owne weakneſſe, and to ſtriue againſt our owne infirmities, and to flye as farre as we can from danger.

Fourthly, let vs not flatter our ſelues with an idle conceit and fooliſh opinion, that wee

by keeping them company ſhall bee able to
draw them and perſwade them to goodneſſe.
For we ſee this by the ordinary courſe of hu-
mane affaires, that when the good and euill
meete together,and are ioyned in friendſhip,
the godly are rather corrupted by the vngod-
ly, then the vngodly corrected by the godly.
This may appeare vnto vs in *Salomon*, a man
greatly beloued of God, and greatly bleſſed
he.13,26 with wiſedome: *neuertheleſſe, euen him did out-*
landiſh women cauſe to ſinne. This was ſignifi-
ed alſo in the Law, holy fleſh carried in the
skirt of a garment did not make it holy: but
2,13,14. *the polluted perſon, touching any thing, did pollute*
it, and make it vncleane with his filthineſſe. It
is an harder thing to cleanſe and purifie, then
to defile and make vncleane: and therefore
they will ſooner tempt vs, then we ſhall teach
iect. them. What then? Is vice of more force then
vertue? and ſhall euill preuaile more then
ſwer. good? I anſwer, we conſider not good and
euill as they are in themſelues, but as they are
in vs: not as they are being ſeparated from vs,
but ioyned to vs. The euill men are wholly
euill, whereas we are but in part good: and
therefore they are ſtrong, we are weake: they
are wholly fleſh, we are not altogether ſpirit,
but onely in part regenerate: ſo that they hale
vs and hold vs with all their power, with all
their might, and with all their ſtrength, that
we muſt vſe violence to get from them, or elſe
we are vndone. They are as men that ſet all
their ſtrength to the worke, and labour night
and day with both their hands; we haue our
ſtrength diuided, and worke as it were with
one hand, and ſet too but one ſhoulder. They
runne in the wayes of euill, wee doe as it
n.32,25. were *halt with one foote*, like *Iacob* when he
wreſtled with GOD, whereby he had the
hollow of his thigh put out of ioynt. They
fare as men that deſcend downe a Mountaine
with great violence, and haue no ſtay of them-
ſelues vntill they come to the bottome: wee
creepe vp toward the top with all foure, *like*
am.14,6. *Ionathan, that went ouer to the garriſon of the vn-*
circumciſed; we are faine to climbe vp rockes
and clifts, and craggy places, vpon our hands
and vpon our feete, with much labour and
great ſweating, and oftentimes faint by the
way. That which they do, they do with eaſe &
pleaſure: but we finde many enemies to buckle
withall, and are conſtrained not only to fight
with beaſts at *Epheſus*, but to wraſtle hand to
.6,12. hand, *againſt principalities, againſt powers, a-*
gainſt the rulers of the darkneſſe of this world, and
or.6,12 *againſt ſpirituall wickedneſſe in high places:* ſo
3. that it is more then neede to take to vs the
whole armour of God, that we may be able
both to ſtand, and to withſtand in the euill
day.

Fiftly, thou muſt eſteeme of euill company,
as of him that hath a running ſore of an infe-
ctious diſeaſe, and hate all vice in thy deareſt
companions, more then the plague. They that
haue ſound eyes are fearefull of themſelues, &
carefull to refraine from looking vpon their Ouid.
eyes that are ſore and bleared, leſt they ſhould
be hurt. Can a man haue his conuerſation a-
mong theeues, and not at one time or other be
robbed of his treaſure? Such as haue nothing
are ſure to loſe nothing: but they that haue
treaſure about them, by conuerſing with de-
ceitfull couzeners and cheating companions,
are in danger to be depriued of it. So if we
liue among theſe ſpirituall theeues, that are
more common and ſubtle, and therefore more
dangerous then the other, we cannot but be
ſpoiled and ſtripped naked of the precious
pearles of Gods graces which enrich our
ſoules, and are more of value then all the gold
and ſiluer that is digged out of the earth.

The ſixt and laſt branch is, to teach vs to be in loue with good company, whereby we may be bettered and edified. Euill perſons that infect, as a filthy dunghill that caſteth vp an vnſauory ſent, are compared to pitch that defileth, to leauen that ſowreth, to the canker that conſumeth, and to the ſcabbed ſheepe that infecteth an whole flocke. But good and godly company is as the ſweet ointments or perfumes of the Apothecaries, a man cannot come among them, but all his garments ſmell of myrrhe, aloes, and caſſia. They are annointed with the oyle of gladneſſe in their meaſure, and delight greatly the noſtrils of ſuch as liue with them. If we conuerſe among them we ſhall ſomewhat ſauour of them. So then by the workes that we practiſe, it may bee knowne what company we frequent. The wiſe man ſaith, Prou. 13,20. *He that walketh with wiſe men, ſhall be wiſe: but a companion of fooles ſhall be deſtroyed.* Great is the force of company, whether it be to good or to euill. With the good, we ſhall learne goodneſſe, & reape the fruite of it to our ſoules. Among the vngodly, we ſhall learne nothing but wickedneſſe, and in the end receiue nothing but a crop of care, and ſhame, and diſhonour, and rebuke, and that which is more then all the reſt, death and deſtruction for euer.

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14. *And the Lord ſpake vnto Moſes, in the wilderneſſe of Sinai, ſaying,*

15. *Number the children of Leui, after the houſe of their fathers, by their families: euery male from a moneth old and vpward, ſhalt thou number them.*

16. *And Moſes numbred them according to the word of the Lord, as he was commanded.*

We haue ſpoken hitherto of both the parts of the preface, that go before the enumeration of the Leuites, conſiſting partly in the deſcription of *Aarons* ſonnes, and partly in the preſentation of that Tribe before *Aaron* and his ſonnes to ſerue in the Tabernacle. Now we come to ſpeake of the numbring of them, which is done apart in a peculiar manner from the reſt of the people. For God would not haue the Leuites numbred with the reſt of the Tribes, to the ende he might free them from the warres, and except them as a choſen portion to himſelfe from ciuill affaires; and that they might more diligently, more ſeriouſly, & more carefully, without all diſturbance and diſtraction apply and imploy themſelues in that holy function whereunto they were appointed. So then, after that the people are numbred and ordered exactly and exquiſitely, *Moſes* proceedeth to the numbring of the Leuiticall Tribe, which onely remaineth vnnumbred.

This is done two waies: firſt ſimply, being conſidered in themſelues without reference and relation to others: ſecondly, comparatiuely, being compared with the firſt borne, in whoſe place and roome they ſucceeded. The ſimple enumeration is two-fold, firſt generall, in theſe words; and then particular in thoſe that follow. The generall numbring hath two parts, the commandement, and the execution of it. The commandement is amplified by the author of it, *The Lord ſpake vnto Moſes*; then by the place, *in the wilderneſſe of Sinai*, there it was giuen: for as yet they were not gone from the Mount where the Law was giuen. Thirdly, by the manner, number them *by their families, after the houſe of their fathers*. Laſtly, the perſons to be numbred, *euery male from a moneth old, and vpward*. The obedience of *Moſes* is in the 16. verſe, where he is commended by the manner of it, he did it *according to the word of the Lord*, in all points *as hee was commanded*. The particular numbring, being ſet downe in the verſes that follow, we are to reſerue to his proper place.

Queſtions anſwered. In this diuiſion two queſtions ariſe, vpon the different order obſerued in the numbring of this Tribe, compared with the numbring of the former Tribes, which are to be decided. For heere *Moſes* is commanded to *number all the males from a moneth old and aboue*, but he did before number the other Tribes from twenty yeares old and aboue, chap. 1, 3. (Numb. 1, 3.) Wherefore, firſt of all the queſtion may be asked, why the Leuites are not numbred as the reſt are, from twenty yeare old, but from a moneth old? Secondly, why they were not numbred as well ſo ſoone as they were borne and brought foorth into the world, as when they were a moneth old? Wherefore we are to enquire, why they were numbred ſo ſoone, and then why no ſooner?

Queſtion 1. Touching the firſt, to wit, why they were numbred from one moneth and vpward, and not at twenty yeares old and vpward, as the reſt were, it was done for three cauſes.

Firſt of all, the Leuites were numbred at a moneth old, becauſe at that age they were fit to be preſented before the Lord, and offered vnto him, Luke 2.

Secondly, another cauſe of taking their number according to theſe young yeares, was, to bring the number of this Tribe vnto an equall proportion with the other Tribes; for at this God aymed, as we ſhall ſee afterward: whereas if the number had beene taken onely from twenty yeare & vpward, it ſhould neuer haue beene knowne what number there was of the firſt borne, and ſo the recompence and ſatisfaction would haue beene altogether vncertaine and vniuſt.

This ſheweth, both that the Tribe of *Leui* was in compariſon few in number, euen the leaſt of all the reſt, and that by this gracious dealing and mercifull fauour of God, the people ought to be inclined, more quietly, patiently, willingly, and cheerefully to pay the taxe and tribute that was laid vpon them for the ouerplus among themſelues.

Thirdly, they are numbred at that age, becauſe it was not neceſſary they ſhould be fit for the warres, whom GOD had exempted from ſuch ſeruice, which was one difference betweene the Leuites and the other Tribes. They were numbred at twenty yeares olde, becauſe then they were holden and iudged fit to goe out to warre, as among vs and in our Common-wealth, the State thinkes it fit to haue all warned from ſixteene to threeſcore yeares, as able men to beare armes, and to ſerue their Prince, and to fight for their country. Whereas the Leuites had nothing to do with handling the ſword, and putting on armour, and following the warres: they were to attend on holy things, and to miniſter in the Tabernacle: they are made word-men, not ſword men: they are fiſhers of men, not fighters with men: and albeit *they walke in the fleſh, yet they do not warre after the fleſh*, 2, Cor. 10, 3.

Queſtion Touching the ſecond queſtion, to witte, wherefore they were not numbred before the moneth was expired? This was done, becauſe all the male children by the ceremoniall law, were vnpure and vncleane for the ſpace of *one moneth*, Leuiticus 12, verſe 4. as alſo all the maid-children were vncleane *threeſcore and ſixe dayes*, Leuiticus 12, verſe 5. At what time the mother brought vnto the Prieſt, *a lambe of a yeare olde, for a ſinne-offering*, who offered it before the LORD, and made an Attonement for her, Leuiticus 12, verſe 6, 7.

So then, as the male children were vncleane an whole moneth, ſo after that ſpace of time limited and determined, they ought to be purified.

True it is, they did belong vnto GOD at all times, for vnto ſuch pertained the Kingdome of Heauen from the beginning: he had euermore a right vnto them, who had ſaide vnto *Abraham*, *I will bee thy GOD, and the GOD of thy ſeede*, Gen. 17. Notwithſtanding they could not be preſented vnto him, becauſe they were holden as vncleane, according to that law that continued for a ſeaſon, & for yͤ cauſe God would haue thoſe onely reckned in this account which were a moneth olde. This did put them in minde, as alſo it teacheth vs, that we are all by nature ſinners and vncleane. We are conceiued and borne in ſinne, and from that which is vncleane, who can bring that is cleane? Our naturall eſtate is notably deſcribed by the Prophet *Ezekiel*, chap. 16. vnder the ſimilitude of a wretched infant polluted in his blood. There is not one that doth good, no not one: ſo that euery mouth is ſtopped, and all the world become guilty before God.

[Verſe 15. *Number the children of Leui, after the houſe of their,&c.*] Heere is ſet downe a commandement directed to *Moſes*, and a commendation of *Moſes*, who was faithfull in the houſe of God as a ſeruant. A ſeruant will do nothing before he know the minde of his maſter; and when he knoweth his will, he is ready to accompliſh it. The houſe is the Church: the maſter of it is God: the Stewards of it are the Teachers, who rule in this houſe at the appointemnt of God: and none of them durſt preſume to do any thing therein without his direction: ſo it is ſaid in this place of *Moſes*, that he followed not his own deuice, but did all things as the mouth of God directed him.

octrine 1.
l our acti-
s muſt be
ected by
word of
od.

We learne from hence, that the word of God is able to informe the Church generally, and euery man particularly, in all things pertaining to this life, and to direct them, both what they are to do, and what they are not to do. Whatſoeuer falleth out into the parts of mans life, muſt receiue warrant from the will and word of God. This doth the Prophet *Dauid* teach in many places of the Pſalmes, *By them thy ſeruant is warned*: by them *the young-man* may by taking heed, cleanſe his waies: by them all men ſhal be made more *wiſe then their enemies*, more learned *then their teachers*, more prudent then the ancient: by them *they ſhall make their way proſperous*; and by doing according to that which is written in them, they ſhall haue good ſucceſſe. Of this is *Salomon* alſo another witneſſe, Prou. 2,9. *My ſonne, if thou wilt receiue my words, and hide my commandements within thee, &c: then ſhalt thou vnderſtand righteouſneſſe, and iudgement, and equity, & euery good path.* This is directed not onely to Princes and Magiſtrates, (as appeareth in the Epiſtle to the Hebrewes) but to all the children of God, of what calling ſoeuer they be. So the Apoſtle ſpeaking of our ordinary meates and drinkes, declareth that *they are ſanctified by the word of God, and by prayer*, 1. Tim. 4.5. That which hee ſpeaketh of our vſe of the creatures, muſt be vnderſtood of all things elſe, and ſtretched to all our actions, foraſmuch as the word muſt be our warrant, whē to do euery thing, how to do it in a good manner, how to flye euil, and how to vſe chriſtian liberty in things that are in themſelues indifferent.

al. 19,11, &
9,9,98,99.

ſh 1,8.

hap. 12,5.

eaſon 1.

This is ſo euident, that we want not many reaſons to confirme it vnto vs. Firſt, the titles giuen to the word, do teach it. For it is called *the ſtatute* law of God. Are not the ſtatute lawes of the kingdome, ſufficient to direct vs what to do, and what we ought to do? They are able to ſecure vs from danger, without any forraine helpes. Hence it is, that the Prophets cry out in euery place, for obedience *to the ſtatutes of God*, they will tell vs what wee ought to do. Likewiſe the word is ſaide to be our Counſeller, as it were a man of Law, to which we ought euermore to reſort, as we ſee men in matters of doubt, repaire to their learned counſell, that they may doe nothing without aduice.

Deut. 4,1, and 5,1, and 6,1. Pſal. 119,24.

Reaſon 2.

Secondly, the Apoſtle ſetteth downe this rule, that whatſoeuer we do, whether we eate, or drinke, or enter into any action, we muſt ſet before vs, as the chiefe and high end of all, the glory of God. There may be indeed, and are other ends of the things we doe, but this ought to be the principall. If this be wanting, what other ends ſoeuer we haue, the worke is defectiue and vnholy vnto vs. But no man can glorifie God in any thing without obedience; and there is no obedience, but in reſpect of the commandement and word of God. The Prophet ſaith well, *Hath the Lord as great delight in burnt offerings and ſacrifices, as in obeying the voyce of the Lord? Behold, to obey is better then ſacrifice; and to hearken, then the fatte of Rams.* Heereupon therefore it followeth, that the word of God directeth a man in all his actions: whereas all things done without the teſtimony of the word of God, are without obedience. The rule is generall, *Whether yee eate, or drinke, or whatſoeuer ye doe, doe all to the glory of God*: and therefore nothing which is done without the warrant of the word can be done to the glory of God.

1 Sam. 15,22.

1 Cor. 10,31.

Reaſon 3.

Thirdly, the Apoſtle ſpeaking of things that are in their owne nature indifferent, concludeth that *whatſoeuer is not of faith, is ſinne*, Rom. 14,23. If any ſay, the Apoſtle meaneth a full perſwaſion of that which he doth to be well done: It is true; but from whence can that aſſurance grow vnto the conſcience, but from faith? and how can we perſwade our ſelues that we do well, but when we haue the word of God for our warrant? The argument then is thus framed, whereſoeuer faith is wanting, there is ſinne: but in euery action not commanded and allowed, faith is wanting: therefore in euery action not commanded and allowed, there is ſin: and conſequently to approue our actions, we muſt haue the precept and commandement of God, and the allowance of his word.

Vſe 1.

Let vs after theſe things thus confirmed to our conſciences, proceed to the vſes. Firſt, foraſmuch as we muſt fetch the warrant of our actions from the pure fountaine of the word, it teacheth vs the perfection and all-ſufficiency of the word of God. It needeth no humane verities or popiſh traditions to be patched or put vnto it, which were as much as to adde a ragge to a new garment that needeth it not. *The Law of the Lord is perfect, conuerting the ſoule*, ſaith the Prophet. *The whole Scripture is giuen by inſpiration of God, and is profitable for doctrine, for reproofe, for correction, for inſtruction in righteouſneſſe*, ſaith the Apoſtle. It is able to make vs wiſe vnto ſaluation, and to furniſh the man of God to euery good worke. *Search the Scriptures, for in them yee thinke to haue eternall life*, ſaith Chriſt. But are all things that we are to do, expreſſed in the word? I anſwer, all things are not expreſſed word for word in ſo many ſillables, but all things are contained in the Scriptures. For we muſt know the rule of *Nazianzene*, and it is a ſure one, that ſuch things as are gathered out of the Scriptures, are euen as if they were written, they are of like nature, of like force, of like authority.

Pſal.19.7.
2 Tim.3,16.
Iohn 5,39.
Whit.contro. 1. *de Scrip.* Queſt.6.

Firſt, ſome things are not in deed and in truth, and yet are ſaid to be in Scripture, as that God ſitteth, that he hath eyes, eares, hands, mouth, and ſuch like.

Secondly, ſome things are in deed, and yet are not ſaid to be, to wit, expreſly and in ſo many words; ſo that though the words bee not there, yet the doctrine is, as that the holy Ghoſt is God, that he proceedeth equally frō the Father and from the Sonne; that there are two Sacraments, that Chriſt is God of himſelfe, and conſubſtantiall with his Father, and an hundred ſuch points, which are neceſſarily collected and concluded from them, as he that ſaith twice two, ſaith foure: and he that ſaith twice twenty, affirmeth forty, though not in ſo many words.

Againe, ſome things neither are, neither are ſaide to be, as that an image and an idoll are different in themſelues. And laſtly, ſome things are, and are ſaid to be in the Scriptures, as that there is one God and one Mediatour betweene God and man. Now we ſay, that all things neceſſary are contained in them, but not expreſſed, as the baptiſme of infants, and originall ſinne, yet are diſtinctly and demonſtratiuely inferred out of them: and ſo are all things that belong to faith or obedience, whatſoeuer we are either to beleeue or to practiſe. *Abraham* ſaith to the rich man, *They haue Moſes and the Prophets, let them heare them:* if they heare not them, *neither will they be perſwaded, though one roſe from the dead.* He vnderſtandeth heereby the writings of the olde Teſtament: theſe he oppoſeth againſt all viſions and reuelations, as we alſo do againſt all traditions: theſe, theſe I ſay are ſufficient to bring vs to Chriſt, to ſaluation, to heauen. Theſe are ſufficient to keepe vs from hell and deſtruction, and euery euill way. Wherefore, whatſoeuer belongeth to doctrine or to good life, is found in them, we haue direction by them to all things whatſoeuer belong vnto vs to do. It is the commendation of a good Law to leaue as little vndecided and vndetermined, and out of the compaſſe of the Law as is poſſible. Such as write of the gouernment of Common-wealths do giue this rule, that it behoueth theſe rules that are well made, as neere as may be to determine of all things, and to leaue as few as they can to the arbitrement and diſcretion of the Iudges. Men are oftentimes paſſionate, & paſſions hinder iudgment and the finding out of truth. The Iewes, to whom were committed the Oracles of God, were directed by them in the leaſt things they had to do. Our eſtate is not left worſe then theirs, who, beſide the ſame direction that they had, haue alſo the noble addition of the new Teſtament, which were written that we might beleeue, and in beleeuing haue euerlaſting life, Iohn 20,31.

*Nazian lib.*5. *de Theolog.*
Luc.16,29.
Ariſt.Rhet.li. 1.*cap.*4.

Secondly, this doctrine ſerueth to direct & informe the Miniſters what to teach & preach vnto the people, and the people what to beleeue, wherein to reſt, whereupon to builde their faith, and to ſettle their conſcience. The matter giuen them in charge to deliuer and commend to the care and conſideration of the hearers, is the word of God. They are to teach nothing elſe, but what Chriſt their Lord and Maſter *hath commanded to be obſerued*, Mat.28, 20. We muſt follow the example of *Paul*, 1, Cor.11,23, who deliuered nothing to the *Corinthians*, but what he had *receiued of the Lord.* If they ſtrike at ſinne any otherwiſe, their weapon is not ſharpe enough to cut it downe; for whereas they ſhould draw out the *ſword of the Spirit, which is the word of God*, they giue it a blow with a leaden dagger: and whereas they ſhould ouerthrow it with the puſh of a pike, they runne at it with a bulruſh. It is the word that is mighty in operation, and entreth into the ſoule, & is able to caſt downe euery thing that exalteth it ſelfe againſt the kingdome & knowledge of Ieſus Chriſt. It is the word onely that is the food of the ſoule, and is able to affoord wholeſome nouriſhment. Let vs not teach the people our owne deuiſes, which is, to feed thē with chaffe that hath no ſtrength in it. Let vs deale as *workemen that need not be aſhamed, diuiding the word of truth aright.* And concerning the people, they muſt not affect ſuch teachings as is moſt plauſible, but ſuch as is moſt profitable: not that which may pleaſe the eare, but that which may moue the heart. The end of our comming to the houſe of God, muſt not be to delight our ſelues, but to reforme our liues. Neither ought we ſo much to attend what learning they ſhew, as what ſin they reproue, that ſo we may come to repentance. The more they open our vnderſtandings by the key of the Scriptures, the better we are to account of them.

Vſe 2.
Eph.6,17.
2 Tim.2.

Thirdly, it ſerueth to reproue thoſe that do ruſh headlong & headſtrong in their actions and courſe of life, not caring what they do, as deſperate men that feare not their fleſh, or as fooliſh Marriners, that runne their Ship vpon the Rockes, and neuer aſke counſell at the

Vſe 3.

the mouth of the Lord. If any aske how this may be done? and ſay, we deſire nothing more then to know the mind of the Lord: but how can this be, ſeeing he is in heauen, and we are vpon the earth? I anſwer, it is not hard or vnpoſſible for vs to conſult with God, and to reſolue as from God, and to know his will. We muſt ſearch into his word; for hee yet ſpeaketh vnto vs in the Scriptures. When the word ſpeaketh, know that God ſpeaketh vnto thee: and ſet it downe with thy ſelfe as a certaine truth that is ſurer then the heauens, that when thou heareſt the word, thou heareſt him: and whenſoeuer thou deſpiſeſt the word, thou deſpiſeſt him. The Scripture is as the voice of God, and therefore the Prophets ſo often repeate this to the people in all their ſermons, *Heare ye the word of the Lord, thus ſaith the Lord.* A man will not aduenture vpon a temporall poſſeſſion, without the aduice of his learned counſell: nor a ſicke perſon vpon ſtrange meates, without the aduice of his Phyſition. How then ſhall we dare, in matters that concerne our ſoules, and may put vs in hazard of our ſaluation, to vndertake ſundry actions without knowledge of the word, and ſo without warrant & aſſurance whether they pleaſe God?

2,4,&22
23.2.

Hence it is, that God oftentimes reproueth his people, becauſe they did that which he had not commanded: & the Prophets charge them with this as a ſinne againſt him, becauſe they entred vpon thoſe things whereof hee had not ſpoken, and which neuer entred into his heart, as Ier.7,31,32. *They haue built the high places of Tophet, which is in the valley of the ſonne of Hinnom, to burne their ſonnes and their daughters in the fire, which I commanded them not, neyther came it into my heart.* And to that purpoſe ſaith the Prophet *Eſay*, chap. 30, verſe 2. *They walke to go downe into Egypt, and haue not asked at my mouth, &c.*

Neither let any obiect, that this is ſpoken in matters of great weight and importance, as in points of faith, or of the worſhip of God, without which a man cannot be ſaued, and which the word in other places hath determined: for this were great iniury to the word of God, to pinne it and pound it vp in ſo narrow a corner, & ſo ſhort a compaſſe, that it ſhould be able to direct vs only in the cheef & principall points of our religion, and not in matters of leſſer moment of our profeſſion. This doth mightily ſhrinke vp the ſinewes of the Scripture, and binde vp the armes of it, which otherwiſe extend farre and neare. Remember that in the booke of *Ioſhua*, the children of Iſrael are charged by the Prophet, that *they asked not counſell at the mouth of the Lord*, when they entred into couenant with the *Gibeonites*: and yet that couenant was not made contrary to any commandement of the Lord. For howſoeuer it ſeemeth to many, that they ought to haue beene put to the ſword, and to haue dyed the death, becauſe they were in the number of thoſe Nations that dwelled in the inheritance of the people of God, promiſed to *Abraham* and his poſterity long before: yet if the matter be well conſidered, it will not be hard to vnderſtand, that with condition of yeelding themſelues to the ſubiection of the Iewes, and of conformity to the true religion of God, they might be receiued. For what was the cauſe that they were forbidden to enter into league with them, but this, that they dwelling among them, might draw them to a falſe worſhip of God? *Leſt they teach you to do after all their abhominations which they haue done vnto their gods, ſo ſhould ye ſinne againſt the Lord your God.* But when they offered to yeelde themſelues to the Iewiſh, both religion and ſubiection, there was no feare of defiling thē, or of withholding and withdrawing them from the ſeruice of God.

9,14.

Deut.20,18.

True it is, if they did reſiſt or withſtand them, as the greateſt part of the *Canaanites* did, who came out to meete them, and prouoked them to battell, and were ſo farre from ſubmitting themſelues to God & his people, that they ſtirred vp one another, and ioyned their forces together to ſtand out vnto death; it was not lawfull to ſpare eyther ſexe or age, eyther women or children, eyther young or old. If it had beene vtterly vnlawfull, and againſt the expreſſe word of God to make any league with any of the *Canaanites*, *Ioſua* and his Princes had done wickedly to haue kept their oath with them, after they had vnderſtood their fraud and falſehood; conſidering that all oathes made directly againſt the word of God and his expreſſe commandement, are vtterly vnlawfull, and conſequently to bee broken, leſt we adde ſin vnto ſin.

The Spies alſo ſent out by *Ioſhua* had done euill, which entred into a league with *Rahab* the harlot, *and bound themſelues with an oath*: which oath notwithſtanding was ſolemnely obſerued. Yea, *Salomon* had done euill, who in his beſt and flouriſhing ſtate of his kingdome, receiued the *Amorites*, which voluntarily yeelded themſelues vnto his obedience, and (that which is more) to the obedience of the Lord; who notwithſtanding grew into one body of the Church of GOD with the people of Iſrael, and ioyned themſelues with them freely & forwardly in the reſtoring of yͤ Temple. The like wee might ſay of *Dauid*, (whoſe example we touched before) albeit the LORD had expreſſely reuealed in his word, that there ſhould bee a ſtanding place, where the Arke of the Couenant ſhould reſt, and the Tabernacle with the ſeruice belonging vnto it, ſhould haue a certaine abiding; and albeit there was no expreſſe word of God that forbad him to builde the Temple, yet the LORD reprooueth his reſolution, albeit he commendeth his zeale and good affection, becauſe he had giuen no commandement concerning the perſon that ſhould builde it, 2, Samuel, chapter 7, verſe 7; or the time when

Ioſh.2.

1 Kin.9,20.

it ſhould be builded.

So then, we learne by all theſe examples, as well by ſuch as did againſt the commandement, as by thoſe that did attempt and aduenture vpon things without a commandement, that they are iuſtly reproued, that neuer regard the word of God in any of their waies, neither aske counſell at his mouth, that neuer conſider what GOD alloweth and approoueth, but raſhly breake into the practiſe of things incident to their life, and yet haue no other guide to leade them, nor counſeller to aduiſe them, nor teacher to inſtruct them, nor warrant to beare them out, otherwiſe then their owne mind and meaning, which in matters of God, and parts of his worſhippe are blinde and peruerſe. Aske theſe men what approbation they haue from God; or what aſſurance to their owne conſciences ẏ they pleaſe him, they are able to ſay nothiug at all. Let me tell theſe men, that which I would haue them marke, and oftentimes to thinke on it vpon their beds, euen betweene the Lord and their owne ſoules, as they will anſwer it before the great Iudge of all the world, when they ſhall appeare before him; that whatſoeuer you do, though they be good things, yet to you that are ignorant, and know not what you do, to you it is a ſinne, and in you it is no vertue. It is a notable duty to heare the word of God, it is one marke of Chriſts ſheepe, and one ſtep into his kingdome: but if ye come to this ordinance of God, *as the people commonly vſe to come*, onely to do as your honeſt neighbours do, and becauſe the law requireth it, & haue no other knowledge of it, your hearing is abhominable in you, and no more pleaſing in the ſight of almighty God, then if you ſhould cut off a dogges necke to offer vnto him, Eſay 66,3.

Ezek.33,31.

We are commanded to come often to the holy Supper of the Lord, and to prepare our ſelues reuerently and religiouſly to that action. It is a worthy inſtrument of God which he hath ordained for the confirmation of our faith, & many of vs come often vnto it, all of vs at Eaſter; but if we come vnto it onely becauſe it is a common cuſtome ſo to do, and we are loath to be ſingular, and know not that both God commandeth the practiſe of it, and our owne infirmity cryeth out for the neceſſity of it, his table is made a ſnare vnto vs, and we ſin againſt Chriſt: ſo that we receiue no more benefit by eating the bread and drinking of the cup of the Lord, then the Gentiles that *were partakers of the table of diuels, and did drinke the cup of diuels, and did offer ſacrifice vnto Diuels.*

1 Cor.10,21.

Woe then to all ignorant perſons, that take vpon them to performe duty and ſeruice vnto God, and yet know not what duty & ſeruice he requireth at their hands. Oh that they would or could vnderſtand, that the beſt workes which they do performe, euen ſuch as God commandeth, are no better then ſinnes and abhominations in them, that doe they know not what, as blinde men that ſhoote at a marke. Oh, that they would or could pray vnto God to open their eyes, to ſee their own wretchedneſſe, and to conſider that the moſt holy parts of Gods worſhip which they performe, are a ſacrifice of fooles that know not that they do euill. Then would they learne the difference between things done in knowledge, and ſuch as are done in ignorance: then would they praiſe GOD for the light of his truth reuealed vnto them: and then would they confeſſe with all their hearts, that they would not ſtand in the former ſtate wherein they liued, if an whole kingdome, or all the pompe and glory of the world were giuen vnto them.

To conclude, let them beare this away with them alſo, that God will not be ſerued with good meanings or good intents, which is all that the greateſt part can ſay for themſelues, we are ſimple people, we are not book-learned, we meane well, we hope we haue as good ſoules vnto God, as the proudeſt of them all, we do what we can, we hope God will beare with the reſt.

This is the religion of ſuch as think themſelues deuout, but is indeed the language of the diuels. God reſpecteth not ſuch fooliſh deuotions, he requireth of all perſons the knowledge of his word, as we ſhall ſhew afterward, and he will bee worſhipped according to the knowledge thereof.

The Apoſtle reproueth the Iewes for their zeale, a vertue that ought to be in al the faithfull, foraſmuch as God will ſpew all that are lukewarme out of his mouth: neuertheleſſe he accepteth it not in them, becauſe it was not *according to knowledge*. We muſt know what God alloweth, if we would haue him allow & approue of vs. If we regard not to know him, we may well aſſure our ſelues that in the day of account he will not know vs, but turne away his face from vs.

Rom.10,2.

The ſecond reproofe.

The ſecond reproofe meeteth with all ſuch as do things doubtfully and waueringly, not knowing whether they do well or ill: theſe do attempt things, either againſt their conſcience, or without the comfort of a good conſcience: and therefore, albeit it be good in it owne nature which they do, and good in regard of the will of God, yet to them it is not ſo, becauſe they are not aſſured by the word, whether it be lawfull or vnlawfull, and therefore it is turned into ſinne. This is that which we heard before out of the Apoſtle, *Whatſoeuer is not of faith, is ſinne*, Rom.14,23. All ſuch neede not another to condemne them, they condemne themſelues in that which they doe.

The vnfaithfull and vnregenerate man ſinneth in euery thing he doth, euen in his beſt actions. We muſt pleaſe god before any of our works can pleaſe him. The Apoſtle ſaith, *Vnto the pure, all things are pure, but vnto thē that are defiled,*

defiled and vnbeleeuing, is nothing pure, but euen their minde and conſcience is defiled, Tit. 1,15. And S. *Iames* in his Epiſtle, chap. 1,7,8. *Hee that wauereth, is like a waue of the ſea driuen with winde and toſſed: for let not that man thinke that he ſhall receiue any thing of the Lord; a double-minded man is vnſtable in all his waies.* Wherefore it ſtandeth vs vpon, to conſider the three generall rules ſet downe by S. *Paul*, in the Epiſtle to the Romanes, chap. 14, to direct vs in all our actions.

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ons.

n.14,22.

First, he is happy that condemneth not himſelfe in the vſe of thoſe things which hee knoweth to be lawful. This concerneth thoſe that are ſtrong. This is a golden rule, and a great honour & happineſſe of Chriſtian men, that their owne conſciences doe not accuſe them to allow and admit of that which they iudge not to be good and lawfull. They know by due triall and examination, that the ſame which they do, agreeth with the word of God ſo that they are aſſured to build vpō the rock. Though all men ſhould accuſe them and condemne them, yet their conſcience grounded vpon the word of God, would acquit & diſcharge thē, which cannot but giue an inward peace and ſweet contentment to their ſoules. This the Apoſtle ſaith, 2 Cor. 1,12. *Our reioycing is this, the teſtimony of our conſcience, &c.* To the ſame purpoſe *Iob* ſpeaketh, chap. 27,6. *My righteouſneſſe I hold faſt, and will not let it go: my heart ſhall not reproch me ſo long as I liue.* Likewiſe *Iohn* in his firſt Epiſtle, ſaith, *If our heart condemne vs, God is greater then our heart, and knoweth all things: beloued, if our heart condemne vs not, then haue we confidence toward God.* This comfort of a good conſcience they cannot but want, which doubt whether that which they do, pleaſe God or not; they are farre from this happineſſe which the Apoſtle pronounceth vpon ſuch as know well, and are throughly aſſured what they do: the reſt are like drunken men that ſtagger & reele too and fro, & cannot keepe themſelues vpright vpon their feet.

h.3,20,21.

n.10,1

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m.14,23.

Secondly, no man muſt do any thing with a doubtfull conſcience, for ſuch a one woundeth his owne conſcience, & offendeth God. The Apoſtle ſaith, *He that doubteth, is condemned if he eate, becauſe he eateth not of faith.* He that is not perſwaded that it pleaſeth GOD which he doth, cannot direct it to his glory. Euery worke that commeth ſhort of his end, is ſinne: and therefore *Abraham* is commended, that *he ſtaggered not at the promiſe of God through vnbeleefe, but was ſtrong in faith, giuing glory to God*, Rom. 4,20. This rule belongeth to thoſe that are weake, who wauer vp and downe in their opinions, like a ſhip that tottereth hither and thither in a tempeſt. Woe vnto ſuch, they need no other witnes or iudge againſt themſelues, but themſelues. They do many good things that doe diſpleaſe GOD, which would pleaſe him, if they were wel and rightly done. If then thou wouldſt haue any fruite and comfort in thoſe things which thou doeſt, informe thy conſcience aright, be perſwaded throughly of that which thou doeſt, and build thy faith vpon the ſure and infallible rocke of God.

Thirdly, whatſoeuer proceedeth not from faith, is a ſinne committed againſt God, and condemneth him that doth it, foraſmuch as *without faith, it is vnpoſſible to pleaſe God.* Outward ſhewes and appearances, though they be neuer ſo pompous and glorious, are not reſpected of him: he enquireth whether thoſe things we do, proceed from true obedience, & whether we beleeue by the word that they are required of God, and ſo pleaſe him. This laſt rule engendereth two other: firſt, whatſoeuer proceedeth from pure naturals is vnpure, and whatſoeuer commeth from the force of our free will, is ſin in the ſight of God. Such as the fountaine is, ſuch are the ſtreames: as the root is, ſo are ẏ branches: like mother, like daughters: like cauſe, like effects. Doth a ſpring ſend foorth out of the ſame place ſweet water and bitter? *Can the figgetree beare Oliue berries, eyther a vine, figges? A good tree cannot bring forth euill fruite, neither can a corrupt tree bring foorth good fruite.* Secondly, all the vertues and actions of the infidels and vnbeleeuers, albeit in regard of themſelues and the ſubſtance of the workes, and as they are the gifts of God, they be not euill, but good: yet in the iudgment of God they are ſins. The whole life of vnbeleeuers and vnregenerate men is nothing elſe but a whole practiſe of ſin in a continued courſe without ſtay or interruption from the beginning to the ending, but they are like thoſe that run a great pace out of the way. They may do many things beautifull in ſhew, but they are more in ſhew, then in ſubſtance: in appearance, then in deed and truth. All their vertues are ſhaddowes, and therefore called by one of the fathers, *ſplendida peccata*, beautifull ſinnes. They lay an euill foundation, & haue a wrong beginning, they do them without faith: and they alſo propound to themſelues an euil end, as either vaine glory to be eſteemed of others, or the merit of the work, that they may be rewarded of God, and do not referre them to his glory. But *not he that commendeth himſelfe is approued, but whom the Lord commendeth*, 2 Cor. 10,18. *Who both will bring to light the hidden things of darkneſſe, and will make manifeſt the counſels of the hearts, & then ſhall euery man haue praiſe of God*, 1 Cor. 4,5. Wherefore all their workes are as the apples of *Sodome*, which are faire in outward appearance, and yet are rotten and corrupt. So may vnbeleeuers do ſundry workes that are beautifull in outwarde ſhew, but they are like vnto painted Sepulchers, which appeare glorious to the ſight, but they are within full of dead mens bones, and all vncleanneſſe. For their heart, which God eſpecially beholdeth and ſearcheth, is foule & filthy, and can no otherwiſe be made cleane, then as it is purified by faith.

Hebr. 11,6.

Iam. 3,12.
Math 7.18.

Auguſt. in Pſal. 31. et epiſt. 105

Auguſt. de ciuit. dei.

Let all men therefore take knowledge

of their naturall condition, that they are of themſelues abhominable, and to euery good worke, reprobate, vntill they be borne again, and regenerate by the Spirit of God.

The third reproofe.

The third reproofe is of ſuch, as notwithſtanding the neceſſity of the word to direct our actions, which without the light of it to ſhine in our hearts cannot pleaſe God, yet regard not the knowledge of it, but contemne both it, and the meanes that leade vs the way vnto it. This is an horrible ſinne to forſake our owne ſaluation, and as it were to cut our owne throats, or to caſt our ſelues wilfully into the middeſt of the ſeas. It is a greeuous ſin to be ignorant of the Law of God, not to know what he commandeth, or what he forbiddeth: but it is more fearefull to deſpiſe knowledge offered, and ſo as it were to deſpite the Spirit of grace: what remaineth for ſuch, but *a fearefull looking for of iudgement and indignation, which ſhall deuoure the aduerſaries?* Heb.10,27. Such can haue no comfort or conſolation in any of their actions. For as the eye is the light of the body, and directeth the reſt of the members in all things they go about, or elſe the feete might carry them into ſome pit of deſtruction: ſo is the word of GOD our

Pſal.119,105.

Lampe or Candle, whereby we ſee how to walke and direct our ſelues into the way of peace; we know what we ought to do, and from what to refraine. And as the body runneth violently into an heap of dangers where the eye is blinde, and can perceiue nothing, vntill it fall headlong into them: ſo is it with ſuch as regard not the knowledge of the ſcriptures, but ſay vnto GOD, as may appeare by their practiſe, *Depart from vs, for we deſire not the knowledge of thy wayes*, Iob 21,14. This world is as a wilderneſſe full of Lyons, Bears, Tygers, and other rauenous and venemous beaſts; or as a ſea ſtanding out with rockes & repleniſhed with quickſands. We can no ſooner ſtep out of doores, but we ſhall be aſſaulted one way or other, nay we our ſelues are tentations vnto our ſelues. For rather then we ſhould lacke tempters, we tempt our ſelues, like vnto a State, that wanting forraine enemies, falleth out within themſelues, and by ciuill warres deſtroy one another. So is it with vs, when we are free from open enemies, we become enemies to our ſelues. If then we want the guidance and gouernance of the word, we are in danger to be ouercome, and to take the foile. Our Sauiour willeth vs as we heard before, to ſearch the Scriptures, becauſe in them we thinke to haue eternall life: and therefore without the knowledge of thē, we deceiue our ſelues if we dreame of eternall life. So in another place he maketh the ignorance of them, to be the cauſe of all euill and error in iudgement, as Marke 12, verſe 24. *Are ye not therefore deceiued, becauſe yee know not the Scriptures?*

Obiect.

But ſome peraduenture will ſay, it belongeth to the Miniſters onely to ſearch them: it is their office to looke into them.

Anſwer.

I anſwer, it is a duty belonging vnto all perſons to know them. Chriſt exhorted the people to ſearch them. It is required of all to haue them dwell in them plentifully, Coloſſians 3.

Obiect.

If we would be preſerued from error, we muſt know them: if we deſire ſaluation, we muſt ſearch them: if we would be able to reſiſt the tentations of Satan, we muſt be armed with them. They are as the will and Teſtament of Chriſt, whereby he hath bequeathed vnto vs an heauenly inheritance, and a moſt rich poſſeſſion, and therefore it behoueth vs to reade the will, to know how we hold it. Thou wilt obiect, they are hard, and I am ſimple: they may leade me into errors, as many haue fallen into ſtrange opinions by reading of them.

Anſwer.
Prou.1,4.

Art thou ſimple, thē thou art the rather bound to reade them, for they were written, *to giue vnto the ſimple ſharpeneſſe of wit; and to the child knowledge and diſcretion.* The whole Church is commanded this duty, both Iewes & Gentiles; were there no ſimple men and women among them? Neither oughteſt thou to be afraid to be ledde by them into error; for they were written to preſerue thee from error, and to leade thee into all truth. It is the vnſtable that wreſt them to their owne deſtruction. Reade them with humility, with reuerence, and praier. Be thou lowly in thine owne eies, and take heed of a proud ſpirit: be conuerſant in them with reuerence, & learne *to tremble at his word*: craue the aſſiſtance of Gods Spirit to guide thee, and to open thine eyes that thou maieſt vnderſtand his ſecrets; and thou ſhalt not need to ſtand in feare of being carried into error. And touching the hardneſſe of them, be not diſcouraged from the reading of them. Some things indeed are hard to be vnderſtood, but there is nothing hard in one place, but it is made eaſie in another, and it ſhall be made eaſie to vs by diligent meditation in them.

Eſay 66,2.

Beſides, all things that are neceſſary to ſaluation are plainely ſet downe, that the people may vnderſtand them. It is the lying ſpirit of the diuell in the falſe Prophets of Antichriſt that cryeth out, The Scriptures are hard and full of knots; the people may not reade them. *Beleeue not euery ſpirit, but try the ſpirits whether they be of God or not, for many falſe Prophets are gone into the world*, 1 Iohn 4, verſe 1. They are blinde leaders of the blinde: they play faſt and looſe with the people, as Iuglers do with the ſimple, and caſt a miſt before their eies, that they ſhould not eſpy them. They leade them into error, and then take the light from them, whereby they might be conuinced.

2 Theſ.2,3.

It is the great policy of that great Antichriſt, *and man of ſinne*, not onely to forbidde the reading of our bookes, but the free vſe of Gods booke. Let that once haue a free paſſage, and none is ſo ſimple, but he may ſoone diſcouer a packe of deuiſes, who are wiſe in their generation: and therefore they ſuffer none to reade it but ſuch as it pleaſeth them. Separate ſome time to this purpoſe, and thou ſhalt quickly ſee that to be moſt true which I ſay vnto thee.

If thou wilt ſay vnto me, I cannot reade the Scriptures, I was neuer brought vp vnto it.

Be it ſo; yet do not alledge this to excuſe thy ignorance, or to ſhift off from thee the knowledge of them; foraſmuch as euery one muſt know the Scriptures. Recompence that want by much ſtudy and often meditation. Let not the loue of the world thruſt out of thy head & heart, the cogitation of better things. Many that cannot reade, are more prompt and ready in the Scriptures, then ſuch as haue that gift. God will bleſſe them that endeuour to know him and his word, and will one way or other ſupply their wants. Such as *hunger & thirſt* after knowledge, *ſhall be ſatiſfied* and repleniſhed. 5,6. Acknowledge this want, mourne for it, and if it be poſſible (though thou be old) learne to reade. It is neuer too late to begin to do well: the benefit will eaſily make amends for the time beſtowed vpon it. Few there are, but euery yeare ſpend more time in vaine, either in groſſe idleneſſe, or in much ſleepe, or in vaine company, or in vnneceſſary cares for the world, which might this way be better imployed and redeemed. The minde is all in all, it is not any hardneſſe in the matter it ſelfe that ſhould diſcourage vs. He that hath once determined to do it, hath ouercome the difficulty of it which ſtandeth in reſoluing and hath more then halfe attained vnto it. But if we cannot or will not ſtriue to come to this gift, we muſt know that ignorance ſhall excuſe no perſon: and he that knoweth not his maſters will cannot eſcape, *he ſhall be beaten.* e 12,48. If there be no knowledge of God in the Land, he *hath a controuerſie againſt it*, and will cauſe it to mourne: if it will not lament for their owne ignorance, he will make them lament for the iudgements that ſhall fall vpon them, Hoſ.4,1,2.

But we cannot pleade ignorance through want of meanes, we haue the meanes and are weary of them, as Iſrael was of Manna; we make account of it as a light meate, and are wilfully blinded: we haue the light among vs, & yet ſhut our eyes, that we ſhould not ſee.

Vſe 4.

Laſtly, it is needfull for vs to be carefull to take profit by reading the Scriptures, that ſo we may haue direction in all our waies, and learne how to pleaſe GOD, and to abſtaine from all things that do diſpleaſe him. It is not the bare hauing of the Scriptures with vs in our houſes, or a naked reading in them by our ſelues, without farther conſideration, that will ſerue to direct vs in all the actions of our life, but there is farther required of vs an applying of them, & an edifying of our ſelues by them, that it may be ſeene how we profit in them. This duty hath many particular parts or branches belonging vnto it.

Branches of this vſe.

Firſt of all, we muſt haue recourſe vnto God the Author of the Scriptures, he onely is able to vnlocke them, and ſo to bring vs into the ſecret chamber of his preſence. We ought to pray vnto him earneſtly, that he would vouchſafe to teach vs the way of his ſtatutes, to giue vs ſound vnderſtanding of his will, & to direct vs in the paths of his commandements. We ſee this by the practiſe of the Prophet *Dauid*, Pſal. 119. who craueth oftentimes to *haue his eyes opened* to behold the myſteries of his words, *and the wondrous things of his law*. Pſal.119,18. Our eyes naturally are ſhut, and we cannot conceiue them, which are ſpiritually diſcerned.

Secondly, we muſt keepe ſuch order in the reading of them, as may ſtand with our calling and ſtate of life, and take all opportunity to do it. It were to be wiſhed, that we would ſet apart ſome part of euery day to be emploied in this exerciſe, that ſo we might read ouer the whole Scriptures oftentimes: and if at any time we be hindred by neceſſary occaſions, which happen to vs without our ſearching of them, *to redeeme the time* afterward, and ſo to recompence that which we haue left vndone. Eph.5,16. This is an holy reſtitution much pleaſing vnto God.

Thirdly, we muſt vnderſtand to what ends and vſes the Scriptures were written. They were penned to teach, that we may learne the truth: to improue, that we may be kept from errour: *to correct*, that we may be driuen from vice: *to inſtruct*, that we may be ſetled in the way of well-doing: and *to comfort*, that in trouble we may be confirmed in patience & hope of an happy iſſue. 2 Tim.3,16. Rom.15,4.

Fourthly, we are to remember, that the Scriptures containe matter, concerning all ſorts of perſons and things, which may be reduced to fiue heads.

Firſt, touching religion and the right worſhipping of God: they teach how to ſerue him, and what to beleeue touching God, and touching mankinde: That he is one in eſſence, and three in perſons. Touching our ſelues, that by creation we were made good, holy, and righteous. By our fall, we are become wretched by reaſon of ſinne, and not able to thinke one good thought, or to ſtirre one foote forward to the kingdome of Heauen. By regeneration we are borne againe, and made the ſonnes of God by adoption, and by faith we lay hold on Chriſt, *our wiſedome, our ſanctification, our righteouſneſſe, our redemption.* 1 Cor.1,30. Touching the Church, we are inſtructed by them, that it is the company of the faithfull that haue beene from the beginning: we are led alſo by them to know the two Sacraments, and what to beleeue of the generall iudgement that ſhall be of the godly and vngodly.

Secondly, they informe vs touching kingdomes and common-wealths, and touching the duties of Magiſtrates and Subiects, how the one ought to rule, and the other to obey: and neither the one nor the other doe their duties for conſcience, till the word informe them.

Thirdly, they handle matters touching families and houſhold affaires, in which are the husband and wife, parents and children, maſters and ſeruants: no duty required of them is omitted, but contained in them.

Fourthly, touching the priuate life of euery particular perſon, how to behaue our ſelues in wiſedome and folly, in loue and hatred, in ſobriety and incontinency, touching mirth & ſorrow, ſpeech and ſilence, humility & pride, to imbrace the one, and flye from the other.

Fiftly, touching the common life of all men, we learne in them how to leade our liues in euery eſtate, whether we be rich or poore, whether we be high or low; we can be in no eſtate, but we ſhall finde ſufficient ſtore of heauenly precepts and examples to teach vs the way wherein we are to walke.

Laſtly, we muſt haue the doctrine of the Scriptures plentifully dwelling in vs, not in the mouth, but ſeated in the heart: that we may be able to ſtand in the truth, to continue vnto the end, to riſe vp being fallen. We are euery houre ſubiect to be tempted of the diuell: his tentations are many and ſtrong: hee is an expert and experienced captaine: he looketh where we are weakeſt: he is a ſpie that commeth to ſearch and ſee the nakedneſſe of our ſoules. And therefore we muſt be able to draw out the ſpirituall ſword put into our hands vpon euery occaſion, that we may put him to flight. This is the way to reſiſt him: this is the way to ouercome him, Iam.4. We haue the example of our Lord Ieſus Chriſt, the head of his Church, he ſaid, *It is written*: Math.4,4. he handled this ſword at euery tentation, to teach vs to furniſh our ſelues plentifully with the doctrine thereof, that ſo we may remember to apply the ſame to euery preſent purpoſe.

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17. *And theſe were the ſonnes of Leui, by their names: Gerſhon, and Kohath, and Merari.*

18. *And theſe are the names of the ſonnes of Gerſhon, by their families: Libni, and Shimei.*

19. *And the ſonnes of Kohath by their families: Amram, and Izehar, Hebron, and Vzziel.*

20. *And the ſonnes of Merari by their families: Mahli, and Muſhi: theſe are the families of the Leuites, according to the houſe of their fathers.*

Hitherto we haue ſpoken of that numbring of the Leuites which is generall; the particular followeth, which is both propounded and concluded: the former beginning heere, continueth to the end of the 37. verſe: the latter is compriſed in the 38, and 39. verſes. This particular reckoning vp of the Leuites is perfourmed, by ſetting downe ſuch ſonnes or iſſue, as were begotten immediately of *Leui* himſelfe: then ſuch as deſcended of his ſons: and laſtly, ſuch as proceeded of his ſons ſons. The ſonnes of *Leui* were three in number, *Gerſhon, Kohath,* & *Merari*, Gen.46,11. Theſe Exod.6, are deſcribed according to the number of their families: ſo that of *Gerſhon*, came two families, the *Libnites*, and the *Shimeits*. Of *Kohath* came foure families, the *Amramites*, the *Izeharites*, the *Hebronites*, and the *Vzzielites*. Of *Merari* were ſpread two families, the *Mahlites*, and the *Muſhites*.

In this diuiſion is laid downe before vs a deſcription of the genealogy or generation of the Tribe of *Leui*, by their names and by their families: wherein is ſet downe, both what children *Leui* had, and what were his childrens children: inſomuch that many did ſpring and ſpread themſelues as branches out of that roote. This we alſo finde ſet downe afterward, chap.26, and in other places of the Numb. word of God: and yet it may ſeeme vnto ſome very vnprofitable, and to miniſter little or no inſtruction at all to the Church of God. Beſides, the Scripture ſpeaking of Genealogies, doth oftentimes cal them endles, and fruiteles, and brand them with this note, to miniſter occaſion *of ſtrife and contention, rather then of godly edifying, which is in loue*, 1 Tim.1,4, and Tit.1,4, and 3,9. But we muſt know that the All Gene gies not co demned. Apoſtle condemneth not all Genealogies, foraſmuch as the Scriptures are full of them, and the Iewes kept publike and priuate records of their tribes and families, Numb.1,18. Nehem. 7,62. This was obſerued vntill the deſolation of the City and the Temple. *Paul* was able to proue himſelfe *of the ſtocke of Iſrael, of the tribe* Phil 3,5. *of Beniamin, an Hebrew, of the Hebrewes*, by lineall deſcent, if any had doubted of it. The firſt booke of the Chronicles is full of ſuch genealogies; ſo is *Ezra* and *Nehemiah*, and few hiſtoricall books of the old Teſtament without them. Hence it is, that the Apoſtle ioyneth *fooliſh Queſtions and Genealogies* together: where he condemneth not the mouing of euery queſtion, in handling the word, or conferring of it; for both Chriſt asked his Diſciples many things, Mat.16. and there are many queſtions godly and profitable, whereof we may enquire and reaſon, which breed ſound knowledge, wholeſome inſtruction, and fruitfull edification to the hearers. He is marked out as with a note of folly, that raſhly and headily *beleeueth euery thing*, Prou.14,15. And therefore the queſtions that are to be ſuppreſſed, he calleth *fooliſh queſtions*, that is, idle, ſuperfluous, vaine, and vnneceſſary, ſeruing to no vſe or profit.

The ſame title, as a brand ſet vpon the head of them, is to be ſtretched alſo to Genealogies, fooliſh genealogies muſt be ſtaied, ſuch as are of no moment, ſuch as ſerue to nouriſh vaine glory, and ſerue not to the benefite of the faith of the Church. But ſuch as the Scripture ſetteth downe, are very profitable, ſometimes to teach vs the accompliſhment of Gods promiſes, ſometimes to giue light to other Scriptures, ſometimes to ſhew the continuance of the Church, from age to age, ſometimes to diſcouer the enemies of true religion which often driue it into a corner of the world, and ſometimes to manifeſt the true Meſſiah, that the ſcepter departed not from *Iudah* till his appearing. But to omit this, heere we are to conſider and to compare the curſe of *Iacob*, with the bleſſings that wee ſee deſcend vpon this tribe. *Simeon* and *Leui*, inſtruments of cruelty in the deſtruction of the *Sichemites*, haue an heauy curſe laid vpon them by their father, Gen.49. Yet God raiſed out of the ſame theſe honourable families, and turned the curſe into a bleſſing, as he promiſed to that tribe, for their zeale in deſtroying the idolaters. We learne from hence, that God many times chuſeth his ſeruants, as his inſtruments to bring worthy things to paſſe, euen out of low and meane degrees. He chuſeth weake meanes and vnlikely in the eyes of the world, and maketh them his inſtruments to worke his will.

octrine 1. od chuſeth ake and likely eanes many times.

This doth *Hannah* confeſſe; ſhe was contemned and reproched by her aduerſarie, which cauſed her in the anguiſh and bitternes of her ſoule, to pray to the Lord: but hauing experience of his mercy toward her, ſhe ſaith, *The Lord maketh rich, and maketh poore: he bringeth low, and lifteth vp: he raiſeth vp the poore out of the duſt, & lifteth vp the begger from the dunghill, to ſet them among Princes, and to make them inherite the throne of glory.* So hee dealt with *Ioſeph*, he brought him out of priſon, and lifted vp his head aboue the Princes of Egypt, Gen. 41.40. Thus he ſpeaketh to the Iſraelites, Deut. 7.7,8. and putteth them in minde of their naturall condition: *The Lord did not ſet his loue vpon you, nor chuſe you, becauſe yee were moe in number then any people, (for ye were the feweſt of all people) but becauſe the Lord loued you, and becauſe he would keepe the oath which hee had ſworne vnto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the houſe of bondmen, from the hand of Pharaoh king of Egypt.* The like doth the bleſſed Virgin confeſſe, Luke 1.48. *He hath regarded the low eſtate of his handmaiden: for beholde, from henceforth all generations ſhal call me bleſſed: for he that is mighty hath done to me great things, and holy is his Name.* She was a poore deſpiſed handmaid in Iſrael, yet choſen to be the mother of Chriſt. The Apoſtles were many of them taken from baſe trades, & other from ignominious offices: ſome were fiſhermen, called as they were mending their nets: *Matthew* was one of the Publicanes, which were contemned of the people of Iſrael; yet God made them maſter builders of his Church, and appointed them to lay the foundation, and ſo had the higheſt and chiefeſt place of honour and preferment, to be made planters of Churches throughout the whole world. God therfore vſeth when it pleaſeth him, perſons of inferiour place and condition to effect great and mighty things.

Sam 2,6,7,

3,5.

Luke 1.48. 49.and 2.8. oh 7.46.

Reaſon 1. And, why ſhould it not be ſo? foraſmuch as all things are ruled and ordered by his prouidence, he diſpoſeth of them in his wiſedome, as ſeemeth good vnto himſelfe, *for the pillars of the earth are the Lords, and he hath ſet the world vpon them,* 1 Sam.2.8. All the frame of heauen is whirled about the poles: this is the order that God hath ſet, and who is able to alter it? whatſouer things come to paſſe in heauen aboue, or in the earth beneath, are all the workes of his hands, he ſetteth vp, and pulleth downe at his owne appointment, and who ſhall be able to controll them?

Reaſon 2. Secondly, in the choice of ſimple and vntoward meanes, ſuch as haue litle or no force in them, his glory is moſt of all ſeene. Now, hee will maintaine his owne glory, and will haue it acknowledged and magnified of his creatures, and requireth that hee which glorieth, ſhould glory in him, as 1 Cor. 1. 29. hee will haue *no fleſh glory in his preſence*, neither the rich man in his riches, nor the ſtrong man in his ſtrength, nor the wiſe man in his wiſedome, but let him that glorieth, glory in the Lord. So then, he chuſeth fooliſh things before the wiſe, & weake things to confound the mighty, and baſe things of the world, to bring to nought things that are, becauſe he hath reſpect to the manifeſtation and ſetting forth of his owne glory.

Iere.9.23.

Reaſon 3. Thirdly, we are not to maruell that God maketh ſuch a choyce of his inſtruments, which carnall men might account an euill and vngrounded choice; becauſe he reſpecteth the heart, and not the outward appearance. When *Dauid the leaſt*, and ſo the moſt vnlikely both in his fathers family, and in the eyes of the iudgement of men, was annointed to be king, & choſen as he followed the Ewes great with yong, to feed his people in *Iacob*, and his inheritance in *Iſrael*, the Lord ſaid vnto *Samuel*, *Looke not on the countenance of the eldeſt, nor on the height of his ſtature, becauſe I haue refuſed him: for the Lord ſeeth not as man ſeeth: for man looketh on the outward appearance, but the Lord looketh on the heart.* Thus then we may conclude, that God raiſeth vp weake inſtruments to honour him, and employeth them to ſerue him in the workes to which it pleaſeth him to fit them.

2 Chr.28.4,5.

1 Sam.16.7.

Vſe 1. Let vs therefore make ſome vſes of this Doctrine, which ſerue vnto vs for great profit. Firſt of all, it miniſtreth great comfort to ſuch as are poore, and of low degree: for albeit men contemne them, and diſgrace them; albeit they are ready to tread them vnder their feet, and thruſt them to the wall; albeit they be hiſſed at in the ſtreetes, and oppreſſed by the mighty, yet God vouchſafeth to reſpect them, and in great mercy to looke vpon them. This we ſee in our ſpirituall eſtate and condition. What are we but a maſſe of ſinne, the children of wrath and condemnation? yet God vouchſafeth to elect vs, and call vs by his grace to the knowlege of his truth from our naturall life, led in the time of our ignorance. It was the mercy of God to call *Dauid* from the ſheepefolds, and from following the Ewes great with yong, Pſal.78. But it was a greater mercy to call vs from the greateſt bondage and ſlauery that euer was, bound faſter then with chaines of yron, which giueth vs no time to reſt or breathe, or feed, or ſleepe, but ſetteth vpon vs continually day and night. This thraldome is worſe then that of Egypt, it is endleſſe, intollerable, deadly, and without intermiſſion. What an honour and dignitie then doth God doe vnto vs, who were ſtrangers from the life of God through the ignorance that is in vs, to deliuer vs from this captiuity, and to bring vs into the glorious liberty of the ſonnes of God? Our *perdition is of our ſelues*, Hoſ.13.9. but *our ſaluation is of the Lord*, Reuel.7.10. *He will not giue his glory to any other*: Eſay 42.8. and therefore let not vs aſcribe it vnto our ſelues, or to any creature, but magnifie the goodneſſe of the Creator, who is bleſſed for euermore. We are raiſed vp from the greateſt miſery to the greateſt glory, as the loweſt ebbe hath the higheſt tide; and therefore let vs ſhew all thankefulneſſe and obedience vnto him. Deut.9.4. Before the children of Iſrael entred into the land of promiſe, he gaue them warning and a watchword, that they ſhould not ſay in their hearts, nor ſpeake it with their mouthes, that it was for their owne righteouſneſſe they were brought into Canaan: and ſhall we thinke, that we are deliuered from the ſlauery of ſinne and Satan, and made the freemen of Ieſus Chriſt, by our owne deſerts, and ſo giue the glory of our ſaluation to our ſelues? Let this be farre from vs, euen as farre as hee hath Pſal.103.12. remooued our tranſgreſſions from vs. So then, heere is matter of great comfort, that our ſins are forgiuen vs, and though the remnants of them remaine in vs, yet they haue receiued their deathes wound, and ſhall in the end vtterly die in vs. And in the meane ſeaſon, while we beare about with vs the body of Rom.8.9. this ſinne, the Lord calleth vs *ſpirituall*, and eſteemeth vs according to his grace, not according to our corruption. If there be one ſparke of grace, and one drop of faith, as a graine of muſtard ſeede, God acknowledgeth vs to be Numb.23.21. his; *he ſeeth none iniquity in Iacob, he beholdeth no tranſgreſſion in Iſrael.* He that is euill can ſee nothing in Gods ſeruants but euill; if ſinne be in them, Satan will charge them, that ſinne reigneth in them. It is otherwiſe with God, he iudgeth not of vs by the reliques of ſinne, but by the beginning of grace. If we haue the firſt fruites of the new man in vs, the remnants of the old man ſhall not hurt vs. Satan would perſwade vs we are wholly carnall, becauſe we are in part vnregenerate: but God receiueth vs as his children, and accounteth vs his Saints, becauſe we are in part ſanctified; ſo that we haue hence exceeding comfort, that of ſuch baſe ſlaues of all ſinne, he vouchſafeth to accept of vs, paſſing by what we are by nature, and acknowledging vs as we ſtand by faith.

Secondly, conſidering what inſtruments God maketh choyce off, in his ſeruice, they Vſe 2. ẏ are rich in this world, ought not to deſpiſe the poore, neither yet the high thoſe that are ſet in low places, who indeed are moſt ſubiect to contempt. This the Apoſtle *Iames* inferreth, Chap.2. Iam.2.5,6. *Hearken, my beloued brethren, hath not God choſen the poore of this world to be rich in faith, and heires of his kingdome? but ye haue deſpiſed the poore, &c.* This is to croſſe the proceedings of God, and to ſet our ſelues againſt him, caſting downe thoſe whom he lifteth vp, and lifting vp thoſe whom he caſteth downe. This falleth out many wayes: Firſt, when they are afflicted & perſecuted by the mighty men of the world. Our poore brethren before vs had wofull and lamentable experience of this point, who ſuffered for the religion of Chriſt, for the defence of the Goſpel, for the profeſſion of their faith, and the teſtimony of a good conſcience. This Chriſt foretold, Matth.10.22. Thus the Apoſtles found it, and ſuch as followed them, and beleeued their doctrine, had no better entertainment: for the world is alwayes like it ſelfe, we ſhall neuer prooue it to be any changeling. An enemy it was to the ſauing knowledge of the word, an enemy it is at this preſent, and an enemy it will be in the ages to come,

Secondly when the rich men of this world deale hardly and harſhly with them, in the affaires of this life, wringing and wreſting from them vnconſcionably, and deceitfully what they can. This is forbidden in the Law, Leuit.25.14. *If thou ſell ought vnto thy neighbour, or buyeſt ought of thy neighbours hand, ye ſhall not oppreſſe one another.* And the Apoſtle in the Epiſtle to the Theſſalonians, 1 Theſ.4.6. *Let no man ouerreach or defraud his brother in any matter, becauſe that the Lord is the auenger of all ſuch.*

Thirdly, Eſay 3.15. when they waſte and were out their bodies with toileſome labours vnrewarded, as the Egyptians did deale with the Iſraelites: and as the Apoſtle *Iames* complaineth at large, Chap.5. that the rich liued in pleaſures on the earth, and fatted themſelues as in a day of ſlaughter, Iam.5.4. and *kept backe the hire of the labourers by fraude that reaped their fields.*

Fourthly, we muſt conſider that the elect are not alwayes eaſed of the burden of pouerty, but it lyeth heauy ſometimes vpon them, that God may try their patience, and others beneuolence. God maketh them obiects of our pitty, and therefore he will not haue all to be aloft. Matth.26.11. Our Sauiour teacheth, that *the poore we muſt alwayes haue with vs.* The loue and fauour of God muſt not be meaſured by the deceitfull rule of outward things. He maketh the poore oftentimes to be rich in faith, and heires to a kingdom, while he ſendeth the rich empty away.

Are we then in want? and doe we ſtand in need of the things of this life? we muſt take vp our croſſe willingly, and follow our maſter cheerefully; he ſaith, *The Foxes haue holes, and the birds of the ayre haue neſts, but the Sonne of man hath no where to lay his head.* th.8.20. Wee are by Chriſt made heires of glory, let vs by faith wait for that inheritance, which ſhall abundantly ſupply all our wants.

Fiftly, let thoſe that haue this worlds good, looke to themſelues, that they be not high-minded, *neither truſt in vncertaine riches*, 1 Tim. 6. m.6.9,10. God can make them low when it pleaſeth him, and therefore they are not to aduance themſelues aboue their brethren. He can lay their honour in the duſt, and make all their glory vaniſh away, as the flower of the graſſe: and therefore *let him that is rich, reioyce in that he is made low*, Iam. 1. 10.

Laſtly, let vs not haue the faith of Chriſt in reſpect of perſons, neither eſteeme of the religion of Chriſt by outward things, as the greateſt ſort doe. Who are iudged (by ſuch indeed as want iudgement) to be in the beſt caſe, but ſuch as flow in wealth and abound in riches? who are moſt admired, and accounted the onely men of the world, and ſet before vs as examples and preſidents in all things to be followed, but ſuch as *haue their portion in this life*, l.17.14. whoſe bellies the Lord filleth with his hidde treaſures, and they leaue the reſt of their ſubſtance to their babes? To doe as they doe, to liue as they liue, to loue as they loue, is made as the ſtarre, by which all ſhould ſaile and guide the ſhippe. If they be irreligious, and no feare of God before their eyes, others take this as a good warrant to themſelues to bee contemners of holy things alſo. If they thinke ſcorne to attend vpon the ordinance of God, and to be conſcionable hearers of his word, it were no good manners for the meaner ſort to goe before their betters, and to be more forward then they.

Thus are men become partiall iudges, when they account ſuch as carry the greateſt pompe and ſhew, to be the onely religious men, and patternes for other to follow: by which meanes ſuch as are religioſu indeed, grow vile and contemptible. Hence it is, that the Apoſtle *Iames* ſaith, Chap. 2. am.2.1. *My brethren, haue not the faith of our Lord Ieſus Chriſt, the Lord of glory, with reſpect of perſons.* The meaning is not, as if the higher places did, not pertaine to the higher perſons, and the chiefe roomes to the chiefeſt degrees among men; but that in matters of religion, we muſt not be carried away with a preiudicate opinion to cleaue to thoſe, and to their iudgement that are mighty in the world, h 26.11. onely becauſe they are mighty; and to reiect thoſe and the trueth which they profeſſe, becauſe they are poore and lowly in the eyes of the world.

The perſons of men, that is, the outward qualities of their birth or honour, or riches, muſt not ſet a byas vpon our iudgement to ſway vs that way, to conclude that they are of a falſe religion that are poore in this world; and contrariwiſe, that their religion muſt of neceſſity be ſound, becauſe they are great, or honourable, or wealthy, or noble, or proſper in the earth. This is a deceitfull rule, and yet it is the ſquare wherby the greateſt ſort meaſure all things. If they ſee a multitude follow one courſe in matters of faith, and runne by heapes and throngs all one way, they alſo for company thruſt in themſelues among them, and conclude, that this muſt needes be the beſt way, becauſe the moſt walke in that broad and beaten path: forgetting the commandement of God in the Law, *Thou ſhall not follow a multitude to doe euill*: Exod. 23. 2. and the counſell of Chriſt in the Goſpel, *The gate is wide, and the way broad that leadeth to deſtruction, and many there be which goe in thereat*, Matth. 7. 13. Wherfore we muſt learne, that multitude is no note of true religion, nor riches, nor proſperity, nor glory, nor outward bleſſings: foraſmuch as theſe are common to the godly and vngodly, to the beleeuers, and to the infidels; The word of God muſt be our rule in this life, which ſhall be our Iudge in the life to come. This is no way partiall, neither can it deceiue any.

Vſe 3. Laſtly, ſeeing perſons weake and contemptible in the world, are oftentimes highly regarded of God: it teacheth vs to praiſe the Name of God for it, and to acknowledge it to be his gift, and to returne him the glory, who *out of the mouth of babes and ſucklings ordaineth praiſe vnto himſelfe*, Pſal. 8. 2. We ſee this in the ſong of *Hannah*, 1 Sam. 2. 1. ſhe prayed and praiſed the Lord, *her heart was enlarged ouer her enemies, ſhe reioyced in his ſaluation.* So in the ſong of the bleſſed Virgine, Luke 1. *My ſoule magnifieth the Lord, and my ſpirit hath reioyced in God my Sauiour, for he hath regarded the low eſtate of his handmaide, &c.* In like manner Chriſt gaue thankes to his Father, *that had hid the myſteries of his kingdome from the wiſe and prudent of the world, and reuealed them to babes*, Matth. 11. 25. Thus doth it belong as a ſpeciall duty vnto vs, whenſoeuer we ſee theſe workes of God (as if we open our eyes, and will not be blinded, we may daily ſee them) to adore them, and to magnifie his power, and to praiſe his Name.

This hath many particular branches. Firſt, we muſt confeſſe our ſelues miſerable by nature, and no good thing in vs to raiſe vp our ſelues aboue others, being no way better then others. We cannot too farre caſt downe our ſelues, nor pull downe the pride of this fleſh that is ready to lift vp it ſelfe againſt his Maker. We are a lumpe of earth, and worſe then the bruit beaſts, and the duſt out of which we were taken. We are fallen from God, our excellency is gone.

Secondly, whatſoeuer we haue, it is his gift, we haue receiued it at his hands, it commeth downe from aboue: and therefore let vs not glory, as if we had not receiued it, 1 Cor.4.7.

Thirdly, let vs walke worthy of our calling, euen of thoſe mercies, which we haue taſted, and acknowledge our ſelues to be vnworthy of them. Then we are indeed thankefull vnto him, when we are dutifull vnto him.

Fourthly, let vs be humble in our owne eyes, and not boaſt of any thing in our ſelues, or in our owne merites, neither let vs thinke our ſelues worthy to be regarded of him. This is the way to ſtoppe the courſe of his mercies, to boaſt of our owne merites. *Iacob* did not ſo, he accounted himſelfe *leſſe then all the mercies of God, and the trueth which he had ſhewed vnto his ſeruant*, Gen.32.10. The Saints doe all, and alwayes, caſt downe themſelues before him in true humility; whereas hypocrites are puffed vp with the wind of their owne conceits, and ſwell aloft like the Surges of the ſea, as we ſee by the example of the Phariſee, Luk. 18.11. he *gaue thankes to God* for faſhion ſake, but pride poſſeſſed his heart, and wrought in him the contempt of his brother, that was more righteous then he.

Fiftly, from hence we may aſſure our ſelues of greater mercies, and farther bleſſings. One mercy draweth on another, vntill they flocke together on a heape. If we be thankefull for leſſer, we are aſſured of greater. They are as the firſt fruits that ſanctifie the whole. *Paul* hauing found by experience that God had oftentimes deliuered him from preſent death, hath his confidence in him that *he alſo will deliuer him*, 2 Cor.1.10. This is as a ſure ſtaffe to leane vpon in all diſtreſſe, to be aſſured that he is vnchangeable, with whom is no ſhadow of turning; he is ſaid *to repent of the euill that he hath ſpoken that he would doe*, and not to doe it, but he repenteth not of the good that hee ſheweth to his ſeruants, foraſmuch as whom he loueth, he loueth them to the end.

Ion.3.10.

Sixtly, let vs keepe a regiſter of his bleſſings, and ſo ſettle them in our hearts, that we neuer forget them, but may thereby be prouoked to ſet forth his praiſe. We cannot open our eyes in the day, nor thinke vpon him in the night ſeaſon, but we haue innumerable teſtimonies of his loue toward vs. Let vs not therefore be ſilent and hold our peace, but ſay to our owne ſoules, with the Prophet, Pſa.103 1.2. *Bleſſe the Lord, O my ſoule, and all that is within me, bleſſe his holy Name; bleſſe the Lord, O my ſoule, & forget not all his benefits.* Giue him therefore the glory in all things, and let vs prouoke others to praiſe him, and tell of his wondrous actes. It is a ſweet ſmelling ſacrifice that God delighteth in, he ſmelleth the ſauour of it a farre off, and is well pleaſed with it. This duty ought to be the continuall practiſe of our life, it ſhould ariſe with vs in the morning, and lie downe with vs in the euening. We haue receiued much from Gods good hand, ſhall we returne nothing to him againe like the barren earth that yeeldeth no encreaſe? The waters that by ſecret conduits, or conueyances doe come to the ſea, returne openly into it againe, ſo that all men ſee it and behold it, how *the riuers runne into the ſea*, Eccle.1.7. So the graces of Gods Spirit as the waters of life, which God doth ſecretly conuey into the hearts of the godly, ought publikely to haue their recourſe vnto him againe, by praiſe and thankeſgiuing. There is no great Lord that beſtoweth any poſſeſſion or tenement vpon his tenant, but he reſerueth ſome rent, to acknowledge the ſeruice and homage he oweth. God hath beſtowed much vpon vs, we are all his Coppy-holders, we hold at the pleaſure of our grand Lord: The rent that he hath reſerued, is praiſe and thankeſgiuing: if we withhold this from him, and will not pay him, we haue forfeited our eſtates, we haue deſerued to haue all taken from vs and ſeazed into the Lords hands againe, from whom they came.

21 *Of Gerſhon was the family of the Libnites, and the family of the Shimites: theſe are the families of the Gerſhonites.*

22 *Thoſe that were numbred of them, according to the number of all the males, from a moneth olde and vpward, euen thoſe that were numbred of them, were ſeuen thouſand and fiue hundred.*

23 *The families of the Gerſhonites ſhall pitch behind the Tabernacle Weſtward.*

24 *And the chiefe of the houſe of the father of the Gerſhonites ſhall be Eliaſaph the ſonne of Lael.*

25 *And the charge of the ſonnes of Gerſhon, in the Tabernacle, of the Congregation, ſhall be the Tabernacle, and the tent, the couering thereof, and the hanging for the doore of the Tabernacle of the Congregation.*

26 *And the hangings of the Court, and the Curtaine for the doore of the Court, which is by the Tabernacle, and by the altar round about, and the cordes of it, for all the ſeruice thereof.*

We haue ſeene already the numbring vp of the ſons of *Leui* in generall: and then in particular ſuch as come immediately of his ſonnes, whoſe poſterity are farther ſet forth vnto vs in this diuiſion, and afterward, according to the three chiefe and principall families. Of all obſerue in generall thus much, touching the order, that there are fiue points ſet downe by *Moſes*; Firſt, the families are numbred that came of them. Secondly, the particular number of the perſons is deſcribed. Thirdly, their place of abode is limited and appointed. Fourthly, the chiefe ouerſeer, or ſuperintendent of the houſe is named. Fiftly, their office and charge is aſſigned to euery one, as it were a field in which they ought to labour, and as a garden in which they ought to plant.

The trueth of theſe things ſhall farther be opened vnto vs in each of them, in the families of the Gerſhonites, and in the families of the Kohathites, and in the families of the Merarites. Touching the Gerſhonites, they are deſcribed vnto vs in theſe words, from the 21. verſe, to the 27. The families deſcended of *Gerſhon* are two, the Libnites, and the Shimeites in the 21. The perſons amount in the whole to ſeuen thouſand and fiue hundred, in the 22. their manſion was behinde the Tabernacle Weſtward, in the 23. the chiefe captaine of them was *Eliaſaph*, the ſonne of *Lael*, in the 24. Laſtly, their order and office was to carry the couering and the hangings of the Tabernacle, in the 25. verſe. Thus we ſee, that things were not ſhuffled and confounded together, but euery one of them knew their ſtation. All things were not confuſedly committed to all, but euery one had his peculiar office and charge, which was as it were the vineyard that they were to dreſſe.

octrine 1. ery one theChurch th his pro- r and pecu- r office.

We learne from hence, that euery one in the Church, both Miniſter and People, haue their proper and peculiar charge different frõ other. The Lord did by precept diſtinguiſh not only betweene the calling of the Leuites and the people, but between Leuite & Leuite. For ỹ Leuites were either called Prieſts, or by the common name of Leuites which were not Prieſts. The Prieſts were either the high Prieſt, as *Aaron* the father, and *Eleazar* his ſonne after him, &c. or ſuch as were vnder him ouer the reſt, as *Eliaſaph*, the ouerſeer of the Gerſhonites, or *Elizaphan* the ouerſeer of the Kohathites, or *Zuriel* of the Merarites. Their office was publikely to teach, to pray, to offer ſacrifice, and to keep the veſſels of the Sanctuary. The office of the other Leuites was to miniſter and ſerue the Prieſts in all things belonging to the diſcharge of their neceſſary duties. Thus God alotted to euery one his ſeuerall office to bee as his ſtanding place in the army, out of which he ſhould not ſtep forth one foote either to the right hand, or to the left. This appeareth moſt notably in the firſt booke of the Chronicles, where *Dauid* ſetteth a particular order among the families of this tribe, and ſorteth out to euery one his ſpeciall charge, both for the Prieſts & Leuites, who ſhould be ſingers, who ſhould be porters, who ſhould haue the charge of the treaſures, and who ſhould be appointed officers and Iudges.

Chro.24 1. nd 25.1. and 6.1.

This appeareth more plainely in the new Teſtament, as, 1 Cor. 12.28.29. *God hath ſet ſome in the Church, firſt Apoſtles, ſecondly, Prophets; thirdly, teachers: after that miracles: then gifts of healings, helpes in gouernment, diuerſities of tongues. Are all Apoſtles? are all Prophets? are all teachers?* &c. All haue not one office; all haue not one gift; but as he noteth in the beginning of that chapter, there are diuerſities of gifts, diuerſities of adminiſtrations, diuerſities of operations: and afterward, *To one is giuen by the ſpirit, the word of wiſedome, to another the word of knowledge by the ſame ſpirit, and to another the working of miracles, to another Propheſie, to another diſcerning of ſpirits*, &c. This he ſheweth alſo expreſly in the Epiſtle to the Romanes, chap. 12.6. *Seeing we haue gifts that are diuers, according to the grace that is giuen vnto vs, whether we haue Propheſie, let vs Propheſie, &c. or Miniſtry, let vs wait on our Miniſtring.* &c. The Apoſtle *Peter* hath a generall ſentence tending to this purpoſe, *As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God.* Laſtly, we reade in the Epiſtle to the Epheſians, chap. 4.7.11. Vnto euery one of vs is giuen grace, according to the meaſure of the gift of Chriſt, who gaue ſome to be Apoſtles, and ſome Prophets, and ſome Euangeliſts, ſome Paſtors and Teachers. Thus God hath appointed, that euery one ſhould haue his proper function and office.

Verſ.8,9,10.

1 Pet.4 14.

Reaſon 1.

For as it is in the naturall body, ſo is it in the myſticall body of Chriſt, which is the Church. But in our naturall body euery part hath his office, and knoweth his place, and diſchargeth his duty without intermedling, and incroaching vpon the right of another. So ſhould it be among the faithful, we haue diuers and diſtinct giftes, for the good of the Church. This is the reaſon of compariſon, vſed by the Apoſtle in ſundry places, as Rom. 12.4,5. *As we haue many members in one body, and all members haue not the ſame office: ſo we being many, are one body in Chriſt, and euery one members one of another.* Where he teacheth, ỹ as we haue in our naturall body many members, ſo we haue in one Church many members: as all members in the natural body haue not one office, ſo all the members of the Church haue not one office: as the many members in the naturall body, haue one head wherin they are, ſo many members in the myſticall body, haue one wherein they are: and laſt of all, as in the naturall body, euery member is anothers, ſo in the Church euery member is not his owne onely, but anothers, and is ſet in the body for the benefite of the whole. The ſame ſimilitude, to ỹ ſame purpoſe, is vſed in the former Epiſtle to the Corinthians, chap. 12.12.14. *As the body is one, and hath many members, and all the members of that one body, being many, are one body: ſo alſo is Chriſt, &c. for the body is not one member, but many.* For if they were all one member, where were the body? but now there are many members, yet but one body: therefore alſo there muſt bee many members in the body of the Church.

Reaſon 2.

Againe, ſuch as tranſgreſſe this rule, and break thoſe bounds that God hath limited vnto them, cannot proſper. For as Chriſt our Sauiour maketh this a generall rule as the ordinance of the eternall God, which none muſt dare to violate, *Thoſe things which God hath ioyned together, let none put aſunder*, Matth. 19.6. So is this alſo a certaine rule to be obſerued, to the end of the world, That whatſoeuer things God hath ſeparated, no man muſt preſume to ioyne and iumble together. For as the Lord knew this order of diſtinguiſhing offices to be very expedient and good for the Church: ſo he hath not ceaſſed to puniſh the breakers, and to reuenge the contemners of it moſt ſeuerely, of what calling and condition ſoeuer they were. This we ſee verified in *Corah, Dathan, & Abiram*; they preſumed aboue their vocation, & would needs *take vpon thẽ the Prieſthood, to burne incenſe before the Lord*, contrary to the ordinance of God, & therfore went down into the pit, and dyed not the common death of other men: for the earth opened her mouth, and ſwallowed them vp with al that they had, and fire came downe from heauen, and conſumed the reſidue. Numb.16.10.17. When *Vzza* ſupported the Arke, being ready to fall (*for the oxen ſtumbled*) the anger of the Lord was kindled againſt him, & he ſmote him, becauſe he put his hand to the Arke, ſo that there he dyed before God. 1 Chro.13.10 The like we might ſay, touching *Azaria* the king of Iuda, who was ſtricken with an incurable and vnrecouerable leproſie, becauſe in the pride of his heart, he forgate the office of a Prince, and vſurped the office of the Prieſt, and *went into the Temple, to burne incenſe vpon the Altar*. 2 Chro.16.18 All which direfull and dreadfull examples ought to teach vs how acceptable this comely order of ſeuerall callings is to God, both to breed in our hearts a care and endeauour to keepe it, and a feare and terrour to breake it.

Reaſon 3. Thirdly, Chriſt is as a wiſe maſter of the houſe, that fitteth to euery man his ſtanding: he is the Lord of the Church, he appointeth callings, and hath in himſelfe fulneſſe of grace, from which euery one receiueth his meaſure, Ioh. 1. 16. Col. 1. 19. Hence it is that he is compared to a great Prince, who, going into a ſtrange countrey, called his ſeruants, and deliuered them his goods, *to one he gaue fiue talents, to another two, and to another one*, to euery man after his owne abilitie, and ſtraightway went from home. Mat.25.14,15 As we haue wiſdome, skil, knowledge, and experience giuen vnto vs to deale, ſo God dealeth with euery man. A Captaine in warre, is carefull to ſet euery one in his proper place, that he may know his Captaine, his colours, his ſtandard, his march: out of his ſtanding he dareth not to remoue, that he may pleaſe him that hath choſen him to be a ſouldier. Chriſt is the *Generall of his Church*; Ioſh.5 14. the faithfull are his ſouldiers: all their life is a continuall warfare, which coſteth them great paines and much ſweating, & ſometimes they *muſt reſiſt vnto blood*, ſtriuing againſt ſinne. Heb.12.4. As then ſouldiers in warre haue and hold euery one his ſtanding place in the ſight of their captaine: ſo euery Chriſtian ſhould keepe his ſeuerall calling in the preſence of the Lord of life, who hath in great mercy and wonderfull wiſedome appointed them thereunto.

Vſe 1. Now the vſes remaine to be opened & expreſſed for our edification. And firſt of all, it teacheth that diſtinct callings in the Church and commonwealth are the ordinance of God and his appointment, not the inuentions and deuiſes of men. The Apoſtle ſaith, *He gaue ſome to be Apoſtles, and ſome Prophets, and ſome Euangeliſts, and ſome Paſtors and Teachers*: Eph.4.11. and elſewhere he addeth, *Are all Apoſtles? are all Prophets? are all Teachers? are all workers of miracles? haue all the gift of healing? doe all ſpeake with tongues? doe all interpret*? 1 Cor.12.2 The like he ſpeaketh of the priuate families, and of the duties that belong to euery one therin, both to husbands and wiues: to maſters and ſeruants: to parents and children. As then God hath diſtributed to euery man, as the Lord hath called euery one, ſo let him walke. This is ordained to be obſerued in all Churches. 1 Cor.7.17. We ſhall neuer learne to performe our duties to God, and to each other, except we be perſwaded and reſolued in this point. The husband will be ready to forgoe his authoritie, and the wife will preſume to ſtep vp into the place of her husband. The child will behaue himſelfe proudly againſt the ancient, and the baſe againſt the honourable. Eſay 3.5. We ſhall ſee folly ſet in great dignity, and the rich ſit in low place: it will not be ſtrange to behold ſeruants aloft vpon horſes, and Princes walking as ſeruants vpon the earth. Eccle.10.6.7 Hath God placed vs in the calling of a ſeruant, and ſet maſters ouer vs? We ought to learne & know whence this is, and to conſider from whom it came. It is the Lords doing, who can abide no diſorder and confuſion, but will haue ſome inferiours, and ſome ſuperiours, according to his owne law, *Honour thy father and thy mother*. Exod.20.12. This doctrine ſerueth to eſtabliſh that commandement, and to make it a perpetuall ordinance to remaine for euer. God hath not made all men excellent alike, he hath not qualified them alike, but hath giuen more to one, then to another, and would haue one to receiue profite from another. And herein doth his infinite wiſedome wonderfully appeare, and diuerſly ſhew it ſelfe. God is in himſelfe moſt excellent, worthy of all honour and reuerence, and hauing all things vnder his feete, he would haue a patterne of that excellency and ſubiection imprinted in his creatures. In the Angels he hath ſet a difference, and made degrees and orders among them, one, an Archangel; other, principalities; other, thrones: other, dominions: Col 1.16. ſome are called, Seraphims; other, Cherubims: and therefore there is a diſtinction betweene them, as he hath made euery ſtarre to differ from another in glory, 1. Cor.15.41. He created man to rule ouer the foules of the ayre, ouer the beaſts of the earth, and ouer the fiſhes in the ſea. The Apoſtle teacheth that in a great houſe are diuerſity of veſſels, ſome to honour, and ſome to diſhonour. 2 Tim.2.20. There is no man great, but he hath his greatneſſe from him that is the greateſt. There is no man made low, but he muſt acknowledg that the Lord hath ſet him there. The ſeruant muſt know that God hath put him in that ſeruice, and not ſeeke to breake the bonds wherwith

with he is tyed: but thereby receiue encouragement in the performance of ſuch duties as lie vpon him.

2. Secondly, this ſerueth to reproue ſundry errours and abuſes of ſuch as tranſgreſſe againſt the truth of this doctrine. And firſt heereby falleth to the ground, the hereſie and impiety of the Anabaptiſts, who vtterly euert all orders and ordinances that God hath eſtabliſhed both in the Church and commonwealth, and in ſtead thereof bring in all confuſions and tumults into the world. For, the end of Magiſtracy is not wrongfull vſurpation ouer others, tyranny and oppreſſion of mankind, 10.9. *as Nimrod the mighty hunter before the Lord*, grew thus to be great; but that wee ſhould leade a peaceable and quiet life in all godlineſſe and honeſty, 1 Tim. 2. 2. They then that aboliſh Magiſtracy, ouerturne peace, concord, honeſty, and piety: inaſmuch as the Magiſtrate is the preſeruer and maintainer of all theſe, and when there is no king in Iſrael, euery man will preſume to doe what he liſt, and who ſhall controll him? Hence it is, that all Chriſtians are oftentimes called vpon to performe obedience to the ciuil Magiſtrate & the 0.6. higher power, both to the king, as to him that 13.1.2. is ſupreme; and vnto gouernors, as vnto them 2.13,14 that are ſent by him, for the puniſhment of euill doers, and for the praiſe of them that doe well. We muſt therefore deteſt thoſe Libertines, who hold that Chriſtians need no Magiſtrates, but that euery man ſhould be a law vnto himſelf, and not be controlled by any o- 0.12 ther, how wretchedly ſoeuer he liue, how vniuſtly ſoeuer he deale, how prophanely ſoeuer he walke. Neuertheleſſe, though theſe be moſt madde and monſtrous opinions, yet theſe monſters will not ſeeme to be madde without reaſon, as we haue declared elſewhere in ſundry places. ction. Firſt, they ſay all Chriſtians are the Lords freemen, and therefore muſt not bee brought vnder the ſubiection of any, 1 Cor. 7. 22, 23. er. I anſwere, liberty is twofold, outward and inward, or bodily and ſpirituall. For ſeruants may be freemen, and freemen may bee free. and age, ſeruants. Ciuill freedome is a right or power reſting in the perſon to doe according to his owne purpoſe and pleaſure, without being 16. forbidden or hindred and interrupted by any other. Contrariwiſe, ſeruitude or bondage is a depriuing of one from this right, whereby he is bound to liue according to the diſcretion of another, and to do as he is enioyned and appointed by another, ſo that he cannot liue as he liſt. ſtian li. and tude. There is beſides this, another kind of freedome & bondage, which is wholly ſpirituall. 2.20. This is a freedome of the faithful, from the wrath of God, from the power of Satan, from the dominion of ſinne, from the curſe of the Law, from the kingdome of darkeneſſe, from the terrours of eternal death, as alſo from the burden of ceremonies, and the bondage of humane traditions; obtained to vs & purchaſed for vs through Chriſt Ieſus. This is called Chriſtian liberty, the freedome of the ſpirit; the freedome of the Lord, and of Chriſt, and ſuch like. Now, there is alſo a Chriſtian ſeruitude, not contrary to this freedome, or oppoſed againſt it, but ſet vnder it and well agreeing vnto it; which is an obligation whereby we are tyed to ſerue God in holineſſe and righteouſnes. On the other ſide, the bondage that is contrary to this freedome, & bondage of the ſpirit, is, the ſlauery and captiuity vnder ſinne and Satan, and therefore called the bondage of the fleſh, of ſinne, and of vnrighteouſneſſe. This ſeruitude is damnable, and more to be ſhunned and eſchewed, then to be taken captiue of tyrants, and to be holden of them in a deepe dungeon, or in a cloſe priſon, or in chaines of yron. From this it is, that the Scripture diſſwadeth and diſcourageth vs, becauſe Rom. 6. 21. *the end of it is death*. Some of the Philoſophers of the ſtricteſt ſect, maintained this aſſertion Cicer. parad. 5. and opinion, that *Onely the wiſe are free, and that all fooles are ſlaues*. This hath beene accounted an hard ſaying, and a ſtrange poſition: but it is moſt true in the Church of God. Onely the wiſe are freemen, and all fooles are ſlaues. For ſuch as know God, and beleeue in Ieſus Chriſt his ſonne, are truely wiſe, and truly free; free I meane from ſin and death, euen the freemen of God and of Chriſt, according to that ſaying in the Euangeliſt *Iohn, If the ſonne ſhall make you free, then ye ſhall be free indeed*; Ioh. 8. 36. whereas al infidels and wicked ones, are fooles, and ſeruants of the fleſh, yea bond ſeruants of ſinne and death. This diſtinction between freedome of the body, & of the conſcience being retained, wil ſhut the mouthes of all thoſe enemies that reaſon againſt Magiſtracy vnder this colour, becauſe we are yͤ Lords freemen: Foraſmuch as we haue ſhewed, how farre we are free, & how far we are not free; what freedome God hath giuen, and what he hath not giuen.

Secondly, they pretend that the iuſt neede no lawes to guide them, or reſtraine them, but are a law vnto themſelues. Obiect. The Apoſtle teacheth, that the law is not made for a righteous man, but for the lawles & diſobedient, for the Tim. 1. 9. vngodly, and for ſinners, for the vnholy and prophane, &c. I anſwer, this ſauoreth rankly of the Nouatian hereſy: Anſwer. for no man is wholly or perfectly iuſt as theſe ſuppoſe, but they leaue many good things vndone, and they do many euill things: ſo that *in many things we ſinne all*, Iam. 3. 2. & therefore we ſtand in need of the law to admoniſh vs, to teach vs, to reproue vs, to threaten vs, yea, to curſe vs and condemne vs, and ſo to vrge vs to that which is good. For who is ſo righteous & reformed, that he needeth not the law to be a ſpurre vnto him, to be clapped in his ſides to helpe him? or who runneth ſo ſwiftly, that he needeth not ſome encouragement to amend his pace? And if the law of God were not made againſt thē, yet it is for them & their benefit. And if they ſhould commit no euill in all their life; yet they might ſuffer much wrong & iniury from yͤ hands of others, wanting the defence of the Law to protect them.

So then, the Law in ſome reſpect was giuen to the iuſt man, and in ſome reſpect it was not. So farre as he is regenerate by the Spirit of God, he obeyeth the wil of God cheerefully, and willingly, and ſo needeth not the Law: but ſo farre as he is in part vnregenerate and ſinneth daily, he ſtandeth in great need of it. The Apoſtle hath to doe with falſe prophets, which maintained and taught that the Law was neceſſary, and ſought iuſtification by it. This he reprooueth and reiecteth in two reſpects, Firſt touching iuſtification, which wee cannot attaine by the law, but muſt ſeeke it in Chriſt. Secondly, touching the rigour of the law, and the commination annexed vnto it, which ſerueth to terrifie the vngodly.

Obiection 3.

Thirdly, they ſay they need no protectour, but the Lord: he it is that keepeth Iſrael, that neither ſlumbereth nor ſleepeth. He is our buckler and ſhield, that we want not the help of the Magiſtrate to beare vs out.

Anſwer.

I anſwere, The protection of the Law, is the protection of the Lord, foraſmuch as it is his ordinance: as when the Lawes of men protect vs, ſo that we haue benefite by them, it is the Magiſtrats protection. True it is, God hath promiſed that he will not leaue vs, nor forſake vs, nor ſuffer an haire to fall from our heades without his prouidence; yet we muſt not ſeparate his prouidence and the meanes whereby it is executed, one from another, whereof this is one meanes. The Magiſtrate is nothing elſe but the Miniſter of God for our good, who ſitteth in his ſeate, and executeth his iudgment; ſo that they are not contrary one to another, the one being ſet vnder the other.

Obiection 4.

Laſtly, the badge of Chriſtians is loue, which couereth a multitude of ſinnes, and neuer ſeeketh to reuenge or reſiſt euill by carrying of tales, and complaining of others before Magiſtrates.

Anſwer.

I anſwer, It is true, loue bringeth a cloake to couer all things that ought to be concealed, *it hopeth all things, it beleeueth all things*, 1 Cor.13.7. It is not ready to beleeue an euill report flying abroad from one talebearer and whiſperer to another: it is ready to interpret doubtful matters in the better part: it is ready to keepe ſecret the offence of our neighbour, if by priuate admonition he may be wonne: it will not relate bare words againſt the ſenſe and meaning of his brother. True it is alſo, that Chriſtians muſt ſuffer, not offer, and rather beare two blowes, then giue one; which is the meaning of Chriſts words, Mat 5.39. commanding *not to reſiſt euill:* and charging that *whoſoeuer ſhall ſmite vs on the right cheeke, we turne to him the other alſo.* But notwithſtanding all theſe things, we may lawfully defend our ſelues by the law, though we doe not offend others againſt the Law. The word therefore forbiddeth not the vſe of the Law, but teacheth vs how to vſe it aright. And when we vſe the helpe of the Magiſtrate, & cal vpon him to do iuſtice vpon our aduerſaries, it is no vnlawfull, or priuate reuenge, which onely is forbidden: but to goe to the ordinance that God hath appointed, that is, to the Magiſtrate, who is the Vicegerent of God or his Lieutenant, to take vengeance on euill doers, Rom.13.4. 1 Pet.2.14.

Secondly, it reprooueth all ſuch as thinke all callings to haue their ground out of the ground, and to fetch their foundation from earthly men out of the earth, by chance or fortune, and neuer haue ſo much as any thought ariſing in their hearts, whence their calling ſhould come: whereas we muſt ſet this down as a rule, That the Lord himſelf is the authour of euery lawfull calling; the Apoſtle ſaith, 1 Cor.7. *As God hath called euery man, ſo let him walke.* We are therefore in our calling by the appointment of God, as the ſouldier is in the Camp, by the aſſignment of his Captaine, and not by the bare will & pleaſure of men themſelues.

Thirdly, it conuinceth them of ſin, that liue in no warrantable calling. Euery man muſt liue in ſome lawfull calling, wherein he is to exerciſe and occupy himſelfe. *Adam* was employed in a calling in the Garden of Eden. *Caine* was a tiller of the ground: *Abel* was a ſhepheard: *Noah* an husbandman. All the Patriarkes, brought vp their ſons and daughters frugally to labour, none was allowed and permitted to be idle. The Law is generall, Gen.3.19. *In the ſweat of thy browes, ſhalt thou eate bread, till thou returne to the ground.* Such then are condemned as liue in idleneſſe, all Rogues & Vagabonds, that run vp and down among vs, cozeners, ſhifters, cheaters, carders, dicers, ſuch as liue by maintaining houſes of gaming, ſuch as liue by playing, and by delighting to follow thoſe corrupt courſes, which are againſt the word, and haue no print or footſtep out of it. But is it not lawfull to vſe recreation? I anſwere, it is in it ſelfe a thing indifferent. Indifferent things muſt be vſed without offence. They ſhould haue this end to fit vs to better things. No recreation muſt be made a vocation, or an occupation, for then it ceaſſeth to be recreation, and changeth his nature. It muſt not be vſed to hinder vs in our eſtates, much leſſe to our vndoing or decaying: for that argueth great vnſtayedneſſe of affections, and want of diſcretion, that cannot bridle themſelues in ſuch trifles. If ſuch as pretend the vſe of recreation for the abuſe of theſe things, were intreated to giue away their gaines and winnings to the poore, and to beſtow them vpon good and charitable vſes, as releeuing of the needy, redeeming of Captiues, raiſing vp ſuch as are in debt and decay, maintaining of learning, eſtabliſhing of the Miniſtery, and doing good to widows, ſtrangers, and fatherleſſe children, it could not be obtained at their hands by any meanes: which argueth that it is another thing that poſſeſſeth the heart, which they reſpect and ayme at, and more then a naked recreation. If there were a law made to binde all ſuch as

A requeſt made to gameſters.

play at any games, to giue but halfe of their winnings to the poore, I thinke few or none would approue of it, or vſe any paſtimes at all. As then all lawfull and honeſt callings are of God, ſo are all vnlawfull of the diuell, he is the maſter teacher of them.

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Fourthly, it conuinceth all ſuch as are not content with that place wherein God hath ſet them, but are diſturbed and diſquieted in minde, through the troubles that ariſe from thence; as there is no calling but hath ſome croſſes accompanying it, and attending vpon it.

The common calling of a Chriſtian, is not without his croſſes; whoſoeuer will be the Diſciple of Chriſt, muſt take vp his croſſe and follow him. The Prophets and holy men of God, haue ſuffered many iniuries and reproches.

As then the former ſort that liue out of a lawfull calling, are as members in the body that are out of ioynt, & gone out of the place wherein they ought to be; ſo theſe that are carried away with diſcontentment of their owne, and ſo breake into other mens callings, are like beaſts that leape ouer other mens hedges, and eate vp their paſture, and are not content to goe into ſuch places as are appointed for them. We are ready to cry out againſt brute beaſts and vnreaſonable creatures, that wil not tarry in the paſtures fitted vnto them; whereas oftentimes the owners of them are more vnruly and vnpatient, that beare the image of God, and profeſſe the Name of Ieſus Chriſt, and therefore ought to learne contentation in all eſtates. Such hath beene the weakneſſe of many, that they haue not beene able to beare and brooke the iniuries and indignities that haue beene offered vnto them, & thereupon haue bin ready to forſake their places, and to leaue their callings.

Hence it is, that Chriſt willeth his Diſciples to poſſeſſe their ſoules with patience, Lu. 21: and *Paul* chargeth the Philippians, to let their patient and equall mindes bee knowne to all men. But of this vertue of contentation, we haue ſpoken at large before.

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ooſe.

Fiftly, it reproueth ſuch as contemning their owne callings as vile and baſe, become male-content, and thinke better of themſelues and their owne gifts then there is iuſt cauſe, and better then they would indeed, if they rightly and truely knew themſelues. Such are all ambitious and aſpiring ſpirits, that loue to be aloft, and ſcorne to be below: that ſeeke for themſelues an higher place, and a better eſtate then God hath alotted vnto them, as if the bramble ſhould ſeeke to be promoted ouer the reſt of the trees.

If our firſt parents, through the tentation and inſtigation of Satan, grew diſcontent with that eſtate wherein they were created, & ſought to be as Gods, knowing good & euill, Gen. 3, verſe 5: no marueile if their poſterity draw this corruption from them, as the childe that ſucketh the breſt of his mother.

2 Sam. 15, 4.

Abſolom through his high mind, was moued to fawne vpon the people, and to ſeeke his fathers kingdome and life alſo, iudging baſely of his preſent eſtate, and climbing vp to an higher. What cauſed the Scribes and Phariſies to contemne and diſdaine Chriſt and his Diſciples, but this, they loued the chiefe places at feaſts, and deſired the higheſt ſeates in the aſſemblies, and looked to be greeted and ſaluted by men, *Rabbi, Rabbi*?

Mat 23, 6, 7.

What was the cauſe that *Diotrephes* would not receiue *Iohn*, and the other faithfull Miniſters of the word, but *did prattle with malicious words againſt them*, neither would he himſelfe receiue them, nor ſuffer others to entertaine the brethren? *He loued to haue the preheminence* in the Church. Loe here the horrible plague, and as it were the ranke poiſon of pride, vainglory, and ambition! Theſe are the cauſes of all confuſion and diſorder. Theſe weeds muſt be pulled out of our hearts by the contrary graces, if we would haue any wholeſome hearbs grow therein. We haue many ſharpe tooles lent vs, & put into our hands, if we liſt to ſet them on worke to grub them vp by the rootes.

3 Iohn 9.

Meanes to pull downe pride and ambition.

Firſt, we muſt conſider the ſtate of our bodies what it is. We are but duſt and aſhes, and to duſt we muſt returne, Gen. 3. What a vaine and fooliſh thing is it to thinke ſo highly of our ſelues, that were raiſed out of the earth, & do carry about vs the matter of our mortality? If we had come downe from heauen, and had our beginning aboue the Clouds, we ſhould haue had wherein to glory: but being all of vs fraile and mortall creatures, that are here to day, and lye in the duſt to morrow, *like the graſſe of the fielde*, which flouriſheth for a time, and by and by withereth away: what vanity hath poſſeſſed our hearts, that earth & aſhes ſhould waxe proud? Our life ſtandeth wholly in vncertainty; it is appointed to all men, once to die, and after death commeth iudgement, Heb. 9, 27. Neither do we know at what houre the Lord will come, Math. 24, 42. Why then ſhould we ſoare ſo high, ſeeing we muſt lie ſo low? Why ſhould we ſay in our hearts, I will aſcend into heauen, ſeeing our pompe ſhall be brought downe to the graue, and the wormes muſt couer vs?

Math. 6, 30.

Secondly, we are altogether ſet vpon ſin, and bring foorth the bitter fruites of our corruption, in regard whereof we are more wretched then other creatures. They ſinne not againſt God, they prouoke him not to anger, but keepe their originall condition wherein they were created: but we miſerable ſinners are turned out of the right way, and *become abhominable; ſo that there is none that doth good, no not one*, Rom. chapt. 3, verſe 12. If then we will glory of our ſelues, or any thing in our ſelues, we muſt glory in our ſhame, hauing nothing of our owne, but ſinne and iniquity.

Thirdly, we are not able of our ſelues ſo much as to thinke one good thought, neither are we ſufficiently furniſhed to doe the leaſt and ſmalleſt duty that God requireth of vs: we haue the ſpawne and ſeed of all ſinne in our nature. We are ready to fall into the moſt horrible ſinnes, except God ſuſtaine vs, and hold vp our heads, and ſtrengthen our weake knees. We cannot ſet forward one foot toward the kingdome of heauen. It is as vnpoſſible for vs to doe any good, as for a dead carcaſe to flie. We are as poore miſerable wretches, that are dumbe, and cannot ſpeak: blind, and cannot ſee: deafe, and cannot heare. Eſay 6.5. The Prophet acknowledgeth that he is *a man of vncleane lippes*, and another confeſſeth, *he could* Ier.1.6. *not ſpeake*: our eares alſo are ſtopped, ſo that we cannot heare the voyce of God, that we might liue: Ioh.8.47. Matth.13.13. our eyes are cloſed vp, *ſo that ſeeing, wee ſee not*, but grope as blind men in the darkeneſſe. *The light ſhined in darkenes, and the darkneſſe comprehended it no*, Ioh. 1.5. Men naturally take themſelues to be ſharpe eyed, and quicke ſighted, but becauſe they ſay, Ioh.9.41. *We ſee, therefore their ſinne remaineth*: becauſe the carnall mind is enmity againſt God, for it is not ſubiect to the Law of God, neither indeed can be, Rom. 8.7.

Fourthly, whatſoeuer gifts are beſtowed vpon vs, we muſt thinke meanely and humbly of our ſelues and of them. The Apoſtle willeth vs to decke our ſelues with lowlineſſe of Phil.2.3. mind, and that *each eſteeme other better then themſelues*. We know that our beſt gifts are ſtained with many blemiſhes: we feele our owne corruptions, more then the corruptions of other men, ſo that Gods grace, and our nature are ioyned together in one ſubiect. We are not therfore to deſpiſe other men, or dwell in the contemplation of their imperfections: but be alwayes working vpon our ſelues, and conſidering our owne vnworthineſſe, that ſo we may more and more mortifie the deeds of the fleſh, and grow in the graces of Gods Spirit.

Fiftly, let vs ſet before vs, the example of our Lord and Maſter, Ieſus Chriſt: we muſt be ready to learne of him the leſſon that he offereth to teach vs, by word & example. Hence it is, that he calleth all to him, that are weake and weary, and ſaith, *Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart, and ye ſhall finde reſt vnto your ſoules*, Matth. 11. 29. He diſdained not to waſh the feet of his diſciples, to teach them humility, not only by doctrine, but by practiſe. He is a perfect patterne, as of all other vertues, ſo alſo of this: and therefore the Apoſtle ſetteth him before vs, for our imitation, Phil. 2.5,6. *Let this minde be in you, which was alſo in Chriſt Ieſus, who being in the forme of God, thought it no robbery to be equall with God, &c.* He made himſelfe of no reputation, and tooke vpon him the forme of a ſeruant, and was made in the likeneſſe of man. When the diſciples began to contend for place of ſuperiority, ſo that a ſtrife aroſe among them, which of them ſhould be accounted the greateſt, he propoundeth vnto them his manner of liuing, and conuerſation, and thereby diſſwadeth them from ambition, Luke 22.27. *Whether is greater, he that ſitteth at meat, or he that ſerueth? is not he that ſitteth at meate? but I am among you as he that ſerueth.* The whole life of Chriſt, euen from the firſt moment of his conception, vnto the laſt period of his aſſumption and aſcenſion from the earth, doe preach vnto vs, as with a liuely voyce, his wonderfull humiliation, that he made himſelfe as a worme of the earth, who was equall in glory with his Father. If this example of him that is the authour and finiſher of our faith, wil not moue vs to true humility, nothing in the world will moue vs.

Laſtly, pride is the preparation of vs vnto a fall, and the ready way that leadeth to deſtruction. The proude man that climbeth aloft, worketh his owne ouerthrow and confuſion: and the higher we aſcend, the greater is our downe-fall. *Salomon* in the booke of his Prouerbes, beateth much vpon this point, as Chap. 11.2. *When pride commeth, then commeth ſhame: but with the lowly is wiſedome*: and Chap. 16.18. *Pride goeth before deſtruction, and an hauty ſpirit before a fall*: & chap. 18.12. *Before deſtruction the heart of man is hauty, and before honour is humility*. This may be farther confirmed vnto vs by three famous and memorable examples recorded in the Scriptures, to wit, *Nebuchadnezzar*, *Haman*, and *Herod*. The firſt, whiles he was boaſting of great Babylon, which he had built for the chamber of the Empire, *by the might of his power, and for the honour of his maieſty*, Dan.4.30 was driuen from the company of men, and had his habitation with the beaſts of the fielde, and did eate graſſe as oxen.

The ſecond, to wit, proud *Haman*, ſwolne with the conceit of his owne greatneſſe, while he thought to be clad in royall apparel which the king vſed to weare, to bee mounted on horſebacke that the king rideth vpon, and to haue the crowne royall that he weareth to be ſet vpon his head, was driuen to play the lacky on foot, and to dance attendance as a Page, Eſter.6.10. and 7.9.10. and not long after fell from the higheſt toppe and tower of honour, to the loweſt degree of ſhame and reproch.

The third and laſt example is of *Herode*, who being puffed vp with the Syren ſongs of Sycophants and Flatterers, thought himſelfe worthy to take vpon him the honour of God: Act.12.2 *but immediately the Angel of the Lord ſmote him, becauſe he gaue not God the glory, and he was eaten vp of wormes*. Behold heere, how the greateſt ſort of men are wonderfully deceiued in their owne imaginations, deeming pride as a ſtirrup to mount vp into the ſaddle of honour, whereas it is a ſteppe to bring them downe, and a meanes to make them fall into ſhame and confuſion.

Laſtly,

e ſixt re- oſe. Laſtly, it reproueth ſuch as enuy at the better and higher callings of others. Theſe are euen ready to die & conſume away, when they ſee others placed in greater places, and adorned with greater gifts then themſelues. This is a common ſickneſſe and ſinne, and the cauſe of many euils that ſwarme in Church & common-wealth. When *Ioſhua* heard the Elders in the hoſte to propheſie, he enuyed them for mb.11.28. .3.26. *Moſes* ſake. The like we ſee in *Iohns* diſciples when they heard of Chriſts glory and fame encreaſing more & more, they feared it would turne to the diminiſhing of the credite and eſtimation of their maſter. The remedies, to preuent this miſchiefe before it come, or to pull it vp when it hath taken hold of vs, are many. Firſt, let vs acquaint our hearts, to reioyce at the good that doth befall them, and to be glad when any thing befalleth them for the comfort of their ſoules or bodies, as when one member is had in honour, all the reſt are Cor.12. 26. cheered and refreſhed by it. Secondly, we are to conſider that all places of preferment come from God, as the Prophet teacheth: *Promotion commeth neither from the Eaſt, nor* 1.76.6,7. *from the Weſt, nor from the South: but God is the Iudge, he putteth downe one, and ſetteth vp another.* Thirdly, we muſt al of vs make this account of our gifts, ẏ they are beſtowed for the common good, and not onely for the priuate benefit of ſuch as poſſeſſe them: ſo that the eye cannot Cor.12.21. ſay to the hand, nor the head that is higheſt to the foot that is loweſt, I haue no need of thee, without the deſtruction of the whole body. Fourthly, the fewer our gifts, and the lower our places, and the ſmaller our callings are, the leſſer & lighter account we are to make; wher- 4.30 as ſuch as haue the greateſt charges haue the greateſt account to make, according to the c 12.48. rule of Chriſt: *Vnto whomſoeuer much is giuen, of him ſhall be much required: and to whom men haue committed much, of him they will aske the more.*

The higher therefore a man is exalted, the more is he bound to God, and to them ouer whom he is ſet, and to thoſe among whom he liueth; ſo that there is no gift, no honour, no calling without his burden and account. For as the ſtarres haue light, but for mans vſe: er.6.10. ſo we haue gifts, but for others benefit. Laſtly d 7.9.10. this conſideration (if there were no other) is ſufficient to correct all pride and ambition in vs, to wit, to examine our owne ability, and we ſhall finde, that there cannot be ſo ſmall a charge committed vnto vs, but the ſame is a- ct.12.2 ble to make our ſhoulders ſhrinke and crack, yea to bow and breake, if we doe our duties as we ought to doe. For our infirmities are ſo great, and our ſtrength ſo little, that whoſoeuer ſifteth himſelfe throughly, and tryeth his owne giftes without hypocriſie and flattery, ſhall find that he is able to do as good almoſt as nothing at all. If we thinke vpon theſe things, it will be as a bridle to reſtrain vs from ſoaring and climbing ſo high, and a forcible means to breed in vs contentation in our places whatſoeuer they be, whether high or low, whether great or little.

Vſe 3. Thirdly, it is a comfortable thing to a mans conſcience, in life and death, in proſperity and aduerſity, to remember that we haue thus ſerued God, & fulfilled the callings with a good conſcience that he hath laid vpon vs. The faithfull ſeruant, that hath giuen to his fellow ſeruants their portion of meat in due ſeaſon, ſhall be moſt happy, and be made ruler ouer all his goods. He that occupied his maſters talents, and gained by them, heard this comfortable voyce, *Well done good and faithfull ſer-* Matth.24.47. and 25.23. *uants, thou haſt beene faithfull ouer a few things, I will make thee ruler ouer many things, enter thou into the ioy of thy Lord.* Euery calling fitted vnto vs, is as a field giuen vs to till. We may praiſe and commend the greater farmes, but Virg.Georg. lib.2. Laudato ingentia rura, Exiguum colito it is better to husband the leſſer, foraſmuch as our eye may more eaſily ouerſee it, and our loſſe ſhall be the leſſe if we neglect it. We ſhall finde enough to doe in the manuring of a little ground, if we will keepe all things in a right order. So it is, much more, in thoſe places wherein God hath ſet vs: the higheſt calling, deſerueth greateſt commendation, howbeit, it draweth with it the greateſt duties, it requireth the greateſt gifts, and bringeth the greateſt account. Wherefore the leſſer our calling is, the better it may be employed, and the more eaſily it may be diſpatched. If wee looke into the duties of the loweſt callings, we ſhall ſee they require great labour, diligence, care, and faithfulneſſe. The greater our emploiment of thoſe gifts hath bin which we haue receiued, the more ſhall our comfort be, when we muſt goe the way of all fleſh. We ſee this in the Apoſtle *Paul*, 2 Tim.4.7.8. who being in a maner at the point of death, found great ioy of heart in the remembrance of this, that he had endeauoured with a good conſcience toward God and man, to walk in his calling: *I am now ready to be offered, and the time of my departure is at hand; I haue fought a good fight, I haue finiſhed my courſe, I haue kept the faith: henceforth there is laid vp for me a crowne of righteouſneſſe, which the Lord the righteous Iudge ſhall giue me at that that day, &c.* Thus it ſhall be with vs, if we walke in his ſteppes: if we bee faithfull in our places, we ſhall find the ſame comfort in our death and departure out of this world, and ſay with ioy of heart, Lord, now letteſt thou thy ſeruant depart in peace, Luke 2. The contrary practiſe will be moſt fearefull and terrible vnto vs. He that is a wicked man and an vnprofitable ſeruant and ſlouthfull, that hideth his talent in the earth, or ſmiteth his fellow ſeruants, and beginneth to eate and drinke, and to be drunken, perſwading himſelfe that his maſter delayeth his comming, ſhall haue his talent taken from him, and be caſt into vtter darkeneſſe, where ſhall bee weeping and gnaſhing of teeth.

Euery one hath a double calling.

If then we would haue this comfort to belong vnto vs, and this threatning to be put farre from vs, we muſt be carefull to performe the duties both of our generall and ſpeciall callings. If we performe the generall & common duties of Chriſtianity, and yet faile in the particular parts of our callings, we ſhall want this ioy of heart, which we deſire to feele in our ſelues. Euery one of vs hath a double calling: and we muſt ſhew our ſelues to be the ſeruants of God, not onely in doing generall duties, as in coming to Church, in hearing the word, in receiuing the Sacraments, in following peace, and walking in righteouſneſſe; but alſo by employing our ſelues, in our particular vocations, as in being a Magiſtrate, or Miniſter, or houſholder, or ſubiect, or ſeruant, or child, or Artificer, or husband, or husbandman, and ſuch like: that ſo we may pleaſe God by bearing our ſelues in them with good conſcience, and therby receiue occaſion to reioyce before him. There can be no comfort vnto them, that they belong to God in Ieſus Chriſt, that do follow the generall, and faile in their particular calling. The Miniſter that liueth in all common duties, vnblameable in life, deuout in prayer, feruent in loue, carefull in the fruits of righteouſneſſe, cannot comfort himſelfe, if hee bee a dumbe dogge, and an idle ſhepheard, not able to guide the people of God, and to feed them with the wholeſome word of life: Foraſmuch as he is an euill Miniſter, and a fearefull woe pertaineth vnto him, 1 Cor.9.17. The gouernour of a family, that regardeth not the education of his children in the feare and information of the Lord, and to prouide neceſſary things for them, (ſo farre as God ſhall inable him) with a good conſcience, is a wicked parent, howſoeuer hee ſeeme otherwiſe neuer ſo deuout and religious. What we are in truth, is better diſcerned by our carriage at home, then abroad: in our priuate families, then in the company of others. Many are religious, becauſe the company is ſo, and becauſe they are preſent with thoſe that doe affect it. But we muſt not be eſteemed & iudged off, by one brunt or pang, which may deceiue; our heart ſhall better be made knowne by our ordinary demeaning of our ſelues, among thoſe with whom we haue our callings. It was a notable teſtimony of true piety, & a religious heart in *Dauid*, when he profeſſed that *he would walke within his houſe with a perfect heart*, Pſal.101.2. Euery hypocrite will talke of religion, when others doe ſo, but we muſt make it our talke and communication within our houſes, reforming them according to the ordinance of God, and inſtructing them that liue vnder our roofe in the word of God.

Vſe 4.

Laſtly, it is our dutie, as we haue receiued a proper and peculiar calling, ſo to walke in the particular duties of our ſeuerall callings, whereunto we are called, that ſo we may ſerue him that hath ſet vs in them, and receiue occaſion to reioyce before him. As he hath called vs, ſo let vs walke, whether we be Miniſters or people, husbands or wiues, in Church or Common-wealth. This is the generall rule often remembred by the Apoſtle, 1 Cor. 7.20, 24. *Let euery man abide in the ſame vocation, wherein he was called*, and a little after, *Let euery man wherein he was called, therein abide with God*. Let vs not ſtretch our ſelues beyond the bounds of our calling. If the hand through enuy of the greater gifts of the eyes, would needes take vpon it to ſee, and by ſeeing to direct the body: or if the eye, not contenting it ſelfe to ſee for the whole, would ſeeke to ſpeake and vtter a voyce, as the tongue: if the head would attempt to walke and take vp the office of the feete: or if the left hand hauing the ſame gift with the right, would maligne it, becauſe it is more apt, ſtrong, ready, quick, and able to execute the function belonging vnto it; who would not complaine of this confuſion, as moſt vnnaturall and monſtrous, threatning the ruine of the whole body? This duty hath many branches. Firſt, it teacheth, that euery one ought to haue a proper and perſonall calling, wherein he is to walke diligently, carefully, and painefully, whether he be high or low, rich or poore, bond or free, all without exception, muſt haue a particular vocation of his owne. Chriſt is called in the Goſpel *the Carpenter*, Mar. 6.3. *Moſes* kept his fathers ſheepe, Exo.3.1. *Dauid followed the Ewes great with young*. Euery one muſt *labour, working with his hands the thing which is good*, that he may haue to giue to him that needeth.

Pſal.78,
Ephe.4.2

Secondly, it is very comfortable to vs to be buſied in them: we muſt looke for a bleſſing vpon vs and them, while we continue in them. God appeared to *Moſes* in a flame of fire out of the middes of a buſh, while he kept the flocke of *Iethro* his father in Law. *Dauid* was choſen and taken from the ſheepefolds to feed the people of God. The Lord tooke *Amos* as he followed the flocke, and ſaid vnto him, *Goe, Propheſie vnto my people Iſrael*. While the ſhepheards were attending their flocks by night, and abiding in the fields, *an Angel of the Lord brought them tidings of great ioy which ſhould be to all people*, that *to them was borne that day in the City of Dauid, a Sauiour which is Chriſt the Lord*, Luke 2.10, 11. The like we might ſay of *Iacob*, while he was faithfull in his calling, the Lord appeared vnto him. He choſe his Apoſtles as they were buſie in their callings and painefull in them: *Peter* and *Andrew, as they were caſting a net into the ſea*: *Iames* & *Iohn* his brother, *as they were mending their nets*, for they were fiſhers: *Matthew* the Publican, as he ſate at the receit of cuſtome: he ſaith vnto him, follow me; who aroſe immediatly & followed him, Mat.9. While we walke in our callings, we may look for a bleſſing, but when once we goe from them, and either forſake our calling, or buſie our ſelues in other mens callings, we can expect no bleſſing

Amos 7.1

Gen.31.
Matth.4.
21.and

bleſſing at his hands; for when we leaue them, he leaueth vs: when we returne to them, he returneth to vs.

Thirdly, euery one muſt iudge and eſteeme his particular calling to be the beſt and fitteſt for him. The Apoſtle confirmeth this by his owne practiſe and example, Phil. 4, 12. *I haue learned in whatſoeuer eſtate I am, therewith to bee content.* This will arme vs againſt all diſcontentment and murmuring againſt God, and make vs quietly to keepe our owne ſtanding. When *Abſolon* was not content with the place of a Subiect, and to be accounted the Kings ſonne, but ſaid, *O that I were Iudge among you,* 2 Sam. 15, 4. then he ſought his fathers kingdome. When the ſonnes of *Zebede* contented not themſelues with the calling of Diſciples, but were enflamed with the thirſt of honour, and deſire of dignity, to be the greateſt in the kingdome of Chriſt, then aroſe enuy and heart-burning among them. It is altogether vnpoſſible, that we ſhould reſt well pleaſed with our callings and conditions, and not climbe aloft aboue the places wherein we are ſet, except we ſet downe this as our reſt, that our calling, ſuch as God hath appointed, is the fitteſt and meeteſt for vs.

20,24.

Laſtly, euery one is bound to glorifie God in his calling, though it be neuer ſo meane or baſe. Wiues are charged to be obedient to their owne husband, *that the word of God be not blaſphemed,* Tit. 2, 5, 10. Seruants are commanded to pleaſe their maſters in all things, that they may adorne the doctrine of God our Sauiour in all things, Tit. 2, 10. *That the Name of God and his doctrine be not blaſphemed,* 1 Tim. 6, 1. This ought to be propounded vnto vs, and ſet before our eyes, to make it the end of all our actions, that whether we eate or drink, or whatſoeuer we do, we may do all to the glory of God, 1 Cor. 10. It is not the highnes or lowneſſe, the greatnes or meanneſſe of our calling, that God ſo much reſpecteth, as the ſincerity of the heart of him that walketh in his calling. If it be not ſound, all our actions are corrupt. We muſt not think, that onely men of high callings are to giue glory vnto God, it is a common duty required of all: and woe vnto vs, if we do it not. The heauens declare the glory of GOD, much more ought man, endued with reaſon and vnderſtanding.

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27. *And of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Vzzielites: theſe are the families of the Kohathites.*

28. *In the number of all the males, from a moneth old and vpward, were eight thouſand and ſixe hundred, keeping the charge of the Sanctuary.*

29. *The families of the ſonnes of Kohath ſhall pitch on the ſide of the Tabernacle, Southward.*

30. *And the chiefe of the houſe of the families of the Kohathites, ſhall be Elizaphan the ſon of Vzziel.*

31. *And their charge ſhall be the Arke, and the Table, and the Candleſticke, and the Altars, and the veſſels of the Sanctuary; wherewith they miniſter, and the hanging, and all the ſeruice thereof.*

32. *And Eleazar the ſonne of Aaron the Prieſt, ſhall be cheefe ouer the cheefe of the Leuites, & haue the ouerſight of them that keepe the charge of the Sanctuary.*

Now we come to *Leuies* ſecond ſonne. We haue ſpoken before of *Gerſhon*, of whom came the Gerſhonites. It followeth to ſpeake of *Kohath*, for to him & his poſterity were committed the moſt honourable offices, as we ſhal ſee afterward in the next chapter. Touching whom, we may obſerue (as we did in the former) theſe particular points: Firſt, the families that deſcended of him, which are foure in number; *the Amramites, the Izeharites, the Hebronites, and the Vzzielites,* verſe 27. Secondly, the number of the males that came of them, to wit, eight thouſand and ſixe hundred, verſe 28. Thirdly, the place where they pitched, to wit, the South-ſide of the Tabernacle, verſe 29. Fourthly, the ouerſeer, or ſuperintendent of them, namely, *Elizaphan* the ſonne of *Vzziel,* verſe 30. Fiftly, the charge and function committed vnto them, were the chiefe things within the Sanctuary, verſe 31. Sixtly, the ouerſeer of all theſe ouerſeers, and the chiefe of them that were the chiefe, was *Eleazar* the ſonne of *Aaron,* who had authority ouer all the Prieſts and Leuites, verſe 32. He was vnder *Aaron* appointed to haue the ouerſight of them that had the charge of the Sanctuary. For *Aaron* himſelfe was the high Prieſt, and his eldeſt ſonne *Eleazar* was vnder him, as it were the ſecond Prieſt: euen as in the reigne of *Zedekiah,* the high Prieſt was *Seraiah; the ſecond Prieſt was Zephaniah,* as we reade in the ſecond booke of the Kings, chap. 25, 18. *The Captaine of the guard tooke Seraiah the cheefe Prieſt, & Zephaniah the ſecond Prieſt, and the three keepers of the doore.* The ſecond Prieſt is thought to be one appointed to ſucceed in the high Prieſts roome, and to ſupply his place, if he were ſicke, or otherwiſe hindred and letted by neceſſary occaſions.

See the notes on the Geneua Bible.

Of this family of the *Kohathites* came *Moſes* and *Aaron.* And albeit the Lord appeared in ſpeciall manner to *Moſes,* called him to be a moſt excellent Prophet, to whom he reuealed himſelfe as it were face to face, and choſe him to be the Gouernor of a mighty people, yet he would haue his children to content themſelues to be ranged among the ordinary Leuites, though they were not aduanced to be in the number of the Prieſts, much leſſe to be the high Prieſts. And note the ſincerity of *Moſes* himſelfe, that he is not aſhamed to ſet downe this in writing, and to commit it to poſterity; ſo that he cannot be ſuſpected of any ſhew of ambition, or to giue any the leaſt occaſion to the vngodly of ſlandering him. Thus do the writers of holy Scriptures deale, without all partiality, euen in matters that do concerne themſelues. This we ſee in *Dauid*, Pſal.51, in the title of it, who mentioneth his committing of adultery with the wife of *Vriah*, and his repentance for the ſame. The Prophet *Ionah* reporteth his flying from the preſence of God, and the iudgement that fell vpon him for it, in that Propheſie. The Apoſtle *Paul* ſpareth not to tell the Church, and to leaue it to all poſterity, that he was *a blaſphemer, a perſecutor, and an oppreſſor*, 1 *Tim*.1,13. *One borne out of due time, the leaſt of the Apoſtles, not worthy to be called an Apoſtle, becauſe he perſecuted the Church of God*, 1 *Cor*.15,8,9. Behold therfore the purity of the word of God, & learne to confeſſe it, and endeuour to finde this effect of it in our hearts.

Ionah 1,3,17

Beſides, we are to obſerue and marke from hence, that the Tribe of *Leui* of ſmall and little beginnings did make wonderfull proceedings: for whereas he begat three ſonnes: *Gerſhon* had onely two: *Merari* two, and *Kohath* foure; who could haue expected ſo fruitfull a poſterity, that twelue men in ſo ſhort a time ſhould ſwarme into ſo many thouſands? Thus doth GOD worke mightily by weake meanes, both in the naturall generation, and in the ſpirituall regeneration, that his glory might more brightly and beautifully appeare. We haue ſeene and ſhewed already, how God, euen when his people were moſt vexed & oppreſſed, did then moſt of all encreaſe and multiply them, and ſo manifeſted his power in their preſeruation.

Likewiſe alſo we ſee in the new Teſtament, he choſe out twelue Apoſtles, and ſent them into the world, not furniſhed with carnall weapons, nor armed with the force, or fauour, or friendſhip of mortall men. By ſuch as were vnskilfull, he ouercame the wiſedome of the wiſe: by few in number, he ſubdued very many Nations: by the weake, he vanquiſhed the ſtrong: by an vnwarlike company, he conquered euery high hold that lifted vp it ſelfe againſt God, & laid it equall with the ground: by ſuch as were vnnoble and vnknowne, hee dimmed & darkned al the glory of the world: by ſilly and ſimple ſheepe, he tamed the fierceneſſe of roaring Lyons, that is, the cruelty of bloody tyrants: and by innocent Doues, hee draue away wily and ſubtill ſerpents.

Eraſm.præfac. in Irenæum.

Laſt of all, albeit *Kohath* were not the elder brother, and conſequently the Ruler of *Leuies* houſe, yet in the common miniſtery he was preferred before the reſt, and had the chiefeſt preheminence and place of honour aboue thẽ; to teach vs that God ſheweth mercy from the fountaine of his owne holy will and pleaſure, euen as he aduanced *Moſes*, and called him from feeding his fathers ſheepe, without any dignity or deſert that was found in him. Let vs all confeſſe this, when we receiue any kindneſſe and mercy from him: otherwiſe we rob him of the glory due to his name. But of theſe points we haue ſpoken elſewhere: and therefore we will come to the doctrines.

[Verſe 27. *And of Kohath was the family of the Amramites, &c.*] Wee are to note that which was expreſſed before, and is repeated againe heereafter, but eſpecially is pointed out in this diuiſion; that the office committed to this family, is called *a charge* and miniſtration, they had *the charge of the Sanctuary*, verſe 28. Againe, *their charge ſhall be the Arke, and the Table, and the Candleſticke*, verſe 31. And afterward, *Eleazar ſhall haue the ouerſight of thẽ that keepe the charge of the Sanctuary*, verſe 32.

From hence we learne what the office of the Miniſtery is, namely, that it is an office of charge. It is required of all the Miniſters, carefully to looke to the Churches and charges committed vnto them, and to attend to the flocke that dependeth vpon them. The Miniſtery is a great burden, and a work full of employment. This doth *Peter* by way of exhortation teach the Elders, *Feede the flocke of God which is among you, taking the ouerſight thereof, not by conſtraint, but willingly, &c:* 1 *Pet*.5,2. Thus doth *Paul* inſtruct the Elders of *Epheſus*, Acts 20,28. *Take heed vnto your ſelues, and to all the flocke, ouer which the holy Ghoſt hath made you Ouerſeers, to feed the Church of God which he hath purchaſed with his owne blood.* And when he writeth to *Timothy*, he ſaith, *This is a true ſaying, If a man deſire the office of a Biſhop, hee deſireth a good worke.* So likewiſe in the ſame Chapter, *If a man know not how to rule his owne houſe, how ſhall he take care of the Church of God?* And in the ſecond Epiſtle, chap.4, verſe 1,2. *I charge thee before God, and the Lord Ieſus Chriſt, who ſhall iudge the quicke and dead at his appearing and his kingdome: preach the word, be inſtant in ſeaſon, out of ſeaſon, reprooue, rebuke, exhort, with all ſuffering and doctrine.* Whereby wee ſee, that the Miniſtery is an *ouerſight*, and the Miniſters, *Ouerſeers*, and the end of their office, *a caring for the Church of God* diligently and vnceſſantly.

Doctrin The Mini ry is an o of charge.

1 Tim.3,1

This may farther be ſhewed vnto vs by the force of reaſon. Firſt, all the titles that are giuen vnto them, are as ſo many goades to pricke them forward, or as ſpurres clapt to their ſides: I will onely ſpeake of two, that they are Shepheards and Watchmen. The Miniſters are *Paſtors or Shepheards*, & the church of God is as a flocke of ſheepe ſubiect to many enemies, as the diuell, ſeducers, deceiuers, heretickes, euill dooers; euen as an heard is to many wolues, and therefore they muſt be carefully looked vnto. Beſides, they are called watchmen, the Church is as a Citty beſieged day and night by ſtrong and mighty enemies, Ezek.3,17. *Sonne of man, I haue made thee a watchman vnto the houſe of Iſrael: therfore heare the word at my mouth, & giue them warning from me.* It behoueth therefore the ſpiritual watchman, to keepe diligent watch.

Reaſon 1.

Ezek.34,2. Eph.4,11. Iere.23,1.

Second-

ſon 2.

Secondly, the Miniſters are fitly called the Lords committees, and therefore they muſt giue an account for the ſoules committed vnto their charge. Our life muſt goe for their liues, & our ſoule muſt anſwer for their ſoules, if they periſh through our default. This the Apoſtle declareth, Heb. 13,17. *Obey them that haue the rule ouer you, and ſubmit your ſelues: for they watch for your ſoules, as they that muſt giue an account, that they may do it with ioy, & not with greefe, for that is vnprofitable for you.* Some offices haue no accounts, or eaſie and very ſmall belonging vnto it: but this hath an heauy and ſtreight accounts: becauſe the blood of ſuch as periſh, ſhall be required at the watchmans hands that hath neglected his duty.

.16,2.

ſon 3.

Thirdly, we haue a gracious promiſe of a great reward. Our paines ſhall be ſo rewarded, that greater reward ſhall be for greater paines, as the Apoſtle teacheth, 1 Cor. 3,8. *He that planteth, and he that watereth are one: and euery man ſhall receiue his owne reward, according to his owne labour.* The Apoſtle *Peter* concludeth this, chap. 5,4. *When the chiefe Shepheard ſhall appeare, we ſhall receiue a crowne of glory that fadeth not away.* This ought to encourage vs to our duty, to conſider that our labour ſhall not be in vaine in the Lord.

.12,3.

Vſe 1.

e firſt reoofe.

The vſes remaine. First, ſeeing the Miniſters muſt keep watch & ward ouer the ſoules of the people, it ſerueth to reprooue ſuch as make it a matter of eaſe, and therefore when they are once entred into that calling, do giue themſelues to idleneſſe and ſecurity, not conſidering that it is a worke, full of labour and imployment, full of difficulty and buſineſſe. True it is, the Miniſtery is an honour, but withall it is a burden: ſo that whoſoeuer will haue the honour, muſt beare the burden vpon his ſhoulders, for theſe cannot be ſeparated. Theſe two are as companions that cannot be diuided. Euery one is willing to heare of the dignity, but euery one is not willing to diſcharge the duty: euery one is ready to be preferred, but euery one is not ſo ready to profite others. God requireth of all Paſtors, that they ſhould inſtruct the ignorant, bring home them that wander, heale the diſeaſed, comfort the diſtreſſed, ſupport the weake, admoniſh the diſorderly, conuince the erronious, reproue the vicious: but theſe ſluggards that ſleepe and delight in ſleeping, will do nothing at all, regarding the fleece rather then the ſheepe, and the benefit to themſelues, more then profit to their hearers. Woe vnto ſuch idle bellies; woe vnto ſuch hard maſters, who reape where they haue not ſowen, and gather where they haue not ſtrewed, who hiding their talents, are conuinced of greeuous iniquity in the ſight of God and man. For beſides thoſe euilles which they haue of their owne, they are guilty of the death of other men, not onely as acceſſaries, but as principall procurers of their deſtruction.

im.3,16.
ek.34.4.
Theſſ.5,14.

This is a certaine truth, neuer to be forgotten, but to be engrauen in the hearts of euery Miniſter, as it were with a pen of iron, or the point of a Diamond, that ſo many we do kill, and euen murder their ſoules, as we ſuffer thorough our negligence and ſilence to periſh, & ſo to fall into the clawes and iawes of the diuell, who goeth about like a roaring Lyon, ſeeking whom he may deuoure. The Diuell ſtandeth at receit as a cunning hunteſman to cath his prey. Now he hunteth for ſoules, a more cruell hunter then euer *Nimrod* was, and theſe are as the diuels dogges to driue them into his nets.

Gregor. hom. 11 in Ezek.

If we will approue our ſelues to bee true Miniſters indeed, we muſt confeſſe that wee are bound with a treble band of neceſſity, to diſcharge our duty, as it were with 3, ſtrong chaines that are not eaſily broken; one, in regard of our ſelues; another, in regard of the people; and the third, in regard of God and his glory, that ought euermore to be before our eyes. The Apoſtle ſaith of himſelfe, 1. Cor. 9,16. *A neceſſity is laide vpon me, yea, woe is vnto me, if I preach not the Goſpel.* They are ſubiect to the curſe of men, that in time of famine & dearth, do withhold the corne, Prou. 11,26. *Such the people ſhall curſe, but bleſſing ſhall be vpon the head of him that ſelleth it.* In like manner, ſuch as withdraw the food of mens ſoules, and gather it as ingroſſers into their owne hands, are accurſed, not of men onely, but alſo of God, and his curſe ſhall enter into their ſoules, and not leaue them vntill he haue rooted them out: becauſe they feede not the flocke, but feed vpon it: prey vpon it, but doe not pray for it. In regard of the people, our Sauiour ſaith, Luke 10,42. *One thing is neceſſary*, and woe to them that heare not the Goſpel: for as great a neceſſity is laide vpon the hearer, as vpō the Miniſter, ſo that *where there is no viſion*, the people periſh. If then we take heed to our ſelues, and vnto the doctrine, and continue in them, in doing this, we ſhall both ſaue our ſelues, and thoſe that heare vs, 1 Tim. 4,16.

Prou. 29,18.

Laſtly, the conſideration of Gods glory ought to be as a ſpurre to pricke vs forwarde to do our duties. The Apoſtle ſpeaking of the Theſſalonians, a moſt worthy Church abounding in all heauenly graces, calleth them *his glory, his ioy, his hope, his crowne* in the preſence of our Lord Ieſus Chriſt at his coming. Howbeit his glory was ioyned with the glory of God, otherwiſe his glory would haue turned to his ſhame. Hereby is the Father glorified, when we bring forth much fruite to the obedience of the Goſpel: and therefore the loue of God ſhould compell and conſtraine vs to publiſh the glad tydings of ſaluation Hence it is, that Chriſt exhorteth *Peter* againe and againe, as he loued him, to feed his ſheepe and his lambes, Iohn 21,16,17. So then, ſuch as are negligent in their duties, declare plainly, that they neither loue God, nor care for the people, nor regard their owne ſoules.

1 Th. 2,19,20.

Secondly,

The ſecond reproofe.

Secondly,they are reproued that are ignorant and cannot,as they that are idle and will not teach: they that are vnſkilfull, as well as they that are wilfull in detaining the word of life, the food of the ſoule from the people. Theſe haue no knowledge themſelues, and therefore cannot builde vp others in knowledge. They ſtarue themſelues,and therefore haue no bread to bring forth to ſaue the liues of others. They haue nothing in them, and therefore cannot ſhew any olde or new ſtore. They are poore, and therefore haue no treaſure to beſtow vpon others.

No man ought to aduenture his owne ſoule, though he might aduantage himſelfe therby, *to winne the whole world*, as Chriſt teacheth, Math.16,verſe 26. For what ſhould this profite him in the end, when he hath caſt vp his accounts, and compared his gaines and loſſes together? But theſe fooliſh men,to get not the gaine of all the kingdomes of the earth, but the tithes and reuenues of ſome one little pariſh,do hazard their owne ſoules,nay more then that, the ſoules of many people, whom they rob ſacrilegiouſly of the meanes of their ſaluation. Theſe alſo are cruell mothers, or land-monſters, that in ſtead of feeding their children, do ſtarue them, being worſe then the ſea monſters,who draw out the breſts,and giue ſucke to their young ones; whereas theſe are become cruell, like the Oſtriches in the wilderneſſe, ſo that the tongue of the ſucking childe cleaueth to the roofe of his mouth for thirſt,the young children aske bread, and no man breaketh it vnto them. They are ſilly watchmen, that in ſtead of warning the people, do deliuer them & betray them into the hands of the enemy. They are miſerable ſhepheards,who in ſtead of paſturing their ſheepe, do peſter them and poiſon them rather, and ſuffer the wolfe to rent them in pieces. Chriſt ſent out his Diſciples,as ſheep among wolues, Math.10: but theſe are wolues among ſheep, ſent out by Satan to annoy the Church. They take vpon rhem to bee Captaines to conduct the hoſt of God,but they haue no skill to doe it, and therefore woe to the people that are vnder them. It were better for them to take the place of a common ſouldier, and comfortably to ſerue in it,then by taking vpon them an higher charge of command then they can mannage, to deſtroy themſelues, and ouerthrow many others that depend vpon them.It were better for them to learne, then to teach: and to be hearers of others, then ſpeakers to others. Let them not deſpiſe this counſell giuen vnto them, who are fitter to be gouerned and commanded by others, then to rule and command ouer others, leſt they repent when it is too late.

Lam.4,3,4.

The third reproofe.

Thirdly,ſeeing the office of the Miniſtery is an office of truſt,it reproueth al ſuch as take the charge of ſoules themſelues, and commit them to a curate or ſubſtitute,contenting thēſelues to reape the profit, but contemning to diſcharge the duty which they ought to doe. They go away with the fatteſt of the fruites of the earth, and haue oftentimes poore hunger-ſtaruen deputies to ſupply their places, whoſe mouthes they ſtop with a little morſel, by which meanes alſo, the people go away with hunger-ſtaruen ſoules. Chriſt preached not to the people by ſubſtitutes, to eaſe himſelfe,or enrich himſelfe, or magnifie himſelfe, ſitting Doctor-like at home; but took paines in his owne perſon, he went about from City to City, teaching and preaching in their Synagogues,taking all occaſion to doe good to their ſoules and bodies; to their ſoules,by inſtructing of them: to their bodies, by healing of them.He was annointed as the Prophet of the Church, *to preach* good tydings vnto the meeke; and was ſent to binde vp the broken hearted, and to proclaime liberty to the captiues: he doth not account his duty diſcharged,by ſending out his Apoſtles, like to thoſe that lay heauy burdens vpō other mens ſhoulders,and will not touch them with their little finger; but he ioyned his labours with theirs, ioyntly to build vp the houſe of God. The Prophet ſaith, *Woe to the idoll Shepheard that leaueth the flocke: the ſword ſhall be vpon his arme, and vpon his right eye: his arme ſhall bee cleane dryed vp,and his right eye ſhall be vtterly darkned*, Zac.11,17. Theſe are no better then hirelings, who care for the hire, but not for the heard: they are willing to catch from them what they can, but deliuer vnto them little or nothing. It is a ruled caſe by the Apoſtle,Rom. 12. He that hath an office, let him attend on his office: if then themſelues muſt waite, they cannot be diſcharged of their waiting by any deputies, where their preſence in their proper perſons is required.

Eſay 61,1. Luke 4,18

Hence it is,that the Apoſtle ioyneth their owne labour, and their owne reward together, 1 Corinth.3,verſe 8. If then labour be not proper, the recompence ſhould not bee proper: if it be another mans paines,it ought to be another mans reward. If then they labour by another, they ſhall be rewarded by another; and therefore let them take heed, leſt as they depriue the Church of their labours, themſelues alſo be depriued of their reward, when the great Shepheard of the ſheepe ſhall appeare in glory.

Let them therefore alwaies haue in remembrance the good affection of the Apoſtle toward the people, 2 Corinth. 12,verſe 14. *Behold, the third time I am ready to come to you, and I will not be burdenſome vnto you, for I ſeeke not yours,but you: for the children ought not to lay vp for the parents, but the parents for the children.* Heere is the duty of a right Paſtor, not to ſeeke gaine by the ſheepe, but to ſaue the ſheepe. His deſire was not to enrich himſelfe,but the people. The marke that he aymed at, was not couetouſneſſe; but to plant godlineſſe in the people, and ſo winne them to God.

Woe

ect.

wer.

61.1.
4,18.

Woe vnto them that are otherwiſe minded, for God wil reueale it in due time. What then? ſhould not the Miniſter liue of his labours in the Church? Or is it vnlawfull to take any recompence of his hearers? Was not *Paul* the father of the Philippians, becauſe they maintained him, and miniſtred vnto him being abſent? Or was none of the reſt of the Apoſtles a father, becauſe the Churches ſupplied their wants? I anſwer, the Apoſtle hath no ſuch meaning: foraſmuch as naturall parents themſelues are to be nouriſhed by their children in their old age, or when they fall into decay, as we ſee in the example of *Ioſeph*, who preſerued aliue both his father and brethren in the yeares of famine: but he declareth, that whatſoeuer he did vnto them, proceeded from a fatherly affection toward them, and that as a father he deſired to enrich them with heauenly bleſſings in Chriſt, beeing carefull by all meanes to gaine their ſoules to God, not their wealth vnto himſelfe. O that all ſuch as are entred into this office, & haue taken this charge vpon them, were thus minded! O that the zeale of Gods houſe had euen eaten them vp, that they would preferre the ſaluation of his people, before their owne greedy and couetous affections! O that they could in theſe daies ſet before their eyes, the account that they are to giue for the ſheepe committed vnto them!

tis pro no-
e ſignis. Ho-
de art. Poet.

Giue me leaue in this place, though it bee not according to mine ordinary manner, to lay before you a parable, which alſo is a true hiſtory, and therefore may not vnfitly be called an hiſtoricall parable, or a parabolicall hiſtory, it being indeed both of them: and for our better knowledge, I will ſette downe certaine markes in ſtead of the men, defining the perſons by certaine letters, but concealing their names.

G. A certaine man trauelling by the way, & meeting with a Miniſter that was alſo holden skilfull in the lawes, ſaid vnto him, Sir, I am glad I haue met with you ſo fitly at this time, for I am like ſhortly to come into ſome trouble, if I doe no not looke to my ſelfe to preuent the danger: now I haue alwaies taken you for my friend, and therefore let me bee ſo bold as to aske a queſtion of you, wherein I vnderſtand and know very well, that you are able to reſolue me in this and a farre greater matter.

C. The Miniſter anſwered, I am no lawyer; yet (my friend) I will do what I can for you, and giue you the beſt counſell that lieth in me.

G. Sir, the caſe is this; There was a Gentleman not farre from vs, committed to my cuſtody certaine ſheepe to keepe, and indeed I cannot deny, he gaue me a great charge of them, and promiſed me a good reward for my labour, ſo that I vndertooke the looking to them, and the feeding of them. But becauſe I had other ſheepe of mine owne alſo, ſo that I could by no poſſible meanes looke to both flocks; I put them out to another, who agreed for a certaine ſtipend couenanted between vs, to looke vnto them: yet he was careleſſe altogether in the buſineſſe, ſo that ſome of them ſtragled from the flocke and were loſt; others ſtarued for want of feeding; others were too high of the gall; others the worms did gnaw and eate vnto the bones; and others dyed of the rot; wofull is the ſtate of that flocke. To be ſhort, and not to trouble your patience any farther, the owner of them refuſeth to deale with him that ſuffered the flocke to go to hauocke, but commeth vpon me, and requireth them at my hands, and threatneth to trouble me for them.

C. No maruaile, ſaid the Miniſter: you are bound to anſwer for them: you vndertooke the keeping of them, and therefore you are to be charged with them. If I commit a treaſure vnto you to keepe, I muſt aske it againe of you, and not of another. If you put out your childe to nurſe, you wil require it againe of the Nurſe that vndertooke the keeping of it.

G. I confeſſe (anſwered the other,) this to be true: but by your leaue Sir, the caſe is altered in my matter. For there ſeemeth vnto me ſmall reaſon in it, and little conſcience, to require that parcell of ſheepe at my hands, foraſmuch as I deſigned them ouer to another, and hee promiſed before many witneſſes to diſcharge me.

C. The Miniſter replied, That is no matter, it is a plaine caſe; you tooke vpon you to ſee vnto them, and therefore it is great equity and conſcience, that you make them good. This ſtandeth with good reaſon, & is grounded vpon the law of God and man. I dare aſſure you, the law will paſſe againſt you by any verdict of twelue men in England, and you will be conſtrained to pay for them. The Gentleman truſted you with them, and not your deputy, and therefore I know no remedy for you, nor any way to helpe you.

G. I am now ſatiſfied, I thinke you haue giuen a right iudgement. But good Sir, if the caſe be thus, how commeth it to paſſe that you do the like, and yet do not ſee it, or if you doe, yet thinke your ſelfe blameleſſe? The great Shepheard of the ſheepe, Chriſt Ieſus, hath committed his ſheepe to you; and you hauing alſo other ſheepe, haue committed one parcel to your Curate and Subſtitute, who is careles and vnconſcionable, and ſuffereth them to periſh: how is it then that you, who went about to perſwade me, do not perſwade your owne heart, that his negligence ſhall not excuſe you, but that the maſter of the ſheepe will require them at your hands? Is it law againſt me, and not againſt your ſelfe? Is it equity, reaſon, and conſcience, that I ſhould anſwer for them that are loſt: and doth it not ſtand with as great equity, reaſon and conſcience, that you ſhold anſwer for ſuch as you ſuffer to periſh? I may ſay therefore to you as *Nathan* did to *Dauid*,

Dauid, You are the man. The caſe is yours, and the danger is turned vpon your own head. Repent and amend, leſt Chriſt ſay vnto you, *Thou euill and ſlothfull ſeruant; out of thine owne mouth will I iudge thee.* To leaue this parable, let vs learne to looke to our ſeuerall functions with all diligence, remembring the great charge we haue taken vpon vs, the mainteinance that we do reape from it, and laſtly, the accounts we ſhall giue of it.

Luc.19,22.

Vſe 2.

Secondly, it teacheth the Miniſters, as they deſire the ſaluation of their people, whom Chriſt hath redeemed with his moſt precious blood, ſo they ought to be diligent in preaching the word in ſeaſon and out of ſeaſon; that their conſciences may beare them witnes, that aboue all things they ſeeke to glorifie God in the inſtruction, conuerſion, and ſaluation of the people. Great was the care of the Prophets to warne the people of God of their ſinnes. They ſtood vpon their watch towers to deſcry the enemies. They attended the flocke committed vnto them. We haue a multitude of examples as it were a cloud of witneſſes that haue gone before vs in this office: but eſpecially let vs looke vnto Ieſus Chriſt, the author and finiſher of our faith, O what diligence vnſpeakable appeared in him? The Euangeliſt noteth this out by many circumſtances, Math. 9,35, & 4,23. *Ieſus went about all the Cities and Villages, teaching in their Synagogues, and preaching the Goſpel of the kingdome, and healing euery ſickneſſe, & euery diſeaſe among the people.* The very word of *going about* from place to place, doth carry with it a manifeſt ſignification of painefulneſſe. He refuſed to tarry long in one place, as appeareth in his anſwer to the Samaritans, Iohn 4. It was his meate and drinke to do the wil of his heauenly Father, for therefore he was ſent. He preached and wrought miracles, not only to thoſe that came vnto him, or were brought before him, but of his owne accord he went about vnrequeſted.

Secondly, it is a ſigne of no ſmall diligence, in that he offered his trauell, not onely to one place, but to many: not onely to great Cities, but alſo to ſmall townes and to little villages; as appeareth in the perambulation or viſitation that he made for the inſtructiõ of the ſoules of the poore people that wandred as ſheepe without a Shepheard, preaching diligently in euery place as he went.

Thirdly, he leaueth not vnviſited and vnfrequented euery Synagogue or place of publike aſſembly for the preaching of the Word, he tooke all occaſions, and watched all opportunities to do good; he taught in the City, in the wilderneſſe, in the high waies, on the ſea-ſhore, in the Ship, on the plaine, on the Mountaine, in the publike Temple, in priuate houſes, in the corne fields, and where not?

Fourthly, the matter which in his doctrine he handled, namely, the Goſpel of the kingdome, ſerueth to commend his painfulneſſe vnto vs: foraſmuch as truely and ſincerely to preach the Goſpel, is a worke of much labor, wonderfull care, and great diligence.

Fiftly, his deſire was to doe all good that might be, not onely to their bodies, but to their ſoules: ſeeing he did not onely teach them, but healed, not ſome ſorts, but all kindes of ſickneſſes and diſeaſes. None of them, though neuer ſo dangerous and deſperate, were to him incurable.

Laſtly, he could not bee ſtaied from preaching ſound doctrine, and healing vnſound bodies, by the vncharitable ſlanders and wicked reports of the Scribes and Phariſies, who, aſcribing the working of his miracles, to the power of *Beelzebub* the Prince of diuelles, ſpake all manner of euill againſt him. This worthy example and perfect patterne of all righteouſnes, the cheefe Paſtour of the ſheep, ought we all to imitate that are entred into this calling: let it be as a glaſſe to behold our faces, and as a rule or ſquire to examine al our actions by it, that thereby we may ſtir vp our ſelues to be diligent in our Miniſtery. This hath ſundry branches pertaining to it, & iſſuing out of the ſame roote.

Seuerall branches of this vſe.

Firſt of all, all Paſtours muſt be diligent to know the ſtate of their flockes, and to take heed to their heards, as Prou. 27,23,24. Foraſmuch as riches are not for euer, and the crowne endureth not to euery generatiõ. Such as are abſent from them ordinarily, cannot poſſibly know in what ſtate they ſtand, they muſt of neceſſity be ignorant of their condition. When the maſter of the family is away, the fellow ſeruants begin to ſmite one another, & to eate and drinke with the drunken, Mat. 24, 49. When *Moſes* was in the Mount, & abſent from the people, they fell into idolatry, and worſhipped a golden calfe, Exod. 32. The preſence of the Miniſter ought to be an example of vertue, and a ſtay to them in all well-doing.

Secondly, we muſt not be diſcouraged by the vngodly ſpeeches & venemous tongues of wicked men, thereby growing negligent in our functions. Chriſt himſelfe was euilly intreated, counted a diuell, called a Samaritan, eſteemed a wine-bibber, and branded to be a glutton, a friend of Publicans and ſinners; yet he ceaſſed not to teach and preach in euery city and village. *Eliah* is charged to be a troubler of the ſtate, yet he ſhrinketh not backe, nor ſpareth to rebuke the idolatries of the Prieſts of *Baal*, 1 Kings 18,17. *Paul* and *Silas* are reported to trouble the City (as *Eliah* before was to trouble *Iſrael*) yet they continue and are not afraid to preach the Goſpel of ſaluation. *Amos* was accuſed to the King by *Amaziah, to haue conſpired aginſt him*, yet he would not giue ouer, nor hold his peace. This is a common practiſe of leud and prophane perſons, to perſwade mẽ of great countenance and high places, that we preach againſt them, and that it is not the word of GOD that reprooueth

Acts 16,20

Amos 7,10

prouoketh them, but that we ſingle them out, and ſo entitle them to our reprehenſions; verifying the ſaying of the Prophet, *They hate him that rebuketh in the gate, and they abhorre him that ſpeaketh vprightly*, Amos 5,10. But ſinne muſt not be left vnreproued, and we muſt with deafe eares, and dumbe tongues, and blinde eies paſſe ouer ſuch ſlanders, as vnworthy to be anſwered or regarded; and let vs, endeuouring to carry a cleere conſcience, goe forward diligently and earneſtly in the courſe of our Miniſtery, remembring the example of Chriſt our Sauiour, whom no cauils nor quarrels of his enemies, could reſtraino from preaching the word to inſtruct the ſoule, neither from working miracles to do good to the body; and conſidering that he pronounceth all thoſe bleſſed that are reuiled, perſecuted, and ſlandered for the truths ſake, *Becauſe after the ſame manner they dealt with the Prophets that were before vs*, Mat.5,11,12.

Thirdly, we muſt not be afraid of the faces and frownes of men. It is the weakneſſe and frailety of many men, that they are ready to ſtand ſtill and ſtart backe at euery high and bigge looke of the wicked, and thereby waxe feeble and faint-hearted at the great threatnings of the mighty.

Hence it is, that the Lord ſaith, Ezek.3,8, 9. *I haue made thy face ſtrong againſt their faces, and thy forehead ſtrong againſt their foreheads: as an adamant harder then flint haue I made thy forehead; feare them not, neither be diſmaied at their lookes, though they be a rebellious houſe.* So he willeth *Ieremy* to ſpeake vnto the people all that he commanded him, and that he *be not diſmaied at their faces*, leſt he be confounded before them. 1,17.

Laſtly, we muſt wiſely apply the word to the capacity and vnderſtanding of all. To ſpeake generally to all, is as it were to houer in the aire, and in effect to ſpeake to none. The hearts of men are ſtony, and are not eaſily broken. They are as tough wood, that muſt haue many ſtrong blowes to cleaue it. This is *to diuide the word of truth aright*, to giue euery one his portion of meat in due ſeaſon. Then doth the word become effectuall and is made profitable vnto vs, and preached with power and authority, when it is brought home to the doores of our hearts, and applied vnto our conſciences. im.2,15.

True it is, we cannot abide to haue our ſores touched, and our wounds ſearched: but this is the onely true and right meanes to be cured. We muſt therefore make much of ſuch teaching and of ſuch Teachers, and as we tender the ſaluation of our ſoules, ſo wee muſt deſire to haue the word thus opened, & when it is ſo deliuered and handled, let vs ſubmit our ſelues vnto it with all reuerence and carefulnes. It is a ſpirituall knife to launce vs, and to let out our corruptions, which are ready to feſter within vs, and to hinder the worke of it. s 16,2 os 7,10.

Vſe 3.

Laſtly, this ſerueth for inſtruction in a neceſſary duty required of the people toward their Paſtours, that ſeeing they haue a great charge ouer them to teach them, they ought willingly to giue vnto them recompence of their labour, and a liberall maintenance for the worke of the Miniſtery. It is the ordinance not of man, but of GOD, that they which ſpend their time, their ſtudy, their gifts, their ſtrength, their ſubſtance, and euen themſelues in the moſt profitable and neceſſary ſeruice of the Church, ſhould be bountifully prouided for, and haue no iuſt cauſe to complaine of want. This will appeare very plainely vnto vs, if we conſider what alowance was giuen to the Leuites vnder the Law, and how the maintenance of the Miniſtery ſtandeth vnder the Goſpel.

1 Cor.9,14.

How the Leuites were maintained vnder the law.

Firſt of all, the Scripture teacheth, that they had 48, Cities, and two thouſand cubites of ground from their walles, which I may call as it were their glebe lands, Numb.35. This was to them a liberall portion, and in ſo ſmall a country, a great proportion.

Secondly, they had the tithes of corne, of wine, of oyle, and of all fruites & herbes, together with the tithes of the heards and flockes. Num.18,21. Leu,27,30,32

Thirdly, they had the firſt borne of all ſorts of cattell, as of Beeues, of Sheep, & of Goats, as alſo the prices of the reſt according to the Prieſts eſtimation, Ezek.44,30. Neh.10,36. Likewiſe they had the firſt borne of men redeemed at a certaine price, to wit, at fiue ſhekels a man. Exod.34,19, 20.

Fourthly, there was appropriated vnto thē the firſt fruites of wine, of oyle, of wooll, of corne, and of their dough, Numb.18,13. Deut.18,4. Nehe.10,35.

Fiftly, he had all the oblations and vowes, and whatſoeuer was dedicated vnto God and ſeparated from the common vſe, Numb.18, 8. Ezek.44,29, 30.

Sixtly, the meat offerings, the ſin offerings, & the treſpaſſe offerings, the heaue offerings, and the ſhake offerings, and the ſhew-bread, Numb.18,9,11. Leuit.24, verſe 9. Mat.12,5.

Seuenthly, the aboundance and multitude of the ſacrifices yeelded vnto them a great alowance: of the peace offerings they had the breſt and the ſhoulder; of others, they had more, of euery ſacrifice they had ſomewhat. Numb. 18,18. Leuit.7,31,32,34. Deut.18,3. Leuit.7,8.

Eightly, all the males were to appeare thrice a yeare before the Lord, Exod.23,15, and 34, 20: but none were to appeare empty before him.

Ninthly, if any man had defrauded his neighbour, and purloined his goods from him, and he haue no kinſman to recompence the treſpaſſe vnto, the treſpaſſe is to be recompenced to the Lord, euen to the Prieſt, Numb. 5,8. The dooer of wrong is not to retaine it, but it ſhall remaine to the Prieſts vſe, in caſe the owner be dead and haue left no kineſman behinde him.

Laſtly, all theſe former duties were to be paid in kinde; if any deſired to redeeme them, he muſt pay, not after his owne pleaſure or price, but according to the Prieſts valuation, and muſt adde a fiſt part thereunto: Leuit.5,15,16 if any part or parcell were detained, he was to bring a Ramme for an offering, & to make good that which he withheld, & as an ouerplus to adde a fiſt part thereunto. Wherefore, all things being duely conſidered, the maintenance of the Prieſts and Leuites was both liberall and honourable, Liberall, in regard of quantity and quality. Honourable, in reſpect of the manner, inaſmuch as they were commanded *Philo de honor. Sacerd.* to bring their offerings or gifts into ẏ Temple, that from thence they might receiue thẽ as from the hands of God himſelfe, leſt the people when they brought any of their duties ſhould vpbraid the Prieſt, as if he were beholden vnto them. This is the faſhion and corrupt courſe of many vnthankfull wretches in theſe our daies, that plead for nothing but for their backes, and bellies, and coffers, that care not whether religion goe forward or backward, that hit the Miniſters in the teeth with their paiments and liberality toward them, & thinke they liue an eaſie and pleaſant life by the ſweat of other mens browes.

So then, ſeeing the Miniſters vnder the law that ſerued at the Altar had ſuch meanes of maintenance, that they might giue themſelues wholly to holy things: much more ought the Miniſters of God in the time of the Goſpel to be well prouided for. For as their office is greater, ſo the reward of their labours ſhould be better. Our Sauiour teacheth, Math.11, verſe 11. that he which is leaſt in the kingdome of heauen, is greater then *Iohn* and the Prophets; that is, the Miniſters of the Goſpel haue receiued an higher calling then all that went before them, and therefore there ought not to be a lower reſpect had vnto them. God therefore would haue them well maintained, as not pompouſly, ſo not poorely: as not wallowing in ſuperfluity, ſo not wanting through neceſſity. They muſt be releeued bountifully, not liue beggerly: liberally, not ſparingly or pinchingly, to the end they attend and imploy themſelues in the duties of their callings, and not to be driuen or diſtracted from them through penury. The Apoſtle pointeth vnto this in the Epiſtle to the Galatians, ch.6, v.6. *Let him that is taught in the word, communicate vnto him that teacheth, in all good things.* And in the 9. chapter, verſe 7, of the former Epiſtle to the Corinthians, he confirmeth this truth at large, *Who goeth a warfare at his owne coſt? Who planteth a vineyard, and eateth not the fruite of it?* &c. The Miniſters are the Captaines or Colonels of the Lords hoſt; they are the planters of his vineyard; they are the ſhepheards of his flocke: and therefore ought to haue maintenance from the Church.

Secondly, it were a kinde of wrong and 1 Cor.9,9,10. iniuſtice to *muzzle the mouth of the Oxe that treadeth out the Corne*: 1 Tim.5,1 the calling of the Miniſter is laborious, they are the Lords ploughmen, ſeedmen, and harueſt-men. His ploughmen, *to plough vp the ground of mens hearts*, Ier. 4,3,4: to harrow them, and as it were to faſhion them anew, that ſo they may be fitted to bring foorth fruite, when all thornes and thiſtles are grubbed vp and remoued. His ſeed-men, to ſowe the precious and immortall ſeed of the word in their hearts, whereby they are regenerated and borne anew, Luke 8, verſe 11. 1 Pet.1, verſe 23. His harueſt-men, to gather his corne into his barne, that the ſonnes and daughters of almighty God may haue the food of life broken vnto them, and not periſh through famine.

Thirdly, the Miniſter communicateth ſpirituall things vnto the people, which are of much more value then all temporal and earthly things. Hence it is, that the Apoſtle ſaith, *Is it then a great matter, if we reape your carnall things?* 1 Cor.9,11. As if he ſhould ſay, If we beſtow vpon you the greater, we may well receiue the leſſer things, not as a beneuolence, but as a recompence, albeit no ſufficient compenſation of our labours can be beſtowed vpon vs, foraſmuch as they owe vnto vs, euen themſelues, as *Paul* ſpeaketh to *Philemon*.

Fourthly, as the Leuiticall Prieſts for their ſeruice in the Sanctuary had a large and liberall maintenance, ſo ought the Miniſters of the Goſpel: D.Downa in his ſer of the dign and duty of the Miniſt *They which miniſter about the holy things, liue of the things of the Temple, and they which waite at the Altar, are partakers with the Altar: euen ſo hath the Lord ordained, that they which preach the Goſpel, ſhould liue of the Goſpel,* 1 Corinth.9, verſe 13,14. This condemneth the couetous practiſes and niggardly dealings of worldly minded men toward the Miniſters, who account them that attend vpon this calling vnworthy any allowance, as being in their fooliſh opinion and diuelliſh conceit, an idle, and needleſſe, and fruitleſſe function. Theſe men are of ſo wretched and corrupt conſciences, and ſo voide of the feare of God and man, that whatſoeuer they can cunningly purloyne, and frauduluently conuey away from them, they thinke it well gotten and gained. But let theſe men know, and lay it vp in their hearts, and apply it to their conſciences, that as the Miniſtery of the word is the ordinance of God, and the maintenance of the Miniſtery is the ordinance of God: ſo ſuch as ſet themſelues with might and maine againſt it, eyther to diſanull the preaching of it, or to hinder the free paſſage of it, whether it be openly or couertly, whether it be directly or indirectly, do fight againſt God, prouoke his wrath againſt them, ſinne againſt their owne ſoules, and ouerthrow the ſaluation of many thouſands that might be called and conuerted by it.

Many damnable hypocrites there are in the world, that dare not openly ſpeake againſt the Miniſtery of the word, and the preaching of the Goſpel;for then all men would condemne them, and be ready to cry ſhame vpon them, all men would paint and point them out with the finger,and hiſſe at them as they goe in the ſtreetes: euery one would ſhunne them as diuelles incarnate. Whoſoeuer ſhould forbid the Trumpet to be blowne in time of warre, would be taken for a traitour, and as one that goeth about to betray the army into the hand of the enemy. Or he that ſhould forbidde the ſouldiers to gird their ſwords by their ſides,would he not be eſteemed to be an hollow hearted friend, and ſecretly to fauour the contrary ſide? So is the caſe of ſuch,as would not haue the Miniſter cry aloud, *to lift vp his voice as a Trumpet*, y 58,1. and ſhew the people their tranſgreſſions; nor to ſtrike at the ſinnes of men with the ſword of the Spirit, they do vndermine the City of God, and vtterly betray the cauſe of religion. If wee looke to haue religion proſper, we muſt looke to the Miniſtery that it be vpholden: if we let it alone,& haue no regard vnto it, whether it flouriſh or decay, and ſuffer euery baſe and beaſtly companion to flout at it, and inſult ouer it, wee ſtrike at the heart of religion,and giue a deadly blow vnto the cauſe of God. Wherefore, they are conſtrained to put on a vizard,and as it were to maske themſelues, that they may play their parts,& not appeare in their proper likeneſſe: ſo that all their quarrell is againſt the Miniſters in outward ſhew, they are made the cauſes of all diuiſions and contentions in the places where they liue & preach the word. Theſe Sycophants would make the world beleeue, that Preachers make debate among men, and they know whole townes diuided one againſt another, ſince they had a teaching Miniſter; ſo that whereas before they liued & loued together as honeſt neighbours & good friends, now there is diſſention ſowen among them, and they hate one another as enemies. Theſe are they that hold, that the dogges are the cauſe why the ſheepe and wolues do not agree,whereas if they were tyed vp,the whole flock would quickly be a prey to the wolues. Thus did *Ahab* charge *Eliah to trouble Iſrael*, 1 Kings 18,17. So the Apoſtles are accuſed *to trouble the City*, s 16,20,21 while they taught the people.

If *Paul* cry out againſt *Diana* and the gods that are made with hands, and the idolatrous worſhip done vnto them, there will ariſe no ſmall ſtirre among thoſe that ſeemed quiet before: foraſmuch as *Demetrius and the reſt of the* s 19,29. *workemen of like occupation* (that thriue by ſuch meanes,and get their gaine by vnlawfull waies) will be full of wrath, and fill a whole City with confuſion.

There is a carnall peace which is in the fleſh, which Chriſt profeſſeth he came to diſſolue & diſanull, Math. 10,34. *Thinke not that I am come to ſend peace on earth: I came not to ſend peace,but a ſword,&c.* God and the diuell cannot agree together, light and darkneſſe will not be companions: the godly and the wicked cannot be at one. So thē, the fault of contention is to be laid vpon the wicked and vngodly, who fret and rage againſt the word, becauſe it layeth open their filthineſſe,and bewrayeth their corruptions. While darkneſſe couereth the earth, much foule matter is hidden and is not ſeene: but when the day appeareth,and the Sunne ſhineth, it can no longer be kept ſecret, for the light,as the Apoſtle 1 Cor.4,5. ſaith, doth manifeſt all things, euen the counſels of the heart.

But to returne to the point before handled,from whence we haue a little digreſſed,to anſwer the obiections of theſe cauillers,whoſe mouthes muſt be ſtopped, who, while they take from the Miniſters their maintenance, do through their ſides giue a ſore wound to the word it ſelfe,and take away the key of knowledge from the people. The wiſe man ſaith, Prou.20,25. *It is a ſnare to the man, who deuoureth that which is holy.* Tithes are conſecrated vnto God and to his ſeruice,and therefore are not to be applied to common vſes, or detained from the right owners of them. Properly God challengeth them as his owne, and he hath aſſigned them to his Miniſters. When *Belteſhazzar* abuſed to common & prophane Dan.5,2,5. vſes *the golden veſſels of the Temple,which Nebuchadnezzar* carried away, he enioyed not his pleaſures long;for in the middeſt of all his iolity,came foorth fingers of a mans hand, and wrote his deſtruction vpon the plaiſter of the wall of his owne Pallace. It was ſacriledge in *Achan*, to take away any part or parcell of Ioſh.7,20. that which was conſecrated to God,and in the end the Lord found him out, and he was ſtoned. It was ſacriledge in *Ananias* and *Saphira* his wife, to detaine any whit of that Acts 5,2,3. which themſelues had conſecrated vnto God, and might before beene lawfully enioyed: yet was that poſſeſſion a ſnare vnto them, and brought ſudden death by the heauy hand of God vpon them. O that all Church-robbers, and Miniſter-robbers, and Religion-robbers would haue theſe examples as fearefull ſpectacles continually before their eyes, and be moued thereby liberally to giue that which they cannot conſcionably detaine: foraſmuch as it is an audacious and ſacrilegious robbing, not of man, but of God himſelfe. It is an infamous crime to be a theefe and a robber, but it is much more reprochfull to bee a ſpirituall ſtealer.

Hence it is,that the LORD ſaith by his Prophet, *Will a man ſpoile his gods? yet ye haue* Malac.3,8. *ſpoiled me. But ye ſay,wherein haue we ſpoiled thee? In tithes and offerings.* Where we ſee,the Lord accounteth it a ſpoiling of himſelfe, euen becauſe the right of the tithes and offerings was alienated & auerted from the right vſe, and therby his ſeruice was greatly prophaned,and the edification of the people ſhamefully hindred.

If theſe thinges will not enter into

our ſtony hearts harder then the adamant, if the glory of God, which ſhould be more dear then our liues, be not precious vnto vs; if the deſtruction of thouſands ſoules, for whom Chriſt dyed, be not regarded of vs; if the decay of religion and the ruine of the Goſpel, be as a toy or trifle vnto vs: yet at leaſt let vs alwaies haue before vs the iudgement of God vpon our ſelues, and be well aſſured, that the wrongfull and vniuſt detaining of the Lords portion from the Lords Paſtours, ſhall bring ſuch a curſe vpon the reſt of our ſubſtance, that it ſhall be as the eares of corne that are blaſted: yea, it ſhall kindle ſuch a fire in the middeſt of our houſes, that it ſhall conſume them with the timber thereof, and the ſtones thereof. The Lord hauing by the Prophet *Malachi*, charged his people with ſpoiling him in tithes and offerings, he addeth this in the next words, *Ye are curſed with a curſe, for ye haue ſpoiled me, euen this whole Nation.*

Mal.3,9.

The zeale that *Dauid* had for the houſe of GOD was very great, ſo that he profeſſeth, it *had euen eaten him vp*, Pſal. 69: and indeed he ſheweth no leſſe by his owne practiſe. For when *Araunah* the Iebuſite, as a King in the willingneſſe of ſpirit, offered to giue to *Dauid* Oxen for burnt ſacrifice, and the threſhing inſtruments for wood, that he might build an altar and offer thereon: he would not accept of it at his hands, *neither offer to the Lord his God* that which coſt him nothing, as one eſteeming (in ſo doing) the precious things of GOD, light and of ſmall account.

2 Sam.24,24.

O how farre are theſe men from this heauenly affection of this holy ſeruant of God? He accounted nothing too good to giue to God: but they account it an happy turne, if they might goe away ſcot-free, and pay nothing at all toward the maintenance of the Miniſtery of the word. It is ſtrange to ſee how bountifull many are, and euen prodigall, that they care not what they waſte and conſume in following their owne pleaſures, paſtimes, and vanities of their corrupt hearts; and yet how backward and pinching they are oftentimes for one halfepeny that is going from them, and comming eyther toward the poore, or toward the Miniſter. But marke the ſecret and iuſt iudgement of God vpon them, and tremble at it, or rather feare him that inflicteth it, and paieth them home in their owne kinde, & puniſheth them proportionably according to their ſinne: for he detaineth his graces from them, and ſendeth them poore and leane ſoules that are ready to famiſh and periſh, through want of heauenly and ſpirituall food.

Two extremes touching the Miniſters.

True it is, there haue beene two extremes in the world, both touching the eſtimation of their perſons, & touching the compenſation of their labours. In former times, the people did ſo highly account of them, that they did ſticke and cleaue too much to their perſons, and therefore *Paul* ſaith, 1 Cor. 3, 5, 7. *Who is Paul? and who is Apollo? but the Miniſters by whom ye beleeued, euen as the Lord gaue to euery man: ſo then, neither is he that planteth, any thing, neither he that watereth, but God that gaue the increaſe*: but in our times, there appeareth not ſuch forwardneſſe, wherein they are contemned & deſpiſed. This is one extreme.

How the M niſters are dealt with

Likewiſe, in former times, they were ready to giue all, and yet they thought al to be too little: now they would willingly (if they might) take away all: ſo that if ſome poſitiue lawes did not ſtay them and reſtraine them, their conſciences are ſo large, that they would ſuffer them well enough to take the corne, and feed the Miniſter with the ſtraw: they could be content to fill themſelues with the Calues out of the ſtall, and to eate the fatteſt of them, and then to reſerue the refuſe for the Miniſter, and to giue them the bones to gnaw vpon, which they offer to their dogges, and yet thinke that too good for them. A goodly recompence for their great paines! They are not aſhamed to ſhare the wool of the flocke among themſelues, and to cloathe themſelues therewith: and then to caſt the tailes to their Teachers, and to ſtoppe their mouthes with the dung and drauery that is good for nothing. Thus are they affected toward religion, and the promoting of the word and worſhip of God: they care not though all rudeneſſe and barbariſme were among vs, and the world were become a receptacle of all atheiſme, like a wilderneſſe ouergrowne with nettles, bryars, and all noyſome weeds, if ſo be they might get any aduantage by the ruine and ouerthrow of the Goſpel. In the late daies of ſuperſtition (which many now liuing can yet remember) the people generally were moſt bountifull to their ſacrificing Maſſe-Prieſts, who fed them with corne that is muſty and mouldred, or rather with huskes, fitter for ſwine then for the ſeruants of God: and yet they thought nothing too good for them, nothing too much to beſtow vpon them, as the idolatrous Egyptians nouriſhed their idolatrous Prieſts in the yeares of famine, Gen. 47: ſo that their Land was not ſet to ſale, *hauing a portion aſſigned vnto them of Pharaoh*, and eating the portion which he gaue them.

Gen.47,22.

Now our people are better taught, yet they pay all duties and demands for the moſt part grudgingly, and murmure at all things that go from themſelues, as if a man did cut a peece of fleſh out of their ſides, or let them blood at the hart veine. Then they had a zeale, though not according to knowledge; and a conſcience, though it were blinde: now indeed, by reaſon of the labours of the Miniſters which ſtretch out their hands all the day long, & ſpend their ſtrength among them, they haue ſcience, but little or no conſcience; the Goſpel would be welcome vnto them, at leaſt in word, prouided that it do not any way diſpleaſe them or diſeaſe them, neither be coſtly or burdenſome vnto thē: otherwiſe, if they muſt depart with any of their morſels, they care not for it, nor eſteeme any thing of it, nor will be ruled by it, nor order their liues after it.

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33. *Of Merari was the family of the Mahlites, and the family of the Muſhites: theſe are the families of Merari.*

34. *And thoſe that were numbred of them, according to the number of all the males from a moneth old and vpward, were ſixe thouſand and two hundred.*

35 *And the chiefe of the houſe of the families of Merari, was Zuriel the ſonne of Abihail: theſe ſhall pitch on the ſide of the Tabernacle Northwards.*

36. *And vnder the cuſtody and charge of the ſonnes of Merari, ſhall be the boards of the Tabernacle, and the barres thereof, and the pillars thereof, and the ſockets thereof, and all the veſſels thereof, and all that ſerueth thereto.*

37. *And the pillars of the Court round about, and their ſockets, and their pinnes, and their cords.*

38. *But thoſe that encampe before the Tabernacle toward the Eaſt, euen before the Tabernacle of the Congregation Eaſtward, ſhall be Moſes and Aaron, and his ſonnes, keeping the charge of the Sanctuary, for the charge of the children of Iſrael: and the ſtranger that commeth nigh, ſhall be put to death.*

39. *All that were numbred of the Leuites, which Moſes & Aaron numbred at the commandement of the Lord, throughout all their families, all the males from a moneth old and vpward, were twenty and two thouſand.*

Wee haue already handled the numbring of two of the families, that haue their foundation in the ſonnes of *Leui*, to wit, the *Gerſhonites* and the *Kohathites*. Now followeth the third and laſt, that is, the *Merarites*; touching whom, we are to conſider ſundry particular points, as we haue done in the two former diuiſions. For firſt, the families deſcended of *Merari* are named, which are two, the *Mahlites*, and the *Muſhites*, verſe 33. Secondly, the number of perſons: the ſumme of them according to the number of all the males from a moneth old and aboue, was ſixe thouſand & two hundred, verſe 34. Thirdly, the Ouerſeer, or Superintendent of them all, was *Zuriel* the ſonne of *Abihail*. Fourthly, the place of their abode in the hoſt, was on the North-ſide of the Tabernacle, verſe 35. Laſtly, the office and function committed vnto them, was yͤ woodworke, and the reſt of the inſtruments. Theſe things were committed to their charge and cuſtody.

Hitherto wee haue handled the numbring of this Tribe, ſimply conſidered in it ſelfe, according to the particular families of it: now let vs obſerue how it is concluded. In this concluſion ſet downe in the two laſt verſes of this diuiſion, we are to marke two points; firſt, the perſons that went before the Arke of the Couenant on the Eaſt-ſide: ſecondly, the totall ſum of the whole Tribe is reckoned vp. The perſons that were to pitch on the fore-front of the Tabernacle toward the Eaſt, are theſe: both *Moſes* himſelfe as the chiefe Captaine & Commander ouer the whole, and alſo *Aaron* with his ſons the Prieſts, miniſtring vnto God and his Church: whereunto is annexed a certaine prouiſo, that none ſhould dare to thruſt himſelfe into their office, verſe 38.

Secondly, the totall ſum of all the former particulars is brought together, and the accounts caſt vp, which are ſaid to amount to two and twenty thouſand, v. 39. Out of which generall number, muſt be deducted the Prieſts and the firſt borne of the Leuites themſelues; for otherwiſe the whole Tribe of *Leui*, conſiſting of the Prieſts and ſuch as are called by the common name of Leuites, amounted to the number of twenty and two thouſand, and three hundred ſoules.

[Verſe 33. *Of Merari was the family, &c.*] In this diuiſion, we ſee more plainely and particularly that which was in part noted before, namely, the ſeuerall manſions and ſituations that theſe Leuites had about the Tabernacle, which being the place of Gods publike ſeruice, they compaſſed it round about, that they might not be farre from any of the people of God, but alwaies reſident among them. The *Gerſhonites* pitched behinde the Tabernacle weſtward, verſe 23. The *Kohathites* pitched on the ſouth-ſide of the Tabernacle, verſe 29. The *Merarites* pitched on the north ſide of the Tabernacle, verſe 35. Now, leſt any part ſhould be left vnfurniſhed and vnprouided, *Moſes* and *Aaron* and his ſonnes are commanded to take vp the fore-front of the Tabernacle, and to pitch on the Eaſt-ſide. GOD might haue put and placed all the Leuites in one corner of the hoſt, if it had pleaſed him: but in great mercy both toward the Leuites and people, they are ſeated in the middeſt of the army, and charged to compaſſe the Tabernacle round about, to the end they might ſerue the better for giuing direction and inſtruction indifferently to all the reſt of the Tribes that were to vſe their Miniſtery. Thus we ſee, that neither the Teachers were conſtrained to go farre to their hearers, nor the hearers to take any tedious iourney to their Teachers.

Doctrine 1. God wil haue all places and people taught euen the ſmalleſt.

This teacheth vs, that God will haue euery part of his people taught. Such is the goodneſſe of almighty God, that he will haue none of his ſeruants vntaught, how ſmall ſoeuer the places be, how meane ſoeuer the perſons be. None are too high in regard of their great places; none are too low in regard of their obſcure callings; none are too good to be taught, whatſoeuer their degrees be.

We ſee this moſt euidently in the Tribe of *Leui* it ſelfe: To what end and purpoſe were *they diuided in Iacob, and ſcattered in Iſrael*, Gen. 49, but that all the Lords people might

Gen. 49, 7.

be inſtructed from the higheſt to the loweſt, and haue their portion in due ſeaſon alotted vnto them of God? This is giuẽ as a commendation of the Leuites, and of *Iehoſhaphat* that ſent them, 2 Chron, 17,9. *They taught in Iudah, and had the booke of the Law of the Lord with them, and went about throughout all the Cities of Iudah, and taught the people.* This we ſee in the Apoſtle *Paul,* writing to the Epheſians, and ſetting downe the notable fruites and ends of the Miniſtery of the word, Eph.4,13. He gaue ſome to be Apoſtles, ſome Prophets, ſome Euangeliſts, ſome Paſtours and Teachers, *Till we all meete together in the vnity of faith, vnto a perfect man, and the meaſure of the age of the fulneſſe of Chriſt.* Touching the practiſe of this duty, we haue a notable example in Chriſt our Sauiour, in many places of the Euangeliſts, Luke 8,1. *It came to paſſe afterward, that he went throughout euery City and Village, preaching and ſhewing the glad tydings of the kingdome of God:* and chap. 13,22. *He went through the Cities & Villages, teaching and iournying toward Ieruſalem.* The like we reade of the twelue Apoſtles, who walked in the ſteps of their maſter, going *through the Townes, preaching the Goſpel, and healing euery where,* Luke 9,6. So alſo it was with the ſeuenty Diſciples, the Lord ſent thẽ two and two before his face, *into euery city and place, whither he himſelfe would come,* Luk. 10,1. Seeing then the Prieſts and Leuites, Chriſt & his Diſciples, went about through all the Cities of *Iudah,* publiſhed the Goſpel in euery city and village, preached euery where, and went into all places, we conclude, that it is the ordinance of God, that all places, great and ſmall; all perſons, high and low: all congregations, bigge and little, ſhould haue the word of God eſtabliſhed and ſetled among them.

Reaſon 1. This will be made plaine and cleere vnto vs by diuers reaſons. Firſt, conſider with me the titles that are giuen vnto God in ẏ Scriptures. He is worthily called the King of his Church, and the Lord & Maſter of his houſe. Is not he *the Shepheard of Iſrael that leadeth Ioſeph like ſheepe*? Pſal.80,1. Will a Shepheard that hath any care of his Sheepe, or any loue vnto them, looke vnto ſome of them and not to all? Or will he not rather, Lu. 15, 4,5,6. *if any be gone aſtray, leaue ninety and nine in the wilderneſſe, and ſeeke that loſt one vntill he finde it*? So is it the will of our Father that is in heauen, that not one of theſe little ones ſhould periſh, Mat.18,14. He commandeth, that not one of theſe little ones ſhould periſh, Mat.18,10. He maketh vs to lye downe in greene paſtures, he leadeth vs beſide the ſtil water, he reſtoreth our ſoules and leadeth vs in the paths of righteouſneſſe for his names ſake, Pſal.23,2,3. *Iacob,* that fed the ſheepe of his father in law, teſtifieth touching his care, that Gen.31.40. *the drought conſumed him in the day, and the froſt pinched him in the night, and ſleepe departed from his eyes*: ſo that whatſoeuer was torne of beaſts, or ſtollen of theeues, was required at his hands, he bare the loſſe of it. Much more then will the Lord care for the ſheepe of his paſture; his rod and his ſtaffe ſhall comfort them, and although they walke through the valley of the ſhadow of death, they ſhall feare no euill. Will a king regard onely the chiefe Cities and moſt populous places of his kingdome, and ſuffer the reſt to liue as they liſt, without lawes & good orders? Or will the maſter of an houſe looke to ſome in his family, and not to all? If then, God be our King, if he be our Maſter, he will looke to all his ſubiects and ſeruants whatſoeuer they be, that they ſhall haue their meate in due ſeaſon.

Secondly, ſuch is the grace and goodneſſe of God, that he would haue all his people *Reaſon* 2. come to knowledge. Such as know not his will, are none of his ſeruants. If then he require the vnderſtanding & knowledge of his wayes, not onely of rich men, of great men, of learned men, and of the Miniſters, but of all the people, of what calling and condition ſoeuer they be, how meane and ſimple ſoeuer they be: we muſt hereof conclude, that he hath ordained, that all of them ſhould haue the meanes of knowledge and ſaluation offered vnto them, and publiſhed among them. To this purpoſe the Apoſtle ſaith, *He will that all men ſhall be ſaued, and come vnto the acknowledgement of the truth,* 1 Tim.2,4. And *Peter* in his ſecond Epiſtle, chap.3. teacheth, that 2 Pet.3,9. *The Lord is not ſlacke concerning his promiſe (as ſome men count ſlackneſſe) but is long ſuffering to vs ward, not willing that any ſhould periſh, but that all ſhould come to repentance.* This is that which the Prophet *Ezekiel* ſetteth downe, chap.18, 11,23,32, and 33. *Haue I any pleaſure at all, that the wicked ſhould dye, ſaith the Lord? and not that he ſhould returne from his waies, and liue?*

Thirdly, the word of God was penned for *Reaſon* 3. all eſtates, degrees, and conditions of men. It ſerueth as eye-ſalue to cleere the eyes of all perſons, and *to make the ſimple wiſe,* Pſal.19,7. and 119,99,100. It cleanſeth the way of the yong man, if he take heed thereunto with all diligence, Pſal.119,9. The booke of the Prouerbes of *Salomon* the ſonne of *Dauid,* King of *Iſrael,* was written *to giue ſubtilty to the ſimple, and to the young man knowledge and diſcretion,* Prou.1,4. The Apoſtle *Iohn* wrote *to the Fathers,* 1 Iohn 2,1 becauſe they had knowne him that is from the beginning: he wrote *vnto young men,* becauſe they haue ouercome the wicked one: he wrote *to little children,* becauſe they haue knowne the Father. If then the word do ſerue for all ſorts, and ſexes, and ages whatſoeuer, it followeth, that all muſt be taught from the greateſt to the leaſt, from the higheſt to the loweſt.

Fourthly, all perſons, whatſoeuer they be, *Reaſon* 4. haue ſoules to ſaue; ſimple perſons, ſmall congregations, little aſſemblies, as well as others that are many in number. We conſiſt not onely of bodies, we muſt not onely prouide for this preſent life, but we haue alſo ſoules to ſaue and muſt prepare for the life to come. We ſhall all giue an account of the things that we haue done in this life, whether they be good or euill: foraſmuch as *the Lord will reward euery man according to his workes*, Rom. 2.6. The day of our particular death, and the day of the generall iudgement, are both of them dayes of reckoning and account: and as the ſoule is moſt precious, ſo the account to be giuen for it is very great: and therefore from theſe premiſes we may neceſſarily deduct this concluſion, that it is the will and pleaſure of God, that euery place and perſon ſhould be carefully inſtructed.

ſe 1. It remaineth therfore that we come to the vſes, and as from a good tree, gather ſuch fruit as groweth from thence. Firſt we learne, that it is Gods ordinance and appointment, that euery congregation ſhould haue a learned Miniſter, to teach them the true religion and feare of God. It is not ynough, that there be a ſetled & ſtanding Miniſtery in one place or corner of the land, or in euery great citie; but he will haue his people in all places, whether great or ſmall, to be cared and prouided for, & euery Church haue a ſufficient Miniſter to inſtruct euery member of it. Hence it is, that the Euangeliſt declareth, Acts 14.23. that *the* Apoſtles *Paul* and *Barnabas, ordained Elders by election in euery Church*, and then they commended them to the Lord, in whom they beleeued. And in the Epiſtle to *Titus*, *Paul* ſaith vnto him, Chap. 1. verſe 5. *For this cauſe left I thee in Creta, that thou ſhouldeſt continue to redreſſe things that remaine, and ſhouldeſt ordaine Elders in euery Citie, as I appointed thee.* By euery Church and euery citie in thoſe places, we muſt vnderſtand, that wheresoeuer there is a body of people gathered together fit for a Congregation, there ought a Miniſter to bee choſen, appointed, and ſet ouer the ſame. For wherſoeuer a Church is planted, and a diſtinct congregation eſtabliſhed, there is an abſolute neceſſity of a ſetled Miniſtery, (as we haue ſhewed before in the beginning of this Chapter) ſo that it is altogether vnpoſſible that without it religion ſhould proſper or continue. The Lord had no ſooner giuen his law concerning the erecting of the Tabernacle, but *Aaron* & his ſons were annointed, and the whole tribe ſanctified to the office of the Miniſtery, to attend on holy things, to teach the people, to offer ſacrifices, & to performe ſuch duties as were required of them. He knoweth that euery man ſtandeth in as great neede of food for the ſoule, aa he doth of nouriſhment for the body: and that as the body decayeth without ſuſtenance, ſo the ſoule famiſheth and pineth away without the bread of life. Whereſoeuer the Miniſtery of the word is wanting, there wanteth one of Gods ordinances, one of his ſpeciall bleſſings. Wee ſee by common and continuall experience, when the corne is blaſted, and the harueſt of the field is periſhed, and the labour of the huſbandman is deſtroyed, what crying & lamentation is made: how much more ought we to be greeued, to ſee the famine of the word brought vpon vs, and thouſands periſh thorough want of this ordinance of God? yet neuertheleſſe many neuer lay it vnto their hearts.

Secondly, it is required of the Miniſters of the Goſpel, whom the holy Ghoſt hath made ouerſeers of their ſeuerall flockes, to looke to their whole charge from one quarter or corner of it to another. Neither may they thinke they haue diſcharged their duties by caſting an eye ouer ſome part of their congregation, but they muſt ouerlooke and ouerview it all throughout, conſidering they are to giue an account for euery ſoule that dyeth through their ignorance, or through their negligence. There is none of them, but they are content to take benefit and to receiue maintenance from the pooreſt and loweſt that depend vpon them: and therefore as they are not aſhamed to receiue temporall things of them, ſo they ought not to diſdaine or refuſe to miniſter vnto them in ſpirituall things. For if we take from them their goods, and ſeeke to doe no good to their ſoules, we rob them and ſteale from them: nay, ſo much as lyeth in vs, we are no better then murtherers and manſlayers. Wherefore we muſt endeauour to ſet vp the candle vpon the Table in the Lords houſe, that it may ſhine and giue light to all that are in it. Let vs as the Lords trumpetters ſound the ſiluer Trumpet of the word aloud, that all the hoſte of God may heare the ſound therof, or at leaſt may be without excuſe, if they doe not prepare themſelues to battell. A good Prince taketh care for all his poore ſubiects, and receiueth them into his protection, and beareth the ſword for their preſeruation. The ſoule of man quickeneth the whole body and euery part of it, it giueth life to the hand as well as to the head, and to the foote as well as to the eye, as well to the parts that are loweſt as to ſuch members as are higheſt: ſo that no limbe is deſtitute of the functions and operations of it. The head ſerueth to the benefit of euery member which by certaine ioynts and bonds are knit vnto it, that they receiue plentifull encreaſe, and want no ſuccour or ſtrength neceſſary for any part, how little and meane ſoeuer it be. So ought it to bee with the Miniſters of the Goſpell, who are made as it were *ſtewards of the Lords family*, Luke 12.42. which is the Church, they muſt giue them their portion of meate in due ſeaſon: *Bleſſed is that ſeruant whom his maſter when he commeth, ſhall find ſo doing*, Mat. 24.46. This ſerueth to reproue ſuch as abſent themſelues from their charges, becauſe they are ſmall; and all proud and lofty ſpirits that think it a diſgrace and diſhonour vnto them, to ſubmit themſelues to the lower ſort, and to take paines to bring them to the knowledge of true religion. Hereby indeed

Vſe 2.

they ſtarue the feweſt ſoules, but the loſſe of one ſoule is more heinous then the killing of many bodies. For the body may die, yet the ſoule may bee ſaued in the day of the Lord. And this is one cauſe of Non-reſidency, in that ſuch as are of proude ſpirits, doe ſcorne the ſimplicitie and pouerty of their hearers.

A rule to be obſerued.

Whereſoeuer there is an haughty man and high-minded, there can by no meanes be an heart to ſerue the Lord in his Miniſtery. Where ambition and vaine-glory beare ſway, they are alwayes ioyned with the contempt of others; which ought not to be among ỹ Miniſters: for how then ſhall the poore, the weake, the ſimple, be inſtructed by them? The Miniſter of the word muſt be affable, eaſie to be ſpoken withall, and familiar with the meaneſt and loweſt: he muſt abaſe himſelfe to reaſon and conferre, and conuerſe with the poore Artificer and tradeſman, as wel as with ỹ Yeaman, or Gentleman, or rich man. The Apoſtle hath laide before vs his owne example, how he behaued himſelfe when he was at Epheſus, Acts 20.18, 19, 20. Ye know from the firſt day that I came into Aſia, after what manner I haue beene with you at all ſeaſons ſeruing the Lord with all humility of mind, and with many teares, and tentations which befell me by the laying in wait of the Iewes: and how I kept backe nothing that was profitable vnto you, but haue ſhewed you, and haue taught you publikely, and from houſe to houſe, &c.

2 Cor. 12.2.4.

1 Cor. 9.22.

He was not inferiour in giftes to any, euen the deepeſt doctours in our dayes, but went farre beyond them all; *he was caught vp to the third heauen, euen into Paradiſe, and heard vnſpeakeable words, which it is not lawfull for a man to vtter:* yet he made himſelfe equall to the loweſt, and ſtooped downe to euery degree, *that by all meanes he might ſaue ſome:* Humility is a notable vertue, that decketh & adorneth all Chriſtians, and is neceſſary to be in all that profeſſe the feare of God, Col. 3.12. and is oftentimes commended vnto vs among the fruites of a regenerate perſon, which the Spirit of God would haue vs beautified withall. The Apoſtle *Peter*, chap. 5.5, 6. giueth this exhortation, *Be all of you ſubiect one to another, and be clothed with humility: for God reſiſteth the proude, and giues grace to the humble: humble your ſelues therfore vnder the mighty hand of God, that hee may exalt you in due time.* This heauenly gift is oppoſed to that vaineglory, pride, and ambition which naturally groweth in vs, as Phil. 2. 3. *Let nothing be done through ſtrife, and vaine-glory, but in lowlineſſe of minde, let each eſteeme other better then themſelues.* Howbeit this vertue is moſt notable and neceſſary aboue all other, to be in the Miniſters of Gods word, as Chriſt himſelfe both by word and by example in his continuall practiſe taught his diſciples, Matt. 11.29. *Learne of me, for I am meeke and lowly in heart: and ye ſhall finde reſt vnto your ſoules.* And when he had waſhed his diſciples feet, he ſaid vnto them, *Know ye what I haue done to you? If I your Lord and maſter haue waſhed your feet, yee alſo ought to waſh one anothers feet: for I haue giuen you an example, that ye ſhould doe as I haue done to you,* Ioh. 13.14, 15. The place of the Apoſtle is worthy of our remembrance to this purpoſe, 1 Theſſ. 2.7. *We were gentle among you, euen as a nourſe that cheriſheth her children, &c.* Where Saint *Paul*, noting out his meekeneſſe and diligence in preaching vnto them, ſheweth it by a familiar compariſon, taken from a naturall nourſe-mother, who thinketh no ſeruice too baſe or meane in the waſhing, and wringing, in wiping and cleanſing, in feeding and bringing vp her tender infant. What is it that ſhe will refuſe to doe? what paines wil ſhe not take for her childe? what ſauours is ſhe content to endure? how ready is ſhe to breake her ſleepe and reſt in the night ſeaſon, and neuer repineth at it? and albeit it be teaſty and wayward, yet ſhe maketh much of it, and loueth it neuer a whit the leſſe. Thus it ought to be with the Miniſters, whenſoeuer any, euen of the loweſt that pertaine vnto their flocke, when the tradeſman, the Shoomaker, the Weauer, the Husbandman, when the ſeruant, & the poore ſoule that hath ſcarce what to eate, or what to drinke, or what to put on, ſhal reſort vnto them for comfort or counſell; then is there place eſpecially for this grace of humbleneſſe and lowlineſſe of mind, they muſt make much of ſuch as come vnto them, and beare themſelues familiarly and plainely toward them, entertaining them with all gentleneſſe, and giuing them encouragement with all patience, in hearing of them, and in bearing with their wants and imperfections. But many there are that take themſelues to be ſuch profound doctours, ſuch learned Clearkes, ſuch deepe Diuines, and iolly fellowes, that they thinke it were a great diſparagement vnto them, to beſtow their labour and learning among ſuch ſottes. They ſay, I could be content to take greater paines to teach Gentlemen, and thoſe that are more ciuill; but theſe rudesbies, and Ruſſet coates, who can abide to liue withall? who can endure to ſpend his dayes among Clownes and clouted ſhooes? Thus they deale with Gods people, thus they ſpeake of Gods people, for whom Chriſt dyed: Thus they account of thoſe that hunger and thirſt after knowledge: thus they bewray the pride of their owne hearts, and teſtifie againſt themſelues, the little loue they beare to the ſheepe, to the ſheepfold, and to the ſheepeheard of the ſheepe. Let them ſteppe but one ſteppe forward, and then they will plainely diſcouer their owne hypocriſie, and euidently ſhew that they differ little or nothing from the Papiſts themſelues.

Cenſu. Colo
13.

Matth.7.6.

For they, to diſcourage ſimple people from reading the Scriptures, call them dogges and ſwine, to whom holy things are not to be deliuered; and to that purpoſe alleadge the words of Chriſt, *Giue not that which is holy, vnto the dogges, neither caſt yee your* *pearles before ſwine: leſt they trample them vnder their feet, and turne againe and rent you:* ſo theſe men account them as clownes and Coridons, and caſt out what words of contempt they can againſt them: they bid them follow the plough taile, get them into their ſhops, and buſie themſelues in their trades; as though conference and communication with them were in no ſort to be admitted, or as though they had no ſoules to ſaue: ſo that in ſhort time peraduenture theſe high minded men will eſteeme them as dogs and ſwine alſo, which ought not to treade in the LORDS courts. Theſe are farre from the minde and example of Chriſt, who being equall with God, made himſelf of no reputation, and took vpon him the forme of a ſeruant; he vouchſafed to conferre with rude and ſimple men, hee taught men and women, high and low, rich and poore, he refuſed none. He taught indeed in the Temple, and in great cities, and in populous aſſemblies, but he diſdained not to teach alſo in their villages and townes, and to inſtruct plaine countreymen, and had oftentimes more comfort of his labours among ſuch, then among men of greater callings. In like manner we that are called to this office, and haue our ſpeciall and particular place of teaching aſſigned vnto vs, ought to know that we muſt be no chuſers, When the Lord of the harueſt hath ſent vs into his field, the chiefe Shepheard of the ſheepe hath ſet vs ouer his flocke, and the houſholder hath hired vs to labour in his vineyard, it is our dutie to follow the example of our Lord and Maſter, and to apply our ſelues in our charges, that we may diſcharge them faithfully, zealouſly, carefully, and diligently. Let vs not diſlike our places in the countrey which we haue taken, becauſe the people are few, or rude, or ſimple, or poore, or of meane conceit and vnderſtanding in them. Theſe men will doe nothing in ſecret, but ſeeke to be famous and to be knowen openly: they affect honours and promotions; they reſort to great places, and ſolemne aſſemblies, and deſire to preach in the Vniuerſities, at the Court, at *Pauls*, at the Spittle, or to be heard of great men, and noble perſonages: and in the meane ſeaſon, abſent themſelues from their owne cure of ſoules which are like to periſh, for whom they muſt giue account and come to their reckoning; and ſo diſdaine to haue any dealing with ſuch as are ſimple, as if they were too good, and the people too baſe. Let vs ſeek to ſhake off this high conceit of our ſelues, and take heed of a ſcornfull and diſdainefull heart, which naturally accompanieth all, and eſpecially thoſe of great giftes, & of high places. We ſee this in Chriſts owne diſciples, notwithſtanding his owne example of humility daily before their eies, euen when he was preaching moſt ſeriouſly and earneſtly vnto them of his death and departure, of his Croſſe and Paſſion, of loue and humility, Luke 22.22,23. they began to ſtriue for ſuperiority, & contend *which of them ſhould be accounted the greateſt.*

Vſe 3.

Thirdly, we haue warrant and direction from hence, to deſire moſt earneſtly that the kingdome of God may flouriſh euery where: Chriſt our Sauiour teacheth vs to pray that *his kingdome may come*, Matth. 6.10. and ſo to be erected in the hearts of men. It was an holy affection in *Moſes*, to deſire that *all the Lords people were Prophets*, Num. 11.29. ſo ought we to craue that Gods word might be eſtabliſhed among all men, and made manifeſt to all people of the world. This vſe conſiſteth of many branches: Firſt, it is our duty, to bewaile ſuch places and perſons as lie in darkeneſſe and ignorance, and conſequently in the ſhadow of death. Chriſt had compaſſion of ſuch, and his bowels yearned within him. Such as haue not the light of the Goſpel ſhining among them, are ſaid *to ſit in darkeneſſe*, and to liue *in the region of death*, Matth. 4.16. There are many places of the land, & many thouſand poore deſolate ſoules that lie in great ignorance, and haue no knowledge of the wayes of God dwelling in them. The fields are ouergrown with bryars and nettles, *which ſhould bee white vnto the harueſt*, Ioh. 4.35. The diuell ſmileth at it, and reioyceth to behold the deſolations of the Church, becauſe it is the exalting of his throne, and the ſetting vp of his kingdome. He is the king of the world, as Chriſt is of the Church: and his ſcepter is ignorance, as the ſcepter of Chriſts kingdome is his word. And therefore when the ſeat of wickeneſſe is ouerthrowne by preaching of the Goſpel, we may ſee *Satan as lightning fall downe from heauen*, Luke 10.18. If then we can behold the ruines of the Church, and the deſtruction of many of our brethren through want of knowledge, and yet are not grieued at it, nor lament for it, we haue not the affection in vs of Chriſt the head, neither the grace of compaſſion that ought to be in vs toward our fellow members.

Branches of this vſe.

Secondly, we are bound to deſire, that whereſoeuer there is a candleſticke, there may be a candle; and where there is a lampe, there may be oyle in it; and where there is a Church ſet vp, it may beare in it a burning and ſhining light: foraſmuch as the doctrine that we deale withall doth teach vs that it is the ordinance of God, that all places and perſons whereſoeuer and whatſoeuer ſhould be inſtructed. We ſee this in the counſell that Chriſt giueth to his diſciples, Matth. 9.37,38. When he ſaw the people ſcattered abroad as ſheep without a ſhepheard, he ſaid to his diſciples, *The harueſt truely is plenteous but the labourers are few: pray ye therefore the Lord of the harueſt, that he will ſend forth labourers into his harueſt.* It is our duty to pray for the preaching of the Goſpel, as it were the ſtandard of God, with all other ordinances of God, whereby his kingdome may be erected and eſtabliſhed in perfect beauty, that it may be bright as the Sun, faire as the Moone, and terrible as an army with banners.

Thirdly,our deſire muſt be,that the publiſhing of the Goſpel may be bleſſed, where God hath vouchſafed it; for as the wanting of this comfortable meanes of ſaluation offereth much matter of mourning: ſo the planting of it in any place,ought to draw from vs many prayers,for the more free paſſage, and good ſucceſſe of the word, that God may more and more be glorified by it. This we ſee in the bleſſing of *Moſes*, the man of God, wherewith he bleſſed the tribe of *Leui* before his death,Deut.33.11. *Bleſſe,O Lord, his ſubſtance, and accept the worke of his hands, ſmite through the loynes of them that riſe againſt him, and of them that hate him, that they riſe not againe.* Hath God then beſtowed this bleſſing vpon any people? Craue the continuance of it where it is once ſetled, to the glory of God,and the good of his people: for this is the way that leadeth to the kingdome of immortality. Heauen is as a Citie: the Church is as the Suburbes that giueth paſſage or entrance into it: and the word is the ſtatute-law by which it is ruled and ordered. The Prophet craueth oftentimes the bleſſing of God vpon his Church,and his ordinances that are therein, Pſal.51.18.and 122.6.

Fourthly,we learne that it is required of vs to be thankefull to God, and to praiſe his name,when he hath been fauourable to Sion, and builded the walles of Ieruſalem, and ſent faithfull *Paſtors according to his heart, that may feed his people with knowledge and vnderſtanding*, Iere.3.15. When he hath enlarged his Sanctuary, and ſpread abroad his ſauing health, we ought to conceiue great ioy of heart, and expreſſe our thankefulneſſe by duties of obedience vnder the Miniſtery of the word. For as the want thereof is a token of Gods great iudgement and diſpleaſure,ſo the enioying of the meanes,is a teſtimony of his great goodneſſe toward the people of thoſe places; and therefore it ought to draw from vs a ſubiection to his ordinance,and an acknowledgement of his free fauour toward vs,and a furtherance of vs in his feare and our faith.

Fiftly,we muſt all labour in our ſeueral places,and according to our ſeuerall callings, to embrace the loue of Gods ſeruice and Sanctuary,hungring after the ſaluation of our brethren. One neighbour is *to call another*, and one friend is to ſpeake to another, as if he inuited them as gueſts,to a royall and ſumptuous feaſt. This we ſee in the Prophet, *Many Nations ſhall come and ſay,Come, and let vs goe vp to the mountaine of the Lord, and the houſe of the God of Iacob, and he will teach vs of his waies, and we will walke in his pathes,&c.* Mich.4.2. A farther practiſe of this we ſee in Chriſts diſciples,ſo ſoone as they had found Chriſt, they guided others in the way, and pointed him out with the finger,that he might be knowen of their brethren. If we lay all theſe things together, and deeply conſider with our ſelues in the meditation of our hearts,of the eſtate of our preſent times,in which we liue,and compare them with the dayes of Chriſt our Sauiour,it will cauſe vs to wiſh with the Prophet, that *our head were waters,and our eyes a fountaine of teares,that we might weep day and night for the ſlaine of the daughter of our people.* If Chriſt were now againe vpon the earth, and ſhould make a viſitatiō of this kingdome,as once he did of Galile,he would(alas) haue iuſt cauſe to complaine of the eſtate of the Church among vs, and to account of a great many Congregations,as he did of them,namely,to be poore ſilly ſheep ſcattered and wandring abroad without ſhepheards, and therefore might as truly ſay of vs now,as he did of them then,The harueſt is great, but the labourers to gather the harueſt are few, &c. There wanted not in thoſe times ſtore of Prieſts,Scribes,Phariſees, but theſe were loiterers, not labourers: idle bellies,not paineful teachers: ſo there is plenty of Miniſters in our times,no place is empty no Church is voyde,no aſſembly is deſtitute, nay the number of them is in ſo great aboundance, that many wander vp and downe the countrey,as ſeruants without a maſter, or trauellers without a dwelling, ready to be hyred for a little,if any *Micah* will giue them their dyet,*and ten ſhekels by the yeere,and a ſuite of apparell*,Iudg.17. 10. being glad to ſerue *for a peece of ſiluer,and a morſell of bread*, as the Lord threatned the poſterity of *Eli*, 1 Sam.2.36. But concerning faithfull ſheepeheards, and painefull Paſtors that make conſcience of their places, and keepe their watch day and night in their watch tower, to deſcry and diſcouer the approach of the enemy,and to leade their ſheep in the green Paſtures of holines & righteouſneſſe,the number is ſmall, ſo that in many ſhires and countreyes, ſcarſe the twentieth pariſh is prouided of one that is able and willing to teach them. In ſome places wee haue Non-reſidents,that poſt ouer their charges to others: in other, we haue men of great gifts,but of little grace to make conſcience of their duty: in many there is no ability or ſufficiency to ſtand vp before the people, and to diuide the word of trueth aright vnto them. All theſe are as Caterpillars that deuoure the fatte of the land; or as locuſts and cankerwormes, that take the ſpoyle of whatſoeuer they can lay hands vpon. No maruell therefore,if there dwell in the people ſuch horrible and palpable darkeneſſe,like that of Egypt,ſo that the greater part of them may well bee likened and reſembled to the horſe and mule, in whom there is no vnderſtanding.For where there are idle ſhepheards, there are alſo idle hearers: and where the blind leade the blind, both fall into the ditch,Matth.15.14.

Esay 2.3.

Ioh.1.45. and 28.29.

Laſtly, this doctrine ſerueth as an inſtruction to all Magiſtrates (as their places ſerue them) to further the preaching of the word, and to furniſh ſuch places as belong vnto them with able teachers. This is required of all godly Magiſtrats,whether they be ſupreme or ſubordinate,that they endeauor to be nourſing fathers to the Church,Eſay 49. that they by their authority may encourage and countenance,all ſuch as are Paſtors and teachers, to the end they may goe boldly forward with that worthy worke which is in their hands. A notable example heereof we haue in thoſe Princes that were ſent out by *Iehoſhaphat*: for albeit they did not preach to the people,in the cites to which they came, nor miniſter the Sacraments,nor offer the ſacrifices,nor burne incence,inaſmuch as they had the Leuites with them to doe that ſeruice: yet it is not to be omitted or concealed, that they did countenance them,and accompany them; and this their authorizing or backing of them is called Chro,17.7. *a preaching*,becauſe it made a plaine way, and ſet open a wide doore for the peoples better receiuing of the word with readineſſe,cheerefulneſſe,and obedience.

The example of great perſonages is of great force,and is a ſtrong cord to draw inferiours after them. Whenſoeuer ſuch men of high place make account of the Miniſters,& highly eſteeme of their meſſage and Miniſtery,it moueth others moſt mightily to ſhew reuerence to this holy ordinance of God. Eſpecially it belongeth to them that are Patrones, & haue the preſentation and collation of ſpirituall promotions,to haue an eſpeciall care and regard that the Churches committed to their tuition may be ſufficiently furniſhed,and that as well the ſmall flockes,as the greater heards be prouided of godly and learned teachers:for as much as Chriſt himſelf,preaching the Goſpel of the kingdome from place to place, as occaſion ſerued, and the neceſſity of the people required, deliuered the ioyfull newes and glad tydings of ſaluation,as well to the people of little villages, as to the inhabitants of famous townes and populous Cities: not onely to thouſands that flocked to heare him,but to hundreds and tennes that came vnto him. He ſhunned popularity, and the applauſe of men,and ſhewed not himſelfe alwaies openly, nor any otherwiſe then as he might doe moſt good to the people, and gaine greateſt glory to his Father.He was not ambitious,or vaineglorious,*nor ſought the praiſe of men*, Ioh.7.10. and 5.41.and 8.50. When God determined to deſtroy the Cities of the plaine, at the requeſt of *Lot* in mercy he ſaued Zoar, a little towne,Gen.19. God hath his people whom he created,and Ieſus Chriſt redeemed,euen in little places as well as in great pariſhes: in ſmall villages,as well as in large Cities.Theſe haue ſoules to ſaue as well as others. Little flockes would haue their ſhepheards, as well as great heards: ſuch as are poore ſeruants of the family,would be glad to haue food to eat, as well as the chiefeſt perſons. To inſtruct a countrey-village,is a worke of mercy, as well as to teach the mother-Cities of a kingdome: and to be carefull of the high or head places, but careleſſe of little hamlets,is as vnmercifull a part,as to pamper vp a great family, and to let a little one ſtarue for hunger: or as if a Prince ſhould prouide for the ſafety of great multitudes of his ſubiects,and neglect the leſſer companies that abide in poorer villages:or as if a man ſhould tender the welfare of his head,and neuer regard his foot, or his finger. Wherefore all Magiſtrates muſt ſet before their eyes the example of God, as a cleere glaſſe to looke vpon,appointing the ordering of the Leuites in ſuch ſort,that all the Tribes might be inſtructed,being ſo diuided & ſcattered among the reſt,that their labours might be communicated to all: as alſo the example of Ieſus Chriſt,who in the dayes of his fleſh, taught and preached euery where, not onely at Ieruſalem,but in Galile, and other deſert and deſolate places; ſo that they ought to haue an eſpeciall care and regard, that euery Congregation haue his ſufficient Miniſter. And that they may be conſtrained to yeeld to this trueth, or at leaſt perſwaded to the practiſe and performance of this dutie, or if not perſwaded,yet conuinced in conſcience that it ſhould be done, and that it is their ſinne if it be left vndone: let vs a little conſider ſomewhat farther the fact of God, how carefull he was thereof,in the land of Iſrael, that as well the little townes,as the greater Cities might haue able teachers.

Hence it is,that he commandeth the children of Iſrael,that they giue vnto the Leuites, the ordinary teachers of the people, of the inheritance in their poſſeſſion, Cities to dwell in: all the Cities which they were to giue to theſe Leuites,were eight and forty, Num.35. 2,7. The accompliſhment whereof, we may reade at large in the booke of *Ioſhua*,chap.21. 4,5,6,7. In euery Tribe they had foure Cities,and ſo were by the ordinance of God diuided in *Iacob*,and ſcattered in Iſrael, according to the ancient Propheſie of *Iacob*, Gene. 49. For out of the Tribes of *Iudah*, *Simeon*, and *Beniamin*,they had 13. *Cities*,verſe 4.Out of the families of the Tribe of *Ephraim*, and out of the Tribe of *Dan*,and out of the halfe Tribe of *Manaſſeh*,they had 10. *Cities*, verſe 5. Out of the families of the tribe of *Iſſachar*, and out of the Tribe of *Aſher*, and out of the Tribe of *Naphtali*,and out of the halfe tribe of *Manaſſeh* in Baſhan,they had 13.*Cities*,verſ.6. Laſtly,out of the Tribe of *Reuben*, *Gad*, and *Zebulun*, they had giuen and granted vnto them 12. *Cities*,verſe 7. By this meanes was the inſtruction of Gods people prouided for plentifully,through a multitude of Cities appointed vnto them,not altogether, or in one place of the land,but diſperſed heere and there according to the infinite wiſedome of God, and the abſolute neceſſity of the people. We heard before,what wonderfull care godly *Iehoſhaphat* the king of Judah had, who ſent the Leuites throughout all the Cities of his kingdome,which *caryed with them the Booke of the Lord,and taught all the land,* and his zeale was rewarded *with riches,honour,and great proſperitie in aboundance,* 2. Chron. 17.5.9. The like commendation is giuen of *Ioſiah,* who appointed the Prieſts to their ſeuerall charges, and encouraged them to the ſeruice of the Lord, and ſaid vnto the Leuites that taught all Iſrael, which were holy vnto the Lord, *Put the holy Arke in the houſe which Salomon the ſonne of Dauid king of Iſrael did build,&c.*

2 Chr.35.2.3.

So then,for as much as Chriſt preached to ſmall villages,as wel as to bigger townes:foraſmuch as it was the wiſe policy of God, to place the Leuites round about his Tabernacle,and to grant vnto them cities throughout euery Tribe;foraſmuch as it was the carefulneſſe of *Iehoſhaphat* and *Ioſiah* to haue all places of their kingdome repleniſhed with good and able teachers;and foraſmuch as the Apoſtle would haue Elders choſen by election in euery Citie : let all thoſe that are Patrones of benefices,and beſtowers of Eccleſiaſticall liuings,looke out godly and learned preachers where there is want, that euen ſmall preferments in little Pariſhes and villages,may haue Miniſters of more ability then commonly they haue,leſt euen the blood of them that periſh through the ignorance of the one,and default of the other,be required at their hands. If the cure or Congregation be ſmall, it is by many thought to be a ſufficient cauſe to beſtow it vpon an vnſufficient perſon, and ſometimes vpon their porters or other ſeruants, if ſo be they can in any reaſonable or tollerable ſort reade Engliſh,and ſatisfie the Law, they think no more is required at their hands: and all this is practiſed, becauſe (forſooth) it is a little Pariſh. But Chriſt hath ſhewed by his owne example,that little Pariſhes are to bee inſtructed as well as great and wide Cities. And if this example cannot teach vs,it ſhall be able to condemne vs of vnfaithfulneſſe,and of want of mercy and compaſſion toward the ſoules of men.

The Lord put it into the hearts of ſuch as are to diſpoſe the liuings of leſſer Congregations,to ſet ouer them ſuch Paſtors, as may feed them with the bread of life,that is, with the preaching of the Goſpel of the kingdome.

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40 *And the Lord ſaid vnto Moſes, Number all the firſt borne of the males of the children of Iſrael,from a moneth old and vpward, and take the number of their names.*

41 *And thou ſhalt take the Leuites for mee (I am the Lord) in ſtead of all the firſt borne among the children of Iſrael,and the cattell of the Leuites, inſtead of all the firſtlings among the cattel of the children of Iſrael.*

42 *And Moſes numbred as the Lord commanded him,all the firſt borne among the children of Iſrael.*

43 *And all the firſt borne males,by the number of names,from a moneth olde and vpward, of thoſe that were numbred of them, were twenty and two thouſand, two hundred, and threeſcore, and thirteene.*

44 *And the Lord ſpake vnto Moſes, ſaying,*

45 *Take the Leuites in ſtead of all the firſt borne among the children of Iſrael, and the cattell of the Leuites in ſtead of their cattell, and the Leuites ſhall be mine : I am the Lord.*

46 *And for thoſe that are to be redeemed of the two hundred threeſcore and thirteene, of the firſt borne of the children of Iſrael, which are more then the Leuites,*

47 *Thou ſhalt euen take fiue ſhekels apeece, by the polle,after the ſhekel of the Sanctuary ſhalt thou take them: the ſhekel is twenty gerahs.*

Exod 3
Leuit.2
and 18.
Ezek.4

48 *And thou ſhalt giue the money,wherewith the odde number of them is to be redeemed, vnto Aaron and to his ſonnes.*

49 *And Moſes tooke the redemption money, of them that were ouer and aboue them that were redeemed by the Leuites.*

50 *Of the firſt borne of the children of Iſrael tooke he the money,a thouſand, three hundred and threeſcore and fiue ſhekels of the Sanctuary.*

51 *And Moſes gaue the money of them that were redeemed,vnto Aaron and to his ſonnes, according to the word of the Lord, as the Lord commanded Moſes.*

Hitherto we haue ſpoken of the numbring of the Tribe of *Leui,* ſimply without any relation to others. Now we are to ſpeake of it comparatiuely. For in this place the Leuites are compared with the firſt borne among the people,whom God commanded to be redeedeemed by ſubſtitution of the Leuites,and appointing of them in their roome. This hath two parts: Firſt,the enumeration it ſelfe,comparing the perſons to be redeemed with thoſe that are to ſucceed them, and come in their places, to the 44. verſe.

Secondly,the manner of matching or equalling of them both, whoſe number was different,to wit,the Leuites,and the firſt borne,by a Pecuniary redemption of thoſe that did amount to more then the Leuites,to the end of the Chapter. Touching the firſt, we are to conſider theſe particulars : firſt, the commandement of God, charging *Moſes* to number the firſt borne that are males among the children of Iſrael (the Leuites being already numbred,as we haue heard in the former part of this Chapter,) from a moneth old and aboue,and to take the number of their names; and then commanding him to ſubſtitute the perſons of the Leuites for his ſeruice,and their cattell for the cattell of the firſt borne. Secondly,the obedience of *Moſes* to this commandement; all the firſt borne of the males being numbred,amounted to the number of two and twenty thouſand,two hundred, ſeuenty and three.

The ſecond point is the paralleling or equalling of them both, by redeeming the ouerplus of the firſt borne, wherin alſo we may behold the commandement of God, and execution of it by *Moſes*. The Lord commandeth the Leuites to ſucceed the firſt borne, and whereas there were 273. moe of the firſt borne, then of the Leuites, he ordaineth that fiue ſhekels of the Sanctuary ſhould be paid of the people, for euery perſon that was aboue that tribe, which money was to be giuen to the Prieſts. The execution of the commmandement followeth in the three laſt verſes, wherein we may ſee how *Moſes* obeyeth in them both; for he tooke the redemption money of the people, and gaue the money of them that were redeemed to *Aaron*, and to his ſonnes according to the word of the Lord.

Out of this diuiſion ſixe queſtions may be demaunded, all which we wil runne ouer, and briefly diſpatch, that we may proceed to the doctrine.

biect.1.

The firſt queſtion may be asked, how the number of ÿ firſt borne which came to 22273 ſurmounted the number of the Leuites which amounted to the number of 22300. For if we conſider what *Moſes* hath expreſſed before in the particular ſummes of the ſeuerall families mentioned in this Chapter, it may ſeeme at the firſt ſight, that the Leuites were moe in number then the firſt borne, & exceeded them by 27. perſons. For the ſumme of the family of the Gerſhonites, was accounted to be 7500 perſons, verſe 22. The ſumme of the family of the Kohathites, was accounted 8600. verſe 28. Laſtly, the ſumme of the family of the Merarites, was ſaid to be 6200. The totall ſumme of theſe three particulars amounteth to 22300. whereas the firſt borne amounted onely to 22273. I anſwere, this difference is onely in ſhew, and not in ſubſtance; for in the family of the Kohathites, the Prieſts alſo were comprehended, and the firſt borne of the Leuites: ſo that, whereas the number of theſe amounted to three hundred, the Leuites are rightly ſaid to be two and twenty thouſand, verſe 39. and the firſt borne among the Iſraelites to be two and twenty thouſand, two hundred ſeuenty and three.

nſwer.

biection 2.

Secondly, the queſtion may be asked, how the money commanded to be giuen for the redeeming of the 273. perſons that were aboue the number of the Leuites, was paid: whether by the firſt borne that were laſt numbred, or by the people? I anſwere, by the people, to *Moſes*, for the Prieſts: for ſo doth common equity require, that one might not be eaſed, and another burdened. But if theſe firſt borne had borne the burden, and others beene freed from the paiment of this ſumme appointed and enioyned, there had beene no equity nor equality obſerued, which the dignity of holy things ſeemeth to require.

nſwer.

biect 3.

Thirdly, it may be asked, wherefore God challengeth the firſt borne to be his? I anſwer, we ſee the cauſe, Exod. 13. becauſe he preſerued them, when he had made a general deſtruction of the firſt borne among the Egyptians.

Anſwer.

Obiect.4.

Fourthly, wherefore would God haue the Leuites taken in ſtead of theſe firſt borne? and to ſeru him in their roome? I anſwer, firſt he did it in mercy toward their parents, who might through this liberality vſe them as their own, and employ them in their ſeruice: ſo that wheras before they were the Lords, now they are returned to their parents. Secondly, to ſhew the accompliſhment of *Iacobs* propheſie, that they muſt be ſcattered among the other Tribes, Gen. 49. Thirdly, to commend the dignity and worthineſſe of the Miniſtery, in that they ſucceeded ſuch worthy and honourable perſons, who were the flower of all the family.

Anſwer.

Obiect 5.

Fiſtly, whereas the price of redemption and ſatisfaction for the 273. is commanded and appointed to be fiue ſhekls for euery perſon, after the weight of the Sanctuary: the queſtion may be asked, what a ſhekel is, and what is the ſhekel of the Sanctuary, and how it differeth from the common ſhekel. I anſwere, firſt touching the ſhekel, then touching the kinds of it.

Anſwer.

The ſhekel was partly a peece of money, and partly a weight. The value of it according to our coyne and common money, ſeemeth to be two ſhillings ſixepence, and weighing halfe an ounce in weight, as the beſt Hebrew writers teſtifie: of which you may reade at large in the learned Commentaries of our owne men, ſet foorth in our Engliſh tongue, the ſumme whereof is this: That two ſeuerall peeces haue beene ſeene and weighed, one weighed iuſt halfe an ounce, which had vpon one ſide the *pot of Manna*, with this inſcription, *Shekel Iſrael*, and on the other ſide was ſtaped *Aarons rod*, with this title; *Ieruſalem Kedeſbah*, holy Ieruſalem, in the ancient Samaritan characters. Likewiſe, there is another peece with the ſame pictures which was but halfe ſo much in weight, being but halfe the ſhekel.

D. *Willet* on Exod 30.

Beza ſetteth downe the very ſame deſcription of the ſhekel, Matthew, chapter 17. verſe 24. which was giuen vnto him by *Ambroſe Blancerus*. *Arias Montanus* affirmeth alſo, that while he was at the Councell of Trent, there was broght vnto him by a friend, an ancient peece of ſiluer, with the very ſame figures, and Characters, which hee likewiſe found to weigh halfe an ounce.

Touching the diuerſe kinds of the ſhekel, there are diuers opinions why it is called the ſhekel of the Sanctuary. *Arias Montanus* affirmeth that it is called the ſacred ſhekel, becauſe it was the ſhekel that the Iſraelites vſed, who were an holy people vnto God. But foraſmuch as God ſpeaking to his owne people, & *Moſes* writing to this people make this difference, it ſeemeth rather that there was a difference of ſhekels,not onely betweene the Iſraelites and the Gentiles,but among the Iſraelites themſelues;otherwiſe that diſtinction had bene needleſſe and ſuperfluous. Others hold,that it is called the ſhekel of the Sanctuary,becauſe the ſtandard meaſure was kept in the Sanctuary,that there might remaine a iuſt and full weight without imminution or corruption : foraſmuch as the weights and meaſures that were commonly vſed, were oftentimes altered and changed according to the couetous affections of corrupt men, as the Prophet *Amos* noteth,chap.8.5. *When will the new Moone be gone, that we may ſell corne ? and the Sabbath that we may ſet forth Wheat, making the Ephah ſmall,and the ſhekel great,and falſifying the ballances by deceit* ? That is, in ſelling, they vſed ſmall meaſures, and in buying great weights,ſo ẏ they did buy with one weight, and ſell with another. But howſoeuer many of the learned leane to this opinion, yet in my iudgment it ſeemeth vnprofitable,foraſmuch as we neuer reade (to my remembrance) that any weights or meaſures were kept in the Sanctuary,which was a place for holy things, and a figure of things to come, ſo that both the whole and euery ſeuerall part had their ſeuerall ſignifications,and looked vnto Chriſt to come. Beſides , the Apoſtle writing to the Hebrewes, chap.9.4. ſetteth downe the particular things that were contained in it, as *the golden Cenſer,the Arke of the Couenant ouerlaide round about with gold,wherein was the golden pot that had Manna,and Aarons rod that budded,and the Tables of the Couenant,and ouer it the Cherubims of glory ſhadowing the mercy ſeat,&c.* Where we ſee,he mentioneth what was in the Sanctuary,what was neere vnto it, what ouer it, &c. yet we haue no naming of keeping any ſhekel in it. Furthermore,if this weight were there,to auoyde the practiſes of iniuſtice,why had they not alſo the like prouiſion in other weights and meaſures alſo,as well as in this? was there no feare of fraud,but in this?or muſt the armes of iniuſtice and wrong be tyed vp in one kind, and left at randome in all the reſt? Why had they not alſo the Gerah of the Sanctuary,the Omer of the Sanctuary, the Ephah of the Sanctuary,and ſo of the reſt? Laſtly,to omit other circumſtances and conſiderations, this moſt holy place ſeemeth of all other,to be moſt vnfit for the keeping of ſuch humane and worldly things , whereunto alſo the people could not haue free ingreſſe, and egreſſe, and regreſſe,at their pleaſure, when they ſhould try the trueth of their weights and meaſures. Seeing they had not acceſſe to this place when they would , it was not fitted to ſuch a purpoſe. The third opinion wherunto the greateſt number of writers doe accord,which ſeemeth moſt likely,to which alſo I encline, is, that there are two kinde of ſhekels, the one common or prophane,the other ſacred or holy, called the ſhekel of the Sanctuary , double ſo much as the former; the common ſhekel amounting to two ſhillings ſixepence,the valuation of ẏ other coming to fiue ſhillings,according to our mony,that is in vſe among vs.

Sixtly,where it is ſaid that the ſhekel is twenty Gerahs,verſe 47. the queſtion may be asked,what a Gerah is ? I anſwere, the ſhekel being iuſtly valued,it will eaſily appeare what a Gerah is ; but becauſe we ſhall haue fit occaſion to diſcuſſe this point afterward, in the fift chapter,we will referre the reader to that place.

[Verſe 41. *Take the Leuites in ſtead of all the firſt borne,&c.*] We ſee heere, that the Leuites were ſubſtituted in the place of the firſt borne,who did firſt of all execute the Miniſters office. The Lord, if it had pleaſed him, could haue ſerued the Church with them for euer : but for the cauſes before rehearſed, he exempted them from this ſeruice , after that for a ſmall time and a few yeeres, he had tryed their obedience to his holy wil and commandement. Now, in their ſtead he taketh the Tribe of *Leui* to miniſter vnto him,and for his people. We learne hereby, that the office of the Miniſtery, is a moſt worthy and excellent calling. This is that which the Apoſtle ſaith writing to the Hebrewes, chap.5.4. *No man taketh this honour to himſelfe,but he that is called of God,as was Aaron* ; If then it be an honour to be called to this office, it followeth to be an high and honourable calling. Likewiſe, writing to the Romanes, and declaring that none can preach except they be ſent, hee addeth out of the Prophet, *How beautifull are the feete of them that preach the Goſpel of peace , and bring glad tydings of good things* ? Rom. 10.15. And inſtructing *Timothy* touching this office, he ſaith,*This is a true ſaying, If a man deſire the office of a Byſhop, he deſireth a worthy worke*; and afterward in the ſame Epiſtle,cha.5.17.*Let the Elders that rule well be counted worthy of double honour,ſpecially they who labour in the word and doctrine.*

Seeing then,the Miniſtery is an honour as the Prieſthood of *Aaron* was,ſeeing the office is a worthy worke,and ſeeing the feet of the Miniſters that bring the word vnto vs, are beautifull, ſo that they are worthy, not onely of ſingle,but of double honour; it followeth that the calling is exalted aboue many others, and ought to haue a reuerent and ſpeciall account among vs.

The trueth heereof will farther appeare vnto vs by the force of reaſons, as ſo many proppes to ſtay it vp. Firſt, we muſt conſider the title giuen vnto them of an Embaſſadour: what greater honour,then to be the Embaſſadour of a Prince? The Miniſter is more, he is *the meſſenger of the Lord of hoſtes*, and commeth from the King of kings, and Lord of lordes. He is in ſtead of Chriſt, appointed and ſent of him to reconcile men to himſelfe,and to ſaue them.

So then,the Miniſters ſupply the office,and ſuſtaine the perſon of the Sonne of God, who is the word and wiſedome of his Father. Not that he would haue the Miniſtery of his word leſſe eſteemed, then if he ſhould ſpeake from heauen with terrible ſignes of Thunder and lightning; but that he might by this meanes teach in a more familiar manner, and ſo make the better tryall of our obedience. Therefore the Apoſtle ſaith, *He that knoweth God, heareth vs: he that is not of God, heareth vs not, hereby know we the ſpirit of trueth, and the ſpirit of errour.* We muſt heare the word preached by man, not as the word of man, but as it is indeed the word of God, and ſo ſet our ſelues in his preſence. Hence it is, that he ſaith to the diſciples whom he had ſent out, He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me. If then the Miniſtery be an embaſſage ſent vnto vs from God, whereby God after a ſort ſueth to vs for reconciliation, it ſerueth to ſet forth vnto vs the honour of this calling.

Ioh.4.6.
Theſſ.2.13.
t.10.33.
k.10.16.

aſon 2.

Secondly, the honour of the Miniſtery is to ſaue mens ſoules, which of all workes, is the higheſt, the holyeſt, the heauenlyeſt, the greateſt. What other calling can compare with it in this reſpect? Other profeſſions and ordinances, reſpect the good of this life, as peace, or health, or wealth, and ſuch like: but the end of the Miniſtery alone is the ſaluation of ſoules. *Paul* willeth *Timothy* to take heed to himſelfe, and vnto doctrine, adding this reaſon, *for in doing this, thou ſhalt ſaue both thy ſelfe, and them that heare thee.* It will be obiected, we are ſaued by Chriſt onely, as I haue beene oftentimes anſwered: we haue ſaluation by no other then by him. It is true indeed, Chriſt hath performed ſo much as is ſufficient for the ſaluation of all, yet none are actually ſaued, but they onely to whom the benefits and merites of the Meſſiah are communicated. Now his merits are applyed two wayes, by the Miniſtery of the word, and by receiuing of the Sacraments, for which cauſe the power of ſaluation is aſcribed vnto them. We doe not teach that men are ſaued by the preaching of the word, to driue men from Chriſt thereby, or to build our ſaluation vpon any other; for we preach nothing, we regard to know nothing, but Chriſt and him crucified. We goe not about to lay any other foundation, but the queſtion is of the meanes how we ſhall come to the ſauing knowledge of Chriſt, which is ordinarily done by the ſound and ſincere preaching of the Goſpel: ſo that this calling is a moſt excellent calling.

Tim.4.16.
biection.
nſwer.

aſon 3.

Thirdly, this truth is farther confirmed and ſtrengthened by the contrary, in that without it ordinarily no man can attaine to ſaluation, as may appeare by the meanes whereby it is effected, and by the degrees whereby it is finiſhed. None ſhall be ſaued but ſuch as are effectually called: but what is the Church other, then a company of men called? and they are called by the Miniſtery of ŷ Goſpel, made powerfull and effectuall by the Spirit of God: *Ye are called by our Goſpel, to the obtaining of the glory of the Lord Ieſus Chriſt.* By it, our mindes are enlightened to ſee our owne miſeries, and Gods infinite mercies, and then by it, as by the ſtrong arme of God we are drawne vnto him. Againe, none are ſaued, but ſuch as are iuſtified, being acquitted from their ſinnes, and accepted in Chriſt as righteous, and as heires of eternall life But we are iuſtified by faith, and *faith commeth by hearing the word of God,* ſo that the Preachers are *the Miniſters by whom we beleeue.* Laſtly, none are ſaued, but ſuch as are ſanctified by the Spirit of regeneration, and whoſoeuer is in Chriſt, is become a new creature: but we are borne againe by *the immortall ſeed* which is the word of the eternall God, ſo that we are begotten in to him by ŷ preaching of the word. In this reſpect the Miniſters are called ſpirituall *fathers,* becauſe they beget vs as children by the Goſpel of Ieſus Chriſt. Thus then we ſee the worthineſſe and excellency of this calling, and what we are to eſteem therof.

Rom.10.
2 Theſ.2.14.
Luk.1.79.
Act.26.18.
Eſay 53.1.
Rom.10.17.
1 Cor.3.5.
1 Pet.1.23.
1 Cor.4.15.

Vſe 1.

As then we heard the reaſons, ſo let vs hearken to the vſes. First of all, this ought to be a ſtrong motiue vnto vs to mooue vs to deſire this calling. It is an encouragement vnto vs to enter into it, & a good warrant that it is lawfull to deſire it. Who doth not deſire honour & excellency in this world? *Saul,* being threatened to haue the kingdom rent from him, deſired that *Samuel* would honour him among the people. God lifteth vp the heads of thoſe that are fitted to this calling, who are as *one of a thouſand.* But is it indeed lawfull, will ſome ſay, to affect this calling, & to deſire the office of a Byſhop? may a man ſeeke and ſue for it? I anſwere, neither euery man nor all deſire is warranted. There are two ſorts of men, & two ſorts of deſires. Some men are fitted, and ſome are vnfit. There is a deſire that is good, and there is a deſire that is euill, according as the fountain is out of which they iſſue & proceed. The corrupt deſire ariſeth ſometimes from ambition, and ſometimes frō couetouſnes, delighting to ſet out themſelues, or coueting to enrich themſelues. For ſome are poſſeſſed and puffed vp with the ſpirit of pride and vaineglory, ſetting out thēſelues with ſhewes of worldly wiſedome, and magnifying themſelues and their gifts, to tickle wanton and delicate eares: others make the Miniſtery as their laſt ſhift and refuge, when they haue made ſhipwracke of a good conſcience, and know not otherwiſe how to liue. This is a wicked & prepoſterous deſire. For as ſuch as haue neither learning nor honeſty, neither are willing to labour for their liuing, when they can no longer maintaine themſelues, their laſt remedy is to turne Ale-houſe-keepers, and to ſet vp tipling houſes: ſo ſuch as haue gottē a litle ſmattering knowledge, as ſhreds or ſcraps gathered from other mens tables, & haue peraduenture baited their horſes in the Vniuerſitie, though they be as farre from ſound or ſetled ſkill in Diuinity,

Iob 33.
Obiect.
Anſwer.

as their horſes, when they know not which way to turne themſelues to liue, neither can ſhift any more, their ſcandalous and laſciuious courſes, being deſcryed and perceiued of all men, beginne to thinke of the Miniſtery, and make that a meanes to maintaine them idlely, looſely, and wickedly. This deſire is ſinfull and carnall, woe vnto ſuch as thus deſire the calling: woe vnto ſuch as helpe them to it, and as it were hold the ſtirrup vnto them, while they mount vp into *Moſes* chaire: woe vnto them that ſuffer them to haue entrance and giue them eaſie paſſage to make houocke of the ſheepe of Chriſt: and woe vnto that people that haue ſuch a plague ſent in among them, to deſtroy their ſoules. But beſides this, there is an holy and godly deſire comming from the true feare of God, and the zeale of his glory, when he giueth vnto a man this purpoſe and reſolution, to conſecrate himſelfe to the Miniſtery of the Church, and to put in practiſe ſuch gifts as are beſtowed vpon him. The former ſort deſire the honour, not the worke: the maintenance, but not the paines. Such as deſire it to be reuerenced, are ambitious: ſuch as affect it, to be maintained, are couetous. They that are ſet in this calling ought to be reuerenced, but they ought not to reſpect that as the ende of their entrance into it: they ought to be maintained, but that ſhould not be their principall marke, but Gods glory and the peoples good.

Bleſſed are they that haue this godly deſire; bleſſed be God, that hath put it into their hearts: and bleſſed are that people that haue ſuch a conſcionable Paſtor ſet ouer them to reueale vnto them the counſels of God and the myſteries of ſaluation. Theſe men feeling the bleſſing of God vpon their ſtudies, and themſelues in ſome good meaſure fitted and furniſhed for this function, are willing to exerciſe their giftes, and employ their talent, which is indeed one part of their calling. Hence it is that *Paul* ſaith, Ro. 1. 15. 16. *So much as in me is, I am ready to preach the Goſpel to you that are at Rome alſo; for I am not aſhamed of the Goſpel of Chriſt, for it is the power of God vnto ſaluation, to euery one that beleeueth, &c.* Hee acknowledgeth himſelfe a debter vnto all men: God is the creditor, who hath giuen out his money to euery one of his ſeruants, that they ſhould gaine euery one to their maſter, not to themſelues: the money committed is his gifts and graces that he hath diſtributed vnto them according to his owne pleaſure: ſo that we hauing receiued, not onely to beleeue our ſelues, but to teach faith vnto others, ought to be ready, willing, prompt, and prepared to employ ſuch giftes as are beſtowed vpon vs. 1 Pet. 5. 2. Thus alſo doth the Apoſtle *Peter* teach the Elders, to *feede the flocke of God which is among them, taking the ouerſight therof, not by conſtraint, but willingly: not for filthy lucre, but of a ready minde, &c.* And in the old Teſtament, the Prophet *Eſay*, (when his tongue had beene touched with a coale from the Altar, and that he had heard the voyce of the Lord, ſaying, Whom ſhall I ſend?) doth of his owne accord offer himſelfe and his ſeruice, *Behold, here I am, ſend me.* Eſay 6. 8. Wherefore, whomſoeuer the Lord God ſhal cal immediately by his Spirit, and furniſh with gifts requiſite for a Miniſter, he will alſo touch his heart with willingneſſe and readineſſe to employ thoſe graces, and to ſet them on worke; he will giue him a deſire to glorifie him in the ſeruice of the Church, and to gaine ſoules to his Maſter Chriſt.

Vſe 2. Secondly, it reproueth ſundry abuſes of ſuch as tranſgreſſe againſt this truth, and daſh their foote againſt this doctrine, as againſt a ſtone; as if they meant violently to oppoſe themſelues againſt it, or knew not that therin they fight againſt God; which may be reduced to three heads. Firſt, ſuch as abuſe their perſons, and tread vpon them as their footſtoole: Secondly, ſuch as contemne the Miniſtery it ſelfe as baſe and vile: Thirdly, ſuch as deny them any maintenance fit for their calling. One ſort are wretched and prophane, another proud & high-minded, the third worldly and couetous.

The firſt reproofe. Touching the firſt ſort, it is too common a practiſe in the world to ſcorne and ſcoffe at the Miniſters of the Goſpel, which is as much as to make open profeſſion to be voyde of all ſoundneſſe and ſincerity of religion. For ſuch as hate them and deſpiſe them, becauſe they are Miniſters, doe deſpiſe, nay deſpite God himſelfe, and Chriſt our Sauiour, as Luke 10. 16. *He that deſpiſeth you deſpiſeth me: and hee that deſpiſeth me, deſpiſeth him that ſent me.* Where Chriſt ſetteth downe this as a rule, whereby euery man may examine his owne heart, and make tryall of his religion and piety toward God, euen by his affection and behauiour toward the Miniſters of God. It was neuer knowne ſince the world ſtood, that he did euer ſo much as ſauour of any goodneſſe, that could not abide a faithfull Miniſter. I deny not, but he may deceiue himſelfe, but God is not mocked: he may pretend piety, but it is nothing but curſed and cankered hypocriſie. The word is the ſeed of regeneration: it cannot therfore be that ſuch as haue bin brought to the ſtate of grace and ſaluation by this precious ſeed of the word, ſhould abaſe & abuſe thoſe by whom they haue beene begotten. Will a ſonne, except he do degenerate and become a monſter, reuile him that brought him into this world, and gaue him life and breath? So is it as vnnaturall, and much more, to contemne the ſpirituall fathers of our ſoules: foraſmuch as of the fathers of our bodies, we receiue only temporall life, but of theſe, eternal. Ignat. ad Tr It is wel ſaid by one of the ancients, that whoſoeuer deſpiſeth the Preachers of the Goſpel, is an Atheiſt and prophane perſon, and a deſpiſer of Chriſt himſelfe.

☜ Theſe do not onely ſinne againſt God, and againſt the Goſpel, but againſt their owne ſoules; they hinder their owne ſaluation and the ſaluation of many others, and ſo make their meanes vnauailable, and commit a ſinne more heinous and horrible then that of Onan, *who ſpilled his ſeed on the ground, leaſt he ſhould giue ſeed vnto his brother, Gen.*38.9. The ſeed of the word is immortall and remaineth for euer, and therefore is of greater price; ſo that they are ſpirituall murtherers of thouſand ſoules that ſeeke to ſpill it and ſpoile it, as water on the earth, leaſt it ſhould fructifie in the hearts of men. If wee ſhould ſee a man pull out his owne eyes that he might not ſee, or cut off his eares that he might not heare, wee would all pitty his caſe, and ſay he were running madde. But thus it fareth with theſe irreligious perſõs; they make them ſelues blinde, that they might be without ſeeing, they make themſelues deafe that they might be without hearing, and they harden their hearts that they might be without feeling. This is ſpirituall and deſperate madneſſe to deſpiſe ſo great a bleſſing without which we cannot be ſaued, nor obtaine any good things promiſed vnto vs. And howſoeuer theſe men, to excuſe their owne impiety and to blinde the eyes of the ſimple, will pretend loue and liking to the word it ſelfe, yet they vtterly deceiue themſelues: for this is one rule to be obſerued and learned of vs, that whoſoeuer abuſeth the Miniſters deſpiſeth alſo the Miniſtery, as he that liketh the Phiſicke by which he is to be recouered, will alſo make much of the Phiſition, whoſe counſell he hath vſed. Whoſoeuer accounteth not the feet of thoſe beautifull that bring glad tydings of peace, will not much eſteeme the Goſpel it ſelfe: and whoſoeuer deſpiſeth the Meſſenger, will not regard the meſſage that is deliuered vnto him.

yſ de Sacer. 3.cap.5.

For the Miniſtery is the ordinary meanes, wherby it pleaſeth God to ſaue thoſe that beleeue, Rom.1.16. 1 Cor.1.21. Let this be alſo another rule, ẏ whoſoeuer account the Miniſtery of the Goſpel as vile in their eyes, *it ſhall be eaſier for them of Sodome and Gomorrah in the day of iudgement, then for them,* Mat. 10.15. and 11.24. yea, Chriſt our Sauiour willeth his Apoſtles to ſhake off the duſt of their feete, as witneſſe againſt them that heare not their words, neither receiue their perſons. Wherefore this alſo ſhall be another rule, that to abuſe the Miniſters of the word, and eſteeme them as the of-ſcourings of the world, whoſe feet (as we heard) are beautifull to all the elect, becauſe they bring glad tydings of peace and of all good things) is an horrible ſinne highly diſpleaſing to God, greeuouſly prouoking him to anger, and ſwiftly calling downe iudgement vpon their heads. Wherefore hee ſaith in the Prophet, *Touch not mine Annointed, and doe my Prophets no harme.* And *Moſes* prayeth to God on the behalfe of *Leui*, to *ſmite thorough the loynes of them that riſe againſt him, and of them that hate him, that they riſe not againe.*

ct.13.51.

eut.33.11.

Cicer. in Verr. act.1. Orat de Haruſ. reſp & pro leg. Manilia.

The perſons of Embaſſadours are by law of al Nations, ſacred and inuiolable; the heathen ſaw it and ſet it downe, and neuer ceaſſed to reuenge the wrongs done vnto them, both vpon particular perſons, and vpon whole Cities. The Law of God and man, ſacred and prophane, account the iniuries done vnto a meſſenger, as done againſt him who ſent him: and therefore they were wont to be ſafely garded and protected, not only in times of peace, but amiddes the weapons and naked ſwords of the enemies. *Dauid* reuenged moſt ſharpely the iniuries and indignities offered to his Embaſſadours with the ouerthrow of the Ammonites, 2 Sam.10. and neuer did he ſhew the like exemplary puniſhment in that extrem manner. Do earthly Princes and States reuenge the wrongs offered to their ſeruants ſent out by commandement and commiſſion from them: and ſhall we thinke that the Lord of hoſtes, the king of kings, who is the God of vengeance, will ſuffer the opprobries, contumelies, and contempts offered to his meſſengers, to goe vnpuniſhed? The Miniſters are the high Embaſſadours of God, ſo that they ſend not themſelues, but are ſent out of him, and they execute not their owne willes, but his will: and therefore the infinite Maieſtie of almighty God is violated and abuſed in the indignities that are offered vnto them, and doubtleſſe he will auenge his ſeruants *which cry day and night vnto him, though he beare long with his enemies.* I tell you, he will auenge them ſpeedily. No man offending in this kinde of vnkinde abuſes toward them, euer eſcaped the puniſhments of God. How often did God plague his people in the wilderneſſe, when they roſe vp againſt *Moſes* and *Aaron*, the Miniſters of God for their good, who taught *Iacob* his iudgments, and Iſrael his lawes? When *Ieroboam* ſtretched out his hand againſt the Prophet to lay hold on him, his hand waſted and withered, ſo that albeit he put it out, yet he was not able to pull it in againe. The two Captaines with their fifties, ſent out by *Ahaziah* to apprehend the Prophet, were deſtroyed with fire from heauen, and neuer returned to bring their maſter word how they ſpedde. The leude and vngracious children that mocked *Eliſha*, and vpbraided him with his baldeneſſe, were torne in peeces by two Beares that came out of the wood vpon them. The people of Iſrael that miſuſed the meſſengers of God, and contemned the Prophets, that ſpake vnto them early and late, were reiected and carryed into captiuity, into the land of their enemies. Neither is it to be maruelled at, that God hath ſent ſuch ſtrange examples of his wrath and indignation vpon the contemners of his Miniſters, foraſmuch as they are as Gyants that fight againſt God, and therefore he appointed death to him that rebelled againſt ẏ Prieſt, as thoſe rebels were ſwallowed vp of the earth that made inſurrection againſt *Aaron*, and vſurped the Prieſthood contrary

Luk.18.7,8.

1 Kin.13 4.

2 Kin.1.10,12

2 Kin.2.23,24

2 Chro.36.16.

Act.5.39.

Deut.17.12.

to the inſtitution of God: in which place, *Moſes* ſaith, *It is not Aaron that you ſtriue againſt, but euen againſt God himſelfe*, Numb. 16, 11. If we follow theſe men in their practiſes, let vs alſo feare to fall into their puniſhments. For God wil not be mocked, though the Miniſters be miſuſed: and his hand is not ſhortned, though they be taunted and reuiled of vs. He will account theſe reproches to reach vnto heauen, and they ſhall be of ſufficient force to caſt vs downe into hell, except we repent of theſe euils.

The ſecond reproofe.

But let vs paſſe from their perſons, and come to the function it ſelfe. Many there are that are growne a degree farther in impiety, who making no conſcience to goe out of the way, doe wander farther from home then many other. There are indeed ſome who ſticke not to account of the Miniſters as the filth of the earth; they will giue no reuerence vnto them, they acknowledge them not to be ſent to reconcile men vnto God, but diſgrace them and diſhonour them what they can: howbeit they will not breake out in open contempt of the Miniſtery it ſelfe, but ſeeme to eſteeme highly and reuerently, and religiouſly of it. There is ſome hope of theſe, that by the mercy of God, they may be reclaimed and reformed. Others ſpare not to ſpeake againſt the calling it ſelfe, and vtter ſlanderous words againſt Gods ordinance, as men that are come to the height of ſinne, and haue filled vp the meaſure thereof to the brimme. Theſe are like *Ahab*; when *Eliah* came into his preſence, he charged him to be the troubler of Iſrael, *Art thou hee that troubleth Iſrael*? They are the Captaines and Caualleers that were in the company of *Iehu*, that accounted him who came to anoint *Iehu*, a madde fellow, *What ſaid this mad fellow vnto thee*? *Paul* and *Silas* are accuſed to trouble the City, and to turne the world vpſide downe, and to teach cuſtomes which were not lawfull to receiue and obſerue, Act. 16. 20 *Tertullus* an eloquent Oratour, abuſing a good gift to an euill purpoſe, chargeth him deepely to be *a peſtilent fellow, and a mouer of ſedition among all the Iewes throughout the world*, *and a ring-leader of the ſect of the Nazarens*, Chapter 24. 5. To contemne this calling, is to contemne God: and to diſhonour it, is to diſhonour God: and yet the Miniſters for the moſt part are eſteemed according to their low and meane eſtate in this world. If they be poore, they are indeed poorely accounted off. If they be not great in the world, they are not regarded and reſpected of worldly minded men; but theſe account themſelues better then the Miniſter, becauſe they are richer. But ſuch as are rightly religious, are otherwiſe minded. *Obadiah*, the gouernour of *Ahabs* houſe, refuſed not to doe reuerence to the Prophet, to the contemned Prophet *Eliah*, 1 King. 18. 7. 9. *Ioaſh* the king diſdained not to viſite *Eliſha* when he was ſicke and lay on his deathbed, and to weepe vpon his face, and ſaid vnto him, *O my father, my father, the Chariot of Iſrael and the horſemen thereof*, 2 King. 13. 14. Thus it was in former times, when Kings and Princes were not aſhamed to acknowledge them: but as ſin aboundeth, ſo the Miniſtery is contemned.

1 King. 18. 17.

2 King 9. 11.

The thi proofe.

The third reproofe, is againſt thoſe that are ſo taken vp with the thoughts of this world, that they refuſe to allow them any meanes of maintenance, and grudge them meate and drinke to releeue themſelues and their families. This is a fruit of the former ſinnes, and proceedeth from a contempt, either of their perſons, or of their calling, or of them both. For when they are grown to contemne them, no maruell if they grudge to maintaine them. Some thinke the calling needleſſe, and ſuperfluous, and well gotten that is detained from them. Others account it voluntary, and arbitrary, which they may giue, or not giue, yeeld or not yeeld, at their owne pleaſure: others will needes pay it, howbeit not as a duty, but as a gratuity: not as a recompence of their paines, but as a beneuolence at pleaſure: they will haue nothing beſtowed as due, but as an almes to the begger that commeth to their doores. The firſt ſort are plaine Epicures, earthwormes, knowing no God but Mammon, and ſeruing no God but their belly. The other two carry more ſhew of profeſſion, and yet they make little conſcience of Gods religion, or of their owne ſaluation. For if they did hope to inherite heauen, they would bee forward to magnifie and further the meanes that leade vs vnto heauen, and account it an honour in equity and iuſtice due vnto them, to yeeld vnto them a ſufficient maintenance, which cannot without ſacriledge be detained from them. Who is it that prouideth not for his oxen and cattell, that labour for him? who feedeth not his ſheepe in ſweet paſtures, that feed him and cloathe him? What hearts then haue we harder then ſtone, that doe not any whit regard to ſee them comfortably and competently maintained, that labour for vs, ſearch the Scriptures for vs, are careful to prouide for vs, and to feed vs with much better food? If a man ſhould ſee any of vs lying in a pit like to be drowned, and reaching out his hand vnto vs ſhould draw vs out, how would we eſteeme of them? The Miniſters draw body and ſoule out of the deepe dungeon of eternall death, and from the pit of deſtruction, and guide them into the way of peace: and therefore it is great reaſon, that hauing receiued comfort from them, wee ſhould comfort them againe, and thereby ſhew how we reſpect them.

If we were borne blinde, and wanted the light of the eyes, as the poore man mentioned in the Goſpel, and one ſhould reſtore our ſight, wee would account nothing too deare for him, nothing too good for him, if we gaue him all the wealth and treaſure of our houſe.

But this is our condition ſpiritually, we ſit in darkneſſe and in the ſhaddow of death, we know no more of God naturally, then ſerueth to make vs without excuſe. The Miniſters are the light of the world to enlighten them, to open their eies, and to bring them out of darkneſſe into a maruellous light: and yet the idolatrous Prieſts among the heathen were more eſteemed, and better rewarded, then the true Miniſters of Chriſt among vs; which redoundeth to the ſhame and reproch of ſuch as profeſſe themſelues to be ſound Chriſtians. at.5,14. uc.1,79. ƈts 26,16. But Chriſt ſaith, to his Apoſtles, *Freely ye haue receiued, freely giue*, Mat.10,8. bieƈt. How then may the Miniſters receiue any reward for their labours? nſwer. I anſwer, Chriſt ſpeaketh in this place eſpecially of working miracles, as appeareth in the words immediately going before, where he willeth them to heale the ſicke, to clenſe the leapers, to raiſe vp the dead, and to caſt out diuels. If they be extended farther, becauſe he willed them to *goe and preach, ſaying, The Kingdome of God is at hand:* ath.10,7. he forbiddeth them to ſet the Goſpel to ſale, as that which ſtandeth at offer and proffer: ſo that the Miniſter muſt not be giuen to filthy lucre, 1 Tim.3,3. Tit.1,7. So then, they do giue freely, who do not intend gaine as the reward of their labours, nor ſet it before their eyes as the marke they aime at, but deſire nothing more then the glory of God, and the ſaluation of the Church, and referre thereunto all their ſtudies and endeuourss. They that onely or cheefely ſeeke their owne wealth, are truly called hirelings; whereas the ſeruants of God haue him before their eyes of whom they are ſent, that ſo they may feed the flocke with knowledge and doctrine. bieƈtion. Againe, it may be ſaide, that *Paul* witneſſeth he tooke nothing of the Corinthians, and that he laboured with his owne hands, Acts 20,34. 1 Cor.4,12. nſwer. I anſwer, the Apoſtle in taking nothing of that Church, conſidered what did belong to the edification of that Church: neuertheleſſe, the brethren that came from *Macedonia*, ſupplied his wants, and helped him in his neceſſities. But of this we ſpake more at large in the former doctrine.

Vſe 3. Thirdly, let no man preſume to refuſe and reiect the Miniſtery, as thinking themſelues or their children too high, or this calling too low for them; thinking themſelues too honourable, and this office too contemptible for their perſons. No man is too good to ſerue God at the Altar, and to miniſter in his Sanctuary. If any refuſe the Miniſtery in regard of his birth, and his wealth, or worth, or gifts, he deceiueth himſelfe, and ouervalueth his owne condition: for *who is ſufficient for theſe things*? or.2,16. We are a thouſand fold more vnworthy to be Miniſters, then the Miniſtery can be thought vnworthy of vs. *Noah* was the Prince of the world, yet *a Preacher of righteouſneſſe*, 2 Pet.2,5. *Melchizedech* was both King of *Salem*, and a Prieſt of the moſt high God, Heb.7,1. Gen.14,18. *Samuel* was both a Iudge of the people, and a Prophet of God, 1 Sam.3,20. and 7,15. *Dauid* was both a King & a Prophet. And albeit certaine Kings haue beene Prophets, yet it was no greater credite to the Miniſtery, that Kings were Prophets, then commendation to Kings themſelues that they were Prophets: as it was a greater glory to Kings that they haue beene Philoſophers, then credite to Philoſophy, that Kings haue ſtudied, profeſſed, and imbraced it. The Son of God, our Lord Ieſus Chriſt, before his incarnation was the Teacher of his people; for by his Spirit he ſpake in the Patriarkes & Prophets, and was the Meſſenger of God, and therefore called the Angell of the Couenant: and after that he tooke our fleſh and nature vpon him, being the ſeed of *Abraham*, he profeſſed that he was ſent *to preach deliuerance to the captiues, & the acceptable yeare of the Lord*, Luke 4,18,19,43. He was equall in glory with the Father, yet this was his calling and worke while he liued vpon the earth. God the Father thought it a meet office to be committed to his onely begotten Sonne, and ſhould it ſeeme a reprochfull office to his ſeruants? If he were annointed to be both our King, Prophet, and Prieſt, let not vs deſpiſe propheſie. Nay, not onely the Sonne of God, as he was man, diſdained not this function, but God himſelfe in Paradiſe was a Preacher of the Goſpel, Gen.3,15. *The ſeed of the woman ſhall bruiſe the ſerpents head*: Math 17,5. and the Spirit of God is as it were a fellow-worker with the labours of the Miniſters. Beſides, the Angels themſelues, moſt glorious creatures, that alwayes behold the face of the Father that is in heauen, haue not refuſed to be the publiſhers of this meſſage, Luke 2,9,10. Wherefore, all ſuch as GOD hath bleſſed with forward and toward children, as a ſpeciall mercy toward them, and withall beſtowed the goods of this world vpon them, enabling them to maintain them in ſchooles of learning, ought to further the building of Gods Church, and to thinke it no diſgrace or diſparagement vnto them, to apply their ſonnes to be workmen in this ſpirituall building, and ſo to dedicate them vnto God, as godly *Hannah* gaue *Samuel* vnto the Lord, *that ſo long as he liued, he might bee giuen vnto the Lord*, 1 Sam.1,28. It is a thing greatly to be lamented, that this high office of preaching the word is ſo contemned by all of high calling, that the Nobility vtterly ſhunne it, & the greateſt part of the Gentry of the Land generally refuſe it, eyther as baſe in it ſelfe, or at leaſt as baſe to them, or in them. Great mens children are ſet to ſtudy mans law, but it beſeemeth not their greatneſſe to ſtudy Gods law. To be ſent on Embaſſage in the affaires of a Prince, is a great honour; but to be ſent with Gods meſſage in his mouth, is eſteemed a diſgrace. Ye fooles and blinde, whether is greater, God or man? Whoſe meſſage is moſt honourable, Gods, or elſe mans? We ſee in the Popedome, how men of countenance and eſtimation are not aſhamed to giue their children to the Popes ſeruice, and beare the mark of the beaſt, and refuſe not to haue thē neerely and ill-fauouredly ſhauen, vntill they haue ſcarce one haire of an honeſt man left vnto them: nay, ſome of the blood royall haue taken vpon them the orders or rather the diſorders of that Hierarchy, as we haue examples in our owne Chronicles. Princes themſelues haue renounced their crowns and kingdoms, and entred into Monaſteries, & haue put their ſonnes and daughters into Cloyſters. It is very apparent, that Princes among the Heathen, were alſo Prieſts. Shall not theſe being poore blinde Idolaters, that knew not GOD aright, ſtand vp at the day of iudgement againſt vs to condemne vs, that haue ſo little care or loue to the Lords Temple, that the ſeruing of him there, is become ſo vile a thing, as it is not beſeeming a mans ſonne of any countenance and reputation in the world? So that they will not ſet their hand to the Lords Plough, but ſcorne it almoſt as much as to go to plough and cart. The Prophet *Eſaias* (as it is probably collected) was of a very noble linage, ſonne to *Amos*, who was brother vnto *Amaziah* King of *Iuda*, and therefore thought to be of the blood royall, as the Hebrew writers agree, who had the bookes of Genealogies extant among them. The Prophet *Daniel*, with *Hananiah*, *Miſhael*, & *Azariah*, *were of the Kings ſeed*, Dan. 1,3. We heard before that Chriſt himſelfe the Lord of life, and the moſt honourable perſon of higheſt deſcent that euer liued vpon the earth, who was not onely of the linage and ſtocke of *Dauid*, and heire vnto the Crowne & Kingdome, but the ſonne of the eternall God, yet he diſdained not to ſerue, but vouchſafed to miniſter in this office, and hath giuen example to all poſterity, that none ſhould account themſelues vnworthy of it, or it vnworthy of thē: foraſmuch as *the Goſpel began to be preached of him*, Heb. 2,3: who is the brightneſſe of glory, and the expreſſe image of his perſon, and vpholdeth all things by the word of his power, Heb. 1,3.

Cardinal *Pool*.

See the Argument of the Geneua tranſlation.
Prolego. Vrſini in Eſay.

Seeing then Princes and Peeres, and noble men, yea ſuch as haue bene of the Kings blood haue imployed themſelues to the Lords ſeruice: ſeeing ſundry of theſe among both Pagans and Papiſts haue exerciſed this function: ſeeing ſome of the elect Angels were Preachers of the Goſpel: what a ſlander and reproch is it for vs that are duſt and aſhes, and wormes of the earth, and no better; that are called Chriſtians, and would be accounted great profeſſers, who, in ſo great want of labourers and harueſt men to reape downe the corne, do beſtow our youth, rather any way then this that is the beſt way? It is incredible what great good ſuchmight do in the church. O what a furtherance would it be to true religion, and a notable meanes to gaine many ſoules to God! For how many be there, that contemne the Miniſtery of the word, and conſequently the word it ſelfe, becauſe (for the moſt part) they are meane and poore men that are the Miniſters and Preachers of it? Euen as when the profeſſers of the truth conſiſt of the loweſt ſort, it hindreth the faith of diuers, to conſider that none of the rich or *of the Rulers beleeue in him, but the people that are accurſed*: ſo is it in the Miniſtery alſo. When ſuch as are ignorant of true religion, caſt their eyes vpon the poore condition of the teachers of it, and behold the worſhipfull and noble ſhun it, and ſhake it from their ſhoulders, they are offended, and grow into hatred and contempt of the Calling, and regard not ſuch as haue taken it vpon them. Whereas, if the men of great places would ſtoope downe vnto it, (if this may be accounted a ſtooping downe) and as well preach Chriſt as beleeue in him, it might be a forcible and effectuall meanes to further and foſter true religion. Is it not a comfort to all godly parents, to ſee their children well beſtowed? Can we haue them better beſtowed, then to ſerue the Lord, and to labour in his harueſt, and to be made Rulers or Stewards in his houſe? Is there any thing we ſhould reioyce more to ſee, then our ſons put in truſt with the price of the blood of Chriſt, and by preaching to win many ſoules, and ſend them to heauen? How do men ſeeke to ſhroud themſelues vnder the cloth of noble men, and are glad of places and offices vnder them; like to *Zebedees* childrē that would ſit at the right hand and at the left hand of Chriſt in his Kingdome? But the Miniſters are the ſeruants of the moſt High, they ſerue the King of Kings, and the Lord of Lords, then which, what ſeruice can be more holy or honourable? The Prophet *Haggai* complaineth, chap. 1,4, that the whole people from the higheſt to the loweſt, neglected the building of the Temple, and followed their owne profits & pleſures, *Is it time for you, O ye, to dwel in your ſieled houſes, and his houſe lye waſte*? And therefore he threatneth in the words following, to puniſh thoſe greeuouſly, that were ſo retchleſſe and careleſſe for the helping forward of this building. Let *Zerobabel* and *Iehoſhua* with the remnant of the people diligently conſider this point, and meditate ſeriouſly vpon theſe things. And let all haue a tender regard to imploy and ſet apart ſome of theirs to worke in the Lords vineyard as painfull labourers.

Iohn 7,48.

True it is, ſome goe about by pilling and polling to bring the Church to beggery and ſlauery: but this ought not to diſcourage any from ſeruing in this calling, nor to withdraw any of his children frō preaching of the word. *The earth is the Lords, and the fulneſſe thereof*, Pſal. 24,1. *All the ſiluer and gold* in the world is at his commandement, Hag. 2,8. He will neuer leaue nor forſake thoſe that be his. He will pay good wages to all that are his ſeruants.

They ſhall be ſure of their pay that reape his corne, and beare the burden of the work, and the heat of the day. He hath the hearts of all Princes and Potentates in his owne hand. He moued the mindes of pagan and heathen Kings, to contribute things neceſſary for the repairing of the materiall Temple, as appeareth in the bookes of *Ezra* and *Nehemiah*: and therefore he will not ſuffer ſuch to lack, which labour in his ſpirituall Temple, vnder godly and chriſtian Princes. Seeing then, we ought to make a great account, and haue a reuerent eſtimation of the Preachers of the word, and eſteeme the Calling giuen them an honorable office, inaſmuch as Chriſt the euerlaſting Son of the Father, the wiſeſt, the worthieſt, the nobleſt, the notableſt perſon beyond all compariſon, of all that euer were, or ſhall be, or are, in heauen or earth, hath taken vp the office of a Preacher, Prieſt, and Prophet, to teach the people and to pray for them; let vs alſo further this worke by all the meanes we can: and let the Miniſters comfort themſelues in this their holy vocation, hauing a multitude of ſuch excellent predeceſſors, as it were a cloud of witneſſes going before them, to be examples to encourage them; and let vs not be diſcouraged by the taunts & opprobious termes of the vngodly, to diſlike and forſake our function, or to be aſhamed of it, or to thinke ſcorne to labour in it, howſoeuer many ſcorne at it, as too meane and baſe a thing for themſelues. For albeit the Miniſtery aboue all other callings, is moſt ſubiect to the contempt and diſgrace of prophane and godleſſe men: yet let vs be aſſured, that as it is in it ſelfe, & in regard of the ordinance of God, as alſo of the benefit of it vnto mankinde, a worthy and excellent calling, ſo they that enter into it, ſhall be honoured of all thoſe which are the children of God. Let vs tread thoſe diſgraces & contumelies vnder our feete, and be ſo farre from being diſmaied at them, that rather we ought to account our ſelues *happy for them*, Mat.5,11,12. Seeing we are thereby made conformable, not onely to the Prophets and Apoſtles of Chriſt, but to our Sauiour himſelfe, and ſhall in the end be like vnto him in glory and eternall life. Yea, we are aſſured that in the middeſt of al diſgracings and defacings of vs, we are the ſweet ſauour of God, not only *in them that are ſaued, but in them alſo that periſh*. And albeit we ſpend our ſtrength in vaine, and for nothing, yet our iudgement is with the Lord, and our worke with our God, Eſay 49,4,5. In the meane ſeaſon, let our labour be anſwerable to the greatneſſe of our calling, that ſo we may be worthy of that honour.

ra 3,7.
ch,2,8.

cor.2,15,16

Vſe 4. Laſtly, ſeeing the function of the Miniſtery is of great excellency and dignity, we muſt vnderſtand, that great gifts are required in the Miniſters, and they muſt in a good meaſure be qualified thereunto. This vſe doth the Apoſtle make, 1 Tim.3. The office of a Miniſter is a worthy worke, therefore he ought to be of blameleſſe conuerſation, and apt to giue inſtruction to the people. He muſt ſhew both integrity of life, and light of doctrine, which is as *the Vrim and Thummim* that the Prieſt did beare on his breſt-plate of iudgement. It is the beſt harmony that can be made, when life and doctrine agree together; otherwiſe, we are as iarring cymbals.

Exod.28,30.

Hence it is, that the Prophet ſpeaking of the Couenant of life and peace made with *Leui*, Malac.2,6, ſaith, *The law of truth was in his mouth, and iniquity was not found in his lippes, &c. and he did turne many away from iniquity.* The Miniſters are called by Chriſt, both the light of the world, and the ſalt of the earth. In like manner *Paul* exhorteth the Elders of Epheſus, Acts 20,28. *Take heed vnto your ſelues, and to all the flocke, ouer the which, the holy Ghoſt hath made you Ouerſeers, to feede the Church of God, which he hath purchaſed with his owne blood.* They muſt take heed to themſelues, by liuing well: and to the flocke, by feeding well with wholeſome food. They muſt *ſhew themſelues patternes of good workes*, Titus 2,7,8. If the calling were meane, meane gifts would ſerue to furniſh them that are choſen and exalted to that calling: but ſeeing it is great, we ought to labour after great gifts, and to be adorned with worthy graces.

1 Tim 4.16.

They that watch ouer ſoules, ought to haue a quicke and ſharpe ſight, that they may deſcry the crafty wiles and guiles of Satan. They ought to haue a wonderfull care of their duty, that are to attend the flocke of God day and night, and be able to teach all, and to deale with all ſorts of men, as Math.13,52. He muſt be *a Scribe taught of God*. No young ſcholler, a workman that needeth not to be aſhamed who ſee and try his worke, diuiding the word of truth aright. They muſt be able to ſeeke out that which is loſt, able to ſtrengthen the weake, able to heale the ſicke, able to binde vp the broken. No skill is ſufficient for theſe works, to be the Lords husbandmen, to dreſſe and husband the Church, that it become not an vnfruitfull and barren wilderneſſe. No skill in vs is ſufficient to make vs the light of the world, Math.5, the ſalt of the earth, the builders of Chriſts body, the coworkers of God, 1 Corinth.3,19: the Embaſſadours of Chriſt, 2 Corinth.5,20: the Stewards of the houſe, Titus 1,7: the fathers of the Church, 1 Corinth.4,15: the fiſhers of men, Math.4,19: the Miniſters of the Spirit, 2 Corinth.3,6: the builders of the Temple; the Shepheards of the ſheepe, Eph.4,11: the planters and waterers of the garden, 1 Corinth.3,6,7: the watchmen of the City, Ezek.33,7. Heb.13,17: the Trumpetters of the hoſt, and the ſtars of the firmament, Reuel,1,20. Dan.12,3. The City of God which is the Church, is a more glorious and beautifull worke, then is the fabrick or frame of the whole world beſides. On the other ſide, ſee the miſery of blinde guides, and the miſchiefe that commeth by dumbe dogs, yea, the deſolation that cometh vpon the people that haue ſuch Paſtours or Shepheards: they are altogether vnworthy of that calling. No man will make him his horſekeeper, that hath no knowledge nor ſkil in horſemanſhippe, nor any experience that way; nor his Cooke that cannot tell how to dreſſe his meate: nay, not his ſwineheard that is no better then an Image or Idoll, and cannot tell how to guide or gouerne them. And yet behold the ſimplicity and ſottiſhneſſe of the world, and wonder at it! They regard not to commit the ſoules of men, that are moſt precious, to ſuch as we wil not willingly commit an heard of bruite beaſts to be kept. Ezek.33,6. The watchman that is blinde and dumbe, and the City that ſetteth vp ſuch an one, ſhall periſh together: and our Sauiour teſtifieth, that if the blinde leade the blinde, both ſhall fall into the ditch, Mat.15,14. Woe vnto ſuch leaders; woe vnto ſuch as are thus led.

Theſe make this a baſe calling, as if *Ieroboams* Prieſts were fit enough, that were taken from the loweſt of the people.

CHAP. IIII.

1. AND the Lord ſpake vnto Moſes, and Aaron, ſaying,

2. Take the ſumme of the ſonnes of Kohath, from among the ſonnes of Leui, after their families, by the houſe of their fathers.

3. From thirty yeares and vpward, euen vntill fifty yeares old, all that enter into the hoſt, to doe the worke in the Tabernacle of the Congregation.

4. This ſhall be the ſeruice of the ſonnes of Kohath, in the Tabernacle of the Congregation, about the moſt holy things.

IN this Chapter we haue another numbring of the Leuites: howbeit, it is in another kinde then the former in the former chapter. For in the third chapter, the Tribe of *Leui* is numbred according to the perſons: but in this chapter it is numbred according to their office and Miniſtery, ſo that there is a great difference betweene this and the other. True it is, in them both, this Tribe is numbred, but not this Tribe onely, nor all the ſame perſons, nor yet to the ſame end. We ſaw before, a generall enumeration of the families of the Leuites, as they ſucceeded in the roome of the firſt borne, who had beene ſeparated & ſanctified to the worſhip of God, to the Miniſtery of the word, to the ſeruice of the Church, and to the ſpirituall gouernment of the people: ſo that as well the firſt borne as they are numbred: But in this chapter, onely the Leuites are numbred, not all, nor any of the firſt borne, who were now freed and exempted, and fully diſcharged from that miniſtration. Againe, in the former chapter, all the Leuites are numbred from a moneth old & vpward: but in this, onely ſuch as were fitted by their yeares to vndertake and execute the office of the Miniſtery, which lawfull age is heere defined and determined to begin at thirty, and to end at fifty yeares. Laſtly, that numbring in the former chapter, was to another end and purpoſe then this. There they were all numbred frõ one moneth, that it might be knowne what ouerplus there was of the firſt borne: but heere they are accounted from 30. yeares old to 50. that according to the number of the perſons, there might be an equall diuiſion and diſtribution of their functions.

Difference betweene the numbring in this chapter and the former.

Now for the better vnderſtanding of this numbring, heere commanded and executed, we muſt know that the reckoning vp of the Leuites, is not done after one manner, but is much differing, not only from the other tribes but alſo from it ſelfe: ſo that this Tribe is numbred diuers waies. The firſt is from a moneth old and vpward, as we haue learned out of the third chapter, becauſe then they were fit to be offered to the Lord. The ſecond is *at fiue and twenty yeare old*, at what time they began to be tried and proued, whether they were fit or not; this is ſet downe, chap.8,24. The third is at 30. years of age vntill 50, when they executed their office fully without any denying or gainſaying. Thus we ſee the different account that is taken of this Tribe, and the reaſons thereof: now let vs proceede to the order obſerued in this chapter.

Numb.3,15.

Heerein we are to obſerue two parts. The firſt containeth a commandement touching the numbring of the Leuites from 30. yeares old vnto 50. together with a deſcription of the proper and diſtinct office of euery family. Secondly, the obedience of *Moſes*, in the execution of the commandement of the Lord. Touching the commandement of God, we are to conſider, that the whole ſeruice of the Tabernacle is parted according to the wil and pleaſure of almighty God the author of the Miniſtery, among the three families, ſpringing out of *Leui*, and ſpoken of in the former chapter, namely, the *Kohathites*, the *Gerſhonites*, and the *Merarites*. Heere *Moſes* doth a little inuert the former order, and beginneth with the *Kohathites*, becauſe the Prieſts were choſen among them, and he inſiſteth longer vpon them, then vpon other, both becauſe many things are ſpoken of them, which notwithſtanding are not properly to be reſtrained to them alone, but generally to be applied to the reſt; and likewiſe becauſe they had a more worthy & honourable office, ſo that the chiefeſt charge was committed vnto them. The commandement is generall in this diuiſion, & then particular in the verſes following. The generall ſheweth who among them were to be numbred, to wit, all perſons from thirty yeares old to fifty, to do the ſeruice of the Tabernacle. Thus much touching the order.

o obiect. wered.

eſtion.

wer.

Before we come to the doctrines, we are to anſwer two queſtions, thereby as it were to vnlooſe the knots that might trouble thoſe that are weake in knowledge, and ſlender in iudgement. As firſt of all it may be demanded, why the Lord commanded the Leuites in this place to be numbred that were full 30. yeares old, and not before? I anſwer, it was, becauſe he would haue thoſe that ſerued him in the Sanctuary, and did as it were repreſent his perſon to the people, and were to teach them, to be ripe in knowledge, in iudgement, in experience, in moderation, in learning, and ſuch like gifts of his holy Spirit. Young men for the moſt part haue greene heads, light braines, raſh wits, ſhallow iudgements, headſtrong paſſions, being altogether vnſetled and vngrounded. Thus it was in *Rehoboams* Counſellers, 1 Kings 12,8. where we ſee young Counſellers, young counſell; graue Counſellers, graue counſell; as the men are, ſo is their counſell. Such as were to follow the warres, were numbred from 20. yeares old and vpward. *Moſes* the muſter-maker tooke their names, and enrolled them at the age of twenty: but ſuch as were the Lords warriers to fight his battels, and as it were *the Chariots & horſemen of Iſrael*, muſt not be freſh-water, or white-liuerd ſouldiers; they muſt not turne their backes to their enemies, nor be afraid to looke them in the face, nor ſhrinke backe at the puſh of the pike, nor haue their ſword ruſty in their ſheath, but alwaies be prepared, & ſtand ready for the encounter. But if ſuch had beene admitted to this office as were yong in yeares, their lightneſſe in geſture and behauiour, might haue caſt a contempt vpon the holy things of God, and cauſed the people to abhorre the word which they deliuer, and the Sacraments which they adminiſter: whereof we haue an example, 1 Sam. 2. in *Elies* ſonnes, *The ſinne of the young men was great*, and they cauſed the people to contemne the offerings of God. To this end the Apoſtle aduiſeth and admoniſheth *Timothy*, chap. 4, 12. *Let no man deſpiſe thy youth: but be thou an enſample to the beleeuers, in word, in conuerſation, in charity, in ſpirit, in faith, in purity.* But of this, we ſhall haue occaſion to ſpeake more afterward.

ings 2,12.

Queſtion.

Secondly, a man may aske the queſtion, whether the Prieſts and Leuites ceaſſed the execution of their office at the age of fifty? For ſeeing God commandeth in this place, all to be numbred that were imployed in the worke of God, and none were numbred that were vnder thirty, and aboue fifty; it may ſeeme to ſome, that they did nothing afterward. What then? Were they as ſouldiers diſmiſſed of their ſeruice, and put to their yearly penſion? Or were they releaſed from all labours, as thoſe ſword-players, that had a rod deliuered vnto them in token of diſcharge? I anſwer, this was done for diuers cauſes.

Horat. epiſt. lib. 1. epiſt. 1.

Anſwer.

Firſt, ſuch as execute this holy calling ought to be qualified with iudgement, grauity, ſobriety, integrity, diligence, yea with power, courage, ſtrength, and to haue agility and ability in mind and body, that they may doe all things wiſely, exactly, ſtudiouſly, & conſtantly. But all theſe agree to a man moſt fitly and fully betweene the age of 30. and 50. limited in this place. Youthfull age may be adorned with ſtrength, courage, and earneſtneſſe: but it is not ſo well furniſhed with iudgement, grauity, ſkilfulneſſe, and ſtaiedneſſe. On the other ſide, old men in their declining age, albeit they be filled with knowledge and vnderſtanding, and ſeaſoned with moderation of affections, yet through weakneſſe of nature, debility, and other infirmities that follow them, grow dull and heauy, ſlowe and cold, and haue not that quickneſſe and readineſſe of diſpatch, which they had, and others haue: ſo that their body is not anſwerable to their mind, nor the outward man to the inward.

Analyſ. Iun. in 4. Numer.

Againe, this was the ordinance of God, that they ſhould giue place to younger men, that vnder them they might be trained vp to the ſeruice of the Sanctuary, that he might neuer want any to attend in that calling. Whereas in the multitude and encreaſe of that Tribe to ſo many thouſands, if they had all ſerued during the terme of their liues, many of them could neuer haue beene imployed, whoſe labor might be profitable in ẏ church. So then, they were at that age to ceaſſe, to make way and paſſage for the imployment of younger men.

Thirdly, as religion is more precious then all earthly things, ſo God heereby tooke order, and prouided, that the weakneſſe and infirmities of the Miniſters, ſhould not bring the holy ordinances of God into contempt.

Laſtly, this law ſeemeth to be reſtrained to ſuch Leuites as bare the burden of the Tabernacle, the Sanctuary, & all the inſtruments of it. For God will haue no man to liue without a calling, he aloweth idleneſſe in no eſtate and condition. What then did the Leuites? They trained vp younger men, they inſtructed them, and were no doubt as the Ouerſeers of the ſchooles of the Prophets: in them were the younger ſort brought vp, and called

What the Leuites did after 50. yeares of age.

led the children of the Prophets. Beſides, they preached to the people, and taught the Law of the Lord, which is no idle worke, but a matter of great labour & exceeding paines, ſo that albeit they bare not material burdens, which required ſtrength of body; yet they bare weightier burdens then thoſe, they had the charge of mens ſoules lying heauy vpon them, which is able to preſſe downe the feete, and to weary the ſhoulders of the ſtrongeſt man.

Laſt of all, no doubt they were preſent & preſident at the oblations that were brought, they offered ſacrifices, and burned incenſe vnto God in the Tabernacle, ſo many of them as were of the number of the Prieſts; as appeareth by the age of *Aaron*, who miniſtred in the place of Gods ſeruice after the age of fifty. It is noted of *Zachary* the Prieſt, that he

Luc.1,7.

was an old man, *he was well ſtriken in yeares*, which cannot be ſuppoſed or imagined but he was aboue 50. yeares of age; yet he ceaſſed not to execute the Prieſts office before God, in the order of his courſe, and burned incenſe in the Temple. Nay, the circumſtances of the text in that place do rather guide vs, and as it were leade vs by the hand to thinke, that he was more then threeſcore, peraduenture fourſcore, and it may be aboue, otherwiſe there had beene no great barre and impediment on his behalfe, but he might haue a childe; wheras he obiecteth againſt the Angel, not onely the age of his wife, but alſo his owne age,

Luc.1,18.

Whereby ſhall I know this? for I am an old man, and my wife well ſtriken in yeares? So then, all the Leuites being come to the age of fifty, trained vp young men vnder them, they were as tutors vnto them, & taught the people knowledge, ſitting in the chaire of *Moſes*, and the Prieſts offered ſacrifice to God, firſt in the Tabernacle, and after in the Temple: their time of vacation therefore was granted from ſuch labours and ſeruice as required the ſtrength of the body, which *Moſes* himſelfe ſeemeth to point vnto afterward in this booke:

Num.8,25,26

From the age of fifty yeares they ſhall ceaſe waiting vpon the ſeruice thereof, and ſhall ſerue no more, but ſhall miniſter with their brethren in the Tabernacle of the Congregation, to keepe the charge, and ſhall do no ſeruice,&c.

[Verſes 2,3. *Take the ſumme of the ſonnes of Kohath,&c: from thirty yeares old and aboue, &c.*] See heere a different manner obſerued in numbring of this Tribe from the former. Before they were numbred at a moneth olde, becauſe then they were fit to be preſented to God, but yet not fit to execute the office of the Miniſtery, or manage any buſineſſe of charge and importance. Now none are numbred vnder thirty, becauſe before they were not capable of this office. Such as were to ſerue in the warres among the other Tribes, were numbred at 20. yeares old: but ſuch as were to appeare before the Lord to doe

Numb.8,25.

the warfare of his ſeruice, as the Scripture ſpeaketh, muſt be 30. yeares of age; ſo that he requireth greater maturity in the gifts of the body and minde, greater wiſedome & vnderſtanding in ſuch as miniſter in the Tabernacle, then in ſuch as pitch vp their Tents, and go out with an army. There is wonderfull skil required in leading an hoſt of men againſt the enemy: but to be a Captaine ouer the Lords people, and to conduct them into the field againſt the ſpirituall enemies of our ſoules, where the danger is greater, is a matter of deeper knowledge, pollicy, experience, and iudgement.

Doctrine 1

The Miniſt- of the word, muſt be men of grauity moderation their affecti- ons.

We learne from hence, how the Miniſters of the word ought to be qualified; they muſt be men of grauity, wiſedome, ſobriety, and moderation of all their affections. For if this were required of thoſe that ſerued in the Tabernacle and the Temple in the time of the old Teſtament, that onely they of 30. yeares old and aboue, euen vntill fifty, ſhould enter into that calling, who then were in the prime and flower of their age, and had the greateſt gifts: much more is it neceſſarily required of the Miniſters of the Goſpel, that they be men of ſobriety, conſtancy, ſtaiedneſſe, wiſedome, iudgement, and diligence. Such as were to builde the Tabernacle, and to frame all the inſtruments of it, and appurtenances vnto it,

Exod,31,3.

were filled with the Spirit of God, in wiſedome, and in vnderſtanding, and in knowledge, and in all manner of workmanſhip. All ſuch as had any hand in the erecting thereof, were fitted to it, for God did

verſe 6.

put wiſedome in the hearts of all that were wiſe-hearted, that ſo they might make all that he had commanded them. The building vp of Gods Church is a greater worke, and therefore the workmen appointed to the edification of it, muſt not haue leſſer gifts, or baſer qualities. Hence it is, that the ſons of *Eli* are noted to bee

1 Sam 2,

wicked men & greeuous ſinners *that knew not the Lord*, becauſe they bare themſelues without ſobriety, temperance, and diſcretion: they were ful of lightneſſe, wantonneſſe, exceſſe, and couetouſneſſe. The ſinnes of *Ieroboam* are ſet out, that he made not choiſe of the Tribe of *Leui*,

1 Kings 12,

but took the ſcum of the people and *the baſeſt of them*, men of euill note. Chriſt willeth his Diſciples, *to be wiſe as ſerpents*. The Apoſtle

Math.10.
1 Tim.
Titus 1,7.

Paul deſcribing what the Miniſters ought to be, teacheth, that they muſt be vnreproueable and blameleſſe, they muſt be wiſe, iuſt, patient, temperate, diſcreete, not ſelfe willed, not ſoone angry, not giuen to fighting and brawling. So that the Miniſters ſet apart for the worke of the Miniſtery, muſt not onely be apt to teach, and able to diuide the word of truth aright, but there is farther required of them, that they be qualified with wiſedome, with knowledge, with gifts of gouernment & diſcretion in their calling and conuerſation.

Reaſon 1

As this is plainely proued vnto vs by theſe conſents, ſo it may be ſtrengthened by theſe few, yet forcible reaſons. First, becauſe they haue oftentimes giuen vnto them in the ſcripture, the name of *Elders*. Many titles are giuen vnto them, and euery one of them carrieth ſome inſtruction and admonition with it vnto the conſcience. They haue not their names in vaine, they are not idle ſounds of vaine words, but they offer the ſignification of ſome duty to be performed, and leade to the conſideration of ſome thing to be practiſed, as Shepheards call to their remembrance to be buſied in feeding: watchmen, to proue to them that they ought to haue a vigilant care of the City of God, and to be on their watch tower: Meſſengers, that they muſt not doe their owne buſineſſe, but his that ſent thē. So they are called Elders, 1 Tim. 5, verſe 17, 19. 1 Pet. 5, verſe 1. Acts 14, verſe 23. and 15,2. and 16,4. and 20,17. to imprint and engraue in their hearts, the cogitation and conſideration of the care, wiſedome, ſobriety, and ſtayedneſſe that ought to bee in men of that calling: all which gifts are for the moſt part proper to that age: *for dayes ſhall ſpeake, and the multitude of yeares teach wiſedome*, Iob 32. verſe 7. And therefore they are reſembled vnto them, not becauſe they are ſo alwaies in age, but becauſe they ſhould bee like vnto them, and haue the properties and qualities of them.

aſon 2. Secondly, the Miniſtery is an high calling, of great weight and worthineſſe, of great excellency and importance, ſtanding vp not only in the place of the people to offer vp their praiers, but in the roome of God, to declare his will to the people. If then the worke bee ſo worthy, if the office be ſo weighty, if the calling be ſo honourable, then it followeth by a good and neceſſary conſequence, that ſuch ought to bee well fitted and filled with wiſedome, grauity, and ſobriety, that vndertake it. This is the reaſon vrged by the Apoſtle, 1 Tim. 3,1,2. *He that deſireth the office of a Biſhop, deſireth a worthy worke: a Biſhop therefore muſt be vnblameable & vnreproueable.* Who is it that mindeth to build an houſe, but hee will looke out a fit workman for his purpoſe? Or who will commit the gouernment of his family to an vnwiſe Steward, that knoweth not how to mannage the affaires thereof, to giue euery one his portion in due ſeaſon? Thē much leſſe ought the Church of Chriſt to be committed to vnwiſe, vnlearned, vndiſcreete men, that are ignorant both how to rule it, & which way to reforme it.

aſon 3. Thirdly, ſuch as are called to this office, muſt be carefull to looke vnto their waies, that their calling be not blemiſhed, and their Miniſtery reprehended, ſo that they ought to beare themſelues worthily and wiſely. Euery one in the profeſſion muſt labour to adorne the Goſpel, and walke vnblameably in the middeſt of a naughty and crooked generation, Philip. 2,15. It is required of wiues to be chaſte, and keepers at home, *that the word of God be not blaſphemed*, Titus 2,5. and of ſeruants, to count their maſters worthy of al honour, that the Name of God and his doctrine be not euill ſpoken off, 1 Tim. 6, ver. 1. Much more then ought the Miniſters to magnifie their office, to beautifie their calling, to watch in all things, and to make full proofe of their Miniſtery, 2 Tim. 4, verſe 5. They ought to ſhine as bright and burning candles, and as Chriſt ſaith, they muſt bee *lights of the world*, being ſet as *a City vpon an high hill*, which cannot be hidden. Math. 5.

2 Cor. 6,3,4. Hence it is, that the Apoſtle ſaith, *Giue no offence in any thing, that the Miniſtery be not blamed, but let vs in all things approue our ſelues as the Miniſters of God, in much patience, in neceſſities, in diſtreſſes, &c.* If onely our perſons ſhould be blamed, and receiue a checke, the matter were the leſſe: but the Miniſtery it ſelfe ſhall be reproched, and the ordinance of God reuiled, and therefore we ought to looke more carefully & circumſpectly to our waies, that haue the eyes, eares, & tongues of all men turned toward vs. Their eies are fixed vpon vs to behold our actions: their eares are prepared to heare whatſoeuer they can of vs: their mouthes are opened, and their tongues vnlooſed, to ſpeake euery where of vs, ſo that we are ſet as vpon a ſtage, & can by no means couer our perſons or our practiſes from the ſight and knowledge of all men.

Reaſon 4. Laſtly, the Miniſters is to vtter the word of wiſedome, whereby both himſelfe and his hearers ſhall bee made wiſe vnto ſaluation. The Apoſtle putteth *Timothy* in mind, that he had beene brought vp in the Scriptures of a childe, *which are able to make him wiſe vnto ſaluation*, 2 Tim. 3, verſe 15. and Pſal. 119. the Prophet thereby was made wiſer then his teachers, then his enemies, then the auncient. Hereupon the Apoſtle *Paul* ſaith, 1 Corinth. 12, verſe 8. *To one is giuen by the Spirit, the word of wiſedome, to another, the word of knowledge by the ſame Spirit.* And in the firſt chapter of the ſame Epiſtle, verſe 23,24. *Wee preach Chriſt crucified, vnto the Iewes, a ſtumbling blocke, and to the Grecians, fooliſhneſſe: but vnto them which are called, Chriſt, the power of God, and the wiſedome of God.*

Seeing then, wee are to vtter the words of wiſedome, ſo called, both becauſe they are the words of the moſt wiſe GOD, and becauſe they are able to teach vs the trueſt wiſedome, we are to ſpeak them, as it becommeth them to be ſpoken, to the end, that in nothing we may be blamed or aſhamed.

To conclude theſe reaſons, and to binde them all in a bundle together, foraſmuch as the Miniſters of the Church are Elders, both in name and nature, and wee are to vtter the words of wiſedome; foraſmuch as the Miniſtery that we haue obtained, is a weighty and worthy calling, and that it ought no way to be blotted and blemiſhed of vs by any vndiſcreete and vndecent carriage; it followeth, that ſuch as are ſet apart to this work, muſt be men of wiſedome & moderatiō, of experience and excellent gouernment of themſelues, of their words, of their geſtures, and of their waies, whether they be publike or priuate, whether they be open or ſecret, whether they be at home or abroad.

Vſe 1.

We will now proceed to ſet downe the vſes of this doctrine, that we may be benefited and inſtructed by it. Firſt, it ſerueth to reproue diuers ſorts of perſons that goe againſt this rule, who, albeit they be ready to receiue this truth, and to approue of it in iudgement, yet they tranſgreſſe it, and croſſe it notoriouſly in their practiſe.

The firſt reproofe. Childrē made Miniſters in the Church of Rome.

And here we are to meete with the ſhamefull abuſe, and deteſtable corruption, that is too common in the Church of Rome, where children and boies haue beene admitted and ordained to Eccleſiaſticall dignities, before they had any vnderſtanding what the office requireth, or how it can be diſcharged. Thus hath the Byſhop of Rome, that challengeth to be the high Prieſt of the world, the Vicar of Chriſt, and the ſucceſſour of *Peter*, prophaned this calling, and promoted, ſometimes through couetouſneſſe, ſometimes through fauour, and ſometimes through a reſpect they had to aduance their kindred, ſuch as are altogether vnfit for ſuch high places.

Pelarg. in 4. cap. Numer.

Hence it is, that *Sixtus* the fourth, is iuſtly charged and challenged, to haue inſtituted the ſonne of *Ferdinand* King of *Naples*, beeing a childe, to Eccleſiaſticall orders, which the heathen, for a reuerent reſpect they had to ſacerdotall dignities, would neuer haue done; and gaue him the ouerſight and circumſpection of the Church of *Tarentum*. *Leo*, the tenth of the houſe of *Medices*, being a childe of thirteene yeares of age, was made Cardinal by *Innocentius* the eight. Thus hath the chaire of *Moſes* beene defiled, if *Moſes* chaire haply were then among them, whereof wee may diſpute and demurre, not without iuſt cauſe. The wiſe man ſaith in his Eccleſiaſtes, chap. 10, 16. *Woe to thee, O Land, when thy King is a childe:* ſo we may ſay truely, Woe vnto thee, O Church, where thy Miniſter is a childe, that knoweth not how to goe in and out before the people. This is a foule abuſe, and cannot ſtand with the inſtitution of God: well may ſuch vnſeaſoned timber ſerue to build vp *Babel*, but in the houſe of God it can haue no place. It is as vntempered morter, fitte enough to ſet together a falſe church. Where the people are children, caried about with euery waue, and are without knowledge, nay, refuſe the meanes of knowledge, it is Gods iudgement to ſend thē children to be ſet ouer them, that ſo one child may leade another by the hand, children in age, ſuch as are children in gifts. We conclude then, that the popiſh Church is a childiſh Church, and the Romane Byſhoppe, is a childiſh Byſhop, or elſe he would neuer haue ordained children to that calling, and laid his hands vpon them, and appointed them to ſuch functions.

The ſecon reproofe.

Secondly, it reproueth ſuch, as hauing the ouerſight of the Church to make Miniſters, do indeed commit a foule ouerſight through careleſneſſe and neglect of their duty, and ſo thruſt vpon the church ſuch as are vnwiſe and vndiſcreete, who are as vnconſcionable in executing, as they were careleſſe in chuſing of them. For albeit theſe that are thus ordained be not young in yeares, yet they are yong in manners. There are two ſorts of young men, and there are two ſorts of old men. Some are young in age, others are young in conditions: ſo that albeit they doe not make choiſe of little children, yet they make choiſe of ſuch as are little better; whereas men of grauity and entire conuerſation ought to be elected, and not raſh headed perſons obtruded vpon the Church. This was the cauſe why *Paul* left *Titus* in *Crete*, that hee ſhould ordaine Elders in euery City: and for this cauſe he chargeth *Timothy*, that hee ſhould doe nothing through partiality, neyther lay his hand raſhly vpon any man, leſt he were partaker of their ſinne. For when as a man is ordained through fauour and friendſhip, or other ſiniſter and ſinfull reſpect, who, hauing the doore of entrance opened vnto him, maketh hauock of the Lords flocke, partly by teaching corruptly, and partly by liuing ſcandalouſly, hee that doth ordain him is guilty of thoſe crimes, and himſelfe may be charged to be a falſe teacher, and an euill liuer. For whoſoeuer doth not hinder the ſinnes of others, but giue way vnto them that they paſſe forward, is partaker of them: he that beareth with them, and winketh at them, is as well guilty, as hee that walketh in them. Hence it is, that hee exhorteth *Timothy* to keepe himſelfe pure, and vnſpotted.

Obiection

But peraduenture they will obiect, they knew not what he was, they were ignorant of his wickedneſſe and looſeneſſe.

Anſwer.

But this doth not excuſe them, becauſe they ought not raſhly to haue giuen him admiſſion, vntil they had made diligent ſearch and inquiſitiō. Such as were to buy a bondſlaue, were wont to demand the Phyſition touching him, to aske of the neighbours, and to require a time to make tryall of him: and therfore much more ought there (if in any thing elſe) to be aduiſe, and deliberation taken, when any is to be admitted to the calling of a Miniſter, and no place left, either for feare or fauour, eyther for hatred or couetouſneſſe. For iudgement is corrupted foure waies.

Baſil. Mod.

Sometimes through feare, when we ſhake and ſhrinke backe from ſpeaking the truth, for feare of offending great perſons. So did *Pilate* wreſt the Lawe, and ſinne againſt his owne conſcience, for feare of *Cæſar*: becauſe they cryed out, *We haue no King, but Cæſar: if thou let this fellow goe, thou art not Cæſars friend.* Somtimes through couetouſnes, when we are corrupted through bribes, and hired for money, which blinde the eyes of the wiſe, and

Iohn 19,1

Exod. 23,

peruert the words of the righteous. So did *Felix* gape after gaine, and looked for rewards, Acts 24,26. *Hee hoped alſo that money ſhould haue beene giuen him of Paul, that he might looſe him.*

Sometimes, through hatred and malice; for as *Naboths* vineyard was *Ahabs* ſickneſſe (a ſtrange diſeaſe) ſo he dealt corruptly with *Michaiah*, becauſe he hated him, and could not abide him, 1 Kin.22,8,27. *He put him in priſon, and fed him with bread of affliction, and with water of afflictiō*, yet he had done nothing worthy of impriſonment or of death.

Laſtly, through fauour and friendſhip, whē we ſeeke to gratifie and pleaſure our kinſmen or acquaintance, as *Pilate* did to pleaſe *Herod*, and for that care not what wrong we doe to others. Wherefore the Lord would not haue *the poore man countenanced in his cauſe*, Exod. 23,3. And *Feſtus* the Deputy ſaith, *It is not the manner of the Romanes to deliuer any man to die, before that he which is accuſed, haue the accuſers face to face, and haue licence to anſwer for himſelfe.* All which corruptions of iuſtice, if they ought to bee farre from the tribunals of earthly Iudges, much more ought they to be remoued from the Courts and Conſiſtories of the Church-officers, whenſoeuer the queſtion is in hand of admitting any to the holy Miniſtery, or of remouing any from the Miniſtery.

This is a capitall ſinne, and yet (alaſſe) there is not that conſcience made of it that ought to be. It is a ſinne that draweth on many others, as it were with cart-ropes. It giueth encouragement to him that is ordained, to goe forward in his ſinnes, when hee conſidereth by whoſe meanes he was admitted. For thus he ſtrengthneth and emboldeneth himſelfe to go forward, If I were not in good caſe, ſuch perſons as ſway the matters of the church, would neuer haue giuen me entrance. It heartneth and helpeth forward others of like quality, to reſort vnto them for ſpirituall preferment and promotion, who ſay to themſelues, Why may not I get into the Miniſtery as well as ſuch a one, I am not worſe and more vnworthy then he; I cannot be a more beaſt then he is; and indeed as well the one as the other are vnfit & vnmeete to haue the charge of ſheepe, or of old ſhooes. It diſcourageth thoſe that labour painefully in this calling, and weakneth the hands and hearts of thoſe that are diligent in their office. It bringeth a ſlander vpon the Church of God, and emboldeneth many to goe forward in ſinne, while there is for the moſt part, like Prieſt, like people: like maſter, like man: like mother, like daughter. And laſt of all, it bringeth ineuitable perils and dangers vpon the people, whoſe ſoules periſh through their ignorance and wickedneſſe that are entred into this calling.

The third reproofe is the haſte, which for the moſt part, young men (that runne before they are ſent) make to the Miniſtery: wherein the common prouerbe is true, That haſte maketh waſte. The zeale of theſe perſons is very prepoſterous, foraſmuch as they haue not that iudgement & knowledge, that wiſedome and experience, that grace and grauity, that ſtayedneſſe and moderation in ordering and brideling their affections, that is needfull in thoſe that are to teach others the way how to do it: leſt it be ſaid vnto them, *Phyſitian, heale thy ſelfe*, Luke 4,23. and as the Apoſtle ſheweth, *Thou that teacheſt another, teacheſt thou not thy ſelfe?* Rom.2,21. In former times of the Church the Prophets well qualified hung backe, and ſhunned the burden: but we are fallen into another extreme, whereby it commeth to paſſe, that we deſire to be ſoone employed, albeit rawly furniſhed, as if a Captaine ſhould leade his ſouldiers vnto the battell, before they be halfe harneſſed and prepared.

Obiection. But ſome may ſay, Are none to be choſen to the Miniſtery that are young men? Or is this Law giuen to the Leuites, remembred heere, a morall precept to which the Church is neceſſarily tied? None were to ſerue in the Tabernacle or Temple, vntill thirty yeares, (1 Chr.23,3.) is this preciſely to be kept in the new Teſtament? Anſwer. I anſwer, not all that are of that age are to be admitted, nor all vnder that age are to be refuſed. For as there are two ſorts of young men, ſet downe before, ſo there are two ſorts of Elders, ſome are olde men in yeares, and ſome are old men in gifts: and thus may the Miniſters be ſaide ſometimes to be both old and young: yong in age, old in the graces giuen vnto them neceſſary for this calling: as on the other ſide, a man may be old in yeares, and haue many gray haires on his head, and yet in regard of neceſſary gifts that ought to haue beene in him, be a young man, a childe, an infant.

Obiect. If it be farther ſaide, *Iohn Baptiſt* began to preach at that age; and ſo did Chriſt himſelfe: yet had theſe great gifts, and who is like to them? or who may compare with them? Anſwer. I anſwer, theſe examples are not to be drawne into imitation, to make of them perpetuall Canons and conſtitutions of the Church. And this was indeed a long time after obſerued in the Church, & all ſuch kept out as by a ſtrong barre, that had not attained to that age. We haue laide before vs the doctrine and life of Chriſt to be followed, not the yeares: ability, not age. The Apoſtle warneth *Timothy*, ſo to behaue himſelfe, that *none ſhould deſpiſe* his youth, 1 Tim.4, verſe 12. He would haue him learne, before he goe about to teach others. It is ſaid in the booke of *Iob*, chapt. 12, 12. *With the auncient is wiſedome, and in length of daies, vnderſtanding.*

Neuertheleſſe, albeit this bee ordinarily ſeene, yet God is not tyed to any age, but beſtoweth his gifts, where and vnto whom hee pleaſeth, as appeareth in *Ioſeph*, *Ieremy*, *Samuel*, *Salomon*, *Daniel*, *David*, *Timothy*, *Titus*,and ſundry others. Howbeit ſuch examples are not common,but rare and vnwonted, like a ſhining ſtarre in a cloudy Firmament. Ariſtotle. No man chuſeth yong men to be Generals of an army,ſaith the heathen Philoſopher. Plato.lib.3.de rep. That Phyſition is thought to be the better, who hath moſt conuerſed and liued longeſt among the ſicke. In the hoſt of *Alexander* the Q.Curtius. Great, none was ſuffered to leade the bandes into the field, that was not elder then threeſcore. In the ſtate and common-wealth of *Rome*,none vnder full age were choſen to bear any office. None was choſen to be a Senator, before 25.yeares; nor Pretor, before 30: nor Conſul,before 43. How much more is this to be regarded in the regiment of the Church, where,as the calling is weightier, ſo the danger is greater, when theſe paſtorall charges are beſtowed vpon vnfit perſons. For a ſpeciall care muſt be had, that ſuch as are aduanced and promoted,whether young or old,doe not cauſe their miniſtery to be contemned, eſpecially conſidering that it falleth out (as we ſee) by continuall experience, that euen his doctrine is little regarded, whoſe perſon is deſpiſed. Some are old in yeares, but young Eſay 65. in wiſedome, and *at an hundred yeares old*, are as children,touching vſe and experience;who ſtaine and diſgrace their hoare heads & white haires with fooliſhneſſe, ſottiſhneſſe, and more then childiſhneſſe. In the art of nauiNazian.in laud.Baſilij. gation,this law was wont to be preciſely obſerued, that none ſhould be choſen Maſter of the Ship, or Maſters mate, that hath not firſt beene a skuller and rowed with oares, and frō thence beene promoted to ſit at the ſterne. In military diſcipline, a man was firſt choſen a ſouldier, then he roſe higher to be a Centurion, before he could be Generall of the hoſt. God would haue the Leuites to be at the firſt as it were probationers, before they were alowed to be practitioners. They were taken in for tryall at 25. yeares of age, as it followeth in the 8.chapter, and ſo continued vnto 30. at what time they were ſuffered to miniſter if they were found faithfull and painefull. Iere.23,21. But it may be ſaid of many in our church, that *they runne before they be ſent*, and thruſt themſelues into the Vineyard before they be hired. Theſe are young in yeares,and as young in qualities and conditions required of a Miniſter,that haue not yet ſhed their colts teeth, nor ſcarſe ſowed their wilde oates, as we ſay in our common Prouerbs: ſo that we may ſay with the Prophet *Hoſea*, chap.9,7. *The Prophet is a foole,the ſpirituall man is mad*. And another Prophet, *Her Prophets are light, and treacherous perſons, her Prieſts haue polluted the Sanctuary,they haue done violence to the Law*, Zeph. 3,verſe 4.

Vſe 2. Secondly,it teacheth a good duty and profitable to the Miniſters, that remembring this leſſon, and conſidering how they muſt be adorned, and with what gifts endued, they looke to themſelues that they giue no occaſion of ſcandall and offence, of euill ſpeeches and contempt of their calling,but keep themſelues vnſpotted and vncorrupted. This the Apoſtle teacheth his *Timothy*, 1.ch.4,12. *Let no man deſpiſe thy youth, but be thou an example to the beleeuers, &c:* and 2 Tim.2,15. *Study to ſhew thy ſelfe approued vnto God, a workman that needeth not to bee aſhamed, rightly diuiding the word of truth*. And afterward, verſe 22. *Fly youthfull luſtes, but follow righteouſneſſe , faith, charity,peace with them that call on the Lord out of a pure heart*. When *Elies* ſonnes,light headed perſons, medled with the ſacrifices,the people began to abhorre the offerings of GOD, 1 Sam.2. There are many ſeuerall branches of Branches of this vſe. this vſe, ſorted out into many particular points.

Firſt, euery Miniſter muſt conſider how precious his calling is, and what perſon hee ſuſtaineth, that he is as the mouth and meſſenger of God to the people, and the Interpreter of his will: he is as it were the Lords hand in ſeparating betweene the precious and prophane, the holy and the vnholy: he is to keep the people out of the ſnares of the diuell, and therefore not to deliuer them as a prey vnto him through his euill life.

Secondly, they muſt often enter into this meditation with themſelues, that they are as actors vpon a ſtage,or as beacons ſet vpon an hill to giue light to othets. They are ſeene afarre off, and a little blemiſh is ſoone eſpied in their coats. Euery thing that they ſpeake or doe, is obſerued and marked, ſo that ſome follow them, and others carpe at them; ſome are greeued and offended, others reuile the whole Miniſtery, for the ſinne and ſcandall of a few.

Thirdly,let vs labour to ſtop the mouthes of the enimies, that are ready to open them againſt their actions and perſons, and thereby take occaſion to blaſpheme the Name of God and the glorious Goſpel of Chriſt, and thorough their euill life, wound the truth it ſelfe. Heereby they ſhall be meanes to gaine them to the faith,that ſuch as receiue not the truth, nor the loue of the word, may without the word, beholding the pure and holy conuerſation of the Miniſters thereof, imbrace the word. On the other ſide,the prophane liues and leud examples that many in that calling giue, do make the true religion ſtinke in their noſtrils, and become loathſome and noiſome vnto many, and ſo lay a dangerous ſtumbling blocke before ſuch,as being blinde, are made more blinde, and being haters of good things are more hardened in heart. Woe be to ſuch as giue offence: *it muſt be that offences come, but woe to them by whom they come*, Math.18,7. Theſe are glad to lay hold vpon euery ſmall occaſion,to ſpeake euill of the word & wayes of God, as alſo of the Miniſters, Miniſtery, and the profeſſion of the Goſpel. The Apoſtle admoniſheth the Miniſter, 1 Tim.3,7,that he muſt *haue good report of them that are without*, *leſt he fall into reproch, and into the ſnare of the diuel.* We ought ſo to behaue our ſelues, that the enemies of God and his word, may haue no iuſt cauſe to ſpeake againſt vs, or to complain of vs through our deſert. But if we be without fault, and haue the teſtimony of a good conſcience to witneſſe with vs, it ought not greatly to trouble vs, though we be burdened and borne downe with falſe reproches & calumniations: nay rather we haue matter of reioycing offered vnto vs, *if we ſuffer for righteouſneſſe ſake*, Math. 5,10: and we muſt boldly go forward, *through good report and euill report*, alwaies bearing about in our body, the dying of the Lord Ieſus, that the life alſo of Chriſt Ieſus might bee made manifeſt in our body.

or.6,8.

Vſe 3.

Laſtly, it is the duty of the people to yeeld them reuerence, and to make a good account of them, in regard of that weighty and bleſſed worke that is in their hands. This is a notable ſigne and fruite of our loue toward them. For if it be required of the Miniſters to bee thus qualified, it followeth, that they ought to haue the honour and eſtimation that is fit for them, as Leuit. 21,8. *Thou ſhalt ſanctifie him therefore, for he offereth the bread of thy God: he ſhall be holy vnto thee: for I the Lord which ſanctifie you, am holy.* And the Apoſtle, 1. Theſſ. 5,12,13. ſaith, *We beſeech you, brethren, to know them which labour among you, and are ouer you in the Lord, and admoniſh you, and to eſteeme them very highly in loue, for their workes ſake, &c.* We ſhewed before, how baſely and brutiſhly euery baſe & brutiſh companiõ accounteth both of the Miniſter and of his calling; as we ſaw in *Ahab*, in the Captaines, and ſundry others: and all this falleth out, becauſe they rebuke and conuince the world of ſinne, as *Ieremy* found by experience, and acknowledgeth, chap. 15, 10. *Woe is me, my mother, that thou haſt borne me a man of ſtrife, and a man of contention to the whole earth: I haue neither lent on vſury, nor men haue lent to me on vſury, yet euery one of them doth curſe me.* This duty hath many branches vnder it, as it were diuers ſciences that come out of one roote.

anches of is vſe.

First, we muſt pray for the Miniſter, that the Lord would giue him wiſedome & knowledge in all things, 2 Tim. 2,7. *Conſider what I ſay, and the Lord giue thee vnderſtanding in all things.* There is a carnal and fleſhly wiſedome, which is corrupt and diuelliſh: and there is a wiſedome which is true and heauenly. We muſt deſire ſuch onely as is grounded on the word of God.

Secondly, the Church muſt take notice what her power and authority is in chuſing of Miniſters. It hath no abſolute authority to ordaine whom it liſteth, and then to obtrude them vnto the people; but it is hemmed about and compaſſed within certaine liſts and limits, out of which it ought not to wander any way.

Thirdly, it is the duty of the people, ſo to vſe themſelues toward their painefull & carefull, and faithfull Miniſters, that they may take occaſion to reioyce in their calling and charge ouer them, that they may ſee they haue not laboured in vaine, as Hebr. 13, ver. 17. *Obey them that haue the rule ouer you; and ſubmit your ſelues: for they watch for your ſoules, as they that muſt giue an account, that they may do it with ioy, and not with greefe: for that is vnprofitable for you.* Nothing doth effect this more, then when we profit by their labours, and fructifie by their husbanding of vs, and when we gaine knowledge, faith, repentance, and ſaluation by their Miniſtery. This doth refreſh the weary ſpirits, and cheere vp the heauy hearts of the Miniſters, who are oftentimes made ſad and exceedingly humbled by the ignorance and prophanenes of a peruerſe people. But when they ſee the word of God caſt behinde mens backes, and though the ſeed be plentifully ſowne, yet nothing commeth vp but weeds and thiſtles, ſo that the field yeeldeth nothing but a croppe of cares, then they hang downe their heads, their ioy is gone, their crowne is taken from them, and they go mourning all the day long. This we ſee oftentimes in the Apoſtle *Paul*, 2 Corinth. 2, verſe 3. where he teſtifieth this affection; *I wrote this ſame vnto you, leſt when I come, I ſhould haue ſorrow from them of whom I ought to reioyce, hauing confidence in you all, that my ioy is the ioy of you all.*

It is a common caſe with the Miniſters that labour aboundantly, they receiue ſorrow at their hands that ought to haue reioyced them: and haue much affliction from thoſe that ſhould miniſter comfort vnto them. And afterward in the ſame Epiſtle he ſaith, chap. 12, verſe 20,21. *I feare, leſt when I come, I ſhall not finde you ſuch as I would, and that I ſhall bee found vnto you, ſuch as ye would not; leſt there be debates, enuyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, tumults; and leſt when I come againe, my God will humble me among you, and that I ſhall bewaile many which haue ſinned already, and haue not repented of the vncleanneſſe, and fornication, and laſciuiouſneſſe which they haue committed.*

The Miniſter hath no other true and hearty reioycing, but the growing of his people forward in good things. The Apoſtle ſaith, What is our reioycing? euen you in the day of the Lord, 1 Theſſ. 2, verſe 19, 20. and chap. 3, verſe 7,8,9. If they ſtand faſt, the Miniſters are aliue, Col 2,5.

Wee cannot render ſufficient thankes for the faith, loue, patience, and encreaſe that we ſee in the Church, when the kingdome of Satan is caſt downe, and the kingdome of Ieſus Chriſt is ſet vp. The contrary, is the greateſt greefe and ſorrow, anguiſh and vexation of ſpirit that can be. This alſo hee doth often complaine of, as Galath. 4, verſe 19. *My little children, of whom I trauell in birth againe, vntill Chriſt bee formed in you.* And in the Epiſtle to the Philippians, chap.3,18. *Many walke, of whom I haue told you often, and now tell you euen weeping, that they are enemies vnto the Croſſe of Chriſt.*

Fourthly, the hearers ought to ioy in the ioy of their Miniſters, 1 Cor.2,13. But many pleaſe themſelues in nothing more, & reioyce in nothing more, then in the heauineſſe and ſorrow of their Miniſter: nay, they delight to diſturbe and diſquiet, to vexe & trouble him, and offer him daily occaſions of affliction. Thus did the Iewes deale with the Apoſtles, they killed the Lord Ieſus, & their owne Prophets, and haue perſecuted them that preached the Goſpel, 1 Theſſ.2,15. They can neuer profite by him, whom thus they ſpurne at and deſpiſe. The *Nazarites* that heard Chriſt, could not beleeue his word, becauſe they cōtemned and hated his perſon, Luke 4.

Fiftly, we ought to be ready to heare and obey in all things deliuered and made known vnto vs out of the word. We muſt not ſingle out what we liſt in part to follow, and caſt from vs another part of the word: but whatſoeuer we heare, whether iudgements or promiſes, let vs ſay with *Hezekiah*, *The word of the Lord is good, that thou haſt ſpoken.* Eſay 39,8.

Laſtly, let vs loue them ſincerely and heartily, this will cauſe reuerence and regard of them: let vs account them as our ſpirituall fathers, 1 Cor. 4, 15. *Though ye haue ten thouſand inſtructers in Chriſt, yet haue yee not many fathers: for in Chriſt Ieſus I haue begotten you through the Goſpel.* *Moſes* ſpeaking of old age, giueth this precept to young men, that they riſe vp before the hoare head, and honour the perſon of the old man, Leuit. 19. The Miniſters are Elders of the Church, and the Fathers of our ſoules, to whom we owe reuerence, as a due debt vnto thē, foraſmuch as they watch ouer vs for our good. But we can neuer reuerence thoſe whom we do not loue. Let vs not ſay as *Ahab* did touching *Michaiah*, I hate them. It is the common practiſe of the world, to hate thoſe that reproue them, and to account them our enemies that tell vs the truth. We loue to be flattered, and deſire to haue pillowes ſowed vnder our elbowes, according to the ſaying of the Prophet *Amos*, chap.5,10. *They hate him that rebuketh in the gate, and they abhorre him that ſpeaketh vprightly.* We would ſleepe ſecurely in our ſinnes, and goe to hell with eaſe. We cannot abide to be rowſed vp, nor be diſturbed in our euill waies. This is the cauſe that the Miniſters are hated, & accounted men of ſtrife and contention. But if we did indeed loue our ſelues, we would alſo loue them: & if we had any care of our ſoules, they would be moſt deare vnto vs, that watch ouer our ſoules, and deſire nothing more then to bring vs to ſaluation. Euery man by the light of nature will loue thoſe that loue him, and it is no ſingular thing: but let vs aſſure our ſelues, there is no loue comparable to the loue of our ſoules: and they loue our ſoules, that ſeeke to gaine them to God, and to put them in poſſeſſion of heauen. If we knew theſe things aright, and had a true feeling of them, we would eſteeme of the Miniſters of God as our fathers, and the word which they teach, as the ſeed of regeneration.

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5. *And when the Campe ſetteth forward, Aaron ſhall come and his ſonnes, and they ſhall take downe the couering veile, and couer the Arke of the Teſtimony with it.*

6. *And ſhall put thereon the couering of Badgers skinnes, and ſhall ſpread ouer it a cloth wholly of blew, and ſhall put in the ſtaues thereof.*

7. *And vpon the Table of Shewbread, they ſhall ſpread a cloth of blew, and put thereon the diſhes, and the ſpoones, and the bolles, and couers to couer withall; and the continuall bread ſhall bee thereon.* Exod.25,30.

8. *And they ſhall ſpread vpon them a cloth of ſcarlet, and couer the ſame with a couering of Badgers skinnes, and ſhall put in the ſtaues thereof.*

9. *And they ſhall take a cloth of blew, and couer the Candleſticke of the light, and his Lampes, and his tongs, and his ſnuffe diſhes, and all the oile veſſels thereof, wherewith they miniſter vnto it.*

10. *And they ſhall put it, and all the veſſelles thereof, within a couering of Badgers skinnes, and ſhall put it vpon a barre.*

11. *And vpon the golden Altar they ſhall ſpread a cloth of blew, and couer it with a couering of Badgers skinnes, and ſhall put to the ſtaues thereof.*

12. *And they ſhall take all the inſtruments of Miniſtery, wherewith they miniſter in the Sanctuary, and put them in a cloth of blew, and couer them with a couering of Badgers skins, and ſhall put them on a barre.*

13. *And they ſhall take away the aſhes from the Altar, and ſpread a purple cloth thereon.*

14. *And they ſhall put vpon it all the veſſelles thereof, wherewith they miniſter about it, euen the cenſers, the fleſh-hookes, and the ſhouels, and the baſons, all the veſſels of the Altar: and they ſhall ſpread vpon it a couering of Badgers skinnes, and put to the ſtaues of it.*

15. *And when Aaron and his ſonnes haue made an end of couering the Sanctuary, and all the veſſels of the Sanctuary, as the Campe is to ſet forward; after that, the ſonnes of Kohath ſhall come to beare it: but they ſhall not touch any holy thing, leſt they die. Theſe things are the burden of the ſonnes of Kohath in the Tabernacle of the Congregation.*

16. *And to the office of Eleazar the ſonne of Aaron the Prieſt, pertaineth the oyle for the light, and the ſweet incenſe, and the daily meate offering, and the annointing oile, and the ouerſight of all the Tabernacle, and of all that therein is, in the Sanctuary, and in the veſſels thereof.* Exod.30,34 Exod.30,2

In this diuiſion, the particular charge belonging to the ſonnes of *Kohath*, is both propounded and confirmed. Touching the ſpeciall parts heere remembred; Firſt *Aaron* and his ſonnes (as ouerſeers of the reſt) are charged when the hoſte of God remooueth,to couer the Arke of the Teſtimony, the Table of ſhew bread, the Candleſticke of light, the veſſels of oyle,and ſuch like. Secondly, the duty of the Kohathites,is ſet downe, that ſo ſoone as *Aaron* and his ſonnes haue made an end of couering the Sanctuary, and all the inſtruments of the Sanctuary, they muſt come to beare both it and them, as it was deliuered vnto them: prouided that they did not touch any of them,or meddle with them vntill they be couered,leſt they be deſtroyed. Thirdly, 5,19. the office of *Eleazar* the Prieſt, the ſonne of *Aaron* is ſpecified;to him belonged the oyle for the light,the ſweet incenſe, the daily meat offering,and the anointing oyle, with all the ouerſight of the Tabernacle. Theſe ſeuerall points thus largely laid open,may ſeeme needleſſe and vnprofitable to be thus particularly rehearſed: but as all things were done in types and figures vnto them, ſo they had their vſes to them,and ſerue alſo for our inſtruction to the end of the world.

Touching the inſtruments belonging to the Tabernacle,and the veſſels that were vſed, as the oyle,the lamps, the candleſtickes, the ſhew bread, the incenſe, and what were the ſignifications of them, we haue already declared in the bookes of Exodus, and Leuiticus. Now we wil onely call to remembrance theſe three points,and briefly note what we are to learne from thence: Firſt,the Tabernacle was remooued from place to place, and the parts of it taken aſunder, and ioyned together. This was a figure of the Church, and ſheweth that the faithfull,ſo long as they liue in *this Tabernacle of the body*,are abſent from the Lord, and ſo ſhall continue, vntill they obtaine a ſtable inheritance in the heauens. We are not as yet *come to the reſt*, and to the inheritance which the Lord our God ſhall giue vs. We haue heere no continuing citie to dwell in, we are as Pilgrimes and ſtrangers in this world. We ſeeke a countrey elſe-where. Let vs therefore vſe this world, as though we vſed it not, 1. Cor.7.31. Be not deceiued with the glorious and glittering ſhewes of earthly things. If we did conſider the frailty and vncertainty of all humane things heere beneath, that they are the ſuttle and ſugred baits of Satan, which catch and condemne many thouſands in the world,and bring men to *many fooliſh and noyſome luſts, that drowne them in perdition, and deſtruction*, we would not ſo eaſily wound our conſciences,and ſell our ſoules for gaine, as the maner of many is, who in all things wherin they haue dealings and doings with others, regard nothing but their owne wealth, albeit it be ioyned with decay and vndoing of our brethren. Secondly,obſerue in this place that the Sanctuary together with all the frame and furniture thereof was couered with badgers skinnes,a very ſure couering: to teach vs that the whole Church, & euery particular member thereof, are vnder the protection of God, as it were vnder a couering. Hereunto the Prophet alludeth, Pſal. 27.5. *In the time of trouble he ſhall hide me, he ſhall ſet me vp vpon a Rocke.* And the Prophet *Eſay*,chap.4.5,6. *The Lord wil create vpon euery dwelling place of mount Zion,and vpon her aſſemblies,a cloude and ſmoake by day,and the ſhining of a flaming fire by night, for vpon all the glory ſhall be a defence: and there ſhall be a Tabernacle for a ſhadow in the day time from the heat,and for a place of refuge,and for a couert from ſtorme and from raine.* This miniſtreth great comfort to all the faithfull ſeruants of God,to conſider that howſoeuer the Tabernacle was ſubiect to the violence of winde and weather,yet it could ſuſtaine no harme, becauſe it was moſt ſurely and ſafely couered againſt all iniuries,tempeſts,and ſtormes whatſoeuer. None lie open to ſuch troubles and turmoiles as the Church: none are ſo garded &regarded as they are. It were vnpoſſible that we ſhould hold out and continue in our profeſſion againſt ſuch dangers, except we had a couering vpon vs as the helmet of ſaluation. He is our defence, and a buckler round about vs. He will neuer leaue vs,nor forſake vs, ſo that we may boldly ſay, The Lord is my deliuerer, I will not feare what man can doe vnto mee.

Pet.1.13.

eut,12.9.

Tim.6.6.

Laſtly, we ſee the Tabernacle had diuers and ſundry inſtruments in it, belonging to the worſhip of God, and ſanctified and ſet apart to holy vſes: ſo is it in the Church of God; the word,the Sacraments,the preaching,the praiing,the prayſing of God, the gifts of ſundry ſorts beſtowed vpon the Church, are all of them ſacred and holy, by the ſpeciall inſtitution of God. Hereunto doth the Prophet *Zachary* allude,chap.14.20,21. *In that day ſhall there be vpon the bels of the horſes, holineſſe vnto the Lord,and the pots in the Lords houſe,ſhall bee like the bolles before the altar: yea, euery pot in Ieruſalem,and in Iudah, ſhall be holineſſe vnto the Lord of hoſtes,and all they that ſacrifice ſhall come and take of them,and ſeeth therein: for in that day there ſhall be no more the Canaanite in the houſe of the Lord of hoſtes.* The things that God hath appointed to the glory of his Name, and the furthering of his worſhip, are al of them holy: and there is as it were grauen vpon them, as once *on the forehead of the high Prieſt, Holineſſe to the Lord.* Exod.28.36. Hence it is, that the word is called the holy Scripture,and all other things belonging to the ſeruice of God, are holy alſo. This teacheth how wee ſhould bee affected when we preſent our ſelues in the preſence of God,and come to be partakers of the ordinances of God. Heere are holy things, for ſuch as are holy: if we come vnto them with ſanctified hearts,and touch them with ſanctified hands.

Such as come prophanely vnto them, receiue no benefite by them. He that turneth away

way his eare from hearing the Law, euen his praier is abhominable. If we come wickedly and vnworthily to the Lords Supper, we eate and drinke our owne damnation. Let vs therefore examine our ſelues, and prepare our hearts before we come, that ſo wee may bee meete partakers of thoſe holy myſteries.

Obiect. Before wee come to the doctrine offered vnto vs in this diuiſion, we are to anſwer one obiection that ariſeth from hence. For the queſtion may be asked, whether this charge heere ſpoken of, were perpetually enioyned to the Leuites, that they ſhould carry the inſtruments of the Sanctuary, and the Arke, whether I ſay,they were alwayes to beare the Arke,or not? Anſwer. I anſwer, this commandement was temporary. It was their duty for a time, vntill the Prieſts were encreaſed and multiplied in number, that they were ſufficient and enabled to carry it,Deut.31,9. But afterward all the examples of the hiſtories mentioned in the bookes of Ioſhua and the Iudges,of Samuel and of the Kings, do manifeſtly declare, that it was the office of the Prieſts themſelus, Ioſh.3,6. 1 Sam. 14,18. 2 Sam. 15,29. 1, Kings 2,26,and 8,3,4. For the moſt worthy things were to be handled by the more worthy perſons, thereby to teſtifie the worthines and dignity of the things themſelues, and to procure the greater reuerence and reſpect vnto them. Wherefore,the commandement enioyned in this place, was for a ſeaſon onely, vntill there were a ſufficient number of the Prieſts to do it. 2 Sam.6,3. The ſetting of the Arke vpon a Cart, was *Dauids* infirmity, though otherwiſe a man after Gods owne heart; for Princes may erre, the beſt of them may be deceiued. They followed not the ordinance of God, and cauſed it not to be carried on the ſhoulders, eyther of the Prieſts, or Leuites, but followed the example of the Philiſtims, 1 Sam.6,7,11. who *made a new Cart*, and laide the Arke of the Lord vpon the Cart: ſo did *Dauid* and all the people, they ſet the Arke of God vpon a new Cart,and brought it out of the houſe of *Abinadab*. Againe, we reade ſometimes in the Scriptures,that the Leuites did it, 1 Chr. 15,2. *Then Dauid ſaid, None ought to carry the Arke of God,but the Leuites: for them hath the Lord choſen to carry the Arke of God, and to miniſter vnto him for euer.* Thus was *Dauid* made wiſer by the former breach of Gods wrath among them, whereby *Vzzah* was deſtroyed.Howbeit we muſt vnderſtand heereby,the Prieſts that were of the Tribe of *Leui*, as appeareth by the 26, verſe of that chapter, *It came to paſſe,when God helped the Leuites to beare the Arke of the Couenant of the Lord, that they offered ſeuen Bullocks,& ſeuen Rams.* Where we ſee, that ſuch as did beare the Arke, did alſo offer ſacrifices; but the Prieſts office onely was to offer ſacrifice; therefore they onely did carry the Arke. For all the Prieſts were Leuites, but all Leuites were not Prieſts. The name of Leuites, was a common name to all that belonged to that Tribe, whereof ſome were called Prieſts, & other by the common name of Leuites. But concerning thoſe that executed the Prieſts office, and were not of that Tribe, they were no better then intruders and vſurpers.

[Verſe 5,6,&c. *And when the Campe ſetteth forward, Aaron ſhall come and his ſonnes, and they ſhall take downe,&c.*] *Moſes* mentioneth and ſetteth downe in this place, the particular calling of all the Leuites, what they ought to do, and what they ought not to do: wherein they are to buſie themſelues & exerciſe their gifts, and how they may approue themſelues in their places: as if he ſhould bring euery one of them into their proper field that they were to till. For euen as a maſter of a family, appointeth euery one of his ſeruants their taske and worke that he will haue them do: ſo doth the Lord our God deale with his Miniſters and all his people; he giueth them their peculiar office, and ſheweth how and wherein they muſt employ themſelues. *Doctrine* 1. It is the duty of euery one to know and learne the duties of his owne calling. We learne from hence, that euery man, whether out of the Miniſtery,or in the Miniſtery, muſt learne and know the duties of his owne calling: what charge God hath laide vpon him, and what ſeruice he requireth at his hands. At the giuing of the law in Mount *Sion*, euery one had his ſtanding place aſſigned vnto him, which he might not paſſe: for as God hath ſet bounds vnto the ſea, that though it rage, yet it can go no farther then hee hath appointed; he hath ſaid,hitherto it ſhall goe, and it can go no farther:ſo *Moſes* is charged to deale with the people,that they do not breake thorough vnto the Lord, Exod.19,12. *Thou ſhalt ſet bounds vnto the people,ſaying, Take heed to your ſelues,that ye goe not vp into the Mount, or touch the border of it,&c.* Thus alſo the Lord ſpeaketh to *Ieremy*,chapt.1,5,10. *Before I formed thee in the belly,I knew thee: and before thou cameſt foorth out of the wombe,I ſanctified thee, and I ordained thee a Prophet vnto the Nations.* Ionas 1,3. The Prophet *Ionah* is reproued,that being to go to *Niniueh, roſe vp to flye vnto Tarſhiſh* from the preſence of the Lord. 1 Tim 4,15, 16. Tit.1,5,and 2,15,and 3, Thus doth *Paul* ſpeake to *Timothy*; for hauing ſet downe before him the duty of his calling,he ſaith, *Meditate vpon theſe things, giue thy ſelfe wholly to them,that thy profiting may appeare to all.* Euery one is taught to labour with his hands the thing that is good, Eph.4,28. and to withdraw himſelfe from euery brother that walketh inordinately, and not according to the doctrine receiued. *Reaſon* 1. The reaſons to confirme vs in this truth,are many. Firſt,we can neuer practiſe ẏ duties of our callings, except we know them. This is the eie that leadeth vs to the doing of thẽ, from the beginning to the ending of them. The blind man cannot ſee his way, Ioh.13,17. *If ye know theſe things, bleſſed are ye if ye doe them.* When once we know what duties are laid vpon vs, we are already entred into the way to do them and performe them.

Secondly,

ſon 2. Secondly, ſuch as tranſgreſſe the bounds ſet before them, ſhall ſurely periſh and be puniſhed. When the people before the Law was giuen, were limited how farre to paſſe, *Moſes* addeth, *whoſoeuer toucheth the mount, ſhal be ſurely put to death*: d.19.12. and the Apoſtle proſecuteth the threatening further, *If ſo much as a beaſt touch the mountain, it ſhall be ſtoned, or thruſt through with a dart.* .12.20. So then the conſideratiō of yͤ puniſhment threatned, & denounced againſt all that breake the liſtes ſet vnto them, (which is farther confirmed by ſundry examples of *Vzzah*, and of *Corah* and his company,) ought ſo farre to preuaile with vs, as to teach vs to continue in the workes of our owne callings.

ſon 3. Thirdly, it bringeth great confuſion in family, in Church, & in common-wealth, when one executeth the calling of another. If the priuate perſon ſhould ſtep into the place of the Magiſtrate and handle the ſword of iuſtice, it would ouerturne the whole State. When *Peter* drew out his ſword, and cut off the eare of the high Prieſts ſeruant, Chriſt ſaid vnto him, th.26.52. *Put vp againe thy ſword into his place: for all they that take the ſword, ſhall periſh with the ſword.* Euery one would be a Magiſtrate, and preſume to ſit in the ſeat of iuſtice, and no man would be content to leade a priuate life, if he might doe what he liſt. The like we might ſay of a family. All men ſhould know their ſtanding: the wife muſt not leape into the place of the husband, nor the ſeruant into the place of the ſonne: but euery one do his owne duties, and we ſhall finde enough to doe our callings, if we be faithfull and diligent in them.

Vſe 1. The vſes are next to be conſidered. Firſt, it reprooueth ſuch as are altogether ignorant, and neither know, nor deſire to know their duties. A fault in all, but eſpecially in the Miniſters of the word, that ſhould giue light to others. God requireth of them to teach the people, Mal. 2.7. *The Prieſts lips ſhould preſerue knowledge*, that ſo they may ſhew themſelues to be *the meſſengers of the Lord of hoſtes.* They muſt out of their treaſury bring forth things both olde and new. They can neuer teach, vntill they be taught: but theſe occupy the place of teachers before they haue learned. It is a moſt ridiculous thing for a man to take vpon him to runne a race, that wanteth his legges: or to be an Oratour and eloquent pleader that wanteth his tongue. Chriſt Ieſus taught his Apoſtles, before he ſent them to teach into all the world. This was ſhadowed out vnder the Law, *Aaron* muſt put on his od. 28. 35. belles, that his ſound might be heard, when he went in vnto the holy place before the Lord: but now we haue Idol-miniſters that haue mouthes, but cannot ſpeake: the belles lacke the clappers: they may be mooued, but they cannot be heard. It were fit, that hee which is to build vp the houſe of God, ſhould be ignorant of nothing, if it were poſſible: for he may at one time or other, make vſe of his knowledge. *Iohn* inſtructed the ſouldiers, the Publicans, and the multitude that repaired and reſorted vnto him, Luke 3. hee ſhall bee better able to apply his doctrine, when he hath skill in euery mans trade and occupation: Eſpecially he ought not to be ignorant of the Scriptures, but to know them plentifully, and labour they may dwell in him abundantly, that from them as from a ſtorehouſe, he may furniſh himſelfe with plenty of all good things. Ignorance is a fault in any that would be accounted a Chriſtian: it is a double fault in him that is a Miniſter. Secondly, it reproues ſuch as omit their owne duties, but ruſh vpon the callings of other men. Theſe are as a ſeruant that is too diligent. Theſe are not idle, but are buſi-bodies in others mens matters, as 2 Theſſ. chapt. 3.11.12. *We heare that there are ſome that walke among you diſorderly, working not at all, but are buſie-bodies: them that are ſuch we command and exhort by our Lord Ieſus Chriſt, that with quietneſſe they worke, and eat their owne bread.*

So then, whether we be idle, and doe nothing, or elſe buſie in the duties belonging to other men, in effect it is all one, both are euill, and vices to be reformed in vs. And the ſame Apoſtle, 1 Tim. 5.13. ſetteth downe an heape and multitude of many ſinnes, *They learne to be idle, wandring about from houſe to houſe, & not only idle, but tatlers alſo, and buſie-bodies, ſpeaking things which they ought not.* Heere is knit together as in a chaine, a company of vices: the idle, wanderers, pratlers, curious, and vncomly ſpeakers. The fountaine of all is idleneſſe, which is ranged in the forefront, and draweth after it a taile and traine of diuers euils, like a fruitfull mother that hath many children. He ſpeaketh by name againſt women, who ought to be painefull, not idle: keepers of the houſe, not walkers and wanderers out of the houſe. The vertue that adorneth that ſexe is ſilence, and therefote they ſhould not be tatlers and pratlers, or their tongue like the Aſpen leafe, that neuer ſtandeth ſtill. They ſhould meddle with their owne buſineſſe, and not be buſie in other mens.

Secondly, ſeeing God hath ſet euery one in his calling, it is our duty to walke as we are limited by the word. The word of God is the warrantiſe of all callings. We muſt doe our duties with faithfulneſſe, diligence, patience, and wiſedome. Theſe are required to be performed in duties betweene man and man. This is to *walke worthy of God, who hath called vs vnto his kingdome of glory*, 1 Theſſ. 2.12. Many there are that profeſſe the feare of God, and beare themſelues as the diſciples of Chriſt, who neglect the duties of their particular callings. True it is, the bleſſing of God is all in all. For *except God build the houſe, the labour of the builder is in vaine*, and except God watch the Citie, the labour of the watchman is in vaine. Pſal. 127.1, 2. We confeſſe alſo, that God requireth of vs to ſearch the Scriptures, to pray vnto his Name, and

Vſe 2.

and ſeeke after knowledge: neuertheleſſe, theſe do not diſcharge vs from following the duties of our priuate callings. It is not enough for vs to ſay, that God will prouide for vs, that he hath promiſed to bleſſe vs and to ſupply our wants, and that he hath ſaid, he will neuer leaue vs nor forſake vs. For God hath promiſed no bleſſing to them that be idle; he ſendeth them to ſchoole to learne of the Ant, *which prouideth her meate in Summer, and gathereth her food in the harueſt.* Prou.6,8. *Salomon* calleth aloud to ſuch, *How long wilt thou ſleepe, O ſluggard, when wilt thou ariſe out of thy ſleepe? Yet a little ſleepe: a little ſlumber: a little folding of the hands to ſleepe: ſo ſhall thy pouerty come as one that trauelleth, and thy want as an armed man.* As for thoſe that pretend Gods prouidence, & hold out the doctrine of it as a buckler to defend them in their euill and idle courſes, they do moſt ſhamefully abuſe it, which is to bee furthered by the meanes that GOD hath appointed, and in his wiſedome annexed thereunto. Neither let any thinke to obtaine any thing at his hands, that ſit ſtill & do nothing, that ſay, they will truſt God with their life, & are ſure that he will prouide for them. The heathen men by the light of naturall reaſon, ſaw well enough the fooliſhneſſe and abſurdity of theſe mens doings. *They commend the prayers of that Captaine, that praied for victory with his ſword in his hand, and fighting, did call for aide: and on the other ſide, diſpraiſe the practiſe of him that withdrew himſelfe out of the battell, ſo ſoone as it was begun, vnder colour & pretence of praying for good ſucceſſe, affirming, that God doth not accept the ſacrifice of Cowards, neyther receiueth their prayers, becauſe they are vnreaſonable. For they held it no reaſon, that he which ſhooteth not, ſhould hit the white: nor that he ſhould win the victory, that abideth not the battell: neyther that he ſhould haue any good, that doth nothing toward it.* As then victory is wonne by labour, not by ſloth; ſo ſhall we attaine the bleſſings of God by our endeuour, not by our idleneſſe. It is required therefore of euery one of vs, to conſider our callings wherein we are placed. We haue not all of vs one calling, but diuers. Some are ſet in the priuate family, and ſome in the common-wealth, and ſome in the Church of God: all haue not one office, but diuers. We are trauailers in this world, as paſſengers in a Ship, who being there, ſome for one buſineſſe, and other for another purpoſe, do neuer meddle one with another, but euery one careth for the diſcharging and diſpatching of his proper office. So ought it to be with vs, we haue our proper calling, and proper duties to be performed therein. Be diligent in the duties of it, and thou maiſt looke for a bleſſing vpon thy labours. Sanctifie thy daily labours with daily praier; but preſume not that praier ſhall helpe thee without thine owne labour. If thou ſhouldſt pray to God all the day long, to feed thee, to cloathe thee, to ſuſtaine thee and thy family, the idle mans prayer auaileth nothing. We muſt pray vnto him when we begin our labours; and bleſſe his name when we haue ended our labours: but to call vpon him, determining with our ſelues, not to take paines, or not determining with our ſelues to take paines, is no better then to dally with GOD, and deceiue our ſelues.

Ver. 9,10,11.

Plutar. in the life of Paul. Aemilius.

Plut. in compa. of Lygur. and Numa.

Vſe 3.

Laſtly, it is our duty to ſeeke to be acquainted with the word, where we ſhall finde that plainely and particularly ſet downe, which we would know. In what ſtate ſoeuer we are ſet, we ſhall haue a ſure guide to begin the works of our calling, to goe forward in them, and to perſeuere vnto the end. Heereby we ſhall be able to warrant our workes, and know what duties God accepteth, and what he accepteth not. It is *a light vnto our eyes, and a lanterne vnto our ſteppes,* Pſal.119,105. It is the commendation of Gods children, to be conuerſant in it. In darkneſſe we cannot go ſafely without the helpe of a lanterne: ſo are wee borne and brought vp in ignorance, and continue therein, vnleſſe wee be guided by the word of God and his Spirit. Many that want the knowledge & direction of the Scriptures, think they liue in the light, walke in the light, and behaue themſelues as children of the day, and are in as good a caſe, and haue as good ſoules toward God, as they that ſtudy the Scriptures, and meditate in them day & night. They thinke it is not for ſimple men to meddle with the Scriptures, but for Preachers and Diuines. They thinke that knowledge maketh men worſe, and that none are worſe men, that none will deceiue a man ſooner then they; and therefore ſuch as ſeeke to know God, and to ſerue him according to his word, they call in contempt and deriſion, Scripture men. But theſe ignorant beaſts, ſpeake by the ſpirit of the diuell, and oppoſe themſelues againſt the expreſſe commandements of God, and the approued examples of his ſeruants. The Lord himſelfe ſpeaketh, Hoſ.4,6. *My people periſh for want of knowledge.* The Apoſtle ſaith, 1. Cor.14,20. Be not children in vnderſtanding, but in maliciouſneſſe, be as children. The men of *Berea* are commended, becauſe *they ſearched the Scriptures* priuately, to proue the truth of the doctrine which they had heard deliuered publikely. But if knowledge, as is pretended, do make men worſe, then is it euill in it ſelfe, and not good: foraſmuch as that which is good, cannot make a man euill. What then? Dare any two-legged beaſt preſume in the prophaneneſſe of his wicked hart, to ſay, that to know God and his will which is moſt pure and holy, can make a man any worſe? Or, that the more a man knoweth of Ieſus Chriſt and chriſtian religion, the worſe he ſhould be? A vile blaſphemy: O deteſtable impiety. Will it make a ſeruant worſe, to know the will of his Maſter? Or a ſubiect, to know the Princes lawes and ſtatutes? It will be farther obiected, There was neuer more knowledge, and leſſe

Acts 17,11.

Obiect.

leſſe practiſe: a man may heare many ſpeake much out of the Bible, who notwithſtanding are naughty men. I anſwere, be it ſo: yet the cauſe is not their knowledge, but want of grace: it is not in the word, but their owne corruption. They *are fooles* (ſaith *Salomon*) that *hate knowledge*, and are enemies vnto it. For all well doing in our callings, proceedeth from faith, and faith is grounded vpon knowledge, and doth increaſe through knowledge. Where there is no knowledge of Gods ſacred and heauenly will, men *breake out* without all conſcience into ſwearing, lying, ſtealing, whoring and killing. Moreouer, all they that can talke of the Scriptures, & make ſhew of them to others, haue not by and by the knowledge of them: for as much as they may alleadge more a great deale then they vnderſtand. Shall none then be ſaued, wil ſome ſay, but ſuch as know the Scriptures; can we not be led by Gods Spirit, and ſerue him, except we be conuerſant in them? I anſwere, no. The Spirit guideth no man without the word. We are begotten anew, by the immortall ſeed of the word, ſaith *Peter*. Of his owne accord, he hath begotten vs by the word of truth, ſaith *Iames*. If then we be begotten by the word, to a new life, we are dead without it, or rather haue no being of a true Chriſtian. No man can truely ſerue God, vntill he know how to ſerue him. It is God that teacheth how he will be ſerued, and he teacheth onely by his word. He hath no other ſchoole-houſe, but the Scriptures: ſuch as thinke to learne his will otherwhere are much deceiued, and will in the end prooue themſelues the diſciples of the diuell, not the ſchollers of Chriſt: foraſmuch as *hee that is of God, heareth Gods word: yee heare it not, becauſe ye are not of God*. No man can be ſaued without faith, for without faith it is impoſſible to pleaſe God: but *faith commeth by hearing, and hearing by the word of God*, Rom.10.17. No man can be ſaued, except he be regenerated, for except we be borne againe, we cannot enter into the kingdome of God, Ioh. 3. but *wherewithall ſhall a yong man clenſe his wayes*, but *by taking heed thereto according to his word*? Pſal. 116.9. No man can be ſaued, except he feare God, foraſmuch as the feare of the Lord is the beginning of wiſedome, Prou.1.7. whereas fooles deſpiſe wiſedome and inſtruction: But none can poſſibly come to yͤ feare of God, but ſuch as earneſtly endeuor to know God, as we ſee, Pro.2.1.5. *My ſon, if thou receiue my words, and hide my commandements with thee, &c. then thou ſhalt vnderſtand the feare of the Lord, and find the knowledge of God*. None can be ſaued that are foule and filthy in their liues, and impure in all their wayes, for no vncleane thing ſhall enter into his kingdome: but where there is no knowledge of GOD, there the mouth is full of curſing and bitterneſſe, the throat is an open ſepulcher, the feet are ſwift to ſhed blood, deſtruction and miſery are in their wayes and therefore the Prophet ſaith, *I haue bidden thy word in my heart, that I might not ſinne againſt thee*, Pſal.119.11. If his word dwell in vs, we haue a bridle to reſtraine vs from euill doing, and when we are ready to breake out into ſinne, it pulleth vs backe, and ſaith vnto vs, Doe it not. It layeth before vs the wil and wrath of God, it teacheth vs what we ought to doe, and telleth vs the danger if we doe it not. It is our duty therefore to pray to God to giue vs the vnderſtanding of his word, and to reſolue with our ſelues to performe whatſoeuer we reade in it. If then we haue a warrant for that which we doe out of the word, we haue comfort in our callings: but if we follow the motion of our owne braines, and haue no other light but of our owne nature to direct vs, we liue in darkeneſſe. Such as haue the light of the Sunne, do trauell ſafely in reſpect of their bodies: ſo if we *haue the* 2 Pet.1.19. *ſure word of the Prophets and Apoſtles, as a light that ſhineth in darke places*, we are in the ſafe way to ſaluation, and are certaine we cannot miſſe of a perfect direction touching all the duties of our callings.

17 *And the Lord ſpake vnto Moſes, and vnto Aaron, ſaying,*

18 *Cut ye not off the Tribe of the families of the Kohathites from among the Leuites.*

19 *But thus doe vnto them, that they may liue, and not die: when they approach vnto the moſt Holy things, Aaron, and his ſonnes ſhall goe in, and appoint them euery one to his ſeruice, and to his burden.*

20 *But they ſhall not goe in to ſee when the holy things are couered, leſt they die.*

The particular duties of the Kohathites, being declared, the reaſon is added and rendred in this diuiſion, and then he paſſeth to the duties of the next familie. Heere then *Moſes* ſheweth the cauſe why the Prieſts ought to couer all the Sanctuary, and the appurtenances, ſo that they ought not to be handled of the Kohathites, vntill they were couered, leſt ſuch as preſumed to pry into them, or to meddle with them, otherwiſe then became the dignity, honour, and eſtimation of them, were ſtricken with ſudden death, and ſo periſh in their ſinnes. Thus God reſtraineth the curioſity of mans nature, and teacheth it to be wiſe according to ſobriety. We are wont to contemne the duties of our owne calling, as vulgar and common: and to ſearch into the things that belong not vnto vs: yea, the more we are forbidden to meddle, the more we are deſirous to be medling. The reaſon in this place, is framed thus,

> If the vnreuerent handling of holy things procure the wrath of God, and our deſtruction, then we muſt take heed to the charge belonging vnto vs.
>
> But the vnreuerent handling of holy things

things doth ſo: Therefore wee muſt take heed to the charge belonging vnto vs, and not curiouſly meddle with other things.

Thus doth God hate, and his ſoule abhorre the contempt of holy things, when men giue way to their owne affections, and through curioſity ſearch farther, then God alloweth.

Obiect.

Before we proceed to the doctrine, a queſtion may be asked out of theſe words, why God permitteth the Prieſts onely to handle the inſtruments of the Sanctuary, but forbiddeth the reſt of the Kohathites, vpon whoſe ſhoulders he layeth the burden to beare them: ſo that he bindeth their hands from touching of them, and reſtraineth their eyes from beholding of them, vnder a great penalty, *leſt they die.* I anſwere, this was done for diuers cauſes; in reſpect of the ordinances themſelues, in reſpect of the other Tribes, in reſpect of the Leuites, and in reſpect of the Prieſts themſelues.

Anſwer.

Firſt of all it was preſcribed to procure greater reuerence vnto theſe holy ordinances of God, among the people. For when they ſhould ſee how carefully they were to be handled, how circumſpectly to be couered, and how orderly they were deliuered from one to another; it ſerued to touch the hearts of all men, with a reuerent regard and opinion of them, and to deliuer them from the contempt of men.

Secondly, when the reſt of the Tribes of Iſrael ſhould behold, that many euen among the Leuites themſelues, albeit they were to miniſter to the Prieſts, to do the ſeruice of the Tabernacle, and to draw neere vnto God, aboue the reſt of their brethren, yet euen they were kept from the touching of the Sanctuary; I ſay the reſt of the tribes, were more humbled by it, were touched with a feeling of their owne vnworthines, and were mooued to giue honour to the Prieſts of God, and thoſe that were appointed to be their teachers.

Thirdly, all occaſion and matter of enuy was quite baniſhed and taken away, when the reſt of the Leuites heard with their eares, and ſaw with their eyes, that their brethren the Kohathites had a charge ſo ful of dãger put vpon them, and committed vnto them. For God threatneth to deſtroy all ſuch as preſumed to touch any thing that was forbidden them. An example whereof we haue in the men of *Bethſhemeſh*, whõ *the Lord ſmote with a great ſlaughter, becauſe they looked into the Arke*, 1 Sam. 6. 19. which ſheweth the greatneſſe of their ſinne.

Queſtions.

Laſtly, the Prieſts themſelues, the ſonnes of *Aaron*, were admoniſhed to take heed, leſt through their negligence and careleſneſſe, they deſtroyed their brethren: foraſmuch as if any thing remained vncouered, it would turne to their deſtruction. Heereupon two other queſtions may ariſe; firſt, how it ſtandeth with Gods iuſtice to puniſh the Kohathites for the fault of the Prieſts? and whether the ſons of *Aaron* ſhould eſcape, whoſe fault it was, if ought remained vncouered? I anſwer the fault is not the Prieſts alone, nor the Kohathites alone, but they partake together in the ſinne, and ſhould ſuffer together in the puniſhment, as they are threatned, Exod. 28. 43. We ſee it alſo in the example of *Nadab*, and *Abihu*, who were conſumed with fire, becauſe they offered ſtrange fire before the Lord, Leuit. 10. 1, 2. But moſt plainely, Num. 18. 3. *The Lord ſaid vnto Aaron, Thy brethren of the Tribe of Leui ſhall keepe thy charge, and the charge of all the Tabernacle: onely they ſhall not come nigh the veſſels of the Sanctuary, and the altar, that neither they, nor you alſo die.* Where we ſee, God doth threaten *Aaron* and his ſonnes, as well as the reſt of the Leuites.

Anſwer.

Verſe 18. 19. *Cut ye not off the Tribe of the families, &c.* We haue in theſe words the reaſon of the former inſtitution: it is drawn from the danger that will enſue the careleſſe and vnreuerent handling of the inſtruments of the Tabernacle. *Aaron* and his ſonnes muſt appoint to the Kohathites their ſeuerall offices, and ſhew them what part euery particular perſon muſt beare, to the end the wrath of God doe not breake in among them, and cut off euery ſoule that ſinneth. The conſideration therefore of the wrath and indignation of God, ready to come vpon the offenders, ought to encreaſe their care to doe the duty that God requireth. We learne from hence, that all holy things muſt be handled rightly, reuerently, and religiouſly. Whatſoeuer matters of God we meddle withall, whether it be hearing of his word, or receiuing of the Sacraments, or calling vpon his Name, or reading the Scriptures, or conferring with others for the encreaſe of our knowledge & obedience, we are to be carefull to doe them with all poſſible feare and reuerence. This duty the Lord vrgeth by his Prophet, Eſay 66. 2. *To him will I looke, euen to him that is poore and of a contrite Spirit, and trembleth at my word.* The Apoſtle writing to the Hebrewes, perſwadeth to labour to haue grace, *whereby they may ſerue God acceptably with reuerence and godly feare*, Hebr. 12. 28. They that will pleaſe God in the duties of his worſhip, muſt be humbly affected, and baſe in their own eies. Hence it is, ẏ Chriſt willeth vs to be carefull, not onely *what wee heare*, Mar. 4. 24. but alſo *how we heare*, Luke 8. 18. We muſt regard not onely the matter that is deliuered, but the maner how it is receiued: foraſmuch as we may heare the word, and yet ſinne in our hearing. Thus were the ſeruants of God affected, when they came before him, to pray vnto him, *O my God, I am aſhamed and bluſh to lift vp my face to thee, my God, for our iniquities are encreaſed ouer our head, and our treſpaſſe is growne vp vnto the heauens*, Ezra 9. 6. Wherefore whenſoeuer we haue to doe with God in any part of his word, or worſhip, let vs come in humility and lowlineſſe, let vs approach neere vnto him with a broken heart, with a contrite ſpirit, & with an humble ſoule fal-

Doctrine Holy things muſt be handled reuerently and religiouſly.

falling downe flat before his footeſtoole, and worſhipping toward his holy Temple.

aſon 1. The reaſons hereof are euident. For firſt, we haue to doe with God in matters of religion. When the word is preached or read, the Lord ſpeaketh to vs: when we pray to God, we ſpeake to him that is glorious in power and praiſes. *Abraham* praying vnto God, confeſſeth his own baſeneſſe and vnworthineſſe, *I haue taken vpon mee to ſpeake vnto the Lord, which am but duſt and aſhes*, Gen. 18.27. And *Daniel* in his prayer ſaith, *O Lord, righteouſnes belongeth vnto thee, but vnto vs confuſion of faces, as at this day*. Dan.9.7. Children dealing before their parents will be wary how they behaue themſelues: ſubiects in the preſence of the Prince will be moſt dutifull: ſo ought it to be, and much rather, when we appeare before the King of kings, cōſidering with whom we haue to deale. So likewiſe touching the word, it is not man that doth deliuer it, God is the Authour of it, and therefore we are oftentimes commanded to *heare what the Spirit ſaith vnto the Churches*, Reuel.2.and 3.

aſon 2. Secondly, ſuch as come without reuerence, and due regard into his preſence, do loſe the fruit and benefit of their comming. We are willed to giue earneſt heed to the things which we haue heard, leſt at any time we ſhould let them ſlip, Heb.2.1. This is it that Chriſt our Sauiour teacheth. Lu.8. For hauing giuen warning that we take heed how we heare, he giueth this reaſon, Mar.4.24. *With what meaſure ye mete, it ſhall be meaſured to you: and vnto you that heare, ſhall more be giuen.* eph.enarr. ap.4.Mar. Where we ſee, God will deale with vs, as we deale with him, and ſerue vs as we ſerue him. Such meaſure of attention as we bring with vs, ſuch meaſure of grace ſhall we receiue from him. If then we come careleſſe, it is no maruell if we depart fruitleſſe. Lay then theſe two things together, that we haue to deale with a moſt terrible and fearefull God, who is euen a conſuming fire; and that with what meaſure of reuerence and attention we mete, it ſhall be meaſured vnto vs againe: it followeth from them both, that God muſt be ſerued with feare and trembling.

ſe 1. Let vs now come to the vſes of this doctrine, which remaine to be conſidered of vs. Firſt, this reproueth all ſuch as come without reuerence, to the exerciſes of religion, neuer conſidering whereabout they goe, but raſhly and vnreuerently, diſorderouſly, & vndecently behaue themſelues in the houſe of God. If a man ſhould come to heare a ſpeech vttered by his Prince, ſo contemptibly, all men would cry ſhame of him, and account him worthy ſeuere puniſhment, and cenſure him as guilty of the contempt of his perſon. I ſhould thinke I had done a great worke, and laid a worthy foundation, if I could throughly teach you this one leſſon, and ground you in this one point, to behaue your ſelues with reuerence in the place of Gods worſhip. He that hath learned to come reuerently, and behaue himſelfe in the ſeruice of God, as in his preſence, hath made a notable beginning & a good entrance to worke in him right hearing and carefull practiſing. Scarce one among an hundred maketh conſcience of this duty, and our ordinary aſſemblies haue ſcarce the outward face of a Church, in regard of the want of this duty, in the greateſt part of hearers. If the leſt occaſion be offered, our eyes and feet, and tongues and hands, are ſet on worke another way, that we haue quite forgotten God, his word, the worke in hand, the matter, the time, the place, and our ſelues alſo, as if we were an aſſembly of fooles. What is now become of our hearing? or where is the attention that ought to be in vs? If any man come into the Church, our eyes are fixed vpon him, our feet are ready to carry vs vnto him, our mouthes are opened to ſpeake vnto him, our hands are ſtretched out to draw him as it were with violence vnto vs: and ſometimes whiles one haleth him one way, another pulleth him another way, that we ſeeme to ſtriue who ſhall moſt forget himſelfe, and be authour of the greateſt diſorder and confuſion in the houſe of God, wherin all things ought to be done decently and in order.

When Chriſt came to Nazareth, and as his cuſtome was, went into the Synagogue on the Sabboth day to preach the Goſpel, *the eyes of all them that were in the Synagogue, were faſtened on him.* Our eyes, either are not faſtened on the ſpeaker, or if they be, they are ſoone remoued. Euery fancy caryeth vs away, that we ſeeme to mind nothing leſſe, then yͤ buſines in hand; or as if it were of ſo ſmal importance, that it ſkilled not what we did: or as if our friends that come into the Church, were to be reſpected aboue God. In the time & place of Gods worſhip, our minds ought to be ſetled and attentiue to the work we haue in hand, yͤ we ſhould know no friends, nor gaze after the commers in, but cut off all lets and impediments, that may hinder the ſauing hearing of the word. When we haue done all that we can, & laboured earneſtly to gather home our wittes from wandering, & ſtraying from the matter we are about, we ſhall find all to be little enough: but if we nouriſh occaſiōs to withdraw our minds and are glad to catch hold of them, when they are offered, we ſhall neuer want occaſions, but an army of them will preſent themſelues before vs, and ſo intangle vs in their ſnares, that we ſhall neuer profit our ſelues by the word, nor ſuffer others that would to profit, but hinder them greatly that deſire to be better employed. Our feet, which haue brought vs into the houſe of God, and ſet vs in our places, ought there to reſt, vntill the time of our departure. The Pſalmiſt ſaith, *Our feete ſhall ſtand within thy gates, O Ieruſalem.* Pſal.221.1.

We muſt not therefore ſtirre vp and down, and remooue out of our ſeates to the loſſe of Gods word, wherunto we ſhould attend. It is

1 Chr.34.31.

noted to the commendation of king *Ioſiah*, when the Law was read in the eares of the people, that *he ſtood in his place*, and made a couenant before the Lord to walke after the Lord, and to keepe his commandements. This alſo ſhall be our praiſe and profite, if in time of hearing the word of God, we keepe in our places, and abide in them without remoouing to other men. We vſe our hands to pull in others, when we ſhould vſe our owne eares to hearken after the ſound of the word: we vſe our tongues to talke vnto them, whereas the fitteſt ornament that becommeth the Church, is the ſilence of the hearer, to giue audience to the ſpeaker Neither let any obiect, they can doe both, attend the word, and intend others, heare and ſpeake at one time, and vſe their eares and mouthes together. For the one is an occaſion to diſtract and diſturbe the other. Our minds are not infinite, but finite: we cannot occupy them about matters of a diuers nature, but one obiect is ready to thruſt the other out of place.

Beſides, the word is ſo precious, that it worthily craueth all the powers and faculties of the ſoule! Whoſoeuer buſieth himſelfe in other things, as remouing, talking, beckning, nodding, and ſuch like geſtures, while he is hearing, heareth but with halfe an eare, if with halfe an eare, whereas both are too little for ſo high a worke. For as the Apoſtle ſpeaketh of preaching the Goſpel, ſo we may ſay of the hearing of it, *Who is ſufficient for theſe things?* The occaſions that hinder the ſauing hearing of the word, are many in number, I will reckon vp a few of them, which all are to be caſt away as clogges and impediments from vs, and enemies to our attention.

2 Cor.2.16.

The firſt is, ſtraying & wandring thoughts; whereas the powers of the ſoule ſhould wait vpon the voyce of the Preacher, and follow him whitherſoeuer he goeth, our mindes are muſing vpon other things, ſometimes vpon our coffers, ſometimes vpon our paſtures, ſometimes vpon our paſtimes, ſometimes vpon our companions, ſometimes vpon our worldly buſineſſe, whereby it commeth to paſſe, that being preſent, we are abſent: being in the Church, we are out of the Church; being hearers, we are no hearers. For albeit we be preſent in body, we are abſent in mind, and make our ſelues idol-hearers. The Scripture noteth a kind of idle and Idoll Paſtours, that haue mouthes and ſpeake not: ſo the number is not ſmall of idle and idoll hearers, which haue eares and heare not: who ſit in their ſeats as images in glaſſe windowes, or like to the pictures of dead men vpon their tombes, bending their knees, lifting vp their eyes, holding vp their hands, keeping ſilence, and yet are neuer the wiſer, nor the better, nor the holier. So doe theſe liuing images, they make ſhew of one thing with the outward man, & performe another with the inward. We muſt deſire of God to giue vnto vs, conſtant, ſteady, and ſtayed hearts, that hauing eares to heare, wee may heare indeed.

The ſecond vnſeemely, and vnſauory geſture, which is another great impediment, is a wandring eye, gazing and gaping after euery occurrent and occaſion that is offered. It is wiſely ſpoken of the wiſe *Salomon*, The eyes of a foole are in the ends of the earth; and on the other ſide, he ſaith, The wiſe mans eyes are in his head. Take heed to this abuſe, which quickely draweth the heart after it.

Pro.17.24.
Eccle.2.14.

The third hinderance is, remoouing of the body, not onely ſhifting and ſtirring of it vp and downe, but ariſing out of our places, and remoouing to place other, or beckning with our hands, or nodding with our heads; which bewray manifeſtly that the mind is otherwiſe occupied and exerciſed then about the preſent worke which we would ſeeme to regard, and ought indeed to attend. *One thing*, ſaith Chriſt, *is neceſſary*: buſying of our ſelues in other matters is not neceſſary, but bringeth with it apparent hurt, and detriment to the ſoule.

Luk.10.42.

The fourth impediment is vnreuerent talking and vnciuil laughing, as if the Temple of God (which is the houſe of prayer) were a Theater for ſights, or a place of mart and exchange for commodities, where euery man might ſingle out companions. When any man heareth the voyce of a cryer ready to vtter a Proclamation in the name of the Prince, he is ready to hold his peace and keepe ſilence. The Miniſters are as Gods Heraulds, or as *the voyce of a cryer*, they come as ſent on a meſſage vnto vs from God, and therefore all muſt hearken what they bring vnto vs, and none withdraw his eare from hearing of the Law.

Mar.1.3.

The fift is a ſecure and ſenſeleſſe ſleeping, when we haue drowſie eares, and cannot hold vp our heads an houre: for ſome are no ſooner in their ſeates, but their hearts and bodies are aſleepe. Some men regard not the word at all, they care not for it, they will not come vnto it, albeit it come vnto them, and be brought home vnto their dores. The world accounteth this no ſinne at all, or at leſt a venial ſinne, becauſe the lawes of men lay not hold on them; but Chriſt accounteth it a great and capitall ſinne. He willeth his diſciples to ſhake off the duſt of their feet, as a witneſſe againſt thoſe that wilfully contemne this ordinance of God, as if the earth it ſelfe were infected, and the places of their abode corrupted by the contagion of their ſinnes: and in the next Chapter, he maketh ſuch to be worſe then the Sodomites. For the contempt of the word is an abridgement of all ſinne gathered together in one. Woe vnto vs for this neglect and contempt of the word, we are ſo farre from trembling at it, that ſome wil not ſtep out of their dores: others, are content to come, but they are ſo farre from ſhewing reuerence, that they fall faſt aſleepe and will not be awaked. Theſe vnreuerent actions and geſtures ſhew they regard it not, neither are touched with a feeling of it. Do theſe men tremble when the Miniſter reproueth ſinne? Do they examine their hearts whether they be guilty or not? Doe they ſay vnto their owne ſoules, *What haue I done?* Alaſſe, how can they; when they haue heard nothing? Neither let them go away in the darke, and ſeeke to couer their drowſineſſe of ſpirit, vnder the name of an infirmity, or weakneſſe that is in them: for they are not ſometimes ouertaken with it, but make a daily practiſe of it: they neuer ſtriue againſt it, but nouriſh it in themſelues, as thoſe that are delighted in it, They cannot ſay, *they doe that euill which they would not*, but that which they would do. They frame their bodies, and ſettle them of purpoſe to ſleepe, and ſo they may doe it cloſely that they be not eſpied, they regard no more. They neuer call themſelues to an account what they haue heard: nor whether they haue bene ouertaken this day; neither if they haue, doe they reſolue with themſelues, they will ſinne no more. If euer they had truely repented of this ſinne, they would endeuour not to bee ouercome againe by it. If euer they had bene truely ſorrowfull, it would bring foorth in them a watchfulneſſe ouer themſelues, and a care to preuent it in time to come.

erem.8,6.

om.7,19.

The laſt abuſe is in careleſſe comming, and ſhameleſſe departing out of the Church, and ſeparating our ſelues from the Congregation, before it be diſmiſſed and diſſolued. We vſe to reproue thoſe and complaine greatly of thē, when they are inuited as gueſts to a feaſt, that come too late, and make the reſt of the company to ſtay for them; or make haſte to be gone away before the feaſt be finiſhed. We deſire that all our neighbours that are inuited, ſhould ſit downe together, and ariſe vp from the table together. The worde of God is a continuall feaſt, the exerciſes of our religion are as a dainty banket, wee ſhould come vnto them, as men do to good cheere, & feed hungerly and heartily vpon them. The Prophet witneſſeth concerning his owne practiſe, that *he had gone with the multitude into the houſe of God, with the voyce of ioy and praiſe, as they that keepe a feaſt*, Pſalm.42,4. Is it ſo with vs? Doe we flock together to the hearing and handling of holy things, as wee doe vnto a feaſt? If wee did hunger and thirſt after the word of God, as we do after bodily food, wee would be as greedy to be partakers of the one, as we are forward to taſte of the other. But the caſe is with vs, as it fareth with thoſe that haue full ſtomackes: wee deſire not ſpirituall food, and therefore make no haſte vnto it. Now one commeth, and then another: now one droppeth away, and then another, and they thinke they haue tarried too long. This is an open proteſtation or proclamation, that we are weary of holy things, and loathe them more then Iſrael did Manna. Theſe men are Church-ſicke, or Sermon-ſicke, a common diſeaſe among common hearers. The Church is with them as a priſon: they are as weary of ſtaying in the Church, as the malefactor is of lying in priſon: for as the priſon holdeth them where they would not be, and from the place where they would be; ſo doe prophane perſons account the Church as a place that reſtraineth their liberty, that they cannot doe what they would do, nor be where they deſire to be, nor reſort to that company that they better affect, nor follow thoſe ſports and delights wherein they take the greateſt pleaſure.

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ſon.

The faithfull in former times haue accounted it a puniſhment to bee driuen from the houſe of GOD: but theſe men account it a ſore puniſhment to be there. They deſired to dwell in it all the daies of their liues, but we care not if we neuer come thither. They iudged it the greateſt famine to want yͤ word, but if we bee held neuer ſo little a time from our dinner, we complaine as if wee were like to ſtarue. They longed to haue the Sabbath day come, but theſe men would faine haue it ended, and thinke it to bee the longeſt day that is in the yeare, and the moſt tedious.

Pſal.84,2.

Vſe 2.

Secondly, it is the duty of the Miniſter to preach the word & adminiſter the ſacraments with all due regard and reſpect to the perſon they ſuſtaine, and the things that they meddle withall. We muſt do nothing that may make our Miniſtery fruiteleſſe, and bring it into contempt, but ſeeke to adorne it and beautifie it by all reuerent carriage of our ſelues in it, and in the diſcharge of the duties of it.

Particular branches of this vſe.

This hath many branches: Firſt, it behooueth vs to ſet our ſelues in Gods preſence, and conſider that we are his meſſengers, & ſpeake in his name, and are as it were his mouth. How ſhall the hearer learne, that in his hearing hee hath to do with God, and commeth *to heare what he ſhall ſay vnto him by our mouthes*, Acts, chapter 10, verſe 33. if we doe not remember that we ſtand in the place of God, and do after a ſort repreſent his perſon? This is the counſell that the Apoſtle *Paul* giueth to *Timothy*, 1 Tim. chap. 2,15. *Study to ſhew thy ſelfe approoued vnto GOD, a workman that needeth not to be aſhamed, rightly diuiding the word of truth.* Whenſoeuer we get vp into the Pulpit, before all things we muſt know, being placed in that office, whoſe meſſage we deliuer, and that if we ſpeak not vprightly as becommeth his Maieſty, wee muſt giue a reckoning vnto him. Wherefore, we muſt ſo teach, as if God were preſent with vs, as if a Secretary ſhould ſpeak before a Prince: for he is his inſtrument, who is Lord ouer al. We muſt be able to make this proteſtation before men and Angels; I ſtand heere as it were a choſen veſſell before the Lord, to beare his Name vnto his people: I am not to bee the meſſenger of mine owne words, but to be his mouth: I muſt lay aſide whatſoeuer paſſions are in me, & vtterly diſclaime mine owne affections, that I may proteſt indeed, that whatſoeuer I ſpeake, is from

God, and haue drawne and deriued it from him.

Secondly, it is our duty to ayme at his glory that hath called vs. We muſt not ſit downe in *Moſes* chaire to preach our ſelues, and to get credit to our owne names: if we make this the end of our preaching, it cannot be, but we ſhal prophane the holy word of God, and diſguiſe it one way or other. The Apoſtle regarded little *to be iudged of men*, and eſteemed nothing the vaine applauſe of the world, but preached Chriſt among them, and him crucified. Hence it is, that our Sauiour ſaith, *How can ye beleeue, which receiue honour one of another, and ſeeke not the honour that commeth from God onely?* It is a note of a true teacher, to ſeeke his glory that ſent him, as contrariwiſe it is the note of a falſe teacher, if any in deliuering his doctrine, ſeeke himſelfe rather then God. This is the difference betweene a true and falſe teacher, as Chriſt ſheweth at large, Ioh.7.17,18. *If any man will doe his will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeak of my ſelfe: he that ſpeaketh of himſelfe, ſeeketh his owne glory: but he that ſeeketh his glory that ſent him, the ſame is true, and no vnrighteouſneſſe is in him.* That is true doctrine that giueth glory to God, and they are true teachers that ſeeke to ſet it forth onely. Let vs conſider of this a little farther.

1 Cor.4 3.

Ioh.5.44.

If any be deſirous to know, whether any doctrine be true, and haue God the Author of it, let him labour to find it by this note. The doctrine of predeſtination hath beene taught diuerſly, one way that it is of foreſeene works, another, of the purpoſe of God according to election, Ro.9.11. If any deſire to know whether of theſe two opinions is the truer, let him examine them both by this rule, and try them by this touch-ſtone; which of them doth beſt ſerue to ſet forth the glory of God? Not that which imputeth our predeſtination, to our ſelues, and our owne workes, but the other which aſcribeth all to his good pleaſure, who hath elected vs *to the praiſe of the glory of his grace*, Ephe.1.6. The like we might ſay of iuſtification and ſaluation of the elect, touching which are diffrent doctrines deliuered: Some teach that we are iuſtified by faith alone, that is, by Chriſts ſatisfaction apprehended and applyed by faith: others, that we are iuſtified by mens merits, and not by Chriſts obedience alone. Theſe two opinions are cleane contrary, and cannot agree together, if one of them be true, the other is falſe. Now by this we ſhall be made able to iudge, marke whether of them giueth God the glory alone: They that ſet vp mans merits and deſerts, and make him to haue power to work out his own ſaluation, doe giue the glory to man, and ſo robbe God of his honour and glory, and therfore they cannot teach the trueth. But they that impute iuſtification to Chriſts righteouſneſſe, who is our merite, doe commend his grace and mercy alone; and therefore they teach that doctrine which is of God. If this courſe were wel noted and obſerued, it would ſhake in peeces many articles in controuerſie betweene the Church of Rome and vs. We ſhould not haue occaſion to diſpute ſo often, and to reaſon with them touching mans freewill, indulgences, pardons, interceſſion of Saints, and ſuch like points, which leade away our mindes from God and his glory, from the Creator, to the Creature. Let all the Miniſters of God therefore proue themſelues and their teaching by his note; let them ſet his glory before their eyes, according to the example of Chriſt their Maſter, Ioh.8.50. I ſeeke not mine owne glory, there is one that ſeeketh and iudgeth.

Thirdly, it belongeth to the Miniſters duty, to come well prepared and prouided as a wiſe Scribe taught to the kingdome of heauen, *bringing forth out of his treaſure, things both old and new*, Matth.13.52. The Miniſters muſt come with good aduiſement and premeditation, and ſo handle the word with feare and reuerence. There is no man that is ſent on an embaſſage, but will thinke before hand what to ſay: much more is required, and ought to be practiſed of the meſſengers of God. They muſt *eate the roule* of Gods booke, and haue *their tongue touched with a coale from the Altar*. They muſt not vtter whatſoeuer commeth into their mind, but that they haue before well chewed and digeſted. He that ſpeaketh ſuddenly, ſhall neuer ſpeake profitably: but preſumeth too farre vpon his owne gifts, regardeth not as he ought the good of the people, and cannot haue that comfort to himſelfe which were expedient.

Ezek.3.1.
Eſay 6.7.

Fourthly, they muſt regard not onely the matter which they handle, but the manner of handling. Some are ſo negligent and careleſſe in deliuering the word, that they regard not what wordes they vſe, and ſo let ſlip from them ſuch homely phraſes, as it were kitchinſtuffe, that it bringeth the Miniſter, and his miniſtery, and the word it ſelfe into contempt. It is noted of Chriſt, that there proceeded *gracious words out of his mouth*, Luke 4.22. according to the ſaying of the Prophet, *Grace is powred into thy lippes*, Pſal.45.2. Let vs ſo ſpeake the word of God both for matter and manner, as it ought to be ſpoken, and as we are perſwaded, Chriſt and his Apoſtles would haue ſpoken it, if they had deliuered it to the people. Our ordinary talke and communication ſhould be as it were ſeaſoned with ſalt, and miniſter grace to the hearers: how much more therefore when the word of God is in our mouthes, and vttered by vs? If we ſet this as a rule and caution before our eies, it wil ſerue as all-ſufficient to informe vs, and make the word reuerent in our mouthes. Some take vpon them to reprooue ſinne, but it is in ſuch a fooliſh manner, in ſuch a ieſting veine, and after ſuch a ſcoffing faſhion, that they rather perſwade to ſinne, then diſſwade from ſinne, and bring the people in loue with it rather then out of the loue of it.

Therefore let this bee another rule added to the former, that no man muſt gird and glance at ſinne, to ſhew forth his owne witte, and to magnifie himſelfe, to be accounted and eſteemed that way. Rather let vs pierce the very heart of it, with the *two edged ſword of Gods word*, and ſtrike downeright blowes at it with the *hammer* of Gods word, that ſo it may be broken in peeces. Sinne is growne to a great head: it is not to be dallied withall. He that playeth with a ſerpent, may happely bee ſtung of it, before he be aware.

4.12.

.39.

Fiftly, it is required of the Miniſter to ſpeake to the people with vnderſtanding. We muſt not flie aloft aboue the reach and capacity of thoſe to whom we ſpeake; and conſider not ſo much what is lawfull for vs to deliuer, but what is fit for the people to heare. It is better to ſpeake *fiue wordes with vnderſtanding, then tenne thouſand in a tongue that is not vnderſtood*, 1 Cor. 14. 19. as the Teacher of the Gentiles teſtifieth, who ſpake languages and tongues more then all we. We are commanded to lift vp our voyce as a trumpet, to tell Iſrael their ſinnes; but *if the trumpet make an vncertaine ſound, who ſhall prepare himſelfe to battell*: The Apoſtle alleageth it as a iudgement vpon the hearer, not as a praiſe and commendation of the ſpeaker, *With men of other tongues and other lippes will I ſpeake vnto this people*.

3.

.14.22.
ſay 28.

Our Auditours are all, or at leſt for the moſt part, rude and ignorant, and it is our duty to bow and ſtoope downe to their capacity: and when we thinke we ſpeake plainely, we ſhall find oftentimes that we ſpeake darkly and obſcurely, not plainely and familiarly enough.

Laſtly, let vs content our ſelues with the purity and ſimplicity of the word, which is ſufficient in it ſelfe to expound it ſelfe, and able, yea, onely able to giue direction and ſatiſfaction to the conſcience. It may be truely ſaid, that the Minſter ſitting in *Moſes* chaire, is, as it were ſet vpon a ſtage, whoſe ſmalleſt actions and geſtures all the people behold; and therefore albeit he be neuer ſo preciſe in the diſcharge of his calling, the hearers that can ſee but the outward actions, and not inward affections, will iudge of the heart by the appearance, and of the ſubſtance by the circumſtances: ſo that if any lightneſſe or diſſoluteneſſe appeare, they by and by conceiue that all is amiſſe, and little regard any thing that he doth deliuer and ſpeake vnto them. True it is, this is their fault and infirmity, howbeit we muſt prouide that we giue no occaſion, and cut off occaſions from all ſuch as are glad to lay hold on occaſions.

ſe 3.

Laſtly, it is our duty, when we come to the houſe of God, to take heed to our feet, leſt we depart from the Church, as the fooliſh virgins from the gates of heauen. We muſt learne how to prepare our ſelues, that we may profit thereby, as the Lord would haue the people ſanctified before the Law was to be deliuered, Exod. 19.

This preparation to bee duly performed hath many particular parts, as ſeuerall branches iſſuing out of one roote.

Firſt, it is our duty to come together into one place to heare the word, and to call vpon his Name. For albeit we muſt reade the Scriptures priuatly in our houſes, yet we muſt haue them publikely expounded and interpreted: and albeit priuate prayer be not vnprofitable, and priuate exhortations bee oftentimes auaileable: yet our publike aſſemblies haue a more ſpeciall bleſſing promiſed vnto them, Matthew, Chapter 18. verſe 20. *Where two or three are gathered together in my Name, there am I in the middes of them*. Before we can heare the word, it is required of vs to come to the place of hearing, Pſal. 34. 11. and 122. 1. The Centurion telleth our Sauiour that he had ſuch ſeruants vnder his authority, ẏ if *hee ſaid to one Come, he commeth*, Matthew, 8. 9. God our greateſt Maſter, vnder whoſe authority we are, and he vnder the authority of none, ſendeth out his meſſengers, and calleth his gueſts, *Come and eate of my meate, and drinke of the Wine that I haue drawne*: yet we ſeeme deafe, and cannot heare: ſenſeleſſe, and cannot mooue.

Prou. 9. 5.

The vnreaſonable creatures, euen the wormes that creepe in the earth, put vs to ſhame and ſerue to condemne vs: when God in the beginning ſaid, Let there be light, It was ſo: Gen. 1. 24. *Let the earth bring foorth her liuing creatures after their kindes*; the earth did ſo. When God intended to bring a plague vpon the Egyptians, and called for the Graſſehoppers and Caterpillers, Pſalme 105. verſe 34. *He ſpake, and the Locuſts came, and Caterpillers, and that without number*. When he asked for them, they delayed not, but went out to doe his will. But GOD hath ſpoken many times to vs, and we regard not his call: and if we come ſometimes at his bidding, we thinke we haue done our duty, and him a pleaſure.

We muſt come conſtantly and continually, *Bleſſed are they that dwell in his houſe*, Pſalme 84. verſe 4. The Church is not as an Inne to ſoiourne in, but an houſe to abide and dwell in, that Chriſt may finde vs there: but many preferre the Inne and Ale-houſe before it. It is better for vs to be found in the Temple, then in the Tauerne, and in the houſe of prayer, then in a denne of Theeues. Let the zeale of his houſe eate vs vp. Let vs conſecrate the Sabboth as holy to the Lord, and make it a day of holy reſt, not of vnholy and vngodly ryot.

Secondly, as we muſt come diligently, ſo wee muſt attend carefully, when we are come, otherwiſe what benefite can wee haue, or looke for by our comming? The Prophet ioyneth theſe together, and coupleth them as two friends in one chaine, Pſal. 34. 11. *Come, and hearken.* If it were enough to come and heare a voyce, the oxe and aſſe might do that, as well as we: for they can apprehend an outward ſound. Therefore we muſt do more then that, we muſt ſet our mindes vpon that which we heare, or elſe we heare no otherwiſe then the beaſts that are without vnderſtanding. This attention is a notable vertue, it is a Iewel for the eare. We ſee how many in our dayes delight to haue Rings and Iewels hanging at their eares, and they account it a great ornament vnto them. I will not ſay vnto them, as the heathen Poet in ſcoffing manner anſwereth, that *it is becauſe they haue no fingers on their hands*, as if the fingers, not the eares, were made for rings: but this I will ſay, that if wee had the richeſt Iewels that the Eaſt or Weſt could afford vnto vs, if we haue not an eare boared through to the heart, to heare ẏ word of God, they are no better then as Iewels put into a ſwines ſnout. Happy is he that weareth this Iewell of attention, a Iewell of infinite price and value: this is to haue an hearing eare, whereas all others haue eares and heare not.

Plaut. in pœnulo.

Thirdly, we muſt remember what we haue heard, and not ſuffer it to ſlippe from vs. For what auayleth it to be attentiue for the time, and ſo ſoone as we are departed to forget all, thereby ſuffering the birds to picke vp that which is ſowne? that is, Satan to ſteale out of their hearts that which hath beene taught them. The Apoſtle *Iames* compareth ſuch a man to one that beholdeth his naturall face in a glaſſe, who goeth his way, *and forgetteth immediately what manner of one he was*. The word of God that ſaith, *O my people heare my Law*, Pſal. 78. 1. ſaith alſo elſe-where, *My ſonne forget not my Law*, Pro. 3. 1. The Lord commanded the Iſraelites to binde his words vpon their hands for a ſigne, that they ſhould be as frontlets betweene their eyes, and write them vpon the poſtes of their houſes, and gates of their Cities: all theſe were as helpes for memory againſt forgetfulneſſe, as if he had ſaid vnto them, Haue them alwayes in remembrance. Of all perſons old men ſeeme to haue the weakeſt memories, which decay with their age; and theſe doe moſt of all complaine of them: howbeit the heathen man telleth vs that there is no man ſo old, that hath forgotten where he laid vp his treaſure. All men remember the things they moſt regard, & ſuch as they loue, they will not forget, foraſmuch as *Where the treaſure is, there will the heart be alſo*, Mat. 6. 21. If then we remember not the things of God, the chiefe cauſe is becauſe we doe not much eſteeme of them. Set an high price vpon them, value them aboue thy ſiluer and thy gold, eſteeme them beyond all pearles and precious ſtones, and thou ſhalt finde thy memory much bettered and encreaſed.

Iam. 1. 24.

Cicero, lib. de Seneſt.

The fourth is, to plant in vs true godlineſſe, and reforme our liues, as it were to rid our ground of all bryars & buſhes before we ſow any thing in it. The gate of Gods houſe is *the gate of righteouſneſſe*, becauſe none but *the iuſt* and righteous ought to enter into it, Pſa. 118. 19, 20. This is the cauſe that *Iacob*, when hee went to Bethel to worſhip God, firſt cleanſed his houſe of the filthines of idolatry, and commanded his houſhold *to be cleane, and change their garments*; thereby vnderſtanding the purity of the heart, and the changing of their mindes, by the renuing of them according to true godlineſſe. Thus doth the Lord command the Iſraelites *to waſh their cloathes*, and ſanctifie themſelues, before they came to heare the law at his mouth, Exo. 19. 14. To this purpoſe *Dauid* ſaith, Pſal. 26. 6. *I will waſh mine hands in innocency; ſo will I compaſſe thine Altar, O Lord.* If we come into Gods preſence, without ſanctification, we offer a ſacrifice full of blemiſhes which his ſoule abhorreth. He reiecteth our prayers as abominable, and our hearing of his word is turned into ſinne.

Gen. 35

Laſtly, we are bound to lay vp in the heart that which we heare, for God eſpecially requireth the heart. If that be wanting, he miſſeth it by and by, he eſpyeth it ſo ſoon as we come; as he did him that came to the marriage feaſt *without his wedding garment*, Mat. 22. 11. There is no man hath any treaſure that leaueth or layeth it commonly and careleſly, but he locketh it vp, that no man ſhould take it from him: the word is a pearle, and a pearle of ſuch price, that when he hath found it that knoweth the worth of it, *he ſelleth all that he hath to buy it*: the heart is as it were the coffer where we ought to keepe it. If we hold it in our hands, or haue it in our heads, or ſuffer it to dwell in our mouthes onely, and cannot afford to giue it roome and lodging in our hearts, it is in danger euery foote to be taken from vs, and we ſurpriſed of it. Such perſons *honour him with their lips*, but their harts are far from him, Matt. 15. The bleſſed Virgin is commended that *ſhe kept thoſe ſayings in her heart*; So did *Iſaac* go out into the fields *to meditate*, at euentide: he choſe a ſolitary place and fit ſeaſon, to call to minde ſuch things as he had heard. Wherefore, let vs alſo lay vp in our ſoules and ponder in our hearts, ſuch good things as wee haue learned, and let vs hide them as in the casket of a good conſcience, that in all times of need, we may bring foorth theſe precious treaſures to helpe vs. We know not into what troubles and perplexities we may come, how we may be tempted & aſſaulted, & into what dangers of ſpirituall enemies we may fall: how bitter will thoſe dayes be vnto vs, if wee haue no word of God dweling in vs, to comfort vs, & raiſe vs vp againe? It wil then be too late to go and buy oile in our lamps, when we ſhould vſe it. Let vs ſtore our ſelues with plenty of heauenly meditations, that we may neuer be too ſeeke; and arme our ſelues with ſuch ſufficient furniture, that whereſoeuer the enemy

Math. 13.

Eſay 29. 13.

Luk. 2. 1

Gen. 24. 6

ſeeke to foile vs, and to make a breach into our ſoules, we may be able to reſiſt him, and to ſtand faſt in the power of God againſt all the wyles of the diuell.

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21. *And the Lord ſpake vnto Moſes, ſaying,*

22. *Take alſo the ſumme of the ſonnes of Gerſhon, throughout the houſes of their fathers, by their families.*

23. *From thirty yeares old and vpward, vntill fifty yeare old ſhalt thou number them: all that enter in to performe the ſeruice, to doe the worke in the Tabernacle of the Congregation.*

24. *This is the ſeruice of the families of the Gerſhonites, to ſerue, and for burdens.*

25. *And they ſhall beare the Curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of the badgers skinnes that is aboue vpon it, and the hanging for the doore of the Tabernacle of the Congregation.*

26. *And the hangings of the Court, and the hanging for the doore of the gate of the Court which is by the Tabernacle, & by the Altar round about, and their cords, and all the inſtruments of their ſeruice, & all that is made for them: ſo ſhall they ſerue.*

27. *At the appointment of Aaron and his ſonnes, ſhall be all the ſeruice of the ſonnes of the Gerſhonites, in all their burdens, and in all their ſeruice: and ye ſhall appoint vnto them in charge, all their burdens.*

28. *This is the ſeruice of the families of the ſonnes of Gerſhon, in the Tabernacle of the Congregation: and their charge ſhall be vnder the hand of Ithamar, the ſonne of Aaron the Prieſt.*

Hitherto, Moſes hath ſpoken of the *Kohathites*, and he hath done it more largely then he doth handle the other families, for the cauſes noted before. In the next place he proceedeth to the *Gerſhonites*.

Touching theſe; firſt, God commandeth them alſo to be numbred, and their age is appointed and limited, as in the former, from thirty yeares old and vpward, vntill fifty.

Secondly, their proper and peculiar charge is expreſſed, what burdens they are to beare, to wit, the Curtaines and the couerings, the cordes, the veiles, and all the inſtruments appertaining to their ſeruice.

Thirdly, all theſe things before mentioned, muſt be done at the commandement of *Aaron* and his ſonnes.

[Ver. 22, 23. *Take alſo the ſumme of the ſons of Gerſhon, &c.*] Obſerue with me in this diuiſion, that *Moſes* repeateth ſundry points that are ſet downe in the former chapter, as will euidently appeare vnto vs, if wee make tryall and compariſon, in euery one of the three families; as for example, touching the Kohathites, that which hee ſpeaketh of them in this chapter, verſe 5, 7, 9. compare it with the 31. verſe of the third chapter. Secondly, touching the Merarites, which are another of the families, what he ſaith of them, verſe 31, of this preſent chapter, compare it with the 36, and 37, verſes of the former chapter. Laſtly, touching the Gerſhonites, the 25, ver. of this fourth chapter, with the 25, verſe of the third chapter: and we ſhall ſee, hee telleth them againe and againe, what burdens they are to beare, and what ſeruice they are to performe. He might haue referred vs to that which hee had before ſet downe, but he doth againe particularly rehearſe and repeat it. God forbiddeth needleſſe repetitions in praier, and condemneth much babling that bringeth no benefit with it: & therefore he vſeth it not himſelfe, neither do any of the Penmen of the holy Scriptures, who wrote as they were inſpired by the Spirit of God, the Author of them. They were choſen veſſels of God, and as it were his Secretaries, ſo guided by him that they could not erre in writing, no more then in ſpeaking of it.

Doctrine. It is lawful for the Miniſters, to repeat the points that formerly they haue taught.

We learne from this practiſe of *Moſes* in this place, that it is lawfull for the Miniſters and Teachers of the Church to make repetitions of things formerly taught, and to deliuer the ſame points and parts of religion againe and againe, both for matter and forme, not thereby to eaſe themſelues, or to maintaine ſloth in thē, but for the benefit of the Church. *Moſes* in the booke of *Deuteronomy*, repeateth to the people, many things done before, and expreſſed in the former bookes, and therefore it is fitly called a repetition of the Law; and there he rehearſeth the ten Commandements againe, Deut. 5. So do the Euangeliſts declare, how Chriſt our Sauiour often repeateth the ſame things, and preacheth againe the ſame points he had deliuered before: and therfore his practiſe may well be our warrant, and his example our direction. Thus doth the Apoſtle *Peter* ſhew what he did, and what he will do, 2 Pet. 1, 12. *Wherefore, I will not bee negligent to put you alwaies in remembrance of theſe things, though ye know them, and be eſtabliſhed in the preſent truth.* And afterward in the ſame Epiſtle, he profeſſeth, that hee had written to them of thoſe things, whereof his *beloued brother Paul had written in all his Epiſtles.* The Epiſtle of *Iude* is a repetition of thoſe things handled by *Peter* in his ſecond Epiſtle, and is as it were an abridgement of it. So the bookes of Chronicles do repeat many things before ſet downe in the bookes of the Kings: albeit it be done with much acceſſe of matter & profite to the reader, as we ſhall ſee by diligent obſeruation in the reading of them. In like manner the Apoſtle *Iohn*, wrote vnto them thoſe things which they had beene taught before, *I haue not written vnto you, becauſe ye know not the truth but becauſe yee know it, and that no lye is of the truth*, 1 Iohn 2, 21. This may plentifully appeare vnto vs, in the comparing of the olde Teſtament with the new; one ſtrengtheneth and confirmeth another, and ſundry things are repeated in the new, which are deliuered in the old. We ſee the Gentiles in the Acts of the Apoſtles, beſought *Paul* and *Barnabas*, that *the ſame words might be preached vnto them the next Sabbath day*, which they had firſt offered vnto the Iewes. All which examples, as it were a cloud of witneſſes, do confirme the lawfulneſſe of their practiſe, that teach againe what they haue taught, and deliuer the ſame points which before they haue deliuered, and ſo bring forth out of their ſtorehouſe, things both old and new: for this cuſtome could not be vſed without ſome acceſſe and addition of new matter, according to the manner of God, vſed in the holy Scriptures.

Acts 13,42.

Reaſon 1.

This is not done without cauſe and good reaſon. For firſt, men are commonly dull in hearing, ſlacke in comming, weake in remembring, and ſlowe in practiſing. They are as a tough oake, that is not felled at one ſtroke, & as an hard ſtone, that is not broken in peeces with one blow: they are as marble, that is not pierced with once dropping of water vpon it, but requireth a conſtant and continuall falling vpon it, according to the Commandement of God, directed to his Prophet, Ezek. 21,2. *Sonne of man, ſet thy face toward Ieruſalem, and drop thy word toward the holy places, and Propheſie againſt the Land of Iſrael.* For albeit we be often taught and plainely inſtructed, heere a little, & there a little, yet we cannot conceiue and carry away the things we heare. The Apoſtle ſaith, *We haue many things to ſay, and hard to be vttered, ſeeing ye are dull of hearing*: where he giueth this reaſon, why he had need begin againe the firſt rudiments of Chriſtian religion, as it were to lay the foundation of the houſe againe, before hee went forward with high myſteries, euen in regard of their dulnes and ſlacknes in learning.

Heb. 5,11.

Reaſon 2.

Secondly, it is ſafe and ſure for all hearers to haue often repetitions. It hath his good vſe, and ſpeciall benefit. Many witneſſes do make ſure worke, and confirme ſtrongly and ſtedfaſtly the things taught. Hence it is, that the Apoſtle ſaith, writing to the Philippians, chap. 3,1. *To write the ſame things to you, to me indeed is not greeuous: and for you it is ſafe.* That which is once ſpoken, is through our infirmity and corruption, as good as neuer ſpoken; as one witneſſe is no witneſſe. GOD would haue euery truth confirmed by two or three witneſſes: and foraſmuch as the hiſtorie of the life and death, of the doctrine and myracles, of the reſurrection and aſcenſion of Chriſt, is ſo maine a pillar of our religion, in the knowledge whereof, our ſaluation conſiſteth, hee would haue it confirmed by foure authentike witneſſes, and Chriſt carried by them as on a fourefold Chariot in triumph like a mighty Conqueror, that hath ſubdued all his and our enemies. Thus doth God prouide moſt plentifull meanes to remoue our infidelity, to take away our doubting, and to remedy our infirmity.

Reaſon 3.

Thirdly, repetition worketh a deeper impreſſion in vs, and ſerueth to beate it into the conſcience, as well as into the vnderſtanding. It is neceſſary that we be ſtirred vp & quickned to the practiſe of good things by the goad of repetitions. This conſideration made the Apoſtle ſay, I thinke it meete, as long as I am in this Tabernacle, to ſtir you vp by putting you in remembrance. Practiſe is an hard thing and rare. We are not eaſily brought to performe ſuch things as wee know. If then, once ſpeaking take not hold on vs, it may the ſecond time, beeing commended vnto vs againe.

2 Pet. 1,13.

Reaſon 4.

Fourthly, we ought not to forbeare from this courſe, becauſe our life is ſhort, wee know not how ſoone we may be called out of this world, and giue an account of our Miniſtery, how carefull wee haue beene to gaine ſoules vnto God. The Apoſtle hauing declared, that he would not be negligent to put them in remembrance of the ſame things, and that he thinketh it very meete to do ſo, addeth this as a reaſon & motiue to moue him, which alſo ought to encourage vs, *Knowing that ſhortly I muſt put off this my Tabernacle, euen as our Lord Ieſus Chriſt hath ſhewed me: Moreouer, I will endeuour that you may be able after my deceaſe, to haue theſe things alwayes in remembrance.* And then indeed wee haue done our duty, when wee haue taught the truth in this manner to our people, not onely once and away, as it were glancing at it, but continually dwelling vpon it, teaching them line vpon line, and precept vpon precept; like maſters that teach young ſchollers to reade, that muſt not content themſelues once to tell them, but muſt oftentimes put the ſame things into their mouthes and mindes, or elſe they forget them ſtraight-waies.

2 Pet. 1,14,15.

Vſe 1.

Let vs now make application of the Doctrine, which is the life of inſtruction: foraſmuch as teaching without applying, is as the body without the ſoule. Firſt of all, we learne hereby, that the perpetuity & ſtanding courſe of teaching, is moſt needfull and neceſſary in euery Congregation. It is the Miniſters duty to ſowe, and to continue ſowing: to weed, and to continue weeding: to teach, and to continue teaching: to conuert, and to continue conuerting: to conuince, and to continue conuincing: to inſtruct, and to continue inſtructing. For as wee haue alwaies neede of meate, and that as we eate, ſo we muſt continue eating, or elſe wee famiſh and periſh: ſo the Miniſter muſt feed, and weed, and watch ouer his people, and abide continually in it without ceaſing and intermiſſion. This is it the Apoſtle teacheth *Timothy*, 1 Tim. chap. 4, verſe 16. *Take heed to thy ſelfe, and vnto the doctrine, continue therein: for in doing this, thou ſhalt ſaue both thy ſelfe and them that heare thee.* So then, it is not enough to take heede vnto himſelfe and his doctrine, to liue well, and to teach well, but hee muſt continue in them both, and not giue ouer. It was well ſaide of the heathen man, *It is no leſſe vertue to keepe, then to get*; to preſerue, then to obtaine. Many know how to get, but they know not the art how to ſaue that which they haue gotten, and therefore it paſſeth away ſuddenly, as greaſe that melteth before the Sunne. If the husbandman ſhould onely plant and neuer water, he might looke for no fruite to come of his labour. It is not enough for the watchman to haue diſcouered the enemy once or twice, vnleſſe hee deſcry him ſo often as hee maketh an approch: ſo it can be no diſcharge to the ſpirituall watchman of ſoules, to haue giuen warning by blowing the Trumpet, vnleſſe he doe it during the whole time of the warre, which is perpetuall and continuall. We can take no truce, nor make no league with our ſpirituall enemies; *Our aduerſary the diuell goeth about continually, ſeeking whom he may deuoure.*

Hence it is, that Chriſt requireth of *Peter*, not onely to feede, but to feede againe and againe; *Feede, feede, feede*, according to the charge committed vnto him: and *Paul* would haue *Timothy be inſtant in ſeaſon and out of ſeaſon*: ſo that there is required diligence, faithfulneſſe, painefulneſſe, and continuance in teaching. It is worthy to bee well conſidered which the Lord ſaith in the Prophet Eſay, ch. 62,6. *I haue ſet watchmen vpon thy walles, O Ieruſalem, which ſhall neuer hold their peace, day nor night.* Wee know not at what time the Lord will call effectually, and touch the harts of thoſe that we teach. He muſt firſt feed with milke, before he giue them ſtrong meate: for *euery one that vſeth milke, is vnskilful in the word of righteouſneſſe, inaſmuch as hee is a babe: but ſtrong meate belongeth to them that are of ful age, euen thoſe who by reaſon of vſe, haue their ſenſes exerciſed to diſcerne both good and euill*, Hebr. 5, 13,14. Vſe 1. It is the Miniſters duty to ring the alarme bell continually; he hath ſome work alwaies to do, to ſtrengthen & fortifie, to comfort and raiſe vp, to exhort and admoniſh, to heale the ſicke, to bring home them that wander, to encourage the weak, to eſtabliſh them that are ſtrong, and to anſwer doubts that ariſe among his people. If it were poſſible, to teach all truth particularly that is required of a Chriſtian man, yet we haue not then time to be idle, and ſit downe at our eaſe, but euen then we muſt goe ouer the points againe, that our people that haue learned them, may learn them againe: and if they know them, they may yet know them better: if they remember them, that they may remember them better: if they practiſe them, that they may practiſe them better and better. Yea, if we be growne old in learning, we muſt learne ſtill: for wee muſt liue and dye, learning ſomething. Euery one, both Miniſter & people, muſt be a ſcholler in the Schoole of Chriſt. *Timothy* himſelfe muſt *giue attendance to reading, to exhortation, and to doctrine*: all men muſt *ſtirre vp the giftes that are giuen vnto them*, 2 Tim. 1,6. which will ſoone decay without vſe and diligence, as the fire will goe out, except the coales bee kindled, and more wood added. When Chriſt had diſtributed his talents among his ſeruants, he ſaid, *Occupie till I come*. Luke 19,13. Albeit then by the Miniſtry of the word, we haue receiued to beleeue, yet this muſt not abate our diligence in hearing, but we ought as carefully to ſeeke the foode of our ſoules afterward as before: foraſmuch as without continuance of attendance to this ordinance, it is vnpoſſible that any ſhould be ſaued, God not ſuffering the means of ſaluation appointed by him to bee neglected or contemned.

Vſe 2. Secondly, this reproueth ſundry abuſes, both in the Miniſters and in the people, as firſt of all the niceneſſe of many Teachers, who becauſe they would be ſingular and popular, gaining to themſelues many followers, and ſeeking the praiſe of men, more then the glory of God, labour to bring new doctrines into the Church, neuer heard off before, not proportionable to the ancient faith of the Prophets and Apoſtles, but of a new coyne and ſtampe. Theſe cannot abide to be beating vpon old points, they thinke it a diſcredite and diſgrace vnto them, to treade in the beaten path troden by others that went before them; they muſt euer bee ſeeking of vnknowne and vncouth waies; this is their delight, and in this they glory. This hath bene the poiſoned and peſtilent humor of heretikes and of falſe teachers, to draw away the minds of the ſimple and vnlearned from the ancient truth receiued from the Scriptures, and to turne them out of the right courſe followed by all the faithfull. Such were thoſe falſe Apoſtles that troubled the faith of the Galatians, and brought into that Church, *another Goſpel*, euen a new Goſpel. Gal. 1,6. Such are they in theſe daies, that hammer cockle and darnell vpon the anuill of their owne braines, broaching ſtrange poſitions long ſince buried, & raking them out of the graues or aſhes of Pelagians, and other forlorne heretikes. Theſe glory in their owne wits, and account themſelues happy, that they can maintaine new aſſertions, & trouble the peace of the Church with them. Secondly, they are reprooued, that ſcorne to take this courſe which Chriſt and his Apoſtles tooke, to deliuer precept vpon precept, heere a little, and there a little. They thinke it no way agreeable to their learning and high places, to inſiſt vpon one thing, and to beate vpon the ſame matter: who are like vnto a maſter that is greedy to teach his ſcholler faſter then he can learne. But hauing taken vpon vs the charge of ſoules, wee muſt ſubmit our ſelues to the ſlowe and ſlender capacities of the people, and make it our chiefe end to profite thē. And touching the people themſelues, it brandeth thoſe with a note of fickle and itching eared hearers, that loathing the olde wholeſome

Acts 17,21.

wholeſome doctrine of ſaluation, turne their eares from the ancient truth, and being like the Athenians mentioned in the Acts, doe hunt after nouelties, and onely doe like new doctrines, new teachers, new matters, that they neuer heard off before; luſting after change of diet, like to their wicked fore-fathers, that loathed the heauenly Manna (wherof they had often taſted) as a light meat: they muſt haue variety, and be fed with quailes to fill their delicate and dainty ſtomackes. There is little hope to do any great good vpō theſe nice and new fangled hearers, that are ouergone and ouergrowne with a dangerous diſeaſe. Of ſuch the Apoſtle hath foretold, 2, Tim.4,3,4. *The time will come, when they will not endure ſound doctrine, but after their owne luſts ſhall they heape to themſelues Teachers, hauing itching eares: and they ſhall turne away their eares from the truth, & ſhall be turned vnto fables.* Such were ſome of the Galatians, who were bewitched by falſe teachers, *that they ſhould not obey the truth, before whoſe eyes Ieſus Chriſt had bin euidently ſet forth and crucified among them.* Gal. 3,1. Many ſuch are in our daies in towne and city, that ſurfet through plenty, and wax wanton through abundance of Gods bleſſings. Were not he an vnwiſe man, that would leaue his old Phyſition, to whom he hath bin long accuſtomed, and who knoweth by long experience the ſtate of his body, and fooliſhly long after others, that neither hee knoweth them, nor they know him. So is it exceeding folly to loathe the knowne Phyſition of thy ſoule, that knoweth the ſtate and condition of thy ſoule, and conſequently is moſt likely to do thee moſt good; and to haunt after new teachers, that may feede thee with winde in ſtead of ſound and wholeſome nouriſhment: or at leaſt, though he teach ſoundly, yet cannot ſpeake ſo powerfully, and apply his word ſo profitably, and know thy neceſſity ſo fitly, as thine ordinary teacher that hath the ouerſight and charge of thy ſoule.

Vſe 3.

Laſtly, this admoniſheth all hearers to bee content to be ordered in this manner, and not to thinke amiſſe of their Miniſters for deliuering vnto them knowne truthes which they haue read, and heard, learned and known long before. For it is the old commandement, the common and ancient faith which they muſt teach, and teach againe, which are the true Paſtors. He that bringeth in another Goſpel then that which hath beene already receiued, if it were *an Angel from heauen, let him be accurſed.* Gal.1,8. Wherefore, whoſoeuer findeth fault with them for theſe repetitions, reprooueth Chriſt himſelfe, and checketh the holy ordinance of God. Theſe are they, that while they would be thought wiſe, become fooles: they will take a courſe by themſelues, & ſet Chriſt and his Apoſtles to ſchoole to learne, as if the blinde ſhould teach them that can ſee, to hit the marke. For if wee will conſider the matter, and iudge it aright, the truth is more fit to be remembred and recommended to thē that do already know it, then to thoſe that are ignorant of it. This is the duty whereunto *Iohn* doth prepare his hearers in his firſt Epiſtle, chapt.2. 1 Iohn 21. *Brethren, I write no new commandement vnto you, but an old commandement, which ye haue heard from the beginning: I write vnto you, babes, becauſe ye haue knowne the Father: I write vnto you fathers, becauſe yee haue knowne him that is from the beginning. I haue not written vnto you, becauſe ye know not the truth, &c.* We that are in the number of Gods people, muſt learne to know our owne good, and heare greedily & diligently, the ſame things which we haue heard and learned, as they that haue eaten hungerly of one diſh of meate to day, come to it without any loathing the next day againe.

Obiection.

But ſome will ſay, what neede haue we to heare the ſame things, as coleworts twice ſodden? eſpecially conſidering there is ſuch variety and diuerſity of matter for the Miniſter to inſiſt vpon. Anſwer. I anſwer, there are many cauſes to beare out this practiſe, as wee noted before. For, who knoweth any thing as hee ought to know? And who practiſeth any duty, as he ought to practiſe? Who hateth any vice ſo fully and perfectly as he ought to hate it; or is ſo armed and ſtrengthned againſt the aſſaults and temptations thereof, as is required? Who is ſo fenced againſt errors and hereſies, but he may daily fortifie himſelfe better, and ſcoure vp his ruſty armour? Or who remembreth any thing ſo well as hee ſhould, and is not prone to forget what he hath once knowne and learned? It may be we haue receiued to beleeue, and obtaine Chriſt to repent and fight againſt ſinne: howbeit our knowledge, our faith, our obedience are imperfect: our combates with Satan are mingled with much weakneſſe, and oftentimes wee are conſtrained to take the foile: ſo that it is neceſſary, that we ſhould bee continually put in remembrance of theſe things. The Apoſtle writeth to the Philippians, that *it greeued him not to write the ſame things*: Phil 3,1. there is more cauſe to ſpeak the ſame things, then to write them, becauſe the things ſpoken, paſſe away and are ſoone forgotten, whereas the things written, remaine and continue. Where are they then, and how great is their ignorance, ſhall I ſay, or folly, that when they heare one doctrine twice, or peraduenture thrice, doe repine and diſdaine at it, and thinke it not worthy to bee ſpoken and commended vnto them againe, or themſelues too worthy to heare of it againe? but if it fall out to bee deliuered the ſecond time by a meaner Miniſter then it was before, inferiour in degrees, or weaker in gifts, then they abhorre it ſo much the more, and cry out aloud, that they are ſhamefully abuſed. They reply, Can he ſay any more in it, then hath bin ſaid? I heard this point learnedly diſcuſſed at ſuch a time, and ſuch a place, by ſuch a profound ſcholler and a great Clearke, and I need heare it no more, I will be gone. O beware and take heed of this ſpirituall pride & queaſie ſtomacke, that refuſeth wholeſome meate, becauſe he liketh not the meſſenger, or the diſh wherein it is brought, or becauſe he hath taſted ſuch food better dreſſed. The herbe is not reiected that is wholeſome for the vſe of man, becauſe the Gardiner that planted it, was inferiour to many other Gardiners, that were more excellent and cunning handed. Will any, comming into a garden, refuſe the ſweet and pleaſant flowers, becauſe hee hath ſeene and ſmelled ſuch before? In like manner ought it to be with vs, when the ſauour of the word of God, more precious then all the ſpices and ſweete perfumes that are of the earth, ſhall come vnto vs, albeit wee haue bin delighted with the fragrant ſmelles thereof a thouſand times, yet ought wee no leſſe to be deſirous of it then we haue bin before. As the Miniſter muſt one day giue an account how he hath taught; ſo muſt the people how they haue heard. He oftentimes bleſſeth the faithfull labours of poore and meane workmen, & furthereth their holy endeuours, according to his gracious will and pleaſure. Let vs not therfore diſcourage the hearts, and weaken the hands of the diſpenſers of Gods word, nor refuſe to heare it at their mouthes, albeit other haue greater gifts. For God hath not variably diſpoſed of them, and giuen vnto one a greater portion, and to another a leſſe, that one ſhould be honoured, and the other contemned; one heard, and the other not heard: but to ſet foorth his owne mercy, and to further the good of the Church. In the building of the materiall Tabernacle, not onely they are accepted, that brought gold or ſiluer, or blew ſilke, or purple, but alſo ſuch as were poore, and brought Goats haire, Badgers skinnes, a little Sittim wood, & ſuch like ſtuffe of inferiour nature and leſſe value. There is great variety and diuerſity of Gods gifts, giuen for the building of his ſpirituall Temple, and all of them profitable. Such as he hath beſtowed mercifully, ſuch ſhould wee bring cheerefully, and ſuch ſhall bee accepted: to teach vs at this day, to deſpiſe in no man what the Giuer himſelfe approoueth. Away then with all diſdaine and pride of heart, to reiect thoſe whom he accepteth. The ſmall gift of the poore widdow that caſt her *mite into the treaſury*, was better accepted & commended, then the rich offerings of thoſe that caſt in of their ſuperfluity. Let vs therefore deſpiſe no man that aymeth at a good and right end, and bendeth all his gifts to profite the Church. For if wee, vpon whom God hath beſtowed much, ſhall proudly ſcorne, & contumeliouſly diſdaine and deride him that hath little, and yet is faithfull in diſpenſing of that little, to the greateſt gaine of his Lord and Maſter, God doth behold it and abhorre it, and he wil ſurely and ſeuerely puniſh it. What is it that we haue not receiued? And how doe we deceiue our ſelues, to thinke that we are full, who (alaſſe) are either dry brooks and empty veſſels, or at leaſt hold very little water? Let vs then humble our ſelues before him that onely giueth the encreaſe, and caſt vp our eies and hearts vnto him that is able to make vs more lowly in our owne eyes, remembring that as ſome mē want of that meaſure of learning, wiſedome, knowledge, eloquence, and ſuch like gifts to build withal which we haue: ſo in like manner do we want as great a portion of others, who as farre excell and exceed vs, as we in our owne conceits goe beyond other men. And let vs all that be hearers, ſet before vs the example of the bleſſed Virgin, *who kept all thoſe ſayings, and pondered them in her heart*, which ſhee heard of the Shepheards. Theſe were poore ſimple men, to whom the birth of Chriſt was firſt reuealed by an Angel, as they *abode in the field, and watched their flocke by night*; whereas it was hidden from *Herod*, from *Pilate*, from the Scribes and Phariſies, and from the noble and rich men that liued in *Iudea*: but as Chriſt tooke vpon him the ſtate of humility, ſo hee manifeſted himſelfe to theſe poore inſtruments, and commanded them to publiſh abroad what they hadde ſeene and heard. The Virgin *Mary* had bene informed and inſtructed touching the incarnation and birth of the Meſſiah, by a more worthy inſtrument: the Angel *Gabriel* was ſent vnto her, who told her the matter before hand: and what learned ſhe by the words of theſe ſhepheards, which ſhe knew not before? yet ſhe ſcorneth not to heare the ſame againe by the mouth of theſe ſhepheards, and layeth it vp alſo in her heart. She did not ſay to the ſhepheards, wherefore doe you come and tell me this? Or what need ſo much adoe? It is no newes to me, I know it farre better then your ſelues, I haue beene told it before by an Angel from heauen. Wherefore ſhould I giue eare vnto it againe, as if I had nothing elſe to do? She doth not reaſon in this ſort, but is ***humble and lowly*** in her owne eyes, Luke 1,48. as often as God hath a mouth to ſpeake, ſhee hath alſo an eare to heare. She knew well enough, ſhe had not ſo learned it, but ſhee had need to be confirmed in it by the mouthes of other witneſſes. The more the witneſſes were in number, the greater ſtrength of faith ſhe gained. She conſidered that it was God that had reuealed this matter and myſtery vnto them, who guideth the tongues and hearts of all men, and therefore it was meete, that ſhe ſhould marke attentiuely, and hearken diligently to euery word that ſhould proceede from them,

Luke 2,19.

Verſe 8.

Vſe of repetitions to the godly.

It ſtandeth euery one of vs in hand that are preſent, to reaſon thus with our ſelues, What is that which I heare? I haue heard this oftentimes before: I thought with my ſelfe, I had learned this point ſufficiently, but I ſee I am farre deceiued: God will haue me learne it yet better: it may be, he ſeeth, I ſhall haue farther vſe wholeſome doctrine of ſaluation, turne their eares from the ancient truth, and being like Acts 17,21. the Athenians mentioned in the Acts, doe hunt after nouelties, and onely doe like new doctrines, new teachers, new matters, that they neuer heard off before; luſting after change of diet, like to their wicked fore-fathers, that loathed the heauenly Manna (wherof they had often taſted) as a light meat: they muſt haue variety, and be fed with quailes to fill their delicate and dainty ſtomackes. There is little hope to do any great good vpō theſe nice and new fangled hearers, that are ouergone and ouergrowne with a dangerous diſeaſe. Of ſuch the Apoſtle hath foretold, 2, Tim.4,3,4. *The time will come, when they will not endure ſound doctrine, but after their owne luſts ſhall they heape to themſelues Teachers, hauing itching eares: and they ſhall turne away their eares from the truth, & ſhall be turned vnto fables.* Such were ſome of the Galatians, who were bewitched by falſe teachers, *that they ſhould not obey the truth, before whoſe eyes Ieſus Chriſt had bin euidently ſet forth and crucified among them. Gal.* 3,1. Many ſuch are in our daies in towne and city, that ſurfet through plenty, and wax wanton through abundance of Gods bleſſings. Were not he an vnwiſe man, that would leaue his old Phyſition, to whom he hath bin long accuſtomed, and who knoweth by long experience the ſtate of his body, and fooliſhly long after others, that neither hee knoweth them, nor they know him. So is it exceeding folly to loathe the knowne Phyſition of thy ſoule, that knoweth the ſtate and condition of thy ſoule, and conſequently is moſt likely to do thee moſt good; and to haunt after new teachers, that may feede thee with winde in ſtead of ſound and wholeſome nouriſhment: or at leaſt, though he teach ſoundly, yet cannot ſpeake ſo powerfully, and apply his word ſo profitably, and know thy neceſſity ſo fitly, as thine ordinary teacher that hath the ouerſight and charge of thy ſoule.

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But ſome will ſay, what neede haue we to Obiectio heare the ſame things, as coleworts twice ſodden? eſpecially conſidering there is ſuch variety and diuerſity of matter for the Miniſter to inſiſt vpon. I anſwer, there are many Anſwer. cauſes to beare out this practiſe, as wee noted before. For, who knoweth any thing as hee ought to know? And who practiſeth any duty, as he ought to practiſe? Who hateth any vice ſo fully and perfectly as he ought to hate it; or is ſo armed and ſtrengthned againſt the aſſaults and temptations thereof, as is required? Who is ſo fenced againſt errors and hereſies, but he may daily fortifie himſelfe better, and ſcoure vp his ruſty armour? Or who remembreth any thing ſo well as hee ſhould, and is not prone to forget what he hath once knowne and learned? It may be we haue receiued to beleeue, and obtaine Chriſt to repent and fight againſt ſinne: howbeit our knowledge, our faith, our obedience are imperfect: our combates with Satan are mingled with much weakneſſe, and oftentimes wee are conſtrained to take the foile: ſo that it is neceſſary, that we ſhould bee continually put in remembrance of theſe things. The Apoſtle writeth to the Philippians, that *it greeued him* Phil 3,1. *not to write the ſame things:* there is more cauſe to ſpeak the ſame things, then to write them, becauſe the things ſpoken, paſſe away and are ſoone forgotten, whereas the things written, remaine and continue. Where are they then, and how great is their ignorance, ſhall I ſay, or folly, that when they heare one doctrine twice, or peraduenture thrice, doe repine and diſdaine at it, and thinke it not worthy to bee ſpoken and commended vnto them againe, or themſelues too worthy to heare of it againe? but if it fall out to bee deliuered the ſecond time by a meaner Miniſter then it was before, inferiour in degrees, or weaker in gifts, then they abhorre it ſo much the more, and cry out aloud, that they are ſhamefully abuſed. They reply, Can he ſay any more in it, then hath bin ſaid? I heard this point learnedly diſcuſſed at ſuch a time, and ſuch a place, by ſuch a profound ſcholler and a great Clearke, and I need heare it no more, I will be gone. O beware and take heed of this ſpirituall pride & queaſie ſtomacke, that refuſeth wholeſome meate, becauſe he liketh not the meſſenger, or the diſh wherein it is brought, or becauſe he hath taſted ſuch food better dreſſed. The herbe is not reiected that is wholeſome for the vſe of man, becauſe the Gardiner that planted it, was inferiour to many other Gardiners, that were more excellent and cunning handed. Will any, comming into a garden, refuſe the ſweet and pleaſant flowers, becauſe hee hath ſeene and ſmelled ſuch before? In like manner ought it to be with vs, when the ſauour of the word of God, more precious then all the ſpices and ſweete perfumes that are of the earth, ſhall come vnto vs, albeit wee haue bin delighted with the fragrant ſmelles thereof a thouſand times, yet ought wee no leſſe to be deſirous of it then we haue bin before. As the Miniſter muſt one day giue an account how he hath taught; ſo muſt the people how they haue heard. He oftentimes bleſſeth the faithfull labours of poore and meane workmen, & furthereth their holy endeuours, according to his gracious will and pleaſure. Let vs not therfore diſcourage the hearts, and weaken the hands of the diſpenſers of Gods word, nor refuſe to heare it at their mouthes, albeit other haue greater gifts. For God hath not variably diſpoſed of them, and giuen vnto one a greater portion, and to another a leſſe, that one ſhould be honoured, and the other contemned; one heard, and the other not heard: but to ſet foorth his owne mercy, and to further the good of the Church. In the building of the materiall Tabernacle, not onely they are accepted, that brought gold or ſiluer, or blew ſilke, or purple, but alſo ſuch as were poore, and brought Goats haire, Badgers ſkinnes, a little Sittim wood, & ſuch like ſtuffe of inferiour nature and leſſe value. There is great variety and diuerſity of Gods gifts, giuen for the building of his ſpirituall Temple, and all of them profitable. Such as he hath beſtowed mercifully, ſuch ſhould wee bring cheerefully, and ſuch ſhall bee accepted: to teach vs at this day, to deſpiſe in no man what the Giuer himſelfe approueth. Away then with all diſdaine and pride of heart, to reiect thoſe whom he accepteth. The ſmall gift of the poore widdow that caſt her *mite into the treaſury*, was better accepted & commended, then the rich offerings of thoſe that caſt in of their ſuperfluity. Let vs therefore deſpiſe no man that aymeth at a good and right end, and bendeth all his gifts to profite the Church. For if wee, vpon whom God hath beſtowed much, ſhall proudly ſcorne, & contumeliouſly diſdaine and deride him that hath little, and yet is faithfull in diſpenſing of that little, to the greateſt gaine of his Lord and Maſter, God doth behold it and abhorre it, and he wil ſurely and ſeuerely puniſh it. What is it that we haue not receiued? And how doe we deceiue our ſelues, to thinke that we are full, who (alaſſe) are either dry brooks and empty veſſels, or at leaſt hold very little water? Let vs then humble our ſelues before him that onely giueth the encreaſe, and caſt vp our eies and hearts vnto him that is able to make vs more lowly in our owne eyes, remembring that as ſome mē want of that meaſure of learning, wiſedome, knowledge, eloquence, and ſuch like gifts to build withal which we haue: ſo in like manner do we want as great a portion of others, who as farre excell and exceed vs, as we in our owne conceits goe beyond other men. And let vs all that be hearers, ſet before vs the example of the bleſſed Virgin, *who kept all thoſe ſayings, and pondered them in her heart*, which ſhee heard of the Shepheards.

Luke 2,19.

Theſe were poore ſimple men, to whom the birth of Chriſt was firſt reuealed by an Angel, as they *abode in the field, and watched their flocke by night*; whereas it was hidden from *Herod*, from *Pilate*, from the Scribes and Phariſies, and from the noble and rich men that liued in *Iudea*: but as Chriſt tooke vpon him the ſtate of humility, ſo hee manifeſted himſelfe to theſe poore inſtruments, and commanded them to publiſh abroad what they hadde ſeene and heard.

Verſe 8.

The Virgin *Mary* had bene informed and inſtructed touching the incarnation and birth of the Meſſiah, by a more worthy inſtrument: the Angel *Gabriel* was ſent vnto her, who told her the matter before hand: and what learned ſhe by the words of theſe ſhepheards, which ſhe knew not before? yet ſhe ſcorneth not to heare the ſame againe by the mouth of theſe ſhepheards, and layeth it vp alſo in her heart. She did not ſay to the ſhepheards, wherefore doe you come and tell me this? Or what need ſo much adoe? It is no newes to me, I know it farre better then your ſelues, I haue beene told it before by an Angel from heauen. Wherefore ſhould I giue eare vnto it againe, as if I had nothing elſe to do? She doth not reaſon in this ſort, but is ***humble and lowly*** in her owne eyes, Luke 1,48. as often as God hath a mouth to ſpeake, ſhee hath alſo an eare to heare. She knew well enough, ſhe had not ſo learned it, but ſhee had need to be confirmed in it by the mouthes of other witneſſes. The more the witneſſes were in number, the greater ſtrength of faith ſhe gained. She conſidered that it was God that had reuealed this matter and myſtery vnto them, who guideth the tongues and hearts of all men, and therefore it was meete, that ſhe ſhould marke attentiuely, and hearken diligently to euery word that ſhould proceede from them.

Vſe of repetitions to the godly.

It ſtandeth euery one of vs in hand that are preſent, to reaſon thus with our ſelues, What is that which I heare? I haue heard this oftentimes before: I thought with my ſelfe, I had learned this point ſufficiently, but I ſee I am farre deceiued: God will haue me learne it yet better: it may be, he ſeeth, I ſhall haue farther vſe of it in the practiſe of my life, he knoweth the weakneſſe of my iudgement, of my faith, and of my obedience, he would haue me thoroughly confirmed in this truth. It is his loue and mercy vnto me, I ſee it, I confeſſe it, I praiſe his Name humbly and earneſtly for it, and therefore I will heare it as diligently, and carefully, as though I had neuer knowne of it before at any time. If I heare the doctrine of the Trinity preached, I muſt conſider, I am not ſufficiently armed againſt heretikes that may ſhake my faith in this Article: if I heare the deity of Chriſt prooued, I muſt not ſuffer it to paſſe ſlightly from me, as a plaine point that needs no confirmation or demonſtration out of the Scriptures; but lay hold of it, and know that the Arrians and other enemies of God are many and ſtrong, that may ſeeke to vndermine my faith, and take my ſhield from me.

When I heare the trueneſſe of Chriſtian religion ſo much ſtood vpon, remember that many falſe Prophets are gone into the world, who deuiſe ſubtill arguments, as it were weauing the ſpiders web, that they may not bee eſpied: there are ſundry Atheiſts and Libertines that feare not to ſhake the foundation of all the building, and we ſhall lye open vnto them as a prey, except we be daily fenced againſt them. When we heare any gifts and heauenly graces of God commended vnto vs, [illegible] patience and ſuch like, thinke not there is [illegible] adoe a great deale made about them, [illegible] need; we know not what ſtormes and [illegible] hang ouer our heads, and what af-[illegible] may befall vs, and therefore we haue [illegible] patience, *that after we haue done* [illegible] *God, we may receiue the promiſe.* When [illegible] heare any doctrine in controuerſie, betweene the Church of Rome and vs, marke the points wherein we agree, marke wherein we do diſſent: learne how to anſwer their obiections: and though wee heare theſe things often, yet we muſt not heare them negligently; we know not what vſe we may haue of theſe weapons, and how ſoone we may be called *to giue a reckoning of the hope that is in vs,* 1. Pet. 3, 15. Our aduerſaries grow euery day more ſubtill then other, and therefore we muſt not be ſimple, leſt we fall into their ſnares. This is the vſe of repetitions toward the godly.

Vſe of repetitions to the vngodly.

Moreouer, when ſuch as haue refuſed to heare the word of the Lord, and pulled away their ſhoulders as diſobedient children, do againe heare the ſame doctrine ſounding in their eares, the ſame vices reproued, & the ſame threatnings doubled and trebled vpon vs, as it were a ſtroke driuē to our heads with the two edged ſword of the Spirit; ſhould they contemne it againe? and ſuffer it to paſſe from them without taking heed? Nay, they alſo ought to make good vſe and inſtruction of theſe repetitions; and ſay with themſelues in a feeling of their former negligence, Why doth God offer me this againe? Doth not he know my ſinfull heart, that I haue heeretofore deſpiſed it, as a vaine word concerning me? and that I would not ſuffer it to enter, but put it from me farre off? It is he that ſearcheth the hearts and reines, he vnderſtandeth the imaginations of my thoughts: it is his kindneſſe and fauour toward me, to offer it vnto me yet once againe. Now is the acceptable time; now it is called to day; now God *knocketh at the doore of my conſcience*: if I do not at this preſent entertaine him, I know not whether euer he will offer it vnto me againe. Lord, I am vnworthy of the leaſt of all thy mercies, I haue greeuouſly offended againſt thee, and I haue rewarded thee with vnkindneſſe, contemning ſo often thy word, and caſting it behind my backe. Lay not this ſinne to my charge, but for thy goodnes & truths ſake be fauourable vnto me. Now giue me grace to lay hold on thy word, and not ſuffer it to paſſe from me, as I haue done heretofore. Bleſſed is that man that can make this vſe of the word of God, & ſtretch forth his hand, or rather openeth his heart to receiue & imbrace it, before it goe from his doores, neuer to returne any more. As for all thoſe that are often inuited, and yet will not come to this feaſt; that are called, and will not anſwer, fearefull ſhall their condemnation be.

Reuel. 3, 2

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29. *As for the ſonnes of Merari, thou ſhalt number them after their families, by the houſe of their fathers.*

30. *From thirty yeares old and vpward, euen vnto fifty yeares old ſhalt thou number them, euery one that entreth into the ſeruice, to do the worke of the Tabernacle of the Congregation.*

31. *And this is the charge of their burden, according to their ſeruice, in the Tabernacle of the Congregation, the boards of the Tabernacle, and the barres thereof, and the pillars thereof, and the ſockets thereof.*

32. *And the pillars of the Court round about, and their ſockets, and their pinnes, and their cords, with all their inſtruments, and with all their ſeruice: and by name ye ſhall reckon the inſtruments of the charge of their burden.*

33. *This is the ſeruice of the families of the ſonnes of Merari, according to all their ſeruice in the Tabernacle of the Congregation, vnder the hand of Ithamar the ſonne of Aaron the Prieſt.*

The laſt of the families remaineth, to wit, the *Merarites*: touching whom, firſt, the numbring of them is commanded, from thirty yeares old and vpward, euen vntill fifty. Secondly, their office and charge is rehearſed; they are to carry the boards and barres of the Tabernacle, the pillars, the pinnes, the ſockets, the cordes, and all the inſtruments. Thirdly, the Superintendent or Ouerſeer of them, is appointed to be *Ithamar*, the ſonne of *Aaron* the Prieſt.

Thus we haue ſeene how the ſeuerall offices are diſtributed among theſe families, to ſtop contention, to repreſſe ambition, and to auoide confuſion. The wiſe man ſaith, *Onely by pride commeth contention: but with the well aduiſed is wiſedome*, Prou.13,10. We ſee by experience, how ready wee are to wander out of the way, except wee haue our bounds ſet vnto vs. Wherefore, to make an end of all controuerſies, the Lord himſelfe interpoſeth his authority, brideling the out-courſes of the vnruly, and keeping euery one within his compaſſe. True it is, the ſonnes of *Kohath* haue a more honourable function committed vnto them then the reſt, which proceedeth from the meere mercy of God, not from any merit in themſelues, who had not ſo much as the priuiledge of the birth-right by nature, ſo that they had no cauſe to lift vp their heads aboue the reſt: for neither might they contemne their brethren, neyther their brethren enuy them, foraſmuch as they vſurped not this prerogatiue of themſelues. They had the keeping of the Sanctuary; not that it was lawfull for them to handle any part thereof with their hands, or to ſee when they were couered, leſt they dyed: but their office was to carry on their ſhoulders the inſtruments and the veſſels wrapped together, folded vp, and couered by the Prieſts. For when they were to take their iourney, God commandeth the ſonnes of *Aaron* to gather together the parts of the Sanctuary, and with all care and diligence to couer the veile, the Altar, and other inſtruments, before the ſonnes of *Kohath* come to carry them, to the end the people of GOD might haue the worſhip, ſeruice, and Sanctuary of God in greater reuerence.

[Verſe 31,32. *And this is the charge of their burden,&c.*] The ſonnes of *Kohath* had the moſt honourable charge. The charge committed to the ſonnes of *Gerſhon* and *Merari*, were in compariſon of the other, of little value and eſtimation: beſides, they were very comberſome & troubleſome, and conſequently, the worke hard and ſeruile: and among theſe two, the ſonnes of *Merari* had the leaſt and loweſt charge: yet notwithſtanding, they pulled not away their ſhoulders, they ſhrunke not vnder the burden, they diſdained not their brethren, they were not aſhamed of their office, they were not hindred from the execution of their function through pride, or wearineſſe, or enuy, or contempt. All of them had not one office, but euery one bare his part, *The body is not one member, but many*: if they were all one member, where were the body? If the whole body were an eye, where were the hearing? If all had one office, it would miniſter much occaſion of contention. And as in the body euery part is not alike excellent and honourable, yet euery one contenteth himſelfe with his proper place; ſo was it among the Leuites: ſome of the charges were worthier then other, yet they that had the charge of leaſt importance did patiently and quietly vndergoe it. We learne from hence, that how meane and low ſoeuer our places are, we muſt not murmure at them, but be contented with thē. No man ought to diſdaine at the dealing of God toward him, in that hee hath placed him no higher. Thoſe laborers in the Goſpel that wrought in the vineyard, are reproued, becauſe they were diſcontented that others were made equall vnto them, and had their peny as well as they, Mat.20,11. they grudged that themſelues had no more, they repined that others had ſo much; & ſo *murmured at the good man of the houſe*. The wiſeman ſaith, Pro.10,22 *The bleſſing of the Lord maketh rich; and he addeth no ſorrow with it*. And chap.13,25. *The righteous eateth to the ſatiſfying of his ſoule: but the belly of the wicked ſhall want*. The Apoſtle giueth vs this direction, that *hauing food and raiment, we ſhould therewith be content*, 1 Tim.6. This rule that he giueth & teacheth to other, he had learned himſelfe, *in whatſoeuer eſtate he was*, he murmured not at it, but *was contented with it*, *Phi*.4.11. Al which teſtimonies ſerue to proue, that no man ought to ſhew any diſlike or diſcontentment, as if his place and eſtate were too baſe and low for him.

or.12,14

Doctrine 1. How low ſoeuer our places are, wee ought not to murmure at them.

1 Tim.6,8.

Reaſon 1.

This is not ſo eaſily perſwaded as it is ſpoken, and therefore we are to vſe a few reaſons for farther confirmation and ſtrengthening of it to the conſciences of all of vs. Firſt, contentation is a ready and approued medicine for all miſeries and maladies whatſoeuer. No man is troubled with any griefe or diſeaſe, but hee is moſt willing to heare of a ſalue for it. This is ſouereigne for this purpoſe. It eaſeth the burden of all afflictions, it taketh away the ſmart of all ſores: it powreth wine and oyle into our wounds, and of halfe dead, maketh vs aliue againe: it maketh a rough way plaine, & crooked things ſtreight. It caſteth downe high hilles, and maketh the path eaſie before vs. It turneth outward wants into inward comforts. It maketh the bond to be free, the poore to be rich, the ſicke to be whole, the miſerable to be happy, & ſuch as are owners of nothing, to bee Lords of all things. Giue an hearty draught of this ſtrong drinke, to him that is ready to periſh, and a cup of this wine, to him that hath an heauy heart; it will make him forget his pouerty, and remember his miſery no more. This we ſee in the Apoſtle *Paul*, he had drunke of the wine of contentation, 2 Cor.6, 9,10. and therefore ſaith, *As vnknowne, and yet well knowne: as dying, and behold, we liue: as chaſtened, and not killed: as ſorrowfull, yet alwaies reioycing: as poore, yet making many rich: as hauing nothing, and yet poſſeſſing all things*. Theſe things ſeeme to ſome to containe flat contradictions, & to be directly oppoſite the one to the other; but this is the benefit of contentation, that it reconcileth things contrary, & maketh thē good friends to liue together in one ſubiect: ſo that when hee did vndergoe many kindes of affliction, he was refreſht in ſpirit, &

cheered vp in all his ſufferings.

Reaſon 2. Secondly, we haue a gracious promiſe from the mouth of God, that cannot lie, or deceiue or defraud vs, that he wil not ſuffer vs to lack, nor leaue vs deſtitute of helpe, but will ſupply our wants, and miniſter vnto our neceſſities. Many troubles may ſet vpon vs on all ſides, as an hoſt of armed men, but they ſhall not preuaile againſt vs, we ſhall ouercome thē all at the laſt. They may threaten, but they ſhall not hurt vs, for God hath pulled out the ſtings of theſe ſerpents. The Prophet *Dauid* had good experience thereof in his owne feeling, Pſalm.34,9,10. *O feare the Lord, yee his Saints: for there is no want to them that feare him: the young Lyons do lacke, and ſuffer hunger, but they that ſeeke the LORD, ſhall not want any good thing.* And Pſal.37,4,5. *Delight thy ſelfe in the Lord, & he ſhall giue thee the deſires of thine heart: commit thy way vnto the Lord, truſt alſo in him, and he ſhall bring it to paſſe.* If a man of great account and eſtimation in this world, ſhould behold a poore man, and giue him this comfort in his neceſſity, Be of good cheere, I will neuer ſee thee want, as long as I liue; how would this reuiue the ſpirits of a man, now almoſt at the point of death? It is GOD that ſaith vnto vs, I will not faile thee, nor forſake thee: ſhall we not then boldly ſay, and in the aſſurance of faith conclude, *The Lord is my deliuerer, I will not feare what man can doe vnto me?* So that there is no iuſt cauſe of diſcontentment, whenſoeuer we are brought into trouble, albeit we ſee no way to get out, foraſmuch as hee is able to breake the barres of braſſe, and breake a bow of ſteele, and make an happy iſſue, as he cauſed *the chaines* of *Peter* when he was in priſon, *to fall from his hands*, and the iron gate *to open of his owne accord*, Act. 12,9,10. Hebr.13,5.

Reaſon 3. Thirdly, the prouidence of God ruleth all things, ſo that nothing commeth vpon vs, or befalleth vnto vs, by his will and pleaſure, & therefore we ought to relye our ſelues wholly vpon him, and ſubmit our willes vnto his wil; our corrupt willes, vnto his moſt holy will. Our Sauiour teacheth his Diſciples, Math.10, 29,30. to reſt vpon his prouidence, *Are not two Sparrowes ſold for a farthing? and one of them ſhall not fall on the ground without your Father: but the very haires of your head are all numbred.* This is an effectuall argument to moue vs, and throughly to perſwade vs to contentation of minde, & to beare whatſoeuer befalleth with patience and comfort, foraſmuch as he, that is infinite in wiſedome and knowledge, and infinite in grace and mercy, doth ſo order, diſpoſe, & gouerne all things by his ouer-ruling and ouer-reaching hand, that neyther a Sparrow lighteth vpon the ground, nor an haire falleth from our head without his appointment. This reaſon is vſed by Chriſt our Sauiour, Mat.6,26. where, perſwading vs to lay aſide all carking & caring for worldly things, and to reſt wholly vpon God, he doth cheefly beat vpon this point, & groundeth his reaſon vpon Gods prouidence, who *cloatheth the Lillies, feedeth the Rauens*, and miniſtreth food to all liuing creatures.

Reaſon 4. Laſtly, no man hath ſo meane an eſtate and condition, but he may gaine ſome glory to God in it: yea, all that befalleth vnto vs is for the beſt: & the calling wherein we liue, howſoeuer it may ſeeme to vs euill and full of miſery, is vnto vs moſt good and profitable, ſeeing as it is alotted & alowed vnto vs of God, ſo if we be found faithfull in it, we may glorifie his great Name in it; ſo that we may conclude with the Prophet, *The lines are fallen vnto me in pleaſant places, yea, I haue a goodly heritage.* Though our eſtate be not beſt conſidered in it ſelfe, yet it is beſt to vs: and we ought to praiſe the Name of God for that which we haue, and not murmure for that which wee haue not: to content our ſelues with things preſent, and not deſire the things that are abſent, conſidering the dealing of God in mercy and compaſſion toward vs, withholding nothing he knoweth to be good for vs.

Vſe 1. The vſes of this doctrine are to be knowne of vs, that we may reape benefit by this benefit of contentation. Firſt, it reproueth thoſe that are neuer ſatisfied with the mammon of this world, but ſo ſet their hearts vpon the earth, that the more they deuoure, the more they deſire, like men vnſatiable, as *the graue or the barren wombe, that neuer ſaith, It is enough.* Pro.30,14,1 They are like the leane kine of *Pharaoh*, when they had eatē vp the fat ones, themſelues were in neuer the better liking: or like the dropſieman, who, the more he drinketh, the more he calleth for drinke: or like *the horſe-leech, that euer cryeth out, Bring, bring.* The wiſe man telleth vs, there is no end of couetouſnes: he that is infected with it, *coueteth greedily all the day long, but the righteous giueth, & ſpareth not*, *Pro.* 21,26. And in the booke of Eccleſiaſtes, *Hee that loueth ſiluer, ſhall not be ſatisfied with ſiluer*, Eccl.5, 10. nor he that loueth aboundance with encreaſe: this is alſo vanity. An example hereof we haue in *Ahab* King of *Iſrael*, he had the wealth and riches of a Kingdome, and yet he greedily and vnſatiably coueteth after *Naboths vineyard*, vexing his heart more for that little which he had not, then taking ioy in all the aboundance & ſuperfluity which he had, which coſt poore *Naboth* both his life and his liuing. 1 Kin.21, So the rich man in the Goſpel had filled his houſe, but not his heart: and therefore reſolueth to enlarge *his barnes*, and to make them anſwerable (if it were poſſible) to his minde: which was a fooliſh conceit, it being altogether vnpoſſible to finde a proportion betweene that which is finite, & that which is infinite. Luke 12, For when he had builded more, & added more to that, and multiplied more to that he had added, and filled them alſo full to ẏ top: yet that would not haue ſatisfied him, becauſe the capacity of his hart was far greater; and as the fruites of the earth had encreaſed, the hart would ſtill haue ſwelled like the ſurges of the ſea more and more, and neuer made any end.

Theſe are they which place their felicity in the aboundance of riches, and put their truſt in their wealth. Such are called and accounted by the Apoſtle, *worſhippers of images*, Col. 3,5. The couetous man can neuer be ſatisfied, albeit his coffers be filled: the more hee heapeth together, the more he hopeth after. Thoſe treaſures, which while they were onely deſired, ſeemed great to them that deſired them, when once they are purchaſed and poſſeſſed, are lightly eſteemed, and other which yet they want, are coueted. *Salomon* ſaith, *Hell and deſtruction are neuer full, ſo the eyes of man are neuer ſatisfied*, Prou. 27,20. And as *all* .1,7,8. *Riuers runne vnto the ſea, yet the ſea is not full:* ſo riches haſte vnto the couetous, yet the couetous man is neuer full. How wretched is their eſtate, that are euermore preſſed & pinched with hunger and thirſt, and cannot be ſatisfied? So is it with thoſe that are ſicke of this ſickneſſe of couetouſneſſe: for all diſcontented perſons want that they haue, as well as that they haue not: as faſt as money encreaſeth, the loue of it encreaſeth, ſo that the richer they are, the poorer indeed they are. Sufficiency ſtandeth not in abundance of the things poſſeſſed, but when the concupiſcence of the heart is limited. If our vnſatiable deſires be confined within the compaſſe of contentment, we ſhall finde ſufficiency in the meaneſt eſtate. Thus we may bee rich in the middeſt of pouerty, and it ſhall be truely ſaide of vs, which the Spirit ſpeaketh to the Angel of the Church of *Smyrna*, *I know thy pouerty, but thou art rich*, Reuel. 2, verſe 9. He onely is rich, who groweth rich toward heauen, and ſetteth his mind on Eternity, conſidering, that *godlineſſe is great gaine with contentation*, 1 Tim. 6,6.

mbroſ.ad
plic.epiſt.
3,10.

Vſe 2.

If we liue according to nature, we ſhall neuer be poore: if according to opinion, wee ſhall neuer be rich: if according to godlines, we ſhall euer be content. Nature deſireth but a little; opinion is euermore vnſatiable, godlines directeth vs to ſet our affections aboue, where is all happineſſe and contentation.

Secondly, we learne from this truth to deriue and diduct another, as it were a ſtreame from the fountaine, to wit, to acknowledge it to be the will and heauenly pleaſure of God, to make ſome low and poore in this world, and to ſet them in places inferiour to others. It is not his ordinance that al ſhould be alike, or that all ſhould be aloft, or that all ſhould be rich.

True it is, it lyeth in his power to make them ſo, who is the ſoueraigne Lord of heauen and earth, & hath all treaſures at his commandement to beſtow them as pleaſeth him: but he hath variably diſpoſed his bleſſings in great wiſedome, to one he giueth much, to another he giueth little: to one, great riches; to another he ſendeth pouerty and want. In a great houſe and noble family, all ſeruants are not equall, neither haue they all one office, neither haue they all one wages; but one receiueth more, another leſſe, according to the different place wherein they are ſet. The Church of God is a great houſe, there are many ſeruants and many offices in it; ſome are placed ouer others, and ſome appointed vnder others, and euery one ſhould continue in his ſtate and ſtanding, without breaking the bounds limited vnto him. If he be curſed of God and man, that *remoueth his neighbours Land-marke*; much more are they to be reproued, that exalt themſelues beyond their callings, like the ſeruants that breake from their maſters. The Elements keepe their places, and the whole frame of heauen & earth ſtand by the appointment of him that ſet them, and ſet forth *the glory of God* therein: ſo ought it to be with vs, we haue our places aſſigned vnto vs. In euery eſtate, whether we want or abound, whether we be full or empty, wee ſhould be content, Philip. 4. and not wittingly murmure againſt God, or enuiouſly grudge againſt our brother, or fradulently purloyne away his goods.

Deut.27,17.

Pſal.19,1.

For firſt of all, may not the Lord of all, *doe with his owne what he will*? Math. 20, verſe 15. Or, *is our eye euill*, and our hand falſe, *becauſe his eye is good*, and his hand liberall and bountifull? Or who are we that thus diſpute with him? Is it not enough to bee of the Kings houſhold, but wee muſt alſo climbe higher, and ſeeke to be of his priuie counſell? Or is it not ſufficient to be ſeruants in the family, but we muſt alſo be Stewards ouer others? Is it not fooliſhneſſe, and extreme madneſſe, to refuſe to enter into the kingdome of Heauen, becauſe we may not bee chuſers of our owne way? as if a ſeruant ſhould ſcorne to doe his maſters ſeruice, except he may waite vpō him in a better coate then his fellowes. We were wont to ſay in a common Prouerbe, that beggers muſt be no chuſers: we are all of vs poore beggers, and liue by almes: for albeit others beg of vs, yet we all ſtand at the gate of Gods mercy, and beg our bread of him, ſaying, *Giue vs this day*, and this day *our daily bread*. We cannot liue one houre without him: nay, *in him we liue, and moue, and haue our being*, Acts 17 28. If he ſtop our breath, we are gone, and therefore we muſt depend on him.

Math.6,11.

Againe, it is the preſeruing of humane ſocieties & common-wealths, that ſome ſhould be ſuperiors, and ſome inferiors: ſome ſhould honour, and ſome be honoured: *ſome rich, and ſome poore*: ſome weake, and ſome be ſtrong: ſome learned, and ſome vnlearned: ſome noble, and ſome vnnoble: without this no pollicy can ſtand. No man muſt thinke the condition wherein he is placed, more vnfit for him then for another: nor imagine that hee hath deſerued better then another at GODS hand, to bee preferred before him, nor ſurmiſe that hee hath any thing which hee hath

1 Sam.2,7.

not receiued, nor iudge by ouervaluing, himſelfe and his owne worth, that he hath merited much more then he enioyeth.

1 Cor.12,18. We ſee how it is with vs in our naturall bodies, euery part is not an head, or an hart, or an eye; we haue alſo hands and feete, and theſe are neceſſary in their places. Some members are more excellent, and ſome leſſe excellent, but none can be ſpared. Such then as lift themſelues vp aboue their brethren, and diſdaine the places appointed for them, becauſe they are not high enough, do carry about them euen in their owne bodies, a ſufficient witneſſe againſt themſelues.

Thirdly, the Lord thus dealeth to manifeſt the glory of his wiſedome and power; he will caſt downe thoſe whom hee purpoſeth to aduance, and many times afflict them with pouerty, whom he meaneth to enrich with endleſſe glory. The Apoſtle *Iames* calleth vs to the conſideration of this point, ch.2,5. *Hearken my beloued brethren, hath not God choſen the poore of this world, rich in faith, and heires of the kingdome, which hee hath promiſed to them that loue him?* It is a generall rule ſet downe by Chriſt our Sauiour in the Goſpel, whoſoeuer lifteth vp himſelfe, ſhall be caſt downe, and he that humbleth himſelfe, ſhall be exalted. Thus he dealt with *Ioſeph*, with *Dauid*, with *Moſes*, with *Hannah*, and diuers others, yea, with his owne Sonne, Luke 24, to whoſe image we muſt be like, who muſt ſuffer many things at the hands of ſinners, before he entred into his glory: and the liker we are made to him, the more happy are we.

Fourthly, let vs conſider that we are heere as it were in a priſon or pilgrimage, in a place of bondage or baniſhment. This world was not made to be our heauen or Paradiſe, where we ſhould haue ioy without ſorrow, pleaſure without paine, abundance without want, health without ſickneſſe, riches without pouerty, and happineſſe without miſery. We are heere as pilgrims and ſtrangers: when wee come into our Country, and enter into that

Heb.11,10. City, *the builder and maker whereof is God*, we ſhall reſt from our labours, and receiue an incorruptible crowne of glory. It were too great couetouſneſſe, to deſire two heauens, one in earth, another aboue the earth, one in this life, another after this life. Our Sauiour ſpeaketh vnto vs as vnto his children, *Feare not, little flocke: for it is your Fathers good pleaſure, to giue you the Kingdome*, Luke 12,32. We are not now at home, but from home, neyther can we obtaine any thing heere that can make vs happy: we are like to vanity, and our daies are as a ſhaddow that vaniſheth away. We ſigh and are burdened, becauſe we would be in our owne habitation. This world and all things in it, ſhall haue an end, and there is no truſt in it.

Fiftly, it is Gods will to prooue our patience how we will beare affliction, and take vp our croſſe, following him as becommeth the good Diſciples of Chriſt. Not thereby to gaine any knowledge vnto himſelfe, but to bring vs to the knowledg of our ſelues. Hence it is, that the Apoſtle *Iames* ſaith, The trying of your faith worketh patience, and patience experience, and experience hope, and hope maketh not aſhamed. Iames 1, Rom.5, We thinke our ſelues ſtrong, before wee come to the battell, but what our courage is, cannot be knowne vntill the field be fought. If wee haue reſiſted the enemy in the face, and not giuen backe when we haue beene aſſaulted, we haue ſealed vp to our own ſoules, what we can ſuffer for Chriſts ſake, knowing that which the ſame Apoſtle ſaith afterward, *Bleſſed is the man that endureth tentation; for when he is tryed, he ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him.* Iames 1,12

Laſtly, let vs ſet before vs the example of Chriſt, who being the naturall Sonne of God, Lord of heauen and earth, the heire apparent of Gods glorious kingdome, took vpon him *the forme of a ſeruant, humbled himſelfe, and became obedient vnto death, euen the death of the Croſſe.* Phil.2,8. As his birth was, ſo was his life: and as his life was, ſo was his death. He was conceiued of a poore Virgin; he was borne in a ſtable; he was wrapped in ſwadling clothes, and laid in a manger: he was perſecuted of *Herod*: he was tempted of the diuell: ſlandered of the Phariſies; condemned of *Pilate*; and crucified by the Iewes. He that is the firſt begotten of the dead, the Prince of the Kings of the earth; he that is *Alpha* and *Omega*, the firſt and the laſt; he that hath the ſeuen ſtarres in his hand, and the keyes of hell and death, was deſpiſed and reiected of men, and *brought as a Lambe to the ſlaughter, and as a ſheep before her ſhearers is dumbe, ſo he opened not his mouth.* Eſay 53,7. We cannot compare in highneſſe and greatneſſe with him whoſe eyes are like fire, and his feet like braſſe, who is the beginning of the creatures of God, yet none hath ſunke downe ſo low into ſorrow as he hath done, neither bin baptized with the baptiſme that he was baptized withall, Math.20.

Let vs not therefore thinke it ſtrange that we are made low, but reioyce that wee are made like vnto Chriſt himſelfe, while the wicked are ſo pampered with delights, and fatted as Oxen vnto the ſlaughter, that *pride compaſſeth them about as a chaine, and violence couereth them as a garment*, Pſal.73.6. Luke, chapter 16, 25.

Laſtly, let vs vſe all good meanes that God hath appointed to beginne in vs this ſweet grace of contentation. There is no heauenly gift, but God hath appointed ſome waies to breed it and beget it in vs. *Vſe 3.*

The firſt meanes is to reſigne vp our ſelues wholly to the will and pleaſure of God, and to ſubmit our willes to his will, that as wee pray, Gods will may be done, we may be carefull indeed to do it, and that for diuers cauſes. Firſt, as hee is infinite in wiſedome, ſo hee knoweth much better then wee our ſelues, what is beſt for our ſelues, eſpecially for the ſaluation of our ſoules.

We ſee how children take no care nor thought for things of this world, how they ſhall liue, what they ſhall eate, and what they ſhall put on. We are content when we are ſicke, to accept vpon the Phyſitions word, of any receit: yea oftentimes bitter pilles and potions which our ſtomacke loatheth; becauſe we know he loueth vs, and that his skill exceedeth ours. We are deſirous of riches, or of honours, to be great in the world; he in his great wiſedome denyeth them, becauſe hee knoweth they are hurtfull to vs, not healthfull for vs, but as it were windy meate, which would not nouriſh our ſoules, but puffe them vp with pride, and make them poore in grace: ſo that we ſhould be as vnfit to enter into the ſtreight gate and narrow way, as the Camell to go through the eie of a needle. This reaſon is vſed by our Sauiour, Math. 6, verſe 32. *After all theſe things doe the Gentiles ſeeke, for your heauenly Father knoweth that ye haue need of all theſe things.* Where he laboureth to work contentation in vs by this conſideration, becauſe God our heauenly Father knoweth better then our ſelues whereof we ſtand in need. Againe, he is Almighty, and therefore fully able to ſupply our wants: as he can giue riches without contentment, ſo he can giue contentment without riches: for it is *he, that can ſatiate the weary ſoule, and repleniſh euery ſorrowfull ſoule*: ſo that we haue no cauſe to doubt of his ſufficiency, who hath ſaid, he is God all-ſufficient. He filleth the hungry with good things, and ſendeth the rich empty away. Moreouer, he is as mercifull as he is powerfull, and infinite in loue toward vs, who hath ſo dearely loued vs, that he hath not ſpared his owne Sonne, but giuen him to ſuffer death for vs, that ſo he might bring vs to life and ſaluation: and if he haue giuen vs his Sonne, *how ſhould he not with him giue vs all things elſe?* There is no ſonne but reſteth in the care and prouiſion his father maketh for him: and by this we may proue whether we be ſons or not.

.31,25.

.8,32.

Another meanes, is to liue an holy & godly life, ſeruing him in ſincerity of hart and vprightneſſe of life. Godlineſſe is a iewell of ſuch value, that it will enrich vs, and fill our houſes with treaſures, becauſe *it is profitable vnto all things*, and hath the promiſes of this life and of the life to come. The Prophet ſaith, *He will withhold no good thing from them that walke vprightly*, Pſalme 84, 11. It is *a good conſcience, that maketh a continuall feaſt*, Prou. 15, verſe 15. God is rich in promiſing, and gracious in performing: he oftentimes performeth more then he promiſed, neuer leſſe. He ſaith, If we *ſeeke firſt of all the kingdome of God and his righteouſneſſe*, all outward and earthly things ſhall be miniſtred vnto vs, Math. 6, 33. He maketh a mercifull promiſe, howbeit he addeth a condition, which on our part muſt be performed. If we be not behind in this duty, we may ſafely, yea ſecurely caſt our ſelues vpon his promiſe and prouidence, hauing ſure intereſt in them, and a good title vnto them. But ſuch as liue in their ſinnes, and minde not the matters of his kingdome, can neuer haue this contentation, becauſe they can neuer with comfort and aſſurance of his helpe flye vnto him, as a child to his father: but rather runne away from him, as the malefactour from the Iudge, or the traitor from his Prince, who beareth the ſword to take vengeance on him for his euill deeds and deſerts.

m.4,8,
6,6.

Thirdly, it is our duty to bee thankfull for things preſent: let vs caſt our eyes vnto them and looke ſtedfaſtly vpon them, and neuer turne our ſelues from him that is the giuer of them, and conſider that we haue not deſerued the thouſandpart of that which is beſtowed vpon vs. Be it that we want many things, yet hath God dealt graciouſly with vs, and ſent a gracious raine into our harts: the good things that he withholdeth, he doth not of malice aud enuy, as the diuell perſwaded our firſt parents, but in loue and mercy toward vs, as we noted before. If hee ſhould take from vs all his bleſſings, which are innumerable, & bring vpon vs all his iudgements for our ſins, we could not complaine againſt him, foraſmuch as they haue iuſtly deſerued it. Beſides, how many bleſſings do we enioy, that others haue not, who are no worſe then we are, and peraduenture better? And from how many calamities are we freed, which haue fallen vpon others, who were not greater ſinners then we are, and peraduenture leſſer? It is a ſigne of vnthankfulneſſe, to leſſen the gifts we haue receiued, and to value them as matters of no worth, in compariſon of ſuch bleſſings as our ſelues doe want, or as others haue obtained.

Gen. 3.

If this point be well obſerued, it will condemne many of vs, who are guilty of greeuous ſinne againſt God this way.

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34. *And Moſes and Aaron, and che chiefe of the Congregation, numbered the ſonnes of the Kohathites after their families, and after the houſe of their fathers.*

35 *From thirtie yeeres old and vpward, euen vnto fifty yeres old, euery one that entreth into the ſeruice, for the worke in the Tabernacle of the congregation.*

36. *And thoſe that were numbred of them by their families, were two thouſand, ſeuen hundred, and fifty.*

37. *Theſe were they that were numbred of the families of the Kohathites, all that might doe ſeruice in the Tabernacle of the Congregation, which Moſes and Aaron did number, according to the commandement of the Lord, by the hand of Moſes.*

38. *And thoſe that were numbred of the ſons of Gerſhon, throughout their families, and by the houſes of their fathers.*

39 *From thirtie yeeres old and vpward, euen vnto fifty yeres old, euery one that entreth into the ſeruice, for the worke in the Tabernacle of the congregation:*

40 *Euen thoſe that were numbred of them throughout their families, by the houſes of their fathers, were two thouſand, and ſixe hundred, and thirtie.*

41 *Theſe are they that were numbred of the families of the ſonnes of Gerſhon, of all that might doe ſeruice in the Tabernacle of the Congregation, whom Moſes and Aaron did number, according to the commandement of the Lord.*

42 *And thoſe that were numbred of the families of the ſonnes of Merari, throughout their families by the houſe of their fathers,*

43 *From thirty yeeres old and vpward euen vnto fifty yeeres old, euery one that entreth into the ſeruice, for the worke in the Tabernacle of the congregation:*

44 *Euen thoſe that were numbred of them after their families, were three thouſand and two hundred.*

45 *Theſe be thoſe that were numbred of the families of the ſonnes of Merari, whom Moſes and Aaron numbred according to the word of the Lord by the hand of Moſes.*

46 *All thoſe that were numbred of the Leuites, whom Moſes and Aaron, and the chiefe of Iſrael numbred after their families, and after the houſe of their fathers:*

47 *From thirty yeeres old and vpward, euen vnto fifty yeeres old, euery one that came to doe the ſeruice of the Miniſtery, and the ſeruice of the burden in the Tabernacle of the Congregation.*

48 *Euen thoſe that were numbred of them, were eight thouſand, and fiue hundred, and fourescore.*

49 *According to the commandement of the Lord, they were numbred by the hand of Moſes, euery one according to his ſeruice, and according to his burden: thus were they numbred of him, as the Lord commanded Moſes.*

In the former part of the Chapter, we haue ſpoken of the commandement of God, wherwith *Moſes* and *Aaron* were inſtructed to take the number of the Leuites: now of the obedience yeelded vnto it, which is anſwerable to yͤ commandements. A threefold commandement bringeth forth a threefold obedience. So then, we are to obſerue, that as they receiued the commandements, they executed them in order as they were directed vnto them. When God required three things at their hands, they accounted not themſelues diſcharged by performing one of them, and leauing the other two: nor by performing two of them, and leauing the third vndone, as if the doing of part ſhould beare out the neglect of the other part: but three they receiued, and three they executed. Their obedience therefore was perfect and entire. A point worthy of our imitation, an example that ſhould be put in practiſe of vs. We muſt ſhew our ſelues to be his children, by our obedience: foraſmuch as his ſeruants we are to whom we obey.

Beſides, in the numbring of theſe families, they did not follow their owne humours, to doe that laſt which they were commanded to doe firſt, or firſt which they were appointed to doe laſt; but without all ſhew of innouation, or deſire of Soueraignty, or note of partiality, or ſuſpicion of vaine-glory, or contempt of any family, they obſerued the courſe and order preciſely, wͨ God charged them to obſerue. He willed them to number the family of the Kohathites firſt, then the Gerſhonites, and laſt of all the Merarites.

Thus then do they teſtifie their obedience, for they number them all, and they number firſt the Kohathites, ſecondly yͤ Gerſhonites, and thirdly the Merarites. This is done two wayes, firſt particularly, then generally. Particularly, touching the Kohathites, he ſetteth downe the lawfull age of all that were to bee numbred from 30. yeeres old and vpward, vnto 50. yeeres old. Secondly, the ſumme of the family, which amounted to 2750. perſons, ver. 36. Thirdly, the end of this numbring, 2750. that they might doe ſeruice in the Tabernacle of yͤ Congregation, ver. 37. The ſecond family is of the Gerſhonites, of whom we are to obſerue, 1. the lawfull age of them. 2. the iuſt 2630. number of them. 3. the end of numbring of them, as we did in the former. The laſt family is of the Merarites: firſt, he ſheweth at what age they were numbred. 2. to what ſumme they amounted: and 3. the end of their numbring. And this is the particular ſumme of 3200. them: the totall ſumme of all the families put together, is handled in the laſt part of the 8580. Chapter. Where alſo marke the age of all that were brought within the compaſſe of this numbring, to wit, all from thirty yeere old to fifty, fit to do ſeruice in the Tabernacle. Secondly, the maner of the performance of their obedience, ver. 49. according to the commandement of the Lord.

Before the doctrine of this place commeth Queſtion. to be handled, certaine queſtions ariſing out of the words, are firſt to be anſwered. First, it may be asked, how ſo many could be emploied in the Miniſtery? I anſwer, not all mini- Anſwer. ſtred at one time, but in their courſes and turnes, as we may ſee, how *Dauid* afterward did diſtribute them, and ſo diuide their labours according to their families, 1 Chron. 24, 1. and in the new Teſtament we reade that *Zachary* the Prieſt was of the courſe *Abia*, Luke 1, 5.

Againe, it may be demanded, whether all theſe that are here numbred, ſerued in the Tabernacle, or not? Are we to thinke that all could be fit for the Lords ſeruice? or that who ſo would, might be conſecrated? and that none of all theſe or of their children, were kept from the altar? I anſwere, as before, they Anſwer.

had their courſes,and ſeuerall offices,ſome for burden,ſome for ſacrifices, and ſuch as were ſufficient for teaching,taught the people: and when vnlearned Leuites, occupied the chaire of *Moſes*,God ſtirred vp Prophets extraordinarily,to whom the people reſorted,2 King. 4.23. But touching Gods ordinance, we ſee he would haue his Church richly furniſhed, and plentifully prouided of able teachers,that all might be inſtructed, and that none ſhould be ignorant of his wayes.

ſtion.

Thirdly, how doth this ſtand with the commandement of God. in the firſt Chapter? There he chargeth *Moſes*, that he ſhould not number the Tribe of *Leui*, chap.1.49. Heere he is appointed to number them. Hath God now changed his minde, and altered his purpoſe,to command that which before he forbad? I anſwere, the meaning is to be taken out of the words themſelues. For he ſaith in the place before named and mentioned, *Thou ſhalt not take the ſumme of them among the children of Iſrael*, that is, while thou art reckoning the number,and taking the muſter of the other Tribes, thou ſhalt not meddle with this Tribe,who were exempted from the warres. And the reaſon thereof is rendred,Num.1.50. *Thou ſhalt appoint the Leuites ouer the Tabernacle of the Teſtimony, and ouer all the veſſels thereof,and ouer all things that belong vnto it.* He calleth it ſometimes the Tabernacle of the Congregation,becauſe the people aſſembled at it for the worſhip of God: and ſometimes the Tabernacle of the Teſtimony, becauſe in the Tabernacle was placed the Arke, and in the Arke, the two Tables of the Teſtimony, in which the ten commandements were written, wherby God teſtified his will to the Iſraelites, both what he would haue them doe,and what he would not haue them to doe.

wer.

mb.17.8.
Tabl. annot:
Nume.1.

[Verſe 34.35. *And Moſes and Aaron,and the chiefe of the Congregation.*] In theſe words beginneth the execution of the Commandement of God, *Moſes* numbring the Leuites according to their families, and aſſigning to euery one of them their ſeuerall offices and charges. This obedience of his is worthy of great praiſe,inaſmuch as in this deſcription of the numbring of theſe families, he remoueth farre from himſelfe, all ſuſpition of giuing ſcope to his owne affections: and therefore he ſignifieth that he did nothing of pride, or partiality, aduancing the Leuites before the other Tribes, or preferring the family of the Kohathites before the reſt of the Leuites; but hath dealt in all things,as became the true miniſter of God,euen according to the commandement and commiſſion that he had receiued, of whom it is ſaid afterward,chap.12. *My ſeruant Moſes is faithfull in all mine houſe*; euen as in the building of the Tabernacle, he added nothing of his owne,but did all things according to the patterne that was ſhewed him in the mount. We learne from hence,that whenſoeuer we haue heard the word, and had the will of God reuealed vnto vs, we muſt yeeld obedience to the ſame. It is a duty required of vs to practiſe ſo much of Gods trueth,as is in mercy made knowne vnto vs. So did *Noah* Gen.6.22. when he was commanded to make an Arke,*he did it as God commanded.* So did *Abraham* when he was commanded to circumciſe himſelfe and the males in his family,Gen. 17. This is it that *Moſes* teacheth the people after all his teaching and exhorting of them, Deut.10.12.13. *Now Iſrael,what doth the Lord thy God require of thee, but to feare the Lord thy God,to walke in all his wayes,and to loue him, and to ſerue the Lord thy God with all thine heart, and with all thy ſoule? that thou keepe the commandements of the Lord,& his ordinances,which I command thee this day, for thy wealth?* And in the beginning of the next chapter. *Thou ſhalt loue the Lord thy God, and keepe his charge, and his ſtatutes,and his iudgements, and his commandements alwayes.* The Apoſtle *James* vrgeth this duty vpon thoſe that are ſwift to heare, and haue receiued the word with meekneſ, which is able to ſaue their ſoules,chap.1.22. *Be ye doers of the word, and not hearers onely, deceiuing your owne ſoules.* Chriſt our Sauiour, deſcribing the good hearers, by the good ground, ſaith, They bring forth with patience ſome ſixty fold,ſome thirty fold, and ſome an hundred fold,euery one ſome fruit,no man is barren altogether.

umb.12.7.
eb.3.5.

Doctrine 1.
The word heard muſt be obeyed.

Deut.11.1.

Luke 8.15.
Matth.13.23.

To conclude this point,it was the exhortation of *Moſes*,and of the Prieſts and Leuites, which they ſpake vnto all Iſrael, *Take heed and hearken,O Iſrael,this day thou art become the people of the Lord thy God: thou ſhalt therefore obey the voyce of the Lord thy God, and doe his commandements, and his ſtatutes which I command thee this day.* So thē,we muſt all know what is required of vs,to wit,to be doers,and not bare hearers: to be practiſers,and not talkers: to be obeyers and followers,not idle profeſſors.

Deut.27.9,10

Reaſon 1.

Maruell not at all at this. For firſt,to encline our hearts to walke in his wayes that we haue learned, is an infallible ſigne that we truely feare God. This we ſee in the example of *Abraham*,God tempted him,and ſaid vnto him, Take thy ſonne,thine only ſonne *Iſaac*,whom thou loueſt, and offer him for a burnt offering: he preferred the commandement of God before the loue to his owne ſonne: God accepted his willing mind,and therefore he heareth this comfort, *Lay not thine hand vpon the lad,neither doe thou any thing vnto him: for now I know thou feareſt God,ſeeing thou haſt not withheld thy ſonne,thine only ſonne from me.* Not that he was ignorant before, but becauſe he made that knowne to himſelfe and to others, which before was known to him alone,and not thoroughly to *Abraham* himſelfe. For what is in vs we know not certainly our ſelues,vntill we be prooued. Thus then we ſee that *Abrahams* notable obedience in ſo great a tryall, was an euident teſtimony that hee truely loued God.

Gen.22.12.

Secondly,

Reaſon 2. Secondly, obeience is alwayes ioyned with recompence, God rewarding it to the ful, who is a moſt rich pay-maſter. No man ſhall ſerue him for nought. If *Laban* could ſay thus to *Iacob, Becauſe thou art my brother, ſhouldeſt thou therefore ſerue me for nought* ? *Gen.29.15.* will not the Lord much rather ſay to vs, becauſe ye are my children, ſhould ye therfore ſerue me for nothing? The Prophet *Dauid*, ſetting downe the ſingular fruits and effects of the word of God, ſaith, *Pſal.19.11.* *By it is thy ſeruant made circumſpect, & in keeping of it, there is great reward.* Conſider brefly how it was with *Abraham*, of whom we ſpake before, he receiued an hard commandement, himſelfe to offer vp in ſacrifice his only ſonne; yet becauſe he delayed not to put it in preſent execution, he receiued a threefold reward, firſt God deliuered his ſonne from death: ſecondly, he commendeth the faith of the father: and thirdly, he repeateth the promiſe to him, and confirmeth his faith in it Gen.22.

Reaſon 3. Thirdly, if we hearken vnto him, he will hearken vnto vs: if we ſerue him, he will not be backeward or behinde hand with vs to ſerue vs. This doth the Prophet *Eſay* point out vnto vs, chap.58.9. *Thou ſhalt call, and the Lord ſhall anſwere: thou ſhalt cry, and hee ſhall ſay, Here I am:* On the other ſide, if we will not hearken to obey him, he will neuer hearken vnto vs, neither regard when we call vpon him. The wiſe man bringeth in wiſdome crying without, and vttering her voyce in the ſtreetes, *Pro.1.24,25.26.* *Becauſe I haue called, and ye refuſed: I haue ſtretched out mine hand, and no man regarded: but ye haue ſet at nought all my counſell and would none of my reproofe, I alſo will laugh at your calamity, and mocke when your feare commeth.*

Such meaſure as we mete, it ſhall be meaſured vnto vs againe, and God will deale with vs as we deale with him. *Leuit.26.17.23.24.* If we ſet our faces againſt him, *he will ſet his face againſt vs.* If we will not be reformed, but will walke contrary vnto him, then he alſo wil walke contrary vnto vs, and with the froward he will ſhew himſelfe froward.

Reaſon 4. Fourthly, they are to be obeyed that haue no abſolute authority, but are themſelues vnder the authority of others. God commandeth to honour father and mother, Exod.20. albeit themſelues are to honour God. Thus doth the Centurion reaſon from the leſſe to the greater, Matth.8.8,9. from himſelfe to Chriſt: *Lord, I am not worthy that thou ſhouldeſt come vnder my roofe, but ſpeake the word onely, and my ſeruant ſhalbe healed: for euen I am a mã vnder authority, hauing ſouldiers vnder me: and I ſay to this man, Go, and he goeth: to another, Come, and he commeth; and to my ſeruant, Do this, and he doth it.* If then ſuch as are meane men and haue inferiour places of command, are notwithſtanding obeied by thoſe that are vnder them, much more ought the Lord himſelfe to be obeyed, who is aboue all, and all vnder him.

Reaſon 5. Fiftly, the Rechabites obeyed *Ionadab* their father, and receiued a bleſſing for their obedience. He reſtrained them from many profits and pleaſures of this life, and his charge vnto them might ſeeme very hard and harſh, being reſtrained of wine, and forbidden to build houſes, to ſow ſeed, and to plant vineyards: and when they had theſe ſet before them, they anſwered, *We haue obeyed the voyce of Ionadab, the ſonne of Rechab our father, in all that he hath charged vs, to drinke no wine all our dayes, we, our wiues, our ſonnes, and daughters.* Ier.35.&13, 14.

This example is the Prophet *Ieremy* commanded to ſet before the people of God, to ſhew them their ſinne, *Thus ſaith the Lord of hoſtes, the God of Iſrael, Goe and tell the men of Iudah, and inhabitants of Ieruſalem, will ye not receiue inſtruction to hearken to my words, ſaith the Lord? The words of Ionadab the ſonne of Rechab, that he commanded his ſonnes, not to drinke wine, are performed, for vnto this day they drinke none, but obey their fathers commandement: notwithſtanding I haue ſpoken vnto you, riſing early and ſpeaking, but ye hearkened not vnto me.* Shall we make leſſe account of God, then the Rechabites did of their father? and value his commandements leſſe worth then they did their fathers commandements? If we haue had the fathers of our fleſh, and we gaue them reuerence: ſhall we not much rather be in ſubiection to the father of ſpirits, and liue? Hebr.12.9.

Laſtly, there is a ſpeciall relation betweene God and his people. *Reaſon 6.* The ſubiect oweth obedience to his prince: the ſeruant to his maſter: the child to his father. God is all in all; he is our king, and we his ſubiects; he our maſter, and we his ſeruants: he our father, and we his children, according to the ſaying of the Prophet *Malachi, A ſonne honoureth his father, and a ſeruant his maſter: if then I be a father, where is mine honour? and if I be a maſter, where is my feare, ſaith the Lord of hoſtes?* Mal.1.6. So that diſobedience is as the ſinne of rebellion, and God deteſteth thoſe that commit it, as rebels againſt him. All theſe reaſons ſerue to preach obedience vnto vs whenſoeuer the word and will of God is made knowne vnto vs.

The vſes of this doctrine are very profitable vnto vs. *Vſe 1.* Firſt, learne from hence, and let it worke an impreſſion in our hearts, that nothing can be more agreeable, or a more effectuall marke of our Chriſtian profeſſion, then to obey and hearken vnto the voice and word of God.

This made *Samuel* ſay to *Saul*, *Hath the Lord as great delight in burnt offerings and ſacrifices, as in obeying the voyce of the Lord? behold, to obey, is better then ſacrifice; and to hearken, then the fat of rammes.* 1 Sam.15.2 When the Lord was to deliuer his Law in mount Sinai, he ſaid, *If ye will obey my voyce indeed, and keepe my Couenant, then yee ſhall bee a peculiar treaſure vnto me aboue all people: for all the earth is mine*, Exodus, Chap.19.5.

By the voyce of God we are to vnderſtand not the letters or ſo many ſyllables of the

Scriptures,but the preaching and publiſhing of the ſame according to the doctrine, interpretation,exhortation,reprooſe,comfort, and ſuch like. For the word taught and applyed, according to the true ſenſe and naturall meaning of the Scriptures, is as well the word, as that which is written;foraſmuch as by the gift of interpretation beſtowed vpon his ſeruants, the mind and meaning of them is opened. That then is not Scripture onely which is expreſſed in ſo many ſyllables;and therefore the Apoſtle ſaith,when they deliuer pure doctrine 2.6,7. *with integrity and grauity*,they deliuer yͤ wholeſome word which cannot be reprooued.They are the ſeedmen, the word is the ſeed; and therefore they deliuer the word. The voyce of Gods meſſengers in the miniſtery of the word,is to be heard and eſteemed as the voice of the euerliuing God,and not as the voyce of 4.1. a mortall man. The Prophets call vpon the people,to heare the word of the Lord, when themſelues ſpake vnto them,and not the Lord immediately. The Apoſtle declareth that *God in old time ſpake by his Prophets*,Heb.1.1. according to the ſaying of Chriſt, that whoſoeuer heare his diſciples and Miniſters, heare him: and they,who contemne them,contemne him, Luke 10.16.

Thus in all ages haue the faithful eſteemed the Miniſters as the meſſengers of God; and the Miniſtery of the word, as the voyce of God himſelfe. This is witneſſed by ſundry teſtimonies of holy Scripture, ſpeaking of the Church generally,and of the ſeruants of God particularly; The Church ſaith, Eſay 2.3. *Come,let vs goe vp to the mountaine of the Lord,to the houſe of the God of Iacob, and he will teach vs of his wayes,and we will walke in his pathes. Cornelius* hauing ſent for *Peter*, ſaith,he was *preſent before God to heare what he would ſpeake vnto him by Peters mouth.* Acts 10.33.The Theſſalonians receiued the word, not as the word of man,*but as it is indeed the word of God*, 1 Theſſ. 2.13. Thus muſt we eſteeme of it in iudgement: thus muſt we obey it in practiſe.When ſinne is reprooued, it is God that reprooueth 1, it. When the ſinner that is penitent is comforted,God is the comforter. If the word find out our ſecret ſinnes,we muſt be no leſſe terrified and humbled,then if God ſhould proclaime open warre againſt vs, and vtter his Thundering voyce againſt vs. If the ſweet 15,2 conſolations of Chriſt are offered to them that mourne in Sion, and hang downe their heads through feeling of the wrath of God,for their manifold ſinnes, they are to be comforted as well thereby,as if the Lord himſelfe from the higheſt heauens, ſhould comfort them, and ſpeake peace vnto their conſciences. There cannot be a greater enemy to the ſauing hearing of the word, then to imagine this, that we haue nothing to doe with God, but all with man,when we heare the word.This ſhaketh attention, cooleth zeale, breedeth negligence,and hindereth obedience.

Vſe 2. Secondly,this ſerueth to reprooue all ſuch as yeeld no obedience vnto God and his will, but rebell againſt him openly and ſtubbornly, and will doe nothing at all that hee commandeth. Theſe are not vnfitly called traitors and rebels againſt God. The name of a traitour is moſt odious among all men, no man can abide to be ſo accounted. But what ſhall it auaile vs to be faithfull vnto men, and vnfaithfull to God? to obey them, and to diſobey him? *Moſes* telleth the people of Iſrael, that *they haue beene rebellious againſt the Lord, from the day that he knew them.* Deut.9.24. Such as roſe vp againſt *Aaron*, and would not ſubmit themſelues to Gods ordinance in his Miniſtery,are called *the children of rebellion*, Numb. 17.10. and they are exhorted *not to rebell againſt the Lord*, Numb.14.9. It is a vaine thing to ſay, we are no traitors, we hate the name of treaſon: if we nouriſh open rebellion againſt God, who is the King of kings. Such as ſet themſelues againſt Gods word, and yeeld no obedience vnto it,are rancke traitors, and we need craue no pardon,if we call them the children of rebellion.

Secondly, it reproueth ſuch as prolong the time with God,& haue no leiſure to hearken yet vnto him,and ſo make him attend vpon them. No man man muſt ſtand to debate or conſult with fleſh and blood, whether he ſhould obey God,or not: the wiſedome and pollicy of man muſt not bee our counſellours, they will deceiue vs, and withhold vs from yeelding obedience vnto Gods commandements. In his matters we muſt not pleade pollicy,but when he commandeth, we muſt with all ſpeed yeeld obedience. *The Prophet that contrary to Gods commandement did eat bread and drinke water in the houſe of the olde Prophet*,was deuoured of a Lyon: 1 King.13.9. 18.19.21.26. this was the iudgement denounced againſt him, *Foraſmuch as thou haſt diſobeyed the mouth of the Lord, and haſt not kept the commandement which the Lord thy God commanded thee, &c. thy carcaſe ſhall not come into the ſepulchers of thy fathers.* The fruit of al diſobedie̅ce is our owne deſtruction,notwithſtanding our owne good intents,which may pleaſe our ſelues,but cannot pleaſe God. When we haue his word, we muſt not ſuffer our ſelues to be deluded by traditions,by viſions,or by pretended reuelations. The onely word reuealed vnto vs muſt put al other meanes to ſilence,and make them giue place. He that was commanded by the word of God, to ſtrike the Prophet, and refuſed it,was ſlaine by a Lyon. 1 King. 20.35 Let theſe examples make vs wiſe: and their falles teach vs to ſtand vpright. It is extreme folly to yeeld to the falſe and fained perſwaſions of ignorant men,who goe about to tell vs, that it is not ſo neceſſary a duty to obey the word of God deliuered vnto vs,as many would make vs to beleeue: that we ſhall be hated and derided of all men,and therefore it is better for vs to ſeeke the fauour and good will of men, and the applauſe of the world, then to be ſingular, and ſo contemned. Let not vs be lulled aſleepe with theſe ſweet ſongs, which are no better then cunning enchantments; neither be led a ſide by ſuch deceitfull counſellers as goe about to bring vs into eternall perdition.

Thirdly, it reproueth ſuch as part ſtakes betweene God and themſelues, and regard not to yeeld entire obedience vnto him, but obey to halues; For as *Agrippa* was perſwaded ſomewhat to become a Chriſtian, ſo are theſe reſolued a little to obey. *Saul* was commanded to root out the Amalekites, with all that was theirs from man to beaſt: but he ſet his owne wiſedome before the wiſedome of the Lord, ſparing *Agag* and the better part of the ſheepe to offer ſacrifice vnto him. But God ſpared not him, for his kingdome was rent from him, and giuen to his neighbor that was better then he. The children of Iſrael were ſtreightly charged of God to deſtroy the nations, into whoſe land he would bring them, leſt by ſuffering them among them, and by ioyning themſelues with them, they ſhould learne their manners, and ſerue their Idols, which would turne to their ruine and deſtruction. They executed part of his commandement, they deſtroyed many of them, & took their cities: yet becauſe they ſaued a part, and ſpared a remnant of them, they found them by wofull experience to be *thornes and prickes in their fleſh*, and afterward they liued many yeres in their ſlauery and ſubiection, as the booke of Iudges doth witneſſe. God looketh for full and perfect obedience, ſo that there is no halting or faultering before him. We ſee how *Ananias* and *Sapphira* were ſmitten with ſudden death, becauſe they kept backe part of the price of that which they had vowed and dedicated vnto God, Act.5. This turned to their vtter deſtruction, albeit they were taken to be zealous and forward diſciples. So ſhall it be with vs, if we be like vnto them. Let vs take heed of hypocriſie: let vs labour to be entire, and giue him the whole heart.

Iudg.2.3.

Vſe 3. Thirdly, let vs ſeeke after knowledge and vnderſtanding of the will of God. For how can that ſeruant practiſe and performe his maſters will, that neuer knoweth nor regardeth to know what he requireth? or can that ſubiect obey the law of the Magiſtrate, that is wholly ignorant of the Law? The Apoſtle requireth, that *the word of Chriſt dwell richly in vs in all wiſedome*, Col.3.16. The true knowledge of God is the fountaine and foundation of all true obedience. From hence as from a roote ſpring forth and ſpread abroad faith in Chriſt, hope in the promiſes, loue to the brethren, the true worſhip of God and feare of his holy Name. As on the other ſide, from ignorance proceed, infidelity, diſtruſt, deſpaire, preſumption, hatred of God, malice, ſuperſtition, idolatry, diſobedience, and all impiety. Hence it is, that the Prophet *Hoſea* complaineth, that God had a controuerſie with the inhabitants of the land, and that there was much ryot and exceſſe of vnrighteouſneſſe among them, by ſtealing, lying, whoring, ſwearing, and killing, *becauſe there was no knowledge* found in that people: thereby implying, that they were vtterly deſtitute of all grace and goodneſſe, of all piety and true religion. Such as know not God, nor his will, are ignorant what pleaſeth, or what diſpleaſeth him, and therefore cannot but offend him in both. He that doth the will of God ignorantly, like the blinde man that hitteth the white, cannot be accepted of him, or looke for any reward at his hands. God will accept of none to be his ſeruants, that know him not.

Hoſ.4.2.

Will any man receiue into his ſeruice one that cannot ſee to diſpatch his buſineſſe? and ſhall we thinke that God will admit blinde men, that regard not to vnderſtand his wayes, and want their ſpirituall eyes to diſcerne betweene good and euill? This we ſee by ſundry examples, as Pſal.95.10. where the Lord rendreth this reaſon, why the people erred in their hearts, and greeued him forty yeeres in the wilderneſſe, *becauſe they had not knowne his wayes*. It was the cauſe why the Sadduces denyed the reſurrection, Matt.22.29. *Ye do erre, not knowing the Scriptures, nor the power of God.* This cauſed the Iewes to crucifie the Lord of life, Act.3.17. *Now brethren, I wote that through ignorance ye did it, as did alſo your rulers*: for if they had knowne him, they would not haue crucified the Lord of life. This is it that maketh the proud iuſticiaries of the world to reſt in their owne righteouſneſſe, *becauſe they know not the righteouſneſſe of God.* This was the cauſe of the idolatry of the Gentiles, Gal.4.8. *When ye knew not God, ye did ſeruice vnto them which by nature are no Gods.* So what was the cauſe, but ignorance, that moued *Paul* to perſecute the Saints? he rendreth this as the reaſon, *I was before a blaſphemer, and a perſecuter, and iniurious: but I obtained mercy, becauſe I did it ignorantly in vnbeliefe.* And as it is the roote that brancheth out into many ſinnes: ſo it is as pitch that defileth whatſoeuer it toucheth, & turneth good affections into euill, and maketh them to decline and degenerate into ſinne. Religion, deuotion, hope, feare, being ioyned and guided with the eye and light of knowledge pleaſe God; whereas without this ſight they highly diſpleaſe him.

Pſal.95.10.

Rom.10.3.

1 Tim.1.13.

For religion ioyned with ignorance, begetteth and bringeth forth idolatry: deuotion accompanyed with ignorance, is no better then ſuperſtition: hope ioyned with ignorance, worketh preſumption: feare ioyned with ignorance, engendreth deſperation. If we haue not knowledge to ſupport and ſeaſon vs, we erre out of the right way, and are deceiued beyond all meaſure. Loue blinded with ignorance, becommeth ſottiſh. Zeale, patience, and ſuch like corrupted with ignorance, are turned into brutiſh and ſauage paſſions.

This reproueth three ſorts of men. Firſt, the practiſe of the Church of Rome, that taketh away the key of knowledge from the people, and ſeeketh to bring in palpable darkneſſe. Theſe falſe teachers cannot endure that the people ſhould enioy the light of the Scriptures. They reade them in an vnknown tongue, perſwading them they may be moſt deuout, when they are moſt ignorant; that it ſhall goe well with them though they haue no faith of their owne, but an implicit faith to beleeue as the Church beleeueth, albeit they know not what it beleeueth. Theſe are they that notably abuſe the people to their perdition, and bewitch them with ſpirituall ſocery, as they that bring Gods iudgments vpon their heads: for when a land is deſtitute of ẏ knowledge of God, al things are couered with darkneſſe, and the perſons are liable to his fearefull iudgements, as is euident by ſundry places of Scripture. *Dauid* ſaith, the blind and lame that mocked at him were hated of his ſoule: ſo that ſuch ſhould not enter into his houſe, 2. Sam. 5.8. Such as are ſpiritually blinde, ſhall neuer enter into Gods kingdome, they are all ſeers that ſhall come thither.

The want of naturall ſight is nothing in compariſon of the want of the eyes of the minde. Our Sauiour pronounceth them bleſſed that are pure in heart, *becauſe they ſhall ſee God.* This ſight of the minde is two fold, partly in this life, & partly in the life to come, one of them vnperfect, the other perfect, when *we ſhall ſee him as he is* This is eternall life to know God: it is eternall death not to know him, and to be ignorant that God is our father, that Chriſt is our redeemer, and that the holy Ghoſt is our ſanctifier.

The ſecond reproofe is of thoſe that are children in knowledge, that liue in the light, and yet can ſee nothing. The Sunne ſhineth brightly in their faces, yet they ſhut their eyes. Many thinke they haue religion enough, if they haue a good mind and meaning, and leade a ciuil life among their neighbours, who like not ſuch buſy fellowes that will be medling euermore with the Scriptures. They are accounted honeſt men, and are well liked of all, they pay that they owe, they are iuſt of their word, they deceiue no man. But this ciuil conuerſation and honeſt behauiour ſhall profit them nothing, nor be able to bring them into the fauour of God, nor giue them any title to the kingdome of heauen, ſo long as they are deſtitute of knowledge: foraſmuch as they haue God their aduerſary, who will contend with them, and plead againſt them: neither will he know them, that regard not to know him. Others deſpiſe it and contemne it, like the foole or idiot, that caſteth away a pearle or precious ſtone not knowing ẏ value or worth of it. Theſe come to the Church ſometimes, and heare the word of God both read & preached, and yet are not ſo much as acquainted with the hiſtories of the Scripture, & the principles of religion, which are as milke for yong children. They know not what faith is: they are not acquainted with the meanes of our iuſtification: they know not the difference betweene the Law and the Goſpel, neither the vſe of the one or ẏ other: they cannot diſcerne any thing betweene the religion of Chriſt and of Antichriſt.

The third reproofe.

Laſtly, it ſerueth to ſtoppe the mouthes of all proude and malicious ſlaunderers of the Goſpel, that accuſe the preaching and publiſhing thereof, as the cauſe of the ſinnes and enormities that abound among vs, as alſo of the plagues and pniſhments that God hath inflicted vpon the land. Theſe men, vttering the froth and ſcumme of their foule mouthes, and belching vp the venome of their poiſoned hearts, cry out, It was neuer wel ſince this new religion ſprung vp, & ſince there was ſo much teaching and preaching: that we haue ſo much knowledge and learning, that we are well the worſe for it. The cauſe of Gods iudgements is not the preaching of the Goſpel, but the contempt of the Goſpel: and becauſe we haue the light, but loue darkeneſſe more then the light. God iuſtly giueth ouer ſuch prophane beaſts into a reprobate ſenſe. Our great ignorance is the cauſe of our ſinnes, and that we are children of darkeneſſe, rather then of the day: of the night, not of the light. Are not theſe aſhamed to ſay, that the light of the Sun cauſeth men to ſtumble and goe out of the way? that the Chirurgian and his ſalue make the ſoare? that the iudge maketh the theefe; and the law the malefactour? For they may as well affirme all this, as that the word is the cauſe either of our ſinnes, or of our puniſhments: which ſerueth to keepe vs both from the one and the other.

Vſe 4.

Fourthly, hereby we muſt try who be good hearers of the word, and who be not. All of vs ſhould come conſtantly, diligently, and continually: but many among vs come ſeldome. We would be loath to be accounted recuſants: but if we ſhould come a little leſſe, we might worthily be ſo accounted. We would be loath to be accounted Papiſts, and indeed I thinke we ſhould haue iniury done vs to be ſo called: foraſmuch as wee liue more like vnto Atheiſts. We wold think our ſelues greatly ſlandered to be reputed worſhippers of a falſe God: and indeed we might ſo, foraſmuch as we are found to worſhip no God at all. They wil plead no doubt for themſelues, that they are ſaued and ſanctified hearers, as well as the beſt: and they would be ready to complaine of great wrong, if they ſhould bee charged to be in the number of euill hearers. But as Chriſt ſaith in the Goſpel, *Not euery one that ſaith vnto me, Lord, Lord, ſhall enter into the kingdome of heauen, but he that doth the will of my Father which is in heauen*: ſo, not euery one that challengeth the title of a right hearer, is a good hearer indeed; but the obedient hearer that bringeth forth fruit. The end of the Law, is obedience, as Deut. 6.1,2,3. *Theſe are the* com-

Math. 7.21.

commandements, the ſtatutes, and the iudgements, which the Lord your God commanded to teach you, that ye might doe them in the land which yee goe to poſſeſſe: that thou mighteſt feare the Lord thy God, to keepe all his ſtatutes and his commandements which I command thee, thou, and thy ſon, and thy ſonnes ſonne, all the dayes of thy life, &c. heare therefore, O Iſrael, and obſerne to doe it, that it may be well with thee, &c. Wherefore, the doctrine that now we deale withal, is as a touchſtone to try what we are, whether we be fruitfull or fruitleſſe hearers. It will bee no hard matter (if we ſet our minds vnto it) to make proofe and tryall, whether we be altogether barren in bringing forth fruits or not. The fig tree that had nothing but leaues vpon it, and no fruit at all is curſed, and hath this denounced againſt it, *No man eat fruit of thee hereafter for euer*, Mar.11.14. The dreſſer of his vineyard ſaid of another figtree, wheron he ſought fruit and found none (for there is ſtore of ſuch) Luke 13.7. *Behold, theſe three yeeres I come ſeeking fruite on this figtree, and finde none, cut it downe, why combreth it the ground?* *Iohn* the *Baptiſt* preaching repentance to ſuch as came out of Ieruſalem to his baptiſme, ſaith, *Euery tree which bringeth not forth good fruite, is hewen downe, and caſt into the fire*, Matth.3.10. The Apoſtle writeth to the Hebrewes, to ſtirre them vp to be more zealous, and telleth them that Heb.6.7,8. *the earth which drinketh in the raine that commeth oft vpon it, and bringeth forth hearbes meete for them by whom it is dreſſed, receiueth bleſſing from God: but that which beareth thornes ana bryers is reiected, and is nigh vnto curſing, whoſe end is to be burned.* Iam.1.23,24. *If any be an hearer of the word, and not a doer*, the Apoſtle *Iames* maketh him *like vnto a man beholding his naturall face in a glaſſe: for he beholdeth himſelfe, and goeth his way, and ſtreightway forgetteth what manner of man he was.* No man thinketh it hard to be able to diſcerne of land whether it be fruitfull or barren, foraſmuch as the crop that the field yeeldeth will eaſily diſcouer and diſcry the nature of the ſoile. If the ſeed of the word that is ſowen in our hearts do ſpring vp, and bring forth new obedience, it is a good heart, feare it not, doubt not of it: but if there follow no growth or increaſe at all, it is a barren heart, look to it, plough it vp, digge about it, and dung it, that it may beare fruit, otherwiſe it ſhall be cut downe and caſt into the fire. If we muſt all vndergoe this tryall what hearers we are, woe vnto very many that are among vs, feareful wil their eſtate be, and lamentable will their bareneſſe and barrenneſſe appeare to be in good things. There is no tree more deſtitute of fruite, then their hearts are of faith and good workes. There is no ground ſo ful of thornes & buſhes, as their hearts are of ſinne and corruption. How many are there that liue in ẏ Church, that heare many inſtructions, exhortations, admonitions, & threatnings from the word, that might make the ſtones relent? yet neuertheleſſe, the more they heare, the more deafe they are; the more they are charged to doe, the leſſe they regard to practiſe; the more the word would ſoften them, the more their hearts are hardened and ſet againſt the truth; Psal.5 *they are like the deafe adder that ſtoppeth her eare, which will not hearken to the voyce of charmers, charming neuer ſo wiſely.* Theſe are they that come together, not for the better, but for the worſe, 1 Cor.11. and make the word to be the ſauour, not of life to life, but of death vnto death, 2 Cor. 2. How many are there that haue had and heard many perſwaſions to piety and godlines of life, and yet ſhew themſelues more wretched and prophane then before? like vnto *Pharaoh*, who when he had heard the word of ẏ Lord, hardened his heart, and would not let the people go: or like the Iſraelites, who being mooued to repentance, that they ſhould make their wayes and their workes good, anſwered deſperately, Iere.18, *We will walke after our owne deuiſes, and we will euery one doe the imagination of his euill heart.* How many are there, that haue beene often ſtirred vp to ſobriety and temperance, in the vſe of Gods good creatures, that are ſo farre from bridling their vnruly & riotous luſts, ẏ they are growne more exceſſiue & intemperate in drinking and quaffing, and ſpare not to riſe early to follow drunkennes, vntill the wine inflame them, and take away their wits from them? *Wo* ſaith the Prophet, *to all ſuch*. Eſay 5.11. When the commandement came vnto them, ſin reuiued, ſo that the commãdement which was ordained vnto life, is found to be vnto death. The like we might ſay of diuers and ſundry ſinnes, reprooued by the word. God hath ſaid, Iam 5.12. *Sweare not at all, neither by heauen, nor by earth, neither by any other oath, but let your yea, be yea: and your nay, be nay: leſt ye fall into condemnation:* Let vs ſee, what this hath wrought, & ſtill worketh in vs: haue not many the more inured themſelues to that horrible and deteſtable ſin, committed againſt the high Maieſty of God? Is not euery other word almoſt an oath? can they ſpeake without it? Is it not become in the opinion and practiſe of the moſt ſort, a grace and ornament to their ſpeech, and a gentlemanlike exerciſe? Are they not accounted fools and Puritanes, that vſe it not themſelues, or ſeeke to reprooue it, & repreſſe it in others? Some wil ſay, It is a fooliſh cuſtome that I haue gotten, and I cannot leaue it, but I meane no harme or hurt by it to any man. Thus doe men goe about to excuſe ſinne which they haue no purporſe to forſake, but rather a deſire to continue in it. Doe you call it a fooliſh cuſtome? nay, it is a vile & wicked cuſtome. Giue it his true name, and diſguiſe it not; name the child aright, call it with Chriſt, a diuelliſh cuſtome, *it commeth of that euill one.* Matt 5.3 This is ſo common a ſin among men and women, among old and yong, & hath taken ſuch deep roots, that the axe of Gods word and of his iudgements, cannot cut it downe. The fathers infect their children, and one learneth of another, vntill the greateſt part are become licentious and abominable. Let vs come to the ſanctification of the Sabboth; the more many heare of it, the oftner the commandement is vrged vnto them and preſſed vpon them, the more diſſolute and diſordered they grow in the prophanation of it. They cannot be ignorant, that they ought not to follow their pleaſures on that day, but to call the Sabboth a delight, and honour him on it, *not doing their owne wayes, nor finding their owne pleaſure, nor ſpeaking their owne words:* but when this holy day of the Lord cometh, they forget all, their pleaſures ſo round them in the eare, that they runne madding euery one after his owne vanities, and the leaſt occaſion draweth them from the exerciſes of religion, as if they meant to bid defiance to God, and to prouoke him to battell, which they doe againſt their owne ſoules. For are we ſtronger then he? or able to make our party good againſt him? No, no, we deceiue our ſelues; we are no fit matches to deale with him, who is able to arme the ſmalleſt & weakeſt creatures to our confuſion. 8.13.

ſes. Fiftly, we haue al need of patience, without which we ſhall neuer be able to goe through with our obedience. It is no eaſie thing to yeeld obedience. We haue many enemies and oppoſitions that ſtand in our way to hinder vs. We haue many corruptions within vs: we haue the world & a thouſand allurements without vs, all of them ſet in battell aray to encounter with vs. We are like ground that yeeldeth nothing of it ſelfe but thornes and thiſtles, without much labor and paines, without often ploughing and tilling, and turning vp. Hence it is, that the Apoſtle intreateth the Hebrewes, and beſeecheth them *to ſuffer the words of exhortation.* 13.22. We doe not eaſily brooke and digeſt the word, but with great difficulty. It is hard meat lying heauy vpon the ſtomack, and will not ſoone concoct. To mortifie ſinne is to deny our ſelues, and as it were to cut off the right hand, and to pluck out the right eye, Mat. 5. It is not done without great greefe and anguiſh. It is almoſt death to the Swearer to obey this exhortation, *My brethren ſweare not at all*, Iam. 5. It is as painefull to him, as if you cut off a peece of his tongue, or ſewed vp his lips, or daſhed out his teeth. It is in effect to ſtrike off a limbe, to tell the drunkard, he muſt liue ſober, and not run into exceſſe, and that drunkards ſhall not inherite the kingdome of God: he iudgeth it ſo hard a doctrine, as if he were in danger to die for thirſt. Seeing therefore obedience to the word is painefull, wee haue need of patience to ſtay vs vp, that wee ſhrinke not away, and goe cleane backeward. Beſides, we do not by & by enioy the promiſes ẏ God maketh vnto vs, they are for an appointed time, he will try vs in waiting for thē. So he dealt with *Abraham*, he had promiſe of a ſonne, but it was not immediately accompliſhed, he was faine to expect long time for it. So the Pſalmiſt ſpeaking of *Ioſeph*, confirmeth notably this point: He had ſundry dreames, which were predictions, and preſages of his future aduancement: yet after this *he was ſolde for a ſeruant, his feet were hurt with fetters, and he was laid in yron, vntil the time that his word came, the word of the Lord tryed him.* Pſal.105.19. Wee muſt bee faithfull vnto the death, and then we ſhall receiue the crowne of life. God tryeth vs all at one time or other, and one way or other: wee ſee not his promiſes by and by performed vnto vs: let vs wait for them with patience, and put on the hope of ſaluation as a ſhield: for ſurely they wil come, and he ẏ hath ſpoken the word cannot lie. Laſtly, we muſt here endure ſundry afflictions, and ſhall meete with many ſcornes and ſcoffes of wicked men, ſeeking to turne vs from our due obedience to God and his word; and therefore *we haue need of patience to hold vs conſtantly in the faith without wauering*, Heb. 10. 36. Chriſt Ieſus forewarning his diſciples what troubles hanged ouer their heads, that they ſhal be perſecuted, and deliuered vp to the Synagogues and into priſons, and be brought before kings & rulers for his Names ſake, giueth them this exhortation, *In your patience poſſeſſe ye your ſoules.* Luke 21.19. As *Iſmael* perſecuted him that was borne after the Spirit, euen ſo it is now, and euer will be, Gal. 4. 29. Many haue turned backe from the trueth through theſe tentations. They cannot abide to be reuiled, though it be for righteouſneſſe ſake. Let vs not thinke the Chriſtian mans life to bee an eaſie and lazy life, nor the way to it pleaſant, nor the gate that leadeth and openeth to it, broad and wide: it is a continuall warfare, 2. Tim. 2, 3. *ſuffer affliction as a good ſouldier of Ieſus Chriſt.* Heerupon we are charged to ſtriue to enter in at the ſtreight gate, Mat. 7. There is no ſaluation without ſtriuing: we muſt ſuffer many a blow, and endure many a wound. We muſt be content to beare many ſhowers and ſharpe ſtormes. The husbandman ſuffereth much labour before he reapeth. We muſt not dreame of the victory before the battell. Our Sauiour ſpeaking of the good and ſauing hearer of the word, ſuch as all of vs ought to be, deſcribeth him by theſe notes, that *with an honeſt and good heart he heareth the word, keepeth it, and bringeth forth fruit with patience.* Luke 8.5. This is ſo excellent a vertue, that God vouchſafeth to be called *the God of patience*, Rom. 15. When once wee beginne to yeeld obedience to the word, and to frame our liues according thereunto, and to bring forth the fruits worthy amendment of life; when we are freed from the tyranny of Satan, and made citizens of the kingdome of heauen, we muſt looke for the croſſe and perſecution to follow vs: foraſmuch as *al that wil liue godly in Chriſt Ieſus, muſt ſuffer perſecution*, 2 Tim. 3. 12. This vertue do thoſe hearers want, which in time of peace and proſperity will profeſſe the ſame, but when trouble ariſeth, forſake the faith and giue ouer their profeſſion, and embrace this preſent world. But wee muſt learne better things, we muſt build vpon the rocke, that we be not ſhaken.

This maketh vs ſtand aſſured of Gods promiſes, and breaketh the ſtroke of all afflictions, that they cannot hurt vs, nor be able to ſeparate vs from the loue of God which is in Chriſt Ieſus our Lord, but maketh vs in ẏ end to be more then conquerers through him that loued vs, Rom.8. ſo that we may glory in tribulations, knowing that tribulation worketh patience; and patience, experience: and experience hope: and hope maketh not aſhamed.

Vſe 6.

Laſtly, it is our duty to labour to grow in obedience. It is not enough for vs to bring forth ſome fruites, but we muſt ſtriue to perfection, and to the greateſt meaſure of fruitfulneſſe. This is laid before vs in the parable of the ſower, Mat.13. ſome bring forth fruite an hundred fold, ſome ſixty, and ſome thirty fold. Let it be with vs, as it is with worldly minded men, that ſeeke to encreaſe their ſtock and ſtore, and to make it greater. This dutie hath many branches, as it were appurtenances depending vpon it; Firſt, we are not to be diſcouraged, though we attaine not to the higheſt degree & greateſt meaſure of obedience. For ſuch as are euermore growing, haue not yet attained to the end of their growth. There are diuers degrees of good ground, and there are diuers ſteps before we can come to the toppe of any high thing. The husbandman, though he receiue not a crop of an hundred fold, yet will thinke it well and count the ground good, and his labour well beſtowed, if he might receiue ſixty or thirty fold. Wherefore, albeit we be not the beſt ground, yet we may be good ground, as he may be a good ſeruant, that is not beſt of al. No good ground ſhall be reiected, it is the barren ground that he accepteth not. If we beare any fruit, he will make much of vs, and worke in vs more obedience, as Ioh.15.2. *Euery branch that beareth not fruit, he taketh away: and euery branch that beareth fruit, he purgeth it that it may bring forth more fruit.* So then, there is fruit, and there is more fruit. Firſt we muſt labour to bring forth fruit: then we muſt ſtriue to bring forth more fruit. Secondly, we muſt beware that we doe not decay in grace, and ſo grow euery day leſſe fruitfull then other. This is contrary to that growth that ought to be in vs. This is the eſtate of many profeſſors and ſluggiſh hearers, that were more forward and feruent many yeeres paſt then now they are at this preſent, to whom belongeth the exhortation giuen to the Church of Epheſus, *I haue ſomewhat againſt thee, becauſe thou haſt left thy firſt loue: remember therefore from whence thou art fallen, and repent, and do the firſt workes, or elſe I will come vnto thee quickely, and will remooue thy candleſticke out of his place, except thou repent.* The Apoſtle, writing to the Galatians, was afraid of them, leſt he had beſtowed all his labour among them in vaine, Gal.4. For as the Miniſter, through want of teaching and vſing of his giftes, becommeth vnprofitable to himſelfe and the Church, and ſuffereth his gifts to decay: ſo is it with many hearers, if we ſtirre not vp the giftes giuen vnto vs, we ſhall grow cold and fruitleſſe in good things. Thirdly, we muſt take heed to our ſelues while we are growing, leſt Satan caſt his darnel among vs, and make vs grow proud of our proceedings, and meaſure the forwardneſſe of our obedience, by the backewardneſſe of others diſobedience. This we are ready enough to doe, and to eſteeme highly of our ſelues. The Apoſtle declareth that *leſt he ſhould be exalted aboue meaſure, through the aboundance of the reuelations, there was giuen vnto him a thorne in the fleſh, the meſſenger of Satan to buffet him, leſt he ſhould be exalted aboue meaſure.* We cannot ſo much as thinke one good thought. We haue nothing whereof to be proud and highminded. When any good worke is done in vs, it is not we that doe it, but the grace of God in vs. Fourthly, it is required of vs, not to diſdain or contemne others that come farther behind vs, both becauſe GOD accepteth of their mediocrity, though they haue not attained to the greateſt meaſure, neither are gotten vp to the top; yet ſo long as they are climbing vp the ladder that reacheth to heauen, they are in the right way, and therefore we muſt take heed leſt by our vnſeaſonable diſgracing of them, and carping at them, we driue them out of the path wherein they walke. Whatſoeuer we our ſelues enioy, *Wee haue receiued from the gift of God,* and we are indebted vnto him for it, ſo ẏ we are *not to boaſt our ſelues as if we had not receiued it,* neither ought we to lift vp our ſelues aboue or againſt our brethren, leſt Gods hand in iuſtice pull vs downe, which in mercy did ſet vs vp. Fiftly, it behoueth vs to vſe all good meanes both to come to obedience, and to continue vs in the fruits of obedience, all the dayes of our liues. God hath commanded no good thing, but he hath appointed vnto vs the meanes whereby we ſhall attaine vnto it. And he hath appointed no meanes in vaine, but they are ſanctified and bleſſed to thoſe that carefully vſe them, to the bettering of their ſoules, and the encreaſing of his graces. The firſt meanes commended vnto vs for this purpoſe is the ſound preaching, and the ſauing hearing of the word, which is of great force and effect to change our hearts and to worke obedience in them, as Rom.1.17. the Apoſtle *Paul* deſireth to preach to them at Rome, becauſe by the preaching of the Goſpel, *the righteouſneſſe of God is reuealed from faith to faith.* Another meanes is prayer. God hath bound himſelfe by promiſe, hee cannot goe backe from his word, nor deny himſelfe, foraſmuch as he is vnchangeable in goodneſſe. He hath ſpoken it, and he will performe it, that if wee aske, we ſhall receiue: if we ſeeke, wee ſhall finde: and if we knocke, it ſhall be opened vnto vs. A third meanes to worke obedience may be meditation of the things that we haue heard; an infallible teſtimony of our loue to the trueth, and of our delight in it.

Seueral branches of obedience.

Reuel.2.4,5.

2 Cor.

1 Cor.4.

That which we often thinke vpon we loue much, *O how loue I thy law! it is my meditation all the day*. 19.15. Such are pronounced bleſſed by the Prophet, that *meditate in the Law of God continually*, 2. for they ſhall be as trees planted by the riuers of waters, which ſhall bring forth their fruits in due ſeaſon. The laſt is conference with others, thereby ſtirring vp one another, and receiuing benefit by the company of others.

This was the practiſe of the Prophet *Dauid*, he was *a companion of all them that feared God, and kept his commandements*. 19.63. He ioyneth theſe two together, the company of the faithfull, and the keeping of his lawes, becauſe the one is a principall helpe vnto the other. Thus I haue runne ouer the chiefe meanes that ſerue to further vs in obedience, by theſe wee muſt ſeeke it, or elſe we ſhall neuer obtaine it. The more we vſe them and frequent them, the greater ſhal our growth be in obedience. The leſſe we vſe them, the leſſe obedient we ſhall be. They that vſe them not at all, can haue no meaſure at all of obedience. Shall we thinke to walke in the waies of godlineſſe, and neuer exerciſe our ſelues in the meanes appointed for vs? Or is it poſſible for ſuch to pleaſe God in obedience, as neglect ſuch waies as he hath left vnto vs? Doe we then ſee men contemne the word of God, and make no conſcience to attend vnto it? neither regarding diligently to reſort to the hearing of it, nor hearkning carefully to it, when they are come to it? Are there not many that neuer call vpon God, nor beg of him the graces of his Spirit, and that haue not the ſpirit of prayer, to aske of him ſuch things as they ſtand in need off? Is not meditation with our ſelues, and conference with others growne out of vſe, and rarely to be found among men? An euident token that there is little obedience to be found in the world, but a ſea of diſobedience that ouerfloweth all places. For where there is little conſcience in hearing, litle care in praying, litle vſe of meditating and conferring, we may boldly pronounce without feare, that there is litle obedience yeelded to the lawes and commandements of God.

CHAP. V.

1 *And the Lord ſpake vnto Moſes, ſaying.*

2 *Command the children of Iſrael, that they put out of the campe, euery leper, and euery one that hath an iſſue, and whoſoeuer is defiled by the dead:*

3 *Both male and female ſhall ye put out, without the campe ſhall ye put them, that they defile not their campes, in the middeſt whereof I dwell,*

4 *And the children of Iſrael did ſo, and put them out, without the campe: as the Lord ſpake vnto Moſes, ſo did the children of Iſrael.*

Hitherto we haue ſpoken of one part of the preface, wherein wee haue ſeene a rehearſall of the order commanded of God to be obſerued in the manſions and remoouings of the children of Iſrael. Neuertheleſſe, one thing is wanting, to wit, that order be taken, that this multitude be free from all pollution and impurity or vncleanneſſe, and follow after ſanctification. For what is an vnregenerate and vnſanctified company, but a rout of rebels, and an heape of confederates, conſpiring together againſt God? Wherefore, we are now to proceed to the ſecond part of the Preface, which concerneth the purity of this people. The former Chapters ſerue to manifeſt them to be a great people: the chapters following, to make them an holy people. The former ſhew what they are; the chapters following what they ought to be. The former chapters declare what they are by the courſe of nature: the next will declare what they are by the meanes of grace.

Heerin we are to obſerue two things: firſt, the lawes that are giuen them to this end. Secondly, the lawes concerning the manner of their remoouing and marching in the wilderneſſe. The lawes that concerne their ſanctification are either generall and common, or elſe particular and ſpecial. The generall are in the 5 and 6 chapters, and come firſt to be handled: the particular are in the 3 chapters following. The generall lawes are of two ſorts, ſome are neceſſarie and commanded in the law; other are voluntary or vowed, being vndertaken by a free profeſſion of their religion. *Moſes* handleth in the firſt place ſuch lawes as are commanded, and neceſſarily to be practiſed, and ſetteth them downe in this chapter. The vowed or voluntary ſeruice is noted in the chapter following.

In this fift Chapter he entreateth of the meanes of ſanctification, & it containeth two parts. Firſt of ſanctification in matters fully and certainely knowne: Secondly, of ſanctification in matters that are doubtfull and vnknown, depending vpon the opinion or ſuſpicion of others. The firſt kind conſiſting in matters certaine, is double; firſt, hee intreateth of caſting out of the vnpure and vncleane out of the hoſte, in the foure firſt verſes. Secondly, of cleanſing and purging the trepaſſe and damage done to our neighbour, to the 11. verſe. The ſecond part, ſtanding in that which is doubtfull, is the tryall of the honeſty and innocency of the ſuſpected wife, to the end of the chapter. Thus we ſee, that as ſouldiers are wont to be caſſired and turned out of the campe, and put from their wages: ſo when God numbred the people that were fit for prophane and ſacred warre, he doth after a ſort depoſe and diſmiſſe al thoſe that were defiled through any impurity of body or minde, therby declaring both what maner of perſons he would haue all thoſe be ỳ profeſſe to worſhip him, and how he abhorreth and deteſteth whatſoeuer is foule and filthy, polluted and prophane: and therefore he willeth all lepers, al that haue an iſſue, or haue touched any dead corps ſhould be caſt out of their tents. Moreouer, all deceitfull and fraudulent perſons, that haue beguiled their neighbors through falſehood and forgery, ſhal no otherwiſe be accepted, then by confeſſion vnto God and reſtitution vnto men. Laſtly, the iealouſie of the ſuſpitious husband, is ſo corrected & reformed by a ceremoniall obſeruation, as by a ſpeciall remedy, that either he is cōpelled to acknowledge his ſuſpition to be falſe, or elſe if the affection be iuſt, he vnderſtandeth it to be approued by the teſtimony of God himſelfe; and ſo euill is taken away out of Iſrael by the ſentence of God the auenger.

Pelarg. comment. in Nume. cap. 5.

Touching the firſt point, which is concerning the putting out of their tents ỳ vncleane, we are to obſerue 2 things. Firſt, the commandement of God: ſecondly, the execution therof. The commandement is propounded, and then cōfirmed by ſtrength of reaſon. It is propounded both by his parts, and by the manner of it. The parts of the commandement are three, diſtincty ſet downe; firſt, touching the lepers, they muſt be put out from among thē, and haue a place aſſigned vnto them to dwell apart by themſelues, out of the tents of the reſt of the Iſraelites, leſt by daily conuerſing with them, they ſhould infect and corrupt others. Secōdly, touching ſuch as haue running iſſues about them, of which we haue ſpoken before, in the booke of *Leuiticus*, theſe alſo muſt depart out of the hoſte. For albeit there were no feare of infection in theſe, as alſo in thoſe that follow, yet there was a legall impurity, and a ceremoniall vncleannes in them, putting them in mind of the foulenes of ſinne. Thirdly, ſuch as haue touched a dead carcaſe, muſt alſo goe out of the hoſte; theſe were alſo vncleane for a certaine ſeaſon. The firſt ſort, to wit, of the lepers, was infectious: the two latter were accounted vncleane and abominable, in reſpect of the law and ordinance of God that forbade thoſe ceremonies, vntill the time of the reſtoring of all things: and yet ſome of them could not be auoided, as the touching of the dead.

Theſe are the parts: the manner followeth, ſhewing that this commandement is generall, and toucheth all ages and ſexes, yong and old, male and female, Prince and ſubiect, rich and poore, there muſt no partiality be vſed, God will haue none of theſe vncleane perſons to be ſpared or ſuffered among his people, from the king that ſetteth on his throne, to the begger that lyeth on the dunghill. Hereupon *Moſes* ſaith, *both male and female ye ſhal put out, without the campe ſhall ye put them.* And in the booke of Deuteronomy, it is ſaid, *Take heed in the plague of leproſie, that thou obſerue diligently, and doe according to all that the Prieſts & Leuites ſhal teach you: as I commanded them, ſo ye ſhall obſerue to do: Remember what the Lord thy God did vnto Miriam by the way, after that ye were come forth out of Egypt.* She was the ſiſter of *Moſes* and *Aaron*, & had gone before the women in ſinging the praiſes of God, for their deliuerance at the red ſea; yet when ſhe ſpake againſt *Moſes*, *ſhe was ſhut out from the campe ſeuen dayes*, according to the law, *All the dayes wherein the plague ſhall bee in him, he ſhalbe defiled, he is vncleane, he ſhal dwel alone, without the camp ſhal his habitation be.* The practiſe hereof we ſee in *Gehazi*, the ſeruant of *Eliſha*, becauſe he had taken two talents of ſiluer contrary to the wil of the Prophet, he ſaid vnto him, *The leproſie of Naaman ſhal cleaue vnto thee, and vnto thy ſeed for euer; and he went out from his preſence a leper as white as ſnow.* In the ſeige of Samaria by the Syrians, it appeareth that foure leprous men dwelt out of the citie, who for feare of that great and mighty hoſte abode *at the entring in of the gate*, and were the firſt meſſengers of glad tidings, that the enemies had broken vp their campe in haſte and were fled away. When *Ahaſiah* preſumed in the pride of his heart to execute the prieſts office, the Lord ſmote the king, ſo that *he was a leper vnto the day of his death, and dwelt in a ſeuerall houſe.* Thus we ſee how this law was executed without al reſpect of perſons or degrees and eſtates of men, high and low, bond and free, maſter and ſeruant.

Deut.24.
Num 12,1
Leui.13,4
2 Kin 5,2
2 King.7.3
2 King.15

The reaſons of the former commandement follow, which are two in number: the one drawn from the nature and condition of theſe vncleane perſons: the other, from the perſon and preſence of God. The former reaſon concerning the fouleneſſe of the leproſie, in theſe words, *leſt they defile their camp*, may bee thus concluded,

If the lepers defile the places of their abode, then they are to be remooued.
But the lepers defile ỳ places of their abode,
Therefore they are to be remooued.

The concluſion of this argument, is ỳ commandement it ſelfe mentioned in the 2 verſe: ſo alſo is the ſecond part in the end of ỳ ſame verſe. The firſt propoſition is to be ſupplyed. The next reaſon, drawne from the Lord himſelfe, in theſe words, *I dwell in the mids of them*, is thus concluded,

If God dwel among his people, then no vncleane thing is to be tolerated among them.
But God dwelleth among his people,

Therefore no vncleane thing is to be tolerated among them.

The parts of this argument are partly expreſſed, and partly vnderſtood, as we ſhewed in the former that went before, and therefore need not be repeated.

Thus much of the commandement: the execution heereof followeth in the 4. verſe, ſet downe, firſt generally, and particularly. Generally, *the children of Iſrael did ſo*, Particularly, *they put them out of the campe, as the Lord ſpake vnto Moſes.* Now whereas the tents among the Iſraelites were threefold: one, of the Tabernacle: another of the Leuites: the third of the Tribes: ſundry of the Hebrews hold that ſuch as were *leprous* were baniſhed from them all three: that ſuch as had *running iſſues*, were ſuffered in the campe, but neither in the court of the Tabernacle, nor among the tents of the Leuites: and that ſuch as *were defiled by touching the dead*, were onely baniſhed and excluded out of the court of the Tabernacle and the Tabernacle it ſelfe. But theſe are more curious ſpeculations, then well grounded obſeruations, whereof the Hebrew Rabbins are full, and ſeeme to be ouerthrowne in this place, where they are thought to be eſtabliſhed, foraſmuch as *Moſes* ioyneth all theſe 3. together, and turneth them out of the hoſt.

Before we proceed to handle the doctrines of this diuiſion, it ſhall not be amiſſe for vs to anſwer one obiection, which we will do briefly, and that is, whether God, in requiring the lepers to be put out of the campe, doe reſpect the bodies of his people, or not? foraſmuch as the leproſie was a contagious and infectious diſeaſe. I anſwere, I am not ignorant how diuerſly diuers men doe carry this, and vnderſtand hereby, that God as a prudent and prouident Lawgiuer, giueth wholeſome counſell and direction, leſt contagious diſeaſes ſhould creepe among the people, and ſo infect one another. But this is too weake a coniecture and collection, & reacheth not to the purpoſe, nor attaineth to the intent of God, who reſpecteth the ſoule rather then the body. For he doth not in this place giue counſel as a Phiſition that prouideth for the health of his patient: but he dealeth as a Phyſition of yͤ ſoule, and therefore vnder theſe outward rites and ceremonies, he would traine them vp, & teach them to giue themſelues to holineſſe of life, to ſtudy to attaine vnto, and acquaint themſelues with purity, and to beware of all filthines and vncleanneſſe. This appeareth in the example before ſet downe of ſuch as were driuen from the company and ſociety of men, being ſtricken with the leproſie by the hand of God. Beſides, this reaſon is rendred of their caſting out of the hoſte, leſt they ſhould defile the campe in which the Lord dwelled. Laſtly, we ſee that ſuch as haue iſſues in the fleſh, & ſuch as touch the dead, which are no infectious diſeaſes, and the one no diſeaſe at all, are ioyned with the leproſie in this chapter, ſo that the drift & intent of God in this place, is, not to prouide for the body, or to keepe the people in health and ſtrength, but for the ſoule, that they may be preſerued from ſin, & from the infection of ſin.

Now, if any aske whether the diſeaſe of the leproſie be not contagious, and therfore whether it be not expedient, that all ſuch as are taken and touched with it, ſhould be barred and baniſhed from the ſociety of men: I confeſſe this is true and conuenient, & ought to be ſo: but this was not the chiefe and principall end that God reſpected, and therfore this is left to the Phyſitians and Maſters of that profeſſion to iudge according to the rules of art and experience. God committed the matter to the Prieſts, that they ſhould order all things according to the directions giuen vnto them: it had beene much ſafer to haue committed and commended the matter to ſuch as had iudgement in that faculty.

The leproſie of three ſorts.

Moreouer, we muſt conſider, that as this diſeaſe was foule and filthy, vgly and feareful, ſo there are three ſorts of it named in the law, to wit, the leproſie of the body, the leproſie of the garments, and the leproſie of the houſe: ſo that it is moſt probable according to yͤ opinion of the learned, that the Iewes in a proper and peculiar manner (vnknowne to vs at this day, and vnknowne to the Iewes themſelues at this day) were troubled and tormented with this diſeaſe. Euen as we, that are caſt into the laſt age of the world, haue diſeaſes that follow ſome ſinnes, which in former times, were not knowne to the Phyſitians themſelues. And heereupon no doubt prophane writers tooke occaſion to deuiſe ſundry lyes and ſlanders againſt the whole nation of the Iewes, as if it were hereditary vnto them, and that all the poſterity of *Abraham* were full of botches and bliſters and itches, and therefore were driuen out of Egypt by force, leſt they ſhould corrupt the reſt with their infection. This forged ſurmiſe had ancient Authors to reſt vpon, and is as likely to proceed from the Egyptians themſelues, a proude and hauty people, as from any other; who being aſhamed of the plagues that were ſent among them, and inflicted among them, and deſirous to blot out the memory of the reproch of their nation, and of the vengeance of eternall God, turned the iudgement of ſcabs & bliſters that fel vpon thē, from themſelues, to the people of Iſrael, as if they had infected them, & were for that cauſe compelled to baniſh them out of Egypt, leſt they ſhould corrupt the whole countrey with their maladies. But if this had bin the true reaſon of their departure, why did they retaine them ſo long among them, and in the end, beſtow vpon thē ſiluer and gold, iewels and precious ſtones, thereby ſpoiling themſelues to enrich their enemies? or why did they perſecute them with ſuch hatred at the red ſea, that themſelues were drowned? Furthermore, among yͤ curſes that God denounceth to bring vpō his people for the contempt of his word, & diſobedience

Ioſeph.antiq. lib.9.

Cornel.Tacit. Iuſtin.lib.38.

Deut.28.27.

to his lawes, he threatneth *to ſmite them with the botch of Egypt, and with the hemrohds, and with the ſcabbes, and with the itch, whereof they ſhould not be healed.*

Laſtly, if the people of God had beene haunted and vexed with any ſuch filthy diſeaſes, the Lord would neuer haue eſtabliſhed ſuch ſharpe and ſeuere lawes among them, the like whereof were not to be found among forreine nations, whereby ſuch were ſeparated from the company of men, as had any loathſome and noyſome vlcers and ſickneſſes following them: yea, if any ſuſpition did ariſe, they were ſeuered and ſundered from the reſt for a time, vntill the trueth were throughly knowne, and found out, as appeareth at large in the booke of *Leuiticus*.

[Verſe 2. *Command the children of Iſrael that they put out, &c.*] Heere we haue a plaine and expreſſe commandement of God, charging *Moſes* to put out lepers & vncleane perſons from the Congregation. The Apoſtle *Paul* ſpeaking of fornicators and inceſtuous perſons that were vncleane liuers, vncleane in body and in ſoule, vſeth the ſame word, *Put out ſuch from among you*, 1 Cor. 5. 13. thereby ſhewing what God intended by this Ceremony: the ſubſtance whereof teacheth this truth, namely, that obſtinate ſinners are to be caſt out of the Church.

Doctrine 1. Obſtinate ſinners are to be caſt out of the Church.

All open offenders and vnreformed perſons by the dreadfull and direfull ſentence of excommunication, as it were by the two edged ſword of God, are to be cut off from the fellowſhip of the Church, and from all the priuiledges that belong vnto the faithfull. This ordinance of God hath good ground vpon the ſeparation mentioned in this place, which was not commanded as a ciuill policy to keep the whole from the ſick, but as a part of Eccleſiaſticall diſcipline, inaſmuch as the Prieſts the ſonnes of *Aaron* had the whole knowledge of the cauſe, as well the ſhutting of them out, as the receiuing of them into the hoſte, as we ſhewed by ſundry examples before. There are that draw the originall of this Church-cenſure euen from *Adam*, whom the Lord caſt out of Eden, and ſet an Angel at the entry of the garden, who by ſhaking the blade of a gliſtering ſword, feared him from re-entring, and ſuffered him not to touch or taſte of that tree which was a Sacrament of life vnto him. The like doe the Hebrew interpreters obſerue touching *Caine*, whom the Lord caſt out and baniſhed *from the face of God*, as the lepers were caſt out of the fellowſhip of men. For what elſe is the face of God, but the place appointed for his worſhip, where he was wont to appeare to the Fathers, and where *Adam* and his family met together to ſerue him, and to ſacrifice vnto him? And al this was before the law, when the ſons of God were manifeſtly diſtinguiſhed from the ſonnes of men, Gen. 6. 1. In the time of the Law, we haue many ceremonies to this purpoſe. We ſee that the vncleane were kept from comming to the Tabernacle, from entring into the Temple, from the partaking of the ſacrifices, and from eating the Paſſeouer. So in another place, the Lord threatneth, that he ſhalbe cut off from his people, that being vncleane eateth of his ſacrifice, and that the ſacrifice ſhal profit him nothing, nor be accounted to him to take away his ſinne, but that it ſhall remaine vpon his owne head. Theſe are no obſcure types & darke ſhadowes, but liuely pictures and patternes that repreſent vnto vs ỹ nature of excommunication. Let vs come to the new Teſtament. The vſe of the *keyes to open and ſhut*, and the words *of binding and looſing*, come directly to this purpoſe. And as this trueth is taught by precept, ſo it is farther enlarged and warranted by ſundry examples. *Abraham* is commanded to *caſt out the bond woman & her ſon*, out of his family which was the Church. *Hymeneus* and *Alexander*, *concerning the faith made ſhipwrack, & are deliuered vp vnto Satan, that they may learne not to blaſpheme.* The Apoſtle commandeth the Church of the Corinthians to *purge out the old leauen*, that is, as it is expounded afterward in plaine words, *put away from your ſelues that wicked perſon.* Wherein he alludeth to the law of *Moſes*: ſuch as were to eat of the Paſſeouer, were bidden to put leauen out of their houſes, and to prouide that no leauened bread were found among them. The Iſraelites were not to kil the Paſſeouer, before they had rid their houſes of it. It was not enough for them, not to vſe, or not to touch leauened bread, but they were charged to remoue it from them, and then they ſhould be ſure not to be partakers of it, nor to be tempted by it, to eate thereof. To theſe euident proofes, it were eaſie to adde ſundry other, but theſe are ſufficient to ſhew vnto vs, that open and obſtinate ſinners are not to be foſtered in the Church, but to be put out of it.

Gen.3.24.
Gen.4.14.
Num.19.
20. and
Mat.16.1
and 18.18.
Ge.21.10.
1 Tim.1.19.
1 Cor.5.7.1
Exod.12.15.
23.18. and
25.

Reaſon 1.

The reaſons heereof are diuers, and that in diuers reſpects, both in reſpect of God, and in reſpect of the Church, and in reſpect of the offenders themſelues. Firſt, it would be reprochfull to God and his ſonne Ieſus Chriſt, if they that leade a wicked and wretched life ſhould be admitted freely to his Table, as if his people were a cōpany or conſpiracy of prophane perſons: whereas the Church is *the body of Chriſt.* If then his body ſhould conſiſt of ſuch filthy loathſome & ſtinking members, the reproch of it, would redownd vnto the head. The Apoſtle telleth the Iewes that *the Name of God is blaſphemed among the Gentiles* through them. If then wicked men ſhould be ſuffered and cheriſhed in the Church, the enemies of the Goſpel, would take occaſion thereby to blaſpheme the Name of God, as if the Chriſtian faith did either make men wicked, or did winke at wickedneſſe, or did encourage them to liue wickedly.

Col.1.24.
Rom.2.24.

Reaſon 2.

Secondly, by continuall company with the wicked, the godly are corrupted. We are all prone to euil, as *Adam* to lay hand on the forbidden fruite, we are ready to goe out of the way: and when we haue euil examples before our eyes, we ſoone take the occaſion that is offered, as when fire and towe come together. This reaſon is vrged by the Apoſtle, 1 Cor. 5,6,7,11. *Your reioycing is not good: know ye not that a little leauen leaueneth the whole lumpe?* There is danger to the reſt of the Church to retaine among them euill men. It is a meanes to ſpread ſinne abroad into euery part, vntill the whole body become abhominable, and therefore it is better that one member be cut off, then that the whole body of the Church ſhould periſh. The offender then is to beare the puniſhment of his ſinne, that the reſt may be kept from ſinning.

ſon 3.

Thirdly, they are to be cut off, to the ende that ſuch as are wicked liuers, may begin to be aſhamed of themſelues and their wickedneſſe. It is profitable to themſelues, that their vngodlineſſe ſhould be puniſhed, that they by the feeling of Gods chaſtiſement may awake out of their ſleepe, who, by ſufferance & winking at their ſinne, would grow more obſtinate. This is the reaſon ſet downe by the Apoſtle in many places. The inceſtuous perſon, that had committed ſuch fornication as is not ſo much as named among the Gentiles, muſt be barred and baniſhed from the city of God, and deliuered vnto Satan, *for the deſtruction of the fleſh, that the Spirit may be ſaued in the day of the Lord Ieſus*, 1, Cor.5,5. We muſt haue no company with ſcandalous liuers, *that they may bee aſhamed*. In like manner alſo heretickes muſt bee proceeded againſt, and caſt out by the higheſt cenſure, that they may learne not to blaſpheme.

eſſ.3:14.

ction 1.

Before we come to the vſes, let vs anſwer a few obiections, thereby to cleere this point which hath beene gainſaied and contradicted by many. First, there is obiected againſt it, the Parable of Chriſt, Math.13,30. touching the tares, where the houſholder commandeth his ſeruants to *ſuffer the tares and wheat to grow together vntill the harueſt*, that is, the end of the world, verſe 39. then ſhall the tares be gathered and bound in bundles to be burned, but the wheat ſhall bee gathered into the barne. This they expound, as if Chriſt ſhould command the Miniſters not to excommunicate any of the wicked, but to tollerate them together with the godly. But this were to make Chriſt to ſpeake with two tongues, and to vtter things contrary one to another: for in the 18. chapter of that Goſpel, he doth expreſly command it to be practiſed. Beſides, we are not to ſift euery part of a Parable, but to mark the ſcope. Now, his purpoſe is not to ſet downe the duty of the Miniſters, but to comfort all the ſeruants of God, when they behold publike ſcandals and open offences euery where to ariſe, euen in the middeſt of the Church, ſo that it cannot bee cleane purged; foraſmuch as in the end it ſhall come to paſſe, that albeit notorious ſinnes breake out as vlcers in a body, yet all ſtumbling blockes ſhall be remoued and taken out of the way, and all that worke iniquity ſhall bee caſt into hell. This is it that he teacheth, chap. 18,7. *Woe to the world, becauſe of offences: for it muſt needs be that offences come, but woe to that man by whom the offence commeth.* And the Apoſtle ſaith, *There muſt be hereſies, that they which are approued, may be made manifeſt*, 1 Cor.11,19. Heere the faithfull and hypocrites are mingled together in the Church, as wheate and chaffe in the floore, and as good fiſh and bad in the net. When we ſee this, we ought not to be diſcouraged, but rather labour that we may be good Corne, fit to be gathered into the Lords Garner, when he ſhall ſend his Angels *to gather out of his kingdome all things that offend, and them which doe iniquity; then hee ſhall caſt them into a furnace of fire, where ſhall be weeping and gnaſhing of teeth*, Math.13,41,42. That this is the drift of Chriſt, and the meaning of the Parable, appeareth by the interpretation that is giuen of it in that place, wherein he maketh no mention at all of thoſe ſeruants which are ſuppoſed to repreſent the Miniſters: which, if it had bin as theſe would inferre, he would not haue left out. But he inſiſteth cheefely and principally vpon this, that when all things ſhall be diſſolued, all offences and offenders ſhall be gathered together, and caſt as it were one bundle into hell. They then are deceiued, that thinke it is not neceſſary to purge out the great and groſſe offenders. The Church is the City of God; excommunication is the ſword: it is the Schoole of Chriſt, this is the rod, as the Apoſtle calleth it: it is the Temple of God, this is as it were the whip, to ſcourge out ſuch as abuſe it & themſelues: it is the body of Chriſt, this is as a medicine to cure the diſeaſes of it: it is the vine and ſheepfold, this ſerueth to keepe the foxes and wolues from it.

er.

Obiect. 2.

Secondly, ſome obiect that it is not needfull vnder a Chriſtian Magiſtrate, who is charged to puniſh ſuch as liue diſſolutely and diſorderouſly, inaſmuch as he beareth not the ſword in vaine, Rom. 13. It belongeth vnto him to take away life or limbe, according to the nature and quality of the offence. What place then is there for excommunication and Eccleſiaſticall iudgements?

Anſwer.

I anſwer, Chriſt hath ſetled this as a perpetuall order in the Church, Math.18,17. *If he ſhall neglect to heare them, tell it vnto the Church: but if hee neglect to heare the Church, let him bee vnto thee as an heathen man, and a Publican.* Where, alluding to the cuſtome of the Iewiſh Church, hee ſheweth alſo, that the Chriſtian Church cannot want this ſpirituall iuriſdiction. Theſe thē are not contrary, they ſtand well together, neither doth the one hinder or ouerthrow the other. Neither are we to thinke, that Chriſt pointeth out the ciuill Magiſtrate, when he ſaith, *Tell the Church*: as ſome ſuppoſe, but an Eccleſiaſticall Senate. Neither doth he meane when hee ſaieth, *Except hee heare the Church, let him*

Eraſt.theſ.

him be to thee as an heathen or a Publican, except hee heare the Magiſtrate that is of the ſame faith and religion with thee, thou maiſt go to law with him, as if he were an heathē or Publican, and haue him before the Romane Magiſtrate that is prophane. For Chriſt ſpeaketh not onely to the Iewes that then liued, but giueth a remedy to bee vſed at all times. The promiſe that followeth, whatſoeuer ye ſhall binde on earth, &c. belongeth not to one time, or to one place, or to one people, nor to the ciuill Magiſtrate, nor to ciuill wrongs; but pertaineth to the conſcience, and had bin impertinently & vnproperly added, if Chriſt had ſpoken of ſeeking ciuill remedy, againſt ciuill harmes and iniuries: which will farther appeare by the reaſons following.

Firſt, if by the word Church, the ciuill Magiſtrate were to be vnderſtood, then ÿ words concurring in the text touching binding and looſing, and vſed elſewhere to the ſame effect touching opening and ſhutting, remitting & retaining of ſinnes, ſhewing the Churches power, doe not ſignifie ſpirituall power, but ciuill: but they doe not ſo ſignifie, neyther were euer ſo vnderſtood of any vntill our times.

Secondly, the authority heere ſpoken of was ſuch, as the Diſciples preſent ſhould ſomtimes in perſon exerciſe and execute, for ſo Chriſt ſaith vnto them, verſe 18. *Whatſoeuer ye ſhall binde on earth, ſhall be bound in heauen, & whatſoeuer ye looſe in earth, ſhall be looſed in heauen.* But theſe exerciſed not ciuill power, but ſpirituall iuriſdiction: therefore this authority heere ſpoken of, was ſpirituall, not ciuill.

Thirdly, Chriſts words are in this place imperatiue, *Tell the Church.* Whoſoeuer ſaith that theſe words are but permiſſiue, onely ſuffering men ſo to do, and not imperatiue, enioyning the ſame, he goeth againſt the letter of the text and propriety of the words. But Chriſt commandeth no man to proſecute his brother ciuilly offending him, before the ciuill Magiſtrate. He commandeth to forgiue him and to be ready to take another iniury, rather then in law to purſue him, Math. 5, 40. Therefore, this action here in this ſort enioyned and required at the offended brothers hands, in that Chriſt ſaieth vnto him, *Tell the Church*, is not a ciuill action, but muſt needs be a ſpirituall duty, whereby the offenders ſoule (abiding in ſinne, and ſo in danger to be loſt) is to bee recouered, if it may be by this meanes.

Fourthly, the ground and matter of this action (whereupon the whole is inferred) is not ciuill, for then it ſhould more fitly haue beene named, *αδικια*, an iniury: but heere it is not ſo called, but it hath the expreſſe name of *αμαρτια*, ſinne. Therefore the remedy alſo is ſpirituall, and the meanes to bring it to paſſe.

Likewiſe, he teacheth a little before of offences ſpirituall, and of the cure of them: then he ſheweth our duty of ſeeking and recouering euen one brother going aſtray, comparing this to the ſeeking and recouering of a loſt Sheepe ſtraying from the flocke in the wilderneſſe, which alſo is a ſpirituall affaire and buſineſſe. Theſe things being thus laide together, with the words immediately following, and both compared together; there is no ſhew of reaſon, why it ſhould not concerne the ſame matter with the former, there being ſtill one coherence and knitting vp of the argument, and that moſt fitly in this diſcourſe.

Math. 18, 12, 13, 14.

Laſtly, Chriſt was no ciuill Lawyer, neyther ſet any ciuill Courts and courſes of law, neyther was this his calling. But this was his office, to giue order for his Church, and to eſtabliſh the gouernment thereof. Neither was there any ſpeciall occaſion to ſpeake of ciuill going to law: here was no queſtion put to him concerning any ſuch matter, ſo that he ſhould thus haue anſwered nothing to the purpoſe. Wherefore, by theſe particular conſiderations we may conclude, that to take the word Church for a company of ciuill Magiſtrates, vſing ciuill, not ſpirituall authority, for a bench of Iuſticers, or a Senate of Magiſtrates, hath no approbation of any author. In prophane writers, it ſignifieth a whole ordinary aſſembly of people met together for ordering ciuill affaires, guided therein by ſome Magiſtrate. They then are very much deceiued, that take the word in a ciuill ſenſe, & vnderſtand it of ciuill proceedings.

Againe, when the Apoſtle, ſpeaking of the inceſtuous perſon, willeth him *to bee deliuered to Satan, for the deſtruction of the fleſh*, they expound it of an extraordinary puniſhment inflicted vpon him by the diuell, whereby hee tormented his body. Such a miraculous puniſhment was laide vpon *Ananias* and *Sapphira* by *Peter*, and vpon *Elymas* by *Paul*. But this is not the right interpretation & true expoſition of this place. For albeit God oftentimes vſe the diuell as his inſtrument, both to chaſtiſe his children, as we ſee in *Iob*, and to puniſh the vngodly, as we ſee in *Saul*, ſo that the power of Satan is the power of God; yet this is not intended by the Apoſtle, as appeareth by the circumſtances which may bee obſerued in this chapter.

1 Cor. 5.

Pare. in 1
5. quæſt. 1.

For firſt, hee reprooueth the Corinthians, that they had cheriſhed a moſt wicked man among them, and had not long before put him out, as verſe 2. *Ye are puffed vp*: but he did not, neither could he reproue them, becauſe they had not wrought a myracle, becauſe the gift which *Peter* and *Paul* had as the Apoſtles of Chriſt, was not common to euery Chriſtian, nor to all Churches: therefore hee reprooued them becauſe they neglected an ordinary duty.

Secondly, he commandeth them that themſelues ſhould take him away, ſaying, *Put him out from among you*: but it had beene vnreaſonable to require a myracle at their handes, which he knew they were not able to worke.

Thirdly, if he had intended ſuch a miraculous action as they performed againſt hypocrites and enemies of the truth, what neede had there beene of a ſolemne aſſembly and conſent of the Church? But in putting of him out, the Congregation had an intereſt, ver.4. *When ye are gathered together, &c: my ſpirit, with the power of our Lord Ieſus Chriſt.* 5,4.

Fourthly, this appeareth alſo by the ende for which he was to be deliuered to Satan, *for the deſtruction of the fleſh, that the ſpirit may bee ſaued in the day of the Lord Ieſus*; 5,5. that is, that he may repent of his wickedneſſe in this life, and ſo be ſaued in the life to come. This alſo is noted to be the end wherefore he deliuered *Hymeneus* and *Alexander* to Satan, that they might learne not to blaſpheme, that is, ẏ they might renounce their hereſies, and imbrace the true faith, and ſo repent of their former impiety and iniquity. Therefore hee would not haue him ſmitten with ſudden death, and taken out of this life, and ſo the time and gift of repentance to be cut off from him.

Fiftly, what it is *to deliuer to Satan, and to take away*, the Apoſtle expreſſeth in other places; keepe not company with them, with ſuch eate not, purge out the old leauen, that they may bluſh and be aſhamed, & ſo amend their euill waies.

Sixtly, if this had beene meant of ſuch extraordinary puniſhments, the Apoſtle might haue done this by his Apoſtolicall authority, and needed not to haue troubled the whole Church with it.

Seuenthly, that which the Apoſtle heere commanded, the Church no doubt practiſed: but they did not take him away out of this world by any myracle, neyther deliuered him to bee poſſeſſed and puniſhed bodily by the diuell, but rather proceeded againſt him with the cenſures of the Church, as appeareth in the ſecond Epiſtle, where he willeth them to *comfort him* being afflicted, or.2,6,7. to receiue him being penitent, and to cure him beeing wounded.

Laſtly, if he had willed them to kill him, he had willed them to ruſh into the Magiſtrates ſeate, which he would neuer doe: for this is proper to the Magiſtrate alone that beareth the ſword. Seeing therefore we haue the commandement of Chriſt, and the practiſe of the Apoſtle, to warrant the ſentence of excommunication, there ſhall alwayes bee place for it in the Church, euen where the Chriſtian Magiſtrate is ſetled & eſtabliſhed. *Paul* would haue them aſſemble together *in the Name of Chriſt*, or.5,12. that is, by his will & commandement: and afterward hee ſheweth that the Churches office is *to iudge them that are within*, albeit the Magiſtrate haue a ſword put into his hand by the ordinance of GOD. What then? There is a twofold ſword, materiall, and ſpirituall; he taketh vp the materiall ſword, and ſtriketh with it. The Church handleth the ſpirituall ſword, which is the word of God: ſo that the Magiſtrate taketh away the wicked one way, the Church another way. The Magiſtrate killeth and taketh away life, if the cauſe require: the Church medleth not with corporall puniſhment and ſhedding of blood. The Magiſtrate proceedeth directly according to the Lawes againſt offenders, albeit they repent; becauſe he reſpecteth the execution of iuſtice, and the reuenge of the diſhonour done to God: The Church proceedeth not in that order, but obſerueth the degrees appointed by Chriſt, *If thy brother ſhall* Math.18,15. *treſpaſſe againſt thee, goe and tell him his fault betweene him and thee alone, &c:* and if the offenders repent, they are ready to forgiue thē. For this is the marke whereat excommunication aymeth, and the end whereto it tendeth, ẏ the ſinners being aſhamed, may be brought to repētance, & that ſuch as liue in the church might not be corrupted, foraſmuch as *a little leauen leaueneth the whole lumpe.*

Obiection 3. Laſtly, it may be ſaid that we ſhould rather labour how and which way to bring more into the Church, then to exclude any out of the Church. Men are ready to goe f[illegible] enough out of it, but they returne ſlowe enough to it. We are to endeuour to call men to the Sacraments, ẇ are encouragements to godlineſſe, rather then to keepe them frō them for their wickedneſſe. It is a ſigne we lacke charity toward them, when wee hide from them that which ſhould do them good. I anſwer, Anſwer. it is our duty to do both of them, to wit, both to encourage them to godlines, and yet to keepe them from them ſo long as they lye in open wickednes not repented of: not the firſt without the latter, nor the latter without the firſt, leſt wee bee compelled to giue that which is holy to dogges. Did the Lord himſelfe want charity toward *Adam*, whē he ſent him forth from the Garden of *Eden*, *leſt he put foorth his* Gen.3,22. *hand and take alſo of the Tree of life, and eate, & liue for euer*? The Sacraments of God cannot profite or helpe wicked men. The Supper of the Lord is onely auaileable and comfortable vnto them which come worthily, to wit, with true repentance, with ſound faith, and with vnfained charity: touching others, it turneth to greater iudgement and condemnation. This doth the Apoſtle teach, 1 Corin.11,27. *Whoſoeuer ſhall eate this bread, and drinke this cup of the Lord vnworthily, ſhall be guilty of the body and blood of the Lord.* Is it not a worke of charity to ſtay his courſe that is running into dāger, and like to hurt himſelfe? to hinder our brother from ſuch an action as that he eateth iudgement to himſelfe, and maketh himſelfe guilty of horrible ſinne? This were a ſtrange kinde of charity, to ſuffer a man to thruſt himſelfe through with his ſword, or to caſt himſelfe downe headlong from a ſteepe Rocke, when we may hinder him from ſo doing. The Apoſtle *Iude* giueth vs other direction in his Epiſtle, that we ſhould *haue compaſſion of ſome making a difference, and others ſaue with feare,* Iude 22,23.

pulling them out of the fire. Wherefore, there is no wrong done to impenitent perſons, if they be excommunicated, and conſequently barred from the Supper: but rather a great benefit is beſtowed vpon them, and their ſaluation furthered by this means.

Obiect.

Neither let any ſay, that the Church vſurpeth vpon the Magiſtrate, and taketh from him his office.

Anſwer.

For if this were a good reaſon, it was neuer lawfull, neither euer ſhall bee, for the Church to excommunicate any offenders: becauſe it belongeth to the Magiſtrate as his duty to puniſh offences, whether he be a Chriſtian, or no Chriſtian. How then is it, that wee take away this authority from the Church, in the time of a Chriſtian Magiſtrate, and yeeld it to the Church when a wicked Magiſtrate is ſet ouer it, foraſmuch as there is like reaſon and office of them both?

Obiection.

If it bee farther obiected, that there are ſome ſinnes which an euill Magiſtrate will not meddle withall, as blaſphemy againſt Chriſt, hereſie, and ſuch like, as *Gallio* the Deputy of *Achaia*, accounteth the myſtery of religion concerning Chriſt, a queſtion of words and names, and profeſſeth, *hee will be no Iudge of ſuch matters*; whereas, if it were a matter of wrong, he would heare thē, Acts 18,15. Wherefore, vnder a wicked and idolatrous Magiſtrate, excommunication may be vſed, not otherwiſe.

Anſwer.

I anſwer, from the lawfulneſſe of it vnder a Magiſtrate that is no Chriſtian, we cannot conclude the vnlawfulneſſe of it vnder a Chriſtian Magiſtrate: for this is no good conſequent, neither is it a ſufficient cauſe againſt the expreſſe commandement and inſtitution of Chriſt.

Zanch.de redempt.li.1.c.19

The cauſe of the inſtitution of excommunication is not the puniſhment of ſinne, but the ſaluation of a ſinner, the edifying of the Church, and the glory of God. But the ſcope of the ciuill Magiſtrate and his office, is to puniſh ſinne, and reſpecteth not either the ſaluation or damnation of the ſinner, ſo that albeit he repent, yet he ſpareth him not, but ſuffereth the law to proceede againſt him. The Church according to the doctrine of Chriſt, ſmiteth none with the ſpirituall ſword, but ſuch as are impenitent; and doth not this vnto death, but vnto life, and therefore receiueth them that repent. Againe, the manner that they both vſe in correction is diuers: the Church correcteth by the word, the Magiſtrate by the ſword, or ſuch like outward puniſhment.

The vſe of excommunication ought to be perpetuall in the church.

To conclude this point, the vſe of excommunication ought to be perpetuall in the Church, whether it haue a Chriſtian Magiſtrate or not, whether he doe his duty, or do it not. For firſt, the doctrine of reprouing our brother betweene vs and him alone, as alſo of taking two or three witneſſes, ought to remaine in the church and haue continuall vſe, whether the Magiſtrate be a Chriſtian or Pagan. Therefore that alſo which followeth, *If he heare not the Church, let him be to thee as an heathen or a Publican*, whereby the doctrine of excommunication is eſtabliſhed, ought to be perpetuall. If one part of this diſcipline ſtand in force at all times, then doth the other alſo, foraſmuch as Chriſt maketh no exception betweene the one and the other. Againe, it is lawfull for the Church, whether the Magiſtrate be a Chriſtian or no Chriſtian, to looſe them that are bound, and to receiue into the Church ſuch as are caſt out for their contumacy and continuance in ſinne, when once they repent. Therefore alſo it is lawfull to caſt out, and to binde thoſe that are impenitent: and as the firſt is alwaies ratified in heauen, ſo alſo is the latter. For Chriſt without any difference or diſtinction gaue both theſe iuriſdictions & authorities to ỹ church, *Whatſoeuer yee ſhall binde on earth, ſhall be bound in heauen: and whatſoeuer yee ſhall looſe on earth, ſhall be looſed in heauen*, Mat. 18,18.

Laſtly, where the cauſes of the Law are perpetuall & vniuerſall, there the law muſt alſo be acknowledged to be perpetual and vniuerſall. But the cauſes of this power of the church, are perpetuall & vniuerſall, as firſt the comandement of Chriſt, Mat. 18,18. 1 Cor. 5, 5. Secondly, that obſtinate ſinners being made aſhamed, may bee brought to repentance. Thirdly, that no others ſhould be infected by their euill life and corrupt example. Fourthly, becauſe it is the ordinary office of the Church *to iudge them that are within*. Therefore, the Church hath this authority, when it hath chriſtian Magiſtrates, as well as when it is without them.

Thus farre touching the remouing of obiections. The doctrine being cleered from all doubts that might diſtract vs, let vs now come to the vſes. And ſeeing there ought to be excommunication of ſcandalous and impenitent offenders, it ſhould moue vs to enquire and learne what excommunication is, not as it is commonly vſed, but as it ought rightly to be practiſed, to the end we may eſteeme of this cenſure and ſentence, and ſtand in feare of it: *Excommunication* therfore *is a ſentence of the Church, whereby a member thereof, conuicted of ſome greeuous crime, and by no means brought to repentance, is driuen out of the Church, and cut off from the communion and fellowſhip of the faithfull, that thereby he may be driuen to repentance.* This deſcription conſiſteth of diuers parts: firſt, it is a ſentence of the Church: ſecondly, it muſt be executed vpon him that is a member of the Church. Thirdly, the party delinquent muſt be conuicted of ſome greeuous crime or crimes. Fourthly, it ſtretcheth to him that cannot bee otherwiſe brought to repentance. Fiftly, he is driuen from the viſible and outward communion of the Saints. Laſtly, the end or vſe of it, is to make him aſhamed that hath offended. Theſe ſixe ſeuerall points touched before in the former deſcription, haue euident confirmation out of the word of God, which I will breefely prooue and then make vſe of euery particular.

Firſt, I ſay, that excommunication is a ſen-

tence

rſt part deſcrip-

tence of the Church. Our Sauiour commandeth to *tell the Church*, Math. 18, 17. Loe here, to whom he ſendeth vs. Againe, he ſaith, *If he heare not the Church, &c.* So the Apoſtle ſpeaketh, 1 Cor. 5, 4. When ye are gathered together in the Name of our Lord Ieſus Chriſt; From hence wee learne ſundry points: firſt, ſuch as are themſelues out of the Church, and no true parts of it, haue nothing to doe with it. They haue no authority committed vnto them, and therefore whatſoeuer they ſhall do in this behalfe, is of no force, and no better then a ſword in a mad mans hand. The keyes of the Kingdome of heauen are committed to the Apoſtles, and to their ſucceſſors by Chriſt himſelfe, that they ſhould open the gates of heauen to the penitent and beleeuers, & ſhut the gates of hell: on the other ſide, open hell to receiue the impenitent, and ſhut vp heauen againſt them.

Secondly, we are taught from hence, the honour and dignity of the Miniſtery, how great it is, to binde and looſe offenders, to open and ſhut heauen, to remit and reteine ſins: ſo that it belongeth not to priuate perſons. It is accounted, and moſt worthily, a myracle to be wondred at, that *Elias* did by his prayer ſhut vp heauen, that it rained not on the earth; and againe opened it, ſo that *the heauen gaue raine, and the earth brought foorth her fruite.* But this power of the Miniſtery is more maruellous, inaſmuch as he brought onely a temporall puniſhment of famine vpon the land, but they inflict an euerlaſting iudgment vpon the vnbeleeuers and impenitent perſons. Great is the authority of Princes and Rulers of the earth. They may baniſh from their kingdoms ſuch as are offenders, but they cannot baniſh and exclude any from the kingdome of God. They may binde the hands and feet of the body, but they haue no power to binde the ſoule and conſcience. The Magiſtrate may ſay, Take his body; but the Miniſter may ſay, Let him be deliuered to Satan.

cs 5, 18.

Laſtly, we ſee from hence, that thoſe Churches are deceiued, that caſt from them this holy ordinance of Chriſt Ieſus: they are as a body ſubiect to many diſeaſes, yet want a ſoueraigne medicine to cure them. For albeit they haue the Chriſtian Magiſtrate to aſſiſt them, and to reſiſt euils: yet his iudgement is externall, not internall: he may puniſh, he cannot amend and reforme. Euery Church therefore ought to haue this remedy, to take away euill out of Iſrael.

ſecond of the deſcription,

The ſecond point in the deſcription of excommunication is, that it muſt bee executed vpon him that is a member of the Church. For as it is the ſentence of the Church, ſo it extendeth onely to ſuch perſons as are profeſſours in the viſible Church, and haue giuen their names to Chriſt, and ſubmitted themſelues to the doctrine and diſcipline thereof. This is expreſly grounded vpon the words of the Apoſtle, 1 *Cor.* 5, 11, 12. *If any that is called a brother, be a fornicator, or couetous, or an idolater, or a drunkard, &c: with ſuch a one eate not. For what haue I to doe to iudge them alſo that are without? Doe not ye iudge them that are within?* In like manner, Chriſt in the Goſpel preſcribing this ſpirituall phyſicke to recouer dangerous ſinners, ſaith, *If thy brother treſpaſſe againſt thee.* 1 Cor. 5, 6.

From hence we learne, what perſon is to be excommunicated, to wit, ſuch an one as was called our brother, and regiſtred in the number of the children of the church. For how can he be excommunicated, that is, caſt out of the communion, who neuer was in the communion? Wherefore it belongeth nothing at all to thoſe that are out of the church, as Turkes, Perſians, Iewes, Pagans, and other Infidels, that were neuer baptized in the name of the holy Trinity, neyther had entrance into the church. This cenſure concerneth ſuch as are reckoned among brethren, and not accounted ſtrangers from the faith, and aliants from the Common-wealth of Iſrael. Hence it is, that when *Paul* had written in an Epiſtle to the *Corinthians*, that they ſhould *not keep company with fornicators*, leſt they ſhould thinke he wrote this of all the fornicators of this world, he expoundeth himſelfe, that he vnderſtood it not of all wicked perſons in generall, *for then they muſt needs goe out of the world*, but of ſuch as were members of the church, and would needs be called brethren. Verſe 10. Theſe are they that giue ſcandall to the enemies of God and his Goſpel: through them the Name of God is blaſphemed, the church is contemned & ſlandered, the word is reuiled, the weake are offended, and the reſt of the parts infected, and therefore deſerue worthily to bee excommunicated. The church taketh care of all her children, ſhee is as a carefull mother and tender Nurſe that hath promiſed to bring them vp, & to ſee them rightly ordered and gouerned, and therefore ought to vſe all good meanes for their recouery, that their ſpirit may bee ſaued in the day of the Lord.

Againe, we are put in mind heereby of the folly and corrupt dealing of the Church of Rome, who directly croſſe the doctrine of the Apoſtle, and ſet themſelues in the place and ſeate of God. For as they haue defiled the moſt holy ordinances of God, the word, praier, ſacraments, and worſhip of God, ſo they haue horribly abuſed the inſtitution of excommunication, as wee ſhall ſee farther afterward. The truth is, they haue nothing to doe with excommunication, they are fallen from grace, they haue denyed the faith, they haue defiled themſelues with Idols, they will not haue Chriſts righteouſneſſe imputed vnto thē, they ſet vp their owne works, & ſeeke iuſtification by thē, they will not receiue Chriſt to be their onely King and Prieſt, they will merite ſaluation for themſelues, and therefore they are not a true, but a falſe Church. But excommunication is the Churches right, it is none of theirs, that are not the Church: ſo that albeit they curſe vs and banne vs euery yeare, yet it hurteth vs not, foraſmuch as the curſe that is cauſeleſſe, ſhall not come. But ſuppoſe they were the true Church, and wee out of the Church, (who hold all that refuſe to be ſubiect to the Popes ſupremacy, to bee no Church at all) how commeth it to paſſe that they dare excommunicate vs, who neuer were of their communion, and do not belong to their iuriſdiction? They teach, we are out of the boſome of the Church; and *Paul* affirmeth, that the Church is not to iudge them that are without: they are therefore abuſers and prophaners of this ordinance, euen by their owne confeſſion. Let them either admit vs to be parts of the true Church, or elſe remit vs to the iudgement ſeate of God, who *iudgeth them that are without*. For as a Prince draweth out the ſword againſt none but his owne ſubiects, ſo is this cenſure to be drawne out againſt none but ſuch as are ſubiect vnto it; that is, the Church. If the Church proceed any farther, it may be ſaid vnto it, Who made thee a Iudge and Ruler ouer them?

1 Cor.5,13.

Laſtly, let not vngodly perſons & atheiſts that are out of the Church, bee encouraged heereby to continue in ſinne, neither let any enuy their freedome and liberty, becauſe they are not to be touched with Church-cenſures: but rather let them conſider that they ſhall not eſcape ſcotfree; they haue God the Father, high poſſeſſor of heauen and earth, a ſharpe and ſeuere Iudge againſt them and all their euill deeds: for thē that are without, God iudgeth, who wil giue to euery one according to his deſerts. Thus much of the ſecond point.

The third part of the deſcription.

Let vs go forward in the deſcription. The third thing neceſſary to be obſerued in excōmunication, is, that the perſon offending bee conuicted of ſome greeuous & hainous crime either againſt the firſt or ſecond Table of the law. Hence it is, that the Apoſtle nameth, not onely whoremongers, couetous, drunkards, railers, and extortioners, but alſo *idolaters*: ſo that as well hereticks and worſhippers of Images, ſorcerers and enchanters, and ſuch like brethren, as drunkards and adulterers, are to be excommunicated. In like manner, Chriſt himſelfe expreſſeth not the ſeuerall kindes of ſinnes, for which the brother that offendeth, is to bee excommunicated, but contenteth himſelfe to ſay onely in generall, *If thy brother treſpaſſe againſt thee*. So the Apoſtle *Paul* teacheth, Tit.3.10. *A man that is an hereticke, after the firſt and ſecond admonition, reiect*. Hereby then we ſee, that a man is not to be excommunicated and put out of the Church for euery trifle, or for euery ſinne, but for ſcandals and offences that are notorious. A maſter will not diſcharge out of his houſe a ſeruant that hath ſerued him, for euery treſpas: neither doth the Magiſtrate draw the ſword for euery breach of the law. So ought it to be with the officers of the Church. Again, excommunication muſt not be vſed at the firſt, but as the laſt remedy. A Chirurgeon accounteth lancing, ſearing, & cutting, a deſperate cure. When he commeth to his patient, and findeth ſwelling and ſoares in the body, he doth not by and by proceede to cutting off an arme or legge: he vſeth firſt purging and other gentle meanes to try whether he can do any good that way or not. So ſhould it be with vs, according to the counſel and commandement of Chriſt, he requireth priuate admonitions & exhortations, priuate reproofes and rebukes: and then two or three with vs, *that in the mouth of two or three witneſſes euery word may be eſtabliſhed*. There is required of vs, patience and much lenity, waiting whether he will by this meanes be amended. Laſtly, we may gather from hence, that whiles ſinne is ſecret and vnknowne, no man can bee excommunicated: but then onely when it is made publike and manifeſt vnto all. Now then it is made publike, when the Church is acquainted with it.

1 Cor.5,11.

Mat.18,16.

The fourth part of the ſcription.

The fourth point in excommunication, is this, that it ſtretcheth to him only that cannot otherwiſe be brought to repētance. The cauſe then, why the church is compelled to proceed ſo farre againſt ſome of her children, is, obſtinacy & impenitēcy. For when there is in ſuch offenders, both open wickednes, whereby the Church is offended; & notable ſtubbornenes, wherby the church is contemned, ſo that they can by no meanes of the word publikely, & of ẏ admonitiō priuatly, be reformed, excommunication muſt follow of neceſſity, that hereby (if it be poſſible) ſome good may be wrought in them. Hereupon Chriſt himſelfe ſaith, *If he neglect to heare the Church, let him be vnto thee as an heathen, or a Publican*, Mat.18,17. Such therfore as haue offended, and truly repent of their ſins, giuing euident teſtimonies of their vnfained conuerſion, ought to be ſpared, & not cenſured: to be comforted, not terrified: to bee retained in the church, not reiected & caſt out of the Church. Secondly, this ſheweth that impenitency is a moſt greeuous ſin, and next to infidelity the greateſt. For as faith is the mother of repentance, ſo is an vnbeleeuing heart the cauſe of impenitency. Of all iudgements that God bringeth vpon the ſonnes of men, none is greater then the want of repentance, to haue an heart that cannot repent. To fall into whoredome & drunkennes are greeuous ſins, and wound the conſcience, & weaken our comfort and aſſurance: howbeit to continue in them without feeling of them and turning from them, is worſe then the committing of the ſins themſelues. This made the Apoſtle ſay, *Deſpiſeſt thou the riches of his goodnes, and forbearing, and long ſuffering, not knowing that the goodneſſe of God leadeth thee to repentance? But after thine hardneſſe and impenitent heart, thou treaſureſt vp vnto thy ſelfe wrath againſt the day of wrath, and reuelation of the righteous iudgment of God*. Among all the bleſſings of God giuen vnto vs, wee muſt make great

Rom.2,4.

account of a ſoft and tender heart, which the Prophet calleth *an heart of fleſh*, oppoſed and ſet againſt the ſtony heart. Such are ſoone checked and controlled. Laſtly, wee learne from hence to make a difference betweene ſin and ſin, and betweene ſinner and ſinner. All men fall into ſin, and if we ſay, we haue no ſin, we deceiue our ſelues, and make God a lyar. Neuertheleſſe, ſome are penitent ſinners, they hate their ſins, and doe with might and maine ſtriue againſt them. They fight againſt them as againſt their enemies. Others, cheriſh ſinne in themſelues, and are reſolued to continue in them. They make no conſcience of them, and cannot be brought to repent for them. Such are not fit to be held members of Chriſt, and Citizens of the kingdome of heauen, & therefore iuſtly deſerue to be caſt out of the church.

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The fift point containeth and includeth in it the ſubſtance of excommunication, namely, that it driueth impenitent offenders from the viſible and outward communion of the Saints from whence alſo it hath his name. Open ſinners and ſcandalous liuers are not worthy to liue among the faithfull, nor to come to publike prayers, nor to be partakers of the Sacraments, nor to be admitted to the aſſemblies of the Church; foraſmuch as they would prophane all they touch, as *Adam*, the tree of life, and therefore was driuen out of the garden. Hence it is, that Chriſt would haue vs *account them as heathen and Publicanes*. The Gentiles for religions ſake were enemies to the church, and therfore in religion the Iewes were to abſtaine from their ſociety & fellowſhip, whereas in common affaires of this life they were not ſo reſtrained. The Publicanes were ſuch as had receiued an office from the Romanes (to whom the Iewes were ſubiect) to gather tribute, being as it were Collecters of ſubſidies, taskes, and tallages impoſed vpon the Iewes, who thought it vnfit and vniuſt that they beeing the Lords people, ſhould pay tribute and cuſtome to the Gentiles, as appeareth in the hiſtory of ***Hezekiah***, and of ***Ioachim*** in the bookes of the Kings, and by the queſtion propounded vnto Chriſt in the Goſpel, *Is it lawfull to giue tribute vnto Ceſar, or not*? Wherfore they were accounted the enemies of the people, and the betraiers of their owne Nation, they coupled them with ſinners, and hated thē vnto the death, albeit they profeſſed the ſame religion, and oftentimes met together in the place of Gods worſhip. They abhorred theſe, and could by no meanes brook & abide theſe men, who for the moſt part were extreme couetous and catch-polles, exacting more then was due for them to receiue, or the people to pay: howbeit they hated them not as the enemies of their religion, but as men of a wicked & offenſiue life. The Apoſtle likewiſe decreeing and determining what ſhould bee done with the inceſtuous perſon, willeth the church to *deliuer him to Satan, to purge out the old leauē, and to put away from among themſelues that wicked perſon*. Heereby then we ſee, that theſe obſtinate offenders are to be ſeparated frō thoſe good things which the Lord commandeth & communicateth in his church, as the word, ſacraments, & praiers. Theſe are holy things for holy and ſanctified perſons; but they are as filthy ſwine, to whom holy things may not bee caſt, and as dogs, to whom the childrens bread doth not belong. Now one of the cheefeſt ends of the cenſures of the Church, is to preſerue holy things in their purity, and to deliuer them, as much as may be, from contempt.

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11,17.

e 19,8.

5,5,7,13

Obiection.

If it be ſaid, the word is the ordinary meanes of ſaluation; if then they be denied the word, they be barred from the means of repentance.

Anſwer.

I anſwer, theſe are ſuch as the bare word can worke no good vpon, and therefore they are vnworthy of it: except peraduenture when ſome part of the Scripture is expounded, and ſuch doctrine deliuered, as by all probability and likelyhood may ſerue to bring them to repentance. To admit of them at ſuch times, may ſeeme not altogether vnprofitable, as for example, when the Miniſter ſhall haue or take occaſion to handle excommunication, and to ſhew what a fearefull thing it is to be caſt out of the Church, and to bee deliuered to Satan, the enemy of mankinde, and to become his bondſlaue. Beſides, they want not altogether the meanes of repentance, ſeeing they are priuately to be admoniſhed, not to be hated and counted as enemies, but euery one is to labor their conuerſion.

Duties to bee performed to excommunicate perſons.

This appeareth farther in theſe foure points. Firſt, we muſt loue the perſons of the excommunicate in the Lord, and thirſt after their ſoules health. Secondly, it is our duty to exhort and rebuke them, ſo that albeit we loue them, we muſt take heed we do not flatter them, and ſo harden them in their ſinnes. Thirdly, we are bound to pray for thoſe that are bound by the Church cenſures. We are not to pray with him, but it is required of vs to pray for him, that God would open his eies & turne his heart. Laſtly, we are to aſſure him, that vpon his repentance we are ready to imbrace him and to receiue him as a brother: foraſmuch as there is ioy in heauen for one ſinner that conuerteth. Againe, it teacheth vs to auoid the conuerſation of ſuch as are caſt out of the Church, ſo far as we can, & are not by ſome neceſſary duty as by a band or chaine tyed vnto them, as we ſhall farther declare afterward. To be familiar with ſuch, giueth thē encouragement to continue in that dangerous and damnable eſtate. Laſtly, wee ſee it is the duty of the Church, to purge it of ſuch offenders, as a corrupt body of groſſe and ſuperfluous humors. We ſee in the time of the Law, they had in the Tabernacle, not onely the Candleſtickes and the Lampes, to giue light: but alſo pots, pannes, ſhouels, beeſoms, ſnuffers, ſnuffe-diſhes, & ſuch like veſſels and inſtruments as ſerued to carry and conuay away all filth and vncleanneſſe from the place of aſſembly of the Congregation.

Prou.25,4.

The Lord will haue *the droſſe taken from the ſiluer, that there may come forth a veſſell for the finer*: neither will he haue any root that bringeth foorth gall and wormewood to be among his people.

The ſixt part of the deſcription.

Now we are come to the laſt, but not the leaſt point to be obſerued in excommunication, which is, that the principall ſcope and end of it, is the ſaluation and recouery of the offender, and the bringing of him out of the wilderneſſe into the ſheepfold of Chriſt, frō which he wandred and went aſtray. By his repentance the knot is looſed, which before was ſtrongly tied. It is a medicine, bitter indeed, but wholeſome: vnpleaſant to the fleſh, but profitable to the ſoule; as an hot iron that ſeareth and putteth to paine, but it tendeth to health: it worketh ſorrow, but it is the godly ſorrow that cauſeth repentance not to bee repented of. The Apoſtle ſheweth this at large in his ſecond Epiſtle to the Corinthians, ſpeaking of the fruite of the excommunication of the inceſtuous perſon, it wrought many worthy effects of true repentance; he was aſhamed of himſelfe and of his ſinne, he had ſorrowed greatly for it, and was very neere to deſperation, ſo that he willeth them *to forgiue him, to comfort him, to loue him*, and to receiue him againe as a Chriſtian brother. Let no man therefore condemne this cenſure, or open his mouth againſt this ordinance of God, ſo ſouereigne, ſo profitable, ſo neceſſary: foraſmuch as the Church caſteth them out for a ſeaſon, that it may receiue thē againe for euer. Secondly, let no man condemne ſuch perſons as ſtand excommunicated; though we cannot admit of them as Chriſtian brethren, yet they are naturall brethren, & may belong to Gods eternall election. The inceſtuous Corinthian *was iudged of many*, and put out of the ſociety of the Church; yet he was brought to repentance, & laid hold of the promiſes of the Goſpel. We haue this notable example commended vnto vs, that we ſhould make good vſe of it. He ſuffered a greeuous puniſhment for a greeuous offence, but it was onely to humble him, and to bring him to ſee his ſin, which otherwiſe he could not, he would not. Laſtly, we ſee that whatſoeuer power is giuen to the Paſtors of the Church, is giuen *to edification, and not to deſtruction*, 2 Cor.10,8. God intendeth and the Church reſpecteth the deſtruction of the fleſh, and the mortification of the deeds of the old man, but the ſaluation of the ſpirit in the day of the Lord. If then this ordinance worke not this ſauing effect, it cometh through their fault that doe abuſe and contemne it.

2 Cor.2,7,8.

2 Cor.2,6.

Vſe 2. The fearefull eſtate of excommunicate perſons.

Secondly, ſeeing obſtinate ſinners are to be excommunicated, it doth ſhew vnto vs the fearefull eſtate and condition of ſuch as are iuſtly excommunicated, & cut off from the ſociety of the Church, and from the company & communion of beleeuers. They are dragged as dead carcaſſes out of a City, that others ſhould not bee annoied with the ſtench and contagion of them. This may appeare vnto vs by many particulars.

Firſt, they haue their names blotted out of the number of the people of God, Gen.17. Luke 6,22. This maketh their names to rot, & as dead branches to wither away. No man looketh vpō them but with remembrance of their ſin, & with terrour and deteſtation thereof. This is the higheſt puniſhment in yͤ church, it is as a piercing thunderbolt caſt downe from heauen vpon the heads of diſſolute liuers and incorrigible perſons. What greater honor can there be, then to bee the ſons and daughters of God, whereby God is made their God? as for others, they are cut off from his protection, they can looke for no bleſſings to come from him, but all plagues and curſes to ouertake them. This is a miſery of all miſeries; for as he is the God of his people, ſo he is *a conſuming fire* to burne vp all his enemies. If then we be his people, he loueth vs, he defendeth vs, he heareth vs, he receiueth vs, he honoureth vs: if not, he hateth vs and withdraweth his grace from vs, he leaueth vs as a prey to our ſpirituall enemies, and cloatheth vs with ſhame as with a garment. For as the Pſalmiſt pronounceth *that people bleſſed, whoſe God is the Lord*: ſo we may truely affirme on the contrary, Curſed is that ſoule yͭ hath not the Lord for his God. So thē, the excōmunicate are contemptible perſons, and as it were outcaſts, the ſhame of men and the contempt of the people. They are the ſonnes of the earth, and may worthily bluſh to haue any of Gods ſeruants looke vpon them. They may wander vp and down in the night times, like Owles that hate the light, but may be aſhamed to come out of their houſes in the day. It were happy for thē if no man did know them, or did ſpeak of thē; wheras now they are neuer remembred without a brand of reproch. All men point at them in the ſtreetes, and are ready to hiſſe them out of their ſight. No man regardeth them that regard not the Lord and his law.

Heb.12,

Pſal.144,1

Secondly, the ſentence that is pronounced on earth, is ratified in heauen. Theſe men think and perſwade themſelues that they haue to do onely with men, and ſo ſhake it off and ſet lightly by it, that it might not ſit in their conſcience: but being iuſtly pronounced againſt them in the Conſiſtory of men, it is ſtrongly confirmed in the higheſt Court of Heauen, as Chriſt teſtifieth, *Whatſoeuer yee ſhall binde on earth, ſhall be bound in heauen*. Let no man therfore diminiſh his ſin and leſſen his diſobedience, as if it were done onely vnto men, or publiſhed onely by the Miniſter, foraſmuch as the Lord verifieth the ſentence pronounced by him. For Chriſt Ieſus is the Author of it, 1 Corinth. chap.5, ver. 4. the Corinthians beeing charged to put out from among them him that had offended, muſt do it *in the Name*, that is, by the commandement *of* CHRIST. It is no deuice & inuention of man, for then it

Mat.18,18. 19,20,

might

it might be eyther contemned, or leſſe eſteemed; but it is the ſentence of the great Iudge, more fearefull then the meſſage of death, inſtituted of him for the recouery of ſuch as are fallen, and hee will make all his ordinances auaileable and ſufficient to accompliſh his wil. The end of it is not, to make him that was our friend, to become an enemy: him that was our brother, to become an aliant: him that was in the couenant, to become a ſtranger to the couenant: but the vſe of it rather is, when a man is become an enemy, to reconcile him vnto vs: and when he hath made himſelfe a ſtranger from the couenant and Church of God, to call him backe to an holy communion with vs. For the Miniſtery of the word, and the diſcipline of the Church, doe tend to the ſaluation of men, as we noted before. If the Miniſtery of the Goſpel fall out to be the *ſauour of death vnto death*, it is not the proper effect of the Goſpel: the fault is in them that periſh, and are of old ordained to deſtruction, 2 Cor. 2, 15, 16. So then, this cenſure ſhall not be without his effect one way or other, but ſhall worke either the deſtruction of the impenitent, or the ſaluation of the penitent. Seeing therefore God himſelfe ratifieth this ſolemne ſentence, we ſhould ſtand in feare of it, & take heed we contemne it not. Let it moue vs vnto repentance, being aſſured that it ſhall not be in vaine. Is not the priſoner afraid of the ſentence of the Iudge? and when that is publiſhed, doth hee not cry out for mercy? When the Lyon roareth, do not the beaſts of the forreſt tremble? Let vs not therefore bee more ſenſeleſſe then the Oxe and Aſſe, then the Horſe and Mule that are without vnderſtanding, but tremble vnder the mighty hand of Gods chaſtiſement, as the childe vnder the rod, conſidering, that when the Miniſter pronounceth the ſentence on earth, God denounceth iudgement from heauen, and threatneth to performe it to the vtmoſt.

Thirdly, the excommunicate are barred from the Word and Sacraments, and from the praiers of the Church. The word can do them no good, the ſacraments would do them hurt, we cannot ioyne with them in praier, nothing will preuaile with them. We cannot bleſſe them & ſalute them in the Name of the Lord. We paſſe by them without acknowledging any fellowſhip or brotherhood with them, *neither doe they which goe by, ſay, The bleſſing of the Lord be vpon you, we bleſſe you in the Name of the Lord.* 29,8. They are ſwine that muſt be kept from the food that God hath prepared and prouided for his children. Who doth not account the ſtate of *Nebuchadnezzar*, moſt wretched and lamentable, when for his pride and preſumption againſt God, he was *driuen from the company of men, and did eate graſſe as Oxen*? 4,25,33, d 5,20. He that before was fed with the fatteſt and fineſt of the wheat, when *his heart was lifted vp*, and his minde hardned, had his glory taken from him, and was depoſed from his kingly throne. But the conditiō of theſe beaſts is worſe, they want the food of eternall life, and are fed with huskes; they are not ſuffred to ſit at the Lords Table, nor to be in company with his people. They are as runnagates and fugitiues from the face of God, as *Caine*. They are poſſeſſed in a fearefull manner with Satan, as *Iudas*. The Spirit of God is departed from them, and an euill ſpirit is vpon them, and vexeth them as *Saul*. Their hearts are hardned, and they are turned into ſtones, as *Pharaoh*. They are ſtinking chanels and filthy ſinkes, and are ſwept away like dung, as the houſe of *Ieroboam*. They are moſt prophane, and haue ſolde their birthright, as *Eſau*. They ſay in their hearts, there is no God, like the fooliſh atheiſts. They pray not vnto God, and if they ſhould, their praiers are not acceptable, but abhominable. All that they doe, is reiected and deſpiſed, ſo long as they continue in this eſtate. If theſe things were duely conſidered, as hitherto they haue beene opened vnto vs, and that they had eyes to ſee them, they might be all-ſufficient to breake their ſtony and ſteely hearts in peeces, and to enforce them not to remaine one houre in this condition. But behold, yet greater things and more fearefull then theſe.

Fourthly, our Sauiour teacheth, that they are to be called and accounted *as the heathens and Publicanes*, Mat. 18, 17. We ſee then, what we muſt account of them, no otherwiſe then Chriſt hath taught vs, though they were our wiues, or our husbands, or our children, or our ſeruants, or our kinsfolkes, or our friends, they haue their names giuen vnto them, they are no better then *the heathen and the Publicanes*. Hee ſpeaketh in theſe wordes according to thoſe times, as if it were ſaid to vs for our better vnderſtanding: Let him be to thee no longer a Chriſtian brother; let him be no part nor member of the Church; account him no faithfull perſon, but as a Turke or Sarazin. Wee glory in the name of Chriſtians, but ſuch are not to be held in the number of them, but are as rotten members to be cut and pulled from the body. The heathen had no communion with the Iewes, nor the Iewes with them in matters of religion. The Publicanes were men giuen ouer to couetouſneſſe, vnrighteouſnes, extortion, oppreſſion, and to all kinde of iniquity. If a man ſhould meete them, and tell they are as the Pagans and Paynims, or call them Publicanes & ſinners, they would ſcarſe endure it, they would be at defiance with him, they would think they had wrong offered vnto them. Neuertheleſſe, we heare and cannot be ignorant, what Chriſt hath pronounced with his owne mouth; ſhall he ſay, that if theſe cannot be gained, neyther by the priuate admonition of the brethren, nor by the publike warning of the Church, *Let him be vnto thee as an heathen man, and a Publicane*: and ſhall wee be afraid to ſpeake as he ſpeaketh, to cal them as he calleth, and to name them as he nameth them? Theſe are as true & as fit names for thē, as

Excommunicate perſons are infamous.

as that which they receiued at their baptiſme. If they be aſhamed of the names, let them alſo be aſhamed of their ſins: and if they ſcorne to be branded and vpbraided with them, let them conſider the cauſe which maketh them to deſerue them. Wherefore, all excommunicate perſons are infamous, and of euill note. Euery man muſt thinke of them, and ſpeake vnto them, as they deſerue, that they ſeeing how others are aſhamed of them, may learne at laſt to be aſhamed of themſelues.

Fiftly, the Apoſtle teacheth, that ſuch are to bee deliuered ouer to the power of the diuell, that they may bee knowne not to bee the members of Chriſt, but limbes of Satan: neither to be heires of heauen, but inheritors of hell: not vnder the protection of GOD, but in the power of the Prince of darkneſſe: foraſmuch as ſuch as contemne the admonition and reprehenſion of the Church, haue loſt the communion of Saints, and are become the bondſlaues of the diuell. This we ſee very plainely, 1 Cor. 5,3,4,5. *For I verily as abſent in body, but preſent in ſpirit, haue iudged already, as though I were preſent, concerning him that hath ſo done this deed, In the Name of our Lord Ieſus Chriſt, when ye are gathered together and my ſpirit, with the power of our Lord Ieſus Chriſt, To deliuer ſuch a one vnto Satan, for the deſtruction of the fleſh, &c.* So was *Hymeneus* and *Alexander deliuered vnto Satan*, that is, caſt out of the Church of Chriſt. The reaſon of this manner of ſpeaking, is this, becauſe Chriſt is the head of the Church, and promiſeth that he will bee our King, and maintaine vs by his power. Wherefore, whenſoeuer we are cut from the Church, and haue Chriſt no more to bee our head, needs muſt we be laide open and naked as a prey, to the tyranny of Satan. For Chriſt reigneth among his own, he keepeth his ſheep in his fold; ſuch as wander from it, are left to be deuoured of the wolues. Hee ſpeaketh of two perſons whom he ſingleth out for examples ſake. We are not ſo moued with iudgements as we ought to be, and therfore it is requiſite, that we haue ſome men ſet before our eies, that we may conſider better of our ſelues and learne to walke in feare before him, and carefully to take heed to our waies. And if by this ſeparation from the Church, and deliuerance to Satan, they be not reformed, yet it ſhall ſhut their mouthes, and bridle their tongues from ſpeaking euill againſt God and his truth, and preſerue the Church in purity and verity. For to this end he ſetteth a note of infamy vpon them, and brandeth them with a marke in the forehead, (as we ſee malefactors burned in the hand) that they might no longer be of any credite, either to hinder the ſaluation of the godly, or to draw the weake to deſtruction. If any man had the queſtion aſked of them, whether they would willingly be deliuered ouer to Satan, to haue him their Lord to rule them, their Prince to leade them, their God, to haue the whole gouernement of them, they would ſhake and tremble at the thought of it. For who would openly profeſſe himſelfe to bee the ſeruant of ſuch a maſter? & the bondſlaue of ſuch a tyrant? Notwithſtanding, this refuſall and deniall in words, all excommunicate perſons muſt know, that while they remaine out of the Church as filth cleanſed out of the ſtreete, or as dung ſwept out of the houſe, they are committed to the cuſtody of Satan, as priſoners to a Iaylor, who will keepe them ſafe and ſure if poſſibly hee can. For who reigneth out of the Church but the diuell? The world is his kingdome, and their hearts are his throne, where he ſitteth as in a principality. Theſe men, ſo long as they continue thus ſeparated, cannot be ſaued; foraſmuch as out of the Church there is no ſaluation, but a fearefull looking for of iudgment, and fiery indignation which ſhall deuoure the aduerſaries.

1 Tim.1,20.

Sixtly, this alſo ſerueth to note out the moſt fearefull and dreadful condition of all excommunicate perſons, becauſe, beeing caſt out of one Church, they are baniſhed out of al churches. All are to take them as Gentiles and heathen men, whereſoeuer they liue; all are to ſhun them, among whomſoeuer they come. This point alſo notably ſheweth the greatnes of their puniſhment, and ſerueth to adde ſomwhat to the heape of their iudgements. When they are caſt out of one Church, if they might be receiued into another, and by changing their dwelling, bee admitted as members of ẏ Church, it might much mitigate the ſharpneſſe of the cenſure; for that were but as it were to leaue one houſe and betake them to another, as a ſtranger that is driuen out of one chamber, and lodged in another. But it is not ſo with them. The Churches throughout the world, as louing ſiſters, doe hold communion one with another, whom one receiueth, all do receiue: whom one reiecteth, all do reiect: and ſuch as haue dealt otherwiſe, haue bin ſharply reproued, as were eaſie to bee ſhewed out of ſundry Hiſtories, Fathers, and Councels, if it were expedient or neceſſary. If a ſeruant that belongeth to one certaine family, did certainly know, that being caſt out from thence, hee could be receiued no where beſide, it would make him carefull to pleaſe his maſter, and fearefull to offend him. If a man that hath his dwelling in a houſe where he is well entertained, did know that if he ſhould be turned out of it, he could be ſuffered to dwell in no other place, but muſt wander vp and downe as a ſheepe from the ſheepefold, it would make him make much of that houſe, and to take heed he were not remoued and diſplaced out of it. Thus ſhould it be with euery one of vs; the Church is Gods houſe, and his children are of his family: if we be put out of it, as a ſeruant turned out of ſeruice for his misbehauior and miſdemeanor, whither ſhall we go? or who ſhal receiue vs? we muſt ſay as the diſciples did to Chriſt, To whō ſhal we go? thou

Aug.ep

haſt the words of eternall life, Iohn 6,68.

The Churches of God haue all caſt him out, whom one hath caſt out: and therefore he is become a member of Satan, and a limbe of his Church. For as God hath his Church, ſo the diuell hath his chappell. If we be not parts of the Church of God, we belong to the Synagogue of Satan. It were good therfore that all thoſe that are Church-officers would look to this, and haue a great care that no excommunicate perſons, ſuch as they heare or know to be excommunicated in other places (as wel as thoſe that dwell among themſelues) doe ſhroud in themſelues as the gueſt *that had not on his wedding garment* came vnto the feaſt, Mat. 22,12. When they are caſt out of the Church, and cannot reſort to their owne pariſh, they betake themſelues to other, beeing aſhamed to be of no Church: albeit ſo long as they ſtand in that eſtate, their hearing and praying are abhominable. Let not vs therfore harbour any ſuch vnruly and diſordered perſons, who ſhake off the cords of diſcipline from their ſhoulders, & ſuffer not themſelues to be tyed with any chaines of order and obedience.

Laſtly, to theſe things we might adde ſundry decrees and conſtitutions eſtabliſhed by humane lawes and ordinances of Princes; the which albeit they bee not inſtituted of God, and expreſſed in his word, yet they are not contrary to the word, but ſerue to adde farther ſtrength to theſe things, and to ſet forth the horrible and hideous condition of ſuch perſons as are put out of the Church: to the end that ſuch as will not be won by a loue of the word, may by encreaſing of the puniſhment, & as it were by doubling of the ſtrokes, be made to ſtand in more feare. They are reputed as outcaſts and outlawes: we heard before, that they were out of Gods protection: now we muſt vnderſtand, that they are out of the Princes protection, and haue no benefit by the law. Others ſhall haue actions againſt thē, but they againſt none: others may ſue them, and recouer their right from them, but they can wage law againſt none. They are not allowed to diſpoſe of their goods, and to make their laſt will and teſtament to ſet their houſe in order. They are not thought worthy to be witneſſes to teſtifie any truth: for whatſoeuer commeth out of their mouth, is holden either falſe or ſuſpected. They are not to be buried in Chriſtian buriall, but as they are out of the Church in their life, ſo they ſhould not come neere it after their death; and as they would not liue among the faithfull, ſo their bodies ſhould not lie among the faithfull, nor come into the ſepulchers of their fathers, that they might not bee honoured either dead or aliue. Thus ſtandeth the caſe with theſe wicked mē, this is the fearefull condition of ſuch as are iuſtly excommunicated: they are ſhut out of ÿ Church (where only ſaluation is to be ſought and can be found) as heathens and Turks; they are accounted as dogs and ſwine, to whō holy and heauenly things doe not belong: they haue no title or intereſt to the kingdome of God: they are excluded from Chriſt, & remaine vnder the ſubiection of Satan: they haue no right in the priuiledges of the Church: they haue not God for their Father: they haue not Chriſt for their Redeemer and Sauiour: they haue not the holy Ghoſt for their Comforter and Sanctifier: they haue not the Church for their mother: they haue not the faithfull for their brethren: they haue not the Angels for their guard: they haue not the vſe of the word and praier with the Saints: they haue no remiſſion of ſins, and therefore can looke for no reſurrection to life and immortall glory: ſo that they are in worſe caſe then dogges, then ſwine, then toads, then ſerpents, while they ſtand in that heauy ſtate.

Iohn 20,23.

They are bound on earth, and therefore do remaine faſt bound in heauen. Wee haue profited well, if we haue learned to feare the bloody ſtroke of this cenſure, which woundeth deeper then a two edged ſword.

Obiection.

If any ſay, how can the Church of God deale thus toward any, which is a louing and tender mother, not an vniuſt ſtepmother?

Anſwer.

I anſwer, the Church of Chriſt is not onely a tender mother to the obedient, but a ſharpe executioner againſt the diſobedient, hauing vengeance committed vnto her of God, to correct and puniſh, nay, without repentance vtterly to deſtroy. Hence it is, that *Salomon* in his moſt excellent ſong, deſcribeth it to bee *comely as Ieruſalem, and terrible as an army*: and *Pſal. 149,6,7. Let the high praiſes of God bee in their mouth, and a two edged ſword in their hand, to execute vengeance vpon the heathen, & puniſhments vpon the people.*

Cant. 6,7.

Hence alſo it is, that *Iude* exhorteth the church, in taking pitty of ſome, to ſaue others by feare, *pulling them as it were out of the fire.*

Iude 22,23.

But the Church in thoſe daies had no other meanes to ſtrike any feare into the hearts of ſtubborne perſons, & obſtinate offenders, that were as it were firebrands halfe burnt and conſumed, but by this Eccleſiaſticall puniſhment. Such are to bee cured with mercy & compaſſion, as ſin of ignorance and infirmity: but ſuch as otherwiſe are incurable, muſt be terrified & affrighted as it were with the ſtroke of a thunderbolt, and the flaſh of a lightening, and the force of a ſword, that if it be poſſible, they may be ſaued with feare and terror.

Two waies & meanes to put men in feare.
Rom. 13,4.

True it is, the meanes of feare are two, the one ciuil, by the power & authority of the Magiſtrate, who beareth not the ſword in vaine againſt offenders, as the Apoſtle teacheth, *If thou do euill, be afraid; for hee beareth not the ſword in vaine, for he is the Miniſter of God, a reuenger, to execute wrath vpon him that doth euill.* This meanes, which is in it ſelfe an wholeſome preſeruatiue, the Church wanted at that time, and therefore it cannot bee vnderſtood in this place. The other meanes is ſpirituall, which indeed is ÿ which the Apoſtle meaneth, reſpecting the ſoule, not the body. This is of

Three cenſures of the Church.

three ſorts, and all of them haue their proper time, and place, and vſe, and obiect, according to the nature of the offence, and party offending, to wit, admonition, ſuſpenſion, and excommunication. The firſt is admonition or exhortation to amendment, which alſo is ioyned with reprehenſion and denuntiation of Gods iudgements againſt the party not repenting. This is done with words alone. The practiſe heereof we ſee in God toward *Adam*, Gen.3,11, and toward *Caine*, Gen.4,6,7. The abuſe of it we ſee in the high Prieſts & Scribes Acts 4,18. who threatned the Apoſtles ſtreitly, and commanded them not to ſpeak henceforth, nor teach any more in the Name of Ieſus. This is the beginning and firſt degree of the Church-cenſures. The ſecond proceedeth farther, and that is ſuſpenſion, which taketh place when the former taketh no place. Suſpenſion is a puniſhment inflicted, wherby the offenders are for a time barred from the Lords Supper. This is not a ſeparation from all the holy things, but from ſome only: which howſoeuer thoſe of the ſeparation that are fledde from vs, ſcoffe at and deride, yet it hath good warrant and ſure foundation out of the word. And as it is an higher cenſure then admonition, ſo it is lower then excommunication. Of this the Apoſtle ſeemeth to ſpeake, 2 Theſſ.3, 14. *If any man obey not our word, by this Epiſtle note that man, and haue no company with him, that he may be aſhamed, yet count him not as an enemy, but admoniſh him as a brother.* The perſon excommunicated, muſt be counted as an heathen and a Publicane, the party ſuſpended as a brother: theſe two, to bee accounted as an heathen, yet reſpected as a brother, cannot well agree together. This was ſhaddowed out in the booke of Leuiticus, by the ceremonial law, chap.13. where the Prieſt is commanded to iudge of the plague of leproſie, if at the firſt the leproſie did not appeare manifeſtly, by ſuch ſignes as are there deſcribed, he ſhould *ſhut him vp ſeauen dayes*: and at the ſeauenth day, he ſhould looke vpon him againe: and if as yet it did not appeare plainely and euidently what it was, hee was to ſhut him vp ſeuen daies more, and afterward ſhould pronounce him cleane or vncleane, according as he ſhould finde by the tokens and arguments preſcribed in the word of GOD: euen ſo in iudging of the ſpiritual leproſie, the like wiſedome or rather greater is to bee vſed by the Gouernors of the Church vnder the Goſpel. If a brother ſhould bee vehemently and publikely ſuſpected to haue committed ſome notorious crime, to the diſhonour of God, to the wounding of his owne conſcience, and to the ſcandall of the Church, and thereupon the Church-Gouernors after citation of him, ſhould enter into the examining of the matter, and at the firſt, finde onely great preſumption, or ſome cauſe of ſuſpition or probable coniecture, but no plaine or manifeſt proofe againſt him; it is meete they take farther time for more certaine triall of the matter, and in the meane ſeaſon ſuſpend him from the vſe of the Sacrament, but not frō hearing the word, vntill it may farther appeare and better be gathered (if it be poſſible) whether he be guilty or not guilty: and charge the faithfull to haue no fellowſhip with him, that he may bee aſhamed. The third cenſure is excommunication, which is a ſeparation from al holy things and the priuiledges of the Church, caſting out of their publike communion and priuate fellowſhip, ſuch members as openly offend by ſome greeuous crime, becauſe to their ſinne they adde the obſtinate contempt of the admonitions giuen vnto them: to the end themſelues may be aſhamed, and others warned & feared by their example, and kept from the like infection. We are forbidden to eate and drinke with ſuch, if they be knowne to be ſo: and to keepe company with them familiarly, as their friends, fellowes, and companions: for this were to be one with him that is as an heathen and Publican, and deliuered vp to Satan.

Gen.17,
Ezr.10,8
Math.18,
1 Cor.5,

Seeing then, this cenſure is ſo full of horrour and terror being vſed according to the word of God, it followeth, that they which do not reuerence and regard it, are deſperate ſinners, of whom we can haue little or no hope ſo long as they continue without the publike meanes of ſaluation. They are as it were the forlorne hope, and neere vnto deſtruction, while they lightly eſteeme this ſword drawne out againſt them, or do make a ſport at it, or are not humbled by it, or ſeek not to be abſolued from it. They that are thus minded, ſtand not in feare of God or the diuell: they regard neither heauen nor hell, neither ſaluation nor damnation. They are vnder Gods wrath, and yet feele it not: they dwell in the ſuburbes of hell, and yet know it not: Satan hath ſet vp his throne in their hearts, and yet they ſee it not: they are ſhut out of heauen, and yet they mourne not for it: they are captiues and bondſlaues vnder ſinne, and yet they haue no deſire to be reſtored into the liberties of the ſons of God, nor any care to haue their liues reformed. They caſt vp a ſauour in the noſtrils of God & men, which annoyeth the houſe with the lothſome and filthy ſtench of it. Such as are hotly purſued by enemies, and flye to ſome Citty for ſuccour or ſanctuary, if the gates bee ſhut againſt them, they are left as a prey to the mercy of others that are mercileſſe. God hideth thoſe that be his, in his Tabernacle, and keepeth them ſafe as it were vnder his wings: but theſe are deliuered vp to the diuell, who gouerneth them and worketh in them, yet (alas) they are not afraid to ſerue ſuch a maſter. God hath left them and forſaken them, who haue left and forſaken him, and euen ſhut vp heauen gates againſt thē, as it were with ſtrong bars, which were enough to aſtoniſh them, if they had any life of Gods Spirit in them: notwithſtanding, all this cannot enter into their dead hearts.

God giue them grace (if they doe belong vnto him) to thinke vpon theſe things, and ſeriouſly to conſider of them in their hearts, while the acceptable time is: if not, he will *glorifie his great Name* in their confuſion, as he did in the deſtruction of *Pharaoh*, Exod.9.16. And we that heare theſe things this day, muſt performe theſe foure things. Firſt, we muſt mourne for them as for the loſſe of a member, though themſelues do not: and pray for them earneſtly, to him that hath the hearts of all men in his owne hands, that he would open their blind eyes, albeit they cannot pray for themſelues. Secondly, we muſt beware and looke to our ſelues that we come not into that eſtate. Happy is he, whom other mens harmes can make watchfull. Thirdly, we muſt take heed we be not a meanes to harden them in their ſinnes, but ſeeke to reclaime and recouer them. While they ſtand in this deſperate eſtate, we muſt haue no delight in them, but ſhunne them and auoide them. What greater meanes can there be, to mooue ſuch to repentance, then for them to marke how euery one ſhunneth them, and ſeparateth himſelfe from them, and accounteth them as Turkes and Pagans, and no better? The inceſtuous perſon that was at Corinth, being thus cenſured, and deliuered for a time vnto the power of the diuell, (then which what could be more fearefull?) being, I ſay, thus thruſt out of the Church and baniſhed from the liberties of it, and abandoned of al good men, and ſeeing himſelfe in a manner forſaken, that none would keepe him company, or vouchſafe once to drinke with him, beganne to bethinke with himſelfe what he had done for which he was ſhunned, and ſhamed, and abhorred.

Then he was throughly touched with ſorrow for his offence, then he asked forgiuenes of the Church, then he deſired to be reſtored, and the Apoſtle writeth to the Church in his behalfe, *ſufficient to ſuch a man is this puniſhment which was inflicted of many*: ſo that contrariwiſe they ought to comfort him and forgiue him. Laſtly, we muſt be careful ouer our wayes, that we doe not commit cloſe and ſecret ſinnes, which we may keep from the ſight and knowledge of the world. For albeit the Church iudgeth them that are within, yet it cannot iudge ſuch ſinnes as are hidden in darkeneſſe, for that were to iudge before the time. Neuertheleſſe, we muſt know, that albeit we be not bound on earth, yet we may be bound in heauen; as on the other ſide it may fal out, that we may be bound on earth, and yet not be bound in heauen. For ſuch as are appointed to handle the keyes, may take a wrong key, which will neither open, nor ſhut. But albeit all men ſhould acquit vs, and diſcharge vs, yet if ſinne remaine vpon vs vnrepented of, God will not remit vs, or looſe vs, we ſtand bound in heauen. God cannot erre or be deceiued, man may: for he often bindeth thoſe that ſhould be looſed, and looſeth them that ſhould be bound; as the Phariſees *caſt him that was borne blinde, out of the Synagogue*, who deſerued better to be in the Church, then themſelues.

or.2.6,7, 11.

Ioh.9.34.

Thus they are ſtricken with the edge of the ſword, that haue done nothing worthy to be touched with the backe of it. Notwithſtanding, whatſoeuer befalleth vs among men, wee muſt remember that ſo often as we harbour any notorious ſinne or ſinnes in our hearts, and can carry them away cunningly, that none can condemne vs or accuſe vs, yet as they are regiſtred in the booke of our conſcience, ſo they are ſealed vp in heauen, and bind vs to vndergoe euerlaſting puniſhment, except we repent. Many eſcape in this world, but none ſhall eſcape in the world to come: many ſinners are not known of men, but none can be vnknowne to God, before whom all things are naked and open: heere they may walke and iet vp and downe as free men, but when the Lord ſhall come to iudgement, *and make the counſels of the heart manifeſt*, he will bind them hand and foot as poore priſoners, and caſt them into deſtruction, where ſhall be weeping and gnaſhing of teeth.

1 Cor.4.5.

Vſe 3.

Thirdly, this ſerueth to reprooue ſundry abuſes that are crept into this holy and wholeſome ordinance of God. There is no ordinance ſo iuſt, but it may be abuſed, as we ſee in the word and Sacraments. Firſt, it reproueth the Church of Rome, and all other Churches that doth draw out this ſword of God vpon euery light and ſlight occaſion. He were not worthy to haue a ſword committed vnto him, that would alwaies haue his hand vpon it, ready to pull it out. For as Chriſt our Sauiour ſpeaketh concerning diuorſe betweene man and his wife, It is not lawfull for a man to put away his wife for euery cauſe; ſo may it be ſaid touching excommunication which is a diuorſe betweene a Chriſtian and the Church, that it is not lawfull to caſt out a member of it for euery cauſe. It is a ſpirituall baniſhment from the citie of God, and the priuiledges thereof. No incorporation taketh away the freedome of the citie and the liberties of it for ſmall matters, it is for ſome heinous crime: ſo ſhould it be in the Church of God, none ſhould bee denyed the benefit, and as it were the enfranchiſment of the Church, except by his offence and obſtinacy therein, he haue made himſelfe vnworthy and vncapable thereof: All lawes ſhould not be written with blood: nor all offences take away the liberties of the Church. No Iudge wil draw blood, and take away life for euery cauſe. It is the next way to bring this high ordinance of God into contempt, where this diuine iuſtice is executed for toies, and becommeth as the fooles dagger, that is alwayes ready to be pulled out, to ſtrike the ſtanders by for triſles. Matters of ſmaller weight and importance, are to be cenſured by admonition, and reprehenſion, and are not to be puniſhed with this fearefull ſentence, then which

The firſt reproofe.

Mat.19.3,9.

which there cannot be a more feareful. All the abuſes of this ordinance proceede from the Church of Rome, and are as it were the taile of that beaſt. A Chirurgion that for euery ſwelling, & all ſuperfluous proud fleſh, would cut off a member, were not worthy nor fit to be ſo much as an horſeleech, nor to haue our ſwine committed to him. The abuſe of this that now we deale withal, was practiſed in the Iewiſh Church, Ioh. 9. 22. 23. and 12. 42. and 16. 2. and it creepeth alſo into other Churches, among whom many times not onely the good are puniſhed, but alſo the bad are tolerated. When this is vſed againſt any without iuſt cauſe and good aduiſe, as for default of appearance or want of paiment, it is no longer a ſharpe two edged ſword, but as a leaden dagger, or paper ſhot, or painted fire, if it be ſo good. It is but a ſhew or ſhadow of excommunication, which maketh it indeed ridiculous and contemptible, and not feared of any as it ought to be, if it were rightly adminiſtred and executed. Many times alſo it falleth out, that ſuch are not able to pay the fees and demaunds that are required of them, who deſerue rather to be pittyed, then to be puniſhed ſo deepely.

P. Martyr. comment. in 1 Cor. 5.

Hence it is, that in the Church and courts of Rome they cenſure thoſe that make default in appearing or in paying, when as in yͤ meane ſeaſon they leaue adulterers, drunkards, railers, oppreſſors, inceſtuous perſons, and ſuch like altogether vnpuniſht. Again, as all things are ſet to ſale among them, and bought, and ſolde for money, ſo theſe couetous merchants, theſe ſpirituall, or rather carnall iudges, binde for money, and looſe for money, playing indeed faſt and looſe with the ſoules of men. They excommunicate out of the Church for money, and they receiue into the Church againe for money. They keepe a market or rather a ſolemne Faire to ſet forth and ſell, and ſend abroad their pardons and indulgences, abſoluing men from their ſinnes at their owne pleaſure. They neuer regard whether they repent or not, but whether they haue money, or not: they ſay not vnto offenders, Repent of your offences, but, Pay your fees and be gone, diſcharge the court and get you hence. It is noted touching *Ireneus*, that hee earneſtly reprooued *Victor* Biſhop of Rome, becauſe hee went about to excommunicate many Churches in Aſia, not for matter of hereſie or apoſtacy, neither for any other cauſe then this, that they would not agree and conſent with the Church of Rome, in the celebration of Eaſter.

The ſecond reproofe.

Thus we ſee how that Church was alwaies prone to draw out this cenſure for things indifferent and matters of a meane nature, like quarrellers that haue their hand vpon their dagger for euery word ſpeaking. Againe, as it is an abuſe through lightneſſe and raſhneſſe to pronounce and denounce ſo ſharp a iudgement, to cut off offenders as a razor from the body of Chriſt, without iuſt & weighty cauſe: ſo it is a great fault, when through remiſſneſſe and negligence, this wholeſome ſeuerity is not executed. Thus partly through leuity, and partly through lenity due diſcipline is omitted, when iuſt occaſion requireth it ſhould be practiſed. For as letting of blood is not to be vſed for euery cauſe, ſo to preſerue life it is to be vſed. Great is the reuerence that is to be vſed when we come to any of the exerciſes of our faith and religion, and therfore the myſteries of God and godlineſſe are not through great licentiouſnes, and without any puniſhment to be prophaned, and ſo holy things to be proſtituted and ſet open to adulterers, fornicators, drunkards, blaſphemers; contentious perſons, and to all kind of vicious and ſinfull liuers. This were as Chriſt our Sauiour teacheth, Matth. 7. 6, *To caſt precious things before dogs and ſwine.* For as it is an offence to denounce the ſentence of excommunication when it ought not, and where it ought not: ſo is it alſo, not to denounce it both when and where it ought. As iuſtice is one of the ſinewes of the Common-wealth, ſo is it of the Church.

Beſide this, there is alſo another danger to the Church it ſelfe. For it is to be feared, leſt the reſt of the body be infected with the ſame contagion, foraſmuch as one ſcabbed ſheepe infecteth the whole flocke: yea, themſelues that be ſuch, doe heape vp and double their condemnation, when they preſume to come without repentance to the Lords Table. This fault was found by Chriſt with the Church of Pergamus and Thyatira, Reuel. 2. 14, 15, 20. It *had thoſe among them that maintained the doctrine of the Nicolaitans, which thing Chriſt hated*: and *ſuffered the woman Iezabel to teach and to deceiue his ſeruants, to make thē commit fornication, & to eat meats ſacrificed to idols*: ẇ things ought not to haue bene, winked at. It is the duty of the Church to purge the body from ſuch, and to eaſe it ſelfe of them. It is worthy counſell giuen by the Apoſtle, Hebr. 12. 15. *Looke diligently, leſt any man faile of the grace of God, leſt any roote of bitterneſſe, ſpringing vp trouble you, and thereby many be defiled.* Where hee chargeth the Church not to ſuffer prophane perſons to remaine among thē, to the infectiō of others, & that they ſhould prouide that no poyſoned roote continued with them.

This is to be vnderſtood rather of the perſons, then of the crimes committed by the perſons, as is that place alſo, Deut. 29. 18. from whence it is taken, and to which he alludeth. This is a fault in many good and flouriſhing Churches, as it were a blemiſh in a faire face, or a ſpot in a comely garment: and this is a great occaſiō of ſtumbling, to thoſe that haue ſeparated themſelues from vs. They thinke vs to be no better then a crew of conſpirators againſt God, and as a rout of rebels, and a confuſed multitude of diſordered perſons. Wherin albeit they are deceiued, yet that is not enough

nough to cleere our ſelues, foraſmuch as we ought to conſider, whether we doe not lay a ſtumbling blocke before them to make them fall. True it is, it may be a Church where this key is not rightly handled, and where excommunication is not; as life in that body that is full of euill humors which are not purged out. So may it be where the Sacraments are diſorderly adminiſtred and receiued, and where they are not. For excommunication is not of the eſſence of the Church, no more then the wall of a citie is eſſentiall to the citie, or the hedge eſſentiall to the vineyard.

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The wall may be caſt downe, and yet the City ſtand: the hedge may be pulled vp, and yet the vine remaine. The Church of the Corinthians was touched and blamed ſharpely for this default, in that they retained the inceſtuous perſon among them: yet he writeth to them as to the true Church of God, ſanctified by Chriſt, and Saints by calling. The diſcipline is not the heart or life of the Church: it is onely as the pulſes, and ſerueth as it were to feele the ſtrength of it: or it is as a purgation that ſerueth to procure the health of the body: ſo the want thereof is the ſickeneſſe and diſeaſe of the Church, and maketh it not ſo faire, ſo glorious, and ſo beautifull as it would be, neither ſo ſtrong and mighty to keepe out wolues and other noyſome & rauenous beaſts that wold root vp the vineyard, or at leaſt deface it and diſgrace it: becauſe, where it is practiſed & duly executed, it as a wal of braſſe, that the enemies cannot breake into the field of God. We confeſſe therefore, that albeit we haue the Church of God among vs, which is the body of Chriſt, yet is it not without ſome imperfection. We haue very many trees of righteouſneſſe growing in this Orchard of God, planted by the riuers of water, & bringing forth fruit in due ſeaſon; yet buſhes and bryars that are fit to be burned, are not cut downe by this axe of God, that ought to haue beene laid to the rootes of them long agoe. It is a foule fault to the garden, to permit ſuch bitter roots to ſpring vp in it, and not to hook them and root them out by fit tools prouided for that purpoſe.

r.5.2.
1.1.

Theſe noyſome plants are to be diſplaced and diſplanted, being more bitter then gall and wormewood: and they ought to be ſo farre from remaining in the Church it ſelfe, that they ſhould not be ſuffered to ſit in the Church porch. They ought to be ſo far from comming to the Lords Table, that we ſhould not permit them to ſit at our owne table. We ought to be ſo farre from keeping them company, that we ſhould not bid them GOD ſpeed. We ought to be ſo farre from delighting in them and reſorting to them, that wee ſhould not eat and drinke with them. Wee ought to be ſo farre from ſuffering of them in the houſe of God, that we ought not to come to their houſes. For ſo often as the word cannot preuaile with ſuch, the ſword of God muſt be taken in hand againſt them. Laſtly, it reproueth the proud Biſhop of Rome, that taketh vpon him to excommunicate Kings and Princes to depoſe them from their crownes, to depriue them of their kingdomes, to free their ſubiects from their alleageance, and to beſtow their dignities & dominions to whom he pleaſeth. This is highly to abuſe this high cenſure, as they doe alſo other ordinances of God. What is more comfortable then the Supper of the Lord? yet they haue horribly and ſhamefully prophaned it, nay, they haue altogether aboliſhed it and brought it to nothing, by the abominable idoll of the Maſſe, which they haue ſet vp in ſtead thereof. Suppoſe this man of ſinne had iuriſdiction and authority to excommunicate for ſinne, yet from whence had he right to apply it to the depoſition of kings, and alienation of ſubiects, and other temporall matters, but from him that is the authour of ſinne, to wit, the diuell? It was well ſaid of *Bernard*, to the Biſhop of Rome, *Your power ſtandeth in cenſuring crimes, not in taking away poſſeſſions*: but a kingdome is a poſſeſſion: and therefore his power extendeth not vnto it.

The third reproofe.

Lib.1.de Conſider.

Beſides, the committing of any heinous crime is not a ſufficient cauſe to depriue them of their Crownes and Scepters. When a priuate perſon is cenſured with excommunication according to the merit of his offence, hee loſeth not his ſubſtance, he forfeiteth not either houſe or land, he loſeth no part or parcel of his poſſeſſions, neither is there any cauſe why he ſhould, neither was there euer any ſuch claimed, or challenged, or practiſed, or aſſayed. What then? is the nature of this cenſure changed when the Bull roareth againſt Princes? & ſhal it take frō him his poſſeſſion, ẇ it doth not from any other? The law of God ſaith, *Thou ſhalt iudge the ſmall as well as the great, and not reſpect perſons in iudgement*, Deut. 1.17, But according to the corrupt proceedings in their courts, it were better to bee a priuate man then a Prince. To aſcend a ſtep higher, that we may pull downe the pride of Rome a ſtep lower; is it otherwiſe in the degrees of honour and dignity, whereunto men are aduanced, then with priuate perſons? when a Knight is excommunicated, is he diſgraded of his knight-hood? hath he his ſpurs ſmitten off with a knife hard by the heeles? hath he his coate of armes torne from his body, and other ornaments and enſignes of renowne and worſhip taken from him? [illegible] doth the noble man forfeit his nobility, & loſe his Barony: or of a Baron is he made no Baron? This was neuer attempted or heard off: The lightning that deſcended from the Vatican neuer touched either the priuate mans poſſeſſion, or the noble mans honour: how then ſhould it goe worſe with the king himſelfe, then with al his ſubiects, that he ſhould loſe his royalty, and not the Baron his Barony? Moreouer, it is the Apoſtles rule, That *God iudgeth*

Stowes Annal. in the reigne of *Edw.4.*

iudgeth thoſe that are without: the Church cannot giue ſentence againſt ſuch as are not of the Church, 1 Cor.5.12,13. as we noted before. Some are in the Church, and ſome are out of the Church.

The Church is the houſe and Citie of God, the faithfull are his houſhold ſeruants, they liue and abide vnder his roofe, they eat of his meate, and therefore happy is their condition. Such as are not of the Church, are not of his houſe, and therefore muſt periſh, as all they were drowned that entred not into the Arke, and as all periſhed in the ſacking of Iericho, that were not in *Rahabs* houſe, and therefore their condition is wofull and miſerable, as Reuel.22.15. Theſe ſhall not goe vnpuniſhed, God ſhall enter into iudgement with them, the Church hath nothing to doe with them: God will proceed againſt them, ſo that they ſhall not eſcape, let vs therefore remit them to his ſeate of iuſtice. But the Church of Rome holdeth that we are heretiks, & ſchiſmatikes, and I wot not what elſe, and ſo out of ẏ boſome of the Church. For ſo many as do not ſubmit themſelues to the Popes ſupremacy, him they adiudge and condeme of hereſie. If then we be none of the Church, they cannot ſmite vs with their cenſures, nor thunder againſt vs with their excommunications, wherby notwithſtanding they haue eſpecially raiſed vp their ſtate to the top of greatneſſe, and haue laid ſuch a burden vpon their heads, that in time is likely to breake their neckes. Excommunication then, being a cutting off from the Church of ſuch as are of the Church, it cannot touch vs euen in their own iudgment, whom they teach in all their bookes of Controuerſies to be out of the Church. Furthermore, this is ſuch a cenſure, as neuer any of the Apoſtles, nor their ſucceſſors practiſed, to meddle with ſuch as were heathen & Pagans, or to touch their perſons, or to take away their poſſeſſions.

This is a barre or blocke that lyeth in the way to hinder the conuerſion of kings that are Gentiles. For who among them would willingly embrace the Chriſtian religion, who being before an abſolute Prince, ſhould by his embracing the faith, and receiuing the Goſpel, put his head vnder the Popes girdle, and offer his necke to be led vp and downe in a ſtring, at the diſcretion of his good lord and maſter, and be a king no long then it pleaſed him? He ſhall make his eſtate much worſe, then his people, as if the Church were a tender mother to priuate men, but a ſtep mother vnto Princes. Againe, God hath prouided by this ordinance, that none ſhould be cenſured but he only that hath committed the fault: and that ſuch as haue not offended, ſhould not be puniſhed and chaſtened. The kingdome is an inheritance, and admitteth a ſucceſſour of the ſame line. If the father be dethroned and depriued of his kingdome, and it be giuen away to another, or left to him that can ſeaze vpon it, the ſonne cannot reigne by ſucceſſion from his father, albeit he be innocent; he ſhall not inherite the kingdome, albeit he be in no fault at all: ſo that the ſon muſt beare the iniquitie of the father, contrary to the Law of God, Deut.24.16. and the practiſe of the godly, 2 Kings 14.6. The Prophet *Ezekiel* handleth this at large, chap. 18. ver. 20. *The righteouſneſſe of the righteous ſhall be vpon him, and the wickedneſſe of the wicked ſhall be vpon himſelfe.* What iuſtice then is this, to ſtrike the innocent with the guilty, and to binde them together as it were into one bundle? It was well ſaid of *Abraham* in his prayer to God, Gen.18.24,25. *Peraduenture there be fifty righteous within the citie, wilt thou alſo deſtroy, and not ſpare the place for the fifty righteous that are therein? That be farre from thee, to doe after this maner, to ſlay the righteous with the wicked, and that the righteous ſhould be as the wicked, that be farre from thee: ſhall not the Iudge of all the world doe right?* If this be farre from God, it ought alſo to be far from the Church of God. If the iudge of all the world will doe right, ſhall he that holdeth himſelfe to be the head of all the Church, delight to doe open wrong? But theſe men regard not to plucke vp the wheat with the tares, which a good husbandman will not: and to pull by vp the rootes wholeſome herbes with vnwholeſome weeds, which a good gardiner will not: and to cut off good citizens together with the badde, which a good Magiſtrate will not.

Laſtly, in the cenſure of excommunication there is place left for repentance, nay, this is the end of euery cenſure of the Church, not to deſtroy, but to amend and reforme: ſo that when the offender returneth againe into the way, he holdeth his place that he did before in the Church, neither receiueth any hurt, or loſſe, or reproch, by the fault which he hath confeſſed and forſaken. This is the inſtitution and ordinance of God, this he hath appointed; of this had *Peter* experienee after his threefold confeſſion that followed his threefold denyal. Of this alſo had the inceſtuous perſon experience, when he ſorrowed for his fornication; for then he was ioyfully receiued againe, foraſmuch as *euen the Angels in heauen reioyce at the conuerſion of a ſinner.* Luke 15. But he that being excommunicated is driuen out of his kingdom, and ſeeth it tranſlated to another, hath no place left him to recouer his kingdome, his repentance commeth too late to doe any good to himſelfe. The vſurper that hath once inuaded his ſeate, and ſet himſelfe downe in his throne, will not eaſily depart from it and let it goe againe, vntill a ſtronger then he cometh, and ouercommeth him: he ſhall neuer attaine to his right againe, neither ſhall finde place for repentance, though he ſeeke it carefully with teares.

This is to arme Prince againſt Prince, and to ſet kingdome againſt kingdom: foraſmuch as the right owner will neuer giue ouer his right, ſo long as he is able to right his owne cauſe. Thus we haue ſeene, how excommunication is abuſed in the Church of Rome, and that which was by inſtitution from God an wholeſome medicine, to ſaue, not to condemne; to helpe, not to hinder: to edification, not to deſtruction; is now by corruption of man turned vpſide downe, and the nature of it quite ouerturned.

The iniury that is offered to none of the loweſt ranke is offered vnto Princes, who are thereby in worſe condition then any of their people. A Chriſtian Prince is made in worſe condition then an heathen. The heire is puniſhed for his fault, to whom he is heire: the ſonne, for the father: the ſucceſſour for the predeceſſour: the innocent, for the nocent: the infant, for the aged: the childe vnborne, for him that is borne: and laſtly, he that repenteth, cannot be reſtored into his place againe, ſo that it is all one to be penitent or impenitent. All theſe iniuries, indignities, and miſeries, to which we might adde the ſhamefull arraigning, endighting, condemning, and burning men for heretickes after their death; all theſe exhorbitant courſes proceed from the abuſe of this cenſure: and of all who is author, but the Pope of Rome, who aduanceth himſelfe aboue all that is called God, and is an vtter enemy to Princes?

Fourthly, ſeeing ſuch as are incorrigible, are to be throwne out of the Church, it followeth that all ſuch are to be ſhunned, and their company to be auoided. We muſt haue no fellowſhip with them, leſt we be defiled by them. If there were that ſenſe of ſinne in them that ought to be, they ſhould not need to be ſeparated and ſequeſtred from the company of others, foraſmuch as themſelues would be as open Heralds & publike cryers againſt themſelues, ſaying with the lepers in the Law, *I am vncleane, I am vncleane*, Leuit.13.45, 46. But becauſe they haue no feeling of their ſpirituall leproſie, but thruſt themſelues among the faithfull, like to the generation that are pure in their owne eyes, although they be not waſhed from their ſinnes, it is the duty of all the faithfull to auoide them. If any aske the queſtion, from what things the excommunicate perſons are to be excluded; I anſwere, not only from the vſe of the Sacraments, but from the priuiledges of the Church: they muſt be ſtrange vnto vs, and we ſtrange vnto them, ſo that we muſt not liue and conuerſe with them, we muſt haue no ſociety, conference, and communion with them, otherwiſe then for neceſſitie, and rather then haunt their company, if we ſee them come at one ſide of the ſtreete, wee ſhould go to the other. The Apoſtle ſpeaking of ſuſpenſion, a lower and leſſer degree then excommunication, maketh two parts of it: firſt, *he muſt be noted*, as *Caine* was, Gen.4. God *ſet a marke vpon him*. He meaneth, he muſt be branded as with a marke of ſhame and ignominy, we muſt not ſpare his name, but put him to all the reproch we can, we muſt ſet him out in his colours, and make it known what he is. True it is, before the ſentence publiſhed, while they continue in the Church, we muſt as with a cloke couer the multitude of ſinnes through loue, as *Shem* and *Iapheth* did the nakedneſſe of their father, while by priuate admonition they may be wonne: but when once they be caſt out of the Church, we muſt forbeare them no longer, that others may beware and bee warned of them. For there is no better meanes to doe them good, but this: and if this way they will not be reclaimed, they can no way be brought into the way. It is better in this world to ſuffer a ſhort reproch for our good, then endure euerlaſting *contempt* in the world to come, Dan.12.2. This is one point to be obſerued and practiſed: another point is ſeen in refraining his company that is ſo made infamous, as 1 Cor.5.9. *I wrote vnto you in an Epiſtle, not to keepe company with ſuch fornicators.* This is fitly and not without cauſe added to the former. For if we be familiar with ſuch a man as with a friend, we harden him in his ſin, and as much as lyeth in vs, we keepe him from repentance, and ſo from ſaluation.

The vſe of ſhunning and eſchewing of him is, that he may be aſhamed: and the end of ſhaming of him is, that he may come to amendment of life, and conſequently to be ſaued. But when no man auoideth him, and abhorreth from his company, it is ſo far from working ſhame in him, that it maketh him thinke well of himſelfe. Such as delight to be euermore with them, are partakers of their ſinnes, and become as loathſome and ſhamefull as they. Moreouer, the Apoſtle ſaith, 1. Cor.5.11. *Now I haue written vnto you, not to keepe company: if any man that is called a brother, be a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch a one eate not.* We ought not to receiue him into our houſes, *nor bid him God ſpeede*, 2 Ioh.10. but wholly decline from him, and ſhunne him, as we would him that hath a plague ſoare. To ſit at the Table is a ſigne of friendſhip and familiarity, as with a brother or neighbour: but we muſt hold no friendſhip with ſuch as are enemies to God, and are at warre and defiance with him. *Iehoſhaphat* is reprooued for a leſſe matter, 2 Chro.19.2. Obiect. If any man aske, whether the children muſt ſhunne their father, the ſeruants their maſter, the wife her husband, &c. Anſwer. I anſwere, we muſt haue no ſuch familiaritie, as is free for vs to refuſe and deny, neither voluntary ſociety which we may auoide. Vnneceſſary fellowſhip is forbidden and is offenſiue, ſuch as is for pleaſure and delight. As for children, ſeruants, ſubiects, wiues, and ſuch as are bound by band of duty, and obliged in the family or common-wealth, they are not by this doctrine diſcharged from their duties, but muſt be ſubiect euen to ſuch as are excommunicated, prouided that they take heed ſo farre as lyeth in them, that by their conuerſation with them they do not conſent to their ſinne, like of it, delight in it, defende it, commend it, but rather according to their place and calling, mourne that they are compelled to be with ſuch, and therefore muſt exhort and admoniſh them to returne to the Church, as it were to the fold of Chriſt. This then ſerueth to reprooue all ſuch as delight & make choyce to be in company with excommunicate perſons, ſuch as receiue them to their houſes, ſuch as ordinarily eat and drinke with them, knowing them to ſtand in that fearefull caſe. Theſe partake with them in their ſinnes, and keepe them from repentance, as much as in them lyeth. While we are familiarly conuerſant with the wicked, it will be hard not to be ſtained with their ſinnes. For how can a man walke among thornes, and not wound himſelfe?

Vſe 5. Laſtly, we are warned hereby, to leade our liues circumſpectly and ſoberly, that we bee not caſt out. Let vs hold faith and a good conſcience, as the Apoſtle ſaith, 1 Tim. 1. 19, 20. *Which while ſome hauing put away, concerning faith haue made ſhipwracke, of whom is Hymeneus and Alexander, whom I haue deliuered vnto Satan, that they may learne not to blaſpheme.* This vſe hath diuers particular branches.

Firſt, we ſhould deſire euermore to liue in the Church. It was the prayer of *Dauid*, Pſal. 27.4. *One thing haue I deſired of the Lord, that wil I ſeeke after: that I may dwel in the houſe of the Lord all the dayes of my life, to behold the beauty of the Lord, and to enquire in his Temple.* It is recorded to the great commendation of *Anna*, Luke 2.37. that *ſhe departed not from the Temple, but ſerued God with faſtings and prayer night and day.* We muſt therefore liue orderly, not as fooles, but as wiſe: redeeming the time, becauſe the daies are euill, that we may continue as children of the light, and members of the Church. If once we become prophane, and as dogs and ſwine, we muſt be kept from holy things, and barred from the word and Sacraments. It is the duty of the Church to keepe the holy ordinances of God from all contempt. Some that liue in the Church, are open blaſphemers of the name of Chriſt: others are heretiks and corrupt the faith: many giue ſcandall and offence to others by their looſeneſſe of life; all theſe are to be barred and excluded from the word & Sacraments. For a man liuing in the middes of the Church, may be worſe in the practiſes of his life, then an open enemy, of which the Apoſtle *Paul* ſpeaketh, Tit. 1. 16. *They profeſſe that they know God, but in workes they deny him, being abominable, and diſobedient, and vnto euery good worke reprobate.* This care of keeping his ordinances from open prophanation, Chriſt himſelfe ſhewed in reforming the abuſes of the Temple, when in great zeale of ſpirit that Mat. 21. 12, 13. had eaten him vp *he whipped the buyers and ſellers out of the temple*, becauſe they had made his Fathers houſe (which was the houſe of prayer) an houſe of merchandiſe, and a denne of theeues.

Secondly, we muſt doe nothing, and ſpeake nothing, that may giue occaſion to the world, to reuile the religion of God, or ſlander our holy profeſſion. This is *Pauls* charge to ſeruants, that they ſo carry themſelues toward their maſters, *that the Name of God and his doctrine be not euill ſpoken off*, 1 Tim. 6. 1. The faults of men are wont to be caſt vpon the doctrine which they profeſſe, and to be whipped vpon the back of the author from whence it came. Such as mens life is that they leade, ſuch is the doctrine and religion iudged to be which they beleeue. Wherefore we muſt take heede, leſt the Name of God be blaſphemed through vs, Eſay 52. *Dauid* is ſaid by his ſins *to cauſe the enemies to blaſpheme*, 2 Samu. 12, 14.

Thirdly, it is our duty, to pray that the word of God may be glorified, 2 Theſ. 3. 1. It is that which we are taught to aske in ẏ Lords prayer, Matth. 6. 9. that *his Name may be hallowed.* Now, Gods word is his Name, foraſmuch as thereby he is knowne vnto vs, Pſal. 138. 2. It was *Dauids* prayer, Pſal. 119. 39. *Turne away my reproch which I feare, for thy iudgements are good.* As if he ſhould ſay, keepe me from doing that which may bring rebuke or reproch to thy word.

Fourthly, it is the duty of all faithfull Paſtours and Miniſters, to keepe the people from prophaning the holy thing, Ier. 15 19. they are as the Angels of God ſet with a gliſtering ſword, to keepe the way to the tree of life. It is the duty of the ſhepheard to ſeuer the infected ſheepe from the ſound. The diſpenſation of the Sacraments is committed to the Miniſters, to deliuer them to ſuch as are worthy, & to withhold them from ſuch as are vnworthy, leſt we giue them a ſword into their hand to kill themſelues: becauſe obſtinate ſinners that come vnworthily & impenitently to the Supper of the Lord, doe eate and drinke their owne damnation. *Iohn* the Baptiſt would not admit vnto his baptiſme any, but ſuch as confeſſed their ſinnes, and was perſwaded they had truly repẽted, Mat. 3. But is it not enough for them, to ſay they repent? No: for euery hypocrite may thus repent. A man may confeſſe in words, that which he denyeth in his deeds: and therefore he muſt haue the vndoubted teſtimonies of true repentance, weeping, humiliation, prayer, amendment of life, & ſuch like. Beſides, by this account, euery one that commeth to the Lords Table, repenteth, and no man commeth vnworthily, or without repentance, foraſmuch as euery one will ſay he repenteth, no man will confeſſe he is impenitent. Neuertheleſſe, we cannot account him to be a true penitent, that hath giuen no ſigne of repentance.

Fiftly, this ſentence is to be denounced with meekneſſe and moderation, with all patience and long ſuffering, yea with much griefe and ſorrow. It muſt not be done ordinarily and commonly. The cutting off of a member is no vſuall thing: the Phiſitian tryeth all wayes and meanes before he attempt that deſperate cure: and oftentimes he findeth it fitter not to cut off a part, then to bring the life of his patient into danger. So ſhould it be in the Church: it may be willing and deſirous to keepe it ſelfe within the degrees of admonition, exhortation, & reprehenſion, rather then to proceed to the vtmoſt, to wit, to excommunication. Wee muſt remember to take heede of extremity, and be ſure alwayes to temper ſeuerity with compaſſion, ſetting the example of God, euermore before our eyes, who *in iudgment remembreth mercy*, Haba.3.2. The Church hath the helpe of the Chriſtian Magiſtrate, he wil take order and make lawes, that the obſtinate ſhall be chaſtened, if any preſume to contemne the firſt, ſecond, and third admonition; ſo that the ſword of excommunication ſhall ſeldome and ſparingly bee drawne out, as it hath fallen out in many Churches. But when theſe will not ſerue and ſuffice, the Church ought to proceed further, leſt contagion as an infectious diſeaſe, enter in among the ſheepe of Chriſt, to the deſtruction of many ſoules.

tractat.de
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Laſtly, it is euident that this diſcipline, preſcribed by Chriſt, deliuered by the Apoſtles, and practiſed by the Churches, ought to haue place in euery congregation: and where it is not, let the Paſtour ſupply that want by his duty and diligence, in teaching and preaching of the Goſpel: which is as his fanne to blow the chaffe away, and as the ſhrill trumpet waxing louder and louder to make them afraid. Eſpecially we muſt beware, leſt we ſhold condemne that to be no Church, where there is want of this cenſure, or where it is not duly executed, as if there could be no ſchoole without a rod. This was the opinion of the Donatiſts in former times, and this the ſect of the Anabaptiſts holdeth at this day: which is as abſurd, as if one ſhould ſay, that it could not be a ſound body that neuer had member cut off, nor that be a good Phyſitian, that neuer came to cutting and caulterizing; neither that an expert Chirurgion, that vſeth not a ſaw, and other tooles to pare away, and to open. If we haue the right vſe of the word, let vs ſubmit our ſelues vnto it, which is able to cut off the head of ſin, as with a ſword, and to burne vp our corruptions, as with violent and deuouring fire, and to breake in peeces the ſtony hearts of ſuch as goe forward in their iniquities, as with an hammer.

[Verſe 3. *Both male and female ſhall ye put out,*] After that we haue ſet downe the particular parts of Gods commandement, touching putting out of the campe the lepers, and ſuch as had iſſues, and them that were defiled by touching of the dead: we are now come next in order to the manner of the commandement, ſhewing how farre it is extended; it layeth hold on all ſorts and degrees, *both male and female*.

And we ſhewed before, diuers examples of the trueth heereof, in the beginning of this Chapter: from whence we might obſerue, that the ordinances of God muſt be handled without partiality and reſpect of perſons. The word of God ſerueth, not onely to reproue the loweſt and pooreſt, but as well the higheſt and chiefeſt. And the Miniſters of God haue their office committed vnto them to reproue ſinne for all, and not ſow pillowes vnder the elbowes. So ought it to be in the cenſures of the Church. But to paſſe ouer this point, let vs come to the reaſons ſeruing to confirme the former doctrine, whereof the firſt is, that becauſe ſinne defileth, therefore the obſtinate ſinner is not to be ſuffered.

The ſtrength of this reaſon enforceth the putting out of the Church the leprous, that is, ſinnefull perſons, in conſideration of the nature of ſinne, that it is filthy and infectious. So that the conſideration of the contagion of ſinne ought to mooue the gouernours of the Church, to remooue ſuch out of it, as are of a corrupt and wicked life. But to omit this alſo, we ſee how he expreſſeth the nature of ſinne, *it defileth their campes:* and it defileth three wayes, perſons, actions, and places. From hence we are to learne, that all ſinne is foule and filthy, vncleane and loathſome, infectious and contagious in the ſight of God. Heereunto commeth that which *Moſes* ſaith, Leuit.18.24. *Defile not your ſelues with any of theſe things: for in all theſe, the nations are defiled, which I caſt out before you.* The Prophet *Ezekiel* warneth the people of Iſrael to take heed, *they did not defile themſelues with idoles*, *Ezekiel*, 20.18. Our Sauiour reproouing the hypocriſy of the Scribes and Phariſees, maketh the point plaine with which we deale, Matth.15.19, 20. *Out of the heart proceed euill thoughts, murders, adulteries, fornications, thefts, falſe witneſſe, blaſphemies, Theſe are the things that defile a man: but to eate with vnwaſhen hands, defileth not a man.*

Doctrine.
All ſinne is contagious vnto men, and foule in the ſight of God.
Lamen.1.9.
Zach.13.1.

Heereunto we may adde directly to the purpoſe, the exhortation of the Apoſtle *Paul* 2 Corinth.7.1. *Hauing theſe promiſes, dearely beloued, let vs cleanſe our ſelues from all filthineſſe of the fleſh and ſpirit, perfecting holineſſe in the feare of God.* And in the Epiſtle to *Titus*, chap. 1. ver.15. he ſaith, *Vnto the pure, all things are pure, but vnto them that are defiled, and vnbeleeuing, is nothing pure: but euen their minde and conſcience is defiled.* The Apoſtle *Iames* calleth ſinne *filthineſſe and ſuperfluity*, chap.1. verſe 21. whereunto we might adde ſundry other places, Zeph.3.1. Reuel.21.27. and all of them ayming at this, that as all ſinne is contagious vnto men, ſo it is alſo foule and filthy in the ſight of God.

Reaſon 1.

Let vs ſee this yet farther aſſured and confirmed vnto vs by the word of GOD, firſt, by ſuch compariſons as the Scriptures vſe, to expreſſe the nature of it. It is as an vncleane cloath, Eſay, chapter 64. verſe 6.

We are all as an vncleane thing, and all our righteouſneſſe are as filthy ragges, and we all do fade as a leafe, and our iniquities like the winde haue taken vs away. It is compared to *the blood of pollution*, for which the menſtruous woman was put apart ſeuen dayes, ſo that whoſoeuer touched her, was vncleane vntill the euen, Ezek. 16. 6, 9, 12. Leuit. 15, 19. We come into the world more defiled in ſoule, then polluted in body: and more vnſauory in the noſtrils of God, then a dead carrion lying long in a tombe, is ſtinking in the noſtrils of men, Matth. 23. 27, 28. Can you name any thing more vnſauory and vnwholeſome then theſe things? who doth not loath them at the naming of them? and yet ſinne is more odious and abominable then all theſe.

Reaſon 2. Secondly, all ſinne defileth the ſoule, more then mire and dung can defile the body and garments of thoſe that are ſoiled with it. It defileth the perſon that doth commit it and continue in it without repentance; it polluteth and prophaneth the actions of greateſt deuotion in the ſeruice of God. The Prophet *Haggai* ſaith, Hag. 2. 13. *If one that is vncleane by a dead body, touch any holy thing*, he maketh it to be vnclean vnto him. It defileth alſo the land and places wherein ſinners are conuerſant, Leuit. 18. 24, 25. God loatheth the houſes and habitations of ſuch foule perſons, albeit they be decked with ornaments of gold and ſiluer. Sinne depriueth a man of all thoſe graces that did adorne him in the ſight of God and men, and cauſeth God to turne away his fauour and louing countenance from vs, Deu. 23 14. In his fauour is life, and at his right hand are pleaſures for euermore: if he turne away his face and fauour from vs, and deny his louing kindneſſe vnto vs, nothing ſhall doe vs any good.

Vſe 1. We are now to handle and heare the vſes that ariſe from hence. Firſt, we may conclude that ſuch are bleſſed as keepe diligent watch and ward ouer themſelues, leſt they fall aſleep in carnall pleaſures, in the cares of this world, and ſecurely wallow in ſinne, and ſo be ſpoyled of the precious robe and rayment of the ſoule, which is giuen vs in Chriſt Ieſus. This admonition is often giuen in holy Scripture, eſpecially in the new Teſtament, becauſe as the world groweth neerer to his end, ſo ſinfull men will grow leſſe wary and watchfull in mind to good things, and therefore we muſt looke the better to our ſelues. This vſe is concluded, Reuel. 16. 15, *Bleſſed is he that watcheth and keepeth his garments, leſt he walke naked, and men ſee his filthineſſe.* If we had ſpirituall eyes to ſee and diſcerne the vglineſſe of ſinne, and could behold it in it owne nature, we would account them happy that eſcape it. On the other ſide, their condition is curſed and wretched, that giue themſelues ouer to the luſts of all kinde of ſinne, they are polluted and abominable in the ſight of God. If we ſhould ſee a man wallowing in the mire, or tumbling himſelfe in his owne dung, that nothing appeared vpon him but filthineſſe, how would we loath him and ſhunne him? how ſqueymiſh would we be to come neere him? how faſt would we flie from him? Or if we ſhould ſee a man turning to his owne vomit, how would our ſtomacks abhorre and riſe againſt him? we would account ſuch as dogges and ſwine, and no better.

Mans wretched condition in regard of ſinne.

But thus the caſe ſtandeth with all vnregenerate perſons, whoſe whole life is a continuall practiſe of ſinne: they wallow in the moſt ſtinking and filthy mire that may bee found, and turne to their owne vomit, and eat vp worſe then their owne excrements. No ſpots and blemiſhes are like to the ſpots and blemiſhes of ſinne, that doe leaue a ſtaine and guiltineſſe in the ſoule. This doth the Apoſtle *Peter* ayme at in his ſecond Epiſtle, chap. 2. ver. 22. *It is happened vnto them according to the true prouerbe: the dogge is turned to his owne vomit againe, and the ſow that was waſhed, to her wallowing in the mire.*

True it is, ſinne carryeth with it a beautifull ſhew, howbeit, it caſteth a falſe light; it carryeth with it a falſe gloſſe, like the harlot that painteth her face that ſhe may ſeem faire. It is like the forbidden fruit, whereof our firſt parents did taſte, the tree ſeemed *good for food, and pleaſant to the eyes, and to be deſired to make one wiſe*; but when they had once eaten, they ſaw the filthineſſe of their owne nakedneſſe, and hidde themſelues from the preſence of the Lord. It is like the harlot mentioned in the Prouerbes; ſhe caught a yong man voyde of vnderſtanding ſhe kiſſed him, and with an impudent face ſaid vnto him, *Come, let vs take our fill of loue vntill the morning, let vs ſolace our ſelues with loues.* With much faire ſpeech ſhe cauſed him to yeeld, and with flattering of her lippes ſhe forced him, til a dart ſtrike through his liuer; as a birde haſteth to the ſnare, and knoweth not that it is for his life. And in another place the wiſe man ſaith, Pro. 5. 3, 4, 5. The lippes of a ſtrange woman droppe as an hony combe, and her mouth is ſmoother then oyle: but her end is bitter as wormewood, ſharpe as a two edged ſword, her feete goe downe to death, her ſteppes take hold of hell. Heere we haue a moſt true and liuely deſcription of the nature of ſinne: looke vpon this picture of an harlot that *Salomon* hath drawne before our eyes, behold the ſhape and image of it, and wee ſhall quickely and eaſily know what ſin is. It fawneth vpon vs and flattereth vs, it ſpeaketh faire vnto vs, but in the end it wil deſtroy vs. It is like vnto *Ioab*, and is ready to ſerue vs as he ſerued *Amaſa: He ſaid vnto him, art thou in health, my brother?* he tooke him with the right hand to kiſſe him, but withall he ſmote him with his ſword and ſhed out his bowels to the ground. Or it dealeth with vs as *Iael* dealt with *Siſera*, Iud. 4. 18. & 5. 26, 26. She cryed vnto him, Turne in my lord, turne in to me, feare not. He asked a little water to

Gen. 3. 6.

Pro. 7. 18.

2 Sam.

drinke, and ſhe gaue him milke, and brought him butter in a lordly diſh; but withall ſhee put her hand to the naile, and her right hand to the workmans hammer, and with the hammer ſhe ſmote him and then cut off his head, when ſhe had pearſed and ſtricken through his temples. Thus doth ſinne come to vs masked and couered, it offereth vs many ſweete delights, many carnall pleaſures, many goodly profits and commodities, ſo that we wil turne in vnto it, and commit it without feare: but the iſſues thereof, are the iſſues of death, it taketh an hammer and knocketh vs on the head. In the booke of *Iob*, *Zophar*, ſpeaking of the ſtate and portion of the wicked, compareth ſinne to ſweet meates, which oftentimes haue ſowre ſawce. Let vs heare it in his own words, Iob 20.12,13,14,15,16. *Though wickedneſſe be ſweet in his mouth, though he hide it vnder his tongue, though he ſpare it and forſake it not, but keepe it ſtill within his mouth: yet his meate in his bowels is turned, it is the gall of Aſpes within him: he hath ſwallowed downe riches, and he ſhall vomit them vp againe, God ſhall caſt them out of his belly, he ſhall ſucke the poiſon of Aſpes, the vipers tongue ſhall ſlay him.* Sinne is as an hooke that is cunningly baited euery way to catch vs and entrap vs, but the wages of it in the end is death. It dealeth with vs as the diuell dealt with Chriſt, *he ſhewed him all the kingdomes of the world, and the glory of them*, but then hee muſt fall downe and worſhip him. Woe vnto them therefore that haue their eyes cloſed and ſhut vp, that they cannot ſee the deformitie of ſinne in his naturall colours, but looke vpon it in a deceitfull glaſſe. It fareth worſe with ſuch, then if they had many foule diſeaſes about them that can onely annoy the body, but are not able to hurt the ſoule: wheras ſinne infecteth the ſoule in which it dwelleth.

For as a man conſiſteth of two parts, the body, and the minde: ſo he is afflicted with two kind of maladies, and the euils of the minde are greater then the euils of the body, and more danger commeth from them then from theſe. We muſt haue a true and right iudgement of ſinne. The common ſort thinke him to be much more miſerable that hath a dropſie, who, the more he drinketh, the more he deſireth, then the man that is poſſeſſed with couetouſnes, which is a ſpiritual dropſie, and is neuer ſatisfied. As on the other ſide, they hold him to be more happy that hath a faire and comely body, then ſuch a one as hath a faire and beautifull minde adorned with all good qualities of piety, and the fruits thereof. Theſe preferre the body before the ſoule, and earth before heauen.

The diſeaſes of the body are many in number, but the ſickeneſſes of the ſoule are in a manner infinite and cannot be told, and as they are moe in number, ſo they are worſe in working and in their effects, they corrupt the beſt part of vs, and make vs euill and miſerable. So doe not the diſeaſes of the body, they may vexe vs and paine vs, afflict and diſquiet vs; but though we were ſicke from the crowne of the head, to the ſole of the foote, though no ſoundneſſe were in the body, but wounds, and bruiſes, and putrifying ſoares, as it was with *Iob*, who ſeemed a very picture and patterne of all miſery, yet they cannot make vs euill men, they cannot hurt the ſoule, they cannot ſeparate vs from God. Nay, the diſeaſes of the body, are ſo farre from deſtroying of vs, that oftentimes they are medicines to cure the diſeaſes of the minde, and chaſtiſements are notable inſtructions; whereas the maladies of the body, doe for the moſt part ariſe of the maladies of the minde. For ſinne is the cauſe of ſickeneſſe. If we had not tranſgreſſed, we had not beene viſited with ſuch diſeaſes, and in the end with death.

Moreouer, thoſe bodily diſeaſes are iudged to be moſt dangerous and deſperate, that take away from the ſicke party all ſenſe and feeling of his eſtate, all griefe and anguiſh of his miſery, foraſmuch as the leſſe he feeleth, the more fearful is his eſtate, & the more neere to his end. He that is afflicted with the gout or the ſtone, and cryeth out of his miſery, and willeth the Phyſitian to be ſent for in all haſte, is in better caſe and hath more hope to be eaſed and healed, then he that hath a lethargy, or frenzy; of which, one thinketh himſelfe ſound, the other aſſaulteth the Phyſitian that commeth vnto him to doe him good. Such for the moſt part are the diſeaſes of the ſoule, and ſuch for the moſt part, is the condition of ſinfull perſons: they thinke themſelues to be ſound men, they thinke they need not the helpe of the Phyſitian, they would defie him that ſhould tell them, that they are dangerouſly ſicke euen to the death. They are captiues and bond-men, and know it not. They haue one foote in hell, and ſee it not. They are in great miſery, and feele it not.

Beſides, the minde is able to iudge of the diſeaſes of the body: but how ſhall it tell and declare the diſeaſes of the minde, ſeeing it is it ſelfe diſeaſed? If that part be ſicke, how ſhall it iudge of ſickneſſe? A Phyſitian that is ſick cannot iudge of himſelfe, but reſorteth to ſome other, becauſe his minde is troubled, which is the inſtrument of iudging. So is it with all vnregenerate perſons, they want a right reformed iudgement to iudge of themſelues, and therefore oftentimes take, or rather miſtake vice for vertue, darkeneſſe for light, and errour for trueth. Hence it is, that they colour and diſguiſe the face of vice, that it might not appeare vgly and deformed, as it is in his owne proper likeneſſe.

Ariſto.polit.lib

The vnquenchable thirſt of getting and hauing, is called prouidence and forecaſt: enuy is accounted zeale: the loue of himſelfe is reputed to be wiſedome: euill ſpeaking is couered with the title and ſtile of liberty in ſpeaking.

Laſtly, the diſeaſes of the ſoule are more foule and infectious, they pearce deeper, and ſpread farther then thoſe of the body. The diſeaſes of the body though they ſeaze vpon ſome part, yet they leaue other free that they come not neere: if they be in the feet, they do leaue the eyes and eares, and ſundry other parts whole and ſound: yea, ſuch as haue ſome one diſeaſe, are obſerued to be free from the reſt.

There are ſome diſeaſes that doe not touch or trouble old men; ſome that vexe not yong men. But it is not ſo in the diſeaſes of the minde; they corrupt the whole minde, and bring a traine and taile of other with them, ſo that one commeth not alone. Theſe are as the plagues and peſtilences of the ſoule, they ſpare not any degree, any age, any ſexe, they cannot be kept within any bounds, but wander ouer the whole world with wonderfull ſpeede and celerity. Wherefore this reprooueth all ſuch as make a mocke of ſinne, delighting in it, and dalying with it. Who will play with a ſerpent, or ſport himſelfe with the cockatrice? Sinne is worſe, it bringeth all diſeaſes, plagues, paines, and miſeries whatſoeuer. It is great folly to ſhunne ſickeneſſe and death, as moſt fearefull things, and not to ſhunne the cauſes of them.

Vſe 2. Secondly, ſeeing ſinne defileth both the perſons that commit it, and the places where it is committed, it is our duty to walke ſo circumſpectly, that we beware of the contagious nature of it, and that we be not ſoiled with it. This one vſe hath diuers branches, and by them ſpreadeth it ſelfe hither and thither. Firſt, it teacheth vs to looke to our footing, that we do not fall, but that if God haue giuen vs grace to ſtand, we pray him alſo to giue vs grace to continue and perſeuere vnto the end. It is a great mercy that God vouchſafeth vnto thoſe that are his, when he keepeth them from euill, that it hurteth them not.

The ſorrowes of death compaſſe vs, and the paines of hell get hold vpon vs: we find trouble and ſorrow, we want not ſundry enemies that enuiron vs round, and ſeeke to preuent vs and to circumuent vs: they wait vpon vs, and watch ouer vs for euill: we haue the diuell our enemy: the world our enemy: our corruption our enemy: what ſhall we then ſay, but pray to the Lord in the midſt of all theſe dangers, *O Lord, I beſeech thee deliuer my ſoule?* Pſal.1[illegible]4. And when he hath heard our prayers, and we found his helpe at hand, and ſuccour in time of need, what can we but in thankefull feeling of his fauour, cry out with the Prophet, *Returne into thy reſt, O my ſoule, for the Lord hath dealt bountifully with thee: for thou haſt deliuered my ſoule from death, mine eyes from teares, and my feet from falling?* Ver.7,8. We muſt vow vnto him a faithfull ſeruing of him, and performe our vow before him in the truth of our hearts, ſaying, *I will walke before the Lord in the land of the liuing.* Ver.9. We muſt returne the praiſe and glory vnto him, to whom alone it is due, vttering this voyce of thankeſgiuing in a ſweet meditation of his goodneſſe, *What ſhall I render vnto the Lord for all his benefits toward me? I will take vp the cup of ſaluation, and call vpon the Name of the Lord.* Ver.12.1 Wherefore, albeit we haue many perils without vs, and within vs, yet we reſt in the armes of Chriſt, and abide vnder the ſhelter and ſhadow of the Almighty: ſo that we haue this comfort, *his left hand is vnder our head, and with his right hand he doth embrace vs.* Cant.8.3. If it were not for this protection and vpholding of vs, we could not endure heere in the world.

Secondly, it warneth all thoſe that are cleanſed to keepe themſelues in ſuch ſort, that they be not polluted, Deut. 23.9. This ſhall bring great comfort to the conſcience, and great peace that paſſeth all vnderſtanding. The burnt child dreadeth the fire: he that hath once beene in danger of drowning, will hardly be brought or drawne to the bankes ſide: an horſe that hath once bene plunged in ſome deepe quag-mire, will with much adoe paſſe that way againe. He that once hath found and felt the grieuouſneſſe of ſinne, and the terrours of conſcience, and the wrath of God, and the flaſhings of hell fire, will feare to fall and offend againe. If we did duely conſider how dearely it did coſt Chriſt our Sauiour, to redeeme a ſoule from damnation, and that the weight of ſinne did make him ſweat drops of blood, and to cry out vpon the Croſſe, *My God, my God, why haſt thou forſaken me,* Pſal.22.1. Matth.27.4 when we haue bene once cleanſed, it will make vs carefull to keepe our ſelues cleane: when we haue waſhed our feet, it will worke a care in vs, that we doe not defile them. It is ſuch an heauy burden, that whoſoeuer hath once felt the weight and ſmart of it, dareth not ſtand vnder it againe.

Thirdly, this circumſpect walking before him warneth vs to forſake the company of the wicked, and ſociety with them, as 2 Cor. 6.16. *Come out from among them, and be yee ſeparate, ſaith the Lord, and touch not the vncleane thing, and I will receiue you.* Our doctrine teacheth vs that ſinne defileth and polluteth a man, ſo as there is no filth or dung vpon the earth defileth the body, as ſinne defileth the whole man before God, and therefore wee ſhould loath the fellowſhip of euill men and wicked perſons.

If a man ſhould offer himſelfe into our company that had wallowed and tumbled in ſome foule and filthy channell, wee would ſhunne him and bee aſhamed of him, wee would not abide him, but thruſt him from vs. For we know we could not bee neere him a little while, but he would make ſome of his filth to cleaue vnto vs. Thus it is with badde men. As themſelues are loathſome and filthy, ſo they will leaue part of their filthines behind them, among whomſoeuer they conuerſe,

uerſe, like vnto ſome beaſts that leaue ſuch a rancke ſauour after them whereſoeuer they become, that it may eaſily be knowne thereby, as by an infallible token, that they haue beene there.

If we cannot draw theſe men from iniquity, let vs withdraw our ſelues from their company. There is not a more deceitfull baite to catch vs, then to come within their reach. Many haue beene ſtricken downe with this ſtroke, that haue ſtood as valiant and inuincible men againſt many other dangers. Let vs be wary by their harmes, and learne wiſedome by their folly, and to beare our ſelues vpright by their fals. But it may be demaunded, whether all keeping company with them be vnlawfull, or not? I anſwere, all company with them is not abſolutely forbidden, but to be familiar with them is forbidden, to delight in them, to be of one heart and of one mind with them, to be yoked vnto them, & ſo to delight to be among them, that we like better of them then of any other, and neuer thinke our ſelues well vntill we be with them. If any farther aske the queſtion, in what caſes it is lawfull to be among them? I anſwer briefly, firſt when we ſeeke to reclaime them; when we haue this end to conferre with them, to inſtruct and admoniſh them, as the Apoſtle ſpeaketh of an heretike, that he muſt be *once or twice admoniſhed*, & then being obſtinate, *he muſt be auoyded*, Tit. 3. 10. That which he ſpeaketh particularly of an heretike, may be ſpoken generally of euery wicked perſon that is incurable. Secondly, when we are bound by the band of a neceſſary calling to be in their preſence and company. For God hath ſet vs in our ſeuerall ſtandings, out of which we may not depart. We ſhewed in the former doctrine, that if a man were excommunicated by the Church, yet ſuch as belong vnto him in the family or in the Common-wealth, ought to be ſubiect and obedient vnto him. The wife muſt yeeld to the husband due beneuolence, the child muſt honour the father, and a ſeruant his maſter, ſo farre forth as they doe not encourage him in his ſinnes, nor ioyne with him in a liking of them.

Laſtly, it teacheth vs to auoide all occaſions and inducements to ſinnes, yea, all appearances of euill: Hence it is, that *Iude* ſaith, ver. 23. *Hate* euen that garment which is ſpotted by the fleſh, not onely the ſinnes themſelues, but the occaſions of them. And heereby wee may try our ſelues, whether we make conſcience of ſinne or not. Euery commandement that forbiddeth any ſinne, forbiddeth all the allurements that may draw vs into the ſame. This is one of the generall rules that helpe vs to vnderſtand the law, & to come to the true meaning thereof.

Laſtly, ſeeing ſinne ſoileth and defileth, we learne to put this duty in practiſe, to craue of God to waſh vs and cleanſe vs from the defilements of ſinne. Let vs follow the example of the leper, Matth. 8. 2. who fell downe at the feet of our Sauiour, and beſought him that he might be clenſed, *Lord if thou wilt, thou canſt make me cleane*: ſo ought we to come into the preſence of Chriſt, and worſhip him, and craue of him to cleanſe vs from the filthineſſe of our ſinne. It ſo ſtaineth and polluteth, that none can waſh away the blots and ſpots that ſticke ſo faſt vnto vs, but he. This we ſee in *Dauid*, Pſal. 51. 2, 3. *Waſh me from mine iniquitie, and cleanſe me from my ſin: for I know mine iniquitie, and my ſinne is euer before me*. True it is, God ſometimes willeth vs to waſh our ſelues, as he commanded the Iſraelites to waſh their garments when they were to heare the law, Exod. 19. Ier. 4. 14. *O Ieruſalem, waſh thine heart from wickedneſſe, that thou mayeſt be ſaued*. And Iam. 4. *Draw neere to God, aad he will draw neere to you: cleanſe your hands ye ſinners; and purifie your hearts, ye double minded*. What need God to waſh vs, will ſome ſay, ſeeing we are willed to waſh our ſelues? God doth not by theſe commandements attribute a naturall power and ſtrength to mans will, as if they were able to waſh themſelues, but he ſtirreth them vp to vſe the meanes, that ſo they may be waſhed by him.

Whenſoeuer we vſe the inſtrument of the word, which is a pure word, whereby the *wayes of a yong man are cleanſed*, Pſal. 119. 9. together with prayer and inuocation of Gods holy Name, and ſuch like meanes to be waſhed; we may be ſaid after a ſort to waſh our ſelues, becauſe God doth waſh vs by vs, and not without vs: as alſo he ẏ made vs without vs, is ſaid to ſaue vs not without vs. For a deſire to bee waſhed is our waſhing of our ſelues.
So the Miniſter is ſaid *to ſaue himſelfe*, when he 1 Tim. 4. 16. deliuereth his ſoule from the curſe denounced againſt vnconſcionable watchmen, and vſeth the meanes by which God will ſaue him and them that heare him. It is the worke of God alone to waſh and to cleanſe vs, Ezek. 16. 9. Where he telleth his people, that he had waſhed them with water: and Ioh. 13. 8. Chriſt declareth to his diſciples, that except he waſh them, they had no part in him: for that which he ſpeaketh vnto *Peter*, he ſpeaketh to them all. And the Apoſtle *Iohn* teacheth vs, that *he hath waſhed vs from our ſins in his blood*. Reuel. 1. 5. Wherefore we muſt goe vnto him to haue this pure water and cleere ſtreames to waſh our ſoules. We are foule and filthy creatures by nature. No leper ſo foule and vgly. We can no more cleanſe our ſelues, by our owne power, then the Ethiopian or blacke More can change his ſkinne, or the Leopard his ſpottes.

This vſe hath many branches contained vnder it. Firſt, we muſt labour to come to the knowledge of our ſinnes, and to be touched with a feeling of them. For we can neuer be earneſt in prayer to God for mercy, or haue aſſurance that our requeſt ſhal be granted, vntil we come to haue a ſenſe of ẏ grieuouſnes of

1 Cor.2.8.

1 Ioh.1.9.

ſin: as they that know not their diſeaſe, make no haſte to ſend or ſeeke to the Phyſitian. We muſt therefore haue our eyes opened to ſee ſinne, and to vnderſtand what dependeth vpon it, that we may preuent it, or recouer our ſelues being fallen into it. Hence it is, that ſo many ſinne with greedineſſe and eagerneſſe, becauſe they doe not throughly weigh and conſider themſelues what they haue done, as Luke 23.34. *Ieſus ſaid, Father, forgiue them; for they know not what they do.* And yͤ Apoſtle ſpeaking of the ignorance that is among men concerning Chriſtian religion, ſaith, *Doubtleſſe if they had knowne it, they would not haue crucified the Lord of glory.* They delight in ſwearing and blaſpheming, becauſe they know not how feareful a thing it is, to take the Name of God in vaine. They make no conſcience of the Sabbath, becauſe they know not what danger it is to prophane it. Secondly, we are put in minde to confeſſe our ſinnes and vncleaneneſſe, that ſo we may be waſhed by him that purgeth vs. So long as *Adam* did hide his ſins, he was not cleanſed of them. It is not with God, as it is with men: if we confeſſe vnto men, we are oftentimes taunted for them, and vpbraided with them, and checked for them. But if we acknowledge them vnto our gracious God, he will neuer hit vs in the teeth with them, but *he is mercifull and iuſt to forgiue vs our ſinnes,* and to cleanſe vs from all vnrighteouſneſſe. But becauſe we ſhall haue fitter occaſion to ſpeake farther of this point, in the next diuiſion, I paſſe it ouer. Thirdly, we muſt know what meanes God vſeth to ſanctifie vs; it is by the blood of his owne Sonne, for *the blood of Chriſt purgeth vs from all ſinne,* 1 Ioh.1.7 and Heb.9.14. *The blood of Chriſt who through the eternall ſpirit offered himſelfe without ſpot to God, ſhall purge our conſcience from dead works to ſerue the liuing God.* *Naaman* the Syrian waſhing in the flood of Iordan ſeuen times, was healed of his leproſie, and had his fleſh come to him againe, like the fleſh of a child: how much more then ſhall we be cleanſed from the leproſie of ſinne, when the Lord ſhall waſh vs in the blood of his Sonne? Fourthly, we muſt ſeeke mercy while it is offered vnto vs; when our hearts are terrified for ſinne, let vs haue recourſe to the fountaine of his loue which can neuer be drawne dry. This did the Prophet Pſal.51.1.2. *Haue mercy vpon me, O God, according to thy louing kindneſſe: according vnto the multitude of thy tender mercies blot out my tranſgreſſions: waſh me throughly from mine iniquity, and cleanſe me from my ſinne.* And the Prophet *Eſay* calleth the people to repentance, cha.55. ver.6,7. *Seeke yee the Lord while he may bee found, call ye vpon him while he is neere: let the wicked forſake his way, and the vnrighteous man his thoughts, and let him returne vnto the Lord, and he will haue mercy on him; and to our God, for he will aboundantly pardon.* God hath his time of mercy, when that is gone and paſt, the time of iuſtice commeth.

While we haue eares to heare, let vs heare; when the eares are made dull of hearing, we may heare, but we ſhall not vnderſtand. While we haue eyes to ſee, let vs behold his goodneſſe and mercy toward vs: when they are once ſhut and cloſed vp, we may ſee, but we ſhall perceiue nothing at all. While we haue ſoft and tender hearts, let vs humble our ſelues before him, and tremble at his word: if once our hearts be hardned as a ſtone, and become paſt feeling, there is little hope of our conuerſion, that we ſhould turne and be healed.

Fiftly, we muſt buy of Chriſt white garments to clothe vs, and to couer our deformitie, Reuel.3.18. that the filthineſſe of our nakedneſſe doe not appeare. True it is, there is nothing properly bought and ſold betweene Chriſt and vs, but this is ſpoken by way of reſemblance. For in bargaining a man that will buy, firſt vnderſtandeth his want: then he cometh to the place where it is to be bought; afterward he cheapneth it: and laſtly he maketh exchange with money, or ſome other commoditie.

So he that will come to Chriſt, muſt firſt feele himſelfe to haue need of Chriſt, and ſee his owne miſery, otherwiſe he will neuer deſire him. Secondly, he muſt hunger after Chriſt to be partaker of his merits. Thirdly, he muſt prize Chriſt aboue all other things, Phil.3.8. Laſtly, he muſt make exchange, he muſt giue him his ſinnes, and lay them vpon his ſhoulders, that ſo we may receiue to vs his righteouſneſſe. We remaine foule and filthy in Gods ſight, vntill we be cloathed with the glorious robes of his righteouſneſſe. Laſt of all, it is our duty to forſake our ſinnes, and to walke in the ſtatutes of God. This is the exhortation of the Prophet, Eſay 1.16,17. *Waſh you, make you cleane, put away the euill of your doings from before mine eyes; ceaſe to doe euill, learne to doe well.* To this purpoſe ſpeaketh *Ezekiel,* chap.20.ver.18,19. *Walke ye not in the ſtatutes of your fathers, neither obſerue their iudgements, nor defile your ſelues with their idols: I am the Lord your God; walke in my ſtatutes and keepe my iudgements, and doe them.* We are then waſhed from our ſinnes, when we haue learned to walke in the wayes of God. If we doe not bring forth the fruits of obedience, we lie wallowing in the mire of our ſinnes, and God will finde vs out. There is no hiding of our filthineſſe from him, his eyes ſee the ſonnes of men, and ponder his pathes.

That they defile not their campes in the middeſt whereof I dwell. We haue ſpoken already of the firſt reaſon drawne from the effect of ſin; it defileth our perſons, our actions, and our places. The ſecond reaſon is taken from the conſideration of Gods preſence. From which reaſon hee reaſoneth thus, I dwell among you, Therefore yee muſt bee an holy people, and hate all vncleanneſſe and vnholineſſe, and do that good which I command you.

But heere ſome will ſay, how is God ſaide to dwell among his people? The heauen is his Throne, and the earth his footſtoole: he dwelleth not in Temples made with hands, foraſmuch as the heauens of heauens cannot containe him that filleth with his preſence and power both heauen and earth. Doth he not dwell alſo among the vngodly and infidels ẏ know him not? Or can any hide himſelfe in ſecret places, that he ſhall not ſee him? I anſwer, this phraſe is a borrowed ſpeech from the ſonnes of men, whereby is vnderſtood, that God is conuerſant with vs, & doth keepe his manſion in our hearts, ruling in vs by his Spirit and by his Word. Euen as a maſter of a family ruleth and guideth his houſe wherein he dwelleth: ſo doth God rule vs & ouerrule vs, and taketh vp his reſt and reſidence among vs, determining to continue with vs. He is preſent among the vngodly by his power, but not by his grace: they cannot hide their faces from him, but he hideth his fauour from them. So then, this manner of ſpeech, importeth theſe three things. Firſt, it ſheweth the effect and efficacy of his preſence, wherby he poſſeſſeth & gouerneth the faithfull which are as his Temple to dwell in, hauing dominion ouer them, enlightning them to know, and guiding thē to practiſe his will made knowne vnto them. Secondly, it ſignifieth that his preſence is perpetuall and permanent, and continuall, for when a man meaneth to inhabite in any place, it is a ſigne he doth not determine to flit away, as a bird that wandreth from her neſt, but to abide there without departing away. He is not as a gueſt that lodgeth with his friend for a day or two; nor as a ſtranger that taketh vp his Inne for a night or two; nor as a ſoiourner that meaneth to remoue when his terme is out: but as an owner and poſſeſſor, that meaneth to ſet downe his reſt, and not to leaue that place, as Iohn 14,16,17. *I will pray the Father, and he ſhall giue you another Comforter, that he may abide with you for euer: euen the Spirit of truth, whom the world cannot receiue, becauſe it ſeeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and ſhall bee in you.* Thirdly, it noteth the manner of his preſence, not by the infiniteneſſe of power, as he is preſent with all his creatures, to ſuſtaine them and vphold them, but by his grace and gracious effects, vniting vs to Chriſt, regenerating vs to bee liuely members of his body, *crying in our hearts, Abba, Father,* and witneſſing thereby our adoption, Rom. 8,9. *Yee are not in the fleſh, but in the Spirit, if ſo bee that the Spirit of God dwell in you.* Chriſt is alſo ſaid to dwell in our hearts by faith, Eph. 3,17. Now let vs examine the reaſon, included in theſe words, *in the middeſt whereof I dwell*: and conſider the ſtrength and power of it, how hee prouoketh them to ſtudy to bee an holy people, ſeparate from all pollutions and prouocations of ſinne, by the aſſurance of his gracious preſence.

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Doctrine 1. Godspreſence and help muſt prouoke vs to weldoing.

We learne from hence, that the conſideration of Gods preſence and helpe that euer goeth with his children, muſt prouoke them to weldoing. His preſence ought to moue vs to all good duties. This point is taught in many places of the word of God, as Numb. 35,34. *Defile not the Land which ye ſhall inhabite, wherein I dwell: for I the Lord dwell among the children of Iſrael.* Where we ſee, he reaſoneth thus; I dwell among the Iſraelites, therfore they muſt take heed they defile not the Land. Thus alſo he ſpeaketh in Deuteronomy, chap. 23,14. *The Lord thy God walketh in the middeſt of thy camp, to deliuer thee, and to giue vp thine enemies before thee; therefore ſhall thy Campe be holy, that he ſee no vncleane thing in thee, and turne away from thee.* Heere he moueth them to holineſſe toward him, becauſe of his continuall preſence with them. Thus doth the Lord ſpeake to *Salomon*, concerning the houſe which hee was building. *If thou wilt walke in my ſtatutes, and execute my iudgements, and keepe all my commandements, to walke in them: then will I performe my word with thee, which I ſpake vnto Dauid thy Father: and I will dwell among the children of Iſrael, and will not forſake my people Iſrael.* So the Prophet Eſay reaſoneth, chap. 52,11,12. *Depart ye, depart ye, goe ye out from thence: touch no vncleane thing: goe ye out of the middeſt of her: be ye cleane that beare the veſſels of the Lord: for ye ſhall not goe out with haſte, nor goe by flight: for the Lord will goe before you, and the God of Iſrael will be your reward.* In all which places, the preſence of God that is moſt holy, is brought in, vrging vs to the duties of holineſſe of life.

1 Kin. 6,12,13

Reaſon 1.

The reaſons are very plaine to prooue the ſame. Firſt, becauſe God is the Lord: hee is of abſolute power to command and rule ouer al, and therefore hee beeing the Lord God, his preſence with vs muſt prouoke vs to watch ouer all our waies, and to walke in feare and trembling before him. This reaſon is expreſſed in the firſt chapter of the booke of *Ioſua*, verſe 9, where the Lord ſaith vnto him, *Bee ſtrong, and of a good courage; be not afraid, neyther be thou diſmayed: for the Lord thy God is with thee, whither ſoeuer thou goeſt.* Where he concludeth and aſſureth him thereby, that God is with him, becauſe he is the Lord.

Reaſon 2.

Secondly, the conſideration of his preſence muſt worke in vs obedience toward him, becauſe he hath graciouſly promiſed, that he wil neuer faile nor forſake thoſe which are his. He will not leaue vs in the worke which wee vndertake, but be with vs when we begin it, and when we finiſh it. This reaſon is giuen by *Moſes*, encouraging the people to fight the battels of God againſt the Nations, whom hee hadde promiſed to deliuer into their hands, Deut. 31,6. *Feare not, nor be afraid of them, for the Lord thy God, he it is that doth goe with thee, he will not faile thee, nor forſake thee.* Where he proueth the truth of his preſence by the comfortable effect of it, that he will deliuer them in time of need, and will not leaue them as a prey in the hands of their enemies.

Vſe 1. The vſes are in the next place to be handled. Firſt, we learne from hence for the encreaſe of our faith,to conclude the happy and bleſſed eſtate of the faithfull, that haue ſuch a faithfull deliuerer,and ſo ſure a promiſe of deliuerance. They are eſteemed of the greateſt part of this wretched world, to be as men vnhappy and forlorne, and ſo to be farre from true happineſſe. But ſeeing they haue his help ready at hand to keepe them from danger,and to preſerue them in danger, beeing alwayes ſafe and ſure vnder his protection, who is as a ſhield round about vs,it ſheweth apparently and moſt certainely, that they are a bleſſed people that are thus, and may comfort themſelues heerewith,in the middeſt of all diſcomforts and diſcouragements that they ſhall meete withall. This doth the Prophet *David* declare,Pſal.40,1,2. *He waited patiently vpon the Lord, who brought him out of the horrible pit, out of the miry clay, and ſet his feet vpon the rock, and ordered his goings.* Where we ſee,that Gods gracious deliuerance and preſeruation prouoked him to depend vpon him,and to praiſe his Name: whereupon he inferreth in the next words, *Bleſſed is that man that maketh the Lord his truſt, and reſpecteth not the proud, nor ſuch as turne aſide to lies.* None therefore are comparable vnto them,none are happy but they.

Vſe 2. Secondly, ſeeing wee haue Gods preſence euer with vs, to bee an inſtructer and admoniſher of vs, and as a guide and gouernor to vs in well-doing, let vs be of a good comfort, and cheerefull in all duties that God layeth vpon vs,and requireth of vs. It cannot be denied but we haue many and ſundry diſcouragements and pul-backes to hinder vs from the execution of all good duties both generall and particular in our callings: but this conſideration and meditation is able to ouerweigh them all. This ſerueth as a wonderfull comfort to all ſorts, both to the Miniſters and people, and ſhould neuer bee forgotten of vs. Touching the Miniſters, it is giuen by our Sauiour,Mat.28,20. Acts 18,9,10.Exod.4,12. If his preſence muſt be as a ſpurre vnto vs, to quicken vs being dull and heauy,and ready to draw backe: let it put life into vs,and cauſe vs to teach the people cheerefully to obſerue whatſoeuer Chriſt hath commanded vs.What though we haue many croſſes in our way, and many enemies that ſet themſelues againſt vs, yet greater is he that is with vs,then they that are againſt vs: Satan cannot be ſo malicious to hurt vs, as God is gracious to deliuer vs: and his inſtruments ſhall not bee ſo ſtrong to caſt vs downe, as the Lyon of the Tribe of *Iuda* ſhall bee victorious to hold vs vp: and therefore let vs not feare them that can kill the body,but him that is able to caſt body & ſoule into hell fire. Touching the people, it ſerueth alſo to comfort them,and to worke in them perſeuerance in their callings. Let them boldly goe forward in hearing and profeſſing his word, foraſmuch as his preſence doth guide vs thereunto. To this purpoſe doth *Moſes* call *Ioſhua*, and ſay vnto him in the ſight of all Iſrael, Deut. 3 *Be ſtrong, and of a good courage, for thou muſt go with this people vnto the Land which the Lord hath ſworne vnto their Fathers to giue them,and thou ſhalt cauſe them to inherite it: and the Lord, he it is that doth goe before thee, hee will be with thee, hee will not faile thee,&c.* Hauing therefore ſo ſure a Rocke to reſt vpon, it is a ſigne of great weakneſſe and infirmity, or of want of faith,to ſtart aſide from our holy profeſſion, and not to reſt vpon him that hath giuen vs the promiſe of our deliuerance, and the aſſurance of his preſence.

Vſe 3. Laſtly, ſeeing God is in the middeſt of vs to ſuccour and ſaue vs,and thereby to ſtirre vs vp vnto well-doing, let vs open our eyes,and behold the great workes that he hath done in the earth for his owne people. Let vs not forget his mercies toward vs, but keepe a regiſter of them, as the Prophet exhorteth, Pſalm. 46,which is a Pſalme of thanksgiuing,which the Citizens of Ieruſalem ſung to God, for the preſeruation of Ieruſalem, againſt certaine terrible and troubleſome enemies ẏ did aſſault it, ver. 8,9. *The Lord of hoſts is with vs, the God of Iacob is our refuge: Come, behold the workes of the Lord, what deſolations he hath done in the earth.* Where we may ſee,that vpon this conſideration that God was among them, as in an high place wherunto they ſhould reſort, he prouoketh them to a ſerious contemplation of ſuch workes of mercy and iudgement, as God had ſhewed in their defence againſt their enemies. This vſe concerneth no people vnder the heauens, more then vs. Wee haue found and felt the gracious and glorious preſence of God to be with vs and among vs.We haue had a wonderfull experience of wonderfull deliuerances againſt cloſe,and ſubtill, and malicious enemies. They haue opened their mouthes as the graue: they haue ſtretched out their hands againſt vs, and their feet haue bin ſwift to ſhed blood. They haue prepared their fireworkes; they haue diued downe to the nethermoſt hell to take counſell againſt vs: and they haue ſought to quench the light of Iſrael. Deſtruction and calamity hath bene in their waies, and the way of peace they haue not knowne: ſo that except God had beene on our ſide,they had ſwallowed vs vp quicke, and the waters, euen the ſwelling waters had gone ouer our ſoule. But God hath broken their ſnare, and quenched their fire, he hath preſerued Prince and people, and deliuered his ſeruants that truſted in him, and called vpon him. As for his enemies and the enemies of his Church, they haue beene conſumed with the flame of that fire which themſelues hadde kindled, as they were burned that caſt the three children into the Furnace, Dan. 3,22. and as the Lyons brake their bones in pieces, and tore them in ſunder, that had caſt *Daniel* into the denne, Dan.6,24. Thus ſhall it bee with all perſecuters that plot the ruine of the Church. They may gather themſelues together, but they ſhall be ſcatterd: they may pronounce a decree, but it ſhall not ſtand: they may digge deepe to hide their counſels, but they ſhall be diſcouered, & come to nothing. Hee hath not made his Church a prey vnto their teeth, but hath vtterly deſtroyed them, and made hauocke of them, that they became dung to the earth, and a prey to the fowles of heauen. They then are greatly to be reproued, who behold euery where and at all times the workes of God, both of his mercy toward his people, and of his iudgements againſt his enemies, and yet are neuer moued to glorifie his Name, nor to walke in obedience before him.

[*In the middeſt whereof I dwell.*] Wee haue heard the ſtrength of the reaſon, and how neceſſarily and demonſtratiuely it concludeth: The preſence of GOD with vs is a forcible meanes to pricke vs forward, and to prouoke vs to holineſſe of life, and to all well-doing. Now let vs conſider the words in themſelues, without the conſideration of others. Wherein we ſee, hee giueth his promiſe for his preſence, or ſetteth downe plainely vnto thē, that he is continually among them, to wit, the holy God among his holy people.

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This teacheth vs, that God is euermore preſent with his people, he is in the middeſt of them, he is neuer abſent from them. He watcheth ouer thē for their good, he neuer ſlumbreth nor ſleepeth, hee neuer forſaketh them, that he ſhould bring them into danger. This appeareth in the example of *Ioſeph*, Gen.39, 21,23. *The Lord was with him, and ſhewed him mercy, and gaue him fauour in the ſight of the keeper of the priſon.* Where hauing ſhewed that God was with *Ioſeph*, he expoundeth and expreſſeth what his preſence was, and wherein it conſiſted, and how it was manifeſted. Hee was caſt into priſon, and lay in great miſery, yet did not God forſake him, but was with him, euen in priſon. God abhorreth not the loathſome priſons, into which his ſeruants are caſt. He commandeth vs to viſite his Children that are put in priſon, much more therefore will he do it himſelfe. This is ſet downe in the praier of *Dauid* for *Salomon* his ſonne, *Ariſe and be doing, and the Lord be with thee.* 1 Chron. 22,11,16. and in the prayer of *Salomon*, at the dedication of the Temple, 1 Kings 8,57. *The Lord our God be with vs, as he was with our Fathers, let not him leaue vs, nor forſake vs.* This alſo is that mercifull promiſe which he maketh to his people, Exod. 29,45,46. *I will dwell among the children of Iſrael, and will be their God, and they ſhall know that I am the Lord their God, that brought them foorth out of the Land of Egypt, that I may dwell among them, I am the Lord their God.* Heereby doth the Prophet comfort himſelfe, Pſal. 23,4. *Though I walke through the valley of the ſhadow of death, I will feare none euil: for thou art with me, thy rodde and thy ſtaffe doth comfort me.* This is ſuch a principle as is ſo plaine, that it needeth no farther confirmation, that wherſoeuer two or three are gathethered together in his Name, he is in the middeſt of them, Mat. 18.

Reaſon 1.

I will propound a few reaſons, and that breefely. Firſt, he will ſaue thoſe that are his. His preſence is not a vaine preſence, neither is he an idle beholder of things that are done, but his preſence is to proſper and to ſaue. The end of his beeing with vs, is the ſaluation of vs. This is the reaſon that God giueth to his people, and the promiſe of deliuerance after long trouble, Ier. 30,11. *I am with thee, ſaith the Lord, to ſaue thee: though I make a full end of all Nations whither I haue ſcattered thee, yet will I not make a full end of thee, but I will correct thee in meaſure, and will not leaue thee altogether vnpuniſhed.* And to the ſame purpoſe he ſpeaketh in the 42. chapter, *Bee not afraid of the King of Babylon, of whom yee are afraid: be not afraid of him, ſaith the Lord: for I am with you to ſaue you and to deliuer you from his hand.* We muſt not therefore dreame of a preſence that effecteth nothing: hee is not one that ſtandeth ſtill and doth nothing, as he that is in a dreame, but rather willeth his people oftentimes to ſtand ſtill, while he worketh all in all.

Reaſon 2.

Secondly, they haue good ſucceſſe in their lawfull labours and honeſt endeuours, ſo that he maketh the workes of their hands proſperous. Except the Lord do builde the houſe, & watch the City, the labours of the builder, and the cares of the watchman, profit nothing at all. This reaſon is rendred in the example of *Ioſeph*, Gen. 39. God was with him, and hee made all that he had to proſper. So it is ſaid in the booke of the Iudges, *The Lord was with Iudah, & he draue out the inhabitants of the Mountaine.* In like manner we reade concerning *Dauid*, 2 Sam. 5,10. *Dauid went on, and grew great, and the Lord God of hoſts was with him.* Seeing then, God ſaueth his people in times of danger, and proſpereth the workes of their hands that they vndertake in his feare, it followeth, that he is continually with them.

Iudges 1,19.

Vſe 1.

Let vs now come to the vſes that ariſe from hence. Firſt, for the encreaſe of a ſound faith in God, in whom we are to truſt, we may conclude, that ſeeing God is with his ſeruants, therefore they ſhall not fall downe, or take the foile, but ſhall proſper and preuaile. He leaueth them not to themſelues, he withdraweth not his ſtrength from them, he deliuereth them not to the luſt and pleaſure of their enemies. This is it which he telleth *Ioſhua* after the death of *Moſes*, Iudg. 1,5. *There ſhall not any be able to ſtand before thee all the daies of thy life: as I was with Moſes, ſo I will bee with thee.* Whenſoeuer we proſper in our waies, & finde the bleſſing of God to haue beene with vs in our actions, let vs not aſcribe it to our induſtry and pollicy, to our owne diligence and endeuours, but acknowledge from whence it ſpringeth and proceedeth; it is becauſe God is with vs. This is a notable comfort vnto vs, to conſider that the gates of hell ſhall neuer be able to preuaile againſt the Church, to deface it and to roote it out and to deſtroy it. If the Church faile, God ſhall faile with it. If this be vnpoſſible, ſo is the other. If the church ſhould faile, Chriſt muſt alſo faile, and all the benefits of his death and paſſion: which can neuer come to paſſe, foraſmuch as he died not in vaine, but will make his death auaileable in all the members of his body vnto the ende of the world. Let vs euermore lay hold on this, eſpecially when wee ſee the enemies of the Church multiply, and to affront the true ſeruants of God: the preſence of God muſt ſtay vs vp, and ſupport vs in the middeſt of all dangers.

Vſe 2. Secondly, this teacheth vs this good duty, that we take heed we do not defile our ſelues with the pollutions of ſinne. For how ſhall we dare to commit ſinne, that is ſo highly diſpleaſing in his ſight, foraſmuch as hee is with vs to behold vs and all our actions? Nothing is more loathſome to GOD, then the filthy ſtench that ſinne caſteth vp in his noſtrils: ſo that we ſhould hate it in all men, but eſpecially in our ſelues with a perfect hatred, euen more then the diuell of hell himſelſe. True it is, many men cannot abide to heare him named, they defie him in words, but they doe not deny him in deeds. We hate him as he is deformed, not as hee was formed: not as the creature of God, but as he is degenerate from his originall eſtate. He is the creature of God, but ſinne is the worke and child of the diuell, Iohn 8,44. he is ſaid to be *a lyar from the beginning, and the father thereof*: and as he is the father of lying, ſo alſo of all other ſinne. He is ſaide to bee a murtherer from the beginning, and the Phariſies are charged to bee his children. Gen.3,15. The wicked are named *his ſeede*; and *Caine* is ſaid to be *of that euill one*, becauſe he ſlew his brother, 1 Iohn 3,12 We muſt therefore be afraid of ſinne, and be as vnwilling to entertaine it, as to entertaine a childe of the diuell. If once we lodge it, it will not be eaſie for vs to diſlodge it: if once we ſuffer it to faſten vpon vs, it will bee very hard to looſe his hold againe. It wil ſticke faſt vpon vs as pitch, and defile vs alſo, as dirt and dung. The means to bridle and ſuppreſſe it, is to ſet before vs the preſence of God. The Subiect will doe nothing vnſeemely in the preſence of his Prince, nor the childe in the ſight of his father. We are alwayes in Gods eye, hee beholdeth all things that are done of vs. This is that of which *Moſes* putteth the people in remẽbrance, Deut.23,14. *The Lord thy God walketh in the middeſt of thy Campe, to deliuer thee, and to giue vp thine enemies before thee, therefore ſhall thy Campe be holy, that hee ſee no vncleane thing in thee, and turne away from thee.* No vncleane thing like to the vncleanneſſe of ſinne, it is worſe then all excrements which we doe loathe and abhorre. It driueth him from vs, that he will no longer walke among vs to do vs good. Thus ſpeaketh *Phinehas* the ſonne of *Eleazar* the Prieſt, to the Tribes that inhabited beyond the Riuer, Ioſh. *This day we perceiue that the Lord is among vs, becauſe ye haue not committed this treſpaſſe againſt the Lord: now yee haue deliuered the children of Iſrael out of the hand of the Lord.* Where he prooueth, that they had rightly learned, and alſo reuerently regarded the preſence of God, becauſe they had learned thereby to abſtaine from ſinne, which is abhominable and filthy before him. For this cauſe the Apoſtle ſaith, 2 Cor.6,17. *Come out from among them, and bee ye ſeparate, ſaith the Lord, and touch not the vncleane thing, and I will receiue you.* Then he promiſeth to dwell in vs, and to walke among vs; he offereth himſelfe to be our God, & to account vs to be his people. All men will in words confeſſe, that they beleeue the preſence of God in all places, and his all-ſeeing eie reaching and ſtretching ouer all perſons: howbeit this confeſſing in word is not an argument of ſound beleeuing in hart: foraſmuch as many acknowledge it with the tongue, that do vtterly and openly deny it in their deeds. If his preſence worke in vs a conſcience of ſin, and a care to pleaſe God in all things, it is an euident token that we are good Schollers, & remember this leſſon well, which is heere deliuered vnto vs, touching his preſence euery where. Let vs oftentimes examine our ſelues by this rule: and know that wee haue ſo farre profited in the doctrine of it, as it brideleth our corruption in vs, and no farther. If we be looſe in life, and euery where prophane, neuer regarding what wee doe, or what we ſpeake, or how we breake out into all wickedneſſe, we may well talke or tattle of Gods preſence, but wee turne him into an Idoll, and with the Epicures make him ſit idle in heauen, to know all things, but to regard nothing.

Vſe Laſtly, it is our duty to haue a care to promote his worſhip and ſeruice, in all things to farther it, and to cut off all impediments and hinderances that ſtand againſt it. This is the vſe that is often made of this doctrine, as Exod. 25,8. *Let them make me a Sanctuary, that I may dwell among them.* Where the Sanctuary of God is, there will hee be: where it is not well looked vnto, but wholly neglected, there is he gone from that people, and departed. This we ſee in the words of *Dauid*, exhorting and commanding all the Princes to helpe *Salomon* his ſonne in building of the Temple, 1. Chron. 22,18,19. where he ſaith, *Is not the Lord your God with you? and hath he not giuen you reſt on euery ſide? For hee hath giuen the inhabitants of the Land into mine hand, and the Land is ſubdued before the Lord, and before his people: now ſet your heart and your ſoule to ſeeke the Lord your God: ariſe therefore, and build yee the Sanctuary of the Lord God, to bring the Arke of the Couenant of the Lord, and the holy veſſels of God into the houſe that is to bee built to the Name of the Lord.*

Lord. As they had experience that hee was among them, ſo he would haue them goe luſtily forward in furthering of his worſhip & the meanes of it. Could their enemies haue taken the foile, and beene deliuered as a prey vnto them, who had ſo long dwelt among them, and taken deepe roote in the earth, as a Tree that could not be ſhaken with the wind, except the Lord had beene with them, and holpen them, and fought their battels for thē? Thus they were aſſured of Gods preſence with them, and therefore they ought to bee ſtong and couragious in promoting his glory and ſetting vp his ſeruice, that he might remaine among them, and neuer depart from them. To this purpoſe ſpeaketh the Prophet *Haggai*, when hee ſaw the wonderfull backwardneſſe of the people of Iſrael, in building the Lords houſe, that they gaue themſelues to their owne profits and pleaſures, but let the Temple lie waſte, chap. 2, 4. *Be ſtrong, O Zerubbabel, ſaith the Lord, & be ſtrong, O Iehoſhua, ſonne of Ioſedech the high Prieſt, and be ſtrong all ye people of the Land, ſaith the Lord, and worke, for I am with you, ſaith the Lord of hoſts.* There hee gaue them viſible ſignes of his gracious preſence, and was not called vpon in vaine; which mercy is called dwelling among them.

This vſe hath many branches: Firſt, wee muſt giue cheerefully for the building & preparing of a place decent for him to be ſerued. So did the people in the time of *Moſes.* God muſt haue a fit place for his ſeruice. Our churches are as the Tabernacle and Temple to the Iewes, they are as an houſe to him. They muſt not be ſuffered to decay.

Secondly, the prophaners and ſpoilers of the places of his worſhip, are worthy of ſeuere puniſhment, foraſmuch as God accounteth of it as *a ſpoiling of himſelfe,* Mal. 1. If any were asked, whether they would ſpoile God himſelſe or not, they would deny it, and conſtantly auouch it, and be offended with them that ſhould affirme it: neuertheleſſe, if we be careleſſe of the meanes of his worſhip, he accounteth it as ſacriledge, and condemneth it as a robbing of himſelſe.

Thirdly, ſeeing it is the houſe wherein hee dwelleth, it teacheth with what zeale & forwardneſſe, with what deſire and delight we ſhould reſort vnto it, with what reuerence we ſhould remaine in it, and how vnwillingly we ſhould depart from it, before the end of thoſe holy exerciſes. Touching our ioy in comming to it, the Prophet *Dauid* teſtifieth in many places: when he was hindered by his perſecuters, that he could not be preſent in the Cōgregation of Gods people, he was ſore troubled, and greeuouſly complaineth of it, Pſal. 42, 1, 2. Hee came to the houſe of God, as we goe to the houſe of our neighbour, being inuited to a feaſt. So Pſal. 26, 8. *Lord, I haue loued the habitation of thy houſe, and the place where thine honour dwelleth.* And Pſal. 122, 1. *I was glad, when they ſaide vnto me, let vs goe into the houſe of the Lord.* Thus ought it to be with vs, we ſhould loue it aboue all other places, & delight in it greatly, rather then elſewhere. We ſhould neuer be weary of it. Touching our reuerent behauiour when wee are come, we learne it by *Iacob*; he had no ſooner perceiued the preſence of God, but he was touched with feare, Gen. 28, 16, 17. *Surely the Lord is in this place, and I knew it not: and he was afraid, and ſaid, How dreadfull is this place? This is none other, but the houſe of God, and this is the gate of heauen.* When we come to tread in the Lords Courts, wee muſt be ſtriken with feare, and ſet before vs his preſence, and ſay to our owne ſoules in a comfortable meditation of it, *Surely the Lord is in this place.* We muſt not thinke onely, we ſhall meete with men there like vnto our ſelues, but there we ſhall meete with the Lord himſelfe, and ſhall haue his preſence. And thus did *Cornelius* ſtir vp himſelfe and the reſt that were to heare *Peter,* Acts 10. And touching our departure, it ought not to be before the end, as we haue ſhewed at large elſewhere. The latter end belongeth vnto vs, as well as the beginning: and then peraduenture wee may heare that which wee ſhall neuer heare againe. The Word is no more at our choiſe to deuide, & to chuſe what we will heare and what not, then the Sacrament. If wee ſhould ſee a man at the Lords Supper, whē he had receiued the bread, which is one of the outward ſignes, to depart out of the Church before he had receiued the cuppe containing the wine, which is the other ſigne, all men would bee ready to condemne him of intollerable contempt, and that moſt iuſtly. The whole word preached, and all the praiers that are offered vp to God, belong to vs as well as the whole Sacrament. God will not haue vs know a part onely of his will, but all his will, and learne his whole counſell. If the Subiect ſhould deale ſo vnreuerently in hearing his Prince ſpeake, as we vnconſcionably deale with God, when he ſpeaketh, he might well gather he were contemned. The Miniſter therefore muſt make an end of ſpeaking, before we ſhould make an ende of hearing the word that hee deliuereth vnto vs from the mouth of God.

[Verſe 4. *And the children of Iſrael did ſo, and put them out, &c.*] The commandement that God gaue to *Moſes* of putting out theſe vncleane perſons out of the Campe, together with the reaſons wherby it is confirmed, hath hitherto beene handled. Now we ſee in theſe words, the execution thereof ſet downe generally and particularly; they did put them out, and ſuffered them to remaine no longer among them. When God had once decreed and determined they ſhould be remoued, they durſt not permit them to haue any reſidence with them. The commandement was giuen vnto *Moſes*, the execution of it is done by all Iſrael. The Gouernors pronounced the ſentence, the whole Congregation gaue their conſent. It was done in their preſence, and they did approue of it.

Doctrine. **No Church ought to tollerate open offenders.**

This practiſe teacheth vs this doctrine, that no Church ſhould ſuffer among them open wicked perſons to liue vnpuniſhed and vncenſured. No Church ought to tollerate, winke at, or beare with any filthy liuers, or vncleane perſons, or notorious offenders among them, as Deut. 23,17. *There ſhall be no whore of the daughters of Iſrael, nor a Sodomite of the ſonnes of Iſrael.* The Corinthians are ſharply reprooued, becauſe they ſuffered one inceſtuous perſon to liue among them, 1 Corinth. 5,1,2. *It is reported commonly, that there is fornication among you, and ſuch fornication as is not ſo much as named among the Gentiles, that one ſhould haue his fathers wife: and ye are puffed vp, & haue not rather mourned, that he who hath done this deed, might be taken away from among you.* So the Apoſtle, giuing rules of direction to ÿ church how to liue, Eph. 5,3,5. ſaith, *Fornication, and all vncleanneſſe, or couetouſneſſe, let it not be once named among you, as becommeth Saints: ſuch haue no inheritance in the kingdome of heauen and of God.* Chriſt our Sauiour reproueth ſundry Churches in the Reuelation, that ſuffered wicked perſons to reſt in their boſome & did not caſt them out, Reuel. 2,14,20. as namely the Angel of the Church in *Pergamus,* and the Angel of the Church in *Thyatira,* & therefore he had a few things againſt them: ſo that we may conclude, that no Church can without blame and blemiſh tollerate among them ſuch as are wicked liuers and notorious offenders.

Reaſon 1.

This truth may be farther ſtrengthned by many reaſons. For firſt, it is a comely thing for the Saints of God to do ſo: that as they differ from heathen men, ſo they may differ from heathen meetings. *Moſes* teacheth, that they ought to put out euill from them, *becauſe they are an holy people,* Deut. 23,14. The Apoſtle would not haue fornication and vncleanneſſe to bee once named among them, becauſe ſo it becommeth thoſe that are Saints to do, Eph. 5,3. Now they were made light in the Lord, that were ſometimes darkneſſe, and therefore they muſt walke as children of the light.

Reaſon 2.

Secondly, for the neglect of this duty, the wrath of God falleth vpon the ſonnes of men. He is the God of order, and requireth that all things in the Church be done in order. Hence it is, that the Apoſtle ſaith, Col. 3,6. *For ſuch things ſake, the wrath of God commeth vpon the children of diſobedience.* And we haue ſundry examples of this, in the people of Iſrael, who were diuerſly deſtroied, becauſe of their ſins, 1 Cor. 10,5. *With many of them God was not well pleaſed, for they were ouerthrowne in the Wilderneſſe.* If then notorious ſins bring downe Gods wrath, notorious ſinners are not to bee winked at, to the end that his wrath may bee turned away.

Reaſon 3.

Thirdly, we ſhewed before that they were as ſwine and dogges, or as vncleane beaſts, and ſhould not be admitted to the fellowſhip of Chriſts ſheepe which are cleane, leſt they defile them and corrupt them through their contagion, and tread downe with their feete, the reſidue of their paſtures. The Apoſtle ſaith, 1 Cor. 5,6. *Doe ye not know, that a little leauen leaueneth the whole lumpe?* Sinne therefore being infectious, the ſinner is not to bee tollerated in the aſſembly of the righteous.

Vſ

The vſes remaine to be handled. Firſt of all, it ſhould miniſter great matter of much greefe and ſorrow to euery ſociety of Chriſtian men and women, when any of the Congregation grow to be thus prophane and defiled with the contagion of ſinne. Is it not a great greefe to haue any one member of the body cut off? Or can any endure it without paine and anguiſh? So ſhould it be when any that is called a brother, is put from the reſt of the body of the Church, and ſeuered from the externall communion of Saints. This the Apoſtle teacheth, 1 Corinth. 5,2. *Ye are puffed vp, and haue not ſorrowed.* This reproueth thoſe that regard not this cenſure, whether it bee executed vpon themſelues or others, neyther are touched with the diſhonour that is done to God, when hainous and horrible ſinnes do breake out of the boſome of the Church. The Prophet teſtifieth, Pſal. 119,136. that *his eyes guſhed out Riuers of teares, becauſe they kept not his law.* So the Lord ſpeaketh to the man that was cloathed in linnen, whom he appointed to preſerue ſuch as were his, Ezek. 9,4. *Goe through the middeſt of the City, through the middeſt of Ieruſalem, and ſet a marke vpon the foreheads of the men that ſigh, and that cry for all the abhominations, that bee done in the middeſt thereof.* If any man be preſent, and behold the Chirurgian ready to cut off the arme or legge of another, he is moued with a kinde of compaſſion and commiſeration, and is touched with greefe for it: how much more ought wee to be greeued, when a brother is cut off from the communion of the Church, which is the mother of vs al? The Prophet reioyced, whē they ſaid vnto him, Let vs go into the houſe of the Lord: ſo it ought to miniſter matter of mourning, when any haue this greeuous puniſhment laid vpon them, as to be turned out of the Church. It ought therefore to be accounted, neither matter of ioy, nor matter of gain, neither ſhould we bee glad to heare that any are ſo proceeded againſt.

Vſe 2.

Secondly, it is a cauſe of great mercy, and of a wonderfull bleſſing from God, whē ſuch as tranſgreſſe, are reſiſted and puniſhed. So long as ſinne is ſuffered, God is offended, and his wrath is extended ouer thoſe places and perſons. He hath a controuerſie againſt thoſe that ſin againſt him. The hoſt of Iſrael could not proſper ſo long as *Achan* remained among them, the enemies preuailed againſt them, and they turned their backs vnto them: but when he was taken away, and the glory of God reuenged

Ioſh.7.
8,1,2.

uenged which he had defaced, *Iſrael* proſpered and had the vpper hand. They could not ſtand before their enemies, vntill they had put the accurſed thing from among them. And how much he hateth ſin, he declareth ſometimes in his owne ſeruants: for *Ionah* muſt be caſt into the ſea, or elſe the Ship and the paſſengers in it ſhall euer be in ieopardy; & therfore he ſaid vnto the Marriners, *Take me vp, and caſt me foorth into the ſea, ſo ſhall the ſea bee calme vnto you: for I know, that for my ſake this great tempeſt is vpon you.* If then he ſpare not his owne people, how ſhould he ſpare others that are his enemies? We haue a notable example of this, afterward in this booke; when ẏ people of *Iſrael* began to commit whoredome with the daughters of *Moab*, & bowed down vnto their Gods, and ſo coupled themſelues vnto *Baal-peor*, God brought a fearefull iudgment vpon them, *and there died in that plague, foure and twenty thouſand*, But *Phinehas* the ſon of *Eleazar* roſe vp from the middeſt of the Congregation, and with his ſpeare he ſmote the adulterer and the adultereſſe, *ſo the plague ceaſed from the children of Iſrael*, the anger of God being turned away from them. A contrary example is to be ſeene in *Hli*, 1 Sam. 2. hee winked at the wickednes of his vngodly ſons, and it brought downe a greeuous iudgment vpon them, and vpon himſelfe, and vpon the people. Such churches therfore as are carefull to put from among them notorious offenders, are bleſſed of God. Sinne is the cauſe of all iudgement, and the remouing thereof bringeth all bleſſings with it.

3.

Thirdly, euery Congregation is bound to purge their owne body from ſuch excrements and filthineſſe as annoy it. We muſt haue herein true zeale & godly courage in the cauſe of God and his truth. We muſt not ſtand in feare of the faces of men, though they be neuer ſo great and mighty. The cenſures of the Church muſt not be like the ſpiders web, which catcheth flyes and gnats, wheras the bigger creatures break from it. They muſt be adminiſtred indifferently, without all reſpect of perſons: otherwiſe it laieth open a gap to deſtroy religion, faith, honeſty, iuſtice, and equity, & maketh a way to wrong and all impiety. This reproueth ſuch as dare not deale with great mē, rich men, and mighty men: they are afraid to touch them, leſt they purchaſe their diſpleaſure. Theſe are like to fowlers, that pitch not the net to catch kites or Hawkes that do hurt, but for ſuch as do no hurt. They ſuffer great men to do what they liſt, and ſee thē not: they let them alone, & either through negligence they will not, or through feare they dare not controlle them: according to the ſaying of the Poet,

Dat veniam coruis: vexat cenſura columbas.

They that are cenſors or chaſtiſors of the manners of others, do pardon ſuch as are moſt wicked and greateſt malefactors, but doe condemne them that walke in innocency, or at leaſt ſinne of infirmity. But whatſoeuer the men are, when they waxe impenitent, the Church muſt ſpew them out, as an vnprofitable burden that lieth vpon the ſtomacke. It reproueth thoſe alſo that would not haue the poore complained off, or brought before thē, whatſoeuer they commit, and how much ſoeuer they offend, becauſe they are not able to fill their purſes, or to pay their fees, or to giue them mony. Theſe are ſuch Officers as regard their priuate gaine before the churches good: and meaſure all things by their owne profit, not by the Churches benefite: and ſeeke to enrich themſelues, not to reforme the offender: and to aduance their owne eſtate, not to promote the glory of God. But the Church ought not ſo much to looke vpon the perſons of men, whether they be high or low, rich or poore, as vpon the cauſe: not ſo much what they are able to pay, as what their ſinnes deſerue: following the example of our heauenly Father, who rewardeth euery one according to his deſarts.

Vſe 4.

Laſtly, Is no Church to tollerate any open offenders among them? then they muſt vſe the cenſure of excommunication as an ordinance of God, not an inuention of men: and not onely know the nature and vſe of it, but practiſe it to the glory of GOD, and to the good of others. This is it which our Sauiour Chriſt hath left and commanded to be executed among vs, Math. 18, verſe 17. *If he ſhall neglect to heare them, tell it vnto the Church; but if he neglect to heare the Church, let him be vnto thee as an heathen man and a Publican.*

This vſe hath many particular branches, but before wee come vnto them, wee are to make it appeare, that in this place Chriſt our Sauiour ſpeaketh of excommunication. For the words themſelues going before, and following after, are plaine and euident. In the circumſtances before, it is manifeſt that hee ſpake of priuate admonition, this heere deliuered is a publike cenſure: that was done before two or three, this before many. And afterward our Sauiour ſaith, *Verily I ſay vnto you, whatſoeuer yee ſhall binde on earth, ſhall bee bound in heauen: and whatſoeuer yee ſhall looſe on earth, ſhall bee looſed in heauen.* What is it to binde, but when the Church knoweth a man to be frozen in the dregges of ſinne, ſeparated from the ſpirituall communion of Chriſt and the Church, and made the bondſlaue of Satan, to pronounce and declare him to be an impenitent perſon? and to remaine as a captiue bound in the chaines of Satan, and to keepe him out of the Church, as a priſoner kept in priſon, vntill by this ſharpe remedy he be healed & brought to repentance, as it falleth out to the elect, who are alwaies bettered by it? And what elſe is it to looſe, then when the Church ſeeth by the true fruites of his repentance, that hee is freed, deliuered, and looſed from the hands and bands of Satan, by the mighty power of Chriſts Spirit, to pronounce

What it is to binde & looſe

him ſet at liberty to haue communion & fellowſhip with the members of Chriſt.

Let vs now come to the ſeuerall points to be obſerued in this ordinance. Firſt, obſerue what excommunication is, that we be not deceiued in the practiſe of it, paſſing ouer thoſe that ought not to be paſſed ouer, and ſtriking thoſe that ought not to be ſtriken. For ſometimes they are ſmitten with the ſword, that deſerue not to be touched with the ſcabbert: and they feele the bluntnes of the backe, that deſerue the ſharpneſſe of the edge. Excommunication therefore is an action of the Church, performed in the Name of Chriſt, whereby a brother greeuouſly offending, and remaining impenitent, is ſeparated from the Communion of the faithfull, in thoſe things eſpecially ÿ pertaine to the worſhip of God; ayming thereby at the good of the Church, the ſaluation of the excommunicate perſon, and at the glory of God. No man ought to deny, that this authority is giuē to the church, or to make any doubt of it, and ſo call it into queſtion.

Obiection. But peraduenture ſome man will ſay, that Chriſt ſaith not, Let him bee to the whole Church an heathen, or a Publicane; but to thee againſt whom he hath treſpaſſed, and to whom he will not be reconciled: whereas excommunication ſeparateth from the whole body. **Anſwer.** I anſwer, this is a friuolous obiection, and a poore ſhift to ſhake this holy ordinance of God in peeces, which is not able once to ſtirre and remoue out of his place. For no man ought to bee eſteemed and accounted as an heathen and Publicane, of any particular member, who is acknowledged by the whole Church to be a brother, and communicateth with other of the brethren in all the priuiledges of the Church. And as though he hath not offended the Church, who beſide the offence, whereof he was reproued, and wherewith being now reuealed and manifeſt, he hath hurt the Church, hath beene ſtubborne and obſtinate againſt the ſame, nay ſtubborne & ſtiffenecked, obſtinate and obdurate againſt the word of God, by which hee was conuinced, and exhorted. The Church hath not one cauſe and I another to eſteeme of him, and to iudge of him, but we proceede by one and the ſame rule. Seeing therefore the whole Church hath the ſame cauſe which I haue, why he ought to be reputed as *an heathen and a Publican:* to wit, ſinne committed and perpetrated, and ioyned with ſtiffeneſſe and ſtubbornneſſe, with contumely and contempt: what reaſon can bee rendred, the cauſe beeing common, why hee ſhould be to me alone as *an heathen and Publican*, and not alſo to the whole Church?

Zanchi Lib.1. in qua 1.præcep. cap.19.

Moreouer, the ende why hee ought to bee vnto me as *an heathen & a Publican*, is the ſame with the Church in all reſpects, namely that the brother not repenting nor returning, ſhould be aſhamed, and as it were by force & compulſion, be drawne & driuen vnto repentance. Therefore as well to the whole Church as vnto me, he ought to be as *an heathen and a Publican*, that is, an excommunicate perſon: ſo that vnder the perſon of one, we muſt vnderſtand the whole Church, as if Chriſt had ſaid, Let him be vnto thee, and to all the brethren, and to the whole Church, as *an heathen and a Publican*. They thē that reſtraine theſe words, *Let him bee vnto thee*, to one member of the Church alone, are like to the Doctours of Rome, who, becauſe Chriſt ſaid to *Peter*, *To thee will I giue the keyes of the kingdome of heauen*, conclude, that they were giuen to *Peter* alone, that thereupon they may builde the foundation of a counterfeit and ſuppoſed ſupremacy: whereas he gaue them to all the Apoſtles alike, as if Chriſt had ſaid, I commit the keyes to thee, and to the reſt of the Apoſtles, and to their ſucceſſors. So when he ſaith in this place, Let him be to thee as *an heathen and a Publican*, he meaneth, both to thee and to the reſt of the parts of the Church, one being named in ſtead of all the reſt.

Math.

Laſtly, the text it ſelfe being rightly weighed and conſidered, will make it plaine and apparant, that this is a fooliſh cauill and a ſlender euaſion, to vnderſtand the words thus, *Let him be to thee*, that is, Let him be to thee alone and to no others: for Chriſt hauing ſaid, Let him be vnto thee as an heathen man: to the end he might ſtrengthen and confirme this, that he would ratifie all this in heauen aboue, he annexeth immediately after, *Whatſoeuer yee ſhall binde on earth, ſhall be bound in heauen, and whatſoeuer ye ſhall looſe on earth, ſhall bee looſed in heauen.* Behold heere the change of number vſed by Chriſt. Tell mee then, wherefore, when he had ſaid in the ſingular number, *Let him bee vnto thee*, as ſpeaking of one, hee ſpake afterward in the plurall, whatſoeuer yee ſhall looſe, whatſoeuer ye ſhall binde, as ſpeaking of many? What was the cauſe of this difference, but onely to ſignifie, that vnder one perſon he vnderſtood the Church? To ſhut vp this firſt point, wee are not to doubt, but that Chriſt gaue power and authority to the Church, to excommunicate wicked perſons that are obſtinate and impenitent, when by priuate admonition they cannot bee wonne, as we ſhall ſhew more at large afterward.

Secondly, we muſt conſider, when any man is to be excommunicated; the fit ſeaſon whereof is, when he hath contemned all admonitions and exhortations of priuate men, and is waxen proud and ſelfe-willed, & ſetteth himſelfe againſt the Church; and not before. For then he manifeſteth, as cleerely as the light that ſhineth at noone day, not onely his obſtinacy & reſolution to goe forward in ſinne, but his contempt of the word, and of the Church, and of Chriſt himſelfe, the author of the word, and the head of the Church: ſo that hee is ſeparated from the communion which all the faithfull ſeruants of GOD, haue with Ieſus Chriſt and the Church, whereof wee ſay in the Articles of our faith, *I beleeue the holy Catholike Church, the Communion of Saints.* Whereby it appeareth, that he who is excommunicated, is not properly by the Churches cenſure ſeparated from God and his people, but is declared & pronounced to be ſeparate: foraſmuch as properly it is ſin which ſeparateth, *Your iniquities haue ſeparated* betweene you and your God: and your ſins haue hid his face *from you, that he will not heare.* Excommunication then doth not ſeparate, but ſerueth to ſhew who are ſeparated: euen as the fanne doth not make the chaffe, but ſheweth it manifeſtly, which before lay hid among the good Corne. Whenſoeuer therefore ſinners grow obſtinate, it is high time to draw out this ſword of iuſtice, to cut off from the Citty of God, ſuch incorrigible perſons.

Thirdly, Chriſt our Sauiour ſheweth to whō excommunication belongeth, and who are ſubiect vnto it. He is vnder it that is called a brother, and being exhorted, will not heare; being admoniſhed, will not obey: being reproued, will not repent. He muſt be a brother, he muſt be admoniſhed, reprooued, and conuinced. He muſt be told of his fault or faults priuately and publikely. He muſt be one that hath confeſſed Chriſt, and called vpon God the Father together with vs, albeit hee haue denied him in his deeds. It is the Lord that will *iudge thē that are without*, the Church hath nothing to doe with them. God will puniſh thoſe that are in the Church, & thoſe that are out of the Church, foraſmuch as all belong to his iuriſdiction: it is not ſo with the Church, they haue nothing to do with ſuch as are infidels, and neuer gaue their names to Chriſt, as Turkes, Iewes, Pagans, and ſuch like. For as they that neuer were in the Synagogue and of the Synagogue, could not be put out of the Synagogue: and as they that were not of the communion, cannot be thruſt out of the communion: ſo they ẏ were neuer of the Church, or in the number of the faithful brethren, cannot be caſt out of the Church. For theſe only are they that are ſpots and blots to the church: theſe are they that cauſe the Name of God to be euill ſpoken off: theſe are they that lay ſtūbling blocks before the weake: theſe are they that regard not the firſt or ſecond table of the Law: theſe are they that tread vnder foot all counſels, perſwaſions, and admonitions made out of the word of God: theſe are they that are ſetled and reſolued to continue in euill, whatſoeuer the Church ſay vnto them.

Fourthly, he is to be excommunicated only, that hath in this manner offended; neither is it to bee ſuffered, or allowed, or practiſed, that one ſhould be excommunicated for another, except peraduenture he alſo offend, and be intangled in the ſame ſinne, or haue giuen conſent vnto it. The ſonne is not to bee excommunicated for the father, nor the father for the ſonne. The rule of the Apoſtle is to be obſerued, Gal. 6,5. *Euery man ſhall beare his owne burden.* It is a common prouerbe among vs, Euery veſſell ſhall ſtand vpon his owne bottome, that is, euery one ſhall beare the puniſhment of his owne ſinne. This is it which the Prophet *Ieremy* teacheth, chap. 31,30. *Euery one ſhall dye for his owne iniquity: euery man that eateth the ſowre grape, his teeth ſhall be ſet on edge.* To this purpoſe ſpeaketh *Paul*, Roman. 14,12. *Euery one of vs ſhall giue an account to God for himſelfe.*

Obiect.

If any obiect, that we are to giue an account to God, not onely for our ſelues, but for theſe alſo that belong vnto our charge, as the father for himſelfe and his children, as we ſee in *Eli*; the Shepheard for his ſheepe, and the watchman for the ſoules of the people, as the Lord ſaith, *His blood will I require at thy hands*, *Ezek.* 33.10. and *Hebr.* 13, verſe 17. *They watch for your ſoules, as they that muſt giue an account.* I anſwer, they ſhall indeed giue an account and be puniſhed, howbeit it is for their owne ſins, and no farther. Parents, Maſters, Magiſtrates, and Miniſters, ſhall not anſwer for their ſinnes that are committed vnto them, for the ſinnes of their children, their ſeruants, their ſubiects, and their hearers, but for the ſinnes which themſelues commit by their negligence, becauſe they do not looke vnto them, nor admoniſh them, nor reproue them, nor reſtraine them, as it is plainely expreſſed in the Prophet *Ezekiel*, chap. 33, verſe 8,9. *If thou doeſt not ſpeake to warne the wicked from his way, that wicked man ſhall die in his iniquity, but his blood will I require at thine hand: Neuertheleſſe, if thou warne the wicked of his way, to turne from it; if he do not turne from his way, he ſhall dye in his iniquity, but thou haſt deliuered thy ſoule* So then, he that is impenitent, is to be excommunicated, euen he onely, and not others that are not partakers of his ſinne. S. *Auguſtine* hath a notable Epiſtle to this purpoſe written to a certaine Biſhop called *Auxilius*, who being a young man, for the offence of the maſter of the houſe, excommunicated all the reſt of his family, and would not deliuer the Sacraments to his children and houſhold: whom he perſwadeth to lay aſide anger, and to reuerſe his ſentence, leſt the man periſh that is a friend, & the diuell reioyce in it that is an enemy. In this caſe in a manner doe they offend, who refuſe to baptize the children of thē that are excommunicated, & ſuch as are borne in fornication, becauſe their parents are impenitent, as though the ſonne ſhould beare the iniquity of the father, or the wife of the husband, or the ſeruant of the maſter, or he that is not yet born, the iniquity of thē that are borne. What hath the infant offended that is borne in the Church, that he ſhould not be baptized of the Church? The Prophet ſaith, *The ſon ſhall not beare the iniquity of the father, nor the father, the iniquity of the ſon; but the ſoule that ſinneth, it ſhall die.* This alſo is the reſolutiō of *Beza* in one of his Epiſtles, prouing that the children of the excommunicate may be baptized. We conclude

Anſwer.

Auguſt. epiſt. 75. in the behalfe of one *Claſticianus*.

Ezek. 18,20.

Beza epiſt. 10.

clude therefore, that they onely, which haue offended, and remaine obſtinate in their offences, are to be excommunicated: foraſmuch as Chriſt neuer ſaid, if he heare not the Church, let him and all that belong any way vnto him, be as heathens and Publicanes, but let him be vnto thee, that is, him only. This ſerueth to cōdemne the horrible and abhominable tyranny of the Biſhops of Rome, who haue not onely raged vpon the bodies of the Saints, but alſo exerciſed dominion ouer their conſciences. Theſe are they that ſend out their curſes, and ſmite the cheefeſt Monarches of the world, as it were with thunder & lightning. They pronounce ſentence of excommunication for trifles, and they abſolue from it for trifles. They excommunicate one for another, and they abſolue one for another. They caſt out of the Church, thoſe that do not belong to their iuriſdiction: for what haue they to doe with Princes? When Princes are ſuppoſed to haue offended, they curſe & condemne whole ſtates and Kings, as they haue ſerued heeretofore the Kings of this Land, and lately the State of *Venice*. They haue interdicted whole Realmes, they haue forbidden diuine ſeruice to be ſaid, and the Sacraments to be adminiſtred.

Fiftly, we muſt learne from what things excommunicate perſons are excluded, that we may ẏ better know how to behaue our ſelues toward them. Chriſt ſaith, let ſuch be *as heathens & Publicanes*; that is, abſtaine from ſuch falſe brethren, and communicate not with thē, either in matters of religion, or in common conuerſation. But how far we muſt forbeare their company and conuerſing with them, we ſhall ſpeake afterward. The word excommunication and to excommunicate, note out a cutting off frō the communion; which Chriſt noteth by the branches that bring foorth no fruite: **Iohn 15,6.** *If a man abide not in me, hee is caſt foorth as a branch, and is withered, and men gather them, and caſt them into the fire, and they are burned.* **Iohn 16,2.** The Euangeliſts alſo call it to *put out of the Synagogues*, that is, out of the fellowſhip of the faithfull, met together in one place. Hence it is alſo, that they were ſaid to be accurſed, being out of the Church, as they are bleſſed that abide in the Church, hauing a communion together in matters of religion, and fellowſhip one with another. Now we muſt vnderſtand, that there is a two-fold communion, from whence an excommunicate perſon may be ſaid to be excluded: the one is inward and ſpirituall, the other outward and corporall.

Communion is two-fold, inward and outward.

The inward communion is that, which euery faithfull one hath by faith and loue, firſt with God, and then with the Saints of God, and therfore in the Creed it is called, ẏ *Communion of Saints.* For all the Saints are ioyned together with Chriſt their head, by the band of the Spirit, & among themſelues, and with the whole body of the Church, 1 Cor. 10,16. *The bread which we breake* (in the Supper of the Lord) *is it not the communion of the body of Chriſt?* ſaith *Paul.* And the Apoſtle *Iohn* in his firſt Epiſtle, 1 Iohn *That which we haue ſeene & heard, declare we vnto you, that ye alſo may haue fellowſhip with vs; and truely our fellowſhip is with the Father, and with his Son Ieſus Chriſt.* From this fellowſhip, can none be excluded but by ſin. Eſay 59 The Prophet ſaith, your ſinnes haue ſeparated betweene mee and you. And *Iohn* teacheth, 1 Iohn 1 that *if we walke in the light, as he is in the light, we haue fellowſhip one with another, and the blood of Ieſus Chriſt his Son, cleanſeth vs from all ſin.* And *Paul* in his Epiſtle to the Romanes, ſheweth particularly, that there is nothing vnder heauen can ſeparate vs from Chriſt and from the loue of God, Rom. 8 *neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature*: among al which he doth not reckon ſin, and therefore it is ſin alone which can ſeparate any man frō the grace of God, and from communion with him. The excommunication of the Church can bar and ſhut out no man from this communion. For if any man be truly engrafted into Chriſt, endued with faith in Chriſt, and repentance from dead workes, beeing a member of his body in deed and in truth, excommunication ſhal hurt him nothing at all, in regard of that ſpirituall communion; foraſmuch as the ſentence ſo giuen, is void and fruſtrate, and the doore is ſhut vp & locked faſt with a falſe key. Such an excommunication is a bleſſing not a curſing. Againe, albeit a man iuſtly deſerueth to bee excommunicated through his ſin, & to be ſeparated from God, yet excommunication is not the firſt or cheefe cauſe of it, but his owne ſin, and the continuance in it: ſeeing it doth not ſeuer him from God, but declareth him to bee ſeuered through his impenitency, as ẏ Prieſts vnder the law, putting out the leprous, did not defile them with the leproſie, but pronounced them to be defiled; & as the Iudge giuing ſentence vpon a malefactor, doth not therby make him a malefactor, (for hee was ſo before) but pronounce him to be ſo; and as a theefe that is found guilty, is not thereby made a theefe. Obiect. But here a queſtion ariſeth, how can it be, that any hauing a true fellowſhip with Chriſt, can be ſeparated from it through ſin? Can he that is a member of Chriſt, be made no member? All men are eyther reprobate or elect. The reprobate are not, neyther were, neyther euer ſhall be partakers of this communion: how then ſhould they be ſeparated frō it, that were neuer of it or in it? And touching the elect, they can neuer fall from the grace of election; 2 Tim. *the foundation of God remaineth ſure, & hath this ſeale, the Lord knoweth who are his*, ſo that it is vnchangeable. Beſides, ſuch are alſo engrafted into Chriſt, and cannot be ſeparated from his communion, according the ſaying of Chriſt, Iohn 6, ver. 37. *All that the Father giueth mee, ſhall come to me: and him that commeth to me, I will in no wiſe caſt out.* And the Apoſtle *Iohn* ſaieth, 1 Iohn 2 *They went out from vs, but they were not of vs: for if they had beene of vs, they would no doubt haue*

haue continued with vs: but they went out, that they might be made manifeſt, that they were not all of vs. If then the reprobate were neuer of this communion, and the elect can neuer fall from this communion, it may ſeeme that none can be ſaid to be truely excommunicated, that is, to be ſeparated from that ſpirituall communion which wee haue with Chriſt and with all the Saints by faith, hope, and loue. I anſwer, that which is affirmed of the elect and reprobate is moſt true, neuertheleſſe that which is concluded from thence is moſt falſe, as the learned haue well obſerued. For firſt of all, touching the reprobate, that being hypocrites were once in the Church, though they were neuer of the Church, neither truely partakers of this ſpirituall communion of the Saints, yet then they are ſaide to bee ſeparated from it, when they are manifeſted & declared to haue beene alwaies ſtrangers vnto it, and ſeparated from it: as when *Dauid* praieth in the Pſalms, that they might be *blotted out of the booke of life*, Pſal.69,28. as if he had ſaid, declare it & ſhew it plainely, that they were neuer written in the booke of eternall election. Secondly, touching the elect, the queſtion is more difficult, and yet the knot is not ſo intricate or intangled; but it may be looſed. For albeit they cannot be cut off from the grace of election, becauſe *his gifts and calling are without repentance*, Rom.11,29. neither can be wholly and altogether excluded from that communion which they haue by faith with Chriſt, and by loue with the Church, both by reaſon of the ſtableneſſe of Gods promiſes, and by reaſon of the efficacy & force of Chriſts praier heard of the Father, Luke 22,32. Yet in ſome ſort & in ſome reſpect they ſeparate themſelues as much as lyeth in them, when they fall into greeuous ſinnes, as *Dauid*, when he committed adultery, and *Peter*, when he denyed his Maſter. The guifts of the holy Ghoſt are as a flame of fire kindled in vs: ſuch ſinnes are as water powred vpon them to quench it: and except GOD did grant his Spirit to dwell in them, and preſerue it as fire hidden vnder the aſhes, they would loſe it wholly, & be quite and cleane excluded from this ſpirituall communion. Notwithſtanding, our ſaluation is ſure for his promiſe ſake, who hath promiſed to put his feare in our hearts, that we ſhould not depart from him, and for Chriſts praier, who praied for *Peter* & all the elect, that their faith ſhould not faile. Hence it is, that he keepeth a remnant of grace in them, and cheriſheth the fire of his Spirit, that it ſhould not goe out; ſo that the flame is ſlaked, and the heat is diminiſhed. But in his good time, he kindleth the fire, and ſtirreth vp the heat, ſomtimes by his word, and ſometimes by his corrections; and therefore the Apoſtle willeth *Timothy to ſtirre vp* as coales, *the gift of God that was in him*: & *Dauid* hauing experience hereof, praieth vnto him, to *create a new heart in him, and not to take away his Spirit from him.* Pſ.51,10,11. Thus we ſee how the faithful are not wholly, but yet in ſome part ſeparated frō the communion of Chriſt, becauſe they are depriued of the ſweet comforts that they felt before, & of the large meaſure of grace which they finde greatly diminiſhed by the committing of ſinne and continuing in it. This is the ſpirituall communion.

The externall communion ſtandeth in a common partaking together in the word, in praiers & in the receiuing of the Sacraments, and in familiarity and friendſhip one with another, as *Luke* ſpeaketh of the Church of Chriſt after his aſcenſion, Acts 2,42. *They continued ſtedfaſtly in the Apoſtles doctrine, and fellowſhip, and in breaking of bread, and in praiers.* Excommunication ſeparateth from all theſe. But ſome will ſay, doth excommunication take away all commercing and conuerſing one with another? May not one in any ſort liue with ſuch? Or doth it diſſolue all bands of nature and pollicy? I anſwer, no. There are ſome bands ſo firmely and cloſely knit & tied together, that nothing can looſe them, and abrogate them. Some duties are naturall, ſome domeſticall, and ſome ciuill, which no excommunication can diminiſh or diſſolue, or diſpenſe withall. The Apoſtle giueth this as a generall precept, *If thine enemy hunger, giue him meate, and if he thirſt, giue him drinke.* If an excommunicate perſon be in want and in any diſtreſſe, we muſt helpe him and miniſter vnto him ſuch things as are neceſſary for his preſeruation: wee muſt not caſt away all care of him, and all loue vnto him, foraſmuch as God hath made vs keepers one of another. Againe, it is lawfull to buy of him, & to ſell vnto him, and to bargaine with him, albeit we ſhould not conuerſe and commerce with him as with a friend. Moreouer, if we owe perſonall duties to ſuch a one as is in the family with vs, we cā not ſhake them off vnder any colour or pretence of excommunication. The wife muſt performe due beneuolence to the husband, the children muſt obey their parents, the ſeruants muſt count their maſters worthy of all honour, and contrariwiſe: prouided alwayes that they do not ceaſſe to pray for thē, to admoniſh them, and to hate their ſins, and that they looke to themſelues that they do not defend them in their wicked courſes, and ioyne with them in opinion, for then we make our ſelues partakers of their ſins.

Obiect.

Anſwer.

Rom.12,20.

Laſtly, let vs ſet before vs the ends of excommunication, which alſo haue bin conſidered in part already. One end of it is, the good of the perſon excommunicated, that if it bee poſſible he may be won. Chriſt deliuereth *the doctrine of ſaluation*, & *the Goſpel is the power of God to ſaluation, to euery one that beleeueth.* For wheras Chriſt Ieſus ſaith of himſelf, yͭ he came *to ſend fire and ſword into the world*, and that hee is appointed *for the fall of many in Iſrael*, Lu.12,46, & 2,34. & yͭ the Goſpel is *the ſauor of death vnto death*, 2 Corinth.2,15. Yet this is not the

Tit.2,11.
Rom 1,16.

Math.10,34.

proper end of Chriſt or the Goſpel, but as it were beſide their purpoſe through the malice and wickedneſſe of men. The Apoſtle ſpeaking of the Law, ſaith, Rom. 7. *It is holy, and the commandement holy, and iuſt, and good.* The like we may ſay of the diſcipline of the church; it was ordained not to deſtruction, but to ſaluation: and if it attaine not to this end, the fault is in the perſon impenitent, not in the ordinance of God: as when a good & approued medicine well applied, recouereth not the patient, the fault is not in the Phyſition, but in the deſperateneſſe of the diſeaſe. This ought to teach all perſons excommunicate for their ſinnes, to ſubmit themſelues to the ſtroke of Gods owne hand, that thereby they may bee healed. Impenitent perſons are as thoſe that are diſeaſed: ſins are as ſickneſſes, or wounds, or ſoares; excommunication is as phyſicke for the ſoule, and a ſoueraigne medicine to recouer them: and the Gouernors of the Church, are as good Phyſitions, or tender Chirurgions, who, when all other remedies of admonition, and exhortation faile, are compelled to ſeare, and cut, and launce, and apply as it were deſperate cures: not that they delight to be ſawing and ſearing, but becauſe the cutting off of one member, ſerueth to preſerue the reſt of the body. Let vs be content to ſuffer for the benefit of the ſoule, as we are for the health of the body. Remember the counſell of the beſt Phyſition that euer was, Chriſt Ieſus, who came to ſeeke and to ſaue that which was loſt,

Mat 5, 29, 30. and 18, 8.

If thy right eye offend thee, plucke it out, and caſt it from thee: for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell. The end of excommunication, is the deſtruction of the fleſh, that the ſpirit may be ſaued in the day of the Lord. It is a bitter medicine, and vnpleaſant to the taſte, howbeit it is wholeſome and healthfull. It is as a ſawe that cutteth off a dead member, or as an hot iron that ſeareth an vlcer: howbeit the effect is pleaſant and profitable. It maketh ſad, howbeit it is godly ſorrow that cauſeth repentance neuer to be repented off. It is like the ſeed, the which, except it be caſt into the earth and die, it can bring forth no fruite.

Obiection.

But it may be obiected, how can excommunication make to the good and ſaluation of him that is excommunicated, foraſmuch as it cutteth him off from the body of Chriſt, and from the communion of Saints, that hee may be no longer a member? A member that is once cut off from the body, receiueth no more life from it, neither can be ioyned to it againe, as a branch that is cut frō the vine, withereth, Ioh. 15. How then can excommunication bee any way profitable?

Anſwer.

I anſwer as before, that al they who are in the body of the church, & enrolled in the number of the faithfull, are not after one manner members of the church, neither are al cut off alike by ŷ two edged ſword of excommunication. Some are in the church as euill humors in the body, but are not of the Church, as all hypocrites, who haue giuē their names to Chriſt, but are not Chriſts, becauſe they haue not the Spirit of Chriſt. They haue a ſhew of faith & godlines, but they are as Idols, that ſeeme to be that which they are not. They ſeeme to haue a communiō with Chriſt, but they haue not; like to one ŷ hath a woodē leg ſo artificially ioyned to his body, that ther is none which taketh it not to be a true leg indeed, whereas notwithſtanding it is not ſo. When the Church proceedeth to excommunication againſt theſe, it cutteth them off and caſteth them away altogether, ſo that ſuch a ſeparation cannot tend to their ſaluation, but is a fore-runner of their deſtruction. Others are true members of the church, & haue a true communion with Chriſt & his Church. Theſe are of two ſorts, ſome are ſo kept by the power of the Spirit in obedience, that albeit they ſinne, (for who is it that ſinneth not?) yet they giue no offence to the Church, & are not obſtinate in their ſins, but being admoniſhed, or without admonition they repent and amend. Now, where there is repentance from ſin, and amendment of life, there is no need of excommunication. There are another ſort that want this remedy, and cannot otherwiſe be cured; the fiery darts wherwith Satan hath wounded them, are ſo deadly. Theſe the word cannot reſtore, and the admonitions of a few and of many they contemne: to theſe, excommunication is profitable, when all other meanes faile. This foundation being laid, the anſwer to the former obiection is eaſie, to wit, that it cannot be profitable to be ſeparated from the body from whence it had life, no more then for the branch to be cut away from the vine: foraſmuch as we muſt conſider, that there is a twofold ſeparation, in whole, or elſe in part, and therefore the ſimilitude is not to be preſſed farther then the purpoſe of it. That ſeparation which doth altogether ſeparate any member from the body, cannot be profitable vnto it. But excommunication maketh not ſuch a ſeparation, neither diuideth the elect (of whom we ſpeake) wholly and finally from the body of the Church, but onely in part, in reſpect of the fleſh, not according to the Spirit, in regard of the corruption of the old mā, not in regard of the renuing of the inner man.

Zanch redemp

Beza

The ſecond end of excommunication is the ſaluation of the whole Church; for the Corinthians are willed *to put away the euill one frō among them, and to purge out the olde leauen,* that they might be a new lumpe.

1 Cor. 5.

Where the Apoſtle ſheweth, that the caſting out of a wicked man from the company of the faithfull, is to this purpoſe, that if he will not repent, yet at leaſt others ſhould be prouided for, that they be not infected with his impiety, as it were with a leproſie. The third ende is, that the reſt may feare, and bee kept within the bounds of their duty. That which the Apoſtle ſpeaketh of publike rebuking, *Them that ſinne, rebuke before all, that others alſo may feare:* may alſo be

1 Tim. 5.

be applyed to excommunication,namely, that the ſtiffenecked ſhould not be ſpared no more then wolues be ſuffered among the ſheepe,to the end that others by their example may take heed. This is to pull out of the fire,and to ſaue with feare. It is better for vs to learne by the puniſhments of others, then to be cenſured our ſelues for our owne ſinnes. *Daniel*,ſetting before *Belſhazzar* the king his manifeſt offences, who was weighed in the ballance, and found wanting, doth aggrauate and encreaſe his ſinnes, that he had ſeene his father *depoſed from his kingly throne, and driuen from the ſons of men,and fedde with graſſe like oxen*, yet he had not humbled his heart though he knew all theſe things,but lifted vp himſelfe againſt the LORD of heauen. So when wee behold any cut off from the ſociety of the Saints, and doe not feare the ſame ſentence, it argueth that we are as members benummed,and want that liuely feeling which ought to be in the members.

.21.

The fourth end is,that thoſe puniſhments, which hang ouer the Church for ſinne,may be auoyded. For ſo long as they that deſerue to be excommunicate, remaine in the Church, God is prouoked to plague that Church, as we ſaw before in the example of *Achan*, Ioſh. 7.11. When the Church hath done what lyeth in them to do, God is appeaſed, and his wrath turned away, as we noted by *the zeale that Phinehas ſhewed* againſt the adulterer, and the adultereſſe, Numb.25.7. Pſal. 106.30. *he ſtood vp and executed iudgement*, and ſo the plague was ſtayed.

Laſtly,the glory of God which is the ende of all good things,is another end of excommunication. This the Church ought to aime at,and if this be before their eyes,that are the gouernours of the Church,it will keepe them from declining either to the right hand, or to the left hand, both from ſparing the guilty, and from puniſhing the guiltleſſe, from winking at the ſinnes of great ones,and cenſuring the faults and infirmities of thoſe of low degree too ſharpely; from winking at great beames in ſome, and hauing Eagles eyes to pry into the motes of others. This will make vs walke in the beaten path of Gods word. If then,in the leaſt things,as our *eating and drinking,we muſt do all to the glory of God*: how much more ought we to reſpect it, when wee are to deale in ſo ſerious and weighty a cauſe? For his name is honoured and glorified in the ſaluation of the Elect, and in the iuſt condemnaon of the reprobate,both which are furthered by this ordinance of excommunication being rightly vſed.

r,10.31.

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5 *And the Lord ſpake vnto Moſes,ſaying,*

6 *Speake vnto the children of Iſrael, When a man or woman ſhall commit any ſinne that men commit, to doe a treſpaſſe againſt the Lord, and that perſon be guilty:*

it,6.3.

7 *Then they ſhall confeſſe their ſinne which they haue done: and he ſhall recompenſe his treſpaſſe with the principall thereof,and adde vnto it the fift part thereof,and giue it vnto him againſt whom he hath treſpaſſed.* Leuit.5.5.

8 *But if the man haue no kinſeman to recompenſe the treſpaſſe vnto, let the treſpaſſe be recompenſed vnto the Lord,euen to the Prieſt: beſide the ramme of the attonement, whereby an attonement ſhall be made for him.*

9 *And euery offering of all the holy things of the children of Iſrael, which they bring vnto the Prieſt,ſhall be his.*

10 *And euery mans hallowed things ſhall bee his: whatſoeuer any man giueth the Prieſt, it ſhall bee his.* Leuit.10.12.

The firſt part of the Chapter hath hitherto beene handled,touching the putting of lepers and other polluted perſons out of the hoſte: the ſecond part followeth concerning falſehood committed,wherby our brother is damnified,beguiled,and deceiued,to the 11 verſe. Our neighbour truſteth vs, and repoſeth confidence in vs at our word, but we often make no conſcience to deceiue and defraud him, ſo it may be to our owne gaine and commodity, againſt the common rule that nature taught the Gentiles themſelues, *Whatſoeuer yee would that men ſhould doe to you, doe ye euen ſo to them, for this is the Law and the Prophets*, Matth.7.12. In this diuiſion therefore we are to conſider two things: firſt,the promulgation of the law inſtituted of God to amend and correct this fault. Secondly,the application of this particular to the generall law touching the Prieſts maintenance. The law is firſt propounded and enacted, and then amplified by a prouiſo or exception ſet downe by way of preuenting of an obiection. The ſubſtance of the Law is this. If any man or woman haue dealt falſely with his brother in any part of his goods, by circumuenting of him fraudulently, or detayning any of them wrongfully, whereby he is iniured,and God is offended,ſo that his owne conſcience accuſeth him & witneſſeth againſt him: this courſe is to be taken, he muſt ſeeke to blot out and waſh away his treſpaſſe and offence which he hath done,three wayes. Firſt by confeſſion: ſecondly,by reſtitution: thirdly,by reconciliation.

Firſt,he muſt confeſſe his ſinne, and craue pardon from the bottome of his heart;he muſt ſubmit himſelfe vnto God,and acknowledge freely & willingly,what he hath done, knowing that he can by no meanes hide his ſin, nor by any colour keepe it from the ſight of God. It booteth him not to deny it,or defend it, or excuſe it,or diminiſh it, or turne it ouer vpon others. If he would receiue pardon and forgiuenes,it is neceſſarily required of him, that he vſe hearty confeſſion,both of this, and all other treſpaſſes and tranſgreſſions.

Secondly,we muſt make ſatisfaction to him whom we haue wronged, and from whom we wreſted any thing. It is not enough to make open confeſſion vnto God, vnleſſe alſo wee make actuall reſtitution vnto men. For the ſinne is not pardoned, except that which is taken away be reſtored. Wherefore, that the party offended ſhould be recompenſed, and the party offending ſhould be puniſhed, hee muſt together with the principall, make good the dammage, and put a fift part more thereunto, and giue it vnto him againſt whom hee hath tranſgreſſed. This is done, to diſcourage iniurious perſons, and to make them afraid to doe wrong, whether by fraud or violence. For if they ſhould onely reſtore the principall, they knew, if their offences were found out, they ſhould be no loſers.

Thirdly, he muſt ſeeke reconciliation and atonement with God, by offering vp of a ramme in ſacrifice, which figured out the ſuffering of Chriſt, and offering vp of himſelfe once vpon the Croſſe, for the diſcharge of our ſinne, and appeaſing of the wrath of his Father. It is in vaine to make ſatisfaction vnto men, except we know how God will be ſatisfied: and it ſhall profite vs nothing to be at peace with men, except we be at peace with our God.

This is the enacting of the Law: an exception is annexed by way of preuention. For the offender that hath treſpaſſed againſt his neighbour, might obiect and ſay, How can I reſtore that I haue taken? it may be the party is dead; it may be he hath neither ſonne nor daughter; neither brother, nor kinſeman: may I not then lawfully conceale it and iuſtly retaine it vnto my ſelfe? I anſwere, nay; the Lord anſwereth, Thou ſhalt by no meanes detaine the goods that are not thine own, if thou look for any good at my hand: as if he ſhould ſay, when thy neighbour is any way damnified, let the loſſe be recompenſed, and the damage reſtored, prouided alwayes, and be it farther enacted, ẏ if the owner be dead or vnknowne, and he haue none of his kinred and aliance liuing to be his heire, it ſhall not be thine, it is the Lords, and he giueth it vnto the Prieſt for a recompence of his labours in the Tabernacle, and his ſeruice of the Lord, and his teaching of the people, God is the Lord of the ſoile, he challengeth it at his own, and he diſpoſeth it at his owne pleaſure.

Thus much touching the Law: the applying of it followeth, where God ordaineth it as a Law, that all ſuch things as are purloyned and conueyghed away from the right owners and poſſeſſours, ſhould (in caſe they or any of them faile) be beſtowed vpon the Prieſt, which is amplified by an equall compariſon of the like; all other things offered ſhould be his alſo, and might not be altered to any other vſe: as if he had ſaid, As I haue giuen them the offerings of the people, ſo I haue giuen to them this alſo, that they ſhal haue right as wel to the one as to the other by my gift.

[Verſe 5. *When a man or woman ſhall commit any ſinne, &c.*] After we haue ſeene the order of the words, let vs make a collection of doctrine. And firſt obſerue, that *Moſes* ſpeaketh in this place, not of any ſinne committed againſt piety and godlineſſe, but againſt the equity and iuſtice that ought to bee among men: not of the immediate worſhip of God preſcribed in the firſt table, but of wrongs done to our brethren, forbidden in the ſecond table, as appeareth by ſundry circumſtances, both becauſe he ſpeaketh of making him recompence, which no man can giue to God, it being vnpoſſible to make ſatisfaction to him for the leaſt offence; and becauſe the treſpaſſe ſhall be recompenſed to the Prieſt: yet notwithſtanding he calleth it a treſpaſſe againſt God. Heereby we learne, that all ſinne, euen the breach of the ſecond table, is committed againſt God. Whatſoeuer iniuries and offences are done againſt our brethren, are ſinnes and offences committed againſt God. This appeareth euidently in other places of the Law, as Leuit. 6. 2, 3, 4. *If any man ſinne, and commit a treſpaſſe againſt the Lord, and deny to his neighbour that which is taken him to keepe, &c.* Where he teacheth, that to deny the thing committed to our keeping, to breake the truſt repoſed in vs, to robbe our neighbor violently, to take his goods from him, to deny that which we haue found and our neighbour hath loſt, are all of them ſinnes againſt God, though treſpaſſes againſt men.

Doctrin. All ſinne i committed againſt Go himſelfe.

The charge alſo that *Nathan* layeth vpon *Dauid*, together with his anſwere, make this trueth moſt plaine, 2 Sam. 12. 9. 13. The Prophet reproouing him ſaith, *Wherefore haſt thou deſpiſed the commandement of the Lord to doe euill in his ſight? thou haſt killed Vriah the Hittite with the ſword, and haſt taken his wife to be thy wife, and haſt ſlaine him with the ſword of the children of Ammon.* To this heauy meſſage from God deliuered by his ſeruant the Prophet, doth *Dauid* ſubmit himſelfe, and in the humility of his ſoule confeſſeth, *I haue ſinned againſt the Lord.* This is that which *Ioſeph* witneſſeth, when he was entiſed to commit folly with his wanton miſtreſſe; (but yeelded not vnto the tentation) he ſaith vnto her, *How can I doe this great wickedneſſe, and ſinne againſt God?* He doth not ſay, againſt my maſter, and ſo render euill for good vnto him, as he might truely haue ſaid, but he ſpeaketh with a feeling conſcience that he ſhould ſinne againſt God, in offending againſt his maſter.

Gen.39.

To all theſe we may alſo adde the teſtimony of the Lord himſelf vttered vnto *Caine* that had conceiued malice and murther in his heart againſt his brother, a ſinne againſt the ſecond Table, the ſumme whereof is, Thou ſhalt loue thy neighbour as thy ſelfe. Gen. 4. 6, 7. *Why art thou wroth? and why is thy countenance caſt downe? if thou doe well, ſhalt thou not be accepted? and if thou doeſt not well, ſinne lyeth at the doore, &c.* It is a notable exhortation that *Moſes* giueth in the behalfe of the poore that were among them, Deut.1.5.6. *Beware that there bee not a thought in thy wicked heart, ſaying, The ſeuenth yeere, the yeere of releaſe is at hand, and thine eye be euill againſt thy poore brother, and thou giueſt him nought, and he cry vnto the Lord againſt thee, and it be ſinne vnto thee.* Whereby we ſee, that not onely ſuch as take away other mens goods wrongfully, doe commit ſinne againſt God, but they that detaine their owne goods couetouſly, and doe not beſtow them vpon the releefe of the poore: ſo that a man may ſinne in his owne, as well as in other mens, in ouermuch ſparing, as well as in wronging others. To the ſame purpoſe he ſpeaketh in another place againſt the oppreſſing of an hired ſeruant that is poore and needy, whether he were of their brethren, or of the ſtrangers in the land, Deut.24.15. *At his day thou ſhalt giue him his hire, neither ſhall the Sunne go downe vpon it, for he is poore, and ſetteth his heart vpon it, leſt he cry againſt thee vnto the Lord, and it be ſinne vnto thee.* All theſe places prooue vnto vs, that all ſinne is committed againſt God, and reſpecteth him, either immediately when we ſinne againſt the firſt Table, or mediately when we ſinne againſt the ſecond Table.

Doctrin ll ſinne is e committed gainſt God mſelfe.

ſon 1.

This will better appeare by ſuch reaſons as are grounded out of the Scriptures, and ſerue to confirme this trueth, and to eſtabliſh our conſciences in it. Firſt, ſinne is nothing elſe, but the breach of the Law of God, 1 Ioh.5.17 and the party that is offended properly & directly, is God himſelfe. For except there had beene a law giuen of God forbidding or commanding, there could be no offence againſt any creature. If God had not ſaid, *Thou ſhalt not ſteale*, theft had not beene a ſinne: and luſt could not be accounted as a ſinne, *except the Law had ſaid, Thou ſhalt not luſt*, as *Paul* confeſſeth he had not knowne ſinne, but by the law. And in another place hee teſtifieth that *where there is no law, there is no tranſgreſſion*, foraſmuch as by the law commeth the knowledge of ſin. If God had not ſaid, Thou ſhalt not commit adultery, *Dauid* had neuer offended *Vriah* in taking his wife. If he had neuer ſaid, Thou ſhalt not kill: it had beene no offence to take away life. *Abſolon* had neuer tranſgreſſed in diſhonouring his father, *Caine* in murthering his brother, *Ziba* in ſlaundering his maſter if God had neuer publiſhed a law againſt theſe things. Hence it is that the Apoſtle *Iohn* ſaith, *Whoſoeuer committeth ſinne, tranſgreſſeth alſo the law: for ſinne is the tranſgreſſion of the Law.* This is a full and perfect definition of ſinne, ſo that as the definition, and the thing defined, are both one, ſo are ſinne, and the breach of the Law. For as euery ſinne is the tranſgreſſion of the Law, ſo euery tranſgreſſion of the law is ſinne, and nothing elſe but ſinne; as euery man is a reaſonable creature, and euery reaſonable creature is a man. If then by ſinne the law of the eternall God bee broken, we ſee how it toucheth him neerely, ſo that his Maieſtie is offended, and his iuſtice violated.

7.7.

4.15.

en.39.9

3.7.

Reaſon 2.

Secondly, euery ſinne is liable to iudgement, againſt whomſoeuer it be committed, it is puniſhed of God, he taketh the matter into his owne hand, as Rom.1.18. *The wrath of God is reuealed from heauen againſt all vngodlineſſe and vnrighteouſneſſe of men, which hold the trueth in vnrighteouſneſſe.* And chap.2.9. *Tribulation and anguiſh vpon euery ſoule of man, that doth euil, of the Iew firſt, and alſo of the Gentile.* To this purpoſe ſpeaketh the Apoſtle *Iames*, cha.4.12 *There is one Lawgiuer, that is able to ſaue, and to deſtroy.* He puniſheth ſinne in whomſoeuer he findeth it, and letteth not the tranſgreſſour eſcape ſcotfree; that ſo he may be acknowledged to be a iuſt and vpright God, that hateth wickedneſſe, and loueth righteouſneſſe. For he will ſhew himſelfe iuſt, as well in his reproofes and threatnings, as in his iudgements and corrections. Now, he could not correct all ſinne, except all ſinne were committed againſt him. And if he ſhould, he ſhould be an vniuſt iudge through too much rigour and ſeuerity, as the Apoſtle concludeth in the Epiſtle to the Romanes, cha.3.5,6. *Is God vnrighteous which puniſheth? (I ſpeake as a man) God forbid: for then, how ſhall God iudge the world?* Foraſmuch as hee which is to iudge all the world in righteouſneſſe and trueth, cannot but deale iuſtly and vprightly, Gen.18.

Reaſon 3.

Thirdly, as he puniſheth all ſinne, ſo he only can forgiue ſinnes. This is that which the Prophet ſetteth downe: *Thou haſt in loue to my ſoule deliuered it from the pit of corruption: for thou haſt caſt all my ſinnes behinde thy backe*, Eſay 38.17. And to this purpoſe ſpeaketh *Micah*, chap.7.19. *He will ſubdue our iniquities, and thou wilt caſt all their ſinnes into the depthes of the ſea.* If then it belong to God alone to forgiue ſinnes, it followeth that they are committed againſt him.

Reaſon 4.

Fourthly, the loue of our brethren is made the fulfilling of the whole law, and the tryall of our ſelues whether we loue God, or not. This the Apoſtle maketh plaine, Rom.13.8,9,10. *Owe no man any thing, but to loue one another; for he that loueth another hath fulfilled the law: for this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteale, Thou ſhalt not beare falſe witneſſe, &c. it is briefly comprehended in this ſaying, namely, thou ſhalt loue thy neighbour as thy ſelfe: loue worketh no ill to his neighbour, therefore loue is the fulfilling of the Law.* In ſetting downe the ſumme of the whole Law, Chriſt and his Apoſtles oftentimes paſſe ouer the firſt Table, and make no mention of the duties thereof. He calleth the moſt weighty and principall matters of the Law, *iudgement, mercy, and fidelity*, Matth.23.23. and when the yong man in the Goſpel, asked the queſtion, what commandements he muſt obſerue that he may enter into eternall life, he ſendeth him not to the firſt Table, but to the ſecond, and ſaith vnto him, *Thou ſhalt not kil, thou ſhalt commit adultery, &c. thou ſhalt loue thy neighbour as thy*

thy ſelfe, Matth.19.18. He might haue taught, that he ſhould haue no other God, but the true God of Iſrael, and that he muſt loue him, beleeue in him, and put his truſt and confidence in him: but the obedience heereunto ſtood for the moſt part in the inward affection of the heart, or in outward ceremonies. The affection of the heart doth not appeare outwardly, and the outward ceremonies of his worſhip are oftentimes counterfeited thorough hypocriſie: but the workes of charitie are witneſſes of true righteouſneſſe. Our outward workes toward men are ſignes of our inward piety toward God: ſo that he will haue our faith toward him to be knowne by theſe fruits. Wherefore, foraſmuch as we haue plainely ſhewed and firmely prooued, that all ſinne is a tranſgreſſion of Gods Law, that he is a puniſher of ſinne, rewarding euery one according to his workes, that he onely can forgiue ſinnes, and that he tryeth how we performe our duty toward him, by our loue and charity toward our brethren: it followeth neceſſarily, that howſoeuer men are many waies and oftentimes greatly wronged, yet therein alſo God is moſt highly offended.

An obiection anſwered.

Now, albeit the doctrine may ſeeme ſufficiently ſtrengthened by theſe conſents and reaſons, yet ſome ſcruple and doubt may remaine in vs, except we ſhall remooue one obiection. For in that prayer which the Lord taught his diſciples, we are taught to aske forgiueneſſe our ſinnes at the hands of God, foraſmuch *as we alſo forgiue our debtors*, Luk.11.4. The creditor is God, the debtor is man, the band or bill is the Law, the debt is ſinne, the priſon is hell. Hereupon the queſtion may be asked, how all ſin can be made to be committed againſt God, ſeeing we are alſo ſaid to ſinne againſt men, and to bee indebted vnto them: for debt and ſinne are vſed indifferently the one for the other? If then we be ſaid to ſinne againſt God onely, how are wee ſaid to treſpaſſe againſt our brother, and our brother to treſpaſſe againſt vs? and how are we ſaide to forgiue one another? I anſwere, in euery treſpaſſe that we doe againſt our neighbour, we are to conſider two things: firſt, the iniury done to man: ſecondly, the offence done againſt God. The loſſe and damage that man receiueth, either in his body, when he is wounded, or in his ſubſtance, when it is purloyned, or in his good name when it is abuſed, he may forgiue and remit: but the ſin againſt God and his Law, God onely can remit and releaſe. If a man be ſlandered, and thereby receiue much hurt, he may pardon that, as we ſee in *Dauid*, who, flying from his ſonnes rebellion, was curſed with an horrible curſe by *Shemei*, one of the family of the houſe of *Saul*: hee accuſed him to be *a bloody man*, and reuiled him as *a man of Belial*; yet hee put it vp, and would not be reuenged of it, neither ſuffer others to take away his life. Neuertheleſſe, as his vile ſlanders and falſe ſurmiſes were forbidden in the ninth commandement, and were breaches thereof, he did not, neitheir could he forgiue, he hath nothing to do with that; nay, all the men in the world are not able to make it no breach of the law, and conſequently no ſinne againſt God. If a man cauſe a blemiſh in his neighbour, he may forgiue the blemiſh he hath receiued, as *Stephen* his perſecutors that ſtoned him to death, and prayed for them; but he cannot blot out the ſtaine that the ſin maketh in his ſoule, nor forgiue the breach of the ſixt commandement. If a man haue his goods ſtollen, he may pardon the theefe, but he cannot remit the theft; for as much as the eighth commandement will take hold of him as a Sergeant, and iudge him as guilty in the ſight of God.

Obiect.

Luke 17.3.4
Anſwer.

2 Sam.16.7.

Vrſin. cat. part 4.

Beſides, as there is a twofold treſpaſſe, ſo there is a threefold kinde of remitting or forgiuing, to wit, remiſſion of reuenge, remiſſion of puniſhment, and remiſſion of iudgement. Remiſſion of reuenge belongeth to all perſons, both publike and priuate, and reſtraineth the hands of Magiſtrates and ſubiects; for neither ſuperiours nor inferiours, ought to do any thing in malice and grudge, or to ſatisfie their owne luſts. If a Iudge in proceeding againſt malefactors, purſue his owne quarrell rather then execute iuſtice, he ſinneth and offendeth, albeit the party be guilty, and deſerue death: for vengeance belongeth to the Lord, and we are not to requite like for like. Remiſſion of puniſhment belongeth to priuate perſons that beare not the ſword: but as all cannot inflict, ſo all cannot remit puniſhment. For the Magiſtrate though not ſometimes, and in ſome caſes, and in ſome perſons he may remit, which are not needfull heere to remember; yet not alwayes, nor all offenders, nor in all offences, becauſe God will haue the ſentence of the law proceed, and the execution of iuſtice haue his courſe. This extendeth not to Magiſtrates, for then euill doers ſhould not be puniſhed, nor euil deedes rooted out of the city of God. Remiſſion of iudgement, is when we conceiue a good and charitable opinion of thoſe that haue offended vs. But thus we are not bound alwayes to forgiue, neither to remit the cenſure which euill men iuſtly deſerue for their euill deedes. For the Prophet *Eſay* pronounceth a woe againſt all ſuch *as call euill good, and good euill: ſweet ſowre: and ſowre, ſweet*. It is lawfull for vs to retaine our iudgement and opinion of wicked men, ſo long as they be impenitent. Of this Chriſt ſpeaketh, Luk.17.3 *If he repent, forgiue him*, that is, that hard cenſure of him, and count him as a brother. But of this we haue ſpoken at large elſewhere, and therefore this ſhall ſuffice for the anſwere to this obiection.

Rom.13.4.

Eſay 5.20.

Comment. in Phil.

Vſe 1.

The vſes that ariſe from hence are many, and of ſpeciall note. Firſt of all, is all ſinne, euen the treſpaſſe againſt men, committed againſt God? doth it offend him, and violate his law? yes doubtleſſe: not onely man is iniuried, but

God himſelfe is offended, as hath beene ſufficiently prooued: and therfore it ſhould teach vs what a grieuous and feareful thing ſinne is, in what account it ought to be with vs, and how euery one ſhould learn to aggrauate and augment with God his owne ſinne for his farther humiliation. This was it that greeued and vexed *David*, and as it were pierced his very bowels in the matter of *Vriah*, namely, that his ſinne was againſt God, who knoweth ſinne perfectly, and beholdeth it in his naturall colours, ſo that neither it nor wee can deceiue him. Wherefore, this leſſon muſt duly be conſidered of vs, and enter deepely into our hearts, Who it is that we offend. This was it that mooued *David* to know ſinne, and to mourne for it, Pſal. 51.4, *Againſt thee, thee onely haue I ſinned, and done this euill in thy ſight: that thou mighteſt be iuſtified when thou ſpeakeſt, and be cleare when thou iudgeſt.* Where note, that he is not content to ſay once, *againſt thee*, but he doubleth it *againſt thee, againſt thee:* and addeth with great force and vehemency, *againſt thee only*. But did he not ſinne againſt man? or is not murther a breach of the ſixth commandement, and adultery of the ſeuenth? I anſwere, yes, theſe ſinnes are condemned in the ſecond Table. He had ſlaine *Vriah* with a ſword; he had committed adultery with his wife; he had beene the chiefe cauſe and principall meanes of the ſlaughter and deſtruction of others, and ſo brought blood-guiltines vpon himſelfe; he hardned the Ammonites in their ſinnes, who opened their mouth to ſlander the word, and to blaſpheme the holy Name of God; he ſinned againſt the child that was miſ-begotten, which alſo dyed through that vnfaithful act; he ſinned againſt his own houſe, in that he kindled a fire throughout his family, & brought ſtickes with his own hands to raiſe vp the flame that was not eaſily to bee quenched: for one of his ſonnes taketh vp the ſword, and killeth another, the brother committeth abominable inceſt with his owne ſiſter of the halfe blood; and another of his own ſonnes taketh his wiues and lyeth with them not in the darke of the night, or in a ſecret corner of the houſe, but he ſpread a tent openly, and in the ſight of the ſunne. Laſtly, he ſinned againſt the whole Church and people of God, who by meanes of his ſinne were offended, and troubled with tumults and ſeditions, ſo that the whole land was in an vprore and inſurrection from one end to the other. All which points ſhew that his ſinne went farre againſt men, it touched *Vriah*, it touched *Bathſhebah*, it touched the child, it touched the Ammonites, it touched his family, it touched the whole Church: yet theſe bloody, and crying, and heinous ſinnes ſo farre as they concerned men like himſelfe, he ſeeth to be as nothing (albeit they were notorious) in compariſon of God againſt whom they were eſpecially committed: he had rather haue all men ſet againſt him then to haue God his enemy, and to come out in battell aray againſt him, and therefore he cryeth out in great anguiſh and bitterneſſe of ſpirit, *O againſt thee, againſt thee onely haue I ſinned, and done euill in thy ſight.* As if he ſhould ſay, Although the whole world ſhould abſolue me, and no man could accuſe me of ſinne, yet this troubleth my conſcience, this ſtingeth and ſtriketh me to the heart, that I muſt haue thee to be my iudge. I am free from the iudgment ſeat of men as being my ſelfe ſupreme, and vnder the iuriſdiction of no other: but (alaſſe) what can this comfort me, ſo long as I haue thee to giue ſentence vpon me! He that is thus ouerburdened and ouerwhelmed with a feeling of the greatneſſe of Gods iudgement, as *David* was, needeth no other accuſer, foraſmuch as God ſtandeth and ſerueth in ſtead of a thouſand.

If the whole world ſhould accuſe a man, and conſpire together to charge him with any crime, yet if God acquit him, his owne conſcience will miniſter peace vnto him, and comfort againſt all ſlanders and imputations laid againſt him. For *if God be on his ſide, who ſhall be againſt him*? Rom.8.31. but if God be againſt him, and lay greeuous things vnto him, woe, woe, vnto him, who ſhall ſpeake for him, though he had the praiſe and applauſe, though he had the gaine and glory of all the world? If he condemne, who ſhall iuſtify? Gen.3.9. if he ſay guilty, who dare plead, not guilty? He found out *Adam*, when none accuſed him, when there was no man vpon the face of the earth to accuſe him, and ſaid *Adam, Where art thou*? He found out *Achan*, who had ſtollen the Babyloniſh garment and wedge of gold: he had hidden it priuily, and conueyed it cloſely into his tent, howbeit he could not hide himſelfe, but the eye of God eaſily eſpyed him: ſo that the hoſte of God could not proſper, ſo long as he remained in it, Ioſh.7.4. but receiued an ouerthrow at the ſiege of Ai.

Wherefore, what ſhal it profit vs to be abſolued by the voices and ſentences of all men, or to be winked at, as if we were cleare & innocent, when our conſcience accuſeth vs before God, or he be diſpleaſed with vs, and angry againſt vs? We muſt enter into our ſelues, and conſider how the caſe ſtandeth betweene God & vs, and not thinke it enough to know how the caſe ſtandeth betweene man and vs. What though we can bribe them, and ſtoppe their mouthes, and make them hold their peaces, and cauſe them to be content to take a little at our hands (when we haue done them much wrong) rather then they will goe to law with vs, becauſe they are weak, and we mighty, they are poore, and we rich, they are empty and we full? we ſhall not be able to bribe the Lord, who is ſtronger then we are, and taketh the cauſe of the oppreſſed into his hand. When we haue offered iniury vnto them, it is not enough to confeſſe our fault vnto them, and to humble our ſelues before them, and to ſeeke to make amends vnto them; all this we may doe, and then goe to hell; yet there are many that doe not come thus farre. So then, we muſt remember whom we offend, that is, God; and thereupon to account all ſinne heinous and capital, foraſmuch as it is againſt the higheſt Maieſty of infinite power and authority. The greater the perſon is that is offended, the greater the ſinne is. If a man ſpeake euill of the Iudge or Iuſtice, he ſhall be impriſoned; howbeit it is not ſo heinous, as to raile at the Prince, becauſe his perſon is greater and higher. But what are all Princes, but mortall men whoſe breath is in their noſtrils, whoſe bodies muſt goe into the graue, and turne into duſt, out of which they were taken, in compariſon of the immortall God, who is a perſon of infinite and incomprehenſible Maieſty? If he giue vs once the ſight of our ſinnes, and touch our hearts with a feeling of them, though they were as hard as ſteele, as ſenceleſſe as the dead, and ſeared as with an hote yron, he can make them aliue, quicke, and tender enough, that we ſhall goe roaring all the day long, and finde comfort in nothing: if his hand be heauy vpon vs, he will turne our moiſture into the drouth of Summer, and make all our bones that are broken to clatter: ſo that our life ſhal abhorre bread, and our ſoule dainty meate, and our fleſh ſhall be conſumed away, that it cannot be ſeene. It is not therefore for vs to dally with him as with a childe, or to play with his iuſtice, as the fly doth with the candle, til ſhe be conſumed: but rather let vs remember the exhortation of the Apoſtle, Heb. 12.28. *Let vs haue grace, whereby we may ſerue God acceptably with reuerence & godly feare, becauſe our God is a conſuming fire.* If his wrath be kindled, yea, but a little, bleſſed are all they that truſt in him. As then we are to mark what we doe, ſo we are to marke againſt whom wee doe it, leſt wee taſte of deſtruction at the laſt, and then would giue all the world (if we were owners of it) to be eaſed and releaſed of our horrible plagues, as it fared and fell out with the rich man in the Goſpel, Luk. 16. Let vs not thinke to eſcape from him, by denying our ſinnes, as the reprobate ſhall doe at the laſt day, who being accuſed of ſin committed againſt God, ſhall anſwere, Math.25.44. *When ſaw we thee a ſtranger, or naked, or hungry, or thirſty, or in priſon:* but Chriſt Ieſus will reply againſt them, and take away all excuſe from them, and ſo ſtop the mouth of iniquity, *Verely, verely, I ſay vnto you, inaſmuch as ye did it not to one of theſe little ones, ye did it not to me.* And heereby we may try our ſelues, whether we haue truely repented of ſinne, or not, if this note that abounded in *Dauid* be found in vs. For his conſcience doth not ſo much accuſe him for any fact and offence committed againſt *Vriah*, as againſt the Lord himſelfe, and from hence came the liuely feeling of his ſinne. So if our conſcience accuſe vs much more for offending of Gods infinite Maieſty, then for the iniury which we haue done vnto man; if we ſtay not beneath vpon the earth, but lift vp our hearts vnto God, and conſider that we haue to doe with him, we haue attained to a good meaſure of true repentance. But ſo long as we regard nothing but men, we ſhall neuer behold the true face of ſinne, nor ſee it as it is in his owne likeneſſe. To conclude, let vs learne, that of all enemies, God is the moſt fearefull and terrible, if he ſet himſelfe againſt vs.

Vſ2. Secondly, ſeeing God is the perſon that is hurt and offended, we learne that vengeance belongeth vnto him onely. When iniury is done vnto any, we muſt eſteeme the wrong as done not onely vnto men, but to God, and therefore is to be left vnto him, whoſe commandement is tranſgreſſed. For except the Law of God had beene violated, the creature ſhould haue had no cauſe to complaine of any iniury. It is the law that maketh it a ſinne and an iniury, as we ſhewed before out of the Apoſtle, Rom. 7. No man therefore is to reuenge his owne cauſe, but muſt commit vengeance vnto God, and to that perſon that ſuſtaineth Gods perſon on earth, to wit, the Magiſtrate, who beareth not the ſword in vaine, whoſe iudgement is the iudgement of God, whoſe reuenge is the reuenge of God. This doth the Apoſtle ſet downe as a rule to guide vs, Rom. 12.19. *Dearely beloued, auenge not your ſelues, but rather giue place vnto wrath, for it is written, Vengeance is mine, I will repay ſaith the Lord.* A leſſon often vrged, alwayes confeſſed, and yeelded vnto, but ſmally regarded and ſeldome practiſed. For as if there were no God in heauen, no Gods on earth that beare his name and title, men runne together like wilde beaſts, or as horſes that ruſh into the battell, and reuenge their owne quarrels, as if ſinne were wholly committed againſt themſelues, and not at all againſt God; as if they were ſpecially intereſſed in it, and God had litle to doe with the matter: as if the wrong touched them, and no way concerned him. From hence it commeth to paſſe, that whiles they goe about greedily to reuenge wrong done vnto them, iudgement falleth vpon their owne heads, and God executeth vengeance vpon them for their reuenge: and ſo while they goe about to hurt others, the greateſt hurt falleth vpon themſelues; and while they ſhew themſelues enemies to their brethren, they draw an heauier enemy vpon themſelues, to wit, God himſelfe. Before we paſſe from this ſo neceſſary a duty, it ſhall not be amiſſe for vs, both to obſerue ſuch motiues as may ſtirre vs vp to the practiſe of it, and to anſwere ſuch obiections as may hinder vs from yeelding obedience vnto it. Firſt of all, let vs lay before vs the example of Chriſt the author and finiſher of our ſaluation; who had greater wrong offered vnto him then he had? who was more innocent then he, that was as a ſheepe dumbe before his ſhearer, and opened not his mouth? and therefore the Apoſtle *Peter* ſaith, chap. 2.22. *Chriſt ſuffered for vs, leauing vs an example*

example, that ye ſhould follow his ſteps who did no ſin,neither was guile found in his mouth;who,when he was reuiled,reuiled not againe;when he ſuffered, he threatned not,but cōmitted himſelfe to him that iudgeth righteouſly. This farther appeareth vnto vs,in that he prayed for his enemies that perſecuted him. He had power in his own hand to haue reſiſted their force,& reuenged his cauſe. He could haue praied to his Father,*& he would haue giuen him more then twelu legions of Angels:* yet notwithſtanding he ſuffered patiently, *the iuſt for the vniuſt, that he might bring vs to God.* If any thinke or alledge, ŷ this example is too high for vs aboue our reach, and too eminent in regard of his perſon, who is God aboue to be worſhipped:let vs ſet before vs ŷ examples of the faithful ſeruants of God,ŷ haue liued in all ages, in the time of the law, and vnder the Goſpel,that this may be another motiue vnto vs. How often did the children of Iſrael murmure againſt *Moſes* and *Aaron*,and ſometimes went about to ſtone him? yet he neuer ſought reuenge againſt them,albeit he had bin able to right his own cauſe by force. When *Miriam* & *Aaron* ſpake againſt him by reaſon of the woman of Ethiopia,*and ſaid,What? hath the Lord ſpoken only by Moſes?hath he not alſo ſpoken by vs? Moſes* held his peace, and gaue not taunt for taunt,& rebuke for rebuke;*he was a very meeke man, aboue all the men that were vpon the earth.* Thus was it with *Dauid*, a man indeed after Gods owne heart,though he were a king,and wanted not ſeruants to execute his will,yet he would not himſelfe reuenge,neither ſuffer any other to take reuenge on *Shimei*, albeit *he curſed the king* with an horrible curſe. *Saul* ſought his life,and preferred him to be his ſon in law, for no other cauſe, but to lay a ſnare before him, & when *Dauid* had his life oftentimes in his hand,to ſaue it or to deſtroy it, ye he was ſo farre from ſeeking reuenge, that his heart ſmote him for *cutting off the lap of his garment.* When *Stephen* had made a worthy defence for himſelfe and his own innocency,that the enemies could take no iuſt exception againſt him, their hearts braſt aſunder,and they gnaſhed at him with their teeth,& ran vpon him violently all at once:but *he kneeled down,and cryed with a loud voyce,Lord lay not this ſin to their charge.* The Church of Rome are not aſhamed to teach, thereby to ſtrengthen the hands of traitors & rebels that riſe vp againſt Princes,that Chriſtians of old depoſed not *Nero*, and *Diocleſian*,and *Iulian* the Apoſtata, and *Valens* the Arrian, and ſuch like perſecutous and heretikes, *becauſe they wanted temporall power, and if they had had power, they would haue done it.* If this be true,all their patience was perforce, and is not thanke-worthy. But they teſtifie in many places that they had power ſufficient, but held it vnlawfull to reſiſt and rebell. They had filled all places, Cities, Ilands,caſtles,boroughes,tents,tribes,bandes, palaces,the Senate and Court not excepted,ſo that they *wanted neither number nor ſtrength* to make their party good. They profeſſe, that albeit they be equall in power, yet with them it is more tollerable to be killed, then to kill. They affirme freely, God forbid that his religion ſhould be maintained with fire, and ſword. They acknowledge no other weapons to be put into their hands,but praiers & tears. They neuer practiſed any reuēge againſt their perſecutors, and thoſe that hated them. One night with a little fire would haue ſerued and ſufficed them largely to be reuenged of their enemies,but they accounted it vnlawful to requite euill with euill. But to leaue this conſideration to another occaſion, let vs come to a third motiue,& that is,the office which is proper vnto God,to whom it belongeth peculiarly to take vengeance, and is therefore in holy Scripture called the God of vengeance,*O Lord God,the auenger:O God the auenger,ſhew thy ſelfe clearly.* It is a grieuous ſin to ſit down in Gods ſeat, and to rob him of his right and royalty. Let the enemies of God and his people know, that he is the God of reuenge,as well as ŷ God of ſaluation,and that he wil as wel right their cauſes,as ſaue their ſoules. He is a iuſt God, & wil recompenſe tribulation to all that trouble thoſe that are his,and therefore hath ſaid,*Vengeance and recompenſe are mine*:but he neuer ſaid to priuate perſons, Vengeance is thine,neither did he euer put the ſword into their hands. A fourth motiue,to perſwade vs to lay aſide priuate reuenge,is drawn from the gracious promiſe that God hath made vnto vs,namely,that he will take our cauſes into his hand, and pay them home that do oppreſſe vs. For God doth not reſtraine vs,& as it were tye vp our hands, to expoſe vs to all iniuries,and to leaue vs as a prey in the iawes of the Lyons,but becauſe he hath paſſed his word vnto vs, *I will repay,ſaith the Lord.* So then, we muſt know that God is called the authour and executer of vengeance, not only becauſe the power and right belongeth vnto him, ŷ he is able to take vengeance of all our enemies,how many and mighty ſoeuer they bee, but becauſe he hath vſed this power & executed this office from the beginning of the world,and as yet vſeth it,and will vſe it to the ful,in the great day of the general iudgement. He knoweth beſt of all the greatnes of the iniury that is done vnto vs, becauſe he ſearcheth into the thoughts of the heart, and vnderſtandeth not only what is done, but the manner how it is done.

Arma noſtra ſunt preces & lacrymæ, Tert.

A third motiue.

Pſal.94.1.

Deut.32.35.

A fourth motiue.

Rom.12.29.

Seeing then,he hath promiſed to pay them home into their boſomes ŷ wrong vs, it were a fruit of infidelity in vs,not to beleeue him at his word. A fift motiue,which ought to be very effectuall, is the conſideration of the forgiueneſſe that we receiue at the hands of God. We are much indebted vnto him, there is no ſin that we commit, but increaſeth our debt, ſo that we are no way able to pay it. He is content for his ſons ſake to forgiue vs al,& therefore we ought to put off anger,wrath,malice, and reuenge;and on the other ſide, to put on

A fift motiue.

.34
.53.
18.
dmo-
12,2,3
16,9,
26.9.
24.5.
.60.
le Rom.
5.5&.7.
Apolog.

Col.3.13.

Matt.6.14,15.

the bowels of mercies, kindneſſe, humbleneſſe of minde, meekeneſſe, and long ſuffering, forbearing one another, and forgiuing one another, *if any mā haue a quarrell againſt any, euen as Chriſt forgaue vs, ſo alſo we muſt do.* Hence it is, ỹ Chriſt teacheth vs to aske forgiueneſſe at the hands of God, as we ſhew our ſelues ready and willing to forgiue: for we ſay, Forgiue vs our ſinnes; as we alſo forgiue the treſpaſſes that are done vnto vs: and he addeth immediately after, *If ye forgiue men their treſpaſſes, your heauenly Father will alſo forgiue you: but if ye forgiue not men their treſpaſſes, neither wil your Father forgiue your treſpaſſes.* If then we carry grudging ſpirits and reuenging minds boyling in vs, we turne this comfortable petition into an horrible imprecation againſt our ſelues, and pray that God would not forgiue vs, but cōdemne vs, foraſmuch as we determine not to forgiue, but to be reuenged on our enemies that offend vs. If we could be perſwaded of this truth, then which nothing can be truer, we would not ſeeke reuenge to gaine a kingdome, conſidering that we call downe vengeance with our own mouthes vpon our ſelues, which is a moſt fearefull caſe. For do we thinke that when ſin lyeth at the dore, vengeance wil be farre from vs, and not come neere vs, except we cry for it our ſelues? Let vs take heede we doe not dally with God, who wil in iuſtice repay vs, becauſe we take vpon vs to repay, and will powre vpon vs the vengeance which we aske againſt our ſelues.

The ſixt motiue.

A reuenger executeth the office of foure men.

Laſtly, we are mooued to put vp wrongs & ſuffer iniuries, to referre all reuenge vnto God, and not to requite euil for euill, becauſe it is againſt all good law, right reaſon, & common ſenſe, that any man ſhould be accuſer, witneſſe, iudge, and executioner. But euery one that taketh vpon him to right his owne cauſe, and to reuenge himſelfe, doth all theſe together, he executeth the office of foure ſeueral men. It is no reaſon that he which layeth any accuſation againſt vs, ſhould be admitted to be witneſſe againſt vs, becauſe a witneſſe ſhould not be partiall nor any way ſuſpected to be party. Whoſoeuer refuſeth to referre his cauſe to the iudgement of God, and will take vp the weapon and inſtrument of reuenge into his owne hand doth more then this; he cannot be content to be an accuſer and witneſſe of wrong, but wil alſo ſit as iudge to condemne, and as executioner to puniſh, which is againſt all right, law, equity, and conſcience. No man therefore ought to ingroſſe ſo many offices which of right belong vnto ſeuerall men. It is vnpoſſible, that there ſhould be iuſt proceeding, where matters are carryed in this order. If then we would be Chriſts diſciples, let vs poſſeſſe our ſoules with patience, and commit our cauſes vnto God, that the ſpirit of glory and of God may reſt vpon vs.

Obiections anſwered.

Notwithſtanding all theſe motiues, which may ſerue as ſo many bands to tie vs to this dutie, the nature of man that is corrupt, ſtriueth to breake them all, and to be at liberty to doe what it liſt, and therefore miniſtreth many obiections which are but carnall reaſons to warrant the practiſe of priuate reuenge. Let vs ſee what they are, and apply ſeuerall remedies to euery one of them, to ſtay vs vp from offending this way.

Obiecti

Anſw

Ioh.15.1

First of all, it will be ſaid, If we ſhould put vp wrongs, this were to make our ſelues as fooles for euery one to laugh at, and as blockes for euery one to inſult ouer vs, and to tread vpon vs. I anſwere, it ſkilleth not what the world eſteeme of vs, and what they ſpeake againſt vs. If we were of the world, the world would loue his owne, but *becauſe we are choſen out of the world, therefore the world hateth vs,* reuileth vs, taunteth vs, and ſpeaketh al manner of euill againſt vs. If we regard the iudgement of God, we muſt paſſe very little for ỹ iudgment of men: & if we receiue praiſe of God, it ſkilleth not if we be diſpraiſed of men. And as they ſpeake euill of the ſeruants of God that are themſelues euill: ſo they will account vs fooles that are indeed fools themſelues. For there is no foole like to the wicked man, and therfore he is in Scripture oftentimes branded with this name and note. As for thoſe that account godlineſſe folly, and place wiſedome in committing wickedneſſe, let vs leaue ſuch wiſedome to the wiſe of this world, and be content to be eſteemed as ſimple fooles, to ỹ end we may be like to the wiſe God, who is a God of patience, and ſo be partakers of the heauenly nature. He turneth the wiſedome of this world into fooliſhneſſe, and the fooliſhneſſe of this world he accepteth as true wiſedome. Wherefore, let vs hearken to the counſell of the Apoſtle, *Let no man deceiue you: if any man among you ſeemeth to be wiſe in this world, let him become a foole, that he may bee wiſe.* It were better for vs to be accoūted fools in this world by wicked men, then to be iudged fooles for euer in the world to come.

1 Cor.3.18

Obiect.

Anſw.

Act.23.2

Againe, ſome wil obiect, If we alwaies ſuffer wrongs, we ſhall make our ſelues a prey, & ſet an edge vpon others to lay on loade vpon vs. For we ſhall neuer be quiet, but euermore be abuſed. I anſwere, the condemning of vengeance, is not a taking away of iuſt defence. God tyeth vp our hands from vniuſt reuenge, but he ſhutteth not our mouthes from iuſt complaint. For we may claime the help of the Magiſtrate, either for ỹ preuenting of wrong, or for the puniſhment of the doer of wrong. The Magiſtrate is Gods deputy, and his office is to releeue the oppreſſed, to defend the innocent, & to execute iudgment on malefactors. When certaine of the Iewes, more then forty men, banded together, and bound themſelues vnder a curſe, that they would neither eat nor drink, til they had killed *Paul, he ſent to the chief captaine,* to be defended from their conſpiracy.

And when he ſaw the malice of his nation againſt him, ỹ they ceaſſed not to lay greeuous complaints to his charge, he appealed vnto *Ceſar* ỹ he might not be deliuered into ỹ hands of the Iewes that ſought his life, and thirſted for blood, *I ſtand at Ceſars iudgement ſeat, where I ought to be iudged*: .10. So then, God hath not left vs as it were to the wide world, to ſhift for our ſelues, but he hath appointed ẏ Magiſtrate to be his Lieutenant. As in the priuate family where many ſeruants are, he hath not left one ſeruant to quarrell with another, and to draw vpon another; he hath ſet ẏ maſter ouer them all, *for the puniſhment of euil doers, & for the praiſe of them that do well.* .14. If any of thy fellow ſeruants do wrong thee, giue not hurt for hurt, or blow for blow, or taunt for taunt; for that will make thee guilty of ſin, though otherwiſe thou be innocent, and thy cauſe be iuſt and righteous: ye haue one common maſter ẏ is ſet ouer you, goe vnto him, plead your cauſe before him, & accuſe him in whō any wickednes is found. Euery man is preſumed to be partiall in his cauſe, let the maſter be iudge betwene you, who is no way intereſſed in the buſineſſe. And as the maſter is iudge within the walles of his owne houſe, and appointed to decide the controuerſies that ariſe therein: ſo the Magiſtrate is his ordinance to end the matters that fal out betweene neighbor and neighbor, and therefore we muſt not think our ſelues wiſer to determine our cauſe then he, or God himſelfe. So thē, we muſt practiſe two points, firſt, we muſt beare wrongs patiently, and put away all reuengē far from vs, whereby we hurt our ſelues much more then we doe our enemies: for we may annoy them in their bodies or goods, but we make a deep and dangerous wound in our owne ſoules. And therfore Chriſt ſaith, .39. *I ſay vnto you, Reſiſt not euill: but whoſoeuer ſhal ſmite thee on the right cheek, turne to him the other alſo, &c.* Secondly, we are to vſe the Magiſtrates helpe when we are wronged. For alwayes to ſuffer the rod of the malefactour vpon our backe, & neuer to ſeek redreſſe, were to make our ſelues Aſſes to receiue euery burden that will be laid vpon vs. Albeit therefore we are not to reſiſt euill, but if any man will ſue vs at the law and take away our coat, we ſhould .41. giue him our cloake alſo: and whoſoeuer will compell vs to go a mile, we muſt go with him twaine, to wit, rather then we ſhould reuenge our ſelues (for this is to be vnderſtood as ſpoken by compariſon) yet we are not forbidden hereby to haue recourſe to ẏ Magiſtrate, who beareth not the ſword in vaine, 3.1. *to whom euery ſoule ought to be ſubiect.* For as it is a fault to ſuffer nothing, ſo it may bee our fault as well to ſuffer too much, namely, when we will beare all things whereby we ſhalbe gulled, and forbeare to craue and call for the help of the Magiſtrate. God is offended as well when lawfull meanes are not vſed, as when vnlawfull means are practiſed.

Thirdly, the queſtion may be asked, what if a man be violently aſſaulted, either in the priuate houſe, or in the high way, whether by theeues that would rob vs, or by quarrellers that would wound vs, may we not reſiſt & reuenge, to ſaue our liues or our goods? I anſwer this is a caſe of neceſſity, wherin a man cannot haue the benefit of Magiſtracy: but is himſelfe a Magiſtrate vnto himſelfe. A man being thus aſſaulted, muſt vſe the ſword as the laſt remedy and refuge. Wherein we muſt obſerue theſe cautions & conditions. Firſt, we muſt not thirſt after blood, nor be willing to take away either life or limme, if we can chuſe. Secondly, we ought to the vtmoſt of our power, to ſtriue to free our ſelues from them & their aſſaults and inuaſion, that there be no blood ſhed; if it be poſſible, vſing all good and lawfull meanes we may in fauour of life. Thirdly, we are ſo to behaue our ſelues, that we rather defend then offend, and ſeek more to ſaue our own liues then to take away another mans. Fourthly, if wee can no way eſcape the hands of the oppreſſer, by flying, or calling for the help of the Magiſtrate, it is lawfull ſo farre to ſtand in our iuſt defence, as that we ſhould chuſe to kill rather then to be killed: for now God calleth vs to be a Magiſtrate to our ſelues, & puts a ſword into our hands, to execute reuenge vpon our aduerſary. Hence it is, that albeit God ſaith vnto priuate men, *reſiſt not euill:* yet might they lawfully kil a theefe in the night ſeaſon, without breach of law, & guilt of blood, Exod.22.2. *If a theefe be found breaking vp, and be ſmitten that hee die, there ſhall no blood be ſhed for him.* This is to be vnderſtood of the night theefe, when a man being aſſaulted, cannot run to the Magiſtrate, and therefore God alloweth him to be an officer & miniſter of iuſtice, euen in his own cauſe wherin neceſſity pleadeth for his defēce. Laſtly, if a man in this caſe be compelled to take away life, & to ſhed blood, he muſt be greeued and mourne for it, that he hath defaced an image of God. Theſe conditions being obſerued, a man may lawfully withſtand force by force, and violence by violence, & defend the goods that God hath giuen him, euen with the ſword, if it be vſed as the laſt remedy and in the laſt place.

Obiect.4. Fourthly, others will ſay, it is a commendable thing to put vp wrongs patiently, I would I could do it, I wiſh it with all my hart: but we are fleſh and blood, we are not able to beare the iniuries that are offered vnto vs, they are ſo great. Anſwer. I anſwer, neuer lay the blame vpon fleſh & blood, neuer acuſe thē of this fault. For thou makeſt them in ſuch ſort a common pack-horſe to beare the burden of all thy ſins, as that thou art reſolued to be fleſh & blood ſtill. Thou neuer deſireſt God to giue thee grace, and to guide thee by his ſpirit: thou neuer laboureſt with thine owne heart to pull out the root of reuenge. Anſwer me one queſtion which I will demaund of thee, Thou ſaiſt thou art fleſh and blood, and fleſh and blood cannot put vp theſe things: but art thou fleſh and blood onely, or in part? art thou nothing but a lumpe of fleſh, or elſe art thou partly fleſh, and partly ſpirit? One of theſe two thou muſt needs be; both of thē thou canſt not be.

Tell me thy meaning, and expreſſe more

Such as are onely fleſh, are not yet the Lords. plainly what thou art. If thou be nothing elſe but fleſh & blood, then woe be to thee. Thou confeſſeſt againſt thy ſelf ý thou art yet carnal, vnregenerate, dead in ſinnes and treſpaſſes, the bondſlaue of Satan, the heire of deſtruction, Epheſ.2.12. *without Chriſt, without hope, without God in the world, an alien from the Commonwealth of Iſrael, and a ſtranger from the couenants of promiſe.* For fleſh & blood ſhall not inherit the kingdome of God: and if euer we looke to be ſaued, and to be partakers of eternall glory, we muſt bee more then fleſh & blood. Thou wilt therfore be aſhamed to confeſſe that thou vnderſtandeſt by fleſh and blood, that thou art nothing but a lumpe of fleſh. What then? art thou fleſh in part, & ſpirit in part? as thou muſt acknowledge thy ſelf to be, if thou be the Lords. Why Rom.8.5. then doſt thou not performe the workes of the ſpirit? *They that are after the fleſh do ſauour the* Ver.6, *things of the fleſh; but they that are after the ſpirit, the things of the ſpirit.* To be carnally minded, is Verſe 7. death; but to be ſpiritually minded, is life and peace. The carnall minde is enimity againſt God, for it is not ſubiect to the Law of God, Verſe 13. neither indeed can be. If ye liue after the fleſh, ye ſhall die: but if ye through ý ſpirit do mor- Ver.14. tifie the deeds of the body, ye ſhal liue. For as many as are led by the ſpirit of God, they are the ſonnes of GOD: ſo then they that are Verſ.8. in the fleſh, cannot pleaſe God. Thus we ſee, that the fleſh and the ſpirit are alwayes oppoſed the one to the other: ſo that by this wee may prooue our ſelues whether we be regenerate or not. Let vs not therefore boaſt our ſelues that we are fleſh & blood, foraſmuch as ſuch as are onely fleſh, cannot yet aſſure their owne hearts, that they are the Lords.

Obiect.5. Fiftly, it may be obiected, that to repulſe wrong, is a note of courage and fortitude; and to put vp wrong, a token of puſillanimity and of a faint heart. If then, I muſt not reuenge, I ſhall be accounted not onely a foole, but a da- Anſwer. ſtard and coward. I anſwere, this is no better then the diuels ſophiſtry, and openeth a gap to the common practiſe that is in the world, to quarrell for euery word ſpeaking. It is no argument of courage to be ready to draw the ſword and dagger, but rather of raſhnes, headineſſe, vnſtayedneſſe, and of a ruffianlike ſpirit. And it is no diſgrace to be of a bearing and forbearing nature. Our chiefeſt honour conſiſteth in fighting againſt ſin vnto the death, and ſhewing all might and manhood in the ſubduing of it. He is ſtronger that ouercommeth his owne paſſions, then he that winneth a city. We muſt remember that we are made kings and Prieſts vnto God the Father: and therefore let vs not make our ſelues ſlaues and captiues to Satan, to ſin, and to the world. Perk. on Mat. 5.39. This then ſerueth to meete with three ſorts of men, & to condemne their euil courſes, whoſe whole life pleadeth for nothing more thē priuate reuenge. Firſt, they are reproued that for euery croſſe word & ſuppoſed iniury are ready to challenge one another into the field; & the accepting of that challenge when it is giuen. This fighting a ſingle combat is vnlawfull. That which the naturall man accounteth valour, God eſteemeth a vice; and therefore it is no diſgrace to refuſe it, but rather true grace in yeelding obedience vnto God. For we muſt ſet down this as a rule, that no man muſt ſinne againſt God for the ſauing of his credit & reputation among men. And if we did duly conſider what ſin is, againſt whom it is committed, and what puniſhment is procured therby vpon our ſelues, we would neuer queſtion the former ground ſet downe vnto vs. Secondly, out of the caſe of challenging the field, ý common practiſe of fighting & quarrelling is condemned, which are no better then forerunners of murther, and haue a bloody face in the ſight of God. The Apoſtle *Iohn* ſaith, 1 Ioh.3.1 *Whoſoeuer hateth his brother, is a murtherer: and ye know that no murtherer hath eternal life abiding in him.* Many there are that hold it vtterly vnlawfull to giue the firſt blow, but if another ſtrike them, then they thinke that therby they are warranted to ſtrike againe. If any giue the occaſion of a fray, they hold him worthy to be condemned: but if they be prouoked by another, they account themſelues to be bound to returne him the like. This is directly contrary to the doctrine of Chriſt, whereunto all muſt ſubmit themſelues that wil be the diſciples of Chriſt. He would haue vs take many wrongs, and not ſeeke to reuenge our ſelues. And it is contrary to the practiſe of Chriſt and of his Apoſtles. When one of the officers of ý high Prieſt Ioh.18. *ſmote Ieſus with the palme of his hand,* becauſe he held his peace & would anſwer nothing, he ſmote not againe, as theſe men thinke he was bound to do for his honour. But this was no diſgrace or reproch to Chriſt, how then ſhould it be any ſhame for a true Chriſtian? We will needs be accounted Chriſtians whoſoeuer ſay nay, but we ſcorne and diſdaine to follow the example of Chriſt. Act.23. *Ananias* the high Prieſt *commanded them that ſtood by to ſmite Paul on the mouth:* he reprooueth him for it, but he ſmote not againe; & this was no infamy, but a glory vnto him. Laſtly, their opinion alſo is condemned, that make it a matter of praiſe, and an argument of valour, to turne away his face frō no man. This indeed is foole-hardineſſe. It is the commendation of Magiſtrates to be men of courage, to feare the face of God, but not the faces of men. They muſt accept no mans perſon in iudgement, neither decline to the right hand or to the left. But a priuate man may turne his backe to his aduerſary without any impeachment of his credit, or diminiſhing of his valor, or leſſening of his honor, or ſlander to his reputatiō. But of this we haue ſpoken ſufficiently before, & therfore we wil proceed.

Obie Laſtly, it may be obiected, that vnder the law of *Moſes,* when any man had killed his neighbour, the auenger of blood might ſlay the murtherer whenſoeuer and whereſoeuer *he met him,* Numb.35,19. If a man had killed any perſon at vnwares, and hated him not before, he muſt flie to one of the Cities of refuge, *and abide in it vnto the death of the high Prieſt, which was annointed with the holy oyle: but if the* 27. *ſlayer ſhall at any time come without the border of the City of refuge whither he was fled, and the reuenger of blood finde him without the borders of the City of his refuge, and the reuenger of blood kill the ſlayer, he ſhall not be guilty of blood.* If then he be not guilty of blood, how is it that God aloweth no priuate reuenge, but commandeth to render good for euill, to pray for them that curſe vs, and to doe good to our enemies, and ſuch as perſecute vs? I anſwer, the politicke lawes ſerue not to bring men to perfection, ſuch as are made for ciuill gouernment. When God ſpeaketh as king of Iſrael, and maketh ſtatutes tending to outward peace and tranquility, he aimed not at the ſpirituall perfection which is contained in the moral law, which is the rule of all holineſſe and righteouſneſſe. Hence it is, that God tollerated many things among his people, which he neuer allowed ſimply, as appeareth in the caſe of diuorcement, and many other of like nature. So hee ſuffered the next of kinne to purſue him to death that had ſlaine his kinſman, if he were taken out of the City of his refuge; but God neuertheleſſe did neuer approue of this, to ſet vpon the perſon that had done him no harme, neither aloweth any to follow the rage of his choler, and to execute the malice of his heart: ſo that this law hath no place among vs. For we muſt marke this as a certaine rule, that ciuil gouernment cannot change any thing in the ten Commandements, or ſet downe any thing to the preiudice of them. Many things were permitted vnto the Iewes, *becauſe of the hardneſſe of their hearts,* Math. 19,8. *but from the beginning it was not ſo.* They then that would put away their wiues for euery cauſe, might as well alledge the law of giuing them a bill of diuorcement, as others produce the auenger of blood to iuſtifie the proſecution of priuate reuenge: foraſmuch as the one is a breach of the ſeauenth Commandement, the other is a breach of the ſixth Commandement. And thus much in anſwer of the obiections.

3. Thirdly, we are put in mind of this duty, that ſeeing all ſin is committed againſt God, we ſhould be afraid to ſinne againſt him, and ought aboue all things to take heed of his wrath and indignation. We are rather to chuſe any courſe, or take any way, then runne into his diſpleaſure. Thus it was with *Ioſeph*, of whom we ſpake before: he was content rather to be ſlandered vniuſtly, and accuſed falſely of his leud and laſciuious miſtriſſe, yea, to be impriſoned and puniſhed by his ouer-credulous maſter, then he would make a breach in his owne ſoule, & ſin againſt God. Let a man once periſh his conſcience, the wracke is not eaſily made vp again. It is like a water-courſe, which is not eaſily ſtopped. It is better to fall into the hands of men, then of God; for he can make our innocency knowne, and the vprightneſſe of our cauſe to appeare, that it ſhall break out as the light, and ſhine as the Sunne at noone daies, as we ſhall ſhew more euidently in the end of this chapter. True it is, the greateſt ſort of men make it a common matter, & becauſe it is common, they account it a ſmall and light matter to ſin againſt God. When they heare that by cōmitting euill they ſin in Gods ſight, and prouoke him to anger, they regard not much thoſe threatnings, they make a mock of ſin, and feare not the euent of it; not conſidering they play with a ſerpent, that will in the end ſting thē vnto death, when it hath wrapped them faſt, as it were in fetters that they can by no meanes eſcape. We muſt account no ſin to be in it owne nature little as a mote, but eſteeme of it as a great beame, albeit there be difference betweene them, and ſome be greater then other. This cogitation once taking place in vs, will make vs feare and tremble at the naming of it. The Apoſtle ſpeaking of fornication and vncleanneſſe, and ſuch like euils, ſaith, *Let it not be once named among you, as it becommeth Saints.* For the Scripture laieth hold on our ſtraying thoughts and wandring motions of the minde, though we neuer giue aſſent vnto them, but labour to remoue and repell them ſo ſoone as they ariſe in vs, and abhorre them and our ſelues for them. Theſe firſt motions and luſts are a breach of the Law, Rom. 7. and deſerue condemnation: how much more therfore the tranſgreſſions of our whole life that are much more abhominable?

How we may vnderſtand the greeuouſneſſe of ſin. Eph. 5,3.

Beſides, we are taught, not onely to looke into the glaſſe of the law to ſee the heinouſneſſe of our tranſgreſſions, but alſo to conſider the puniſhments due vnto them in this life, and the life to come: for thereby we are ſubiect to all woes and miſeries and death it ſelfe, as we may ſee by the examples of our firſt parents, of the old world, of Sodome, of *Pharaoh*, and his hoſte, of the Iewes that were carried captiue, and many of Gods owne people, that by infirmity haue fallen and felt ſore chaſtiſements from his hands, as appeareth in *Moſes* and *Aaron*, in *Dauid*, in *Hezekiah*, in *Ioſiah*, in *Salomon*, and ſundry others.

Laſtly, we may behold the grieuouſneſſe of ſin in the example of Chriſt our Sauiour, who albeit he were without ſinne, and none iniquitie was found in his mouth, yet bare he in his body our ſinnes, and felt that burden which would haue cruſhed vs in peeces, and broken all our bones in ſunder: foraſmuch as he apprehended the wrath of God in his ſoule, which cauſed him to ſweat water and blood, and to cry out vpon the croſſe, *My God, my God, why haſt thou forſaken me?* Mat. 27.46. Such then as neuer feare to offend God, haue no feeling of Gods iuſtice, no feeling of Chriſts ſuffering, no feeling of the vileneſſe of ſin, no feeling of their owne puniſhments that hang ouer their heads, & ſhall (without repentance) ſeaze vpon them to their finall damnation.

Let vs awake out of our deepe ſleepe, and take care of our ſaluation: let vs take heede we grow not ſenſeleſſe and hard-hearted. Let vs learne to know our ſelues better, and conſider what we haue done. Let vs feare to offend God, and ſtand in awe of his iudgements: ſo that if we ſinne againſt him, we may be well aſſured to be puniſhed for it. **Obiect.** But ſome will ſay, God is gracious and mercifull, he will not plague vs and ſtrike vs though we ſin, he is not hard as many would make him: doth not the Scripture tell vs that he is mercifull? and ſhall we not beleeue the Scripture to be true? Let them ſay what they will, I will beleeue the Scripture. **Anſwer.** I anſwere, in ſaying thus, thou doeſt nothing but deceiue thy ſelfe, and dally with the word of God: and indeed doeſt not beleeue it to be true? For if thou diddeſt acknowledge God to be the author of it, thou wouldeſt ſubmit thy ſelfe to euery part of it, thou wouldeſt not embrace what thou likeſt, and refuſe what liketh thee not. Thou mayeſt as well ſay in plaine Engliſh, that part of the word of God is falſe, and there is no trueth in it, and I will ſinne without controllement of it: nay, while thou reaſoneſt in that prophane manner, thou ſayeſt in thine heart, Tuſh, God is not God, but an idoll that ſitteth ſtill, that hath eyes and ſeeth nothing; that hath hands, and doeth nothing: that hath eares, and heareth nothing. True it is, men are aſhamed to vtter theſe reprochfull wordes, and to belch out of their filthy mouthes, ſuch horrible blaſphemies: but if we will rippe vp to the quick their former preſumptions, we ſhall find their caſe and condition to be little better. If they were demaunded what they thinke of the word, and of God the author of the word, they would acknowledge the Scriptures to be moſt true, both the promiſes that are made, and the threatnings that are contained in it; they would confeſſe that God is a moſt iuſt God, euen viſiting the iniquity of the fathers vpon the children vnto the third and fourth generation: yet it skilleth not what they ſpeak with their tongues, ſo long as we may euen openly reade the ſecrets of their thoughts, and the imaginations of their hearts in their outward practiſes. For touching the word of God, it is moſt true, and it cannot be denyed, we reade oftentimes that God is alſo mercifull, **Rom 2.4. Ephe.2.** we reade *of the riches of his grace and bountifulneſſe*; of his abounding in compaſſions, and reſeruing mercy for thouſands. What then? or what is all this to them? ſhall we continue therefore in ſinne, that grace may abound? ought not rather the riches of *his bountifulnes, and patience and long ſuffering leade vs vnto repentance*? Shal we after our hardnes and hearts that cannot repent, heape vp vnto our ſelues as a treaſure, wrath, againſt the day of wrath and the iuſt declaration of the iudgement of God, who ſhall giue to euery man according to his workes? It is a good leſſon which the Prophet teacheth vs, that *there is mercy with God*, not that we ſhould preſume of his mercy, and runne into all exceſſe of ryot, *but to the end he may be feared*, Pſal. 130.4. Hence it is, that *Moſes*, Deut. 29.20. ſtrippeth all ſuch, as flatter themſelues with hope of pardon, and conceit of mercy, and opinion of eſcaping, from that fooliſh imagination; *He that bleſſeth himſelfe in his heart, ſaying, I ſhall haue peace though I walke in the imagination of my heart, to adde drunkenneſſe to thirſt, The Lord will not ſpare him, but then the anger of the Lord, and* his iealouſie ſhall *ſmoake againſt that man, and all the curſes that are written in this booke ſhall lie vpon him, & the Lord ſhall blot out his name frō vnder heauen.* Theſe perſons may call for mercy, but he will not anſwere them in mercy: they may ſeeke him early, but they ſhall not finde him: becauſe they hated to be reformed, and did not chuſe the feare of the Lord, Prou. 1.28, 29. He is very gracious and mercifull, ſlow to anger, and of great kindneſſe, Pſal. 103.17, 18. Howbeit, it is to the penitent only, not to the obſtinate.

The Prophet ſaith, *The mercy of the Lord is from euerlaſting to euerlaſting, and his righteouſneſſe vnto childrens children, to ſuch as keepe his couenant, and to thoſe that remember his commandements to doe them.* Where we ſee, the Scripture maketh a difference and diuiſion betweene man and man, and giueth to euery one his portion, ſo that albeit he be mercifull, yet it is to thoſe onely that keepe his commandements. For although all be ſinners, and thereby ſeeke to creepe away cloſely that way, as it were in the darke, that they might not bee eſpyed, yet we muſt know this, that ſome are repentant ſinners, for whom there is mercy in ſtore; ſome are obſtinate ſinners, the Scripture hath no mercy for them, but terrors, & threatnings, and iudgements, and puniſhments, becauſe *vpon ſuch wicked he will raine ſnares, fire, and brimſtone, and an horrible tempeſt, this ſhall be the portion of their cup, for the righteous Lord loueth righteouſneſſe, his countenance doth behold the vpright*, Pſal. 11.6, 7. Now ſuch as continue in the courſe of their ſins, are ready to beleeue that God is merciful, but they beleeue not the Scripture, that he is mercifull onely vnto ſuch as repent: they perſwade themſelues falſely that they may run on in euill wayes, and yet find mercy at the latter end, which is directly contrary to the whole doctrine of the Scriptures. And yet theſe men aske, *ſhall we not beleeue the Scripture to be true?* Whereas they beleeue one part of the Scripture, but they call into queſtion another part: they lay holde on his promiſes, but they ſtop their eares againſt his iudgements: nay, they doe not ſo much as beleeue the promiſes aright, neither will learn to whom they are deliuered, & in whom they ſhall be verified; which ſauoureth altogether of infidelity and vnbeliefe. Beſides, as they derogate from the verity of yͤ Scriptures, ſo they deny God after a ſort, and turne him into a lie, & make him an idoll to ſtand ſtil and doe nothing. For to imagine in our heart a GOD wholly compact of mercy, that ſeeth ſinne, but will not puniſh it: that knoweth who ſinneth, but will let him alone: is to deny the true God, who as he is merciful, ſo he is alſo iuſt. This the Prophet *Nahum* teſtifieth in the beginning of his Propheſie, *The Lord is iealous, and the Lord reuengeth: the Lord reuengeth, and is furious, the Lord will take vengeance on his aduerſaries, and reſerueth wrath for his enemies. The Lord is ſlowe to anger, & great in power, and will not at all acquit the wicked, &c.* And heereunto accordeth the deſcription of him, Exod.34,6,7. *The Lord God, mercifull, and gracious, long ſuffering, & abundant in goodneſſe and truth keeping mercy for thouſands, forgiuing ſinne, and that will by no meanes cleere the guilty, viſiting the iniquity of the fathers vpon the children, and vpon the childrens children, vnto the third and fourth generation.* Such then as thinke they may proceede and goe forward in their tranſgreſſions, without controlement or puniſhment, becauſe God is a mercifull God, do vtterly deceiue themſelues, & make a ſnare to entrap their owne ſoules. The wiſe man ſaith, that *to iuſtifie the wicked, and to condemne the innocent, are both of them an abhomination vnto the Lord*, Prou.17,15. If then he hate it in all the ſonnes of men, how ſhall we imagine, that the Lord will do, or can do either of thẽ? Let vs therefore ſo conceiue of God, as hee hath taught vs in his holy word: let vs not make a counterfeit god, nor ſet vp an Idoll in our heart: for he will be ſerued no therwiſe then he hath appointed. To conclude, we muſt know that whoſoeuer denieth [illegible] of the threatnings denounced in the word, denyeth a part of the Scripture, and (as much as lyeth in him) maketh God a lyar, who will as well execute his iudgements, as performe his promiſes, foraſmuch as hee is faithfull in both. And whoſoeuer imagineth that God is onely mercifull, & conſequently denieth his iuſtice, hath not the true God for his God, but committeth horrible idolatry in cõceiuing wrongfully of his Maieſty.

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Fourthly, ſeeing ſuch damages and iniuries as are offered to our brethren, doe reach to God, & are condemned as ſinnes againſt him, it ſhould teach vs to looke to our own waies, to practiſe iuſtice and equity toward them, & to take heed of all fraud, forgery, falſehood, & oppreſſion whatſoeuer, foraſmuch as hee will take an account of vs, and bring vs vnto a reckoning. He that thinketh he can make ſufficient amends to men, that there ſhall be no farther enquiry into the matter, reckoneth without his hoſt, and therefore muſt reckon once againe. Hence it is, that the Apoſtle ſaith, 1. Theſſ.4,6. *Let no man goe beyond and defraud his brother in any matter, becauſe the Lord is an auenger of all ſuch.* We muſt know that God hath to do with it, and will puniſh ſeuerely for the breach of his law. There are many ſorts of coniunctions whereby mankind is coupled & combined one to another, as the coniunction of conſanguinity, of affinity, of amity, of city, of country, of humanity: ſome haue more of theſe bands linked together, & all haue ſome of them to vnite them in one, and thereby as it were to binde them to the peace, & to their good behauiour, that they ſhould abſtaine from all violent and fraudulent conueyances one from another. Among all knots that ſerue to linke vs and locke vs together as friends which are as our owne ſoule, none is greater or faſter then that coniunction which we haue with Chriſt our head, and which the members of his body haue one with another: whereby it commeth to paſſe, that *we are al made in himſelfe, of twaine, one new man*, Eph.2,15. and euery man of vs *members one of another*, Rom.12,5. This ſpirituall coniunction is more effectuall to procure the mutuall good of the parties conioyned, then either that which is naturall, or that which is ciuill. Neuertheleſſe, we muſt do no wrong to any man, God hath made vs keepers of the body, of the ſubſtance, of the dignity, of the honour, and of the good name of our brethren: if they be men, and bee alied vnto vs no other way but by the commõ band of humanity, we muſt do them no iniury, although they be our vtter enemies. If wee haue farther bands to chaine vs together, it is ſo much the greater ſinne if wee breake thoſe cords, and will not ſuffer our ſelues to be tied with them. And marke the reaſon that the Apoſtle vrgeth, he doth not ſay, If we doe any way defraud them or circumuent them, the Iudge ſhall iudge it, or the Magiſtrate ſhall puniſh it, but *God is the auenger of all ſuch dealings*, and will not ſuffer them to eſcape. The like threatning we reade in *Moſes*, Exod.22,22,23,24. *If the oppreſſed cry, God will heare their cry, ſo that they ſhall be deliuered*, and their oppreſſors puniſhed. If we could ſuffer this conſideration to enter into our hearts, that though all ſhould acquit vs, or no man durſt lay hold vpon vs, yet God himſelfe will take their cauſe and quarrell into his hands, & execute ſentence vpon their enemies, it would be an effectual argument to moue vs to make conſcience of all ſinnes, euen of ſuch as immediately and directly do concerne men, and not onely of ſuch as concerne God and his worſhip. If we were aſſured, that the iniuries which we do vnto others, ſhould be anſwered before the Magiſtrate, and we ſtand at the bar to plead guilty or not guilty, we would be afraid to deale hardly with them or to ſhew any indignities toward them. How much more then ought we to tremble and to quake euery ioynt of vs, to conſider that the time of vengeance ſhall come, when we muſt appeare before the throne and tribunall ſeate of Ieſus Chriſt our Lord, to receiue according to the workes that we haue done in this fleſh? Sundry of the ancient haue obſerued foure crying ſinnes mentioned in the Scriptures, the which albeit they goe away many times vnpuniſhed

Foure crying ſins mentioned in the Scriptures.

in the world, yet vengeance will not ſuffer ſuch to liue, but God findeth them out in their ſinnes; as the crying of blood, the luſt of the Sodomites, the noiſe of the oppreſſed, and the hire of the labourers: theſe are often paſſed ouer with ſilence, and tollerated among men, but they ſound ſhrilly in the eares of God, & aſcend vp to his iudgement ſeat. Albeit there be no man to accuſe them that commit theſe ſinnes, yet without farther proceſſe or enditement they ſuffer them not to reſt, but ſummon them to his barre, and call without ceaſing for iudgement againſt them.

The firſt is wilfull murther, and ſhedding of innocent blood; for when *Abel* the righteous was ſlaine, the Scripture ſaith, Gen.4,11. *The voice of thy brothers blood crieth vnto me from the ground*; whereby is ſignified, that the godly, though ſecretly and ſeditiouſly ſlaine of the vngodly, & patiently bearing the iniuries offered them without murmuring and complaining, yet after death, when their mouthes ſeeme to bee ſtopped, and their tongues tied, ceaſſe not to accuſe their murtherers as guilty before God, and to lift vp their voices out of the earth, to call downe vengeance againſt them. The Prophet ſaith, Pſal. 116,15. *The death of the Saints is precious in the ſight of the Lord:* and Pſal. 72, 12,14. *He ſhall deliuer the needy when he cryeth, the poore alſo and him that hath no helper: he ſhall redeeme their ſoule from deceit and violence, and precious ſhall their blood be in his ſight.* So likewiſe the ſoules of them that were ſlaine for the word of God, and for the teſtimony which Reuel.6,10. they held, cry with a loud voice, *O Lord, holy and true, doeſt thou not iudge & auenge our blood on them that dwell on the earth?* This ought to miniſter contentment vnto them, and to teach them patience, foraſmuch as God hath a care of them, and a tender reſpect vnto them. He numbreth the haires of their head, Math. 10. He gathereth their teares in a bottell, Pſalm. 56,8. He heareth their ſighes, Pſal. 69,33. He telleth their ſteps, and ordereth their goings, Pſal. 56. He vnderſtandeth their complaints, Pſal. 145. He hearkneth to their praiers, Pſal. 34,6. and he keepeth all their bones.

The ſecond crying ſinne, is luſt and vncleanneſſe, of which the Lord ſpeaketh, Gen. 18, 20,21. *Becauſe the cry of Sodome and Gomorrah is great, and becauſe their ſinne is very greeuous, I will goe downe now, and ſee whether they haue done altogether according to the cry of it, which is come vnto me: and if not, I will know.* True it is, thoſe Cities were culpable of ſundry ſinnes, as Ezek. 16,49. *Pride, fulneſſe of bread, abundance of idleneſſe, and contempt of the poore:* howbeit when the Lord ſaith, their ſinne is very greeuous, he pointeth out this outragious and accurſed ſinne, which the pure God abhorreth as a fruite of impurity. See heere the difference betweene the Spirit of God, and the ſpirit of the diuell. Such as are filthy liuers, and poſſeſſed with the ſpirit of vncleanneſſe, doe account fornication and adultery to be tricks of youth and ſports of pleaſure; whereas God maketh them in his word to be ſinnes that lift vp their voices, & cry vnto him for vengeance. When *Pharaoh* King of Egypt had taken away *Sarah, Abrahams* wiſe, *The Lord plagued him and his houſe with great plagues,* Gen 12, vntill hee had reſtored her. If a bare purpoſe to commit adultery, and that ignorantly, called for iudgment vpon an heathen king; how much more ſhall the liuing in this ſinne bring moe ſtripes vpon vs that liue in the light of the Goſpel, & haue the truth plainely reuealed vnto vs? foraſmuch as he that knoweth his maſters will & doth it not, ſhall be beaten with many ſtripes.

The third crying ſinne, is the oppreſſion of ſuch perſons as are deſtitute of helpe, which is ioyned with cruelty: as for example, ſuch as are widdowes, fatherleſſe, ſtrangers, poore, & innocents, whoſe cry God hath promiſed to heare, and to helpe them. This we heard before out of the booke of Exodus, *If you afflict them in any wiſe, and they cry at all vnto me, I will* Exo.22,2 *ſurely heare their cry, and my wrath ſhall waxe hot,* Deut.15,4. *and I will kill you with the ſword, and your wiues ſhall be widdowes, and your children, fatherleſſe.* The Prophet *Habakkuk* propheſieth againſt ſuch, and painteth out their ſinne in liuely colours, chap. 2,9,11,12. *Woe to him that coueteth an euill couetouſneſſe to his houſe, that he may ſet his neſt on high, that he may be deliuered from the power of euill, &c.* The ſtone ſhall cry out of the wall, and the beame out of the timber ſhal anſwer it. One ſhall ſay, *Woe to him that buildeth a Towne with blood:* another ſhall make anſwer, *and ſtabliſheth a City by iniquity.* Theſe oppreſſers do ſucke out as it were the blood and life of the needy, that haue none to whom to cry out for redreſſe, but in the eares of the Lord. They dare not buckle and encounter with the mighty, for as when the pot of earth and of yron meet together, the earthen veſſell is daſhed in peeces; ſo when the mighty and the needy ſtriue, the poore man ſtriueth againſt the ſtreame, and bringeth much miſery vpon himſelfe. Their helpe is onely in God, the Father of all conſolation. If men ſtop their eares againſt them, and will not reſcue them out of the ſnare of the fowler, and the net of the hunter, let them abide vnder the ſhadow of the Almighty, and ſhroud themſelues vnder his wings, who wil couer them with his feathers, and heare them in their afflictions.

The laſt crying ſinne, is the poore labourers wages that are wrongfully and vniuſtly deteined; this alſo cryeth aloud, and neuer ceaſeth, vntill God hearken to the cry of it. Many thinke it goods well gained, that can be gotten from the poore, but they ſhall finde it fret as a canker, and conſume as a moth the reſidue of their ſubſtance. Hereunto commeth that law of the Lord, Deut. 24,14,15. *Thou ſhalt not oppreſſe an hired ſeruant that is poore & needy, &c. thou ſhalt giue him his hire, neither ſhall the Sunne goe downe vpon it, for he is poore, and ſetteth his heart vpon it; leſt he cry againſt thee vnto the Lord,*

Lord, and it be ſinne vnto thee. Where wee ſee, that this conſideration of committing ſinne againſt God, ought to enter into vs to reſtraine vs from doing wrong againſt any, eſpecially the poore and needy brother, or the ſtranger that is in the Land. And to this purpoſe ſpeaketh the Apoſtle *Iames*, chap. 5, 4. *Behold, the hire of the labourers which haue reaped downe your fields (which is of you kept back by fraud) cryeth, & the cries of them which haue reaped, are entred into the eares of the Lord of Saboth.* Whereby it appeareth, that there is a double kinde of crying, one of iniquity and wickednes, the other of the oppreſſed and afflicted. If one of theſe ceaſſe, yet the other ſhall neuer ceaſſe crying. It falleth out oftentimes through the power and might of the greater ſort, that the poore dare not mutter or murmure, & if they begin to cry out and complaine, their mouthes are ſoone ſtopped, becauſe their angry lookes make them afraid of their diſpleaſure, & their ſeuere threatnings are too heauy a burden for them to beare: but the other ſhall neuer giue ouer crying; the ſinne of the oppreſſors ſhall cry againſt them for vengeance, as we ſee whē *Abel* could not cry, yet his blood cried and was heard. Sinne hath a voice more ſhrill then the ſound of a Trumpet, for that, be it neuer ſo loud, vaniſheth in the aire, & cannot pierce the Clouds; whereas the noiſe that iſſueth and proceedeth from ſin, out-reacheth the Clouds & entreth into the eares of the Lord of hoſts. What then? Muſt we imagine that ſinne is a bodily thing, that hath a mouth to ſpeake, & a voice to cry? No, this cry is nothing elſe but the vnchangeable order of Gods iuſtice puniſhing ſinne, euen as at the inſtance and importunity of the innocent party, a iuſt Iudge cannot but releeue the oppreſſed, and puniſh the guilty, and ſo doe iuſtice according to the office committed vnto him. As if it were ſaid, blood will haue vengeance, vncleanneſſe will haue vengeance, oppreſſion will haue vengeance, fraud and deceit will haue vengeance: God cannot but puniſh all theſe crying ſins, becauſe he is a iuſt Iudge, otherwiſe he were vnrighteous. It is the nature of all ſin to prouoke God to enter into iudgement with the ſinner, but eſpecially theſe horrible and abhominable crimes mentioned before. And as it is the nature of ſinne to cry out to GOD for vengeance, ſo it is the nature of God to puniſh ſinne, and to take vengeance of it. Therefore they greatly deceiue both themſelues and others, that make him like to one of the gods of the Gentiles, not to be offended at all, or very little diſpleaſed with ſinne, and not to regard what men doe. As if iuſtice were not eſſentiall vnto him, or as if he could deny himſelfe, or as if he could ceaſſe to be God: for as ſoone he may do theſe as the other. But if it can in any ſort agree to him, that he can bee not willing to puniſh ſinne, then he can alſo not hate ſinne, foraſmuch as to hate, is nothing elſe but to be willing to puniſh & reiect. And if it be incident to him, not to hate ſinne, then alſo it will follow, that hee can loue and like ſinne. If he can loue ſinne, he can deny himſelfe and deſtroy himſelfe, he can like of the workes of the diuell, which is vnpoſſible to do, and horrible blaſphemy to affirme.

Laſtly, ſeeing whatſoeuer is of the nature Vſe 5.
of sinne, is againſt God, it directeth vs what we are to do when we haue any way sinned, and desire to haue peace of conſcience; we muſt not goe to Saints or Angels whom wee haue not offended, who are not able to be reuenged of vs; but it is our duty to call for mercy at his hands againſt whom onely wee haue sinned, and to ſeeke to be reconciled to him whoſe lawes we haue tranſgreſſed, and who is able to caſt body and ſoule into hell fire. For ſeeing we offend him, to whō ſhould we repaire and come for pardon, but vnto him that is offended? It is he that can giue vs pardon both of sinne and puniſhment. The practiſe heereof we ſee in the Prophet *Dauid*, who becauſe he had sinned *againſt God, againſt God onely*, he flieth vnto him for the forgiueneſſe of his sinnes, Pſal. 51, 4. *Haue mercy vpon me,*
O God, according to thy louing kindneſſe, according Verſe 1.
to the multitude of thy tender mercies, blot out my
tranſgreſſions; waſh me throughly from mine ini- Verſe 2.
quity, and cleanſe me from my ſinne, &c: againſt Verſe 4.
thee, thee onely haue I ſinned, and done euill in thy ſight. Let vs not continue in sinne, but labour earneſtly and ſpeedily to come out of it, as he that is fallen into a pit, deſireth nothing more then to get out, and putteth to all his ſtrength to be deliuered. If we get not a generall pardon for all our sinnes, woe vnto vs, we are in a moſt wretched and miſerable condition. One sinne left vnpardoned, is able to caſt vs out of Gods kingdome, and to giue vs our portion among the vnbeleeuers. We ſee this in the fall of the Angels, who left the ſtate and habitation wherein they were ſet, they sinned, and were caſt out from the preſence of God, and are reſerued to deſtruction. It is a good ſigne, and a true note of repentance, to thirſt after mercy. This is the penitents ſong: he neuer pleadeth merit, but euermore praieth for mercy, and prizeth it aboue all other things. Firſt, we muſt ſee our sinnes againſt God, and the ſentence of death pronounced againſt vs: and then confeſſe the ſame to be iuſt and equall againſt our ſelues. As then our sinnes cry to God for vengeance (as we ſhewed before) ſo let them cauſe vs to cry vnto God for deliuerance from them, and the forgiuenes of them. Though we haue sinned againſt him, yet let vs not deſpaire of mercy, for that were willingly and wittingly, and willfully to caſt our ſelues into the Lyons denne, with whom is no pitty or compaſſion; as if he that were like to bee drowned, ſhould refuſe to bee helped out of the waters. Let vs not ſay that God hath forſaken vs & caſt vs out of his ſight: let vs not thinke we are out of the hope of his fauour. When we ſeeke not God, he will ſeeke vs out, and

and he ſeeketh out no man, but he findeth him And heerein appeareth the infiniteneſſe of his loue, the bottome wherof, no man can ſound, whereof many can ſpeake to their endleſſe cõfort, and to his endleſſe glory and praiſe. Such as ſought not the meanes to bring them home to God, God hath brought the meanes home to them, and directed them to vſe thẽ to their conſolation and ſaluation. Not that we ſhould abuſe or neglect the meanes, but to kindle our loue and zeale vnto them ſo much the more. For if he haue bin found of them that ſought him not, much more will he offer himſelfe in kindneſſe and mercy, to thoſe that with pure hearts and vpright conſciences ſeeke vnto him and craue a bleſſing of him: as ſomtimes he hath rewarded temporally thoſe that haue humbled themſelues hypocritically and vnſoundly, to declare how greatly he regardeth true repentance indeed. From hence is reproued the doctrine and practiſe of the Church of Rome, that teach, that the Paſtours of the Church haue full and abſolute power to forgiue ſinnes as Chriſt had, as though whoſoeuer doubteth of their right and iuriſdiction, might as well doubt whether Chriſt haue authority to remit ſinnes. This is the pride and preſumption of the man of ſinne, to challenge this preheminence, who ſetteth himſelfe downe in the ſeat of God, and boaſteth himſelfe as God. For this is one of the regalities and prerogatiues of God, which he will giue or impart in whole or in part, to none other. It is an honour that belongeth peculiarly vnto him. This the Scribes and Phariſies confeſſed in the Goſpel, Math. 9,3. Mar. 2,7. *Who can forgiue ſinnes, but God onely?* Chriſt therefore is the onely author of reconciliation, the Miniſters are onely the Lords meſſengers and ambaſſadors to declare his will out of his word, 2 Cor. 5,18. *All things are of God, who hath reconciled vs vnto himſelfe by Ieſus Chriſt, and hath giuen to vs the miniſtery of reconciliation.* If the Biſhop of Rome had this authority, then wee ought to craue mercy at his hands, and ſay vnto him, Haue mercy vpon me, O Lord God the Pope; which is intollerable blaſphemy, & impiety againſt God. But it may be ſaid, If he do not ſometimes forgiue ſinnes, then it ſhall ſeeme to be falſe which Chriſt ſaith, *Whatſoeuer ye binde on earth, ſhall bee bound in heauen: and whoſe ſinnes ye remit, they are remitted, &c.* I anſwer, this power giuen to the Apoſtles and their ſucceſſors, is a commiſſion in the Name of Chriſt, to declare and pronounce remiſſion of ſins to them that are truely penitent. They haue no power actually to remit ſinnes, they are onely as diſpenſers and ſtewards: they are not made competent Iudges, but onely as the Lords meſſengers to publiſh the will of God out of his word. They are as Miniſters, not enabled to reconcile men vnto God, but to pray *and beſeech them to be reconciled through Chriſt.* Chriſt then is the reconciler, they are the Miniſters of reconciliation. Their commiſſion ſtretcheth no farther, but to declare the Princes pleaſure. If then God onely forgiue ſinnes, ſurely no man can doe it, doubtleſſe the man of ſinne cannot forgiue ſinne, he cannot forgiue himſelfe, much leſſe another. He is a ſicke man himſelfe, and needeth the Phyſition, if haply any phyſicke will do him any any good, which is much to be doubted. He cannot be an abſolute Phyſition to others, that needeth the Phyſition himſelfe; he cannot ſaue others that cannot ſaue himſelfe, neither reconcile others to God, who hath himſelfe neede to be reconciled by another. Chriſt Ieſus himſelfe could neuer haue reconciled vs to his Father, if he had needed his Mother, or any Saint or Angell to reconcile him to God. We muſt all, high and low, rich and poore, goe together to the Phyſition that he may heale all of vs. It is Chriſts ſhedding of his blood that remitteth ſinnes, it is he that hath made ſatisfaction to God, ſo that it belongeth to God only to forgiue ſinnes properly. It is Chriſt that calleth all vnto him that are *weary and heauy laden,* and promiſeth to refreſh them. The Lord ſaith in the Prophet, *I am the Lord thy God, the holy one of Iſrael thy Sauiour:* and afterward, *I, euen I, am the Lord, and beſides me there is no Sauiour:* and yet againe more plainely, *I, euen I, am hee that blotteth out thy tranſgreſſions for mine owne ſake, and will not remember thy ſinnes.* Neither doth Chriſt reprehend the Scribes becauſe they confeſſed this point of Gods power (for they did rightly affirme, that none could forgiue ſinnes but God onely, Luke 5, 20, 21,) but this was their error, in that they did not acknowledge Chriſt to be God, who, in the perſon of the Mediatour, euen in the ſtate of humility while he liued heere, and was conuerſant vpon the earth, might by his diuine authority forgiue ſinnes, as likewiſe by the ſame power he did heale ſickneſſes and diſeaſes among the people. God then doth properly and abſolutely forgiue sinnes committed againſt his law and eternall Maieſty. The Miniſter by his appointment doth aſſure all penitent sinners of the forgiuenes of their sinnes, through the mercy of God, and the merits of his Sonne Ieſus Chriſt: and therefore in this ſenſe he is ſaid to forgiue sinnes, as he is alſo ſaid *to ſaue mens ſoules,* to whom he preacheth ſaluation. An Embaſſadour is ſaid to make peace or warre, when he declareth according to his commiſſion, his Princes pleaſure and determination touching eyther of them. The Kings Deputy or Lieutenant (hauing warrant from him) offereth and granteth pardon to rebels or other offenders, when notwithſtanding he doth onely make knowne the Princes pleaſure in remitting their offences, and releaſing their puniſhments, foraſmuch as it is in the Princes power onely to pardon traitors & tranſgreſſors. The Miniſter of the word, as Chriſts Deputy or Lieutenant, is ſaid to reteine or remit sinnes, euen as the Prieſt in the time of the Law is ſaid to make the Leapers cleane

The Biſhop of Rome cannot forgiue ſins.

Obiection.

Anſwer.

2 Cor. 5,20.

Mat. 11,

Eſay 43

25.

Allen on-
ticle of the
wer of P
hood to
ſins, chap. 4

1 Tim. 4,

cleane or vncleane. His ſentence touching that diſeaſe, was but declaratory, pronouncing who was ſtriken, or who was healed by the hand of God: he had not power himſelfe to ſtrike or to heale, to lay it vpon any, or to take it away from any perſon. So it is the ordinance of God, that the Miniſters ſhould be declarers, interpreters, and expreſſers of his will and word concerning remiſſion of ſinnes: not properly pardoners, forgiuers, and remitters of ſinnes (for then they muſt alſo take away ſinnes) as though the ſentence in heauen did depend vpon the ſentence on earth, whereas the cenſure of men muſt depend vpon the ſentence of God. To forgiue ſinnes properly, is to take them away, and to remoue the puniſhment. But God only can do this: to God therfore alone let vs flie, of him let vs looke for mercy, and from him let vs neuer goe to any man. If we haue recourſe vnto him, we ſhall finde mercy in time of need, which is better then thouſands of gold and ſiluer. This is able to appeaſe the inward trouble of a diſtreſſed conſcience, and miniſtreth ſound comfort to the afflicted ſoule that is humbled and caſt downe to the gates of hell. If wee hadde all the iewels and precious ſtones that can bee found, wee were not able to buy out the puniſhment of one ſinne. The Prophet ſaith, Pſ. 49,6,7,9. *They that truſt in their wealth, and boaſt themſelues in the multitude of their riches, none of them can by any meanes redeeme his brother, nor giue a ranſome to God for him, &c.* The value & worth of the whole world is too vile and baſe to anſwer for one treſpaſſe: for it coſt more to redeeme one ſoule. It could not be done with ſiluer and gold, and ſuch like corruptible and tranſitory things, *but with the precious blood of Chriſt, as of a Lambe without blemiſh aud without ſpot.* If we would come before him with burnt offerings and calues of a yeare old, or would thinke to pleaſe the Lord with thouſands of Rams, and ten thouſand riuers of oyle, or perſwade our ſelues that wee can make ſatisfaction for the ſinnes of our ſoules by the fruite of our bodies, euen by giuing our ſonnes and daughters, wee deceiue our ſelues, and know not the greeuouſneſſe of ſinne, nor the infinite wrath of God, nor the exceeding value of the death of Chriſt, nor the endleſſe torment due vnto ſinne, nor the vnſpotted purity of the law of God, which is tranſgreſſed by it. If we had all things, and wanted his mercy, we haue nothing: if once we haue it, it is ſufficient to couer all our infirmities, and to blot out all our iniquities, according to the ſaying of *Salomon*, Prou. 16,6. *By mercy and truth iniquity is purged, and by the feare of the Lord, men depart from euill.* Such as neuer felt the burden of ſinne, neuer regard the benefit of mercy: but ſuch as haue their hearts in any ſort touched with it, acknowledge them bleſſed that finde it, and all thoſe miſerable that are deſtitute of it. It is not inſtruments of muſicke, it is not dainty fare, it is not outward delights, it is not merry company, it is not riches, or honours, or friends, or nobility, or pleaſures, or ſports and paſtimes, that can alay and appeaſe a troubled minde & perplexed conſcience. *Dauid* wanted not any of theſe, he was the ſweet Singer of Iſrael, he might haue his conſort, he could not want mirth and muſicke of ſinging men & ſinging women: yet he preferred a drop of mercy before all theſe; he followed not the practiſe of *Saul*, who when an euill ſpirit ſent of God, vexed him and diſquieted his minde, liſtned vnto them that told him of a cunning Muſitian to play before him: but he neuer ſought to God, nor craued mercy at his hand, and therefore albeit he were eaſed for a time, yet his trouble returned more fiercely vpon him then before, and ended in a fury and frenzy, ſo that nothing could pacifie or appeaſe him. This is the common courſe of the men of this world, if at any time their hearts accuſe them, and ſinne begin to terrifie them, & iudgment preſſe ſore vpon them, they ſeeke by merriments, and drinkings, & feaſts, and their companions to put that terror away. And this is the onely counſell their friends can aduiſe thē to take. Like friends, like counſell: carnall friends, carnall counſell. But they and their friends are greatly out of the right way, and are wholly ignorant of the true meanes of cōfort. All ſound comfort commeth from God and from his word: and therefore he hath this title giuen vnto him, to be called, *the Father of mercies, and the God of all conſolation.* He ſendeth his holy Spirit into our hearts, whē they are caſt downe, who, by way of excellency, is called, *the Comforter.* He wil not leaue vs without comfort, if we craue it of him. We muſt goe vnto him, and neuer giue him ouer. He is a fountaine that can neuer bee emptied and drawne dry. Beſides, we haue his word, which being reuerently heard and read, is able to raiſe vp and cheere vp our heauy hearts. The Apoſtle ſheweth, that the Scriptures were written, *that we through patience and comfort of them, might haue hope.* And the Prophet *Dauid* in ſundry places ſetteth downe this effect, which himſelfe from time to time had found and felt in his troubles: as Pſal. 19.8. *The ſtatutes of the Lord are right, reioycing the heart: the commandement of the Lord is pure, enlightning the eyes*: and the 119. Pſalme is a plentiful ſtore-houſe to furniſh vs abundantly with matter of comfort, *Thy teſtimonies are my delight, and my Counſellers*: and againe, *My ſoule melteth for heauineſſe, ſtrengthen thou mee, according to thy word.* This is the true way ſanctified vnto vs to driue away heauineſſe: this means the children of God haue vſed, & haue found by experience and good proofe, the force and effect of it. It hath beene very auaileable vnto them, and filled their bones with marrow and fatneſſe. To this end he ſaith afterward, *Vnleſſe thy law had beene my delight, I ſhould then haue periſhed in mine affliction.* Thus doe the faithfull

All ſound comfort commeth from God.
2 Corin. 1. 3.

John 14,26,& 16,26.

Roman 15,4.

Pſalm. 119,24

Verſe 28

Verſe 92.

reioyce in his Teſtimonies, as much as in all riches, foraſmuch as his ſtatutes do reioyce the heart, make wiſe the ſimple, enlighten the eies, and conuert the ſoule; then which it is vnpoſſible to finde greater matter of comfort.

Two meanes of comfort.

To conclude, we haue ſeene, that there are two meanes to obtaine comfort: the one is from the worke of God in our hearts by his holy Spirit, which leaueth vs not deſolate and deſtitute. The other is the vſe of the word, which is ſweeter then the hony and the honycombe, and more to be deſired then much riches. Let vs haue an heape of ſorrowes caſt vpon vs through enduring of the Croſſe, and let vs ſinke neuer ſo deepe into afflictions, the word of God is able to raiſe vs vp againe, & to cheere vp our hearts.

[Verſe 7. *Then they ſhall confeſſe their ſinne which they haue done.*] Wee ſhewed before, that *Moſes* ſetteth downe three waies, how this damage offered to men, is to be blotted out. The courſe which they ought to take to purge it away, is firſt of all to make confeſſion of their ſinne to God, foraſmuch as where the confeſſion of man goeth before, there the forgiueneſſe of God followeth after. We cannot lye hid from him, nor conceale our offences, and therefore it is beſt to acknowledge them before him.

Doctrine. **Whoſoeuer looketh for forgiueneſſe, muſt confeſſe his ſinnes to God.**

From hence we learne, that whoſoeuer looketh for forgiueneſſe, muſt confeſſe his ſins to God. This is the practiſe and property of a true penitent, to lay foorth his ſinnes to God, both originall and actuall, and to diſcouer them in his ſight. This we ſee in ſundry examples remembred in the old & new Teſtament. When *Dauid* was reprooued of *Nathan* the Prophet, who ſet his ſins in order before him, he anſwered, *I haue ſinned againſt the Lord.* The Publican, going vp into the Temple to pray, and ſtanding afarre off, would not lift vp ſo much as his eyes vnto heauen, but ſmote vpon his breſt, ſaying, *God be mercifull to me a ſinner.* The prodigall ſonne hauing waſted his ſubſtance with riotous liuing, when he came to himſelfe, he went to his father, and ſaide vnto him, *Father, I haue ſinned againſt heauen, aud in thy ſight, and am no more worthy to bee called thy ſonne.* The like confeſſion we reade in *Daniel*, chap.9.5,6,7. when he perceiued by the word of the Lord, that the ſeuenty yeares were accompliſhed in the deſolations of Ieruſalem, he praied vnto the Lord his God, and made his confeſſion, *Wee haue ſinned and committed iniquity, and haue done wickedly, and haue rebelled euen by departing from thy precepts and from thy iudgements, &c.* The like we might ſhew out of Ezra 9,5,6. and Nehem.9. and many other places, which teach, that it is a duty required of vs to make humble confeſſion of our ſinnes vnto God.

2 Sam.12.

Luke 18,13.

Luke 15.21.

***Reaſon* 1.**

The reaſons are weighty and effectuall to enforce this duty. Firſt, we ſhewed in the former doctrine, that all ſin is committed againſt God. Howſoeuer we may hurt men, and damnifie them in their bodies and goods, yet the cheefeſt diſhonor is done againſt God, whoſe law is broken and tranſgreſſed; as Pſal.51,4. *Againſt thee, euen thee onely haue I ſinned,* and done euill in thy ſight. If then the iniury done to man, be an iniquity cōmitted againſt God, we are bound to confeſſe our ſinne vnto him. But all the wrongs offered to our brethren, are ſinnes againſt God: and therefore confeſſion ought to be made vnto him.

Reaſon 2.

Secondly, we haue ſhewed alſo before, that it is in Gods power onely to forgiue ſins, and free vs from the puniſhment due vnto ſinne. He onely can giue pardon for ſinne, that carried our ſinnes on his body. The Scribes and Phariſies had greeuouſly corrupted the purity of doctrine by the leauen of their owne traditions: yet they held ſoundly and ſincerely this principle, that *God onely forgiueth ſinnes.* They falſely interpreted the law of God, and peruerted the true meaning of it by their gloſes, yet they reteined this truth, that *none can forgiue ſinnes but God onely,* Mark.2.7. If then God alone can forgiue ſins, then we muſt confeſſe them vnto him. But hee alone can forgiue ſinnes, and therefore we muſt confeſſe them vnto him.

Cypri. Ser.5.
Lapſis.

Reaſon 3.

Thirdly, without confeſſion of our ſinnes, there is no forgiueneſſe nor hope of pardon: for God cannot in iuſtice forgiue vs, except in humility we confeſſe vnto him, ſeeing without it wee haue no promiſe made vnto vs to finde fauour at his hands. If we be not aſhamed to vncaſe and vncouer our ſinnes, he will not be aſhamed of vs, but ſhew mercy toward vs; as Prou. 28, verſe 13. *Hee that coucreth his ſinnes ſhall not proſper: but who ſo confeſſeth and forſaketh them, ſhall haue mercy.* And the Apoſtle *Iohn* affirmeth the ſame, *If we confeſſe our ſinnes, he is faithfull and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe,* 1 Iohn 1, verſe 9. The like remedy *Paul* deliuereth to the Corinthians, who, for their vnreuerent & vnworthy partaking of the Lords Supper, were ſome of them weake, ſome ſicke, and ſome dead: *If we would iudge our ſelues, wee ſhould not be iudged of the Lord.* 1 Corin.11,31. And the Prophet *Dauid* declareth the ſame by his owne experience, Pſal.32, verſe 5. *I acknowledged my ſinne vnto thee, and mine iniquity haue I not hid: I ſaid, I will confeſſe my tranſgreſſions vnto the Lord, and thou forgaueſt the iniquity of my ſinne.* If then there be no forgiueneſſe of ſinnes without confeſſion, it followeth, that it is our duty to confeſſe them before him.

Reaſon 4.

Fourthly, where there is no true confeſſion of ſinne, there is no ſound repentance for ſin. For the inward ſight of ſinne and humbling of our ſelues for it, will open our mouthes, & cauſe vs to lay them open. As then the confeſſing of them with the tongue, is a ſigne and teſtimony that the heart hath forſakeu them: ſo on the other ſide, the ſhutting vp of our mouthes and hiding of our ſinnes, is an euident token, that as yet wee lye in them, and haue no purpoſe and reſolution to depart frō them. We haue neuer truely repented, vntill our iniquities be confeſſed. When *Dauid* had numbred the people, and his heart did ſmite him for it, he cryed out, *O Lord, I haue ſinned exceedingly, in that I haue done: now, O Lord, I beſeech thee, take away the treſpaſſe of thy ſeruant, for I haue done very fooliſhly.* If then we would aſſure our owne hearts, that we haue truely repented of our ſinnes, and do not yet lie wallowing in them as a ſow in the mire, let vs by this fruite of our lips, confeſſion to God, aſſure it. If we do not aſſure it this way, we ſhall neuer be ſure.

Fiftly, this confeſſion tendeth to the glorification of the Name of God. The hiding of our ſinnes and the ſmothering of them, as fire vnder the aſhes, diſhonoureth him; whereas by reuealing of them, his Name is honoured, foraſmuch as we make manifeſt thereby the glory of his mercy, of his patience, and of his iuſtice. Of his mercy, in ſparing of vs, and ſhewing compaſſion toward vs. Of his patience, in long forbearing of vs, and waiting for our repentance, whereas he might haue ſuddenly deſtroyed vs. And of his iuſtice, by acknowledging, that if he ſhould puniſh vs and proceed againſt vs, we had our deſert, he ſhould do vs no wrong, *that ſo hee might be iuſt in all his doings*, Pſal. 51, verſe 4. This is that reaſon which *Ioſhua* vrgeth vnto *Achan*, Ioſh. 7, verſe 19. *My ſonne, giue I pray thee, glory to the Lord God of Iſrael, and make confeſſion vnto him, and tell mee now what thou haſt done, hide it not from me.* Where we ſee, he ioyneth giuing glory to God, and making confeſſion of ſinne, together, ſo that the one cannot be ſeparated from the other. For ſinne doth no more ſerue to the diſhonouring of God, then the ſincere confeſſion of ſinnes ſerueth to the glorifying of his Name: and as the committing of it cauſeth his Name to be blaſphemed, ſo the confeſſing of it cauſeth his Name to be honoured and magnified. Such as cannot repent of their euill waies, do by their hardneſſe of heart and obſtinacy of mind, more diſhonour and reproch the Name of GOD, then by committing moſt greeuous ſinnes. For to ſettle the heart vpon wickedneſſe, with a purpoſe to continue therein, and ſo to oppoſe himſelfe againſt grace, againſt the calling and threatnings of God, is no better then to accuſe God of lying and iniuſtice. Of lying, whiles he calleth vs vnto him, and denounceth his iudgements againſt vs. Of wrong and iniuſtice, whiles he chaſtiſeth vs for our ſinnes, and doth not ſpare vs.

The doctrine being thus fully confirmed, the vſes ariſing from hence are to be learned. And firſt it ſerueth to reproue ſundry abuſes of thoſe that faile in the performance of this duty. Among which enormities, the corrupt practiſe of the Church of Rome is not the leaſt, who abuſe this doctrine of confeſſion, and make it as an hooke to catch mens goods, to know all mens ſecrets, and conſequently a meanes to enrich themſelues, and to empoueriſh others.

Hence it is, that they teach auricular confeſſion to bee neceſſary vnder the paine of damnation, for euery one that receiueth the Sacrament of the body and blood of Chriſt, immediately before it.

Againſt auricular confeſſion.

Firſt, they will haue all men confeſſe, and then they muſt heare Maſſe: a fitte doore to ſuch an houſe. And what are their Prieſts for the moſt part, to whom they ſend vs to make confeſſion, but ignorant perſons, not able to miniſter a word of comfort in due ſeaſon? Are wee to acknowledge all our ſinnes vnto him, that hath an eare to heare vs, and not a tongue to inſtruct vs? But many of their Cleargy are vnlearned, and yet of greater learning then conſcience; ſo that men ought no more to reckon vp their ſinnes to ſuch confeſſors, then in ſickneſſe, to take counſell of one that is ignorant in phyſicke. Wee haue ſhewed before, that the Prieſt cannot properly pardon ſinne, foraſmuch as he cannot pronounce pardon and forgiueneſſe to any man, except he be truely contrite and penitent before God. But God onely and the party penitent, know and vnderſtand the contrition of the heart, without which, the deareſt ſellers and ſetters out of pardons, dare not ſay that a ſinner is pardoned. For hypocrites may diſſemble in their confeſſions, and by their diſſembling, deceiue ſuch as haue the quickeſt ſight, and the greateſt knowledge, and the deepeſt iudgement, who, by all their skill, are not able to diue downe into the ſecrets of the ſoule.

1 King. 8, 39.

If then *God onely know the heart*, and vnderſtand the imagination of all thoughts of the children of men, how can their Prieſts ſimply and abſolutely take vpon them to forgiue ſinnes, ſeeing they are not able to iudge of the ſoundneſſe and ſincerity of the heart? Neuertheleſſe, the conſciences of theſe men are ſo ſeared and ſo ſenſeleſſe, that without any colour of truth, or ſhew of godlineſſe, they are not aſhamed to teach, that the want of their popiſh penance, will driue all men, either to deſperation, or to ſecurity and preſumption: whereas the cleane contrary is an euident truth. For the doctrine concerning that ſuppoſed and pretended Sacrament, offereth manifeſt occaſion both of preſumption and of deſperation, as might be made plaine by many examples. Of preſumption, in them that are carnally minded. Of deſperation, in them that haue broken hearts and tender conſciences. Such as are ſecure, it maketh them more ſecure; and ſuch as are too much caſt downe already, it driueth them directly toward the pit of hell. For the one thinketh with himſelfe that hee hath a very eaſie remedy for his ſinnes, and that hee need not to trouble himſelfe much with them, nor breake one

Allen of the power of Prieſthood, chap. 9.

houre of ſleepe for them, nor forbeare one iot of pleaſure to be eaſed of them; hee can quickly diſcharge them and eaſily diſburden them into a Prieſts eare, and thereby hath a paſport giuen him to commit ſinne afreſh: the other, conſidering the impoſſibility of confeſſion to be perfourmed, and the vnſufficiencie of the ſatisfaction enioyned, which notwithſtanding are made the parts of this counterfeit Sacrament, can finde no comfort in the Prieſts abſolution.

The parts of popiſh penance.

Obiect 1.

But they obiect, that after Chriſt was riſen againe, he ſent out his Diſciples, and breathed vpon them, ſaying, *Receiue yee the holy Ghoſt; whoſe ſoeuer ſinnes ye remit, they are remitted vnto them, and whoſoeuers ſinnes ye reteine, they are reteined.* John 20,22,23.

Anſwer.

Math. 10.

I anſwer, they can neuer eſtabliſh their ſhrift out of theſe words, but doe plainely ſhew, that either they want their eieſight, or elſe they thinke others to be ſtarke blind. For ſeeing Chriſt ſent his Apoſtles into the whole world, that they ſhould *preach the Goſpell vpon the houſe tops,* that is, openly and euidently, who will be ſo fooliſh as to imagine, that this can be vnderſtood of Auricular confeſſion? This authority is ioyned with the Miniſtery of the Goſpel, as the Apoſtle teacheth, 1 Cor. 5, verſe 18,19,20. *God hath reconciled vs vnto himſelfe by Ieſus Chriſt, and hath giuen to vs the miniſtery of reconciliation, to wit, that GOD was in Chriſt, reconciling the world vnto himſelfe, &c.* Thus we ſee, that ſinners are reconciled to God, and obtaine remiſſion of ſinnes by the Miniſtery of preaching the Goſpel, apprehẽding and receiuing the benefit thereof by faith, not by confeſſion: foraſmuch as we haue in the word, neither precept nor example of reckoning our ſinnes in ſecret vnto the Prieſt, to the ende we may obtaine forgiueneſſe of them. All the examples and commandements mentioned in the Scriptures, call vs with a loud voice, and carry vs the direct way vnto God, aduiſing vs to ſpeake to him, who we are ſure will anſwer vs: to craue of him, who we are certaine will heare vs. The Prophet ſaith, *I ſaide, I will confeſſe my ſinnes vnto the Lord, and thou forgaueſt me.* Pſalme 32, verſe 5. The ſame we reade in Hoſea, chap. 14, verſe 2. *Take with you words, and turne to the Lord: ſay vnto him, Take away all iniquity, and receiue vs graciouſly, ſo will we render the calues of our lips.* Yea, the ſeruants of God were ſo farre from binding themſelues to number vp all their ſinnes, that *Dauid* ſaith in the Pſalme, *Who can vnderſtand his errors? Cleanſe thou mee from ſecret faults?* Pſalme 19,12. and 38,5. True it is, many of the ancient doe oftentimes ſpeake much of confeſſion, but it is of publike confeſſion in the face of the Church, made by him that had committed ſome publike and notorious crime, and giuen ſcandall to the whole Church: whereas there was no law ſet forth of this auricular confeſſion before *Innocent.* the third, who firſt of all made an act and decree touching the ſame. For they call men backe from running vnto men to tell them their ſinnes, who may put them to ſhame and rebuke, make them bluſh, and hit them in the teeth with them, and alſo bring them to the knowledge of others: but to the Lord that careth for vs, to him that is our Phyſition, and cureth our wounds: as the ſeruant, when he hath offended, craueth not forgiueneſſe of his fellow-ſeruant, but at the hands of his maſter. And why ſhould we feare to vnburden our conſcience of that, which we feared not to commit in his preſence? If we come vnto him, we may be aſſured he will turne away his face from our iniquities.

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Obiect. 2.

Againe, ſome obiect the words of the Apoſtle *Iames,* chapter 5, verſe 16. *Confeſſe your ſinnes one to another, and pray one for another, that ye may be healed.* Loe, ſay they, heere is an expreſſe commandement giuen vnto vs to confeſſe our ſinnes. And we ſee the practiſe of it to *Iohn,* Math. 3, verſe 5,6. *To whom went out Ieruſalem and all Iudea, and all the regions round about Iordan, and were baptized of him in Iordan, confeſſing their ſinnes.* Theſe are the Scriptures that the Rhemiſts vſe to eſtabliſh their error, as the groundworke of their building.

Anſwer.

I anſwer vnto them both; and firſt to the commandement, then to the example or practiſe of it.

Touching the precept or commandement, howſoeuer it may carry ſome ſhew, yet if we marke it, the place rather marreth their market, then helpeth the matter. For the confeſſion of faults heere ſpoken off, is in time of ſickneſſe at the priuate houſes of the diſeaſed, when the ſicke perſon acknowledgeth to the ſtanders by that come to viſite him, wherein and in what manner he had offended them; & the ſtanders by, wherein they had offended him; and both of them deſired to be reconciled one to another, and ſo depart hence in peace, Math. 5, verſe 23. It was not made therfore alone and apart in the Church, in time of health, in the eare of the Prieſt, in the ſuppoſed holy time of Lent, a little before Eaſter, or before they prepared themſelues to heare Maſſe.

Secondly, here he requireth that we confeſſe our ſins and offences one to another, not all to one: ſo that this text belongeth to mutuall confeſſion, not to ſacramentall confeſſion. Whereby we may euidently proue, that their popiſh Prieſts are as well bound to confeſſe themſelues to lay-men, as the lay-men are bound to confeſſe themſelues to popiſh Prieſts. Otherwiſe, how can we be ſaid to *confeſſe one to another*? If any confeſſe vnto me, and I confeſſe vnto none, how haue we kept this rule? How haue we confeſſed our faults one to another?

Thirdly, as we are commanded to confeſſe our faults one to another, ſo we are alſo charged to pray one for another: for the Apoſtle ioyneth theſe two together.

But they are aſhamed to ſay, that this pertaineth onely to the Prieſt to pray for others: wherfore then ſhould confeſſion pertaine vnto him more then the praier heere ſpoken off? foraſmuch as there is a like reſpect of both theſe, *Confeſſe one to another, and pray one for another*. This point therefore is ſo cleere, that the Rhemiſts themſelues confeſſe, that it is not certaine, but onely probable, that the Apoſtle ſpeaketh here of ſacramentall confeſſion: and beſides, Cardinall *Caietane*, in his Commentaries vpon the ſame place, obſerueth, that it cannot be vnderſtood of the Sacrament of Confeſſion, becauſe the Apoſtle doth not ſay, Acknowledge your faults to the Prieſt, but one to another. Touching the practiſe of the people that came to *Iohns* baptiſme, they confeſſe their ſinnes in generall, and not all of them in particular: not compelled vnto it, but voluntarily moued. For if they had confeſſed their ſinnes particularly, *Iohn* muſt haue ſtood from morning to euening many yeares together, becauſe Ieruſalem, and all Iewry, and all the Country about Iordan came vnto him: in which number no doubt were many thouſands, and an innumerable company that were neuer ſhriuen before; ſo that their confeſſions muſt be very long, & he muſt of neceſſity haue ſhriuing worke enough all the daies of his life, & therfore it was vnpoſſible there ſhould bee a particular enumeration of all their ſinnes.

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he ſecond
proofe.

Secondly, it reproueth ſuch as hide their ſinnes, and cannot be brought to confeſſe thē. Such as do deny them, faile in this duty, and are farre from true repentance, and conſequently from free forgiueneſſe. They haue skill and will to ſet out other mens ſinnes, and to ſtretch them at large to the vttermoſt, that they may make them ſeeme greater then they are: but touching their owne offences, either they will not vnderſtand them, or they will excuſe them: and you ſhall be ſure to get thē to confeſſe no more then you can prooue againſt them. Looke what you can conuince them off, they will confeſſe, becauſe they cannot deny it: where you ſticke at the proofe, they will ſticke to lay open themſelues, and they will goe no farther then you can goe, but impudently deny the reſt. They will neuer be brought to confeſſe they haue ſinned, vntill they be taken in their ſinne, ſo that the firſt time of their taking, ſhall be the firſt time of their ſinning.

This is a corruption, the which we haue drawne from our firſt parents, to hide our ſins, as *Adam*. When hee was examined by the moſt vpright Iudge, he poſted the matter ouer, from himſelfe to his wife, Gen.3,12,13. *The woman that thou gaueſt to bee with me, ſhee gaue me of the tree, and I did eate*. And the woman after his example, went about to cleere her ſelfe, and laide all the blame vpon the Serpent; *The Serpent beguiled mee, and I did eate*. But all this ſerued not their turne, God found them out, and puniſhed them for their ſinne. In this number we may range all ſuch as keep ſilence, and hold their peace, when they haue committed ſinne, albeit they heare it enquired into: as *Achan* did, when he had ſtollen away the wedge of gold and the Babyloniſh garment, Ioſh.7,16, who hid his ſinne vntill he ſaw it detected by others. Thus do very many account it a notable point of wiſedome to keepe their owne counſell; and if they can cunningly carry it away, they glory in it, and reioyce in their owne wicked deuices. Others that are driuen to ſpeake ſomewhat touching their offences, will notwithſtanding anſwer nothing to the purpoſe, as *Gehazi* did, whoſe confeſſion was no confeſſion, *Thy ſeruant went no whither*. When God called *Caine* to an account for the horrible parricide hee had committed againſt his owne naturall brother, and began to queſtion with him about it, Where is *Abel* thy btother? he anſwered, *I cannot tell, am I my brothers keeper*? He would not confeſſe it, but ſtood in defence of it, or at leaſt would ſhake it off frō him, as a matter impertinent vnto him, and no way concerning him. This was a ſigne of his impenitency & hardneſſe of heart: it is a ſure teſtimony, that as yet he had no touch of conſcience, nor feeling of ſinne, nor regard of puniſhment. Thus the caſe ſtandeth with many among vs, they care not how they run on in their ſinnes, yet cannot be brought to confeſſe them to GOD, that they may finde mercy. Such haue no cōfort of heart, nor peace of conſcience, but lye vnder the wrath of God, and come farre behinde *Iudas*, the ſonne of perdition.

2 King.5,25.

Gen.4,9.

The third reproofe.

Thirdly, there is another ſort, that will not hide their ſinne altogether, but yet mince it & diminiſh it, as if it ſtuck betweene their teeth, and they were loth to vtter it, ſo that they are vnwilling to declare what they haue done. They can amplifie the ſinnes of others, but they will extenuate their owne: and confeſſe them ſo ſlightly and coldly, that thereby they farther diſcouer their owne wickedneſſe, and that they are not touched at the heart with a feeling of them. A cold confeſſion bewraieth and argueth a cold repentance, and ſhall bring as cold an effect and fruite of conſolation. For like confeſſion, like conſolation. If a Subiect that hath offended his Prince, ſhould craue pardon of the Prince, in ſuch ſort as many aske forgiueneſſe of God, he ſhould be aſſured to finde little fauour. If he ſhould ſay vnto the Prince, I confeſſe I haue rebelled and offended, but many others haue offended the Law, as much or more, I was not the principall agent or dooer in it, I was drawne into it by others; would this ſubmiſſion bee accepted at his hands? How then ſhall we thinke that God will approue of vs, when we cut ſhort our ſinnes in confeſſing, which we haue enlarged in committing? Wee are not aſhamed to ſay, I am not the greateſt ſinner; I pray God I may neuer doe any thing worſe, and then I hope I ſhall do well enough; I am not the firſt that haue ſinned, and I am ſure I ſhall not be the laſt; I am not alone, but others are as bad as I; let euery one looke to himſelfe; I am (I thanke God) neither whoremaſter, nor theefe, nor murtherer, nor drunkard. Theſe are they that iuſtifie themſelues, like the Phariſee in the Goſpel, Luke 18, verſe 11, 12. who praied thus with himſelfe, *God, I thanke thee, that I am not as other men, extortioners, vniuſt, adulterers, or euen as this Publican.* Theſe are they, that peraduenture will not ſticke with you to acknowledge ſome of their ſins, eſpecially ſuch as are in the eies and eares of the world, ſeene and heard of all men: but they will not confeſſe all, nor the greateſt, nor the cheefeſt, nor the moſt ſecret: like vnto thoſe fooliſh Marriners that goe about to ſtop the leaſt and ſmalleſt holes in the Shippe, and let the greateſt and wideſt alone; or like vnwiſe patients that would ſhew to the Surgeon their lighteſt wounds, & hide from him the moſt deep and dangerous; or like a watchman that ſhould diſcouer a little band and troope of enemies coming to aſſault the City, and conceale a great army that is ready to enter, and to caſt downe the walles. Wee muſt keepe none of our ſweet ſinnes, nor of our profitable ſinnes, but confeſſe them all to him that hath promiſed to couer them, and not to impute them vnto vs. Such are in the right way to true bleſſedneſſe; as for others, they are out of the right way. For it condemneth ſuch as are content to confeſſe in generall termes, that they are ſinners: but you ſhall as ſoone wring water out of a flint, as any particular confeſſion out of their mouthes; they are too much in loue with themſelues, they are too much in loue with their owne ſinnes.

Particular cõfeſsion required of al men.

If wee looke for pardon at the hands of God, we muſt not be aſhamed, or afraid, or aſtoniſhed to ſet them out at large, with their parts and circumſtances, at what times, in what places, after what manner, and among what perſons we haue committed them. Thus haue the faithfull ſeruants of God done, and found comfort by it. This is the right way to obtaine forgiueneſſe, and to procure a bleſſing at the hand of almighty God, & a plaine proofe of true humiliation: without which there is no forgiueneſſe at all can bee aſſured vnto vs.

Vſe 2.

Secondly, this confeſſion of our ſinnes vnto God, miniſtreth wonderfull comfort to all ſuch as are truely greeued, and heartily ſorrowfull for them. When we can freely poure out our meditations before him, and lay open our ſecret ſinnes, that neither friend nor foe knoweth, or can touch vs withall, whẽ we can hate with an earneſt hatred our beſt beloued ſinnes, that haue bene as deare vnto vs, as our right hand, or our right eie; when wee can complaine of them, ſpeake euill of them, deface, and euery way diſgrace them, as carnall men do their vtter enemies, it is a true ſigne that our hearts are touched by the Spirit of God; as our Sauiour Chriſt teacheth, Iohn 16, verſe 8. *When the Comforter is come, he will reproue the world of ſinne, and of righteouſneſſe, and of iudgement.*

Wee haue no greater enemies then our ſinnes, which are many in number, ſtrong in power, deceitfull in ſnaring, and dangerous in ſubduing of vs. They are in number as the ſand on the ſea ſhore, that cannot be reckoned, and moe then the haires of our head, or then the houres that we haue liued. They are as ſtrong as an army of men ſet in battell aray, who by their power and puiſſance, haue ſtrooke downe the choſen men of Iſrael. They deceiue with their pleaſures, as the bird is taken in the ſnare, and as the ſubtill harlot that flattereth with her mouth. They bring danger both to ſoule and body, and leaue vs not till wee periſh for euer, and be caſt into the pitte of hel, from whence there is no redemption.

Seeing then their nature is ſuch, that they carry vs headlong with violence into perdition, we ſhould alſo maligne them and hate them as death, nay, as him *that hath the power of death, that is, the diuell.* Hebr. 2, verſe 14. If we finde them too cunning and crafty for vs, and our ſelues too weake to deale againſt them being armed with all the forces of Satan and of the world, let vs goe to him that beeing *ſtronger then that ſtrong man, is able to take away all his weapons,* (Luke 11, verſe 22.) and binde him in chaines, euen *the Lyon of the Tribe of Iuda,* (Reuel. 5, verſe 5.) that is able to ſtop the mouth of that *roaring Lyon, which ſeeketh whom he may deuoure,* 1 Pet. 5, 8. He knoweth wherof we are made, he remembreth that we are but duſt.

And as he is of power to helpe vs, and ſubdue our corruptions, ſo he is of infinite mercy to pardon vs our ſinnes. He knoweth what is in vs, better then we our ſelues know our ſelues: foraſmuch as he is greater then our hearts, and knoweth all things.

If then we confeſſe our ſinnes truely and vnfainedly, as he is *faithfull and iuſt,* (1 Iohn, chap. 1, verſe 9.) ſo he will forgiue vs: he hath made the promiſe, and the word is gone out of his mouth, which he cannot call backe againe: he hath vttered his voice, and he cannot deny it, no more then he can deny himſelfe.

If he ſhould reteine our ſinnes, we being penitent, he ſhould forfeit and falſifie his truth, which cannot agree to the diuine nature, and therefore (as one rightly ſpeaketh) he ſhould be a greater leeſer then we. This is euidently to be ſeene in the Pſalmes of repentance penned by the Prophet *Dauid,* as Pſalme 32. At the firſt he ſought by all the meanes that he could, to hide his ſinnes, hee ſendeth for *Vriah,* and vſeth ſundry ſhifts to conuey him vnto his houſe, and thereby to couer his ſinne. When that pollicy would not ſerue, he ſendeth ſecretly to *Ioab*, to put him in place of danger, and thē to retire from him, that hee might fall by the ſword of the Ammonites. But whiles he ſeeketh all meanes to couer it, God, the ſearcher of hearts, doth diſcouer it, and ſendeth his Prophet vnto him, to reproue him. Heereby, euen by the Miniſtery of the word, his heart is touched, and he is made to ſee the greeuouſneſſe of his ſin, & againſt whom he had ſinned; then he is not aſhamed to acknowledge it, and to leaue a memoriall of it in the Church for the good of others. Thus he found wonderfull comfort by his confeſſion, and could finde none without it, *I acknowledged my ſinne, and thou forgaueſt mine iniquity*. Pſal. 32, 5. The conſideration of the multitude of our ſinnes is able to bring vs to deſpaire: but the confeſſion of our ſinnes is able to raiſe vp to hope againe, and to ſtay vs vp with the mercies of GOD, which are as flagons of wine to refreſh vs. When *Dauid* had thus confeſſed that he had ſinned, God ſent him a comfortable meſſage that cheered his heart and quieted his conſcience. The Prophet that before threatned & thundered out the Law, now applieth precious balme, and powreth wine and oyle into his wounds, ſaying vnto him in the Name of God, *Thy ſinne is pardoned*. They that are eſcaped by the mercy of God (as it were from a dangerous ſhipwracke) out of their ſinnes, would not come into the ſame caſe and condition againe, for to gaine a kingdome, nay, all the kingdomes of the world. When the ſinfull woman confeſſed her ſinnes by ſhedding abundance of teares, and wiping the feete of Chriſt with the haires of her head, hee anſwered concerning her as the Lord of life and comfort, *Many ſinnes are forgiuen her, for ſhee loued much*, Luke 7, verſe 47. Thus he ſpake graciouſly and comfortably to the penitent theefe on the Croſſe, accuſing himſelfe, reprouing his fellow, iuſtifying Chriſt, confeſſing his faith, and asking forgiueneſſe, *This day ſhalt thou be with me in Paradiſe*, Luke 23, 43. The more often we goe vnto God, and confeſſe our ſinnes before him, the better it is for vs, the more mercifully he will deale with vs, the greater grace he will beſtow vpon vs, the farther he will remoue his iudgements from vs, and the neerer he will approch vnto vs.

Vſe 3. Laſtly, let vs all labour after a right confeſſion. Many haue confeſſed their ſinnes, and yet found little comfort, as *Pharaoh, Saul, Iudas*, the Iſraelites, and many others. If we hope to ſpeed better then theſe men, then we muſt confeſſe better then they did. If wee ſinne with them, and confeſſe as they did, we ſhall reape no better fruite then they did. We are apt to fauour and flatter our ſelues, wee are poſſeſſed with ſelfe-loue. Wee cannot looke vpon other mens vertues, nor our owne vices: we are blinde in ſeeing our owne faults, whereas wee are ſharpe ſighted and quicke eyed to eſpie a little mote in other mens faces. Wee ſhould rather conſider our owne wants to be humbled for them, then the graces we haue, to be puffed vp by them. No man ſeeth the ſpots that be in his owne face: ſo he diſcerneth not the ſinnes that are in his owne ſoule. He that would know his deformities, taketh *a glaſſe*, which ſheweth vnto him what he is, and how he is: ſo if we would vnderſtand our ſecret & open ſinnes, we muſt behold our faces in the law of God, *for by the law commeth the knowledge of ſinne*, Rom. 3, 20. Wee muſt therefore examine our ſelues touching this duty of confeſſion, and obſerue diligently the true properties of it. Not euery one that ſaith, Lord, Lord, ſhall enter into the kingdome of heauen. Not euery one that ſaith, I am a ſinner, I am vncleane, is a true conuert, and a right penitent. Nothing is more common thē to heare men ſay, I confeſſe my ſelfe a ſinner, all men are ſinners, there is no man that ſinneth not, God be mercifull vnto vs: this is the ordinary confeſſion of euery man. Theſe are no better then words of courſe, it is rotten at the roote, it is blaſted in the eare; it is green in the leaues, but beareth no fruite; it is beautifull without, but foule and filthy within; it is formall in ſhew, but fading in ſubſtance. Wherfore, that we may not deceiue our ſelues as a great part of the world do; we are to vnderſtand the properties of true confeſſion, that wee may comfort our ſelues in them, if we finde them in vs: or elſe labour to attaine vnto them, if we feele the want of them: and ſeeke to increaſe in the knowledge of them, if we haue already receiued them.

Iames 1, 23.

The properties of right confeſsion.

First of all, wee muſt confeſſe to God our ſpeciall and particular ſinnes, as the patient that would bee cured, not onely telleth the Phyſition that he is ſicke, but acknowledgeth in what part and in what manner, & how long he hath beene ſicke. When men complaine to Magiſtrates, of the wrongs that haue beene done them, they will expreſſe in what particulars and in what ſort they haue beene damnified. Shall we not much rather ſeeke to the Phyſition of our ſoules, and acknowledge to him how ſorely we are ſicke, eſpecially conſidering hee knoweth our diſeaſes better then our ſelues? If there were no other motiue to ſtir vs vp to this duty of confeſſion, this were ſufficient: becauſe we cannot hide them from him. We may conceale them from the knowledge of men, but with all our craft and cunning, with all our deuiſes and pollicies, with all our fetches and falſehood, we cannot conceale them from God, whoſe eies pierce into the bowels of the earth, and into the depth of hell. This is that which the wiſe man deliuereth, *Hell & deſtruction are before the Lord, how much more the hearts of the ſons of men?* Pro. 15, 11. So ẏ there is nothing ſo deepe, nothing ſo ſecret, ẇ can be hidden frō the ſight of God. Hence it is, that *Dauid* confeſſed oftentimes, Pſal 51,14. 1 Chr.21,8.

that he had ſinned: & addeth in what kindes, *in blood-guiltineſſe*, and *in numbring of the people*: ſo *Paul* confeſſed, that he was *a blaſphemer, a perſecutor, and an oppreſſor*, the chiefeſt of all ſinners, 1 Tim.1,15. We ſee then to whom we muſt goe to confeſſe, and in what manner we are to performe it: which ſerueth to reproue thoſe, that when their ſinnes are diſcouered and come to ſight, that they can no longer hide them, doe ſubmit themſelues vnto men, and ſtoope downe to them, but neuer humble themſelues before God, whom they haue offended, nor acknowledge how ſhamefully they haue broken his lawes. We haue many falſe teares ſhed to blinde and bleare the eyes of men, but they neuer ſeeke vnfainedly to reconcile themſelues vnto him that is *able to ſaue and to deſtroy*, and neuer ſtand in feare of him that *can deſtroy body and ſoule in hell fire*. Let vs take heed of this hypocriſie, which is a moſt vaine and fruiteleſſe kinde of humiliation, of which we ſhall ſpeake more afterward.

Iames 4,12. Math.10,28.

The ſecond property.

Secondly, we muſt ſet out our ſins in their right colours, as beggers that vncouer their ſores to men, that they may behold them and ſhew mercy. We muſt be ſo farre from making our ſinnes lighter and leſſer then they are, that we ſhould enlarge them to the full, and labour to make them appeare vile & heinous as they are. A notable practiſe of this we haue in *Dauid*, Pſal.51,5. he aſcendeth vp from his preſent ſinnes to his original corruption, *Behold, I was ſhapen in iniquity, and in ſinne did my mother conceiue me.* The like wee ſee in Ezra, chap. 9, verſe 6. when the people had tranſgreſſed by making affinity with ſtrangers, taking of their daughters for themſelues and for their ſonnes, he fell vpon his knees, & ſpred out his hands vnto the Lord his God, and ſaid, *O my God, I am aſhamed, and bluſh to lift vp my face to thee, my God: for our iniquities are increaſed ouer our head, and our treſpaſſe is growne vp vnto the heauens.* We muſt confeſſe, when, and where, and how we haue ſinned. We muſt confeſſe how much we haue diſhonoured God, and ſcandalized the Church, and how long we haue liued and continued in our ſinnes. Wee muſt confeſſe, that if he ſhould condemne vs, he ſhould do vs no wrong, but we muſt cleere him and the courſe of his iuſtice, when he proceedeth againſt vs. Wee heard how *Paul* confeſſed his ſin in the time of his ignorance, that he had *perſecuted the Church of God extremely*, and made hauocke of it horribly, Gal.1,13. and therefore was not onely the leaſt of all Saints, but the greateſt of all ſinners. Neither doth he, in vttering this ſpeech, make a lye, or ſpeak for modeſty ſake, but as he thought in his heart, eſteeming no mans ſinne like his owne, nor vnderſtanding another mans as he doth his owne, nor feeling another mans as his owne. Thus do the ſeruants of God deale with themſelues, & with their ſinnes, and thereby ſhew that they were out of loue with themſelues and their ſinnes. This reproueth thoſe that content themſelues with a word and away, they cannot abide to ſtand long in their confeſſion, as if they were afraid to humble themſelues too farre: whereas we cannot make our ſelues too vile, nor hate our ſinnes too much. Many confeſſe thē, as if they meant preſently to returne vnto thē, like to the harlot that *wipeth her mouth, and ſaith, I haue not committed iniquity*, Pro.30,20. wheras we ſhould hate thē with a perfect hatred as our vtter enemies ẏ ſeek our deſtructiō

Bernar. de vita ſolitar.

The third property.

Thirdly, our confeſſion muſt proceed from the heart, it muſt be ſound at the roote, otherwiſe the fruite will be blaſted, rotten, corrupt, and vnſauory, as Prou.4,23. *Keepe thine heart with all diligence, for thereout commeth life*: and chap.23,26. *My ſonne, giue me thine heart, and let thine eies delight in my waies.* Thus it was with *Dauid*, Pſ.6 7,6. whoſe ſoule was troubled very ſore, *I fainted in my mourning, I cauſe my bed euery night to ſwim, and water my couch with my teares*, and the more he was afflicted, the more vnfainedly he came to God. Such was the confeſſion of the Publican, when he ſmote his breſt, and ſaid, *Lord be merciful to me a ſinner.* When he laid his hand vpon his breſt, if it had bin poſſible, he would haue touched and taken his hart to haue offred it vp to God. If we bring vnto God onely an outward confeſſion, fetched no farther then from ẏ mouth, it returneth empty to vs againe, and neuer obtaineth any bleſſing. This lip-labour God hateth as a lame offering, and a maimed ſacrifice. The hart is as ſalt that ſeaſoneth euery part of the worſhip of God, & euery exerciſe of our religion, & euery fruite of our moſt holy faith. This is commended to haue bin in *Ephraim* by the Prophet, *After that I conuerted, I repented: and after that I was inſtructed, I ſmote vpon my thigh, I was aſhamed, yea, euen confounded, becauſe I did beare the reproch of my youth.* Ier.31,18. Hypocriticall confeſſion is no confeſſion.

The fourth property.

Fourthly, we muſt confeſſe our ſins with an hatred of them. For where there is no feeling of ſin, there can be no pardon of ſin: and therefore Chriſt calleth ſuch to him as were *weary and heauy laden*, and ready to faint & fall downe vnder the burden of them, Mat.11,28. The Prophet confeſſeth, that his ſinnes were as a weighty burdē too heauy for him, ſo that he went crooked, & bowed very ſore. So long as ſinne appeareth vnto men ſmall as a mote, light as a feather, pleaſant as a ſport, ẏ it groweth to be as common with them as going in the high way, drinking iniquity as water, and delighting in it as in meat & drink, it is plaine they know not the nature of it. Many hypocrites like *Iudas* haue confeſſed their particular ſins, who ſaid, he had ſinned *in betraying innocent blood*; but it is of cuſtome without conſcience, or of paſſion without remorſe, or of feare without change: becauſe they are weary of the puniſhments that lie vpon them, but are not weary of their ſins that are ẏ cauſes of them: their plagues ſeem heauy, but their ſinnes

Pſal.38,4,6.

Math.27,4.

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ſins ſeeme light, wheras the ſins that are in vs, ſhould more greeue vs, then the iudgements that are vpon vs. Such men are for the preſent touched with the ſtroke of Gods hand; but after they haue confeſſed, and the puniſhment is remoued, they are the ſame that they were before, and are found no changlings, they returne againe to their old ſinnes, as the dogge to his vomit, and practiſe that which before they ſeemed to abhorre. Let vs therefore hate ſin much more then the puniſhment, leſt we be as malefactours that oftentimes cry out for the puniſhment, but ſeldome or neuer for their offence. Sinne is the breach of Gods law, and the procuring cauſe of all puniſhment. If we be carefull to ſtay the cauſe, we ſhall quickly and eaſily ſtay the effect: and if we would iudge our ſelues, we ſhould not be iudged of the Lord.

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y.

Fiftly, our confeſſion muſt not be extorted or enforced, but freely and willingly performed. Many men confeſſe their ſinnes, but this is no free wil offering, they are forced vnto it by the rigour of the Law, or by the anguiſh of the ſoule, or by violence of ſickneſſe, or by feare of death, or by the cracke of Gods iudgement, or by the cenſure of men. If we be as forward to confeſſe them to the glory of God, as we were forward to commit them to his diſhonour, we haue comfort in the performance of this duty, and it will worke in vs repentance neuer to be repented of. But if neceſſity compel vs to this, as it did *Pharaoh* and *Iudas*, and *Achan*, while the rod was vpon their backs, or God otherwiſe had found them out, it is our croſſes that make vs confeſſe, and not our ſinnes, as Pſa. 78. When the wrath of God was heauy vpon them, ſo that he ſlew them, and conſumed their dayes in vanity and their yeeres haſtily, then they ſought him and they returned, and ſought God early, they remembred that God was their ſtrength, and the moſt high God their redeemer: *but they flattered him with their mouth, and diſſembled with him with their tongue.* Euery duty muſt be performed to God cheerefully, if it be done otherwiſe, God regardeth it not.

78.36.

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erty.

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y.

Sixtly, this muſt be obſerued in our confeſſion, that we ought not ſo farre to dwel vpon the meditation of our ſins, that we forget the mercies of God, and faith in his promiſes, and forgiueneſſe of our ſinnes. *Iudas* confeſſed againſt himſelfe his owne particular ſinne in betraying his maſter, and ſhedding of innocent blood: howbeit this being wreſted from him, through horrour of his conſcience, and the fearefull apprehenſion of Gods wrath, he neuer expected any mercy, but went his way ſolitary, *and hanged himſelfe* deſperately. Hee had no beleefe of pardon, nor hope of fauour, nor deſire of repentance, and therfore his confeſſion ſerued to no other end, but to acknowledge as on the one ſide the Iuſtice of God, and the equality of his wayes, ſo on the other ſide, the merit of his owne puniſhment, and the ſealing vp of his owne iuſt condemnation, by his owne mouth. It was farre otherwiſe with *Peter*, after he had denyed and abiured his maſter, *he repented* of his ſinne *and wept bitterly* for the ſame, he beleeued the promiſe, and laide hold on mercy, and was ſaued. This confeſſion was ioyned with faith, which ſanctified it to his comfort. Confeſſion ioyned with infidelity is no confeſſion, for vnbeleefe is as a bitter root that poiſoneth it, and maketh it vnſauory and vnhealthfull.

1,3,&4.

27.5.

Math.27.4.

Mar.26.75.

The ſeuenth property.

Seuenthly, it belongeth vnto vs and to our confeſſion, to ioyne prayer to God for the pardon of our ſinnes. It is our duty together with our acknowledging of our faults, to aske forgiuenes, and to pray for mercy to the God of all mercy, againſt whom we haue treſpaſſed without which all is in vaine. Thus did not *Caine* that deſpaired and cryed out, that his *ſin was greater then he could beare*, and therefore receiued no comfort nor grace in time of neede. How many and great ſoeuer our ſins are, let vs neuer giue ouer prayer for pardon. It is one of the engines of the diuel whereby he betraieth our ſoules, and he catcheth many in his ſnare. He knoweth, that they are holden faſt as ſlaues in chaines and fetters, that are perſwaded to giue ouer prayer. He is in the way to Atheiſme, that *prayeth not* at all, Pſal. 14.4. He is forſaken of God that thinketh it needleſſe and ſuperfluous, as appeareth in *Saul* when the noiſe that was in the hoſte of the Philiſtims ſpred farther abroad, hee ſaid vnto the Prieſt that brought the Arke of God, *Withdraw thine hand*, as if he had ſaid, There is now no time to aske counſell of the mouth of God, Numb. 27.21. It is otherwiſe with the ſeruants of God, though they haue bene ouercome by the ſtrength of their corruption, by want of watchfulneſſe, by the ſubtilty of ſin, and by the tentation of Satan, yet they would neuer ſhut vp their mouthes from the inuocation of the Name of God, and from calling for mercy at his hands. We ſee this in *Dauid*, both in the booke of Pſalmes & in other places, Pſal. 51.1. We ſee it in the penitent Publican, Luk. 18.13. and 15.21. and in the prodigall ſon that returned to his fathers houſe. We ſee it in the Iſraelites, and in many others. To this doth the Prophet exhort them, Hoſ. 14.3. *Take vnto you words and turne to the Lord, and ſay vnto him, Take away all iniquity, and receiue vs graciouſly, ſo will we render the calues of our lips.*

Gen.4.13.

1 Sam.14.19.

Thus we ſee, confeſſion of ſinne, and asking of pardon, muſt ioyne hand in hand and goe together as friends that are agreed: ſo that we ſhould not hope for pardon, but pray for pardon of God, whoſe nature is *to forgiue iniquity, tranſgreſſion, and ſinne*, that is, ſinnes of all ſorts, how great and heinous ſoeuer they be. If we ſinne againſt God, and neuer aske forgiueneſſe of God, we ſhall neuer receiue forgiueneſſe at his hands.

Exod.34.7.

The eighth property.

Laſtly, we ought ſo to confeſſe our ſinnes, as that we haue alſo a purpoſe to leaue and to forſake our ſinnes. We muſt not thinke to find mercy, ſo long as we haue a deſire to continue in them.

Hence it is, that the Prophet ſaith, Eſay, 55. 7. *Let the wicked forſake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercy vpon him, and to our God, for he is very ready to forgiue.* This is true repentance to flie from ſinne, foraſmuch as *euery one that nameth the Name of Chriſt, muſt depart from iniquitie,* 2 Tim. 2. 19. This is a faultie confeſſion of ſinne, when there appeareth no change or alteration in them that doe confeſſe. We muſt confeſſe both ſome of our ſins and all of them, and *keepe none of the ſweetneſſe of them vnder our tongues,* as *Iob* ſpeaketh: but refraine from them, and be afraid that they will be vnto vs as the gall of Aſpes. We muſt *caſt aſide euery thing that preſſeth downe, and the ſinne that hangeth ſo faſt on:* he will bring all ſin vnto iudgment, and therefore we ſhould confeſſe all of them, if we would haue pardon of all of them. We deſire to haue them all pardoned, ſo that we muſt hide none of them, nor conceale them, for thereby we ſhut vp Gods mercy, and are enemies to our owne peace.

Iob 20. 12.

Heb. 12. 1.

And ſhall reſtore the dammage thereof with his principall, and put the fift part of it more thereunto, &c. The ſecond meanes of expiation of our ſins, or of receiuing forgiueneſſe of them, is reſtitution; which is ſet downe three wayes. He that hath wronged his neighbour muſt reſtore, firſt *the principall*: ſecondly, *the dammage*: and thirdly, he ſhal adde a fift part thereto: to the end that all perſons ſhould be terrified from committing this or the like ſinne, and the owner may haue a full amends, and receiue a perfect ſatisfaction. True it is, our offences are forgiuen freely without our deſerts, and certaine it is, we cannot make amends and ſatiſfaction to God: but we can, and may, and ought vnto our brethren which are damnified by vs.

Now, if God had ordained, that ſuch as purloyne from men their goods, either by open oppreſſion, or by forged cauillation, or by violent extortion, or by colourable circumuention, ſhould onely reſtore the principall portion which they haue taken away, it might haue encouraged many in their wicked waies, and haue ſtrengthened the hands of the fraudulent dealer. For he might reaſon thus with himſelfe, I wil enrich my ſelfe with my neighbours goods, and draw vnto me that which is his: I will goe cloſely and couertly to worke, it is a thouſand to one that euer it be knowne, or I eſpied: and if it come abroad to the open light, I know the hardeſt and the worſt that may befall, he can haue but his owne againe; and ſo, though I be no winner, I am ſure I ſhal be no looſer. To preuent this miſchiefe, and to ſtop the mouthes of all thoſe that are ready to doe wrong, the Lord decreeth, that ſuch a one ſhall reſtore not onely the principall, but he ſhall repay the dammage that the owner hath ſuſtained by the lack or loſſe of his goods and beſides he ſhall adde a fift part thereunto, whether it be more or leſſe that he hath taken away. From hence we learne, that whatſoeuer is vniuſtly taken away from the right owners, ought to be reſtored vnto them againe. It is a duty required at our hands to make reſtitution to our brethren, whenſoeuer wee haue wronged them, and whatſoeuer we haue taken from them. When *Abimelech* had taken away *Abrahams* wife, while he ſoiourned in Gerar, the Lord ſaid vnto him in a dreame, *Deliuer the man his wife againe, for he is a Prophet, and he ſhall pray for thee, that thou mayeſt liue: but if thou deliuer her not againe, be ſure that thou ſhalt die the death, thou, and all that thou haſt.* Gen. 20. 7. *Abimelech* is commanded to reſtore her againe to him, whoſe by right ſhee was, and to whom onely ſhe pertained. Many lawes to like purpoſe are ſet downe in the booke of *Exodus*, chap. 22. 1, 3, 4, 5, &c. *If a man ſteale an oxe or a ſheepe, and kill it, and ſell it, he ſhall reſtore fiue oxen for the oxe, and foure ſheep for the ſheepe, &c. If a man doe hurt field or vineyard, and put in his beaſt to feede in another mans field, he ſhall recompenſe of the beſt of his own field, and of the beſt of his owne vineyard.* So in the booke of Leuiticus, chap. 6. 1, &c. the Lord ordaineth, *If a ſoule ſin, and commit a treſpaſſe againſt the Lord, it ſhall be, becauſe he hath ſinned, that he ſhall reſtore, &c.* And to this purpoſe, *Samuel* appealeth to the conſciences of the people 1 Sam. 12. 3. *Behold heere I am: beare record of me before the Lord, and before his Annointed; whoſe oxe haue I taken? or whoſe aſſe haue I taken? or whom haue I defrauded? or whom haue I oppreſſed? or of whoſe hand haue I receiued a bribe to blinde mine eyes therewith? and I will reſtore it you.* Euery one that hath gouerment ouer others, cannot truely ſay thus, but euery one ought to do thus. Whereby we ſee, that howſoeuer God commandeth vs to confeſſe our ſinnes which we haue committed vnto him, yet that is not ſufficient, vnleſſe we alſo make actuall reſtitution to him whom we haue offended.

Doctrine. Reſtitution required o ſuch, as haue taken any thing wron fully.

This trueth is yet better to be confirmed by ſtrength of reaſon. And firſt we muſt know that it is a fruit or ſigne of true repentance and turning vnto God, and of an heart touched with a feeling of his former offences, that he which hath ſtollen, will ſteale no more. This we ſee in the example of *Zacheus*, Luke 19. 8. when once hee beleeued in Chriſt, who had as it were lighted a candle within his heart, ỹ he began to ſee his own vnrighteouſneſſe, and ſo his vnworthineſſe to receiue any good thing, he ſtood forth and ſaid vnto the Lord, *Behold, Lord, the halfe of my goods I giue to the poore and if I haue taken away any thing from any man by falſe accuſation, I reſtore him fourefold.* He teſtifieth his repentance by his readineſſe to make reſtitution; whereas he that keepeth ſtollen goods, ſtealeth ſtill, and is no better then a theefe, and conſequently farre from repentance.

Reaſon 1.

Second-

on 2. Secondly, without reſtitution there can be no remiſſion: foraſmuch as repentance is falſely counterfeited, and not truely practiſed. God will not forgiue ſuch as retaine with them their neighbours goods. To ſteale from them, and to keepe that which is ſtollen, is a plaine token that we are reſolued to continue in ſinne. He that is perſwaded and determined not to depart from ſtollen goods which are ſweet morſels vnto him, is reſolued to be a theefe, and not to giue ouer. Thus God is mocked and dallied withall, and his law neglected and deſpiſed. This the Prophet *Ezekiel* pointeth out, chap. 18.7, 9, 12, 13. and 33, 15. *He that hath not oppreſſed any, but hath reſtored to the debter his pledge, he ſhall ſurely liue, ſaith the Lord God: but he that hath oppreſſed the poore and needy, and hath ſpoyled by violence, and hath not reſtored the pledge, &c. he ſhall ſurely die, his blood ſhall be vpon him.* Seeing then, ſuch as reſtore and ſo make recompenſe of that they haue taken away, haue promiſe of forgiuenes, & contrariwiſe, ſuch as neuer make reſtitution haue a terrible threatning of death denounced againſt them, it followeth that this is a duty required of all perſons.

ſon 3. Thirdly, the performance of it is a very ſpeciall meanes to bring a bleſſing vpon vs: a bleſſing, I ſay, from him to whom reſtitution is made. For, when he ſhall ſee how God hath touched their heart with a feeling of their ſin, that they can no longer keepe that which is not their owne, albeit power be in their hand to do it, it ſhall ſtirre him vp to deſire and procure their good: and to craue a bleſſing to come downe vpon them. This is that which we reade in *Moſes*, Deut. 24. 12, 13. *If the man be poore, thou ſhalt not ſleepe with his pledge, &c. that he may bleſſe thee.* This end is not to be neglected, foraſmuch as the eares of God are alwaies open to heare the cry of the poore, and he hath promiſed to helpe them, and to bring a curſe vpon al their oppreſſors, to their deſtruction.

ſon 4. Fourthly, as the loynes of the poore ſhall bleſſe them that reſtore, ſo God will accept it, ſon 1. as a worke of iuſtice and righteouſneſſe, and as a fruit of his ſpirit, iuſtifying vs by the righteouſneſſe of Chriſt Ieſus his Sonne, and ſanctifying vs to his glory. In the place of Scripture before remembred, *Moſes* teacheth this, and layeth it downe as a ſtrong reaſon, Deut. 24.13. where ſpeaking of ſuch as had taken pledges of the poore, he ſaith, *In any caſe thou ſhalt deliuer him the pledge againe when the Sunne goeth downe, that he may ſleepe in his own raiment, &c. and it ſhall be righteouſneſſe vnto thee before the Lord thy God.* This alſo is a moſt forcible reaſon to moue vs to reſtitution, foraſmuch as God ſetts it down as an infallible teſtimony of a iuſtifying faith, and therefore the contrary is a fruit of infidelity; ſo that we ſhal neuer repent vs of that we haue done, nor wiſh it to be in our owne hands againe.

ſon 5. Fiftly, the vniuſt retaining of other mens goods, hindereth many good things from vs, inaſmuch as God will accept no ſeruice nor duty at our hands, vntill we haue ridde our hands of things euilly gotten. We may come to heare his word, and to call vpon his Name, and ſit among the Saints and ſeruants of God in the Congregation: howbeit, we heare without fruit, and we pray without profit. For this poiſoneth and corrupteth vnto vs the beſt things of God. This is that which Chriſt teacheth vs in the Goſpel of Matthew, chap. 5.23.24. *If thou bring thy gift to the Altar, and there remembreſt that thy brother hath ought againſt thee* (but he hath ſome iuſt action againſt vs, ſo long as we keepe any of his goods wrongfully from him) *leaue there thy gift before the altar, and goe thy way, firſt be reconciled to thy brother, and then come and offer thy gift.* If then we deſire that God ſhould heare our prayers, or be well pleaſed with the hearing of his word, we muſt be careful to make recompenſe and ſatisfaction for ſuch iniuries as wee haue offered, and our brother hath ſuſtained.

Vſe 1.

The firſt reproofe.

Now let vs come to the vſes, which are as it were the life and ſoule of this point, that hath beene prooued. Firſt of all, it ſerueth to reprooue all ſuch as neglect this duty, and ſo offend againſt this doctrine. And among them, it meeteth directly & chiefly with thoſe that commit ſacriledge, robbing the Church, and defrauding the Miniſters of that portion which God hath granted vnto them in his holy word. The wiſe man ſaith, Pro. 20.25. *It is a ſnare to the man who deuoureth that which is holy: and after vowes to make inquiry.* Our Sauiour himſelfe ſaith, Matth. 10.10. *The labourer is worthy of his wages.* The Apoſtle *Paul* ſaith, 1 Cor. 9.14. *The Lord hath ordained, that they which preach the Goſpel, ſhould liue of the Goſpel.* This ſinne came firſt from the man of ſinne, by whom tithes were firſt alienated, and impropriations erected, and Church-liuings ſpoiled, for the maintenance of idle perſons that ſate ſtill, and did nothing but eate and drinke, and fat themſelues in cloyſters, as oxen in a ſtall: and theſe deale with the goods of the Church, as the ſouldiers did with ỹ garments of Chriſt, *they parted his garments among them, and caſt lots for his veſture.* The Centurion is commended in the Goſpel, that *builded a Synagogue* for the Iewes: but theſe men doe what they can to pull downe Churches, and to impoueriſh the Miniſtery, and to deſtroy the ſoules and ſaluation of many whom Chriſt redeemed. Theſe ſpirituall theeues and Church-robbers, muſt learne to pay their due, and *not muzzle the mouth of the oxe that treadeth out the corne,* 1 Tim. 5.18. They robbe God greatly of his honor, and diſhonour him more then the heathen did their idols which are no gods.

Matth. 27.35.
Pſal. 22.18.
Luke 7.5.

Theſe men glory in their Chriſtianity, and yet are enemies vnto Chriſt. So that the Gentiles that knew not God, ſhall ariſe in iudgement againſt them, and condemne them. Secondly, it reprooueth all oppreſſors that fill their

The ſecond reproofe.

their houſes with the ſpoiles of the poore and needy: as Eſay 3.14.15. *The Lord will enter into iudgement with the ancients of the people, and the Princes thereof: for ye haue eaten vp the vineyard, the ſpoile of the poore is in your houſes. What meane ye that ye beat my people to peeces, and grind the faces of the poore, ſaith the Lord God of hoſtes?* And to this purpoſe ſpeaketh *Micah*, in his propheſies againſt this ſinne, chap. 3.3. *They alſo eate the fleſh of my people, and flay their ſkinne from off them; they breake their bones, and chop them in peeces, as for the pot, and as fleſh within the caldron.* In the day of iudgement, when an end of all things ſhall come, ſuch ſhall be caſt into hell as are couetous and haue not giuen of their owne, who haue ſeene the naked, and not cloathed them; the hungry, and haue not fedde them; the thirſty, and haue not giuen them drinke: the ſicke, and haue not viſited them: how much more ſhall they be condemned, that behold their brethren cloathed, and take away their garments: that ſee them to haue meat and drinke, and ſpoile them of it? The example of the rich man teacheth this, Luke 16.23. He tooke nothing from *Lazarus*, he robbed him not of his rags, he tooke not from him a crumme of bread, or a drop of water, and yet he is accounted cruell and vnmercifull, and *is caſt into torments*. This man ſhall riſe at the day of iudgment, & condemne many among vs, who not onely doe no good, but much harme, and exerciſe cruelty and oppreſſion ouer the poore that dare not lift vp their voyce againſt vs. *Euery tree that bringeth not forth good fruit, ſhall be hewen downe and caſt into the fire*, Matth. 3.10: and not that tree onely that bringeth forth euill fruit. Hence it is, that it is ſaid by *Elihu* in the booke of *Iob*, cha. 34.28. *They haue cauſed the cry of the poore to come before the Lord, and he hath heard the cry of the afflicted.*

The third reproofe.

Thirdly, it reproueth the poore that ſteale from the rich, and thinke they may do it lawfully, and are not bound to reſtore what they haue taken. Pouerty, how great ſoeuer it be, is no priuiledge or protection, to take one ſheepe or Lambe out of the flocks of *Iob* that was ſo rich, and had ſo many: or one locke & handfull of wooll from the wealthieſt Cloathier: or one pound or peny, out of the houſe of the beſt moneyed Merchant: or one remnant of cloath or parcell of ware out of the ſhop of the ſtored Tradeſman. In times of dearth and famine, when it goeth hard with the meaner ſort, they thinke they haue a warrant to ſhift for themſelues howſoeuer they can, & to get for themſelues whatſoeuer they are able. But the Law of God ſerueth as a bridle to reſtraine all perſons, both rich and poore, both high and low, in times of plenty and ſcarſitie, *Thou ſhalt not ſteale.* When the Lord forbiddeth theft generally, wilt thou mince it, and diſtinguiſh where he doth not diſtinguiſh, & ſay, I will ſteale in time of need? It is our duty to pray to God to *giue vs our daily bread*, and not to take from others their bread. What needed the wiſe *Agar* mentioned in the Prouerbes, to pray vnto God *not to giue him pouerty*, if he might lawfully releeue himſelfe ſo eaſily by the ſtore and ſubſtance of others at his owne pleaſure? But ſome will obiect the words of *Salomon*, Prou. 6.30. *Men doe not deſpiſe a theefe, if he ſteale to ſatisfie his ſoule, when he is hungry.* To this I anſwer, that the wiſe man ſpeaketh not ſimply, but comparatiuely. For he compareth two ſinnes together, adultery and theft, the greater with the leſſer. It is a great ſhame to take away other mens goods from them, howbeit theft is not ſo foule a fact and fault, as to defile another mans wife: for the theefe may make reſtitution, and thereby after a ſort put away his diſcredit: whereas the adulterer cannot make amends, nor blot out the reproch, neither will the husband of the whoriſh woman be reconciled, or forget the wrong offered vnto him. True it is, hee that did ſteale to preſerue life, was to be puniſhed by the law of God, Exod. 22.1. for he was to make reſtitution, or to be ſold as a bondman; but the adulterer and the adultereſſe were to die the death. The purpoſe of *Salomon* therefore is not to defend the theefe, or to excuſe the theft, or to abrogate the Law, or to pleade for malefactors, or to open a gap to the committing of euill: foraſmuch as he ſaith afterward *Whoſoeuer is partner with a theefe, hateth his owne ſoule*: And *Paul* teacheth that *theeues ſhall not inherit the kingdome of God*, 1 Cor. 6. and in another place he exhorteth, that *he which hath ſtollen ſhould ſteale no more*, Ephe. 4. Neuertheleſſe, albeit theft be a foule ſinne in it ſelfe, and excludeth from euerlaſting life, yet in compariſon of a greater and fouler ſinne, it doth not appeare and ſhew it ſelfe ſo filthy. So the Prophet *Ezekiel*, chap. 16. ſaith, that the Sodomites were better then the people of Ieruſalem, who by their greater vngodlineſſe *iuſtified them*: not that he exempteth them from blame, but becauſe the other were worſe and worthy of greater blame. The obiection being thus anſwered, and the place cleered, we returne to the former point and conclude, that no pretence of pouerty or allegation of neceſſity can excuſe theft, foraſmuch as the Law of God ſtandeth euermore in his full force.

Exod. 20.15.

Math. 6.11.

Prou. 3

Obiect. Prou. 6.30. Anſwer.

Prou. 29.24.

The Scripture chargeth vs to get our liuing with the labour of our hands, and to eate our own bread in the ſweat of our browes; to aske our food of God, and to depend vpon his prouidence, and rather to periſh for hunger then to rob our brother and offend againſt God. Moreouer, our Sauiour ſetteth it downe as a certaine rule to guide vs in our dealings one with another, Matth. 7.12. *All things whatſoeuer ye would that men ſhould doe to you, doe ye euen ſo to them: for this is the Law and the Prophets.* If then being rich, wee would not haue the poore ſteale frō vs, we our ſelues being poore, ought not to deceiue and defraude the rich.

…e fourth …oofe.

Fourthly, it conuinceth many in ẏ Church of Rome, that ſlaunder vs, and bring vp a falſe report of our doctrine and profeſſion, who teach and publiſh to the view of the world, that we require not of any perſons to make real reſtitution of goods wrongfully gotten: This is a notorious and notable ſlander, and teſtifyeth how much deſtitute they are of true accuſations, when they are compelled to make ſuch open and odious lies againſt vs. We require reſtitution to be actually made, as well as they. We teach, that there is no repentance, nor forgiueneſſe without it. Indeed we cannot make amends for our ſinnes to God; that is done onely by the ſacrifice of Ieſus Chriſt, *which clenſeth vs from all ſinne*. So then, our doctrine being plaine and euident, their mouthes are ſtopped, and they are conuinced to be lyars, as in this, ſo in many other points of greater importance: and therefore they doe vs wrong which affirme that we hold, that doers of wrong ſhould not reſtore.

Ioh.1.7.ar d 9.

…e fift …proofe.

Laſtly, ſuch are reprobued alſo, as get and gather into their hands, other mens goods by flattery & faire promiſes to make reſtitution, and then neuer regard to pay what they haue borrowed. They care not how deepely they runne in other mens bookes and bands, but are ſlacke to returne that is due debt vnto them, and to make paiment of that which they owe. This alſo is a breach of the eighth commandement, and made a note of a wicked man by the Prophet, Pſal. 37.21. *The wicked borroweth, & payeth not againe: but the righteous ſheweth mercy, and giueth.* Heere we ſee, who they are that neuer repay nor reſtore that which they haue borrowed, they are ſuch as are iuſtly branded with the title of wicked men A litle that a righteous man hath, is better then the riches of many wicked, foraſmuch as their riches many times are not their owne, if euery bird had his feather, and euery owner could get that which hath beene taken from him. It is the property of the vngodly, to hold faſt other mens goods which they can get to themſelues. Theſe are of two ſorts, ſome are rich, and ſome poore.

…24

There are ſome rich men, who, albeit they be proud and prodigall, yet are careleſſe to pay their debts, which through their riotouſneſſe and exceſſe they runne into: or if they pay them, it is ſo hardly wreſted from them, ẏ they ſhew how vnwilling they are therunto. If they ſet men at worke, they are backeward to pay them their wages, and to giue the recompence of the labours of their hands. Others doe ſtore and enrich themſelues by borrowing wares and other like commodities, and then of purpoſe breake, rather then of neceſſitie: if they be caſt into priſon, they liue delicately and at eaſe with their ſtollen goods, as I haue ſhewed at large elſewhere. Thus are many poore men, their wiues & children, oftentimes vndone by theſe bankroutes, of whom we may ſay, it skilled not if they were alſo neck-rupt, rather then ſo many innocents ſhould periſh through their wickedneſſe.

…ent.on …ll.ver.20, …Doct.1.

Some againe are of the poorer ſort, and earne their liuing by daily labour, who had rather follow idleneſſe, and liue of other mens purſes, then buſie themſelues painfully in their callings. Theſe are conſtrained through their owne folly to borrow what they can, and are ſo importunate, ſometimes by complaint, and ſometimes by flattery, that they get money into their hands of other mens; and when they once can ſeaze vpon it, as a prey or booty, they no ſooner obtaine it, but they lauiſh it out in eating, in drinking, in gaming, in feaſting and good fellowſhip (as they call it) as if they had found a treaſure, or as if it had bin freely giuen them, and as if they ſhould neuer giue an account for it, or reſtore it to the owner. Theſe men, when they are asked againe thoſe things which they haue receiued, do reproch their creditors, and returne vnto them euill words for their good wils.

They are not aſhamed to tell them, that they are no Chriſtians that aske againe that which they haue lent, and by ſuch like cozening tricks they ſeeke to delude, and doe dally with their creditors. When they come to borrow, they ſpeake with other tongues, and haue learned another language: then their wordes are ſofter then butter, then they will promiſe any thing. But when the day of reſtoring commeth, they haue forgotten their owne words, and they haue loſt the conſcience which before they ſeemed to haue had: ſo that wee may ſay to them as it is in the Pſalme, *Thou loueſt euill more then good, and lying rather then to ſpeake righteouſneſſe: thou loueſt all deuouring words, O thou deceitfull tongue.* Both theſe kindes of men are to be auoided of vs, and their practiſes are to be abhorred, as they that ſauour altogether of impiety, and no whit beſeeme the profeſſion of Chriſtianity.

Pſal. 52. 3. 4.

Vſe 2.

Secondly, it is not ſufficient for men to get goods into their hands (a thing that moſt men doe ayme after) by raking, and ſcraping, and ſcratching, to become rich; but they muſt know how they are gotten, and with what conſcience they are kept and detained, foraſmuch as goods euilly gotten, ſhall neuer proſper, but will ſurely bring vengeance vpon their heads which withhold them, as Prou. 22 16. *He that oppreſſeth the poore, to encreaſe his riches, ſhall ſurely come to pouerty.* We haue many examples of this point left vnto vs in holy Scripture, both of the old and new Teſtament, That we ſhould beware by their harmes, and be wiſe by their falles, and take heed by their ruines. *Achan* did ſteale away the wedge of gold and a Babyloniſh garment, but it coſt him his life, Ioſh. 7.25. *Ahab* tooke poſſeſſion of *Naboths* vineyard, whom he had cauſed to be ſtoned to death, but it brought the deſtruction of him and his poſterity. *Gehazi* coueted after an euill couetouſneſſe, and gaue himſelfe to receiue bribes, but he gat with it the leproſie,

1 King. 21. 19.

2 King. 5. 27.

leproſie,ſo that his loſſe was a thouſand times greater then his gaines. *Iudas* ſold his maſter for thirty peeces of ſiluer, but he was neuer quiet after he had receiued it, ſo ÿ he brought backe the money,and went and hanged himſelfe,Matth.27.5. The like we might ſay of *Balaam*,who loued the wages of vnrighteouſneſſe, and was hyred with loue of reward, to curſe ÿ people of God;he went his way without his hyre,and loſt his life among the Midianites,Numb.31.18. It is not enough to get goods,but we muſt get them iuſtly and lawfully. It is not enough to eate bread, according to the exhortatiõ of the Apoſtle, 2 Theſ. 3.11,12. *We heare that there are ſome which walke among you diſorderly,working not at all, but are buſi-bodies: them that are ſuch, we command and exhort by our Lord Ieſus Chriſt, that with quietneſſe they worke,and eat their own bread.*Our Sauiour teacheth vs to aske at the hands of God the Father *our daily bread*,Matt.6.11.and not other mens. For it is ſo called, becauſe it is gotten by our lawfull labour,and by honeſt meanes,and is prouided for vs of his liberality. If we doe not conſider this carefully,wee may get goods, and withall get a curſe with them,ſo long as we haue the leaſt iot of other mens in our owne keeping.

And howſoeuer we iudge of our ſelues,we are no better thẽ theeues,ſo long as we retain in our houſes or our hearts,other mens goods. Let vs remember the ſaying of the Apoſtle, Epheſ.4.28. *Let him that ſtole, ſteale no more: but rather let him labour, working with his hands the thing which is good,that he may haue to giue to him that needeth.* Many there are that make no difference betweene their owne and other mens,as if all things were common.They care not whoſe they haue,ſo that they haue what they lacke. It is ſweet vnto them,whatſoeuer they can faſten and lay hold vpon. But euill gotten goods goe neuer alone, the curſe of God doth euer go with thẽ, which will bring vpon them all miſeries of ſoule and body. If this were alwaies ſet before our eies,it would be ſufficient to reſtraine our harts from coueting, our eyes from deſiring, our hands from handling,and our houſes from holding other mens ſubſtance, leſt while we catch after that which belongeth to our neighbor,we loſe for euer that which is our owne.

Vſe 3. Thirdly,it ſerueth to admoniſh all that poſſeſſe any thing wrongfully,to reſtore it againe accordingly. There can be no excuſe to ſuch as hold faſt what they haue once gotten.They are much worſe then *Iudas*,and come farre behind him. He commeth neerer to repentance then they, foraſmuch as they goe not beyond the reprobate, nay, they come farre ſhort of them. For when he felt the wrath of God,and the horrour of his conſcience, hee brought backe againe the thirty pence which he had taken of the Phariſies to betray his Maſter,and caſt them downe in the temple. This example will be a witneſſe againſt theſe men,in the day of iudgement, and be ſufficient to condemne them. True it is,Satan will mooue vs,and our owne nature will perſwade vs,that there is profit in keeping, and no ſuch danger in retaining other mens goods,but rather that it may bring hurt to our ſubſtance, ſhame to our perſons, and reproach to our name,to reſtore the riches of iniquitie, and ſo to make our faults publikely knowne. But we muſt not hearken to ſuch euil perſwaſions of a corrupt counſellour, that neuer giueth good and wholeſome counſell, Wherefore the queſtion may be asked, whether reſtitution be neceſſary to true repentance;ſo as without it,we cannot repent at all. I anſwere, it is neceſſary,as we ſhewed before in the example of *Zacheus*, Luke 19.and therefore it is a common,but a corrupt cuſtome and practiſe of ſuch as in death ſeeme deuoutly to bequeath their ſoules into the hands of God,& their euill gotten goods into the hands of their heires, children and friends without reſtitution. It is vſuall with moſt men, when they are to goe the way of all fleſh, to make ſhew of repentance, of forſaking their euill wayes and turning vnto God: but this repentance is no repentance, ſo long as the things of our neighbour remaine in our houſes. No man can giue any legacies or ſhew any liberality of that which is not his owne, foraſmuch as he hath no right vnto it. If he ſhould giue it vnto the poore, it is no ſacrifice that God accepteth; it may doe ſome good to the receiuer,but it can bring none at all to the giuer. Indeed, we are bidden to giue almes to the poore,*that they may receiue vs into the heauenly habitations*,Luke 16.9. but we muſt not be liberall of other mens goods, but of our owne: neither open others mens hands, and ſhut our owne;neither beſtow other mens, but reſtore them iuſtly and truely. Beſides,this bringeth a curſe vpon the reſidue of our goods; & cauſeth God to blow vpon them,ſo that albeit we leaue them to our heires,yet they ſeldome enrich our poſterity. Obiection 1. Anſwer. Heb.13.16.

Obiect.2. But it may farther be ſaid, What if a man be not able to reſtore? he may peraduenture haue good wil,but no ability by reaſon of his pouerty. Anſwer. I anſwere,where the deed cannot be, if there be *a willing mind God accepteth it*,according to the rule of the Apoſtle,2 Cor.8.12.In this caſe it is our duty to acknowledge our fault to God,& withal to ſubmit our ſelues to him whom we haue offended; and make a couenant with God,with our owne hearts, and with our brother,to make actuall reſtitution, whenſoeuer God in mercy ſhall giue vs ſufficient to doe it. Let our promiſe be ioyned with a full purpoſe to doe it, for God is not mocked,or deceiued. We may deceiue our neighbour,and our owne hearts, but we can neuer deceiue the Almighty, who ſearcheth the hearts & the imaginations of all thoughts. In the meane ſeaſon, pouerty may be ſome diſpenſation,becauſe where there is nothing,

no

the king loſeth his right, and neceſſity hath no law, as commonly we ſay in our common prouerbs. But although there cannot be a real reſtoring, there ought to be an hearty deſire, which, we may aſſure our ſelues, God in mercy will accept. For there is a twofold reſtoring, and both well pleaſing to God, the one actuall; the other mentall. The actuall required of ſuch as are able, when we returne backe willingly, whatſoeuer we haue takē away vniuſtly. The mentall is onely in purpoſe and deſire of the minde, when we are able to do no more, and to goe no further; which is accepted of them that are poore, and are ſorry that they haue it not in their hāds to giue to the owners which they haue taken away. Againe, it will be ſaid and pretended, If I muſt of neceſſity reſtore, it will vndoe me, it is as much as I am worth, all that I haue wil do no more then pay it. I anſwer, the contrary will rather vndo thee. To reſtore ſtollen goods, will vndoe no man: it rather bringeth a bleſſing with it. For take this for a certaine trueth, & ſet it down as an vndoubted rule, that no man ſhall be vndone by yeelding obedience to the law of God. But to reſtore is Gods ordinance & appointment, & therfore none ſhal vndo himſelf by following of it. This then properly is no loſſe, but gaine; and albeit we depart with ſomewhat, yet in the end it ſhall bring more with it, foraſmuch as God is able to bleſſe our ſtore, and to giue vs more then that. When *Amaziah* ſhould ſend backe his hyred ſouldiers at the commandement of God, who would not giue a bleſſing by them, becauſe God was not with them, he would not giue victory by them; and he ſeemed vnwilling to do it in regard he had payed an hundred talents before hand to haue their helpe: the man of God anſwered, *The Lord is able to giue thee more then this*: ſhewing thereby, that if we depend vpon him, we ſhall not need to be troubled in worldly things. If we leaue our ſelues neuer a penny, let vs not deſpaire, but truſt in Gods prouidence, who will ſupply our neceſſities, and not ſuffer vs to want any good. Laſtly, it wil be obiected, what if the parties be dead, how can we poſſibly reſtore any thing to them? may we not in this caſe keep it to our ſelues? I anſwer, if the owner be dead, reſtore it to his heires, euē to ſuch firſt as are neereſt of kinne, and if he haue none ſuch, to ſuch as are farther off. If there be none, either neerer or farther off, we muſt reſtore it to God, that is, to the maintenance of the Miniſtery, and ſeruice of God, or to the releeſe of the poore; beſtow it vpon godly vſes, but to our ſelues we may not keepe it. God would not haue the Prieſts, that ſerued in the Tabernacle, & miniſtred at the altar, to be enriched by the hurt of others, as we ſee in this place: neither would he haue iniurious perſons freed from blame, if they ſhould offer that to the Prieſts, which they had taken away from others.

wofold reſtoration.

iect. 3.

ſwer.

hron. 25. 9

iection 4.

ſwer.

Wherefore, if there were none to whom they could reſtore, yet he would haue their houſes to be blameleſſe, and no part of filthy gaine to ſticke and cleaue vnto their fingers, ſeeing it is required of vs to haue pure hearts, and cleane hands. Except God had thus determined, no wicked perſon would haue ſpared to catch and ſnatch, by force or fraud, the goods of the dead, eſpecially if he were childleſſe.

Laſtly, this dutie of reſtitution rightly and religiouſly practiſed, miniſtreth great comfort and contentment, to feele himſelfe ready to do this to any that charge him iuſtly with any wrong or iniuſtice. *Paul* a Miniſter of the Goſpel, and an Apoſtle of Ieſus Chriſt, appealeth to the people whom he had taught, how he had behaued himſelfe among them, Actes 20.18. *Ye know from the firſt day that I came into Aſia, after what maner I haue beene with you at all ſeaſons, ſeruing the Lord with all humilitie of mind, and with many teares and tentations which befell me by the lying in wait of the Iewes. Samuel* a Magiſtrate of the people and iudge of Iſrael, when he was to reſigne his office, and to giue place to the king whom God had choſen and ſet ouer the land, maketh them witneſſes of his ſoundneſſe and ſincerity. 1 Sam. 12. 3. he asketh of them *whoſe oxe or aſſe he had taken*? or who could accuſe him of oppreſſion, or corruption? *and they ſaid, thou haſt not defrauded vs, nor oppreſſed vs, neither haſt thou taken ought of any mans hand.* Yea, he proceedeth farther, and calleth God to record of his integritie, *The Lord is witneſſe againſt you, and his Annointed is witneſſe this day, that ye haue not found ought in mine hand: And they anſwered, He is witneſſe.* If then we deſire peace in our ſoule, we ſhould thruſt away from vs as it were with both our hands, whatſoeuer we haue wreſted from others, and wrongfully gotten, & ſay to it with deteſtation and indignation, as the Prophet willeth men to ſay to their reliques of idolatry, *Get thee hence.* Now that we may haue indeed comfort heerein, it ſhall not be amiſſe for vs to conſider more particularly the doctrine of reſtitution, and to learne what it is, whether the ſame thing which is taken away ought to be reſtored, whether it be ſufficient to reſtore the principall, whether a man be bound to reſtore that which he neuer tooke away, whether it be alwaies neceſſary to make reſtitution to him of whom we haue receiued ſomewhat, whether he be alwayes bound to reſtore that he hath receiued, whether they which haue not taken or receiued any thing, be bound to reſtore, and laſtly, whether a man be bound to reſtore forthwith without all delay or deferring the time, or elſe whether hee may lawfully put off the time of reſtoring. To reſtore properly, is to ſet a man againe into the poſſeſſion and dominion of his goods, which is taken, either with his good will, as in that which is borrowed or committed to our cuſtody; or againſt his will, as in theft and robbery.

Vſe 4.

Ver. 4.

Ver. 5.

Compend. ſummæ Theolog. Tho. Aquinat.

What reſtitution is.

Reſtitution therefore is an act of iuſtice, whereby we make ſome recompence for that which we haue wrongfully withholden.

It is neceſſary to ſaluation to reſtore, and in what ſort. *Auguſt. Epiſt.54.ad Macedon.*

Secondly, it is demaunded whether it be neceſſary to ſaluation, to reſtore ẏ ſame which is taken away? And the anſwere is affirmatiue, that it is neceſſary, ſo farre as it may, and it is poſſible. *Auſtine* ſaith truely, if another mans goods may be reſtored & are not, repentance is not practiſed, but counterfeited, becauſe iuſtice and equity are not obſerued. If the thing it ſelfe cannot, then that which is equall vnto it (as neere as may be) ought to be reſtored. He that hath maimed his neighbour in any of his members, ought to make recompence in money, or otherwiſe as the iudge ſhall determine. He that hath taken away his brothers good name, & raiſed vp a falſe report of him, ought to confeſſe his fault, & reſtore his good name to the vttermoſt of his power, and acknowledge that he hath done euill: and if this be not ſufficient to repaire it, he ought otherwiſe alſo to make amends.

How it is ſufficient to reſtore the principal, and how not.

Thirdly, the queſtion is asked, whether it ſuffice to reſtore the principall. It is ſufficient, whē the party wronged is no whit damnified: but if he haue receiued any hurt by want of his own, or by receiuing wrōg, he is alſo to haue ſome amends made vnto him, and therefore beſide the principall, the doer of wrong muſt recompence the loſſe: and this hath warrant out of the place that now we deale withall. As for the fourefold reſtitution of *Zacheus*, it is no worke of ſupererogation, but an act of his liberality, and a fruit of his repentance, a teſtimony of his loue to Ieſus Chriſt, a ſignification of the greatneſſe of his ſinne, and a voluntary confeſſion ẏ he had gotten his goods fraudulently, vniuſtly, and wrongfully.

A man is not to reſtore that which he neuer took away.

Fourthly, we are to know, whether a man be bound to reſtore that which he neuer tooke away? Anſw. A man is not bound vnto it: foraſmuch as the rule of iuſtice cannot exact this at our hands, wherein there could be no equality, but one party ſhould be wronged. A man may be damnified two waies, when ſomewhat is taken away which he had actually, or which he might haue had being in the way, or in a good forwardnes to haue. When that is taken away ẇ we had already in poſſeſſion, the loſſe is to be recompenſed by reſtitution of ẏ which is equall vnto it. When we hinder our brother that he cannot compaſſe & obtaine that which he was in poſſibility to haue, we muſt reſtore ſomewhat; but the reſtitution ought not to bee equall to the benefite that might in time to come redound vnto him, and the loſſe muſt be eſteemed as it is in the time preſent, not as it might be heereafter. For firſt of all, it is a leſſe matter to haue a thing in poſſibility then to haue it actually: and heerein the common prouerbe is true, that a bird in the hand is worth two in the buſh. Secondly, otherwiſe we ſhould not only reſtore ẏ principall which was taken away, but multiply it beyond meaſure, which we are not bound to do, and ſo for nothing we ſhould reſtore ſomething, & giue that which is, for that which is not. Thirdly, we are not charged to equall a loſſe that may be, and giue a certaine benefit for an vncertaine damage, becauſe the good that might fall vnto vs, may many wayes be hindered, and we cannot make our ſelues ſure of any thing vntill we haue it in preſent poſſeſſion. We ſay commonly, & we ſay it truly, that many things fall betweene the cup and the lip, between the meat and the mouth: the meaning whereof is this, ẏ nothing is ſo certain, but it may be preuented, nothing ſo neere, but may be diſappointed, and therefore we are not to make our ſelues too ſure of any thing. He that hath ſowed his ſeed, hath not yet ripe corne, neither hath ſeene the time of harueſt: & he that hath mony, hath not yet gotten gain by it: we muſt therfore take the loſſe as it is, not as it may be.

Eraſm.adag. chiliad pri tur.5. aut G li.noct.Attic. lib.13.ca.17. Eraſm.adag. chil.2.cent.1.

To returne to the point that is in hād, we hold that no mā is bound to reſtore to another that which he tooke not away: foraſmuch as that were to accuſe himſelfe falſely, and rather to giue then to reſtore. True it is, the Prophet ſaith, *He reſtored that which he tooke not away*, but he complaineth of the wrongs & iniuries which he receiued and ſuffered wrongfully; wherein he was a notable type and figure of Chriſt, who ſuffered puniſhment for the fault which he committed not, which after a ſort, may be called a reſtitution; he was not guilty, but dyed for vs that are guilty: he was innocent, and yet ſuffered for vs ſinners: he did no euill, yet was crucified for vs euill doers: Hee ſtood in our place, the iuſt for the vniuſt.

Pſal.69.4.

How farre we are bou to reſtore.

The fift point to be conſidered, is, whether we ought alwaies to mak reſtitutiō to him, of whō we haue receiued and taken ſomewhat? The anſwer is, whatſoeuer belongeth to another, and is not our owne, ought to be reſtored, becauſe there ought to be an equality of commutatiue iuſtice: and the Apoſtle willeth vs to *render vnto al men their dues; tribute to whom tribute is due: cuſtome to whom cuſtome: feare to whom feare: honour, to whom honour.* Neuertheleſſe, if that which is to be reſtored be hurtfull to him to whom reſtitution ſhold be made, or to any other, it ought not to be reſtored, but rather to be kept cloſe, and laid vp ſafe, ẏ when better occaſion and fitter time ſerueth it may be reſtored. For reſtitution rightly made reſpecteth his profit and benefit to whom it is made. When a thing is giuen vnlawfully, ſo that the gift it ſelfe is vnlawfull, as we ſee in Simony (when holy things are bought and ſold, as ſheepe in the market) no reſtitution is to be made to the giuer, that deſerueth iuſtly to loſe whatſoeuer he hath giuen; neither ought the receiuer to retaine it, becauſe he can lay no iuſt claime and title vnto it: ſo that it ought to be beſtowed vpon godly and holy vſes. The heathen man ſpeaking of iuſtice, and making it a part of it, to giue to euery man his owne, maketh this exception, that

Rom.13.7.

Cicero de O fibr.1.

that it is vnlawfull to deliuer into a mad mans hand his owne ſword, which he committed vnto vs: and ſometimes the caſe falleth out, that a man is by no meanes to keepe his promiſe that he hath made. And to this purpoſe he ſetteth downe theſe two generall rules to be obſerued in the particular duties of iuſtice, firſt, that we hurt no perſon: then that we ſerue the common profite of men, foraſmuch as we are ſeruants vnto all. Moreouer, if hee to whom we are to reſtore, be vnknowne vnto vs, we muſt make diligent enquiry to know him: if he be dead, reſtore it to his heires that he hath left behind him: if he be remooued farre from vs, it ought, if it be poſſible, to be ſent vnto him: if it cannot be done ſafely and fitly, it ought to be laid vp in ſome ſafe place, and then the matter muſt be ſignified to the owner, that he may take order by ſome meanes to haue it, or to diſpoſe of it at his own pleaſure.

reſtituti- to be by him hath ta- anything.

The ſixt doubt is this, whether he be alwayes bound to reſtore which hath taken any thing? I anſwere, he is alwayes bound ſo long as he hath any thing in his keeping. Reſtitution belongeth to ſatiſfaction: but he that hath offended ought to ſatiſfie. Now albeit he that hath taken away any thing, haue it not in his owne keeping, but another, yet becauſe the owner is deſtitute of his goods, he is bound to reſtore them in regard of the iniury that he hath done, or to procure the reſtoring at his hands that hath them in his poſſeſſion. Beſides, a man is bound to open and vncouer his owne fault, not onely to God by confeſſion, but to his brother by ſatiſfaction. Many wil neuer acknowledge the matter, vntil they be taken with the manner. Moreouer, when many ioyntly together haue taken away from any man, that which belongeth vnto him, and ſome one of them hath made ſatiſfaction vnto him, fully ſo much as he can require, the reſt are bound to content him that hath ſatiſfied the perſon iniured, they are not to pay it vnto him that was damnified. For then he ſhould be payed doubly, which double paiment he cannot receiue without iniuſtice, ſeeing he that is wronged may as well offend by taking too much, as they that do wrong by reſtoring too little. Therefore they are repooued, that hauing had their ſhare and portion in euill gotten goods, ſay, what need I to giue any thing backe? the party wronged is ſatiſfied. But if one man haue returned as much in value and quantitie as many tooke away, the reſt that were partakers of the booty are bound to ſatiſfie him that hath paide the whole, not him that was wronged, becauſe he hath receiued ſo much already as he could challenge.

as in owne ons haue taken a- any may be d to re

Seuenthly, we are to know and informe our ſelues, whether they that haue not themſelues in their owne perſons taken away any thing, may notwithſtāding be iuſtly bound to make reſtitution, and tyed neceſſarily to this duety? I anſwer, that euen ſuch as haue not taken any thing with their own hands, are charged to reſtore, becauſe they may be the cauſe of vnlawful taking, if not directly, yet indirectly. For yͤ Apoſtle ſaith, that *they are worthy of death not only which commit euil things, but ſuch as conſent to them that do them, or haue pleaſure in them.* And we may be partakers of other mens ſinnes, and ſo draw vpon our ſelues the puniſhments due vnto them. We are ready to iuſtifie our ſelues and to waſh our hands when we practiſe not euill; but it is as *Pilate* waſhed his hands, who made himſelfe guilty of innocent blood by conſenting to the Iewes and by pronouncing ſentence againſt him to pleaſe & pleaſure them, as well as they yͤ were the executioners, and pierced his hands and feet: ſo that all the water in the riuer Iordan, or in the wide ſea, is not able to cleere him and acquit him of putting the Lord of life to death. Now, if we deſire to know how wee may be acceſſaries to other mens ſinnes, and draw them as it were with cart-ropes vpon our ſelues, it may be conſidered of vs in theſe few words,

Rom.1.32.

Iuſſio, conſilium, conſenſus, palpo, recurſus,
Participans, mutus, non obſtans, non manifeſtans.

Whoſoeuer is any cauſe of any vniuſt dealing is bound to reſtore; ſuch are they that command, or counſell, or conſent to euill; ſuch as flatter any in their euill by commending them for it: ſuch as are abetters to them, receiuing, aiding, helping, and aſſiſting them: ſuch as are companions of them and take part with them: he that is dumbe and holdeth his peace as if he neither ſaw nor heard any euill committed, albeit he ſee it with his eyes, and heare it with his eares: he that ſuffereth it to be done, and doth not hinder it and withſtand it, being able to doe it: Laſtly, ſuch as ſeeke ſhifts and ſhelters by all meanes to couer euill, and doe not diſcloſe the ſame when they are priuy to it. For he that hideth it, doth ſhew therby that he fauoreth it, and furthereth it ſo farre as he can. By all theſe waies we are made partakers of other mens ſinnes: and not onely doth he treſpaſſe and offend which executeth and practiſeth any ſinnes, but he that is by any of the former meanes, a cauſe or occaſion of them. Notwithanding, among theſe there is ſome difference. For flattery, and counſell, praiſing them that doe euil, and counſelling them to doe euill, doe not alwayes oblige and bind to reſtitution, but then only when it appeareth euidently, that vniuſt dealing hath proceeded chiefly or onely from theſe cauſes: where he that is principall in the action, is principally bound to reſtitution, to wit, he yͤ requireth & cōmandeth, then he that executeth it. And concerning the reſt, to wit, ſuch as doe not bewray, or not hinder, or not reproue a theefe that ſtealeth, are not alwaies bound to reſtore, but then onely when an abſolute neceſſity lyeth vpon them, and no great danger follows by this negligence & default.

Laſtly, it remaineth to ſhew this doubt, whether a mā be boūd to reſtore by & by, or whether

No man is to delay reſtitution,but by conſent.

ther he may put off and delay the diſcharge of this duty? Euery one is charged neceſſarily to haſten reſtitution, ſo ſoone as he is able and conueniently may do it. God loueth a cheerefull giuer, and reſtorer: whereas delay in any good duty, argueth an vnwilling minde. It ſheweth that we are not throughly reſolued to do it. It maketh vs euery day more vnfit then other. It manifeſteth, that we are more then halfe willing to keepe it by vs ſtill. He that hath hired a poore ſeruant to doe his worke, *muſt giue him his hire before the Sunne goe downe,* Deut.24,13.

And as it is a ſinne againſt iuſtice to take away another mans goods, ſo it is likewiſe to deteine it with vs, becauſe the owner thereby is hindred from the vſe thereof, and ſo a double iniury is done vnto him: but no man is allowed to ſtay any time (though it be ſhort) in ſinne. Neuertheleſſe, if a man be not able to make preſent reſtitution, he is to craue pardon and deſire reſpit of him whom he hath wronged: but without his conſent that is damnified, he hath no liberty to keepe euill gotten goods, that is of ability to make reſtitution. The counſell that *Salomon* giueth to the man that hath this worlds goods, that he muſt giue ſpeedily, and not bid his neighbour *come againe vnto him,* (Prou.3,28.) if he haue at the preſent for him: it muſt alſo ſerue as a good direction to him that hath gotten and ingroſſed into his owne hands, other mens goods; he muſt not ſay, I will reſtore them to morrow, if he be able to do it to day.

If we be carefull to practiſe theſe things which now haue beene rehearſed, we ſhall finde much comfort in them, and aſſure our owne hearts that we haue truely repented of our ſinnes.

[Verſe 8. *If the man haue no kinſeman to recompence the treſpaſſe vnto, let the treſpaſſe bee recompenced vnto the Lord, euen to the Prieſt.*] In theſe words, we haue an amplification of the former law, by way of preuenting an obiection, of which we haue ſpoken before: or rather, of many obiections together, couched as it were vpon an heape. For it may be asked, What if the party be dead and gone from whom we haue taken? The anſwer is, Reſtore to his childe. What then, if he haue no child? Reſtore to his brothers children. What if he haue no brother, or ſiſter? Reſtore to his next kinſeman. But put caſe he haue no kinſeman at all? Reſtore it to the Lord, euen to ẏ Prieſt. As if he ſhould ſay, Though ſometimes it fall out, that thou ſhalt finde no kinſeman, yet thou ſhalt neuer haue the Lord to ſeeke, neither the Prieſt whom he hath ſet ouer you. The point then heere to be obſerued, is this, that the Lord and the Prieſt are put as both one, for it is in the originall, *To the Lord, to the Prieſt*: ſo that the reſtitution to the Prieſt, was a reſtitution to the Lord. We learne from hence, that whatſoeuer is done to the Miniſters of the word, God accounteth it as done vnto himſelfe. If we doe good vnto them, wee doe good vnto the Lord: if we do euill vnto them, we do euill to the Lord himſelfe. We ſee afterward in this booke, chap.16, verſe 11. when *Korah* and his company lifted vp themſelues againſt Gods ordinance, and the authority of *Moſes* and *Aaron,* he ſaith vnto them, *Thou and all thy company are gathered together againſt the Lord: and what is Aaron, that ye murmure againſt him?* They thought they had to do with his ſeruant, but he ſheweth, they had to doe with the Lord. When the people required of *Samuel,* that he would make them a King to iudge them, like all the Nations, the Lord ſaid vnto him, *Hearken vnto the voyce of the people, in all that they ſay vnto thee, for they haue not reiected thee, but they haue reiected mee, that I ſhould not reigne ouer them.* Their gathering together againſt the Prophet, was a muſter, and mutinie, and murmuring againſt God.

Doctrine. Whatſoeuer is done to the

Miniſters done to th Lord.

1 Sam.8,7.

This is that which Chriſt ſpake vnto the ſeuenty Diſciples, and to the Apoſtles before them, *He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me.* Luke 10,16. Math.10,40. Whereby we ſee, that this is the dignity and authority of the Miniſtery which God hath eſtabliſhed, that how meane ſoeuer the perſons of the Miniſters are, yet he ſo magnifieth their office, that what is done to them, is offered vnto him.

The reaſons heereof are moſt euident. Firſt, they are the Meſſengers of God, ſent out of him to do his meſſage, and to execute his wil, and to ſpeake in his Name, and to deliuer that which he ſhall put into their mouthes, and to diſcharge the commiſſion that he hath giuen vnto them. After that God had made a couenant with *Leui,* ſo that the law of truth was in his mouth, and he turned away many from iniquity, he ſetteth downe this as a rule, Mal. 2, verſe 7. *The Prieſts lippes ſhould keepe knowledge, and they ſhould ſeeke the law at his mouth: for he is the Meſſenger of the Lord of hoſts.* To this purpoſe *Paul* ſpeaketh both touching himſelfe and the reſt of the Miniſters, 2 Cor. 5,20. *Now then we are Embaſſadors for Chriſt, as though God did beſeech you by vs, we pray you in Chriſts ſtead to be reconciled to God.* If then the Meſſenger be to bee reſpected as he that ſent him, the Miniſter is to be acknowledged to repreſent the perſon of God, in whoſe Name he ſpeaketh.

Reaſon 1.

Secondly, it pleaſeth God to worke ſaluation in his people by them and their Miniſtery. For as the Goſpel is the power of God, ſo the Preachers of the Goſpel are workers together with God.

Reaſon 2.

Indeed we deny not but he is able and ſufficient of himſelfe, to ſaue the ſoules of men, without the Miniſtery of men, as he created them without the helpe of men: Neuertheleſſe, hee will vſe their Miniſtery at his good will and pleaſure, and he will conuay his treaſure *in earthen veſſels, that the excellency of the power may be of God, and not of vs.* Not that he ſtandeth in neede of any helpe, or could not attaine to the end of his purpoſe without our labour (for who are wee that can adde any thing to his perfection?) but hee doth it for our owne good, and to manifeſt his greater loue and mercy toward vs. Hence it is, that the Apoſtle ſaith, 2 Cor. 6. 1. *Wee then as workers together with him, beſeech you alſo, that ye receiue not the grace of God in vaine.* And in or.3 9. the former Epiſtle ſaith, *We are labourers together with God, ye are Gods husbandry, ye are Gods building.* Seeing then, the Miniſters are workers together, and labourers together with God, ſo that they are the meanes by whom we beleeue, God accounteth that as done to himſelfe, which is done to them, as we are to account that God doth that vnto vs, which they doe being directed by his word.

ſon 3. Thirdly, he accounteth that which is done to any of his ſeruants and children, as done to himſelfe, whether it be good, or euil, whether it be right or wrong: foraſmuch as Chriſt and the faithfull make one myſticall body, whereof he is the head, and they are the members. In the day of iudgment, Chriſt wil acknowledge that to be done vnto himſelfe, which is done to *the leaſt* of them that beleeue in him, and belong vnto him, Matth. 25. 40. In like manner when *Paul* was going to Damaſcus, to bring them bound to Ieruſalem that called vpon his Name, he called vnto him from heauen, s 9 4. *Saul, Saul, why perſecuteſt thou me?* Chriſt Ieſus is touched in his members, when any of them are troubled, ſo that their perſecutions are his perſecutions, & their afflictions are his afflictions, according to the ſaying of the Apoſtle, Col. 1. 24. *I Paul am made a Miniſter, who now reioyce in my ſufferings for you, and fill vp that which is behinde of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church.* The faithful are as parts & members *of Chriſts* body, of his fleſh, and of his bones, Epheſ. 5. 30. and he is the head ouer all things, Ephe. 1. 22. So that as the head hath a feeling of theſe things that befal the body, ſo is it with Chriſt, he doth after a ſort ſuffer with vs, and reioyce with vs.

Vſe 1. The vſes therefore are to be ſtood vpon, that the trueth of this may be applyed to our inſtruction, without which the doctrine is as bread caſt vpon the waters, or as ſeed that rotteth in the earth, that is, commeth to nothing. ſon 2. Firſt, we are directed hereby, what ought to be our behauiour toward their perſons; wee muſt take heed that we doe neither wrong them, nor hurt them, neither riſe vp againſt them, conſidering that God will take their wrongs and iniuries as done vnto himſelfe. If a Prince ſhould giue vs in charge, to beware that we doe not hurt ſome ſpeciall ſeruants of his houſe, and ſhould adde withall, that he would account their wrongs, if any be offered, as done in diſgrace and deſpight to his perſon: there is no doubt but euery one would take diligent heed that he did not hurt them. Thus the caſe ſtandeth with euery one of vs. The Miniſters are Gods ſeruants appointed to doe his will, and ſeparated to preach the Goſpel of peace: and God hath laid a charge vpon men, that they offer no iniury nor indignity vnto them. If they doe, *they touch the apple of his eye*, which is moſt tender, Zach. 2. 8. and therefore they incurre his wrath and heauy diſpleaſure.

This is it the Prophet teacheth, Pſal. 105. 15. *He reproued kings for their ſakes, ſaying, Touch not mine Annointed, and doe my Prophets no harme.* They then ſhall not eſcape the reuenging hand of God, that ſet themſelues againſt the ſeruants of his houſe, and the trueth of his word that they deliuer. Their word is mighty and ſhall preuaile, it is Gods word that they bring vnto vs, and he will take their cauſe into his hand. It is true indeed, they are aboue all other perſons and callings in the world, ſubiect to many and great abuſes, they are made a reproach to men and Angels, they endure the nippes and quippes of wicked men with ſilence and patience, ſo that wee may cry out with *Ieremie* in the bitterneſſe of our ſoules, *Woe vnto vs, we are borne to be men of ſtrife and men of contention to the whole earth.* Ierr. 15. 10. But ſeeing God hath a ſight and ſenſe of theſe vniuſt and iniurious dealings toward them, and accounteth them and accepteth them, as done againſt himſelfe, we ſee it is no ſmall ſin to wound them with the tongue of malice, to ſmite them with the fiſt of iniquitie, or to ſpurne and kicke them with the heele of contempt and reproach. It ſtirred vp *Dauid* to ſhew exemplary puniſhment vpon the wretched and wicked Ammonites that abuſed groſly and grieuouſly his ſeruants whom hee ſent among them; for he put them vnder harrowes and yron ſawes, and ſo reuenged thereby with rigour, the diſgrace brought vpon them, as if they had done it to his owne perſon.

They could not more haue offended him and prouoked him to wrath, *if they had cutte off his garments in the middes, and ſhaued off the one halfe of his beard*, 2 Sam. 10. 4. and ſo done him all the villany that might be. This therfore giueth vs a notable warning, to beware that we offer no hard meaſure vnto the meſſengers of God, leſt we make our ſelues guilty of inſurrection and rebellion againſt God, and of reſiſting his will, foraſmuch as we ſhall anſwere vnto him for this ſin committed with an high hand.

Let vs remember the ſaying of Chriſt touching the Miniſters of the word, Ioh. 13. 20. *Verily, verily, I ſay vnto you, he that receiueth whomſoeuer I ſend, receiueth me: and he that receiueth me, receiueth him that ſent me.* Heere are three perſons named and ioyned together that are receiued, the ſeruant, the Lord Ieſus, and the heauenly Father. He that receiueth and entertaineth one of th[illegible]ceth them altogether: he that recei[illegible] the ſeruant, receiueth the Lord: he that admitteth the leaſt, admitteth withall the greateſt of them, as Chriſt himſelfe ſpeaketh, That which ye haue done to the leaſt of my brethren, ye haue done to me. If any were asked the queſtion, whether he would willingly *open the dore* to Chriſt and ſup with him, when he commeth vnto vs ſtanding at the doore, knocking, and deſiring to be admitted of vs, he would anſwere, We would haue him to dwell with vs & to reigne ouer vs, we would reioyce to ſee him come vnder our roofe. And if we ſhould be charged to ſtoppe our eares, and to pull away our ſhoulders, and to refuſe to hearken vnto his voyce, and to make him dance our attendance without the dores, as if he were a ſtranger to vs, and we ſtrangers vnto him: we would complaine of great wrong done vnto vs, and ſay, we were notably abuſed. But hereby we are to try our ſelues, as gold is by the touchſtone: we muſt meaſure our affection to Chriſt, by our affection to his Miniſters; if we receiue the Lord, we muſt for his ſake entertaine his ſeruants.

Reuel.3.20.

Beſides, this order is to be obſerued in the receiuing, albeit the Lord Ieſus be the ſender, yet firſt of al, we muſt receiue the ſeruant, that is, the Miniſter, and then the maſter himſelfe. For marke this, that Chriſt doth not ſay, hee that receiueth me, receiueth the Miniſter whō I ſend vnto you; but contrariwiſe, ***He that receiueth him whom I ſhall ſend, receiueth me.*** On the other ſide, whoſoeuer refuſeth one of theſe refuſeth them all ioyntly together: he that refuſeth the leaſt of them, refuſeth the greateſt; as at the laſt iudgement Chriſt ſhall ſay, *Inaſmuch as ye haue not done it to one of theſe little ones, ye haue not done it to me.* It is a vaine pretenſe and friuolous excuſe to ſurmiſe that wee loue the Lord Ieſus, the ſhepheard of the ſheepe, when we reiect the Miniſters of the word, that ſeeke to make vs of the number of his ſheepe, and to bring vs home into the ſheepefold. If then none do receiue the Lord Ieſus, but ſuch as receiue his Miniſters, the number is ſmal of thoſe that entertain Chriſt, whatſoeuer they think of themſelues, or howſoeuer they glory in themſelues.

Math.25.45.

Vſe 2.

Secondly, this doctrine ſerueth for reproofe of ſundry abuſes and groſſe corruptions. The meaſure which we mete to the Miniſters of God, is mete to God himſelfe; which firſt meeteth with thoſe that excuſe their contempt of the miniſtery of man, and ſay, If we had the Lord himſelfe preſent among vs, we would heare him, and doe all to pleaſe him. They do deceiue themſelues, and teach their tongue to lie. For learne this of me, and ſet it downe as a certaine rule, Whoſoeuer receiue not the ſeruant, will not receiue the maſter himſelfe. He that regardeth not to heare him that is ſent, will not reſpect him that is the ſender of him. He that doth kill the ſeruant, would alſo put the Lord himſelfe to death, if hee were able. The reaſon is, becauſe the hatred of the Lord, is the originall cauſe of hatred againſt the ſeruant, ſo that they perſecute the ſeruant for the Lords ſake. We know *the parable of the vineyard*, let out to vnthankefull husbandmen, Marke 12.1. The labourers caught the ſeruants, and beate them, *they handled them ſhamefully*, and killed ſome of them: but did they entreat any better their maſters onely begotten Sonne and heire, when he came among them? No, they ſaid among themſelues, *This is the heire*, Come, let vs kill him, and the inheritance ſhall be ours: *ſo they tooke him*, and killed him, and caſt him out of the vineyard. True it is, no man is ſo prophane to vtter ſuch reproachfull and blaſphemous words againſt Chriſt Ieſus, nor ſo deſperately giuen ouer to all wickedneſſe, to ſay openly in the audience of all men, Let vs kill him: but if they would take notice of their ſecret corruptions, and examine their inward thoughts, they ſhould find as little loue to the Lord, as they beare to his Miniſters, and when they contemptibly vſe the one, they ſpitefully hate the other. Hence it is, that *Stephen* reproouing his perſecuters that would ſeeme iealous of the Law, Actes 7.52. ioyneth theſe two together, and maketh them walke hand in hand one with another, the perſecution of the Prophets, and the murthering and making away of him that is the head of the Prophets: *Which of the Prophets haue not your fathers perſecuted? and they haue ſlaine them which ſhewed before of the comming of that Iuſt One, of whom ye haue beene now the betrayers and murtherers.*

The firſt reproofe.

Ver.4.

Ver.7.

Ver.8.

Where we ſee, that the betraying of the Lord, and the euill intreating of the ſeruant, are ſinnes neere of kin, ſo that the one ſpringeth from the other. If then God account that done to himſelfe, that is done to his Miniſters, he wil bring them to a new account, that neuer ſet themſelues in the preſence of God when they are to heare his word. The Iſraelites could not abide to heare the voyce of God that ſhewed it ſelfe in fearefull manner, but deſired that *Moſes* might ſpeake vnto them; if they ſhould heare him ſpeaking vnto them againe, *they ſhould die*, Exod.20.19. It is Gods great mercy to ſpeake vnto vs by men ſubiect to the ſame infirmities that we are. Let not vs abuſe his goodneſſe, and contemne his word, & reiect his Miniſters, foraſmuch as the contempt of them is ioined, not only with the contempt of his ordinance, but alſo with the contempt of his perſon. Secondly, it reprooueth ſuch as regard not what they ſay vnto them, neither care for the words that come out of their mouthes, whether it bee word of promiſe, or of threatning; whether of exhortation, or of reprehenſion: whether of peace and reconciliation, or of warre and euill tidings: whether of ioy and gladneſſe, or burdens and yokes of puniſhment heauy to beare.

The ſecond reproofe.

Theſe thinke and perſwade themſelues that they haue to doe onely with men, and are not guilty of any contempt againſt God; but they are greatly deceiued, and ſhall one day know, that they deſpiſe not the word of mortall man, but of the almighty and eternall God.

Hence it is, that we are charged on the contrary, to take heed how we heare, Luk.8, whē we come into his houſe. Chriſt teacheth, that in hearing the Miniſters, we heare him, and in refuſing them we refuſe him, Math.10. The Apoſtle commendeth the Galatians for the performance of this duty, that they were as carefull to heare him as to heare Chriſt himſelfe, chap.4,14. *My tentation that was in my fleſh ye deſpiſed not, nor reiected, but receiued mee as an Angell of God, euen as Chriſt Ieſus.* What could he ſay more for them? Or how could he better ſet foorth their zeale, then to giue this teſtimony of them, that they accounted of him in regard of his paines in the Miniſterie, not as an ordinary man, not as a faithfull Miniſter onely, not as an elect Angell onely, but as Chriſt himſelfe, the head of men and Angels, whoſe perſon he did repreſent, and whoſe Church he did feed with wholeſome doctrine? This example ſhould all of vs follow; this doth the Lord require of all true Chriſtians, that they receiue his Miniſters as his Meſſengers, and reuerence them as himſelfe, in regard of their doctrine, and haue thē in ſingular loue for their workes ſake. This we ſee to be worthily practiſed by *Cornelius*, as well became a religious Captaine and a deuout Chriſtian, Acts 10. *We are all heere preſent before God, to heare all things that are commanded thee of God.* Loe, how great the dignity of the Miniſtery of the Church is: loe, how great the excellency of the Miniſters of God is; we muſt heare them as if we heard God, foraſmuch as they are ſent of him, they preach his word, they deliuer no more then they haue receiued, and he hath commanded them to publiſh it in his Name. But alaſſe, it is moſt horrible to behold the contempt that they ſuffer, and the baſeneſſe that is caſt vpon this calling, which is one of the cauſes of thoſe greeuous plagues and iudgements that are brought vpon the world. The diſgrace and ignominy vnder which they lie, greeueth the hearts of all the godly: and not only greeueth their hearts, but pierceth the Clouds: and doth not onely pierce the Clouds, but reacheth vp to heauen: and doth not onely reach vp to heauen, but entreth into the eares of the Lord of hoſts: and not onely entreth into his eares, but doth ſtretch it ſelfe vnto God himſelfe, and returne vpon Chriſt, the Prince of all Prophets; which ought indeed to pierce and enter into the hearts of all prophane perſons, and ſerue to terrifie all thoſe that reuile them, and ſpeake all manner of euill againſt them for the truths ſake. Let vs remember the ſaying of the Apoſtle touching the Theſſalonians, *When ye receiued the word of God which yee heard of vs, ye receiued it not as the word of men, but as it is in truth, the word of God, which effectually worketh alſo in you that beleeue.* This is a worthy commendation of this Church, and a notable example which we ought to ſet before vs to follow it: ſo that we muſt heare the word as Gods word, whoſe force it carrieth with it. Many heare it, that do not heare it as Gods word. It is a rare thing to finde ſuch an hearer. Some heare, and then rage and ſtorme when they are reproued, Acts 7,57, & 17,18, and 22,23. Others refuſe to heare at all, and thinke ſuch as make conſcience of hearing, to be more curious & preciſe then there is cauſe. Others embrace the word, but yet not as the word, as we ſee in Papiſts and hypocrites. The Papiſts affirme, that yͤ Scripture or word written, hath no authority in it ſelfe, except it be allowed & approued of the Church. What other thing is this, then to embrace the word, but not as the word? The hypocrites alſo doe not receiue the word with due reuerence, nor expreſſe it in true obedience, as their life doth witneſſe againſt them. Theſe haue men onely in their thoughts, and haue not God in their ſight: they may be ſaid after a ſort to receiue the word, but they cannot be ſaid to receiue it altogether as the word. For if they did ſeriouſly and earneſtly acknowledge it to bee of God, and to haue him the author of it, they would not leade their liues in that looſe manner that they do.

10,33.

2 Theſſ.2,13.

The third reproofe.

Thirdly, it reproueth thoſe that contemne the doctrine of the Goſpel, for the poore and obſcure conditiō of the Miniſters that preach it. For what I pray you, was the eſtate of the Apoſtles? Were they rich and renowned in the world? *Peter* and *Iohn*, going vp together into the Temple, at the ninth houre of praier, anſwered the lame man that expected to receiue ſomething of them, *Siluer and gold haue I none.* Were they much befriended & applauded of men? The Apoſtle declareth and complaineth, that *all men had forſaken him, and no man ſtood with him.* 2 Tim.4,16. And Chriſt himſelfe foretelleth, that they ſhould *bee hated of all men for his Names ſake.* Math.10, ver.22. Were they honoured and magnified aboue others? Or did they liue at eaſe and in pleaſure? *Paul* ſpareth not to paint out their life, 1 Cor.4,9. *I thinke that God hath ſet foorth vs the Apoſtles laſt, as it were appointed to death: for wee are made a ſpectacle vnto the world, and to Angels, and to men.* Were they clad in purple, and fared they deliciouſly euery day? Did they dwell in gorgious houſes and Princely pallaces? In the words following, he telleth vs how it fared with him and the reſt of his brethren, they were not attired in ſoft raiment, they did not ſurfet through exceſſe, but *euen vnto this preſent, we both hunger and thirſt, and are naked, and are buffeted, and haue no certaine dwelling place.* And yet notwithſtanding theſe manifold aduerſities and trials, the Sonne of God pronounceth

Acts 3,6.

Verſe 12.

nounceth of them, *He that heareth you, heareth me*, and iudgeth the wrongs to be done to himſelfe, which they ſuffer. Let not vs therefore require honour, or riches, or glory, or pompe, or outward dignity, in the Miniſters of the Goſpel, but rather conſider the goodneſſe of God toward vs, who, knowing that we are not able to beare and abide his infinite Maieſty, hath inſtituted the Miniſtery of his word, that by men equall vnto vs and like to our ſelues, he might teach vs his will, and inſtruct vs in his word. We ſhewed before, that when the Lord himſelfe in his owne voice preached to *Iſrael*, at Mount *Sinai*, they were ſo terrified and afraid, that they asked for *Moſes*, that he might ſpeake vnto them. If the matter ſtood thus with them that had ſeene the wonders of God in the Land of Egypt, and not many daies before had paſſed the red ſea, as it were by dry land, what ſhall befall vs, if he ſhould vtter to vs his terrible voice, as a moſt mighty thunder? If then we heare patiently, and obey readily the word that is brought vnto vs by weake and fraile man, it is a ſeruice that is well pleaſing in his ſight: foraſmuch as we ſhew thereby, that we do not depend on the pleaſure of men, but rely our ſelues, vpon the authority of God. And as it is the praiſe and triall of a good ſubiect, who is content to beleeue and obey the loweſt meſſenger and leaſt officer that commeth vnto him with a meſſage and commandement from his Prince: ſo heereby it appeareth, that we are true Citizens of the kingdom of God, & his adopted children, if we heare his word with feare and reuerence, albeit it be preached vnto vs by the meaneſt and pooreſt of all Gods ſeruants. On the other ſide, as it is a note of contempt toward the Magiſtrate himſelfe, to diſobey or reſiſt any Serieant or ſeruant that commeth from him, how baſe ſoeuer he may ſeeme to be: ſo wee make our ſelues guilty of rebellion and high treaſon againſt GOD, when wee deſpiſe ſuch as ſpeake in his Name, and contemne them that haue authority committed vnto them from the moſt high. All ſuch as loathe the truth for the Teachers ſake, when their owne conſciences conuince them that it is the word of God which ſoundeth in their eares, let them aſſure themſelues and perſwade their owne hearts, that the contempt of their perſons redoundeth to the Sonne of God, yea to the Father himſelfe. Let them marke this point & weigh it diligently, who take it hainouſly when they are reprooued of men equall vnto them, or inferiour to them, or if they be contemptible to the world, by reaſon of their poore eſtate.

The fourth reproofe.

Laſtly, it reproueth thoſe that go about to ſhake the faith of many, and to weaken the aſſurance and certainty of our ſaluation, hauing the promiſes thereof propounded vnto vs in the doctrine, and by the writings of the Apoſtles.

Hence it is, that ſundry ſcoffers and prophane ſpirits, aske the queſtion, who is *Paul*, and who is *Peter*, or what is *Iohn*, that wee ſhould of neceſſity beleeue them? Who gaue them authority, or whence haue they power in the Church, to ſet downe and preſcribe vnto vs a rule of faith? The doctrine that now we deale withall, ſerueth very fitly to ſtoppe the mouthes of theſe Atheiſts, and containeth a ſoueraigne preſeruatiue againſt the poiſon that they offer vnto vs, inaſmuch as Chriſt the eternall Sonne of God, maketh them his meſſengers, his witneſſes, & his herauld, to ſpread abroad his ſauing health, and auoucheth, that he ſpeaketh in them, & acknowledgeth himſelfe to be author of that truth which they deliuer, ſo that *if an Angell from heauen ſhould preach any other Goſpel* then that which they haue preached to the Churches, *hee muſt bee holden accurſed.* This therefore we ought to apply vnto our ſelues, and gather as an argument of great comfort, that when remiſſion of ſins and eternall life are promiſed to them that are truely penitent, and lay hold vpon Chriſt by a liuely faith, according to the doctrine of the Apoſtles, we muſt aſſure our ſelues it is the voice of Chriſt, and he will ratifie it in the higheſt heauens. Neither is this true onely touching the Apoſtles themſelues, that had their calling from God, and not from men, and were conuerſant with Chriſt in the daies of his fleſh: but likewiſe of all the faithfull Miniſters of Ieſus Chriſt, that haue the keyes of the kingdome of heauen committed vnto them. When we aſſure forgiueneſſe of ſinnes to thoſe that haue contrite and broken hearts, it is no doubtfull or vncertaine aſſurance, but grauen with a diamond, and written as it were with a pen of ſteele to continue for euer, foraſmuch as it is the aſſurance of Chriſt, and of God himſelfe. The voice of the Miniſter is not the voyce of a priuate man, but of one that is a publike perſon; it is as the voice of Chriſt himſelfe. Art thou humbled and caſt downe for thy ſinnes, and doth thy ſoule cleaue vnto the duſt? He ſendeth his Miniſter vnto thee, and putteth the word of reconciliation into his mouth; ſo that if thou vnfainedly turne vnto God, be as well aſſured of the mercy of God toward thee, as thou heardſt Chriſt himſelfe ſay vnto thee, as he did ſometimes to the ſicke of the palſie, *Sonne, bee of good cheare, thy ſinnes be forgiuen thee.*

Gal.1,8.

Math.9.

Againe, when the Miniſters of God on the other ſide, doe threaten and thunder out the ſentence of condemnation againſt the vnbeleeuers and ſuch as cannot repent, this alſo is no leſſe the voice of the Sonne of God, which no power of the world, nor authority of man can hinder or call backe: foraſmuch as *whoſe ſinnes they reteine, they are reteined.* This iudgement, howſoeuer it be either denied, or derided, or doubted off among the vngodly, yet will Chriſt make it good, and execute the ſame vpon them to their confuſion.

Iohn 20

This doctrine reacheth to the true Miniſters of the word, who haue their calling from God & his word. As for the Biſhop of Rome, that challengeth ſole authority to forgiue ſinnes, and will haue all his decrees and decretals no leſſe acknowledged then the word of God, it is more then childiſh and ridiculous. For he hath nothing common with the Apoſtles, and cannot proue his ſucceſſion wherein he glorieth by any ſound reaſons, and yet arrogateth more vnto himſelfe then GOD gaue, or the Apoſtles tooke, or the Church acknowledged to be due vnto the Apoſtles: foraſmuch as the Lord tied thē by an expreſſe commandement, that they ſhould teach the people to obſerue thoſe things which he had commanded them.

Thirdly, this ſerueth to informe the Miniſters, that it concerneth them much to adorne their calling, and to magnifie their Miniſtery, that it bee not blemiſhed and euill ſpoken off through their default. This ought aboue all other things to be a ſpur vnto vs in our ſides, and as a fire kindled within our bowels, to inflame our hearts with a zeale of Gods glory, with a loue of his people, with a care to diſcharge our office cōmitted vnto vs, & with an earneſt deſire to encreaſe the kingdome of Chriſt Ieſus. For ſeeing God accounteth vs as his owne Embaſſadors, ſent out to do his wil, and vouchſafeth to ioyne our labour with mans ſaluation, we are bound in duty and conſcience to preach the Goſpel truely, purely, painefully, ſincerely, and ſoundly. It is required of vs, not onely to teach, but to teach the truth, and to teach the truth with a right affection. For we can neuer challenge the names and titles (of being the Meſſengers of God) vnto our ſelues, and to be reſpected as the perſon of Chriſt himſelfe, except we preach the pure word of God, and commend to the Church the pure doctrine of Chriſt. If wee preach corruptly, and make merchandiſe of the word of God, and mingle wheat with chaffe, and good corne with darnell, or that which is worſe; we are not to bee accepted & receiued as Chriſt, but to be reiected and refuſed as falſe teachers, that ſpeake in their owne names, and not in the Name of God. They cannot ſay, *Thus ſaith the Lord*; but, this I ſay vnto you: not, heare ye the word of the Lord, but, heare ye my word: not that which God commandeth to obſerue, that do ye; but keepe my word, *the commandements of men, the traditions of the Elders*, the ſuperſtitions of the Fathers, and ſuch like humane ordinances, wherby they make the word of God of none effect. This carrieth no authority to the conſciences of the hearers, but it is as a ſword that is blunt, whoſe edge is turned, that it cannot cut or enter into the fleſh. The word thus deliuered, can neuer open the corrupt heart of man, or do any good vnto the conſcience. If then we do not teach the flocke of God, both by ſincerity of doctrine, and by innocency of life, we ſhew our ſelues to be meſſengers of Satan, not the Miniſters of God: to be falſe Prophets, not true Teachers. We are ioynt labourers with God, and therefore he will be ſanctified in all that come neere vnto him. He feedeth the flock by our hands, he conuerteth the ſoules by our Miniſtery, and he ſaueth the hearers by our preaching, and therefore we muſt not cauſe our office to be hated and contemned, but by all meanes maintaine the dignity and authority of it, to the vttermoſt of our power. It is not only the corrupt doctrine but the euill life of the Miniſters, that maketh their calling to be vile and void in the eyes of worldly men. If the perſons that preach it, be prophane, they reiect Miniſters, Doctrine, and Calling, they ſet al at nought, and let all alone. And this is the deepe pollicy and ſubtilty of Satan, whē he dareth not openly oppoſe himſelfe againſt the doctrine that is according to godlineſſe, nor encounter with the word of truth, hand to hand, he goeth to worke another way, that he may cunningly vndermine it: to which purpoſe he ſtriueth to make it hatefull and contemptible, by occaſion of the Miniſters, and he duely obſerueth their errors, their faults and failings, that with ſome colour he may cauill, and ſo countenance his euill proceedings. Chriſt our Lord and Sauiour did well and wiſely foreſee this, and carefully did preuent this. The treachery of *Iudas* was well knowne to the Iewes themſelues, *hee betrayed* his maſter, forſooke the Apoſtles, ioyned with the Phariſies, and in the end *hanged himſelfe*. Mat.26,& 27. This muſt needs bring a great ſcandall, and much hinder the proceeding of the Goſpel, cauſe the Diſciples to be euill ſpoken off, and the truth it ſelfe to be reuiled. Beſides, the Apoſtles might be afraid, leſt all their labour ſhould be in vaine. Wherefore to the end the Lord might adde ſtrength & courage vnto them, and repreſſe the ſlanders & calumniations of the enemies of the Goſpel, and withall leaue a perpetuall direction vnto the whole Church, that no man ſhould refuſe the purity of doctrine, for the impurity of the liues of ſuch as are the Teachers, he vttereth and oftentimes repeateth this ſentence, *Verily, I ſay vnto you, he that heareth you, heareth mee; and he that heareth me, heareth him that ſent me: he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me.* Math. 10,40. Luke 10,16. Iohn 13,20. In theſe words he eſtabliſheth the authority of the Apoſtles doctrine, and reprooueth all thoſe that iudge of the doctrine by the Miniſters, and eſteeme of the truth by the teachers. For euen as Kings and Princes will not loſe their right, nor diminiſh the authority of their commandements, albeit their Officers or Embaſſadors ſhould exceed their calling, and goe beyond the bounds of their commiſſion: in like ſort, whatſoeuer the Miniſters of the Goſpel ſhall be, yet the word alwaies remaineth the ſame, the promiſes and threatnings that are written in it, ſhall be ratified, & by it we ſhall be iudged

ged at the laſt day. We muſt turne vnto it; that ſhall not bow and bend to vs. For all fleſh is as graſſe, and all the glory of man, is as the flowre of graſſe, *The graſſe withereth, and the flowre thereof falleth away, but the word of the Lord endureth for euer.* 1 Pet. 1, 24, 25.

To conclude therefore, we muſt not caſt our eyes ſo much vpon the Miniſters that are the diſpoſers of the myſteries of God, as vpon the author of the Miniſtery, which is the Lord himſelfe: neither be ſo carefull and attentiue to heare their voice, as Chriſt himſelfe ſpeaking in them, in whoſe Name they are Embaſſadors. Doubtleſſe, they ſhall incurre the diſpleaſure of God, and receiue greeuous puniſhment, whoſoeuer are euilly affected to the Miniſtery of the word: and their impiety ſhall detract and diminiſh nothing from the worthineſſe of the doctrine it ſelfe, which directeth vs to one God, through our onely Mediatour Ieſus Chriſt, and teacheth vs to ſerue him with a true faith, with a pure life, & with a loue vnfained.

Vſe 4. Fourthly, we ought from this ground of doctrine heere deliuered, to giue them double honour, and not withhold from them the wages of their worke, and the recompence of their labours that is due vnto them, but as euery labourer muſt haue his hire, ſo ought the Miniſters aboue the reſt, that labour in the word and doctrine, to be maintained of the Church. As the Church dependeth vpō them for their allowance, ſo they depend vpon her for their maintenance. Thus the Paſtour and the people do feed one another, as a flocke of ſheepe nouriſheth the Shepheard, who eateth the milke of them, & cloatheth himſelfe with the wool of them; and againe the Shepheard coucheth them into greene paſtures, and leadeth them by the ſtill waters. The people feed him with the bread of this life; he feedeth thē with the bread of euerlaſting life. They miniſter to him in carnall things: he to them in ſpirituall things. They cannot lacke him in regard of their ſoules: hee cannot be without them in regard of his body. Thus then they do feed one another, or at leaſt ought to do. If he receiue food of them, and giue none vnto them againe, he robbeth them of their goods, and murthereth their ſoules. If they on the other ſide receiue food of him, ſo that they be taught of him, and yet make him not partaker of a part of their goods, they robbe him, and cauſe him to depart from them, and ſo become murtherers of their owne ſoules, as if they did lay violent hands vpon themſelues, or rather as if they did famiſh themſelues by refuſing bread prouided for them: inaſmuch *as where viſion ceaſeth, there people periſh,* Prou. 29, 18. Nay, the Lord accounteth of this ſinne in another kinde and nature, he chargeth ſuch Church-robbers, to be robbers and ſpoilers of God, no leſſe then they that ſtand by the high way and take a purſe. I doubt not but very many will be ready to ſcorne this compariſon, & ſay, What? Do you liken vs to theeues? Do you make no better of vs? We are true men and honeſt, we pay euery man his owne; no man can aske vs a penny. But if it be ſo, yet what ſhall this auaile vs, if we be found falſe to God, and ſticke not to rob him? The tithes are Gods portiō; if we wrongfully deteine them from thoſe to whom hee hath aſſigned them, we are no better then theeues & robbers, whatſoeuer we account of our ſelues. The Prophet *Malachi* ſhall be my warrant, to charge this vpon them: and if they thinke I ſlander them, let them bring their action againſt him. Hence it is, that he ſaith, chap. 3, 8, 9. *Will a man ſpoile his gods? Yet yee haue robbed me. But ye ſay, Wherein haue we robbed thee? In tithes and offerings: ye are curſed with a curſe, for ye haue robbed me, euen this whole Nation.* In which wee may obſerue theſe particular points.

Firſt, that it hath beene an old and ancient practiſe, to inuert the ordinance of God, and to alienate the right of the Church, and to defraud the Miniſters of their due. This ought to comfort vs when wee finde our ſelues iniuriouſly dealt withall; it fareth not worſe with vs, then it hath fallen out in the Church in former times. The Prieſts of God whoſe lippes preſerue knowledge, had this portion aſſigned vnto them; they had no inheritance in ẏ Land, as the other Tribes had, yet greedy cormorants and couetous wretches grudged this allowance alſo vnto them, and deteined it from them.

Againe, obſerue that theſe caterpillars that deuoure the fat of the earth, albeit they ſinne greeuouſly, yet neuer want pretences and excuſes to colour their ſacriledge: they haue ſomewhat to ſay for themſelues; they will neuer be brought to acknowledge their offences: they thinke it well gotten, which is gotten from the Church: they are of opinion that the Miniſters haue too much, and therefore thinke it good pollicy to ſhaue thē once a yeare, and vſe them as men do their flockes, who ſheare the wool from their backes, leſt it ſhould grow to be a burden vnto them. So is it in our daies, partly by vnproper titles, partly by iniurious cuſtomes, and partly by vnconſcionable conuaiances, the Miniſtery in many places is left bare and naked, and the Miniſters haue not wherewithall to ſuſtaine themſelues and their families.

Thirdly, notwithſtanding the ſhifts that theſe men haue inuented and deuiſed, GOD ſetteth out their ſinne in liuely colours, & calleth it plaine robbing and ſpoiling of God. For what is theft, but a getting of other mens goods to our ſelues, whether it be by violence or by other conuayance? Behold the difference betweene the iudgement of God, and the iudgement of theſe men concerning thēſelues. They account themſelues honeſt men, and pronounce of themſelues, that they are iuſt and true: but God calleth them ſpoilers and robbers of him. They oppreſſe ẏ church, they deceiue the Miniſters, they ſpoile God himſelfe, and they hinder the ſaluation of many poore ſoules.

Laſtly, the Prophet ſetteth downe their reward which followeth their ſin, They haue robbed him, and are curſed with a curſe. God curſeth them, and the ſoules of many that periſh do curſe them: and therefore albeit they bleſſe themſelues, it ſhall not helpe them. The Gentiles by the light of naturall reaſon, ſaw that their Prieſts which waited vpon the ſeruice of God, were to be maintained bountifully, and to be prouided for liberally, & therfore no maruaile though God account the deteining of tithes, and deceiuing of the Miniſters, to be no leſſe ſinne then a robbing of his Maieſty. This we ſee euidently in the time of famine that was in Egypt, when no Corne did grow for the ſpace of ſeuen yeares; for in the common dearth and want of others, they were releeued. For whereas wee reade the n.47,22. words, *The Land of the Prieſts hee bought not, for they had a portion aſſigned them of Pharaoh, and did eate their portion which Pharaoh gaue thē; wherefore the Prieſts ſold not their Lands:* ſome nim. tranſlate the words otherwiſe, and vnderſtand them of the chiefe Officers, or Rulers, or Princes in the Common-wealth. But albeit the word do ſometimes ſignifie ſo, as 2 Sam. 8, 18. ro. 18, 17. where *Dauids* ſonnes are called by that name, which could not be in the number of Prieſts, for they pertained to another Tribe, of which no man gaue attendance at the Altar: and Iob 12, 19. *He leadeth Princes away ſpoiled, and ouerthroweth the mighty.* Where hee maketh the n.41,45. *Princes* and *mighty* as both one, and addeth the latter to expound the former: yet neuertheleſſe we rather follow the common tranſlation, and the receiued interpretation, that *Ioſeph* bought not their glebe Land, becauſe ẏ King gaue them an allowance, during all the famine, that they ſhould not bee conſtrained to ſell their ground. For thus do the ſeauenty q. Iudaic. cap 4. d in Eu- . Diodor. b. 2. Interpreters reade it: thus do *Ioſephus* & *Philo* vnderſtand it: thus alſo do the teſtimonies of other Hiſtoriographers warrant vs to take it, which teach that the Prieſts of Egypt were wont to haue their allowance and portion, publikely prouided for them, and ſupplied vnto them as their maintainance for their ſeruice. Neither doth it preiudice this truth, or hinder it any whit, becauſe they were Idolaters, and ſo deſerued to be deſtroied rather then releeued and ſuſtained. For firſt of all *Io*- i. commen- n Gen. *ſeph* ſinned not, becauſe hee diſtributed the corne, not at his owne pleaſure, but at the Kings appointment: not by his owne diſcretion, but by the Kings commiſſiō, who would haue them prouided for. And *Pharaoh* himſelfe failed in his duty, but ſinned not in his liberality: not in nouriſhing the Prieſts, but in cheriſhing Idolaters, and in not reforming the worſhip of God, which is an office both beſeeming and belonging properly to Kings and Princes, I meane to purge and cleanſe his ſeruice from all ſuperſtition, as *Iacob did put away the ſtrange gods* that were in his houſe. Gen. 35, 2.

The maintenance of the Miniſtery is Gods allowance, and therfore ſuch as deteine it, and ſo take from God his part, do oftentimes loſe their owne portions: not that God hath need of theſe things, but becauſe it is the wages & recompence, which he that is the true owner of all that belongeth vnto vs, hath appointed for their vſe that waite vpon the worſhip of God, and ſerue in the Miniſtery of the Goſpel. This ſinne is not a bare theft, but ſtealing in the higheſt degree, euen a ſacriledge againſt God, a waſting of his houſe, a ſpoiling of his worſhip, and a ruinating of his kingdome: as Nehem. 13, 10. by reaſon of keeping backe the tithes and oblations, the Leuites, the Singers, and the reſt that ſerued in the worke of the Lord, were through extreme pouerty and pinching of them, conſtrained to leaue the Temple, and to goe home vnto their owne houſes. It is no new thing to haue the Miniſters defrauded, and the worke of the Lord lye waſte for lacke of labourers. And in the tenth chapter, verſes 35, 36, 37, 38. the Iſraelites promiſe, that they would truely pay their due to the Leuites, that they would bring *their firſt fruites*, the firſt borne of their ſons, of their Cattell, of their Bullockes, & of their Sheepe, and the tithes of the Land vnto the Leuites and Prieſts that miniſter in the houſe of God: but when *Nehemiah* was abſent, they were ſlacke in performance of their promiſe. We may obſerue beſides, who they are that haue the chiefe hand in this ſinne, not the men of leaſt account or loweſt degree, but the cheefe ſort had the cheefeſt hand in this treſpaſſe. For who are they that moſt robbe the Church, and pill and polle the Miniſtery, and make themſelues fatte with the ſpoiles of the tithes, but thoſe that ſhold be greateſt friends vnto it, euen great perſons, who make themſelues greater by making Church-liuings leſſer? This we ſee plainely in the place named before, where *Nehemiah* ſaith, chap. 13, 10, 11, 12. *I perceiued that the portions of the Leuites had not beene giuen them, for the Leuites and the Singers that did the work, were fled euery one vnto his field. Then contended I with the Rulers, and ſaide, Why is the houſe of God forſaken? and I gathered them together, and ſet them in their place, &c.* Such therefore, albeit they be great & mighty, are to bee reproued. It is the duty of the Magiſtrate to ſee to theſe things, and to correct the abuſes that creepe into the Land, and by all good meanes to releaſe the oppreſſions that lie heauy vpon the Miniſters of ẏ church. If God take the matter into his hand, he will take an account of them that ſpoile ẏ church, and make them feele the greeuouſnes of their ſinne. It is better that *Nehemiah* ſhould correct the ſinnes of the people, then *Nebuchadnezzar*. If God ſcourge vs by cruell enemies, woe be to vs; they are without all mercy and compaſſion. Thus then we learne, how and what to account of this ſin, to wit, the withholding of maintenance frō the Miniſters, that it is robbing and ſpoiling of God, a defacing and deforming of his kingdome. This maintenance is the homage and tribute that God doth require of vs, for the ſetting vp and continuance of his kingdome among vs; whereby it followeth, that tithes are holy & ſacred things, not to be deteined, nor imployed to any other vſe. The Apoſtle therefore ſaith, Gal. 6, verſe 7. *Be not deceiued, God is not mocked: for whatſoeuer a man ſoweth, that ſhall he alſo reape.*

Vſe 5. Laſtly, from hence ariſeth comfort to ſuch as do good to the Sanctuary, and to the vttermoſt of their power, further the worſhippe of God: they may aſſure themſelues, that God will account it & reward it as done vnto himſelfe. Whatſoeuer is giuen to the maintenance of Gods ſeruice, and the furtherance of true religion, and the propagation of the Goſpel, is giuen to God himſelfe, & ſerueth to aduance the glory of his Name, as appeareth by ſundry examples in holy Scripture, worthy both of commendation, of admiration, and of imitation.

The firſt example. One example we haue in *Obadiah*, who liued in the daies of greeuous perſecution, whē *Iezabel* made hauocke of the Church of God; the Altars were caſt downe, and the Prophets ſlaine: then did *hee take an hundred of the Lords Prophets, and hid them by fifties in a Caue, and fed them with bread and water,* 1 Kin. 18. It is an eaſie matter in the daies of peace and quietnes to ſhew a loue to the Miniſters of the word, and to pretend our ſelues to bee friends and fauourers of the Goſpel: but let vs not flatter our ſelues, for wee may heerein deceiue our ſelues. This is no euident triall or certaine demonſtration to proue our zeale to bee right: foraſmuch as we may do all this, more for the applauſe of the world, and to be well thought of among men, then for loue we haue to the truth, or to them that bring the truth & glad tidings of good things. But when all things are in an hurry and vprore, when perſecution is raiſed for the Goſpels ſake, and *Iezabel ſendeth a meſſenger to Eliah*, that his life ſhall bee taken away from him, (1 King. 19, 2.) or when the Miniſters are in diſgrace and contempt of the world, & turned out of houſe and home, when they are left ſuccourleſſe & comfortleſſe, then to ſtand to them, to releeue them, to countenance thē, and in a good cauſe to defend them, is a notable ſigne of a liuely faith, and of receiuing the truth in truth and ſincerity. God will not forget their effectuall faith, and diligent loue, and the patience of their hope in Ieſus Chriſt: he will haue them in continuall remembrance, & reward it as done vnto himſelfe; as God ſhewed himſelfe in mercy to *Obadiah*, and for his ſake ſent a gracious raine vpō his inheritance, and filled their hearts with ioy and gladneſſe. For euen as *Eliſha* ſaid to *Iehoram* King of Iſrael, when they had no water for the hoſt, nor for the cattell that followed them, *What haue I to do with thee? Get thee to the Prophets of thy father, and to the Prophets of thy mother: as the Lord of hoſts liueth, before whom I ſtand, Surely, were it not that I regard the preſence of Iehoſhaphat the King of Iudah, I would not looke toward thee, nor ſee thee,* 2 Kings 3, 13, 14. *Iehoſhaphat* was a good and godly King, who feared the Lord, and in all diſtreſſes called vpon them euermore to aske counſell of the Prophets of the Lord: and God ſuffereth his word to bee declared to the wicked themſelues many times, howbeit it is becauſe of the godly that are among them: euen ſo doth God deale with *Ahab*, he would haue ſuffered him to follow the falſe Prophets that he fed, and to be ſeduced by them, and to periſh in that famine, but that he regarded *Obadiah* and that ſmall remnant for whoſe ſake he ſhewed mercy vpon the Land. He had ſhewed mercy to the Lords Prophets, the Lord ſheweth mercy vnto him againe, and is mindfull of his goodneſſe, as if he had done it vnto himſelfe.

The ſecond example. 2 Chr.24,16. Another example we haue in *Iehoiada*, hee was honoured aliue and dead, ſo that *they buried him in the City of Dauid, among the Kings, becauſe hee had done good in Iſrael, both toward God and toward his houſe.* He ſet his heart to honour God, and was zealous for his glory, hee reformed religion, he deſtroyed idolatry, hee freed them from tyranny, he eſtabliſhed true piety, and did much good to the Church and Common-wealth: and as he was carefull to honour God, ſo God honoured him, and remembred him for good, according to the greatneſſe of his owne kindneſſe, and according to his ſeruants goodneſſe.

The third example. Nehem.13, The like we might ſay of *Nehemiah*, when the ſecret enemies of the Church *had defiled the Prieſthood, and the couenant of the Prieſthood, and of the Leuites,* and that many of the cheefeſt among the Iewes, withheld the tithes and offerings from them to whom they were due by the expreſſe gift of God, ſo that *the houſe of God was forſaken:* (Verſe 11.) he was mercifull vnto him againe and ſpared him, and made him to bee magnified of all the people, according to the ſaying of the Lord, 1 Sam. 2, 30. *Them that honour me, I will honour: and they that deſpiſe mee, ſhall be lightly eſteemed.*

The fourth example. Conſider with me farther another example, to wit, touching *Ebed-melech*, when as the Prophet *Ieremy* by falſe ſuggeſtions and accuſations was thruſt into the dungeon, where was no water but mire, ſo that he ſunke down and ſtucke faſt in it, and muſt of neceſſity periſh in ſhort time, if he were not ſpeedily deliuered, this ſtranger ſpake to the King for him, and was content to take vpon him the enuy of many that he might expoſe himſelfe vnto: *My Lord the King, theſe men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue caſt into the dungeon, and hee is like to dye for hunger in the place where he is, for there is no more bread in the City,* Ier. 38, 9. So he drew him vp with cords, and tooke him vp out of the dungeon. What then? He that remembred *Ieremy* in priſon, hath his owne life giuen him for a prey: and he that lifted vp the Prophet out of the dungeon, is aſſured alſo of his owne deliuerance; God doth greatly accept of the compaſſion he ſhewed, and rewarded it to the full, ſo that *Ieremy* is ſent vnto him with this ioyfull meſſage in thoſe miſerable daies, when Ieruſalem was taken by the enemies, the Princes were ſlaine with yͤ ſword, *Zedekiah* the King had his eyes put out, & his ſonnes were ſlaine before his face, the Kings houſe was burned with fire, the walles of the City were broken downe, and the remnant of the people were carried away into captiuity: in the middeſt of all theſe tumults & publike calamities, I ſay, rhe Prophet receiueth a commandement from God, to goe vnto this godly Ethiopian, being one of the Eunuches that was in the Kings houſe, and to ſay vnto him, *Thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will bring my words vpon this City for euill, and not for good, and they ſhall bee accompliſhed in that day before thee: but I will deliuer thee in that day, ſaith the* LORD, *and thou ſhalt not be giuen into the hand of the men of whom thou art afraid: for I will ſurely deliuer thee, and thou ſhalt not fall by the ſword, but thy life ſhall be for a prey vnto thee, becauſe thou haſt put thy truſt in mee, ſaith the Lord*, Ier.39,16,17,18. He had done good to *Ieremy*, God doth good vnto him, and accounteth it as done vnto himſelfe.

The laſt example ſhall be out of the New Teſtament, mentioned by the Apoſtle *Paul*, 2 Tim.1,16,17.18. *The Lord giue mercy vnto the houſe of Oneſiphorus, for he oft refreſhed me, and was not aſhamed of my chaine: but when hee was at Rome, he ſought mee out very diligently, & found me: the Lord grant vnto him, that hee may finde mercy of the Lord in that day.* Where hee prayeth, that he might reape as he had ſowed, and gather as he had ſcattered, and receiue as he had beſtowed, to wit, mercy for mercy, goodneſſe for goodneſſe, and kindneſſe for kindneſſe: and no doubt God heard his praier, according to his promiſe, and recompenced him that had refreſhed the Apoſtle. This is that which the Lord promiſeth in the Prophet *Malachi*, chap.3, 10. *If they would robbe him and ſpoile him no more, but bring all his tithes into his houſe*, he paſſeth his word toward thē, that they ſhould ſee plenty vpon their labors, and a remouing of thoſe meanes that cauſed famine and miſery to fall vpon them, and to come among them; as before he threatned & denounced, that as they ſpoiled God, ſo God ſpoiled them: and as they cauſed famine to be in his houſe by keeping backe his portion, ſo he cauſed ſcarſeneſſe of bread and cleanneſſe of teeth in their houſes, cauſing extreme want to bee in the middeſt of them, in withholding and keeping backe his bleſſings, and in ſending vpon them his greeuous plagues. Now hee telleth them, that if they murmure not at the maintenance of his Miniſters, but pay them truely, and ſuſtaine them conſcionably, hee will ſatisfie them with good things, and remoue from them euill things, *He would open the windowes of heauen vnto them, and poure out a bleſſing without meaſure.*

And thus we ſee how we may finde comfort vnto our ſelues, and ſtrengthen our faith by ſuch examples as the Scripture affoordeth vnto vs.

[*Beſide the Ramme of attonement, whereby an attonement ſhall bee made for him.*] In theſe words we are to conſider the laſt, but yet the chiefe and principall meanes of ſanctificatiou, which alſo is a ſatisfaction to God, and a putting and purging away of the ſinne of defrauding our neighbour. And heerein indeed ſtandeth the onely way of expiation & blotting out iniquity, howbeit ſet downe in the ceremony. For neither can confeſſion of our ſinnes to God, nor making reſtitution of our euill gotten goods to man, put away our ſin: we may confeſſe all the day long, we may beſtow all our goods to feede the poore, and giue our bodies to bee burned, and yet our ſinnes ſhall lye heauy vpon vs, and preſſe vs downe to the gates of hell; it is onely the blood of Chriſt, as a Lambe vnſpotted and vndefiled, that can do it.

Neither is it enough for vs to ſay, Chriſt hath waſhed vs from our ſinnes, he hath paid a ſufficient price for them, and therefore it ſkilleth not, whether they bee acknowledged to God, or recompenced to men. For we haue ſeene that GOD requireth *beſides the Ramme of attonement*, that ſuch as haue wronged their brethren, muſt both confeſſe and reſtore, or elſe they can haue no benefit of reconciliatiō to God by the death of Chriſt. We are therefore in this place to marke how our ſinnes are purged; ẇ is expreſſed vnder a type & figure.

Heb.9,12,and 10,4.

Verſe 9.

True it is, *the blood of Buls* and other beaſts is not able to take away ſinne, neither is it poſſible that the offering vp of guifts and ſacrifices *could make holy concerning the conſcience him that did the ſeruice*, and ſanctifie the commers thereunto, Hebrewes 10, verſe 1. For ſinne is an offence done to God, a breach of the Law, and a wounding of the conſcience. But what is the blood of Bullocks able to do, touching the curing of theſe miſchiefes and maladies? *Will I eate* (ſaith the Lord) *the fleſh of Buls, or drinke the blood of Goats*? Pſal.50,13. Doubtleſſe ſuch things of ſmall account and reckning, haue no force or efficacy to appeaſe the wrath of God, which is infinite. Beſides, the iuſtice of GOD required. that man himſelfe, not Calfe or any Cattell ſhould vndergo the puniſhment for ſinne, becauſe *the ſoule that ſinned, ſhall die the death*, Ezek.18, verſe 4. and the threatning muſt be true, that becauſe man ſinned, he ſhould die, Gen.2. *Thou ſhalt die the death.* So that it was neceſſary, eyther that all man-kinde by reaſon of ſinne, muſt periſh euerlaſtiugly, or elſe Chriſt *the Mediator*

Heb.9,15.

of a better teſtament muſt become a ſurety for vs, and ſatisfie the wrath of God kindled and conceiued againſt vs for ſinne.

Queſtion.

If any aske the queſtion, if the blood of Buls & Goats could not take away ſinne, why did God command them to be offered, and to what end were they appointed?

Anſwer.

I anſwer, this was not done in vaine, but to good purpoſe. For albeit they could neuer take away ſinne, nor purge the conſcience from dead workes, yet they ſerued fitly to ſhadow out the death of Chriſt, and to aſſure the heart, that it is waſhed by the blood of the Meſſiah. This was a notable comfort to the people of God from the beginning, & taught them to looke for redemption through him.

Obiection.

If it bee farther ſaid, that God ſpeaketh euery where in the Law, that the blood it ſelfe of Buls and Beaſts clenſeth and purgeth ſinne, as Leuit.17,11. *The life of the fleſh is in the blood, and I haue giuen it to you vpon the Altar, to make an attonement for your ſoules: for it is the blood that maketh an attonement for the ſoule.*

Anſwer.

Math.26,26.

Heb.9,24,& 10,1.

I anſwer, that place ſpeaketh not properly, but ſacramentally: as in the new Teſtament he calleth in the inſtitution of his laſt Supper, *the bread his body*, becauſe it is a figure of it: ſo in this place, to the outward ſigne he giueth the name of the thing ſignified, and to the type he aſcribeth the proper effect of the blood of Chriſt, which onely is the blood that is able to make attonement for our ſinnes. Otherwiſe thoſe offerings of beaſts ſhould be called in vaine, *the ſimilitudes and ſhadowes* of good things to come. As for thoſe heretikes that dreame, that thoſe oblations did really and indeed clenſe away the ſinnes of the fathers, not by their naturall operation, but by the acceptation of God, and therefore were not types of Chriſts ſacrifice waſhing away ſinne, they are euidently conuinced by the places before alledged, and throughout the Epiſtle to the Hebrewes.

Obiect.

If any aske, how theſe can bee figures of Chriſt, ſeeing GOD witneſſeth in his word, that he neuer required them, *When hee commeth into the world, he ſaith, Sacrifice and Offering thou wouldſt not, but a body haſt thou prepared me; in burnt offerings and ſacrifices for ſinne, thou haſt had no pleaſure.* Pſal.40,7. Heb.10, verſes 5,6. If then God would haue none of them, how could they be the figures and images of better things?

Anſwer.

Heb.9,10.

I anſwer, God may be ſaid to allow them, and yet to diſallow them; to reiect them, and to regard them in diuers ſenſes. Hee willed them as he commandeth them, and commendeth them as a ſweet ſauour vnto him, performed in faith, and as types referred to the comming of the Meſſiah, *and the time of reformation.*

On the other ſide, he may be ſaid to refuſe and reiect them, for theſe three cauſes. Firſt, when the manner of doing is euill, doing that which God requireth, but doing it in a corrupt manner, to wit, without faith and obedience, as the Prophets in euery place reprooue the ſacrifices of hypocrites & wicked perſons: as Eſay 1,11,12. *I delight not in the blood of Bullocks, or of Lambs: who hath required this at your hand? Your new Moones and your appointed feaſts my ſoule hateth*: and the reaſon of this is rendered in the words following, *Your hands are full of blood.*

Verſe 15.

Againe, God would not that they ſhould remaine & continue for euer, but that, though they had place in ẏ Church for a time, they ſhould ceaſſe at the coming of the Meſſiah. Therfore Chriſt being come into ẏ world, and manifeſted in the fleſh, God willed thē no longer, but would haue them aboliſhed. And this ſenſe doth ẏ Apoſtle principally intend in this place, that the ſhadowes muſt giue place, when the body it ſelfe was come in perſon. Laſtly, it may after a ſort be ſaid, that God neuer willed them, that is, approued & allowed of thē as the principall part of Gods worſhip, and as the very price of our redemption, & the ranſome for our ſins, & our reconciliation vnto God: albeit he would haue them obſerued of his people, and vſed for a time as certaine rudiments & rites to bring them to Chriſt, & to confirme their faith in him. Let vs ſhut vp this with the compariſon that the Apoſtle expreſſeth, Heb.9,13,14. *If the blood of Buls and of Goats, and the aſhes of an heifer ſprinkling the vncleane, ſanctifie to the purifying of the fleſh: how much more ſhall the blood of Chriſt, who through the eternall Spirit, offered himſelfe without ſpot to God, purge your conſcience frō dead workes to ſerue the liuing God?* In theſe words he compareth the ſhadow & the body, the type & the truth, the ceremony and the ſubſtance together.

Doctrine. Chriſt Ieſus hath made attonemen between G and vs, by blood.

Frō hence we learne this doctrine, that the blood of Chriſt taketh away our ſins, & reconcileth vs to God the Father. Chriſt Ieſus hath in the performance of his Prieſthood, freed and deliuered vs from the guilt & puniſhment of our ſins. This appeareth euidently vnto vs, by conſidering & laying before vs, the end, the parts and fruite of his Prieſthood. The end of the Leuiticall Prieſt-hood, and of this figured by it, was to offer ſacrifice *for the ignorances*, that is, for the ſins *of the people*.

Hebr.9,7.

The diſtinct parts of it are two, ſatisfaction, and interceſſion. His ſatisfaction conſiſteth partly in ſuffering, and partly in obedience. The ſecond part of his Prieſthood ſtandeth in interceſſion, in that he is become our perpetuall and perfect Aduocate, that therby God might be appeaſed for them, and we reconciled vnto him. The fruite thereof is this, that we are deliuered, redeemed, ranſomed, iuſtified, and freed from the guilt of ſin, from the burden of ceremonies, from the curſe of the Law, from the wrath of God, and from feare of condemnation. This truth is taught in many places, Ioh.1,29. *John* ſeeing Chriſt coming vnto him, ſaith, *Behold the Lambe of God which taketh away the ſin of the world.* And the ſame Apoſtle in his firſt Epiſtle, chap.2, ver.1,2. *If any ſinne, we haue an Aduocate, Ieſus Chriſt the righteous, and hee is the propi-*

propitiation for our ſinnes: and not for ours onely, but alſo for the ſinnes of the whole world. Likewiſe in the Epiſtle to the Romanes, the Apoſtle, magnifying the mercy of God, and ſetting out the merites of Chriſt, he ſaith, chap. 3, verſe 24, 25. *We are iuſtified freely by his grace through the redemption that is in Ieſus Chriſt, whom God hath ſet foorth to be a propitiation, thorough faith in his blood, to declare his righteouſneſſe for the remiſſion of ſinnes that are paſt, thorough the forbearance of God.* The Apoſtle to the Hebrewes declareth, that Chriſt was to offer vp himſelfe once, and not often, as the High-Prieſt entreth into the high place euery yeare with blood of others: *For then muſt hee often haue ſuffered ſince the foundation of the world: but now once in the ende of the world hath he appeared to put away ſinne by the ſacrifice of himſelfe.* eb.9,26. By all which teſtimonies it appeareth, that Chriſt is our Aduocate, and hath wrought our peace and attonement, and thereby made an end of all other ſacrifices.

Reaſon 1. The reaſons are plaine. Firſt, becauſe God thereby is well pleaſed, and his wrath appeaſed, ſo that hee accounteth his death as a full price and ſufficient ranſome paid for them. So the Euangeliſt witneſſeth, that *a voice came from heauen ſaying, This is my beloued Sonne, in whom I am well pleaſed.* Math. 3, 17. And in the Epiſtle to the Epheſians, the Apoſtle ſaieth, chap. 5, verſe 2. *Walke in loue, as Chriſt alſo hath loued vs, and hath giuen himſelfe for vs, an offering and a ſacrifice to God of a ſweete ſmelling ſauour.* It is noted in the booke of Geneſis, that when *Noah* being come out of the Arke, builded an Altar, and offered burnt offerings, *the Lord ſmelled a ſweete ſauour*; Gen.8,21. which was not the ſmoke of the ſacrifice that aſcended, (for what ſweetneſſe could there be in that?) but it was the ſweet & precious ſacrifice of Chriſt for which his wrath was appeaſed, being ſhadowed by that ceremony.

Reaſon 2. Secondly, Chriſt tooke the whole burden of our ſinnes vpon his ſhoulders, preſenting himſelfe before God in our perſon, and offering vs to God in his perſon: ſo that he tooke vpon him our vnrighteouſneſſe, and imputed to vs his righteouſneſſe. This the Prophet *Eſay* did moſt cleerely propheſie off, chap. 53, verſes 4, 12. *Surely hee hath borne our greefes, and carried our ſorrowes, and powred out his ſoule vnto death, &c. He bare the ſinnes of many, and made interceſſion for the tranſgreſſors.* And the Apoſtle teacheth, that in Chriſt we are reconciled to God, *For hee hath made him to be ſinne for vs, who knew no ſinne, that we might be made the righteouſneſſe of God in him,* 2, Cor. 5, 21. And in the Epiſtle to the Coloſſians, chap. 2, ver. 14, 15. he ſetteth out the fruite of Chriſts death, that *he hath forgiuen vs our treſpaſſes, hath put out the hand-writing of ordinances that was againſt vs, he tooke it out of the way and faſtened it to his Croſſe, hee hath ſpoiled principalities and powers, hath made a ſhew of them openly, and hath triumphed ouer them in the ſame Croſſe.* This was notably prefigured and foreſhewed in the rites of the Law. For when any propitiatory ſacrifice was to bee offered for the people, the Prieſt was to preſent the beaſt before the Lord, to lay his hands vpon the head of the beaſt, and to confeſſe the ſinnes of the people vpon it, and ſo it bare their iniquities; the truth whereof, is Chriſt himſelfe.

Reaſon 3. Thirdly, there could otherwiſe bee no remiſſion of ſinnes: ſo that it is the blood of Chriſt in the ſuffering of the Croſſe, that purgeth away our ſinnes, as Hebr. 9, verſe 22. *Almoſt all things in the Law are purged with blood, and without ſhedding of blood is no remiſſion:* and therefore it was neceſſary that Chriſt ſhould purge and purifie vs by his blood. The greatneſſe of our ſinnes could not otherwiſe bee pardoned, nor the perſon that is offended, ſatiſfied: they are infinite, and ſo require a ſacrifice of infinite price and value. No treaſures, no riches, no creatures, no ſacrifices, no ceremonies could do it, it coſt more to ſaue a ſoule, and to redeeme the captiues and priſoners that are holden by Satan in ſlauery to do his will: *Knowing that we are not redeemed with corruptible things, as ſiluer and gold, from our vain conuerſation, receiued by the tradition of the Fathers: But with the precious blood of Chriſt, as of a Lambe vndefiled and without ſpot.* 1 Pet. 1, verſes 18, 19.

Reaſon 4. Fourthly, nothing but the death of Chriſt could quench the ſcorching wrath of God as a conſuming fire kindled againſt vs, & counteruaile his ſeuere iuſtice. Hence it is, that the Apoſtle, writing to the Hebrewes, hauing ſhewed that the blood of Bulles and Goats could not poſſibly take away ſinnes, addeth immediately after, When hee commeth into the world, he ſaith, *Sacrifice and offering thou wouldſt not, but a body haſt thou ordained mee.* Heb. 9, 5. Our ſinnes haue a bloody face in the ſight of God, and we are enemies vnto him, ſo that *the robes* of the Saints *muſt bee dipped in the blood of the Lambe*, Reuel. 7, ver. 14. All the nitre and ſope, and Fullers earth in the world, are weake and vnſufficient, and haue not power and ſtrength enough in them to do it; So that we muſt ſay with the Prophet, Pſal, 50, 7. *Purge me with Hyſſope, and I ſhall bee cleane: waſh me, and I ſhall bee whiter then ſnow.* Thus then we ſee, that *Moſes* mentioning heere the Ramme of attonement, whereby an attonement is to be made for ſinners, teacheth vnder this type, this certaine and vndoubted truth, ẏ Chriſt our Sauiour hath by his blood made an attonement betweene God and vs, & therby reconciled vs vnto his Father.

Vſe 1. The vſes of this doctrine are of great weight and importance. Firſt, it offereth to our conſiderations this meditation, what ſin is, & how it is to be eſteemed. It is a moſt fearefull and greeuous thing, & the wrath of God againſt it is exceeding great: ſo that nothing in heauen or in earth could ſatisfie for ſinne, but the death of Chriſt Ieſus: the Sonne muſt dye for

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the ſeruant, or rather for the enemy: for we are by nature the children of wrath as well as others. The iuſtice of God would not ſpare him, though he were his onely and welbeloued Sonne: but foraſmuch as he was to beare our ſinnes in his body, he muſt die for it, Rom. 8,32. *He ſpared not his owne Sonne, but gaue him to the death for vs all.* We are not therefore to be lightly carried into the practiſe of ſinne, but to be much greeued at it, to ſtriue with all our force againſt it, and to endeuour to ouercome it; and among other things this is not the leaſt that ſhould trouble vs, that we haue by ſinne brought ſuch miſery and ſhame vpon the Sonne of God. Wee ought to lament for this, and to bewaile it euery day. For if we had not ſinned, and by ſinne beene depriued of the glory of God, he had not taken vpon him the ſhape of a ſeruant, neither beene humbled to the death of the Croſſe. We doe daily cry out vpon the Iewes, and think hardly of them, becauſe they crucified the Lord of glory: but if we would enter into our ſelues, and conſider what we are, we ſhould finde our nature as bad as theirs: our ſinnes are they that crucified him: they are the nayles that did pierce his hands and feet, and the ſpeare that entred into his ſide, and ſhed his blood, Zach. 12,10.

Vſe 2.

Secondly, this confirmeth vs in a principle of our Chriſtian religion, that remiſſion and forgiuenes of ſinnes is by the merit of Chriſt, becauſe *the Lord hath laid vpon him the iniquity of vs all,* Eſay 53,6. And to *him giue all the Prophets witneſſe, that through his Name, all that beleeue in him ſhall haue remiſſion of their ſinnes,* Acts 10,43. And the Apoſtle ſaith, that *in him we haue redemption through his blood, the forgiueneſſe of ſinnes, according to the riches of his grace.* Eph. 1,7.

What forgiueneſſe of ſinne is.

Now then, if we would know, what this freedome and forgiueneſſe is, we muſt vnderſtand, that it is a bleſſing of God vpon his people, procured by the death and paſſion of Chriſt, whereby God eſteemeth of ſinne as no ſinne, or as not committed. This is figured out by many borrowed ſpeeches in the Scripture, as Eſay 44,22. *I will put away thy tranſgreſſions as a Cloud:* and chap. 38,17. *He hath caſt them behind his backe:* alluding to the common practiſe of men, who, when they will not remember or not regard a thing, do turne their backes vpon it, and put it out of their ſight. Likewiſe the Prophet *Micah*, chap. 7, ver. 19. *He will caſt all the ſinnes of his people into the bottome of the ſea,* alluding to *Pharaoh* and his hoſt that periſhed and were drowned in the red ſea. The benefit of this is endleſſe and vncountable; the remiſſion of our ſinnes, the redemption of our ſoules, and the reconciliation of our perſons into the fauour of God, being the moſt wonderfull bleſſing that euer can come to mankind. For euery man that hath his ſinnes deteined, is more miſerable and wretched then the moſt vile creature that euer was. The dogge, the ſerpent, the toade are not ſo baſe; for when they die, there is an end of all their woe and ſorrow: but when man dieth and departeth out of this life without this bleſſing, then is the beginning of his anguiſh, firſt in ſoule vntill the day of iudgement, and in ſoule and body for euermore, after the generall reſurrection. This conſideration cauſed the Prophet to cry out, Pſalm. 32, 1,2. *Bleſſed is he whoſe tranſgreſſion is forgiuen, whoſe ſinne is couered: Bleſſed is the man, to whom the Lord imputeth not iniquity.* This was the voice of *Dauid*, this was the feeling that hee had, though otherwiſe he had the pleaſures, and roialties of a kingdome. Aske carnall and corrupt men, who are bleſſed and happy in this world: ſome will ſay, the rich man: ſome, the wiſe: ſome, the fortunate: ſome, the healthy: ſome, the honourable: and ſome, thoſe that are in fauour with Princes: or if they will not ſay ſo, yet they ſhew euidently that they thinke ſo. But this point is neuer thought vpon, it is accounted but a common matter, and therefore it neuer commeth into their minds, or entreth into their hearts. Alaſſe, alaſſe, how many are there that did neuer rightly know, what ſinne is, what it worketh, how it corrupteth, whom it defileth, and whereunto it bringeth. Theſe are drowſie Proteſtants of dead hearts, and almoſt deſperate. If wee had the right knowledge of our ſelues, and the leaſt feeling of ſinne, as it were with the tippe of our finger, we would finde our hearts ſo foule, and our eſtate ſo fearefull, and the wrath of God ſo bitter, that if the gaine and glory of the whole world were ſet before vs on the one ſide, and the pardon of our ſinnes on the other ſide, we would chuſe the free forgiueneſſe of our ſins, before ten thouſand worlds, and all the pompe of them. So then, we muſt hold that the redemption of our ſoules, is a moſt deare and coſtly thing, the deareſt thing in the world, and of greateſt value. It coſt the precious blood of the Sonne of God, the leaſt drop whereof, being the blood of God, is more worthy and of greater merit, then all the world. The ſeruants of *Dauid* ſaid vnto him, *Thou art worth ten thouſand of vs*: ſo wee may ſay of the Sonne of God, our Lord Ieſus Chriſt, that he is more of worth thẽ ten thouſand of vs; and yet he accounted not his owne life to be deare and precious vnto him, but he was content to lay it downe for our ſaluation: and therefore *Paul* ſaith to the Elders of Epheſus, Acts 20, ver. 28. that *God redeemed to himſelfe a Church by his owne blood*, his ſacrifice being propitiatory, and ſufficient to purge our ſinnes, and to make vs cleane againe.

2 Sam. 18,3.

Vſe 3.

Thirdly, if we will haue any comfort that our ſinnes are waſhed away by the blood of Chriſt, whereby the attonement is made, and we reconciled to God the Father, wee muſt leaue them and forſake them, and leade an holy and godly life. The Apoſtle *Peter* teacheth this point, and enforceth this duty vpon vs from the conſideration of the death and paſſion of Chriſt, 1 Pet.4,ver.1,2. *Foraſmuch as Chriſt hath ſuffered for vs in the fleſh, arme your ſelues likewiſe with the ſame minde, for hee that hath ſuffered in the fleſh, hath ceaſed from ſinne: that he no longer ſhould liue the reſt of his time in the fleſh, to the luſtes of men, but to the will of God.* And the Apoſtle *Iohn* ſaith, *If we walke in the light, as he is in the light, we haue fellowſhippe one* n 1,7. *with another, & the blood of Ieſus Chriſt his Son, cleanſeth vs frō all ſin.* They then cannot aſſure themſelues that Chriſt died for them, that make no account of committing ſinne, that drinke in iniquity as water, and wallow in it as ſwine in the mire, and caſt out ſinne from their prophane hearts, as the dogge doth his vomit. Let vs marke this as a good note, and ſet it downe as it a rule, that Chriſt is not dead for vs, except we be dead to ſinne: and he is not riſen againe for vs, except we be riſen to newneſſe of life. Indeed he died, it is an article of our faith; but what benefit haue we by it, if we feele not the power of it working effectually in vs? Beſides, this is another principle which is ſurer then the heauens, that we are not redeemed, except we bee ſanctified. For are we ſo fooliſh to imagine, that he wold redeeme vs from ſinne, that we ſhould commit ſinne afreſh, and that wee ſhould ſerue ſinne againe? Will any man ranſome a priſoner, and pay a great price for him, that ſo ſoon as he is freed, he ſhould by and by ſerue his enemy? So do we deceiue our ſelues, if we imagine that Chriſt would pull vs out of the ſnare and power of Satan, to the end wee ſhould intangle our ſelues againe, and giue vp our ſelues to his ſeruice, who is the ſworne enemy of God; whereas *wee are deliuered out of the hands of our enemies, that wee ſhould ſerue the Lord without feare, in holineſſe and righteouſneſſe before him, all the daies of our life,* Luke 1,74, 75. Labour then to be in Chriſt, and examine thy ſelfe, whether he be in thee or not: ſtudy to be partaker of the benefits of his paſſion, and to be waſhed from the filthineſſe of our corruption. This is a priuiledge belonging vnto the Church of God, as the Prophet *Eſay* noteth, chap.33, verſe 26. *The inhabitant ſhall not ſay, I am ſicke: and the people that dwel therein, ſhall be forgiuen their iniquity.* What then? Shall wee continue in ſinne, becauſe ſinne is pardoned? Or ſhall wee turne the grace of God into wantonneſſe, becauſe grace hath abounded? *God forbid: how ſhall we, that are dead to ſinne, liue any longer therein?* Roman.6, 2. We are baptized into the death of Chriſt, and are buried with him by baptiſme into his death, that like as Chriſt was raiſed vp from the dead by the glory of the Father, euen ſo we ſhould alſo walke in newneſſe of life. Our old man is crucified with him, that the body of ſinne might be deſtroied, that henceforth wee ſhould not ſerue ſinne. The more wee profite by the death of Chriſt, the more wee grow in ſanctification, and the farther wee proceed in mortification. It is one thing to talke of the death of Chriſt, and another thing to feele his death working in vs: it is one thing to know that he died, and another, that he died for vs. It is not enough to reaſon of his death, and to conferre of it, except it be as a ſtrong purgation to cleanſe vs from all filthineſſe of the fleſh and ſpirit, perfecting holineſſe in the feare of God. Holineſſe in the ſoule, is as health in the body, and peace in the City, and marrow in the bones. It is the righteouſneſſe of Chriſt that giueth life vnto vs: ſo that ſo farre as we liue, we are ſanctified. The life of an vnregenerate man is no life, but rather a death: they are twice dead, dead in ſoule, and dead in body; there is no life of God in their mindes, or willes, or conſciences, or affections. They may well breath in the ayre as the brute beaſts do, but they haue no heauenly breath, or celeſtiall motion in them. They haue the naturall life, but they are vtterly ignorant what the ſpirituall life meaneth. But he that is ſpirituall indeed, and truely ſanctified, the farther he proceedeth, the weaker the motions of ſinne are in him, euen as the neerer a man draweth to death, the leſſe motion is in him. If we be once in Chriſt, and dead with him, the pleaſures of the world, the delights of the fleſh, the luſtes of the eyes, the pride of life, and the vanities of carnall men will moue vs nothing at all. They that were our familiar companions in ſin, will be ſhunned of vs, bitter vnto vs, and baniſhed from vs. The euill workes wherein before we tooke our whole delight, will be greeuous & irkeſome vnto vs, ſo that we will by no meanes abide to heare and ſee the vnrighteous deeds of the wicked, which before did miniſter matter of ſport & contentment vnto our ſoule.

Laſtly, ſeeing the death and ſhedding of the blood of Chriſt, is the meanes of our ſaluation *Vſe 4.* and free pardon of our ſins, we are to reioyce at it, and to comfort our ſelues in it aboue all things in the world, as that which hath procured the greateſt bleſſing that can befall vs: ſo that if we can find but one drop of his blood, to be by the power of the Spirit ſprinkled vpon our conſciences, to purge vs from dead workes, it ſhould reioyce vs more then the gaining of a kingdome, or the increaſing of our corne and cattell. If a man ſhould liue in health & wealth, in honour & preferment, in fauor and friendſhip of the mighty, in credite & eſtimation of men, in the praiſe & applauſe of the world, ſo that he had no experience of ſorrow and ſicknes, of miſery & calamity; yet if he haue not this principle writtē in his hart, that Chriſt ſhed his blood for him, and nailed his ſinnes vpon his Croſſe, and carried them with him into his graue, to bury them in perpetuall forgetfulneſſe: What comfort could all theſe things bring vnto him? Or what ſound delight could hee take in them? Or what were he nearer for them vnto ſaluation? But if wee ſhould want all theſe bleſſings, of honour, of riches, of fauour, of preferment, and ſuch like: and on the contrary ſide, taſte of the cup of affliction in great meaſure, and drinke vp the dregs of it, if we ſhould endure pouerty, baniſhment, infamy, iniury, diſgrace, diſtreſſe, diſcredite, ſlanders, perilles, perſecution, need, nakedneſſe, and all kinde of aduerſity: yet theſe could not make vs miſerable, *nor ſeparate vs from the loue of God, which is in Christ Ieſus our Lord.* Rom. 8,39. It is he that died for vs, yea rather which is riſen againe, who is euen at the right hand of God, and maketh interceſſion for vs. Who then ſhall lay any thing to the charge of Gods elect, who haue a diſcharge giuen them from all their ſinnes? As for troubles and afflictions, they are ſanctified vnto them, and ſerue to bring them neerer vnto God, and are approued meanes whereby they are broght to a conformity with Chriſt. True it is, our nature abhorreth nothing more then affliction, ſo that it is greeuous for the preſent, and not ioyous. Iob 2, 4. It is well obſerued, that when Ieſus went vp to the Mountaine to preach, all his Diſciples went with him, none forſooke him nor fled from him: but when he went to Mount *Caluarie* to ſuffer, they all left him alone. Hee hath at all times many that are ready to follow him by profeſſing, but few are willing to follow him by patient ſuffering. Wee are content to goe with him into the Temple, but we will not accompany him to the Croſſe. *Peter* ſhewed this too plainely, both by his words and by his practiſe. When Chriſt once made mention of his ſuffering, he ſaid vnto him, *Maſter, pitty thy ſelfe.* Math. 15,22. And when he was in the High-Prieſts hall, & was aſſaulted and tempted, for feare of the perſecutors, and danger of death, hee denied his Maſter. Notwithſtanding, we muſt feare to ſinne againſt Chriſt, more then to ſuffer with Chriſt: foraſmuch as if we ſuffer with him, we ſhall alſo be glorified with him. There is nothing can make vs miſerable, but that which bringeth vs out of fauour with God, and ſeparateth vs from him: now there is nothing can ſeparate vs from God, but ſinne; nothing can deſtroy the ſoule, but ſinne, and ſinne is able to do it. They therefore are truely happy that haue the power and ſtrength of ſinne aboliſhed, and are no longer ſeruants of corruption, but the Lords freemen. Let them reioyce and bee glad, becauſe their names are written in heauen. Chriſt willeth the ſeuenty Diſciples to reioyce in this, and not ſo much *that the diuels were ſubdued vnto them*: Luke 10. ſo ought it to be with vs, we ſhould finde no ioy or cōfort in our riches & treaſures, and in our ſtore and aboundance of earthly things, in compariſon of thoſe vnſpeakable benefits which we receiue from Chriſt, and enioy by Chriſt. If we had all things without him, they might delight the eye and outward man, but they could not comfort the heart, nor refreſh the weary ſoule: Math. 16,26. *For what is a man profited, if hee ſhall gaine the whole world, and loſe his owne ſoule? Or what ſhall a man giue in exchange for his ſoule?* Let vs then learne heereby, what true comfort is, and wherein it conſiſteth; there is no comfort without Chriſt: he is the ſubſtance of the Goſpel, and there is no glad tydings can come to the ſoule where he is not.

[Verſes 9, 10. *And euery offering of all the holy things of the children of Iſrael, which they bring vnto the Prieſt, ſhall bee his: & euery mans hallowed things, &c.*] In theſe laſt words of this diuiſion, we haue the application or concluſion of the former law, amplified by an argument of the like. God had appointed in his Law, that the Prieſts ſhould receiue the oblations and hallowed things to ſuſtaine them, Leuit. 10, 12. Now, euen as theſe things belong vnto them, ſo God appointeth that ſuch things as are ſtollen, and haue no owner or heire aliue, ſhall be brought to them, in caſe the perſons be dead, or not knowne to whom they might of right belong. Thus doth God prouide for the maintenance of them that ſerued him.

Doctrine. The Miniſ of the ch ought to be maintained.

We learne from hence, that the Miniſters of the Church, that labour therein, ought to be maintained of the Church. I will not handle in this place, whether tithes be due by a diuine right, or not: but rather come to the equity of it, that in the time of the Goſpel, the Paſtours of the Church ought to liue of the Goſpel. For if in time of the Law, the Prieſts that ſerued at the Altar, had a plentifull allowance, as it were a liberall dyet, as wee haue ſhewed before; foraſmuch as they had benefit by the ſacrifices and oblations, by firſt fruites and tenths, and ſuch like: then it followeth neceſſarily, that the Miniſters of the new Teſtament ſhould haue alſo a good reward and recompence for their paines and labours. And it followeth not by equall compariſon, but from the leſſe to the greater, ſeeing their office is greater, *the leaſt in the kingdom of heauen, being greater then Iohn Baptiſt*, Math. 11. 11. and therefore the hire of their labor ought not to be leſſe. To this purpoſe ſpeaketh the Lord by the miniſtery of *Moſes*, in many places of the Law. In the booke of Geneſis, whē *Abraham* returned from the ſlaughter of the Kings, *he gaue him tithes of all* the ſpoiles that he had taken in warre. Gen. 14,20. Heb. 7,4. God had diſperſed the Leuites among all the Tribes, and aſſigned thē Cities to inhabite in all their quarters, to the intent that ſound doctrine ſhould be taught throughout the whole Country. They had no inheritance alotted and aſſigned vnto them; God promiſeth to become their portion, and therefore the people ought not to defraud them. Deut 12,12. *The Leuite was euer to be with them* that was within their gates. He aſſigned alſo to *Aaron* and his ſonnes, a worthy portion, ſo that none that ſerued at the Altar, had any want. To this purpoſe the Apoſtle ſpeaketh to the Galatians, chapter 6, verſe 6. *Let him that is taught in the word, communicate vnto him that teacheth in all good things.*

This precept the Apoſtle giueth to them that are taught toward their teachers: wherein he layeth downe theſe particulars; firſt, that the Miniſters are to be maintained. Secondly, they are to be prouided for at the coſts and charges of the Churches. Thirdly, that they are to be ſuſtained honeſtly, liberally, and bountifully, to the end *the mouth of the oxe that treadeth out the corne*, might appeare not to be muzled. The elders that rule wel, ought to haue double honour giuen vnto them, 1. Tim.5.18. Not that all ought to be giuen into the Miniſters hands, that they ſhould abound, and others want: that they ſhould liue richly or riotouſly, & others beggerly, as hypocrites dealt among the Phariſies, and as it is now in the Church of Rome, where they deuoure widows houſes, and vnder a colour of this commandement, haue drawne dry the treaſures of Princes, and eaten vp the fatte of the land, as their Abbies and Monaſteries euery where teſtifie, ſo that they haue builded them pallaces and caſtles like Princes, of the ſpoiles of other men: but the Apoſtles meaning is, that they ought to haue an honeſt penſion and contribution giuen vnto them, not abounding in ſuperfluity, but contenting themſelues with a ſufficiency, according to the rule of the Apoſtle, Hauing food and rayment, let them bee content.

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ſon 1.

This trueth is farther confirmed vnto vs by the force of reaſons, as it were by ſtrong cordes that cannot be broken. Firſt, the Apoſtle writing to the Corinthians, handleth this argument at large: where he ſetteth downe ſundry ſimilitudes which ſerue fitly and notably to illuſtrate the ſame, as it were ſo many lights brought forth to open and diſcouer the nature of things that are darke and doubtfull. *The ſouldier* that goeth forth to battell, fighteth not at his owne coſts, but hath his pay and wages of his Captaine that hath called him. *The Planter* that planteth trees, eateth of the labour of his hands, and taſteth of the fruit of the things he hath ſet and grafted. *The Shepheard*, that feedeth a flocke, eateth of the milke of the flocke. *The ſower*, that goeth out to ſow, reapeth that which he hath ſowed, and gathereth it into the barne. The Miniſters of the Goſpel are the Lords ſouldiers to fight his battels againſt ſinne and Satan, by the twoedged ſword of the word: they are *the chariots and horſemen of Iſrael:* they plant as gardiners, they ſow as husbandmen, they feed as ſheepheards; and therefore they all ought to haue a recompenſe for their labours, and maintenance for their perſons, anſwerable or agreeable to the worke that is in their hands.

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ſon 2.

Secondly, ſuch as are taught and inſtructed by the Miniſters, are debters vnto them. All honeſt men are bound to pay their debtes, or elſe they are no better then theeues. There is a mutuall band and coniunction betweene the Miniſter and the people: and either of them oweth a neceſſary duty vnto the other. It is a part of naturall equity, that when we haue receiued a benefit, we ſhould recompence our benefactors. They that haue receiued much are bound to returne the more. This is the reaſon which the Apoſtle pointeth out, Rom. 15.27. making the Macedonians and thoſe of Achaia to be debters to them that are of Ieruſalem; *It hath pleaſed them verily, and their debters they be: for if the Gentiles haue beene made partakers of their ſpirituall things, their duty is alſo to miniſter vnto them in carnall things.* Where he calleth the faith of the Goſpel and Chriſt with all his treaſures, the goods of the brethren at Ieruſalem, becauſe Chriſt was promiſed to the Iewes, and from them ſaluation came vnto the Gentiles, according to the ancient promiſe and propheſie, Eſay 2.3. *Out of Sion ſhall go forth the law, and the word of the Lord from Ieruſalem.* As then the Goſpel came from them, ſo now they wanted the carnall goods of the Gentiles, and ſtood in need of their almes. Now, what are carnall goods, that is, vncertaine and vnſetled and vnſtable, in compariſon of the ſpirituall riches and treaſures of Chriſt, if they be weighed in a ballance? Surely nothing at all, & therfore were ẏ Gentiles more then debters vnto the Iewes. Thus alſo doth the Apoſtle reaſon, 1 Cor. 9. 11. *If we haue ſowen vnto you ſpirituall things, is it a great thing, if we ſhall reape your carnall things?* Seeing then the hearers are debters to them that haue taught them, they ſhall neuer be able to diſcharge themſelues of this debt, except they giue according as they haue receiued, and in lieu of thankfulneſſe communicate vnto them that haue painefully and plentifully inſtructed them.

Reaſon 3.

Thirdly, all labourers are worthy of their wages. It is a rule of equity to pay all that haue laboured for vs: and therefore it cannot without iniuſtice and fraud be denyed, or detained: as Luk.10.7. Where he ſaith to the ſeuenty which he ſent before his face into euery Citie whither he himſelfe would come, *Into whatſoeuer houſe ye enter, firſt ſay, Peace be to this houſe: and in the ſame houſe remaine eating and drinking ſuch things as they giue: for the laborer is worthy of his hyre.* But the Miniſters of the Goſpel are labourers: they labour to husband vs to God, and to plant vs as fruitfull trees in his garden: they digge and delue about vs: they plough vp the ground of our hearts, and ſow good ſeede in the furrowes thereof. They labour in the word and doctrine, and care for the Church day and night, and therefore haue right and reaſon to bee maintained of the Church that are partakers of their labours. Euery trade maintaineth the tradeſman, and euery art the artificer. Should it then goe worſe with the Miniſter, then with other Sciences and handy-crafts? and ſhall he alone complaine that his profeſſion (which is the beſt of all) hath that recompence which is leaſt of all?

Matth 10.11.

Vſe 1.

The vſes follow to be handled and conſidered.

dered. Firſt, this ſerueth to reproue ſuch wretched and miſerable men as deny them the maintenance that is fit for them, and appointed vnto them. Many there are among vs that thinke it loſt and vtterly periſhed, that is giuen vnto them: that pay them ſomewhat for a time, but it is thought to be a work more then needs, and therefore afterward grow weary, as of a burden that they cannot beare. Theſe are neuer weary of ſuperfluous expēces which they might both with credit and a good conſcience cut off: howbeit if they lay out any thing to further piety and true religion, they repine and grudge at it, as if they were vndone.

Hence it is, that the Apoſtle ſaith, *Wee ſhould not grow weary of well doing*, Gal.6.9. *forasmuch as in due ſeaſon we ſhall reape, if we faint not.* For hauing in the former words exhorted the people to giue their teachers temporall things, and to communicate vnto them of their goods; he inferreth this concluſion, Let vs not be weary of well doing. He that fainteth in a good courſe, and giueth ouer before he come to the end, is like to a ſlothfull husbandman, who, hauing made an entrance to plough and ſow, giueth ouer and goeth back, before he haue fully finiſhed his work: or like vnto him in the parable mentioned in ẏ Goſpel, Luk. 14. 28. who intending to build a tower, did not ſit downe firſt, and count the coſt, whether he had ſufficient to finiſh it, and therefore after he hath laid the foundation and is not able to go through, all that beheld him, began to mocke him, ſaying, This man began to build, but was not able to make an end. This hath beene the continual practiſe of this corrupt world, to thinke it euilly beſtowed, which is beſtowed this way, being like vnto *Iudas*, when a precious oyntment was powred vpon Chriſt, and his feet annointed with it, he cried out, What needeth this waſte? *this might haue beene ſold for three hundred pence, and giuen to the poore*, Ioh.12.5. So likewiſe whatſoeuer is giuen to the Miniſters of Chriſt, is accounted to be beſtowed in waſte, & ſuch as might as well be ſpared, as ſo ſpent. The zeale of our forefathers in former times was great, they gaue to the Miniſters, and pulled not nor pared from them. The Idolatrous Prieſts that ſerued *Baal*, and attended at his altars were well prouided for, and wanted nothing, Gen. 47. Foure hundred falſe Prophets *were richly maintained at Iezebels table*, 1 kin.18.19. whereas the poore and painefull Leuites, that taught the people diligently, haue bene glad to catch at a cruſt, and to ſerue for a morſell of bread, and a ſute of apparell. The Popiſh Prieſts that worſhip idols, and maintaine idolatry, haue had aboundance, and know not what it is to want, they haue no experience of neceſſity. Nothing was thought to be too much or enough to ſet vp and continue a will worſhip after the precept and tradition of men.

Such as liued in blindneſſe and palpable ignorance, had a zeale to religion, ſuch as it was, and it ſhall be ſufficient to condemne our coldneſſe and backewardneſſe. It was well ſaid and obſerued, that in old time they were wont to ſay, *What ſhall we giue the man of God*, 1 Sam.9. but now the Church-robbers ſay, *Come, and let vs take the houſes of God in our poſſeſſion*, Pſal.83.12. This is an euident token that there is ſmall deuotion in men for the maintenance of true religion, as we ſhall ſhew afterward.

Vſe 2. Secondly, it putteth the Miniſters in mind of their duty, that they ought to labor among them that do maintaine them, and teach them in the word. It is great reaſon that he which looketh for his hire, ſhould do his worke: and that he which intendeth to liue of the Goſpel of Chriſt, ſhould preach to others the Goſpel of Chriſt. Such as are Drones and will not labor to bring hony to the hiue, are not worthy to eat of the hony. Such as are dumbe-dogges and cannot barke, may not eate of the childrens bread, nor expect or receiue the maintenance that is due to ẏ Miniſters which are painefull. Such will not or cannot labour, and therefore *ought not to eate*, 2 Theſſ. 3. 10. We muſt care more for the feeding of the flocke, then of our ſelues; and feare more the loſſe of the ſheep, then the lacke of the fleece: for which I pray you, is more to be deſired and of more price, the ſheepe it ſelfe, or the fleece it carryeth? Is not the ſheepe? is it not for them that Chriſt dyed? and ought we not to leaue ninety and nine in the wilderneſſe, and ſeeke out that which is loſt, or ſtrayed, that it ſtarue not, and periſh? *Woe therefore vnto the ſhepheards of Iſrael, that eate and cloathe themſelues with the wooll*: that ſtrengthen not the diſeaſed neither heale the ſicke, nor binde vp the broken, nor bring againe that which was ſtrayed, neither ſeeke out that which is loſt. Ezek.34.2.

Woe vnto ſuch as are entred into a painefull calling, and yet will take no paines in it: that haue a great work to do, and yet leade an idle & lazie life: ẏ take vpon them the labour of the Miniſtery, & yet follow their pleaſures and paſtimes, and doe nothing leſſe then labour. What calling requireth greater ſtudy, to furniſh themſelues with matter, and to bring out of their treaſury, things, both olde and new? And yet many there are that are entred into it, that ſcarce beſtow one houre in a day, and ſometimes in a weeke to preach the word, and to giue euery one in the family their bread in due ſeaſon.

Hence it is, that ſome preach not at all, neither thinke it to be their duty to preach to the people. Others doe it ſo rawly and vnreuerently, that the ſtuffe they bring will not abide workemanſhip, and the meate they ſet forth, is vndigeſted. Such is their pride and ignorance that they dare vtter whatſoeuer commeth into their idle braines and their fooliſh mindes: and they feare not to ſit

downe

9,10. downe in the chaire of *Moſes*, that are not worthy to ſtand at the plough taile, or to ſit in the Artificers ſhop: foraſmuch as none of theſe ordinary trades and occupations can be diſcharged and performed without ſome preparation; and yet theſe dare aſcend into the Pulpit, and ſtand aboue the people in the Name of God, without any meditation. Others there are that are of no ability, neither haue any gifts to teach. None more forward to catch from the people, and none more backeward 2. to preach to the people; for indeed they are not able. What ſhould the Church doe with ſuch blinde guides? When Chriſt ſent his diſciples before he went to Ieruſalem, to a town that was ouer againſt them, and told them they ſhould find an aſſe bound, and a colt with her, cõmanding them to looſe them & bring them vnto him, and charging them, 21.3. 19.29. *If any man ſaid ought vnto them, to ſay that the Lord had need of them*: ſo it were fit that theſe two-legged and dumbe-tongued aſſes were looſed & ſent away; howbeit we cannot ſay, that the Lord hath need of them, or that the Church hath need of them. Neither can we ſay, 5 13 14.34. *they are the ſalt of the earth*, foraſmuch as they haue loſt their ſauour, and therefore are thenceforth good for nothing but to be caſt out, neither are they *meete for the land*, nor profitable for the dunghill, but to be trodden vnder foot of men.

To theſe we may ioyne ſuch as are better able to teach, but no whit more willing; that hide their gifts in the earth, and couer them 2. vnder a buſhell, like to that vnfaithfull and ſloathfull ſeruant that exerciſed not the talent he had receiued. The more God hath beſtowed vpon them, the more he requireth at their hands. Vſe and practiſe encreaſe the gifts that are giuen vnto vs: but idleneſſe and ſluggiſhneſſe doe diminiſh them. Though they haue mouthes to ſpeake, yet if they open them not, they may be called dumbe dogges, as well as they that are ignorant. Though they haue tongues and throats to vtter a voyce, yet if they hold their peace, they may be called idle ſhepheards, foraſmuch as they are the worke of mens hands, and not of Gods; Though they haue their eyes in their head, and can ſee farre, yet if they ſhut them and cloſe them vp, they may be called blinde guides, that take vpon them to direct others, but cannot gouerne themſelues. For it is all one to the people, whether their Miniſters be ignorant, and cannot teach: or whether they be idle, and will not teach: ſeeing both theſe waies the Church goeth to ruine. And if there be any difference, ſuch as are able to preach and will not, do the greater hurt. For touching theſe poore and ſilly ſoules that can doe nothing, they are not much regarded, or followed, euery man can point them out eaſily: but as for thoſe that are counted great Clearks, and take themſelues to be no ſmall fooles, they draw many eyes after them, the people haue a great opiniõ of them, they ſubmit themſelues vnto them, and ſeeke no further. They begin to thinke, that if hearing of the word were ſo neceſſary for them as ſome greene heads & preciſe fellows would make them beleeue, ſurely then thoſe Miniſters would preach more often; for they know Gods will, they are not ignorant of his word. So then, the blind and vnlearned Miniſters are hurtfull, but the meaneſt ſort of men in a manner can ſay of them, Alas, our Miniſter is no body, he is not able nor meet to teach vs, and therefore we muſt ſeeke food abroad, or elſe we are like to be famiſhed; whereas the other ſort are counted graue and ſtayed men, deepe Diuines, and great ſcholers, and the hearers ſo hang vpon their ſleeues, that they will heare no other; they checke thoſe that goe about to controlle him or his doings: they ſay, If wee were out of the way, he would tell vs, and if ſo much teaching were needfull, he would teach vs: if theſe things were euill, he would not vſe them, for he knoweth what is what as well as the proudeſt of them all.

Neuertheleſſe, Chriſt our Sauiour teacheth, that *one thing is neceſſary*, and that is, the hearing of his word: Luke 10.42. but theſe haue learned a neerer way to heauen then Chriſt could ſhew them; and more wiſdome then he could teach them. But let them take heed that their wiſdome be not turned into folly, and while they ſeeke a neerer way to the kingdome of heauen, let them beware leſt they neuer come there. For if they wil learne nothing but when they liſt, and how they liſt, and of whom they liſt, and content themſelues with a cold collation once in a moneth, or twice in a quarter, or foure times in a yeere, they will hardly attaine to ſound knowledge and vnderſtanding in the myſteries of godlineſſe, and they ſhall be as farre from ſcience as their teachers are from conſcience. Other Miniſters there are that ſo ouerlade themſelues with liuings, that their maintenance is greater then their labor, and are willing for ſingle worke to take double wages. They labour in one place, and receiue recompence for their labour in two places. If we ſhould ſee a day-labourer worke diligently all the yere long with one man, and at the yeeres end aske his hire at the hands of two men, we would account it iniuſtice, and deny to pay him. Theſe men that now we ſpeake off, who are like vnto *Iſſachar* compared to *a ſtrong aſſe couching downe betweene two burdens*, Gen. 49.14. can labor but among one people, and yet they will haue maintenance of two Pariſhes. If they obiect, that they diuide their labours, and take paines among them both: I anſwer, that helpeth not the matter, foraſmuch as while they are abſent from them and come not among them, they take as much of them as when they preach vnto them. If the day-labourer (of whom we ſpake before) ſhould worke halfe the yeere with them, and require of them paiment for the whole yeere, they wold not be ſo ſimple to grant it, though they would be ſo ſhameleſſe to demaund it. Theſe are they that make the calling of the Miniſter, gainefull rather then painefull, and ſildome or neuer thinke of the account which they are to make for the ſoules committed vnto them: and yet will be ſure to haue the greateſt maintenance that the Church, or Churches can miniſter vnto them.

Vſe 3. Laſtly, as this duty and doctrine serueth for the direction of the Miniſters, that as they looke to be maintained, ſo all are not fit for this office, becauſe they muſt preach in ſeaſon and out of ſeaſon, and not intangle themſelues in matters and buſineſſe of the world, that they cannot intend to giue themſelues to reading, to exhortation, and doctrine: ſo it teacheth the people to haue a ſpeciall care of their Miniſters, that they leaue them not deſtitute and diſtracted for want of neceſſaries. They watch for our ſoules, and therefore wee ought to prouide for their bodies. We heard before, that the Apoſtle willeth the Galathians *to communicate* of their goods to their Paſtours that labour among them. Gal.6.6. Whereby it appeareth, that in thoſe daies ſo ſoone as the Goſpel began to be planted, the Miniſters of the word began to be neglected in their daily miniſtration. For as the word it ſelfe was contemned, ſo were they alſo that preached it. If the word it ſelfe be had in price and eſtimation, *the feete of them that bring glad tidings of peace, will be beautifull vnto vs*, Rom. chapter 10. verſe 15. And by this note wee may prooue our ſelues, whether the word be precious vnto vs, or not. If we regard not the Miniſters in what condition they liue among vs, but leaue thē in a moſt poore & neceſſitous eſtate, it is euident that we make little reckoning of the word it ſelfe. Where the Miniſters are vilified and baſely eſteemed, it is manifeſt that the horrible contempt of the word it ſelfe reigneth there. And this is a notable policy of the diuell, wherby he vndermineth vs and cunningly getteth ground of vs. For he defraudeth the Miniſters of their maintenance, that the Church may be ſpoiled of her Miniſters. He knoweth wel, that if the Church ſhould want the Miniſters, and haue them taken out of the way, he might rage and rauen at his pleaſure, kill and murther freely as he liſted: as if the wolues could get the dogges that kept the flocke into their hands, they would deſtroy the ſheepe without mercy. *Plutar. in the liſt of Demoſthenes.* The diuell is a cruell and ſauage wolfe, the Miniſters are the keepers of the flocke, and watch ouer it: if they be any way remooued, the diuell will ſuddenly prey vpon them, and make hauocke of them.

Hence it is, that the Lord ſaith in the book of Deuteronomy chap. 12.19. *Take heed to thy ſelfe that thou forſake not the Leuite, as long as thou liueſt vpon the earth.* And in the 14. cha. 27 verſe, he repeateth this exhortation againe, *The Leuite that is within thy gate, thou ſhalt not forſake him: for he hath no part nor inheritance with thee.* The Leuites were appointed of God to ſerue him, and to teach his people, that his Law might be knowne among them: and therfore it was great reaſon they ſhould haue wherewith to maintaine them. A part of the inheritance belonged vnto them, as they deſcended of the linage of *Abraham*: howbeit God had put them from it, to the end they ſhould not be combred with earthly things, neither troubled with tillage, nor diſtracted with any other buſineſſe, but wholly giue themſelues to the performance of their duties. And the people alſo muſt doe their duties vnto them. Great is the vnthankefulnes of this vnthankefull world. The wretched Idolaters that worſhip they know not what, ſpare no coſt to maintaine their Prieſts; wheras in the meane ſeaſon, ſuch as ſerue God purely in their places, are in no account, and men are content not only to ſet light by them, but vtterly to forſake them. And what is the cauſe of this? ſurely becauſe they reprooue vs for our ſinnes, and ſuffer not euery man to doe what he liſteth: which made the Apoſtle ſay, Gal. 4. 16. *Am I become your enemy, becauſe I tell you the trueth?* We all by nature deſire liberty, and cannot abide to be touched by Gods word, we will not be reprooued. Wee had rather maintaine ſuch as would neuer ſpeake word vnto vs, then ſuch preachers as exhort diligently, and rebuke ſinne powerfully, and diſcharge their duties carefully. How many are there, that had rather nouriſh and keepe with great charge a great rabble of greaſie Fryars, and an whole Couent of idle Monkes, to chaunt and houle all the day long, then to finde one painefull preacher to ſpeake vnto them as he ought to doe? And how many are there if they might haue their owne choyce, that had rather pay their tithes and giue their money to ignorant perſons and idle bellies, that can doe nothing or will doe nothing, then to faithful Paſtours that are according to Gods owne heart, and might turne vs from darkeneſſe to light, and from the power of Satan vnto eternal life? Wherefore it is not without cauſe, that the Lord would not haue the Miniſters forſaken which publiſh true doctrine in his Name. Neither doth this tend to the benefite of the Miniſters, either onely, or principally: but to the good of the people themſelues. For ſuch as refuſe to maintaine thoſe that bring home vnto them the doctrine of ſaluation, doe bereaue themſelues of the food of their ſoules, and the bread of life: which is all one as if they ſhould goe about to ſtarue themſelues for hunger. When the Miniſters teach this trueth of God, that maintenance is due vnto them, they are cenſured to preach for themſelues and to ſeeke their owne profit, and to pleade their owne cauſes: howbeit this ſerueth for the common benefite of the whole people, and the generall welfare of the whole Church of God, that true religion might be maintained, obedience toward God continued, and the vnity of faith eſtabliſhed.

So then, the people, in doing ſome good to the Miniſters, doe more good to themſelues: they miniſter to them in temporall things, but they receiue at their hands ſpirituall and eternall things: and therfore they are not to leaue them and forſake them, but to maintaine them, profit them, & to comfort them of whō they receiue comfort.

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11 *And the Lord ſpake vnto Moſes, ſaying,*

12 *Speake vnto the children of Iſrael, and ſay vnto them, If any mans wife goe aſide, and commit a treſpaſſe againſt him,*

13 *And a man lie with her carnally, and it be hid from the eyes of her husband, and bee kept cloſe, and ſhe be defiled, and there be no witneſſe againſt her, neither ſhe be taken with the manner,*

14 *And the ſpirit of iealouſie come vpon him, and he bee iealous of his wife, and ſhe be defiled: or if the ſpirit of iealouſie come vpon him, & he be iealous of his wife, and ſhe be not defiled:*

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ent Pe. in Numer.

It is well obſerued by ſome writers, that *Moſes* intreateth in this Chapter of remouing of three impediments and hinderances that were among the people of God, one of vncleanneſſe, another of vnrighteouſneſſe, the third of ſuſpicion. We haue ſpoken already in the former part going before, how impurity is to be baniſhed, and how wrong and iniuſtice is to be purged. Now we come to conſider, how euill ſurmiſes and ſuſpicions are alſo to be taken away; which is done, by ſetting downe *the tryall of the ſuſpected wife*, whereby the innocency of the woman is reuealed, and the iealouſie of the husband is remooued, and the trueth of the matter before hidden, is tryed. Before we ſpake of ſuch crimes as are open & manifeſt: now of that which is not certaine, but only ſuſpected: not cleere in it ſelfe, but doubtfull.

t iealou-

But firſt let vs ſpeake of Iealouſie in generall, which is the bane and poiſon of marriage, and maketh that ſociable life, to be vncomfortable, and mingleth it with worſe then gall and wormewood. Iealouſie therefore is a griefe of mind, ariſing from hence, that another is iudged to enioy that which we deſire to haue wholly and properly as our owne, and none beſide vs to poſſeſſe any part with vs. Heere then we cannot abide any community, but hate it as our enemy and the right cauſe of this iealouſie. Or we may deſcribe it otherwiſe on this manner, It is an affection proceeding from feare to haue that communicated to another, which we challenge and couet to retaine as peculiar and proper to our ſelues alone.

reof iea- conſi-

From hence it appeareth farther what the nature of iealouſie is, to wit, that it is mixed and compounded, partly of loue, partly of feare, and partly of anger. Of loue, which admitteth no fellow partner in the thing he loueth. For as the king will ſuffer no companion to be equall vnto him, or partaker with him in his kingdome: ſo will the husband ſuffer no corriuall to mate him in his loue. Of feare, leſt another enioy the vſe of that which we cannot abide or ſuffer he ſhould enioy. Of anger, whereby it commeth to paſſe, that he is ready to breake out to ſeeke reuenge and puniſhment vpon him ẏ hath offended him that way: as Pro 6.34. he beareth no ranſome, *For Iealouſie is the rage of man, therefore he will not ſpare in the day of vengeance: he will not regard any ranſome, neither will he reſt content, though thou giueſt many giftes.* For in this doth the husband ſuppoſe, the eſtimation of his owne perſon, the dignity of his children, and the honor of his whole family to conſiſt, whiles the wife keepeth the marriage-bed chaſte and vndefiled, and giueth no iuſt occaſion to be ſuſpected of diſhoneſty and vncleanneſſe. And on the otherſide, he accounteth all things in the houſe turned vpſide downe, his perſon diſgraced, his children embaſed, and his family turned into a ſtewes by the falſe dealing, and the leude practiſe of his vnchaſt wife. Hence it is, that *Salomon* ſaith, A vertuous woman is the crowne of her husband: and contrariwiſe *ſhee that maketh him aſhamed, is as rottenneſſe in his bones.* Wherefore God eſtabliſhed this ſpeciall Law in this place, both that falſe ſuſpicion might be reſiſted, and that no crime (though neuer ſo cloſely and cunningly committed) ſhould be vndetected. For albeit it be practiſed ſecretly, it ſhall be diſcouered openly, according to the ſaying of our Sauiour oftentimes repeated in the Goſpel, *There is nothing couered that ſhall not be reuealed: neither hid that ſhall not be knowne.* Now let vs come to the order of the words.

Th m. ſecund queſt.28.art. 40.

Prou.12.4.

Luke 12.2. & 8.17. Matth. 10.26.

The order of the words.

In this tryall of the woman ſuſpected of adultery, we are to conſider two points: firſt, the ſetting downe of the Law. Secondly, the concluſion of the whole matter. In ſetting down the law, we are to obſerue three points; firſt, the propounding of the cauſe is noted. Secondly, the determination of the cauſe is handled. Thirdly, the iſſue or euent of the whole proceſſe is declared. Touching the matter or cauſe it is propounded in theſe foure verſes, to wit, from the 11 to the end of the 14 verſe: which is twofold in one and the ſame point of iealouſie; one, if the woman haue committed adultery, from whence ariſeth a iuſt and lawful iealouſie: the other, if ſhe haue not committed adultery, whence proceedeth a fooliſh and an euill grounded iealouſie. The firſt point is propounded on this manner, Put the caſe a man haue a wife that hath gone aſide and deceiued him, and committed fornication, and he doth not certainly know it, neither can euidently prooue it, becauſe he can produce no wineſſe that ſaw her, and ſhe will not make a voluntary confeſſion of her fact committed. This is handled in the 11, 12, 13, and part of the 14.verſe. The ſecond is ſet down in this ſort, Put caſe ſhe haue not gone aſtray, neither hath beene defiled, which is briefly ſignified in the latter end of the 14.verſe. In both theſe, whether ſhe be guilty, or not guilty, the caſe is doubtfull, & the husband in perplexity of the matter: and therefore in the next words that come heereafter to be conſidered, the Lord himſelfe deliuereth the way and meanes how the doubt may be diſſolued, and that which is ſecret may be cleared and decided. Thus much touching the order.

Obiect.1.

Anſwer.

Before we come to the doctrine that ariſeth from hence, it ſhall not be vnprofitable or any whit from our purpoſe to anſwere ſuch queſtions as ariſe out of this diuiſion. And firſt of all, foraſmuch as nothing doth more croſſe the law of loue and rule of charity, then to ſuſpect euill of our neighbour, it may bee demaunded, to what end and purpoſe God giueth liberty to the husband to purſue his wife, following his corrupt humour, and ſuffereth him to call his wifes name and credit into queſtion, defaming and ſhaming her with ſuſpicion of adultery, when as oftentimes ſhe is innocent? I anſwere, that God dealt with his people two wayes: ſometimes he commandeth that which is ſimply and in it ſelfe good and honeſt, and forbiddeth that which in it ſelfe and owne nature is euill, as when he commandeth to reſtore, and forbiddeth a witch to liue, and infinite ſuch like precepts.

Mal 2.15.

Ioh.8.7.9.

Againe, ſometimes he winketh at ſome euils that could not be auoyded, as it were bearing with an inconuenience, to remedy and to preuent a miſchiefe. To the end they might fly from the greater, he tolerateth and permitteth the leſſer euill. This we ſee euidently in the cauſe of diuorſe, Deut.24.1. He ſuffereth them to put away their wiues vpon priuate grudge and diſlike, as he doth allow it ſimply in the caſe of adultery, Matth.5.32. and 19.8.9. Not that he euer approued of it, but Chriſt ſaith *it was for the hardneſſe of their hearts*, howbeit from the beginning it was not ſo. The like we might ſay of marrying many wiues, a common cuſtome among the Patriarkes and godly kings, which was as a mighty ſtreame bearing all things before it, it was permitted but neuer allowed: it was practiſed, but neuer pronounced to be lawfull. Sometimes therefore God giueth lawes, as Lord and God to their conſciences, which did binde them for euer: and ſometimes as a Lawgiuer, he tolerateth that which he could not take away, as Princes doe ſuch abuſes as haue taken roote among their ſubiects, and are growne to an head, ſo that cuſtome is turned into another nature. For to beare with corruptions is one thing, and to remooue them is another. So in this place, howſoeuer the iealous head of the ſurmiſing husband offendeth againſt God, when vpon euery light occaſion and ſuſpicion he accuſeth his wife that is innocent of adultery; yet leſt he being wayward and headſtrong, ſhould rage and riſe againſt his wife in fury, and lay violent hands hands on her, and ſo be his owne iudge and executioner, it pleaſed God to remedy that miſchiefe, allowing them an ordinary meanes, to make tryall of their wiues, whether they were guilty, or not guilty of vnfaithfulnes and falſehood toward them. In the meane ſeaſon God alwayes condemneth iealouſie & ſuſpicion ariſing without iuſt cauſes, & forbids to receiue a falſe accuſatiō, not only againſt their wiues, but againſt any their friends, neighbors, or enemies, as we ſhall ſhew more afterward. And the Prieſt in this caſe, if he ſaw no cauſe of ſuſpition that he could approue off, no doubt, both might and did put backe the husband and reiect his needleſſe tryall; and therefore he is commanded, when he intendeth ſuch a matter, to goe firſt of all to the Prieſt, euen as the leapers were ſent to the Prieſt, who did pronounce them either cleane or vncleane, and was made a competent iudge in ẏ matter. So that al husbands were not altogether left to their libertie, to accuſe without cauſe, & to try without proofe, and to ſuſpect without occaſion. And albeit the ſame allowance be not giuen to the wife, to make tryall of the ſuſpected husband, yea though the ſpirit of iealouſie come vpon her: yet the husband was warned hereby that he is no leſſe guilty in the ſight of God, who would alſo find him out in his ſinne: and that he ought to deale with all meekeneſſe and moderation with his wife, as it is noted touching the Phariſees, when Chriſt ſaid to them that would haue the woman taken in adultery to be ſtoned, *Let him that is without ſinne among you, caſt the firſt ſtone* at her, they which heard it, being conuicted by their owne conſcience, went out one by one, beginning at the eldeſt, euen vnto the laſt: Thus much touching the firſt Queſtion.

Obiect.2.

Dauid

Againe, others may obiect and ſay, What needed this ſolemne meanes of purgation, which was to be put in practiſe by ſo many ſeuerall ceremonies, ſome to be done by the husband, ſome by the wife, & ſome by the Prieſt: foraſmuch as there was a neerer courſe, and a more ready way to bring the matter to light? For *the high Prieſt hauing on his breaſt-plate*, might in all doubtful and difficult caſes whatſoeuer, haue asked counſell of God, and giuen anſwer vnto men, as Numb.27.21. Exod.28.30. and in the bookes of *Samuel*. This was practiſed oftentimes, when the people of God were in diſtreſſe, and vncertaine what to doe: Whereas this law of tryall of the ſuſpected wife, was not often, if at any time it was practiſed. As for that which is read and found in the forged and counterfeit Goſpel of *Iames*, that the bleſſed Virgin eſpouſed to *Ioſeph*, had theſe bitter waters giuen vnto her, and that ſhe dranke of them, and thereby cleared her ſelfe, is no better then a groſſe fable of ſome idle head, hammered in the times of darkneſſe, and ſwer. and vented abroad to deceiue the ſimple. I anſwere to the obiection, that the hauing of one means is not the taking away of another. True it is, that it is needleſſe to be done by more ẇ may be done by fewer: but repetition and iteration of moe meanes in Gods matters is not needleſſe. In earthly things we ſay commonly, that ſtore is no ſore: and that if a man haue two ſtrings to his bow, it is the better, le.4.9. ſo that in all things *two are better then one.* A more plentifull prouiſion doth not hurt, but helpe. Howbeit, it pleaſed God to adde this meanes alſo to diuers others, to declare how greatly he hateth and deteſteth adultery, and that thereby he might terrifie all women, and make them afraide to commit ſecret ſinne, through the reproach and infamy they were compelled to vndergoe, if they ſhould giue any ſuſpicion of adultery vnto their huſbands.

iect.3. Laſtly, the queſtion muſt be asked, what is meant in this place by *the ſpirit of iealouſie,* when it is ſaid, *If the ſpirit of iealouſie come vpon him,* verſe 14. ſwer. I anſwer, it is an Hebrew phraſe and manner of ſpeaking, noting thereby an eager and earneſt deſire, a feruent and forward inclination vnto any thing; which are deepely rooted in their hearts. So that the Hebrewes cal all earneſt inclinations, and paſſionate affections by the name of the ſpirit, *as the ſpirit of lying,* 1 King.22.13. *the ſpirit of giddineſſe,* Eſay 19.14. *the ſpirit of drowſineſſe,* Eſay 29.10. *the ſpirit of vncleanneſſe,* Zach.13.2. *the ſpirit of fornications,* Hoſ.14.12. *the ſpirit of errour,* 1 Ioh.4.6. In all which places it ſignifieth .19. the exceeding forwardneſſe and wonderfull proneneſſe of mans corrupt nature vnto thoſe euils, as though the ſoule were wholly ſet vpon them, and minded nothing elſe.

Againe, by a figuratiue ſpeech, it pointeth out vnto vs the chiefe author and principall ect.1. cauſe from whence it is deriued, euen Satan the vncleane ſpirit, the euill ſpirit, the worker of all wickedneſſe, the firſt father and founder and fountaine of all ſinne whatſoeuer. For euen as when we reade of the ſpirit of wiſedome and meekneſſe, the ſpirit of knowledge and vnderſtanding, the ſpirit of grace and prayer, the ſpirit of propheſie, of faith, of a ſound mind, and ſuch like, it ſignifieth not onely the ſeuerall effects and gifts, but the author and giuer of them from whence they proceed, to wit, the holy Ghoſt: ſo likewiſe, to apply theſe things to the point and purpoſe we haue in hand, the ſpirit of iealouſie mentioned in this place, giueth vs to vnderſtand two things: David firſt, the ſwing and ſway that this corrupt affection did beare in this people; as they tranſgreſſed ſundry wayes againſt their wiues, both by taking many wiues together, and by putting them away ſo ſoone as they diſpleaſed them, ſo they gaue themſelues exceedingly to nouriſh euill thoughts, ſuſpicions, and ſurmiſes againſt them, as if they might vſe them at their owne pleaſures, and were not giuen them to be their *companions*, and ſo made two perſons in one fleſh. Mal.2.14.

Secondly, we learne thereby from whence iealouſie commeth, to wit, from the euill ſpirit; the diuell is the authour of it, who ſoweth the ſeedes of malice, and ſetteth debate betweene a man and his wife, and diſturbeth their peace and tranquility, and kindleth diſſenſion as it were a fire burning among them, that they might pull downe their houſe with their owne hands: foraſmuch as *an houſe diuided againſt it ſelfe cannot ſtand, and euery kingdome diuided againſt it ſelfe, is brought to nought,* Matth.12.25.

Wherefore, heereby they are put in minde to beware and take heed, leſt by theſe blinde and vncertaine ſuſpicions, they offend the Maieſty of God, that hateth and abhorreth all falſe ſuſpicions, trouble the quietneſſe of their owne family, corrupt the ordinance of marriage, and bring a perpetuall ſlander and reproach vpon themſelues.

Thus much of the queſtions: now we come vnto the doctrine.

And the Lord ſpake vnto Moſes, ſaying, Speake vnto the children of Iſrael, and ſay vnto them, If any mans wife goe aſide, &c. In theſe words we ſee God maketh a Law touching the iealouſie of the husband toward the wife whom he ſuſpecteth of adultery. And albeit this ceremony heere touched be a part of the legall worſhip which hath no place of practiſe in the Church of Chriſt, where no ſuch thing is permitted; and though we neuer read of any that vſed this remedy to rid himſelfe of iealouſie, & to detect his wiues adultery: yet there is a morall equity in it, ẇ concerneth vs & all others to the end of the world: & indeed it belongeth to the obſeruation of the ſeuenth commandement, and of the ninth commandement, which require the chaſtity of the perſon, and the innocency of our good name. The ende of the ſeuenth commandement, is to teach, both that as God is the authour of mariage, ſo he is the reuenger of the breach of it, being the moſt holy couenant of all other: and that women ſhould not pollute and proſtitute themſelues to be common through hope of impunity and of eſcaping without puniſhment. The ſcope and drift of the ninth commandement, which forbiddeth falſe witneſſe-bearing, is to take order for the honour and eſtimation and good name of our brethren, that they bee not ſlandered and defamed: and if of all our brethren and neighbors, much more of the wife which is the neereſt neighbor. So then, God reſtraining ſuch breaches and abuſes, declareth euidently, that hee doth not allow the iealouſies that euery fond or hare-braind husband conceiued in thoſe dayes; neither doth enact or eſtabliſh this Law in fauour of them, but rather in fauour of the innocent wiues, that they bee not headily and haſtily caſt off without cauſe, and thereby a way made for more vſuall and more often diuorſements, which were too common already among that people.

Wherefore, he reprooueth and checketh *this* euil *ſpirit of* tormenting *iealouſie*, as hauing no good ground or warrant from God and his word. From hence we learne, that it is the part of a good and godly man, to interpret all doubtfull things to the beſt, as much as may be. This we ſee practiſed by *Iacob*, when he ſaw the party-coloured coate of his ſonne *Ioſeph* ſtained with blood, and knew not what was become of him, he ſaid, *It is my ſonnes coat an euill beaſt hath deuoured him, Ioſeph is without doubt rent in peeces.* The matter was doubtfull, how he ſhould come to his end, and very ſuſpicious, the circumſtances were to be examined: his brethren were throughly to be examined of the time and place, when and where they found the garment, the place was to bee viewed where he is ſuppoſed and ſuſpected to be deuoured, foraſmuch as ſome part and parcell of him would haue remained. When *Iezebel* was eaten with dogges *the skull and the feete, and the palmes of her hands remained*: ſo might ſomewhat of him bee found out, or at leaſt the men of that place were to be asked whether any rauenous beaſt haunted thoſe quarters. But *Iacob* was ſo ouercome with ſorrow, that he hath the euill beaſts in his owne houſe, and yet cannot diſcerne them, and is ſo carried away with credulity to beleeue the forged tale of his treacherous ſonnes, that he leaſt ſuſpecteth where the greateſt cauſe of ſuſpition was, foraſmuch as he could not be ignorant that they *hated him* in former time. But not knowing where the fault lay, nor able to try out the fact, he enterpreteth and expoundeth all in the better part, he concludeth that ſurely ſome rauenous beaſt had torne him in peeces. The like we might ſay of *Izhak* the father of *Iacob*, when he came to him in the name and garments of his eldeſt brother, being doubfull who it ſhould be, becauſe *the voyce was Iacobs voyce, but the hands were the hands of Eſau*, in the end he concluded that it was *Iacob*, and ſo *bleſſed him.* We haue many examples ſeruing for confirmation of this truth in the new Teſtament. In the firſt Chapter of *Matthew*, when the virgine *Mary* was found to bee with child by the holy Ghoſt, and *Ioſeph* was ignorant what to think of it being eſpouſed vnto him, hee reaſoned with himſelfe that either ſhe had committed adultery after their contract, or elſe fornication before the contract: in the end of after he had conſidered this ſeriouſly in his mind he reſolueth vpon the leſſer, that ſhe had committed fornication, and ſo belonged to another rather then to him: as Matthew 1.19. *Ioſeph her husband being a iuſt man, and not willing to make her a publike example, was minded to put her away priuily*, to wit, that ſhe might be giuen to wiſe to him that had accompanyed with her.

Doctrine. We muſt interpret all doubtfull things to the beſt.

Gen 37.33.

2 King.35.

Gen.37.4.

Ge.27.22.23.

In like maner after that *Peter* had reproued the Iewes, becauſe they had denyed Chriſt in the preſence of *Pilate*, preferred a vile cut-throat and murtherer before him, & killed the Prince of life, whom God had raiſed from the dead and glorified in heauen, and ſet their ſins in order before them: he exhorteth them to repentance, ſaying vnto them, *Now brethen, I wote, that through ignorance ye did it, as did alſo your rulers.*

All ſinne is committed either of infirmity or of obſtinacy; either of ſetled purpoſe, or of frailty: either of knowledge, or of ignorance: and howſoeuer it be committed, it cannot be excuſed, becauſe *the ſeruant that knew his Lords will, and prepared not himſelfe, neither did according to his will, ſhall be beaten with many ſtripes, but he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few ſtripes, &c.* Now the Apoſtle iudgeth and perſwadeth himſelfe the beſt things of them, that they ſinned of ignorance rather then of malice.

And in the 26 Chapter of the ſame booke, *Paul*, that he might winne *Agrippa* the king to the kingdome of God, and perſwade him to become a Chriſtian, ſaith vnto him, *O king Agrippa, beleeueſt thou the Prophets? I know that thou beleeueſt.* It was vncertaine, whether hee would beleeue or not, and therefore by this rhetoricall communication he iudgeth the beſt, that he beleeued. All theſe teſtimonies ſerue to moue vs to the practiſe of this duty, that when things are doubtfull and may bee diuerſly taken, we ought to expound them with the moſt fauourable conſtruction, and friendly interpretation, and gentle mitigation.

This point is farther to bee ſtrengthened vnto vs by the force of reaſon. Firſt of all, it is a ſigne of charity not to ſtretch things to the vttermoſt: as contrariwiſe it betokeneth little loue and much malice, when wee open our mouthes to ſpeake all manner of euill of our brethren. Hence it is that the wiſe man ſaith, Prou.10.12. *Hatred ſtirreth vp ſtrife, but loue couereth all ſinnes.*

And the Apoſtle teacheth as much of charity, 1 Corinth. 13,5,6. *It doth not behaue it ſelfe vnſeemely, it ſeeketh not her owne, it is not eaſily prouoked, it thinketh no euill, it reioyceth not in iniquity, but reioyceth in the truth.* If then there be any true charity in vs, to ſeeke the good, or deſire the good of our brethren, we ought to teſtifie it by this, euen by iudging of their mindes and meanings, of their words and actions according to this rule.

Secondly, it is the rule of common equity, which nature it ſelfe teacheth, that as we wiſh to be dealt withall, and to bee done vnto, ſo ought we to do & deale toward others. Now there is none of vs all, that would willingly be expounded wrongfully, and cenſured vncharitably, but craue to haue all things taken in the better part. Wee would not haue our words altered, wreſted, corrupted, ſtretched, and

Acts 3.17.

Luk.12.47.4

Heb 6.9.

Acts 26.27.

Reaſon 1.

Reaſon 2.

and ſtrained beyond our meaning, as cloath vpon the tainters aboue meaſure: and therefore we ought ſo to behaue our ſelues toward others. This doth Christ our Sauiour deliuer to his diſciples, Matth. 7.12. *All things whatſoeuer ye would that men ſhould doe to you, doe ye euen ſo to them: for this is the Law and the Prophets.* We are in this caſe ſo to deale with others, as we deſire that others ſhould deale with vs: ſo that as the former reaſon was grounded vpon charity, this is grounded vpon equitie.

ſon 3. Thirdly, it is a ſigne or fruit of heauenly wiſedome giuen vnto vs of God, which teacheth vs how to carry our ſelues in our callings one toward another. This doth the Apoſtle *Iames* lay before vs in his Epiſtle, chap. 3.17. *The wiſedome that is from aboue, is firſt pure, then peaceable, gentle, and eaſie to be entreated, full of mercy, and good fruits, without partiality, and without hypocriſie.* If then, we bee ready alwayes to iudge the beſt, to ſpeake the beſt, and to thinke the beſt of things that are doubtfull, we ſhall ſhew our ſelues to haue the grace of heauenly wiſedome, which is a perfect guide to direct vs in the parts of our life. On the other ſide, to carry our ſelues ſtrangely and vncharitably toward our brethren, is the note of a man caryed away with that wiſedome, which is earthly, ſenſuall, and diueliſh: which is bred beneath in the earth, ſauoureth of our corrupt nature, and is taught vnto vs by no other maſter then the diuell.

ſe 1. Let vs make vſe of this point to our ſelues. Firſt, it teacheth, ỳ to be whiſperers and takers of all in the euill part, is a teſtimony of an euill conſcience, and a token of an euil man. He that is a good man himſelfe, doth hardly thinke others to be euill: he that hath a ſound heart, and is a true Iſraelite in whom is no guile, doth not eaſily ſuſpect others to be hypocrits and diſſemblers. Such as come into the Lords courts and preſent themſelues before him, in conſcience of their duety, in reuerence of his Maieſtie, and for their encreaſe in true piety, are with much adoe drawn to beleeue, that others *draw nigh vnto God with their mouth, and honour him with their lips*, and that their hearts are farre from him. 15,8. Such as labour aboue all things, to approoue themſelues before God, the ſearcher of all hearts, and to do that which they doe in godly ſincerity, cannot lightly be perſwaded that others are ſo carnall, as to doe *all to be ſeene of men*, and to pleaſe themſelues with the fooliſh praiſe of mortall men. 6,5. Contrariwiſe, ſuch as are prophane in heart, looſe in life, filthy in talke, and euery way carnall in conuerſation, doe iudge the ſame of others, and meaſure them by the deceitfull rule of their owne actions. Reaſon 2. This is noted as a capitall euill by the Apoſtle, Rom. 1.29. where he ioyneth together *maliciousneſſe, enuy, murther, debate, deceit, malignity, whiſperers, backebyters, haters of God, deſpitefull, ſuch as are without naturall affection, vnplacable, and vnmercifull*, and ſheweth that ſuch are full of all vnrighteouſneſſe. Whiſperers are they, that by cloſe and ſecret accuſations raiſe ſuſpicions and ſurmiſes, and ſow the ſeedes of ſtrife and contention, whence is reaped too plentifull a crop of malice and miſchiefe. They ſet friends together by the eares, and oftentimes as with a violent winde ouerthrow whole houſes and cities, and turne them into duſt and aſhes: aſſuring our ſelues that *where enuying and ſtrife is, there is confuſion and euery euill worke.* Whatſoeuer they heare of others, they are ready to cary to others with a ſwift foot, and a corrupt tongue, and a malicious heart, to kindle the coales of hatred among men. They liue by the fallings out of others, and thriue by iarres, as the carrion crowes doe vpon the carcaſſe. If they know any occaſion of anger to ariſe, they are at hand to turne it into wrath and malice, and to make the parties thereby to be farther from reconciliation; like to *Achitophel* when *Dauid* and *Abſalom* were vp in armes, who by his diuelliſh policy deuiſed a meanes to cut off al hope of reconcilement and of vniting them together againe. Or they are like to male-contents, that had rather liue vpon the ſpoiles of others, then take paines themſelues, wiſhing that all things were in a tumult, confuſion, and combuſtion, that they might catch the goods belonging vnto others, & holding this principle, that it is good fiſhing in troubled waters.

What whiſperers are.

Iam. 3.16.

2 Sam. 16.21.

Wherefore it is a notable exhortation of the wiſe man, Prou. 6.16, 17, 18. 19. *Theſe ſixe things doth the Lord hate, yea ſeuen are an abomination vnto him: a proude looke, a lying tongue, and hands that ſhed innocent blood, an heart that deuiſeth wicked imaginations, feet that be ſwift in running to miſchiefe, a falſe witneſſe that ſpeaketh lyes, and him that ſoweth diſcord among brethren.* Of this kinde there are many ſeuerall ſorts: firſt, a relation of the bare words againſt the meaning, as Matth. 26.69. *At the laſt came falſe witneſſes, and ſaid, This fellow ſaid, I am able to deſtroy the Temple of God, and to build it in three dayes.* Chriſt ſpake ſome ſuch words, Ioh. 2. 19. but neither altogether the ſame, neither to the ſame end and purpoſe, becauſe *he ſpake of the Temple of his body.*

This is a breach of the ninth commandement, the which albeit it be more cunning in the reſt, yet it argueth greater malice, when for want of other matter, and better proofe, we ſet their owne words vpon the racke, and ſtretch euery ioynt of them out of their place.

Secondly, to open the ſecret ſinnes of our neighbour to any man, eſpecially if hee commit them of infirmitie; contrary to the general rule of Chriſt, Matthew 18. verſe 15. *If thy brother ſhall treſpaſſe againſt thee, goe and tell him his fault betweene thee and him alone: if he ſhall heare thee, thou haſt gained thy brother.*

This is the right and ready way to gaine our brother, to make his ſinne ſecret and as it were to couer it with a garment, ſo long as there is any hope by priuate exhortation and admonition to winne him. To blaze abroad and to publiſh to the knowledge of others their frailty, is not the way to gaine them, but to ſtirre them vp againſt vs, and to harden their hearts, and to ſtop their eares when wee ſpeake vnto them. For except it appeare vnto thoſe whom we exhort or reproue, that wee loue them, and that our admonitions proceed from that fountaine, we ſhall neuer doe them any good, neither will they euer regard our words, but they will ſeeme harſh and vnpleaſant vnto them.

Thirdly, euill ſuſpicions, when nothing can be done of our brother, be it neuer ſo honeſt or religious, but we ſuſpect the worſt of it, and ſpeake the worſt of it; whereas loue is not ſuſpicious, but *hopeth all things, endureth all things, beareth all things, beleeueth all things*, 1 Cor. 13. 7. Hence it is, that the Apoſtle teacheth, that *the end of the commandement is charity out of a pure heart, and of a good conſcience, and of faith vnfained*, 1 Tim. 1. 5. and in the laſt Chapter of that Epiſtle, he yoketh enuy, ſtrife, railings, and euil ſurmiſings together, the which whoſoeuer follow after, do know nothing concerning godlineſſe.

Laſtly, to accuſe our neighbour for that which is true and certaine through hatred and malice, and with a purpoſe to hurt and deſtroy (if we can) him that we accuſe, and againſt whom we complaine: as appeareth, 1 Sam. 22. 9. in the example of that dogged and diueliſh enemy *Doeg*, who was appointed ouer the ſeruants of *Saul*: he ſaid, *I ſaw the ſonne of Iſhai when he came to Nob, to Ahimelech the ſonne of Ahitub, who asked counſel of the Lord for him, and gaue him victuals, and the ſword of Goliah*: of whom *Dauid* ſaith in one of his Pſalmes, *Thy tongue deuiſeth miſchiefes, like a ſharpe razor, working deceitfully: thou loueſt euill more then good, and lying rather then to ſpeake righteouſneſſe: thou loueſt all deuouring words, O thou deceitfull tongue*. All theſe particular points teach vs, to beware of whiſpering, and conſtruing of all things in the euill part.

Pſal. 52. 2, 3, 4.

Vſe 2.

Secondly, it condemneth all raſh iudgement, when we iudge amiſſe of others, both of an euill minde, and for ſome euill end. Chriſt giueth vs warning to beware of this wickedneſſe, Matth. 7. 1, 2. *Iudge not, that ye be not iudged: for with what meaſure ye mete, it ſhal be meaſured to you againe*. And the Apoſtle *Iames* maketh the like exhortation, chap. 3. 1. 2. *My brethren, be not many maſters, knowing that wee ſhall receiue the greater condemnation, for in many things we offend all*. Theſe raſh and rigorous iudges neuer regard nor conſider their owne offences: they can ſearch and ſift into other mens actions, as men winnow wheate, and yet are careleſſe of themſelues. The heathen accounted it intolerable, to reproue other men when themſelues are as faulty. This is no better then Phariſaicall hypocriſie. This is done diuerſe wayes. The firſt is, when a man hath done good things holily, purely, and ſincerely, we iudge them done hypocritically, diſſemblingly, and wickedly.

Cicer. Act. 2. in Verr.

The firſt of iudge

This iudgement is a wrong iudgement, and forbidden in the word of God. This was the practiſe of the diuell toward *Iob*, chap. 1. 9. and 2. 4. *He was a iuſt man, one that feared God, and eſchewed euill*. Satan charged him to doe all hypocritically, only becauſe God had bleſſed him, and made an hedge about him, and about his houſe, and about all that hee had on euery ſide, ſo that his ſubſtance was increaſed in the land: and therefore he ſuggeſteth, that if God would put forth his hand now, and touch all that he had, he would curſe him to his face. As the diuell himſelfe dealeth, ſo deale the children of the diuel with the faithfull. He is *the old ſerpent* which deceiueth the world, and *accuſeth our brethren before our God day and night*, Reuel. 12. 9. 10. ſo alſo doe his children that beare his image, and are transformed into his likeneſſe. Theſe are vniuſt and wrongfull cenſurers of the deedes and actions of other men, whereof there are many in the world.

If the godly giue themſelues to prayer, a duty that God ſo often commandeth, and his children haue ſo often practiſed with great fruit and ſucceſſe, and would not omit or giue ouer, though it ſhould coſt them their liues, Dan. 6. 11. it is cenſured to be counterfeit holineſſe. If they be troubled more then other men, and are chaſtened euery day, their enemies hit it in their teeth, that they are plagued for their ſinnes. If they be afflicted in conſcience, that they feele the burden of their ſinnes preſſing ſore vpon thẽ, they are iudged to be madde and out of their wits. If they delight to heare the word publikely, and to be conuerſant in reading and ſearching of the Scriptures priuately, they are accuſed to be preciſe: and whatſoeuer they doe, they ſhall be charged to do it, not ſincerely, but corruptly: not in trueth, but in outward ſhew: not from the heart, but from the mouth and lips onely. This was the offence of *Eli* toward *Hannah*, he being a weake man full of infirmities, though otherwiſe godly and diligent in his office. For when he ſaw, *how onely her lippes mooued, but her voyce was not heard*, becauſe ſhe ſpake in her heart to God by prayer, *he thought ſhe had beene drunken, and he ſaid vnto her, How long wilt thou be drunken? put away thy wine from thee*. See, how ready he was to iudge amiſſe of her action, and to call good euill. This was alſo the ſin of *Iobs* wife, and of his friends, they thought him to be an hollow hypocrite, and a deep diſſembler, becauſe they ſaw him ſtrangely viſited by ſo ſtrange a viſitation, Iob 4. 7. Thus did the wicked Iewes vſurpe authority ouer the Gentiles, and cenſured them at their owne pleaſures, they ſaid vnto them, Eſay 65. 5. *Stand apart, come not neere me*, for I am holier then thou; and yet they were greeuous ſinners themſelues, as a ſmoake in Gods

1 Sam. 1. 14

Gods eyes, and as fire that burneth continually.

So when the Apoſtles, were filled with the holy Ghoſt, and began to ſpeake with other tongues, as the ſpirit gaue them vtterance; others mocked them, and ſaid, *They are full of new wine*, Acts 2.13. This iudgement is iuſtly condemned, being quite contrary to the rule of loue, which doth interpret all things in the beſt part, and is in nothing ſuſpicious: and therefore we ought not to iudge wrongfully, corruptly, and maliciouſly of thoſe godly actions, which we ſee the children of God to doe. And if it ſhal fal out at any time (as it may fall out many times) that we be laden with the burden of ſuch ſurmiſes and ſiniſter ſuſpicions of hypocriſie and a double heart; yet we are not to be daunted and diſmayed by them, or to giue ouer our hold in the faith, but know aſſuredly that this is no new thing, and therefore no ſtrange matter is befallen vnto vs. The deareſt Saints and ſeruants of God haue felt this euill, and haue had experience of this miſchiefe of the tongue. We muſt not looke for an higher eſtate, or better condition, then Chriſt and his Apoſtles had. When he ſought to deſtroy the kingdome of Satan, and caſt out diuels by the finger of God, they charged him to doe it *by the power of Satan*, Matth. 12. 24. It were intolerable pride and preſumption, for the ſeruant to climbe higher then his Lord, or the diſciple to ſtriue to be aboue his Maſter.

e ſecond d of iudgement.

The ſecond kind of iudging, is when men haue committed euill things, which of themſelues are worthy to be condemned, and wee iudge them that haue ſo offended to be without all hope of repentance or recouery, and to be caſt off for euer, to be out of Gods fauour, and to be reprobates. This is not onely to arrogate a maſterſhip ouer them, but to ſtep vp into the ſeat and ſecrets of God. For who hath reuealed that vnto vs? or who hath been of his counſell? The things *reuealed in the word belong vnto vs and to our children*, but ſecret things to the Lord, Deut. 29. 29. That this iudgement is altogether forbidden, may appeare both by precepts that reſtraine it, & by examples that condemne it. Euill men muſt be inſtructed with meekeneſſe, not condemned with rigour and raſhneſſe, proouing *if God peraduenture will giue them repentance to the acknowledging of the trueth, and that they may recouer themſelues out of the ſnare of the diuell, who are taken captiue by him to do his will*, 2 Tim. 2. 25 26. Likewiſe the Apoſtle ſetteth downe the like commandement, 1 Cor. 4. 5. *Iudge nothing before the time, vntill the Lord come, who both will bring to light the hidden things of darkeneſſe, and will make manifeſt the counſels of the hearts; and then ſhall euery man haue praiſe of God.* Let vs to theſe precepts adde ſuch examples as wee find in Scripture, and out of many, ſelect and ſort out ſome few. *Manaſſeh* king of Iſrael is one of the moſt memorable obiects of Gods mercy; he was a ſorcerer and coniurer, an idolater and murtherer, he made his ſonnes paſſe through the fire, *he dealt with a familiar ſpirit, and vſed witchcraft, he made Iudah, and the inhabitants of Ieruſalem to erre, and to doe worſe then the heathen whom the Lord had deſtroyed before the children of Iſrael*, 2 Chro. 33. 6. 9. yet when he humbled himſelfe, and prayed vnto God, he was pardoned. *Mary Magdalene* was a woman defamed and defiled with much ſin, out of whom were caſt ſeuen diuels, yet ſhee was conuerted and accepted. *Paul* acknowledgeth himſelfe not worthy to be called an Apoſtle or diſciple of Chriſt, he had beene an oppreſſour, a blaſphemer, and a perſecuter of the Church of God; yet he *was receiued to mercy, becauſe he did it ignorantly through vnbeleefe*, 1 Tim. 1. 13. The Iailer mentioned in the Acts of the Apoſtles dealt very roughly with *Paul* and *Silas*, and caſt them into the inner priſon, and made their feet faſt in the ſtockes: but when God once touched his heart, ſuddainely he called for a light, and came leaping in, and trembled, ſaying, *Sirs, what muſt I doe to be ſaued*? I will conclude this point with the example of the theefe that was condemned for theft, and crucified with Chriſt, he had ſpent all his dayes in his wicked and vngodly courſes, he was no better then his fellow, they had one purſe and determined to fill their houſes with ſpoile, and priuily laid wait for the innocent without cauſe, and continued thus vntill the end of their liues: yet God in mercy looked vpon one of them, and called him to the ſtate of grace, as it were at the laſt gaſpe, and pulled him as a brand out of the fire, ſaying vnto him, *This day ſhalt thou be with me in Paradiſe*, Luke 23. 43. A man would haue thought that theſe, at leaſt ſome of them, had bene deſperate perſons, forlorne men, without hope of repentance or likelihood of ſaluation: and yet behold how God that hath the hearts of all men in his owne hand, turneth whom hee pleaſeth into the right way and when it pleaſeth him, like the houſholder in the Goſpel, in who called labourers into his vineyard at all houres of the day, Mat. 20. The meditation of theſe things ought to ſtay vs from corrupt iudgement, which argueth that we are deſtitute of true loue toward our brethrẽ, to guide vs in all our dealings with them.

Acts 16. 30.

The third kind of iudgement.

The third kinde of iudgement is occupied about things indifferent. The firſt was touching good things: the ſecond touching euil things. The firſt is when good men are made hypocrites, the ſecond is when euill men are made reprobates. The firſt is, when good actions are made bad: the ſecond, when bad actions are made worſe then they are, as if they ſeparated and ſecluded from heauen. The third is concerning indifferent things, that in themſelues and their owne nature are neither good nor euill. In this we offend, when men doe things indifferent, which being things Lawfull may bee done either in faith or without faith, either with a cleane heart or an vncleane: and we iudge ſuch an action to be wicked; which notwithſtanding cannot be ſo cenſured, but is to be accounted good or euill according to the intention or affection of the doer.

Our Sauiour Chriſt did conuerſe much with Publicans and ſinners, to the end hee might doe them good by drawing them to God from the kingdome of Satan, and making them inheritors of the kingdome of his Father. A worke which in all reſpects was moſt righteous and holy, yet they iudged him to be a friend and fauourer of wicked men, as Luke 7.33,34. *John Baptiſt came, neither eating bread, nor drinking wine, and ye ſay, He hath the diuell: the Sonne of man is come, and eateth and drinketh, and ye ſay, Behold, a man which is a glutton, and a wine-bibber, a friend of Publicanes and ſinners.* So when we ſpeake louingly and kindly, we are cenſured to be flatterers. Thus was *Dauids* kindneſſe ill accepted, and worſe rewarded of *Hanun* king of the Ammonites: for when he ſent his ſeruants to comfort him after the death of his father, his Nobles perſwaded him that he ſent not his ſeruants to ſhew him any kindneſſe, but to be as ſpies *to ſearch the citie*, and to ſeeke meanes to ouerthrow it.

2 Sam. 10.3.4

This kinde of iudgement the Apoſtle forbiddeth, Rom. 14.3.4. *Let not him that eateth, deſpiſe him that eateth not; and let not him that eateth not, iudge him that eateth, for God hath receiued him: who art thou that iudgeſt another mans ſeruant? to his owne maſter he ſtandeth or falleth: yea, he ſhall be holden vp for God is able to make him ſtand.* Eating or not eating, is a thing indiffrent, & therfore free to do or not to do, ſo that it be without offence. Wherefore it is a breach of charity (which cannot iudge of the ſecrets of the heart) to make a rent in the Church for ſo ſmall a matter, as it were of a ſparke to kindle a great fire. Such as were ſtrong in faith, and did eate all things without difference, knowing that *they are ſanctified by the word of God and prayer*, did deſpiſe the weak that did not eate, and were perſwaded they ought not freely without difference to eate all things: they called them to vſe their liberty and eat of all that is ſold in the ſhambles, and ſuch as refuſed, they laughed them to ſcorne as Iewes by imitation not Chriſtians by profeſſion. On the otherſide, theſe weake ones, not inſtructed in the liberty that Chriſt had purchaſed, did diſdaine them as prophane perſons, as enemies of *Moſes*, and tranſgreſſors of the Law of God, and made ſcruple of conſcience, to eat that which they accounted vncleane. Thus did both ſorts ſinne, and offend againſt God and their brethren.

1. Tim. 4.5.

The like we might ſay, touching difference of dayes, which we ſpake before of diuerſitie of meates; *This man eſteemeth one day aboue another day, & another man counteth euery day alike: let euery man be fully perſwaded in his mind.* Thus we ſee, that in things indifferent, euen in the Apoſtles times, the Church hath beene oftentimes ſhaken, and in a manner rent and torne in peeces, like a ſhip that is riuen and in danger of drowning. For it hath ſo bitterly contended about ceremonies, that it hath beene like almoſt to loſe the ſubſtance; as if the ſeruants in a houſe ſhould wrangle ſo long whether it be ſwept cleane enough, vntill euery one in a manner forget to doe his duty. And if ſuch contention aroſe while the maſter builders were yet aliue, and the chiefe pillars of the houſe of God remained to beare vp the building, and to put them to ſilence that ſought to vndermine it: alaſſe how may wee thinke it went with the Church, after their departure? It is needleſſe heere to remember, what a trouble and Tragedy, *Victor*, ſometimes Biſhop of Rome, ſtirred vp in yͤ Church, *about the keeping of Eaſter, and touching vnleauened bread*: as men ſhould contend and go together by the eares about the ſhadow of an aſſe, or the haire of a goate, or ſtriue about ſmoake and matter of no value.

Rom. 14.5.

Cont
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Euseb lib. 5. cap. 14.

Erasm. adag. cent. 3. chil. 1.

And yet this controuerſie occupied the heads and pennes, and tongues of the learned, almoſt in all places where the Goſpel was preached, and Chriſtianity profeſſed: yea, they proceeded in bitterneſſe of ſpirit ſo farre, that ſome were ready to excommunicate others. But we need not fetch examples ſo farre from home. I would we had not lamentable experience of the trueth heereof among our ſelues, theſe ſtirres and hurly-burlies remaining in remembrance, and as it were freſhly bleeding before our eyes, the which euery one ſhould carry water to quench, rather then poure oyle into the fire to make the flame greater: and bring a garment to couer the nakedneſſe of thoſe that haue raiſed them, rather then lay them more bare.

The peace of the Church ought to bee ſo deare vnto vs, that we ſhould buy it though at an vnreaſonable rate; and albeit it fly from vs, wee ought to purſue after it, ſo that it ſhould not be forſaken through vs, neither ſhould brethren contemne or condemne one another for trifles. Let the ſtrong yeeld and condeſcend to the weake, and this is to their praiſe and glory. God receiueth both the ſtrong and weake as his children, ſo that they are partakers of the adoption of ſonnes: and therefore it is a great ſhame and reproach to deſpiſe or deſpite one another, foraſmuch as that diſhonour returneth vpon God their Maſter.

Let vs account thoſe as the ſonnes of God, as the members of Chriſt, and as parts of the Church, which profeſſe the faith, and ioyne with vs in the word and Sacraments, and profeſſe the ſame communion of Saints. Let vs *not condemne another mans ſeruant*, as if we had iuriſdiction and authoritie ouer him: but the ſtrong haue no power ouer yͤ weake, nor theſe haue no power ouer them; for neither of them

Rom. 14

are maſters ouer other, both of them beeing ſeruants of one common Lord and Maſter, who accepteth and receiueth thē for his owne ſeruants. Both of them then are another mans ſeruants: both of them are fellow-ſeruants,& ſubiect alike to their Maſter, *before whoſe iudgment ſeat we muſt appeare*, Rom.14,10,12. *and euery one of vs giue an account of himſelfe to God.* Wherefore, it is an vniuſt thing for one ſeruant to iudge another ſeruant, much more to condemne him. Let euery man be perſwaded of his worke in his owne heart, and doe nothing with a doubtfull conſcience, whether it pleaſe God or not. Let the word of God be the rule of our faith, whereby his will is fully knowne,and ſufficiently proued. Let vs in all things giue thankes vnto God, whether we be ſtrong or weake, young or olde in the faith: and let this be the end of all our actions,and of our whole life, to wit, the glory of God. For as he is the beginning,of whom are all things: ſo hee is the end to which all things tend and are to be referred, inaſmuch as he hath made all things for himſelfe,ſo that we muſt conclude with the Apoſtle; *Of him, and through him,and for him are all things,to him be glory for euer, Amen*, Rom.11,36. Let vs know, that as wee are not to liue vnto our ſelues, ſo we ſhall not die vnto our ſelues. We are not our owne,to do what we liſt, for that were to liue to the fleſh: if we liue, wee muſt liue to the Lord, that when we die, we may die to the Lord. Let vs conſider that it belongeth to Chriſt to iudge of the workes & conſciences of others, we ſhall ſtand to be iudged at the tribunall ſeat of this common Iudge, & therefore ought not to iudge one another. Let vs not lay ſnares to entrap, and ſtumbling blocks to offend our brethren, and baits to entangle them, and hookes to catch them, that we may prey vpon them: *For woe to that man by whom the offence commeth*; which is as much as to lay a ſtone in the way,whereat the vnwary paſſengers may ſtumble. Let vs walke by the rule of loue,and take heed we hurt not our brethren, for whom Chriſt died: and as in the members of the body,wee fauour and tenderly touch that part which is weake, and if need require, binde it vp and heale it: ſo it ought to bee in the myſticall body of Chriſt Ieſus,that is, the Church; we muſt loue,cheriſh,and ſtrengthen one another, and do ſeruice one to another. Such then as greeue,vex, hurt,and damnifie one another,are deſtitute of charity, which is a band to knit vs together. Let vs not ſtriue about things indifferent,that are neither good nor euill: the kingdome of heauen doth not ſtand in them, neither doth the doing or not doing of them ſimply pleaſe God,neither doth the ſaluation of the Church conſiſt in them,according to the ſaying of the Apoſtle,1 Cor.8,8,9. *Meate maketh vs not acceptable to God, for neither if we eate, haue we the more; neither if we eate not, haue we the leſſe: but take heed leſt by any meanes this power of yours be an occaſion of falling to them that are weake.* And in the Epiſtle to the Romanes,hee ſaith, chap. 14,17. *The kingdome of God is not meate, nor drinke, but righteouſneſſe, and peace,and ioy in the holy Ghoſt:* and 1 Tim.4,8. *Bodily exerciſe profiteth little, but godlineſſe is profitable to all things, &c.* To conclude, let vs doe thoſe things that belong to peace, and beware of ſtrife & contention; if any man liſt to contend about theſe things, we haue no ſuch cuſtome, neither the Churches of God: let vs ioyne heart & hand together to edifie the Church, as they that build an houſe do communicate their labors, vntill they haue finiſhed and made an ende of their worke.

ath.18,7.

om.14,6.

Obiection. But ſome man may ſay, Is all manner of iudgement vnlawfull? Or is a man in all caſes forbidden to iudge? I anſwer, No: there are ſome iudgements lawfull, and theſe both are publike and priuate. Anſwer.

The firſt is the iudgement of the Magiſtrate, whoſe office is to try the liues and actions of men,that they may puniſh offenders, and reward them that do well. It is their duty to *ſing both mercy and iudgement*. They beare not the ſword in vaine, but are appointed as well for *terrour of euill dooers,as for the praiſe of them that do well.*

Pſal.101,1.

Rom.13,3.

The ſecond is the iudgement of the Miniſter, who,in the diſpenſation of the word, and preaching of the Goſpel, iudgeth the actions of his hearers, reproouing and condemning them for their ſinnes. Thus the vnbeleeuer is ſaid to be iudged, 1 Cor.14,24. *If all propheſie, and there come in one that beleeueth not,or one vnlearned, he is conuinced of all, hee is iudged of all.* Hence it is,that *Noah* a Preacher of righteouſneſſe, is ſaide to *haue condemned the olde world*, Hebr.11,7. When the vnbeleeuing Iewes heard *Peter* preach vnto them touching ſaluation through Chriſt whom they had crucified,they were pricked in their hearts, and ſaid to him & to the reſt of the Apoſtles, *Men and brethren, what ſhall we doe?* *Felix* the Gouernour,hearing *Paul* propheſie,that is,to *reaſon of righteouſneſſe, temperance, and iudgement to come,trembled*, and was afraid to heare him any longer,being conuinced by the word and his owne conſcience. The word of God is liuely and mighty, it pierceth deepe, and entreth into the thoughts, diſcouering yͤ things that are moſt ſecret.

Acts 2,37,and 14,26.

The third is the iudgement of a Chriſtian and faithfull brother, exhorting and admoniſhing vs for our good. This is commanded in many places of the Scripture. *Moſes* warneth vs,that *we ſhould not hate our brother in our harts but plainely reproue him*, and not ſuffer ſinne to dwell in him, or to reſt vpon him, or to preuaile againſt him, Leuit.19,17. It is our duty to ſtirre vp one another to good things. Whē an houſe is to be reared & ſet vp,al the neighbours gather together,and ſet to their hands to helpe it forward; no man is idle,but euery one is buſie,ſome by lifting,ſome by carrying others by ordering the whole buſineſſe to finiſh the frame: ſo ought it to bee among vs that haue a better building in hand, wee are *Gods building*, 1 Cor.3,9.and *Gods houſe*, Heb. 3,6. *If we hold faſt that confidence and reioycing of hope vnto the end:* and therefore as we haue a greater worke in hand, ſo wee ought to bee more faithfull in it, and more buſie about it, *exhorting one another while it is called to day, leſt any of vs be hardened through the deceitfulneſſe of ſinne*, Heb.3,13.and conſidering one another, to prouoke vnto loue & to good workes, not forſaking the fellowſhip that we haue among our ſelues, as the manner of ſome is: and ſo much the more carefull ought we to be hereof, becauſe we know *the day of the Lord* and of our account *draweth neere*. Heb.10,25. And as wee ſit in iudgement vpon others by exhorting of thẽ, ſo we doe by threatning and reprouing much more, as occaſion ſerueth, and need requireth. Thus did *Iohn* the Baptiſt call the Phariſees & Sadduces that came to his baptiſme, *a generation of vipers*: Math.3,7.and 23,14,23,25. ſo Chriſt calleth the Scribes and Phariſees oftentimes hypocrites, deſiring to do all things to be ſeene of men, Math.6, deuouring widdowes houſes vnder a colour of long prayer, tithing mint & cummin, making cleane the vtter ſide of the cup and platter, but within were full of bribery and exceſſe, Mat. 23,14,23,25. Thus he painteth them out in their colours, that others might beware of them, and none be deceiued by them. So hee called *Herod* a foxe, diſcouering his ſubtilty and deepe deuiſes, that other men might bee admoniſhed to take heed of him. So then to conclude, we muſt vnderſtand, that the things commonly reprehended, are eyther doubtfull, or manifeſt. The doubtfull are not to be reprehended, whether in themſelues they bee true or falſe, worthy or not worthy of reproofe, becauſe as it was ſaid before, loue is not ſuſpitious, but couereth the multitude of ſinnes, and interpreteth all things to the beſt, and expecteth with patience vntill the light manifeſt, and time diſcouer the things that are as yet hidden in darkneſſe. This is to be obſerued in doubtfull things, wherein lyeth ſuch a difficulty, that we cannot iudge them without deſeruing to be iudged our ſelues; and yet the vngodly and prophane perſons feare not to proceed againſt the godly in this kind. Thoſe things which are manifeſtly knowne, are eyther good, or euill. A thing which is good, is to he commended of vs, and nothing to be detracted from the worthineſſe and excellency thereof, whether it be in our friends or enemies: nay, we are to praiſe and laud ẏ Name of God for his graces beſtowed vpon them, and to take them as a patterne to follow. If it be euill, we are commanded to admoniſh and exhort, and reproue our brother: and if he be Deut.13,6. our friend, *which is as our owne ſoule*, we ought ſo much the rather to do it, howbeit alwaies in loue, mildneſſe, patience, and compaſſion. The euill deeds which are manifeſt, as they muſt be reprehended, ſo they may be iudged, conſidering that *Salomon* ſaith, Prou.24,24, 25. *He that ſaith vnto the wicked, Thou art righteous, him ſhall the people curſe; Nations ſhall abhorre him: but to them that rebuke him ſhall bee delight, and a good bleſſing ſhall come vpon them.* Of ſuch deeds as are manifeſtly good or euill, the Prophet *Eſay* ſpeaketh, chap.5,20. *Woe vnto them that call euill good, and good euill: that put darkeneſſe for light, and light for darkneſſe: that put bitter for ſweet, and ſweet for bitter.*

Obiect. Whereby we do learne, how to anſwer the ignorant obiection of fooliſh men, who whẽ they offend by continuall and common ſwearing, by lying, by blaſphemy, by prophaning of the Sabbath, by the contempt of the word, by whoredome, by drunkenneſſe, & ſuch like workes of darkneſſe, being reproued for the ſame by the word, & Gods iudgments threatned againſt them, are ready to ſay, You are not to iudge of me, no more then I am to iudge of you: there be many now adaies will take vpon them to iudge men, I am ſure they do not learne that in Gods booke, which ſaith, *Iudge not, and ye ſhall not be iudged:* They go beyond their commiſſion, they take vpon them Gods office, for he is our Iudge. See heere the peeuiſhneſſe and partiality of theſe men, to whom it may ſaid, that out of their owne mouthes they may be iudged. For who are they that treſpaſſe againſt their brethren, & tranſgreſſe againſt the Law of God more then they, or who ſit in the ſeat of God proudly, & vſurpe a maſterſhip and authority to iudge euen the thoughts of mens hearts beſide themſelues? Who are they that bolſter out euill in themſelues, in their companions, and conſorts, and cannot abide that any good ſhould bee done by others, like thoſe that would *neither enter into the kingdome of heauen themſelues, neither ſuffer them that would enter, but forbad them?* Lu. 11,52. Euery tree is knowne by his fruite. If I ſee a tree bring foorth good fruite, am I become a Iudge, if I ſay, this is a good tree? And if I ſee euill fruite, or no fruite, do I ſteppe vp into the place of God, if I ſay, this is an euill tree? In like manner, if a man ſee a common drunkard, or heare a wretched ſwearer, or marke a continuall contemner of the Lords day, and ſuch as make a practiſe of all ſinne boldly, and are not aſhamed; if he ſay, aſſuredly this is a naughty fellow, doth he iudge, becauſe he ſpeaketh the truth, and telleth what he is, and warneth others to beware of him? What? Shall he account him a good man, whẽ he ſeeth he is ſtarke naught? but thẽ he ſhould be vnder the Prophets curſe, and bring a woe vpon his head, becauſe he calleth euill good, and bitter ſweete; and darkneſſe light; as we heard before. And indeed if we will ſpeake the truth, ſuch need not to be iudged of vs, inaſmuch as they haue giuen iudgement of themſelues, and haue ſhewed euidently what they are.

Touching the words of Chriſt alledged and pretended by them, *Iudge not, and ye ſhall not be iudged*, Math. 7,1. they do not forbid all kinde of iudgement, but condemne that which is corrupt, raſh, and vnlawfull, which one man giueth vniuſtly, vnaduiſedly, and vndiſcreetly of another; as when we can eſpy quickly, ſmall faults in others, & are blinde to diſcerne groſſer and greater in our ſelues. This practiſe of raſh iudgement breaketh out of themſelues, as euill ſauours out of a rotten & corrupt body: for let a man be more carefull then themſelues to ſerue God, and to walke in his waies, they will by and by enter into the ſecrets of his heart (which God onely knoweth) & not ſticke proudly & peremptorily to pronounce that they are hypocrites: whereas let a man ſhew them out of the plaine word of God, the prophaneneſſe of their hearts manifeſted by the greeuous corruptions of their liues, & the open abhominations committed by them in all their waies, they wil anſwer readily, you ought not to iudge: ſo that it falleth full vpon them, which the Apoſtle alledgeth againſt ſuch men, Rom. 2,1,2. *Thou art inexcuſable, O man, whoſoeuer thou art that iudgeſt: for wherein thou iudgeſt another, thou condemneſt thy ſelfe, for thou that iudgeſt, doeſt the ſame things: but wee are ſure that the iudgement of God is according to truth againſt them that commit ſuch things.*

ſe3. Laſtly, be carefull of this duty to maintaine the good name of our brother, which is more worth then all riches, and of greater value thē precious ſtones. We ought to thinke of euery one as well as may be, and extend our charity as farre as poſſibly we can, albeit they be our vtter enemies; foraſmuch as *loue thinketh not euill*, as the Apoſtle ſaith, 1 Cor. 13,5 and in the practiſe of loue we are to be followers of the example of God himſelfe, that we may thereby ſhew our ſelues to be his children, *who maketh his Sunne to riſe on the euill and on the good,* th.5,45. *and ſendeth raine on the iuſt and on the vniuſt.* So ought we to loue our enemies, to bleſſe them that curſe vs, to do good to them that hate vs, and to pray for them which deſpitefully vſe vs and perſecute vs. *Iohn* in his firſt Epiſtle chargeth vs to *loue one another in deed and in truth*, ohn 3,18. not in word or in tongue, or from the lippes onely. And *Paul* chargeth vs to *eſteeme of others, better then of our ſelues, through lowlineſſe of minde*, Phil. 2,3.

nches of vſe. This vſe is as a ſtocke that hath many branches, and diſperſeth it ſelfe diuers and ſundry waies. Firſt of all, we are willed to reioyce and be glad, when the pleaſant ſauour of our brothers good name (as a precious & ſweet ointment to the noſtrils) commeth abroad to his praiſe and commendation. To heare euill of him ſhould no more affect vs and delight vs, then an euill ſmell which we abhorre and cannot abide, but ſhunne it as farre as we can, and teſtifie our diſlike of it. We are to be glad for the credite and good eſtimation of our neighbour. This is a moſt worthy and principall fruite of the Spirit, ſet downe by the Apoſtle, Gal. 5. ver. 22. *The fruite of the Spirit is loue, ioy, peace, long-ſuffering, gentleneſſe, goodneſſe, faith, meekneſſe, temperance; againſt ſuch there is no law.* And in the Epiſtle to the Romanes, he *thanketh God for them all, becauſe their faith was ſpread abroad throughout the whole world*, Rom. 1,8. In like manner *Iethro* the father in law of *Moſes* came vnto him in the wilderneſſe, and *reioyced for all the goodneſſe which the Lord had done to Iſrael*, when he had deliuered them out of the hand of the Egyptians, and brought them ouer the red ſea, Exod. 18,9. So it ought to bee with vs, whēſoeuer any good befalleth others, we ought to account it as our owne; as wee haue our part in the profite of it, ſo ought we to reioyce for it. It is ſo in the members of our naturall body, and it ſhould likewiſe be ſo in the members of the myſticall body of Chriſt Ieſus.

Secondly, wee are bound to acknowledge the good things we ſee in our neighbours, and to ſpeake of the ſame. The Apoſtle warneth vs, that *we ſhould ſpeake euill of no man*, Tit. 3,2. For this is vnſeemely and vnlawfull for them that profeſſe the faith of Chriſt, and the feare of God. Which reproueth thoſe that in company of others, at common feaſts & meetings make many of their brethren their tabletalke, and defame them with their euill reports. The Apoſtle ſpeaking of *Timothy*, noteth that *the brethren reported well of him*. Acts 16,2. prouided alwaies, that we allow not of the faults & offences that are in them, as 2 Chron. 25,2, & 27,2. Contrary to this duty are many abuſes which wee are to conſider; Firſt, to hide the good things that are in them, and to ſmother and conceale them, as fire is raked vp in the aſhes, or a treaſure buried in the earth, or a pearle caſt into the Sea. Secondly, to forge tales to their hurt and diſcredite, whom the Apoſtle calleth *inuenters of euill things*, Rom. 1, verſe 29. This is to haue Satan in our heads. Thus doe many inuent wickedneſſe in their beds, and put it in practiſe when they ariſe. Theſe haue not God in their thoughts. Thirdly, to receiue and beleeue them (being inuented by others) without ground and warrant: whereas we ſhould not credite flying tales, & vncertaine rumors and reports, without iuſt and ſufficient cauſe, though it be bruted and blazed neuer ſo commonly, confidently, and conſtantly. When a fame ariſeth vpon one mans report and relation, or peraduenture more, it may proceed from an euill minde, or ſome priuate grudge, or hatred of his perſon, or diſlike of his profeſſion, or other ſecret cauſe; and therefore it ought to moue vs to ſee farther, & to ſearch deeper into the cauſe, before we beleeue the matter, as Exod. 23,1. *Thou ſhalt not raiſe a falſe report: put not thy hand with the wicked to be an vnrighteous witneſſe.* To this purpoſe *Dauid* ſaid to *Saul*, *Wherefore giueſt thou an eare to mens words, that ſay, behold, Dauid ſeeketh euill againſt thee?* Such men haue the diuell in their hearts that beleeue, and in their eares that heare with delight ſuch ſlanderous words.

Thirdly, to ſpread abroad lying and flying tales, inuented, heard, and beleeued. Thus one euill draweth forward another, and maketh no end vntill all be euill: and one miſchiefe followeth in the necke of another, & is fruitefull in begetting children like vnto it ſelfe. This ſinne is made the more greeuous & hainous, when we heare tales and taunts begun and furthered by others, and our ſelues adde ſomewhat of our owne, as fame for the moſt part encreaſeth by going, & euery foote getteth new ſtrength; as we ſee, 2 Sam.13,ver.32. When *Abſolom* had encouraged his ſeruants to kill *Amnon* his brother, *becauſe he had defiled and defloured his ſiſter Tamar*; tydings by Verſe 30. and by came to *Dauid*, ſaying, *Abſolom hath ſlaine all the Kings ſonnes, and there is not one of them left.* See heerein our great corruption, and take notice of it, and ſeeke to redreſſe and repreſſe it euery day more and more. We are ready to detract from our brethren in good things, and contrariwiſe to adde vnto them, and to ouerlade them with euill things. Thus we will ſeeme to know more of them, and to ſee farther into them, thē they do themſelues. Wherefore *Moſes* deliuereth this as a warning vnto vs, Leuit.19,16. *Thou ſhalt not goe vp and downe as a tale-bearer among thy people: neither ſhalt thou ſtand againſt the blood of thy neighbour: I am the Lord.* The diuell is in the tongues of thoſe that tell theſe tales, and in their feete that walke vp and downe with thē from place to place, from perſon to perſon, & from houſe to houſe. For this cauſe *Salomon* ſaith, Pro.26,20. *Where no wood is, there the fire goeth out: ſo where there is no talebearer, the ſtrife ceaſeth.*

The third branch of the vſe is this, that we are bound to keepe ſecret the offence of our neighbour, and not to blaze it abroad, if by priuate admonition he may be won. So delt *Ioſeph* with *Mary*, when he perceiued that ſhe was with child, Math.1,19. *He would not make* **Obiection.** *her a publike example.* But it may be obiected, that by this meanes wee ſhall make our ſelues **Anſwer.** partakers of other mens ſinnes. I anſwer, no man muſt flatter another in euill, for thereby he hurteth his ſoule, and hardeneth his heart. *Salomon* ſaith, Prou.27,6. *Faithfull are the wounds of a friend, but the kiſſes of an enemy are deceitfull.* This is a greeuous ſinne in any, but more greeuous in the Miniſter, and doth the greateſt harme. Heereupon the Apoſtle ſpeaketh of himſelfe and the reſt of the Miniſters, 1 Theſſ. 2. *Wee vſed not at any time flattering words, as ye know, nor a cloake of couetouſneſſe, God is witneſſe.* And in another Epiſtle, writing of ſuch as cauſed diuiſion and offences, contrary to the doctrine of Chriſt, hee ſaith, *They that are ſuch, ſerue not the Lord, but their owne belly, and by good words and faire ſpeeches deceiue the hearts of the ſimple,* Rom.16,18. Of ſuch alſo the Lord complaineth by his Prophet, Ier.6,14. *They haue healed the hurt of the daughter of my people ſlightly, ſaying, peace, peace, when there is no peace.* So then, we muſt know that wee make our ſelues acceſſaries to other mens ſinnes, except we admoniſh them; for albeit we are to conceale their imperfections, yet we are not to abſtaine from admonitions. If any be fallen through infirmity, *they that are ſpirituall muſt reſtore ſuch a one by the ſpirit of* Gal.6,1. *meekneſſe,* conſidering themſelues, leſt they alſo be tempted. If any man doe erre from the faith, we muſt labour his conuerſion, aſſuring our ſelues, that *he which conuerteth a ſinner from the errour of his way, ſhall ſaue a ſoule from death, and ſhall hide a multitude of ſinnes,* Iam.5,19, 20. It is our duty therefore to couer their frailties, while there is hope of amendment: but if by this meanes the ſinne concealed bee not reformed and repented of, we are bound to proceed farther, euen in loue and charity to declare it and make it knowne to thoſe that may correct the perſons, and amend the ſins. So did *Ioſeph* deale toward his brethren, Gen. 37,2. *He brought vnto his father their euil report.* And Chriſt ſaith, *If he heare not thee, take with thee one or two more, that in the mouth of two or three witneſſes, euery word may be eſtabliſhed.* Mat. 18,16.

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15. *Then ſhall the man bring his wife vnto the Prieſt, and hee ſhall bring her offering for her, the tenth part of an Ephah of barley meale: he ſhal powre no oyle vpon it, nor put frankincenſe thereon, for it is an offering of iealouſie, an offering of memoriall, bringing iniquity to remembrance.*

16. *And the Prieſt ſhall bring her neere, and ſet her before the Lord.*

17. *And the Prieſt ſhall take holy water in an earthen veſſell, and of the duſt that is in the floore of the Tabernacle, the Prieſt ſhall take it, and put it into the water.*

18. *And the Prieſt ſhall ſet the woman before the Lord, and vncouer the womans head, and put the offering of memoriall in her hands, which is the iealouſie offering: and the Prieſt ſhall haue in his hand the bitter water that cauſeth the curſe.*

Hitherto we haue ſpoken of the allegation or propounding of the cauſe which is put in the former words. Now wee muſt goe forward to ſee the proceeding in it, how it is decided and determined, wherby it commeth to paſſe, that the ſame which before was doubtfull, vnknowne, and vncertaine, to wit, whether the woman were defiled or not, now becommeth plaine and manifeſt. That which from the beginning, was knowne onely vnto God, and the perſons themſelues that ſinned or elſe are ſuſpected to haue ſinned, is made knowne to others, both to the Prieſt, and to the whole Congregation. This is done two waies; firſt, by ſetting downe ſuch things as goe before the triall: ſecondly, by adding ſuch things as are ioyned more neerely with it. The things going before are of two ſorts, to wit, the workes or actions that are vſed, and then the words that are ſpoken. The actions vſed, are in this diuiſion; the words of execration that are vttered, are to bee conſidered afterward. Theſe workes that are commanded and are here in order rehearſed in the text, do concerne either the duties of the husband, or of the Prieſt to, whom ſhe was brought. Firſt, the husband muſt bring his ſuſpected wife to the Prieſt with an offering, to wit, *the tenth part of an Ephah of barley meale*, that is, an *Omer*, as appeareth, Exod.16,36. but he is charged to powre no oile vpon it, nor to put any frankincenſe to it, foraſmuch as it is an offering of iealouſie, and bringeth iniquity to remembrance, either committed, or ſuppoſed and ſuſpected to be committed.

ſtion 1.

ſwer.

Before we proceed any farther, we are from hence to anſwer ſundry queſtions that may be asked and demaunded in theſe words. For wherefore is the husband charged both to accompany and bring his wife, and to ſet her before the Prieſt, that triall might be made of her: and not rather ſome other man? I anſwer, firſt becauſe he ſuppoſeth himſelfe to be iniuried, and no man elſe; and therefore ſeeing it moſt concerneth him, it is fitteſt to be done by him. Or if he be not wronged, he wrongeth his wife by needleſſe ſuſpitions. Beſides, he was to be an eye-witneſſe, either of her innocency, or of her guiltineſſe, that he might eſteeme of her accordingly, and know where the fault reſteth, in himſelfe, or in his wife. Laſtly, it behoueth that the people of God be free, not onely from crime, but from ſuſpition of crime, and to abſtaine not onely from euill, but *from all appearance of euill*, 1 Theſſ.5.22. as we ſhall ſhew more at large afterward.

ſtion 2.

ſwer.

Againe, it may be asked, why hee bringeth barley meale rather then other, and why without oyle and incenſe? I anſwer, is was an offering of the loweſt and meaneſt graine, vſed of the pooreſt of the people, foraſmuch as this was a ſigne that ſhould put the woman in mind to humble her ſelfe, being now brought by her husband, not onely into the preſence of the Prieſt, but into the preſence of ẏ Lord himſelfe. It muſt be offered without oyle and frankincenſe, becauſe they haue no affinity or concord with this matter, neither was this offering of the nature of others. Oyle did ſignifie the graces of Gods Spirit, and therefore it is ſaid that Chriſt was *annointed with the oile of gladneſſe aboue his fellowes*, Pſal.45,7. Heb.1,9. Pſal.133,2. Incenſe was a ſigne of ſweet ſauour, and delight that we ſhould take in the ſeruice of God, and of Gods acceptation of his guifts, and our duty performed vnto him in his Sonne Chriſt, Pſal. 141,2. where the Prophet ſaith, *Let my praier bee directed in thy ſight, as incenſe, and the lifting vp of my hands, as the euening ſacrifice*: ſo that neither of them did accord or agree with this oblation, wherein there was no gladneſſe nor ioyfulnes of heart, foraſmuch as the cauſe or originall of it was ſadneſſe, penſiueneſſe, and diſcontentment. And this is the reaſon rendred by *Moſes* himſelfe, verſe 15. *For it is an offering of iealouſie*, not an offering that they could goe vnto with alacrity and cheerefulneſſe. For whereſoeuer there is either a party ſuſpecting, or a party ſuſpected, there can be nothing but feare, ſorrow, care, and a traine of ſuch like tormenting affections.

Queſtion 3.

Anſwer.

Exod.16.36.

What the Omer is.

D.Willet. Hexapl. in Exod. chap.16.

Thirdly, heere is mention made of the tenth part of an Ephah. The queſtion heereupon may be asked, what the Epha was, a meaſure much vſed, and oftentimes mentioned in the old Teſtament, both in the Law and the Prophets? I anſwer, the firſt place that mention is made of it (to my remembrance) is at the gathering of *Manna*, when the people were in the wildernes, where it is ſaid, that euery man was ſtinted, and had an Omer for his allowance, and *Moſes* addeth in the end, that *an Omer is the tenth part of an Ephah*. If then we learne what an Omer was, we may quickly, eaſily, and readily know what the Ephah was, to wit, ten times ſo much: If wee follow the account and eſtimate that ſome of the Rabbines make, which ſeemeth to bee the moſt ſound and moſt certaine, we may hold, that the Omer maketh iuſt three pintes of our ale-meaſure: ſo that the Ephah by this reckoning containeth neere halfe of our buſhell, not full out foure gallons. For thus doth *Rabbi Shelomo* take the computation, as wee may reade in the learned and laborious commentary ſet out vpon that booke;

The Ephah containeth three of the meaſures called Seah.

Euery Seah held ſixe of the meaſures called Cabi.

Euery Cabi held ſo much as 24. Egges.

What the Ephah is.

Ruth,2,17.

So then the Omer being the tenth part of the Ephah, containeth 24. Egges, which maketh iuſt three pintes of ale-meaſure: and as the Omer is three pintes of our ale-meaſure, ſo the Epha being ten times ſo much, containeth almoſt halfe of our buſhell. Neither may this ſeeme ſtrange, or againſt that which we reade in the booke of Ruth, that ſhe gleaned, & gathered *euery day an Ephah of barley*, and carried it home to her mother; but rather ſtrengtheneth and confirmeth that which hath beene ſaid: for as it was not a burden too great for a woman to beare, ſo it was not a meaſure too great for a woman to gather; many in our daies ſometimes vſing to do as much, who haue not that extraordinary fauour ſhewed vnto them, which ſhe had, albeit ſhe were a ſtranger. By all this that hath beene ſpoken, we may eaſily ſee and perceiue, that this tenth part of the Ephah heere mentioned, (which was alſo offered) amounted to three pintes of barley floure of our ale-meaſure. I am not ignorant that many enlarge theſe meaſures much more, and in a manner double the account

count that I haue followed, but this ſeemeth to be the truer computation: neither will we contend with any in a matter of no higher nature; let the Reader follow that which carrieth greateſt ſhew of reaſon. And thus much of the queſtions ariſing out of the firſt point.

Secondly, hauing now declared what the husband did, wee come to ſhew in the next place, what the Prieſt did: he muſt bring her neere which is ſuſpected of adultery, *and ſet her before the Lord*, that is, before the Altar of burnt offerings, ſtanding within the Tabernacle, to the end ſhe ſhould conſider, that ſhee ſtood as it were ready to hold vp her hand at the barre of Gods iudgement ſeat, where and when ſhe ſhould not eſcape, if ſo be ſhe were faulty and guilty of that crime. He taketh holy water in an earthen veſſell, and duſt from the floore of the Tabernacle, and putteth it into the water, ſo that they were mingled together: Then hee vncouereth her head, putteth the offering into her hand, and holdeth the bitter water in his hand, that cauſeth the curſe.

Verſe 18.

In this part of the diuiſion cõtaining the actions of the Prieſt, ſundry queſtions are to be conſidered and diſſolued. As firſt, whence the Prieſt had this water heere mentioned? From what place did he take it? I anſwer, eyther it was the water of ſeparation, ſprinkled with the aſhes of the red heiffer, ſo called, becauſe it was applied vnto thẽ, which for their vncleanneſſe were ſeparated from the Congregation, to the end that being waſhed and cleanſed with it, they might bee receiued againe into the hoſt: for which cauſe it is alſo named the water of ſinne, of which wee reade at large afterward, Numb. 19. or elſe it muſt be water taken out of the brazen lauer, wherwith the Prieſts vſed to waſh themſelues before they miniſtred in the Tabernacle. And indeed many vnderſtand it of the former. But that was the water vſed to purge and clenſe, as we noted before, which hath no vſe in this place, foraſmuch as the woman ſhould after a ſort be reputed as guilty, and be condemned of the crime, whereof ſhe was ſuſpected & accuſed, as if it were to be purged by it; which were to condemne the perſon, before the fact be proued, a thing that cannot bee practiſed without iniuſtice. This then is the difference betweene thoſe waters, that was to purge, this is to diſcouer. Foraſmuch therefore as it could not be that water, it followeth, that it was the water which was ſet in the Tabernacle, and taken out of the brazen lauer appointed for the Prieſts to waſh withall.

Queſtion 1.

Anſwer.

Exo. 30, 19, 21

Secondly, it would bee knowne, why this water was called holy? Was there any purity or holineſſe in it? Or was it better then any other? Or had it any ſecret force in it to make any man holy? I anſwer, it was ſo called, not in regard of the ſubſtance of it, or of any naturall ſtrength it had in it, but in regard of the vſe, becauſe it was appointed and ſet apart to an holy vſe, as the water and waſhing in *Iordan, clenſed Naaman*, and *the poole of Siloam* healed the diſeaſed. Thus the inſtruments of the Tabernacle, the Arke, the Shew-bread, the Candleſticke, the Lampes, and the reſt of the veſſels vſed in the ſeruice of God, were all of them conſecrated and hallowed, not in regard of the matter whereof they conſiſted, neither in regard of the forme after which they were faſhioned, becauſe they had the one from nature, the other frõ art: but in reſpect of Gods ordinance that had ſeparated them to an holy purpoſe. So we ſee in the new Teſtament, whẽ Chriſt inſtituted his laſt Supper, and thereby commanded his Church to keepe a perpetuall memory of his death and paſſion vntill his cõming againe, the bread and wine that hee ſet apart to that purpoſe, are ſaid to be *bleſſed*; & *Paul* calleth it, *the cup of bleſſing*; not that they haue any holineſſe inherent and included in them, or any power to ſanctifie all the comers and communicants that doe receiue them, for then no man ſhould eate of that bread, or drinke of that cup vnworthily, nor make himſelfe guilty of the body and blood of Chriſt: whereas the Apoſtle teacheth, 1 Cor. 11, 29. that *whoſoeuer eateth and drinketh vnworthily, eateth and drinketh his owne damnation, not diſcerning the Lords body.* And the Church of the Corinthians was generally chaſtened of the Lord for this abuſe & contempt, as he ſheweth in the ſame place, *For this cauſe many are weake and ſickely among you, and many ſleepe.* It remaineth therefore, that theſe outward elements are holy, onely in regard of Gods ordinance and our vſe, and ſanctified to them that come aright prepared vnto them. So is it touching the water mentioned in this place, it is called indeed holy water, howbeit not in regard of any holines that was in it, but partly in regard of the vſe to which it was applied; partly in regard of the perſon by which it was vſed, partly in regard of the veſſell into which it was poured, and partly in regard of the Tabernacle, in which it was placed. Touching this holy water, we ſhall haue occaſion to ſpeake more in the 18. chap. of this booke, and to declare how it was and is abuſed in the Church of Rome, partly to driue away diuels, and partly to waſh away ſinnes: and therfore we will deferre the farther handling of it vntill we come to that place.

Queſtion 2.

Anſwer.

2 Kings 5,

Iohn 5, 4.

Math. 26, 26.

1 Cor. 10, 16.

Verſe 30.

Thirdly, the queſtion may be asked, why theſe waters are called bitter waters? Was it becauſe of the taſte of them, that they were like the waters of *Marah*, ſo that *the people could not drinke of them*? Exod. 15, 23. or thoſe naughty waters and vnwholeſome, *which Eliſha healed*? 2 Kings 2, 22. I anſwer, they are not ſo called in regard of any property ŷ was in them, for they were as other waters: but in regard of the effect, becauſe that when once they were drunke, they brought to the womã that was polluted and defiled, a curſe, and a cruell death, and an extraordinary iudgement,

Queſtion

Anſwer.

as it followeth heereafter. For if ſhe did vndergoe all theſe workes, and proceeded in them vnto the end, and then was found guilty, it argued great impenitency and hardnes of heart, and in a manner open apoſtacy and impiety, not much inferiour to Atheiſme, as if there were no God at all, or at leaſt no God that was able to finde her out in her ſinne; and therefore her puniſhment was more ſtrange, and not according to the ordinary viſitation of others, ſo that the vnchaſt, woman was made a wofull and miſerable ſpectacle of Gods heauy wrath.

n.2 9. As the tree forbidden to *Adam* in the garden was called *the tree of the knowledge of good and euill*, not as though it were endued with reaſon to know good and euill, nor as though by eating of it, it could giue to our firſt parents the vſe of reaſon and freewill, neither yet had it this name of the lying promiſe of getting knowledge, whereby the old *ſerpent deceiued the woman*, Gen, 3. 5. foraſmuch as God called it ſo, before the communication that paſſed betweene them: but of the euent, which God (by giuing this name) ſignified ſhould follow, if man did not abſtaine from it: for thereby he ſhould know by wofull experience, what great difference is, betweene the good of obedience, and the euill of diſobedience: and ſhould proue to his great hurt and loſſe, how great good he had forfeited, and contrariwiſe how great euill hee had purchaſed, and drawne not onely vpon himſelfe, but vpon his poſterity, inſomuch that hee as it were from an high top or tower of happineſſe, had plunged himſelfe into a deepe pit of all miſery and wretchedneſſe.

ſtion 4. Fourthly, wherefore is the Prieſt to take the holy water, and put it into an earthen veſſel, and not of any other matter or mettall? ſwer. The anſwere it, becauſe it did belong and was employed in bringing vncleanneſſe to light, if any were committed: not in any holy thing, and therefore God would haue no monument to remaine of it, but the remembrance to bee forgotten and put out of minde, ſo that after the tryall made, and the vſe of it ended, *it was broken*, as we reade in caſes much leſſer; as Leuit. 6.28. and 11.33. and 15.12. *The veſſel wherin the ſinne offering is ſodden, ſhall be broken*: but if it were ſodden in a brazen pot, it was onely ſcoured and rinſed in water. If the earthen veſſell touched any vncleane beaſt, it was to be broken: and if he touch it that hath any iſſue, it muſt be broken.

ſtion 5. Fiftly, why was the Prieſt to take of the duſt that is in the floore of the Tabernacle, and then put it into the water, as if they made Lye? ſwer. Heere we are to conſider two things, the duſt that was taken, and the holy place from whence it was taken. As it is duſt of the feet, it is baſe and vile; as it was taken from the Tabernacle, it was holy and pure: both theſe were needfull in this buſineſſe. For the duſt ſhewed the matter to be foule, filthy, and vncleane which was in queſtion and controuerſie: and the place appointed had relation to the ſacred action, to wit, an heauenly adiuration, wherby the woman ſuſpected was cauſed to ſweare, that ſo the iſſue and euent of the whole matter might be acknowledged and receiued as comming from Gods determination.

Queſtion 6. Sixtly, why did the Prieſt vncouer the womans head, which ſeemeth to bee vnſeemely, and againſt the law of nature, 1 Corinth. 11. doing that vnto her which ſhe might not doe vnto herſelfe? ſeeing the woman ought to haue a couering on her head, in ſigne ſhee is vnder the power and protection of her husband, and that it is a ſhame for her to be without this couering? Anſwer. The cauſe is not as many ſuppoſe, to ſhame her and bring her to publike infamy and open reproach, as if the band of marriage were broken; but becauſe ſhee ſtandeth nowe vppon her purgation, and commeth to be tryed whether ſhee be faulty or not: whereas if that were true, ſhe ſhould be condemned before ſhe were conuicted and found guilty.

But the reaſons were two eſpecially; firſt, by this geſture the woman, being to ſweare and purge her ſelfe by oath, was as it were for the time preſent freed from the ſubiection of her husband, and the matter was as it were for a time helde in ſuſpenſe, whether ſhe were his wife or not; and ſhe had the reines of authority put into her owne hands that ſhee might ſweare, to the ende that beeing cleered and acquitted, ſhee might couer her head againe, and ſo be reſtored vnto her husband, that euer after he might be the veile of her eyes, and the defence of her perſon from infamy and iniurie: or if it fell out otherwiſe ſhee might vndergoe the puniſhment and reward of her offence, and the iudgement of God. For while ſhee was ſuſpected, it was very doubtful whether ſhee were her husbands, or not.

Secondly, by this and other ceremonies ſo ſolemnely acted, it might bee perceiued with what minde, with what boldneſſe, and with what conſtancy ſhe entred into this action. Hence came the prouerbe γυμνῇ τῇ κεφαλῇ, Eraſ. adag. chil. 3. cent. 4. to doe any thing with bare heads, that is, openly without all ſhame. Such as attempted any ſhamefull act, were wont to couer their heads, as we ſee in *Thamar*, Geneſis, chapter 38. verſe 14. *Shee couered her ſelfe with a veile, and wrapped her ſelfe, and ſate downe in Pethaenaim, which is by the way to Timnah, &c.* when ſhe went about an vngodly and vncleane action: thoſe therefore that did not ſo, were accounted impudent, and paſt all ſhame.

Queſt. 7. Laſtly, wherefore was the woman to hold the offering in her owne hands, whileſt the Prieſt did holde the water of bitterneſſe? Anſwer. The reaſon is, becauſe both the woman and the Prieſt ſtood before the LORD;

ſhee as the party accuſed, hee as the Miniſter of GOD to attend the iſſue. Shee ſtood to be iudged, he to be the inſtrument of the iudgement. She was to come vnto iudgement, he to bring her vnto iudgement. Thus we haue runne ouer the principall queſtions that were to be touched, in handling whereof, I haue followed the iudgment of the learned, who haue diſcuſſed and reſolued theſe doubts and difficulties before me. Now we are to proceed in order to the doctrine ariſing from hence.

Analyſ. Iunij in Numer.

[Verſe 15.16. *Then ſhall the man bring his wife vnto the Prieſt, &c.*] We ſee in theſe words, that the man is to bring his ſuſpected wife to the place and meanes of her tryall. If euery one that was ſuſpected might be put away, many husbands not louing, but growing weary of their wiues, would readily entertaine any the leaſt flying report, and thereupon take occaſion to be diuorſed from them. Wherefore, to the end that euery one ſuſpected, ſhold not by and by be condemned, the Lord ordaineth, that he ſhould bring his wife to the Prieſt, and before him vndergoe ſuch tryall as is appointed for her. We learne from hence, that it is Gods ordinance, that no innocent perſon ſhould be oppreſſed in iudgement, and none at the priuate pleaſure of any ought to be condemned before their tryall. Euery perſon muſt hold vp his hand at the barre before he be pronounced guilty. This appeareth plainly in the Law of *Moſes*, decreeing againſt idolatrous cities; if the children of *Belial* haue withdrawne the inhabitants of their citie, ſaying, Let vs goe and ſerue other gods which ye haue not knowne, *Then ſhalt thou enquire and make ſearch, and aske diligently: and behold if it be truth, and the thing certaine, that ſuch abomination is wrought among you, thou ſhalt ſurely ſmite the inhabitants of that city, with the edge of the ſword, deſtroying it vtterly and all that is therein, &c.* Where we ſee, that in the matter of idolatry, which God aboue many other ſinnes abhorreth as that which goeth neereſt to his heart, and as it were pierceth into the very marrow of his worſhip and ſeruice, he would not haue euery ſuſpicion to be taken, or euery report to be receiued, but hee will haue the matter examined, and the trueth tryed out and ſearched to the full, before any proceſſe be made out againſt them. Hence it is, that *Salomon* complaineth of the contrary courſe oftentimes obſerued, Eccleſ. 7.15. *All things haue I ſeene in the dayes of my vanity: there is a iuſt man that periſheth in his righteouſneſſe, and there is a wicked man that prolongeth his life in his wickedneſſe.*

Doctrine. None is to be accounted guilty before tryall.

Deut. 13.14, 15, and 19.18.

To this purpoſe ſpeaketh the Apoſtle *Iames*, chap. 5. 5. 6. againſt the abuſe of their power in rich men: *Ye haue liued in pleaſure on the earth, and beene wanton: ye haue nouriſhed your hearts as in a day of ſlaughter: ye haue condemned and killed the iuſt, and he doth not reſiſt you.* Thus we ſee it is no new thing to ſee innocency it ſelfe trodden vnder foot, and innocent perſons condemned. The Apoſtle *Peter* ſetting downe the duties of Magiſtrates, willeth thoſe to whom hee wrote, to ſubmit themſelues to euery ordinance of man, for the Lords ſake, *whether it be to the king as ſupreme, or vnto gouernours, as vnto them that are ſent by him, for the puniſhment of euill doers, and for the praiſe of them that doe well.* So that it is the ordinance of God, that euill doers ſhould be puniſhed, and that ſuch as doe well, ſhould be commended and rewarded: and therefore no innocent perſon ought to be diſcountenanced or put to death.

1 Pet.2.13.

Reaſon 1.

This trueth is ſtrengthened vnto vs many wayes. Firſt, by example, which is beyond all compariſon and exception: for no man may compare with him: no man dare except againſt him: I meane the example of God himſelfe, who goeth before vs in the practiſe heereof, that we ſhould follow him in this duty. Before he brought vpon the world confuſion of tongues, he is ſaid to *goe downe among them* to ſee their fact, Gen. 11.6. Thus he dealt with *Adam* before he pronounced him guilty, and denounced iudgement vpon him, hee called vnto him, *Adam*, Where art thou? hee examined him, and asked him farther, *Whether he had eaten of the fruit of the tree in the mids of the garden*, of which he had ſaid, Thou ſhalt not eate thereof, leſt thou die. In like maner he dealt with *Caine*, chap. 4.9.10. before hee pronounced him curſed from the earth, which opened her mouth to receiue his brothers blood from his hand, and that he ſhould be a vagabond and runnagate, firſt he examineth him, Where is *Abel* thy brother? then he endighteth and conuinceth him, *What haſt thou done? the voyce of thy brothers blood cryeth vnto me for vengeance.* So in the eighteene chapter of the ſame booke, before he deſtroyed Sodome and Gomorrha with fire and brimſtone from heauen, he ſaid to *Abraham*, Gen. 18.20,21. *Behold, the cry of Sodome and Gomorrha is great, and becauſe their ſinne is very grieuous, I will goe downe now, and ſee whether they haue done altogether according to the cry of it which is come vnto me: and if not, I will know.* Whereby he would inſtruct vs, that before wee enter into iudgement with any perſon, or pronounce ſentence vpon any people, he firſt taketh good conſideration of the fact which cauſeth his puniſhment. So ought it to bee with euery one of vs, wee muſt lay before vs this example, if wee would be the children of our heauenly Father.

Gen. 3.11.

Reaſon 2.

Secondly, it is the ende of all Magiſtracy, to protect and countenance the Godly, but to roote out and deſtroy the vngodly: to be a praiſe and protection to the one, but a terrour and feare to the other, as Romanes chapter 13. verſe 3. *Magiſtrates are not to bee feared for good workes, but for euill: wilt thou then bee without feare of the power?*

Doe well: ſo ſhalt thou haue praiſe of the ſame, &c.

After that *Iehoſhaphat* had beene reprooued by the Prophet, he called the people againe to the honouring of the Lord; he ſet Iudges in the Land throughout the citties of Iudah, and ſaid vnto them: *Take heed what ye doe, for ye execute not the iudgement of man, but of the Lord: and he will be with you in the iudgement: wherefore now, let the feare of the Lord bee vpon you, take heed and doe it, for there is no iniquity with the Lord our God, neither reſpect of perſons, nor receiuing of reward.* 2 Chron. 19,6,7. He would not haue the ſtronger to oppreſſe the weaker, and the high to ouerbeare the low, and the rich to eate vp the poore, like the greater fiſh that deuoure the leſſe, but that euery one ſhould receiue according vnto his workes, whether good or euill.

ſon 3. Thirdly, it is an abhomination to God, for any to oppreſſe the innocent, and as great a ſinne as to iuſtifie the wicked. Wee ought none of vs to doe that which is abhominable in the ſight of God, the which he greatly abhorreth. A Iudge may offend two waies, both by oppreſſing the innocent, and by deliuering the guilty perſon: by pronouncing the tranſgreſſor righteous, and the righteous man a tranſgreſſor. This is ſet downe, Prou. 17, verſe 15. *He that iuſtifieth the wicked, and hee that condemneth the iuſt, euen they both are abhomination vnto the Lord.* Such a one ſpareth the wolfe, and hurteth the lambes: turneth the edge of the ſword vpon the godly, and the backe of it toward the wicked and vngodly.

ſon 4. Fourthly, God would haue no man put to death without witneſſes. For wherefore doth he often eſtabliſh this in the Law, that the witneſſes ſhall come face to face, & be heard, but that no man ſhould periſh beeing innocent? Wherefore doth hee ordaine that one onely witneſſe ſhall not be taken as ſufficient, but that hee would haue the cauſe cleered by moe witneſſes? This is the decree of God, Deut. 17, verſe 6. *At the mouth of two or three witneſſes, ſhall he that is worthy of death, die: but at the mouth of one witneſſe ſhall he not dye.* Hee will not by any meanes haue innocent blood ſhed.

ſon 5. Fiftly, innocent blood cryeth to heauen for vengeance, and ſhall not ſuffer him that ſheddeth it to eſcape. It is one of the crying ſinnes, as wee ſhewed before in this chapter, which aſcend vp and enter into the eares of the Lord of hoſts. There is indeed no ſinne ſo little, but commeth vp in remembrance before him againſt whom it is committed: his eyes ſee, and his eares heare all the workes of men, which are *all naked and open before his eyes*, and nothing kept from his knowledge: neuertheleſſe, to note out the horrour and hainouſneſſe of ſome ſinnes in compariſon of others, the Scripture teacheth, that they cry vnto the Lord. *Moſes*, to ſhew the greatnes of *Caines* ſinne, committed againſt his naturall brother, bringeth in God ſpeaking vnto him, *Behold, the voice of thy brothers blood cryeth vnto me:* and to ſhew the barbarous cruelty and inhumanity of the vexing and exacting Egyptians, whereby they ouercharged and ouerburdened the people of God, he ſaith to *Moſes, I haue ſeene, I haue ſeene the oppreſſion of my people which are in Egypt, and haue heard their cry, becauſe of their Taske-maſters.* Exod. chap. 2, verſe 9. Thus alſo he ſpeaketh to *Samuel* at another time of their oppreſſion by the Philiſtims, *I haue looked vpon my people, and their cry is come vnto me,* 1 Sam. chap. 9, verſe 16. Thus God heareth the cry of the afflicted, Iob, chap. 34, verſe 28. *They haue cauſed the voice of the poore to come vnto him, and he hath heard the cry of the afflicted.* This is the reaſon vrged by the Lord himſelfe, Exod. chap. 23, verſe 7. And *Ieremy* proteſteth and profeſſeth as much to the face of his enemies and perſecutors that ſought his deſtruction, chapter 26, verſe 14, 15. *As for mee, behold I am in your hands, doe with mee as yee thinke good and right: but know yee for certaine, that if yee put mee to death, yee ſhall ſurely bring innocent blood vpon your ſelues, and vpon this Citty, and vpon the inhabitants thereof; for of a truth the Lord hath ſent me vnto you, to ſpeake all theſe words in your eares.*

Reaſon 2. h.13.

Thus we ſee, how God ſheweth himſelfe an enemy againſt all wrong iudgements, and he will not ſuffer them to eſcape vnpuniſhed, but will enter into iudgement with ſuch partiall and corrupt Iudges.

Vſe 1. The vſes heereof are to bee marked diligently of vs. Firſt, this ſerueth to reprooue all raſhneſſe, headineſſe, and heedleſneſſe of ſuch as make haſte to inflict puniſhment before an exact knowledge of the fact and fault. Such are no better then cruell wolues, that ſeeke and ſucke the blood of the innocent lambes. This was the ſinne of wicked *Iezabel*, that cauſed *Naboth* to bee ſtoned to death, 1 Kings 21.

We reade in the Acts of the Apoſtles, how the chiefe Chaptaine commanded that *Paul* ſhould be ſcourged, *that he might know wherefore they cryed ſo againſt him.* Acts 22, verſe 24. Heere is a prepoſterous courſe, to puniſh firſt, and to enquire of the fault afterward: ſo that the puniſhment ſhall be certaine, whiles the offence is vncertaine. But this is the lot, and euer hath beene of Gods children; they are puniſhed heere oftentimes as malefactors and euill dooers, and their enemies both rage and ruſh moſt furiouſly vpon them that doe poſſeſſe their ſoules with patience, and doe not by violence reſiſt againſt them. They are more hungry then Beares, more mercileſſe then Tygers, more rauenous then Wolues, more greedy then Lyons, more fierce then dogges againſt them; they ſhew no mercy, and they extend no compaſſion at all toward them.

They hate them in their hearts, they ſlander them with their tongues, they ſmite thē with their fiſts, they grin and grinde their teeth at them, they nod at them with their heads, they circumuent them by fraud, they oppreſſe thē with ſorrow, they take oftentimes their liues from them. Thus did the perſecuters deale with *Ioſeph*, with *Ieremy*, with *Dauid*, with *Daniel*, with *Paul*, with *Silas*, with *Iohn Baptiſt*, with *Stephen*, with *Iames*, with *Peter*, and many others. But God will in the end make their innocency knowne, and the iuſtice of their cauſe manifeſt to all men. It is noted by the Euangeliſt touching *Pilate*, that albeit hee confeſſed hee found no fault at all in Chriſt, yet hee would ſcourge him & let him go. He was the Iudge, yet by his owne mouth he may be iudged himſelfe, that adiudged him worthy to be ſcourged that was vnworthy to receiue a ſtripe, in whom he could finde nothing blame worthy. He called together the high Prieſts, and the Rulers, and people, and ſaide vnto them, *Ye haue brought this man vnto mee, as one that peruerted the people; and behold, I haue examined him before you, and haue found no fault in this man, of thoſe things whereof ye accuſe him: no, nor yet Herod, for I ſent you to him, and loe, nothing worthy of death is done of him; I will therfore chaſtiſe him, and let him looſe.* Luke 23,14, 15,16.

And as it befell the Maſter, ſo the lotte fell vnto the ſeruants, that they might drinke of the cup that he dranke off, and be baptized with the baptiſme wherewith hee was baptized. For the Apoſtles were diligent in preaching Chriſt, and teaching in his Name, ſo that their enemies were not able to withſtand the Spirit of God that ſpake in them; and albeit they oftentimes examined them, yet their beſt arguments, and cheefeſt reaſons, and ſtrongeſt motiues to put them vnto ſilence, were beatings, ſcourgings, threatnings, and impriſonments, for otherwiſe they were not able to deale againſt them.

Hence it is, that when *Gamaliel* exhorted
Acts 4,35. them to *take heed to themſelues, what they inten-
ded to doe touching thoſe men, to refraine from
Ver.38. them, and to let them alone; If this counſell or
Ver.39. this worke be of men, it will come to nought; but
if it be of God, ye cannot deſtroy it, leſt ye be found
euen fighters againſt God.* They agreed vnto
him, and left off their conſultation of killing
them and putting them to death: and albeit
they could not conuince them of errour, ney-
ther were able to lay falſe doctrine to their
charges, yet *they ſuffered rebuke, and were bea-
Ver.40.&41. ten for the Name of Chriſt.*

Thus doe the enemies of God deale in all ages with the godly; they hate them for no other cauſe, but becauſe they follow goodneſſe, Pſal. 38. and will not follow them into all exceſſe of riot, 1 Pet. 4. They can lay nothing to their charge, and yet they thinke them worthy of puniſhment. They can accuſe them of no crime, and yet they ceaſſe not to accuſe them. They are not aſhamed to cry out vpon them, and to ſpeake all manner of euill againſt them; and yet when they haue deuiſed what miſchiefe they can againſt thē, broched what ſlanders they can, and vttered all their malice, the greateſt fault that they can finde in them, is this, that they ſerue God in the ſincerity of their hearts, and labour to pleaſe him with vprightneſſe of life. When the enemies of *Daniel* ſought occaſion againſt him to bring him out of fauour with the King, and into danger of his life, they could finde no matter againſt him in the affaires of the kingdome, albeit they deſired nothing more: ſo that when after all ſearching and watching of him, they were at their wits end, in the end they concluded thus, *Wee ſhall not finde any occaſion againſt this Daniel, except wee finde it againſt him, concerning the Law of his God.* Dan. 6, verſe 5. This was the hainous crime that they laide to his charge, as if he had committed fellony or treaſon, that hee praied to God, and *made his petition vnto him.* verſe 13.

Thus fareth it with all thoſe that are the worſhippers of the true God, and make conſcience of their waies, the wicked wretches of this world reuile them and make hue and cry againſt them, as if they were ſome great malefactors, and had committed ſomewhat worthy of death: and yet when all cometh to the vpſhot, what hath the righteous done? or what matter is it that they haue againſt them? Surely no more then the Preſidents and Princes had againſt *Daniel*, the cauſe they haue againſt them, is *concerning the Law of their God:* they cannot abide them, becauſe they are too preciſe in keeping the Sabbath: they will not ſweare and blaſpheme the Name of God: they will not drinke and bee drunke with them: they will not runne riot, and play the good fellowes with them: they are neuer well but when they are reading, or praying, or reaſoning and conferring of the waies of God: they are alwaies reproouing vs, and finding fault with vs for one thing or other, I thinke wee ſhall do nothing for them ſhortly.

To be ſhort, they deale with the faithfull, as *Ahab* ſpake concerning *Michaiah*, 1 Kin. 22, verſe 8. *There is one man by whom wee may enquire of the Lord, but I hate him, for hee doth not propheſie good concerning me, but euill.* But did he not ſpeake the truth? the King did not, nor could not charge him with vttering lies. He propheſied euill vnto thee, O *Ahab*, becauſe thou waſt euill: if thou hadſt beene good, he would haue ſpoken good vnto thee. And this is the cauſe why the vngodly hate the godly.

If then wee bee thus dealt withall at any time, let it not diſcourage vs, but therein let vs reioyce, becauſe wee are made like vnto the Prophets that were before vs, wee are made like vnto the Apoſtles, nay wee are made conformable vnto our Sauiour Chriſt himſelfe. We muſt not looke it ſhould goe better with vs, then it did with them: foraſmuch as the world wil alwaies be like it ſelfe, and vnlike to them.

Vſe 2.

Secondly, no man is to be condemned vpon ſuſpicion onely, or vpon preſumption, or bare ſurmiſe, or another mans accuſation: for if it were enough to be accuſed, innocency it ſelfe cannot eſcape, and the moſt innocent ſhall be ſooneſt made away. True it is, the godly muſt giue no iuſt cauſe to bee euill ſpoken off, but abſtaine from all appearance of euill, and cut off occaſions from thē that ſeeke occaſions: howbeit, whether occaſion be giuen or not, euery man may ſuſpect what they liſt, and how farre they liſt, and of whom they liſt, and who can ſay againſt them? So that it is not enough to condemne a man or to account him guilty, to be ſuſpected. Some haue ſuch iealous heads and vnſetled braines, that they will make occaſions of ſuſpicion, which are no occaſions. Suſpicion is in another mans heart or head, & therefore we cannot alwaies auoide ſuſpicion, except we had the gouernment of their hearts and heads, the which thē ſelues euermore haue not. We muſt be carefull to auoid the fault, though we cannot the fame: we muſt take heed of the ſinne, though we can preuent the ſuſpicion. The fault and offence is in our ſelues, ſuſpicion is in another. Euen as honour is in him that honoureth, not in him that is honoured; and as contempt is in him that contemneth, not in him that is contemned, (foraſmuch as it lyeth not in our power, to be honoured, or to be deſpiſed) ſo it is with ſuſpicion, it hath place in the minde of another, and it lyeth not in our choice, whether we will be ſuſpected, or not, no more thē it doth in him that is deſpiſed, who would willingly be honoured. The brethren of *Ioſeph* were ſuſpected *to be ſpies, and to come to ſee the weakneſſe of the Land*, Gen. 42,9. True it is, he diſſembled with them, & concealed himſelfe from them: but if indeed he had ſo conceiued or rather miſconceiued and miſiudged of thē, who could hinder or helpe it? or how could they preuent or redreſſe it; as it fell out with the meſſengers of *Dauid*, that he ſent to *Hanun* the ſonne of *Nahaſh* King of *Ammon*: for his Princes ſaid vnto him, *Thinkeſt thou that Dauid doth honour thy father, that hee hath ſent comforters vnto thee? Hath he not rather ſent his ſeruants vnto thee, to ſearch the City, and to ſpie it out, and to ouerthrow it?* This they ſuſpected, & returned euill for good. Theſe meſſengers behaued themſelues vprightly in their Embaſſage, they gaue no more occaſion of theſe ſurmiſes to *Hanun*, then *Ioſephs* brethren did vnto him: yet who could ſtoppe them in ſo doing? Who was more innocent then *Ioſeph*, that hearkened not to the tentations and allurements of his miſtreſſe, nor deſired or delighted to be *in her company*: yet his ouer-credulous maſter, hearing the words and accuſation of his wife, not onely held him in ſuſpicion, but tooke him as guilty, and put him into priſon: and *Ioſeph* could by no meanes ſatiſfie his maſter, nor blot out the wrong opinion he had conceiued of him. The like we might ſhew touching *Saul* toward *Ionathan* his ſonne, and *Dauid* his ſeruant, that were notwithſtanding loyall & faithfull vnto him. He conceiued in minde that all had conſpired againſt him, yet *there was none would ſhew him that his ſonne had made a league with the ſonne of Ieſſe*, there was none ſorry for him, or ſheweth vnto him, that his ſonne had ſtirred vp his ſeruant againſt him to lie in waite to take away his life from him. Theſe two innocent men had made indeed a league together, but not againſt the King their father; a league of amity, not of conſpiracy, neither had they giuen the leaſt cauſe of ſuſpicion to be ſo hardly cēſured, and ſiniſterly iudged off, yet who could remoue out of his minde that iealouſie, or perſwade him that they intended no hurt or miſchiefe againſt him? In like manner dealt the proud men with *Ieremy*, they charged him to haue ſpoken falſely, and *that the Lord had not ſent him, to charge them not to goe downe into Egypt*: they ſuſpected that *Baruch* had ſet him on againſt them, to deliuer them into yͤ hand of the Caldeans, that they might put them to death, and carry them captiues into Babylon. This was the deuiſe of their owne braines, & the imagination of their owne harts, yet what could *Ieremy* doe againſt it, or which way could he ſtay them from ſuſpecting thus. Whē as *Paul* hauing appealed to *Cæſar*, had eſcaped ſhipwracke and was come ſafe to *Melita*, the Barbarians, ſeeing a viper faſtned on his hand, ſaid among themſelues, *This man ſurely is a murtherer, whom, though he haue eſcaped the ſea, yet vengeance ſuffereth not to liue.* Thus we ſee, that albeit we do not commit any crime worthy to be accuſed or cenſured, yet we cannot hinder thoſe that are credulous, from miſdeeming and miſtruſting of vs. It lyeth in vs wholly to giue no iuſt cauſe of ſuſpicion, but lyeth not in vs wholly to preuent ſuſpicion. For euil perſons may ſuſpect what they pleaſe without ground and foundation, without reaſon and occaſion. The Magiſtrates cenſured *Paul* to be *a troubler of the Citty*, Acts 16,20. the Iewes traduced him to be *a polluter of the Temple*, Acts 21,28. and a Preacher againſt the Law. *Tertullus* accuſed him to be *a peſtilent fellow, and a mouer of ſedition among all the Iewes throughout the world*, and a ring-leader of the ſect of the Nazarens, Acts chap. 24, verſe 5. Thus he is ſuſpected, and how could he auoide it? Wherefore good men depend not vpon the opinion of other men, but ſtand vppon their owne innocency: they do not riſe or goe downe, ſtand or fall, as it ſhall pleaſe other men to conceiue of them; for that were to walke vpon other mens feete, or to leane vpon the ſtaffe that reſteth in another mans hand that may deceiue thē, but they builde their houſe vpon the foundation of

d.in Trinũ.

Ethic.l.1.

comment.
Tim.4.

10,3.

,19,20.

1 Sam.22,8,& 29,1.

Ierem.43,3.

Acts 28,4.

their owne vertues,and haue,or at leaſt ought to haue matter enough within them to commend themſelues. It muſt not ſeeme ſtrange to the godly, when they feele the bitter fruits of theſe ſuſpicions. It hath euermore fared thus with them. This then ought not to make vs wauer, or to weaken vs in our profeſſion, but rather encourage vs to walke through good report and euill report, and to furniſh vs to paſſe through fire and water, life and death, knowing that God is able and will in the end bring our cauſe into the light, and make the innocency of our perſons, and the iuſtice of our cauſe manifeſt, to the glory of his Name,to the comfort of our hearts, & to the confuſion of his and our enemies, as we ſhall ſhew afterward. Thus he dealt with *Ioſeph* after he had tried his patience by ſuffering Pſal.105,18. for well doing: for though *he were laid in irons,* Gen.39,21. *and his feete hurt with fetters*, yet the Lord was with him,and ſhewed him mercy, *& gaue him fauour in the ſight of the keeper of the priſon*, to whom no doubt he ſhewed his vprightneſſe, and cleered himſelfe of that wickednes which was laide to his charge. So alſo he dealt with *Dauid*, with *Ieremy*,and the reſt of the righteous.This doth *Dauid* intreat oftentimes,when he was laden with the reproches of his enemies, when he was bitten with the teeth, and ſmitten with the tongues of the malignant, Pſal.7,3,4,5,6. Thus we ſee,if ſuſpition were cauſe ſufficient to condemne and cenſure any, no man could ſtand in iudgement, but equity ſhould be turned into iniquity, truth into falſehood, & innocency it ſelfe ſhould receiue a checke and counterbuffe. Let not then the wicked triumph, as if they had gotten the victory, and giuen the godly a foile, when they can alledge againſt them,how many waies, & of how many perſons they are ſuſpected, for that as much may bee ſuſpected of them, when as nothing at all can be proued by thẽ. It is not the ſuſpicion, or the accuſation, or the condemnation,or the execution that maketh a man guilty of euill,or to deſerue death: but the offence that is committed worthy of puniſhment. If then they be free from crime, they are happy when they are iudged vnhappy, and may reioyce aud be glad when their enemies haue cauſe to weepe and waile.

Vſe 3. Laſtly, let Magiſtrates and all that are in authority,whether in the common-wealth, or in the family, put this in practiſe. For ſeeing euery one ſhould be tried before he be cenſured, and that examination muſt goe before condemnation,let them not receiue euery cõplaint and accuſation, but let them do iuſtice and iudgement, defend the poore and fatherleſſe, releeue the weake and oppreſſed, & rid them out of the hand of the wicked. Let this be the end of their gouernment to ſing mercy and iudgement, and diligently to conſider the cauſes that come before them. To this purpoſe there is required of them two things, wiſedome, and patience, without which they ſhall neuer proceed aright in taking away euill; but ſometimes plucke vp good corne in ſtead of weedes, or ſuffer thiſtles to grow in ſtead of wholeſome herbes. Wiſedome is required to finde out particular offences, to know the number, the nature, the meaſure, the proceeding in them, the encreaſe of them, and all circumſtances, as we ſee, Eccl.7,20,21. This will teach vs when to correct,and when we may deferre correction in hope of amendment,it being the diſcretion of a man to deferre his anger. And albeit *the blewneſſe of* Prou.20,30. *the wound clenſeth away euill*, yet a man ought not to giue ſcope to his anger, neither yet exceed meaſure.

Secondly, there is required patience, that we be not too hot and haſty vpon thoſe that haue offended,but to quiet our mindes, and heare their anſwers, what they can alledge for themſelues,as Iob 31,13,14. *He did not deſpiſe the cauſe of his man-ſeruant,nor of his maid-ſeruant,when they contended with him*; & he grounded himſelfe vpon two moſt notable & worthy conſiderations, one from the perſon of God, another from the law of creation. From the perſon of God,he vſed mildeneſſe toward them, becauſe with him is no reſpect of perſons: *What then ſhall I do when God riſeth vp? and when he viſiteth, what ſhall I anſwer him?* If he ſhould not deale mercifully and moderately with them, how ſhould he be able to anſwer it to God,who is the Lord both of maſter and ſeruant? foraſmuch as we all ſerue one common maſter,to whõ we muſt giue an account: and as our ſeruants come to anſwer before vs, ſo we muſt come to anſwer before God, Col. 4. It ſhall one day be ſaid vnto vs, Come, giue an account of thy Stewardſhip, for wee may be no longer Stewards, Luke 16. This conſideration,if it were duely marked of vs, were ſufficient to ſtirre vp all maſters & Magiſtrates to iuſt and equall dealing.

Againe, from the common condition of our creation,there is one author of life,in him both maſter and ſeruant liue, and moue, and haue their being, and both of them muſt of neceſſity die and depart out of this life. How meane or how high ſoeuer our place of gouernement be, to moderate our affections is a notable vertue in all Gouernors; albeit by our authority we may command them ſilence, and ſtoppe their mouthes, and lade thẽ with ſtripes, yet we ſhould giue them leaue to anſwer for themſelues,and to pleade their owne cauſes, and to debate the matter freely with vs.

Tit.2,9. True it is,*Paul* requireth of ſeruants, that *they ſhould bee obedient vnto their maſters, and pleaſe them well in all things,not anſwering again:* howbeit the Apoſtle meaneth giuing of croſſe anſwers, replying againe with vnſeemely and firelike words, ſuch as ſtand not with the bounds of their calling: but they mutter and murmure with their tongues, ſo that though they be reaſonable in their ſeruice, yet they are vnreaſonable in their cutted and crabbed anſwers. This is the anſwering that heere is reprooued in ſeruants, who oftentimes abuſe the lenity and mildneſſe of their ſuperiours. *Iob* by his owne practiſe ſheweth that there was no pride, hautineſſe, or cruelty in him, he abuſed not his ſuperiority and authoritie ouer them, he exerciſed not tyranny vpon them, he did not trample vpon them and caſt them vnder his feete, as if they had beene dogges or bruite beaſts: but he maſtered his affections, and bridled his anger, & did beare with them with all gentleneſſe and lowlineſſe of minde. And there are many motiues to perſwade to this meekneſſe and mildeneſſe toward ſuch as are vnder vs.

ues to ade to eneſſe d infe-

Firſt, we are all of one molde and matter: al are of the earth, we are no better in regard of our originall then thoſe that are vnder vs, albeit heere we be aboue them. We are all duſt, and to duſt we muſt returne. The maſter is duſt as well as the ſeruant. When the poore Iewes complained againſt their oppreſſours, to whom they had morgaged their houſes and lands, and giuen their ſonnes and daughters into bondage, they vſe this reaſon, Nehe. 5.5. *Yet now our fleſh is as the fleſh of our brethren, our children as their children.* To this purpoſe the Prophet warneth, that *we hide not our ſelues from our owne fleſh*, Eſay. 58.7.

22.2. 1.15.

Secondly, we haue all one common creator, he that made the maſter, made alſo the ſeruant, and he that created the rich, created the poore; *God is the maker of them both*, as *Salomon* teacheth in the booke of the Prouerbes: and this we noted before out of *Iob*, who confeſſeth, that *he which made him made them*, and that they had one which faſhioned them in the wombe.

f.6.9.

Thirdly, albeit we haue ſuperiority and ſoueraignty ouer them yet we muſt conſider *wee haue one maſter in heauen*, to whom wee muſt giue an account: ſo that as we are maſters ouer them, ſo we haue a maſter ouer vs: and as we haue ſeruants vnder vs, ſo we are ſeruants vnder God. Such then as are ſuperiours ceaſſe not to be ſubiects, foraſmuch as God is aboue all, that will iudge euery one according to their workes, euen toward thoſe that belong vnto vs. The maſters among the Gentiles neuer conſidered, that they were as ſtewards, and muſt giue an account of their calling and gouernment, and therefore they abuſed it at their pleaſure, hauing power of life and death ouer their ſeruants: but the Apoſtle putteth them in minde that the high poſſeſſour of heauen and earth ruleth all, and will bring all vnto iudgement. Seeing then, God hath knit ſuch a faſt knot betweene mankinde, that cannot be looſed, to wit, that we haue all one matter one common maker, one common maſter: ſurely ſuch as ſhall cut this knot in ſunder, deſerueth to haue his name razed out of yͤ number of men, becauſe he acknowledgeth not the nature which God hath put into vs, but thinketh he hath the bridle put into his own hands to vexe and oppreſſe ſuch as are vnder him.

True it is, he hath a preheminence ouer others, and it is meete he ſhould rule as a maſter and Magiſtrate in his owne houſe: howbeit ſuch as ſerue him and are of low degree, ought not to be contemned as abiects, or accounted as our footſtooles.

Fouthly, as there is one maſter both of maſters and ſeruants, ſo there is no reſpect of perſons with him. This is the nature of our heauenly maſter, he will not ſit in iudgement vpon men according to their nobility, power, greatneſſe, or riches, but deale with them according to their workes, as 1 Pet. 1 17. *If ye call on the Father, who without reſpect of perſons iudgeth according to euery mans workes, paſſe the time of your ſoiourning heere in feare.* When men of might and power vexe and tread vpon the poore, weake and ſimple, that dare not reſiſt or withſtand them, they goe away with it for the moſt part, euery one is afraid to oppoſe againſt them, or to defend the cauſe of the innocent, becauſe men are blinded, or daunted by the outward glory of their perſons, and ſo they dreame, that God is like vnto themſelues. But the Apoſtle layeth before their eyes, or rather vnto their hearts, that they ſhould *put away threatning*, and deale mildly and gently toward them, foraſmuch as God accepteth of no mans perſon. Epheſ.6.9.

Fiftly, they ſhall receiue themſelues great benefite and profit by their ſeruice. This the Gentiles, though God ſuffered them to wander in ignorance, knew well enough; and the Philoſophers vſed to mooue all maſters to equity and gentle dealing toward their ſeruants. True it is, menſeruants and maidſeruants in thoſe dayes were not as they are in our times: they had them not by couenant for yeeres, they ſerued them not for wages, but they were bondſlaues to liue and die with their maſters, and they poſſeſſed them for euer as their oxen or horſes, and had power to ſaue them or to kill them at their owne pleaſure, no man could ſpeake againſt it, or call them to anſwer and account for it. Neuertheleſſe, the wiſe men among them ſaw by the light of nature, that there was a common equity to be vſed toward al reaſonable creatures, and therefore exhorted them to vſe their ſeruants well, and to refraine their anger toward them, in conſideration of their owne gaine and profite that ſhould come vnto them thereby. They ſaw not into the force of the former reaſon, yͭ they muſt giue an account to God, but they mooued them in regard of their own good & benefit; as alſo *Paul* doth *Philemon*, who ſhold find his ſeruant *profitable vnto him*, and therefore he ſent him againe, and would haue him receiue him againe. Philem.11.12 The heathen could ſay, Whatſoeuer thou wouldeſt not haue done to thy ſelfe, doe not thou to another; which is according to the rule of Chriſt, Matth. 7.12. *All things whatſoeuer ye would that men ſhould* *doe vnto you, doe ye euen ſo to them: for this is the Law and the Prophets.* If then we reſpect not equitie, let vs be mooued by our owne commodity.

Sixtly, we are all as brethren in Chriſt Ieſus, howſoeuer many be of low degree, and deſpiſed in the world, yet Chriſt himſelfe accounteth all that beleeue in him to be his brethren. If we haue God to be our Father, wee muſt confeſſe his children to be our brethren. If we be aſhamed to account thus of others, let vs take heed leſt Chriſt be aſhamed of vs, when he commeth in his glory. The Apoſtle ſpeaking of him ſaith, Heb.2.17. *In all things it behoued him to be made like vnto his brethren, that he might be a mercifull and faithfull high Prieſt in things pertaining vnto God, to make reconciliation for the ſinnes of the people.* And in the Ver. 12. ſame chapter he bringeth in Chriſt ſpeaking, *I will declare thy Name vnto my brethren, in the middeſt of the Church will I ſing praiſe vnto thee.* True it is, there is a difference betweene man and man in outward things, but in the chiefeſt things they are equal: the loweſt haue as good a title to ſaluation and the kingdome of heauen as the higheſt: there is neither Iew nor Grecian, there is neither male nor female, there is neither bond nor free, but we are all one in Chriſt Ieſus.

Seuenthly, this milde dealing toward them ſerueth to giue them encouragement in welldoing. For when they ſhall ſee ſuch kindneſſe in their maſters, that they are content to heare them patiently, to beare with them meekely, and to entreat them gently, ſo that they vſe no vnmercifull, or vnmeaſurable, or vnreaſonable rigour toward them: how is, or at leaſt how ought the heart of the ſeruants to be cheered and comforted in their obedience to them, and in yeelding all poſſible good ſeruice to them in the ſingleneſſe of their hearts? By too much lenity they grow ſaucie, and oftentimes Prou 29.21. outragious. The wiſe man ſaith, *Pamper vp a ſeruant, and he will be as thine owne ſonne.* Giue ſeruants the reines of libertie, they waxe proud, and know neither their maſters, nor themſelues, nor their duties: ſo ſoone as they are ſet on horſebacke, they gallop beyond all meaſure. There is a moderation to be kept betweene two extreames, too much and too little, and we may offend by the one as well as by the other. Hence it is, that *Paul* ſetting downe the duties of fathers toward their children, Col.3.21. ſaith, *Fathers, prouoke not your children to anger, leſt they be diſcouraged*, or out of heart. Gentle natures are ſoone diſmayed, they are rebuked by a word, and by a look: we muſt take heede we be not bitter to them.

Laſtly, looke how we would be dealt withall by others, in like manner ought we to deal with others, and behaue our ſelues toward others. There is none of vs all but we deſire to haue the ſeruants that are vnder vs deale well with vs, to ſerue vs willingly, to obey vs cheerefully, to honour vs readily, and from the heart: we therefore, in our commandements toward them ought to vſe all humanity and equity, and this the Apoſtle calleth *to doe the ſame things toward them*, Epheſ.6.9. Againe, as we deſire that God ſhould forbeare threatnings toward vs, and forgiue vs vpon our vnfained repentance; ſo ought wee to doe, wee ought to forbeare threatning, and to forgiue them that haue offended vs, when we ſee the fruits of a true conuerſion and turning vnto God in them. And this doth the Apoſtle require at the hands of *Philemon*, howſoeuer in former times the ſeruant had purloyned from his maſter, as we haue noted at large vpon that Epiſtle.

To conclude therefore, ſeeing God will haue the innocent protected, and not oppreſſed in iudgement, it behoooueth euery one to looke to the duties of his calling: as the ſeruant ſhould not riſe againſt the maſter, ſo the maſter ought not to oppreſſe the ſeruant. Let all men learne mildeneſſe toward their inferiours, that God may be ſerued aboue all.

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19 *And the Prieſt ſhall charge her by an oath, and ſay vnto the woman, if no man hath lyen with thee, and if thou haſt not gone aſide to vncleanneſſe with another in ſtead of thy husband, be thou free from this bitter water that cauſeth the curſe.*

20 *But if thou haſt gone aſide to another in ſtead of thy husband, and if thou bee defiled, and ſome man hath lyen with thee beſide thine husband:*

21 *Then the Prieſt ſhall charge the woman with an oath of curſing, and the Prieſt ſhall ſay vnto the woman, The Lord make thee a curſe, and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to ſwell.*

22 *And this water that cauſeth the curſe ſhal goe into thy bowels, to make thy belly to ſwell, and thy thigh to rot: and the woman ſhall ſay, Amen, Amen.*

Hitherto we haue ſhewed ſuch actions as were vſed to try the faith and fidelity of the ſuſpected woman: now we come to the words that are ſpoken, declaring the manner how it was performed, from the 19 verſe, to the ende of the 22. verſe. Heerein we haue laid before vs two thinges: firſt the oath it ſelfe. Secondly the aſſent of the woman vnto the oath. Touching the oath, we haue heere a preſcript forme of it, and the words preſcribed vnto her are miniſtred to her by the Prieſt, who vttereth it by his voyce, conditionally on both parts; If thou haſt not gone aſtray, and broken the band and couenant of mariage, ſo that no man hath knowne thee carnally, be free from this curſe: But if thou haſt offended this way, and that thou be defiled, the curſe come vpon thee.

The aſſent of the woman followeth, being expreſſed by a common note vſed in the concluſion of all prayers, *Amen, Amen.* Wherein we are to obſerue two things, both the ſignification, and the repetition of the word. Touching the ſignification, it ſignifieth as much as, ſo bee it, as the Septuagint expound it. There is a double vſe of this word, firſt, to expreſſe our deſire, ſecondly, to teſtifie our faith in the aſſurance of receiuing thoſe things that we craue: both which are to be practiſed in prayer, and are expreſſed by Chriſt, Mar.11.24. *Whatſoeuer you deſire when ye pray, beleeue that yee ſhall haue it, and it ſhall bee done vnto you.* Where he teacheth, that there ought to be in vs both a deſire of grace, and an aſſurance of faith. In this place it is taken in the firſt ſenſe, to wit, for a bare aſſent, ſubſcribing to the trueth of that which is ſpoken, and wiſhing that it may be ſo, as Deut.27.15. where ſpeaking of the curſes pronounced on mount Ebal, he ſaith, *All the people ſhall ſay, Amen.*

So doth the woman in this place craue and deſire againſt her ſelfe, if ſhe be culpable of the crime whereof ſhe is ſuſpected, and haue defiled the marriage bed that ought to be honourable, that the curſe heere threatned, may turne vpon her and enter into her. For as the curſe that is cauſeleſſe ſhall not come, ſo that which is duly and truely deſerued, ſhall vndoubtedly come, and ſhall not tarry.

The repetition of this word is heere ſet downe to note the feruency of her zeale, the innocency of her cauſe, the vprightneſſe of her conſcience, and the purity of her heart: that ſhe commeth not hanging downe her head to this tryall, as a malefactour that is guilty commeth to the barre, but lifting vp her head as going to the place of her deliuery where ſhe is ſure to be acquitted: not fearefully & doubtfully, but boldly and confidently, as one that is aſſured what will be the iſſue of the matter.

ſt 1. In this diuiſion ſome queſtions ariſe, which are to be handled. Firſt the queſtion may bee asked, what need there was of theſe words of adiuration to cauſe her to take the oath, that the Prieſt ſhould miniſter it vnto her, and pronounce the forme of it vnto her, and ſhee anſwer him againe, and then drinke vp the water, as it followeth afterward? er. The cauſes hereof are theſe, firſt to teach that euery ſigne or Sacrament ſhould haue the word ioyned to it, that it be not a bare & naked ſigne, as it were an empty boxe without his oyntment. Secondly, it reſpecteth the publike edification of the whole people, when they ſhould ſee that ſhe pronounced ſentence vpon her ſelfe, and that the iudgement of God tooke euent according to the trueth that before lay hid, all might iuſtly feare and tremble vnder his mighty hand.

ſt.2. Secondly, the queſtion may be asked, what is ment by theſe words of adiuration, *The Lord make thee a curſe and an oath among thy people?* er. I anſwer, the meaning is as much as if the Prieſt had ſaid, God make thee wretched and miſerable, yea ſo vnhappy and infamous that it may turne into a prouerbe, Let that happen to thee, which hath happened to this woman: ſo that the curſe comming vpon her ſhall bee alleadged as an example of the like to come vpon others: both becauſe ſhe had committed ſo heynous a fault, and becauſe ſhe added vnto it theſe two crimes, impudency, an eſpeciall ſtaine and blot in that ſexe: and periury, a capitall crime in all perſons. For it argued great arrogancy and audaciouſneſſe to vndergo all theſe meanes of tryal one after another, and yet euermore to conceale her offence, and not confeſſe it, like to *Achan*, who hauing committed a treſpaſſe in the accurſed thing, did what he could to hide it: *the tribe of Iudah* Ioſh.7.16. *was taken*, but he was not mooued: the families of *Iudah* being brought, the family of the Zarhites was taken, and yet he was not touched: the families of the Zarhites beeing brought man by man, *Zabdi was taken*, and yet Verſ 17. he hath no feeling of it, vntill himſelfe was taken, and that he was pointed out, Thou art the man: or like vnto *Iudas* that betrayed the Son of God, he knew Chriſt was apprehended, and yet he repented not: mocked, buffetted, ſpit vpon, and yet he repented not; he ſaw him condemned to the Croſſe before he thought, Math.27.3. What haue I done? So in this ſuſpected wife to goe forward from the firſt action to be performed, and from the firſt word to be pronounced euen vntill the laſt without any ſtay or remorſe, was a teſtimony of ſhameleſneſſe and of hardneſſe of heart.

Beſides, if none of all theſe could haue entred into her, and pierced her heart harder then ſtone, yet a man would haue thought when ſhe came to be charged *with an oath of curſing*, ſhe would haue ſtucke at it, and not haue ſwallowed this being greater then a Camell: ſo that to adde to adultery the ſinne of periury, as it were drunkenneſſe vnto thirſt, argued a perſon giuen ouer and forſaken of God, and ſuch a one as had filled vp the meaſure of ſinne: being like vnto *prophane Eſau* Heb.12.16. *that ſold his birthright for one morſell of meat*, and *ſware to his brother*, and deſpiſed the birthright, Gen.25.33. As he regarded not to commit ſinne, ſo he regarded not an oath, that hee might finiſh it, and giue himſelfe wholly ouer vnto it.

[Verſe 19. *And the Prieſt ſhall charge her by an oath, &c.*] In theſe words we haue a ſolemne maner ſet downe of the womans either abſolution or condemnation. After that the Prieſt hath put the holy water in an earthen veſſell, and taken duſt from the pauement to be caſt into it, he conceiueth words of curſing, to which ſhe is to anſwere: he goeth before to rehearſe them, ſhe is not left to vtter what ſhe pleaſe, leſt ſhe ſhould ſeeke euaſion by any mentall reſeruation. Thus then ſhe is conſtrained to appeale to God, and to vſe his Name, & to purge her ſelfe by an oath: which is done to humble her, & to giue her warning to take heed that ſhe double not her fault, and ioyne to one great ſinne another greater, a breach of the firſt Table, to a breach of the ſecond, that is, periury to her adultery, an offence againſt God to the offence againſt her husband. We learne heereby, that the Name of God is neuer to be vſed, but onely in caſes of neceſſity: when all other meanes faile, then it is lawfull to take vp an oath, whether it bee publikely or priuately, whether it be before the Magiſtrate or before any other. This we ſee in *Abraham*, who ſaid to the king of Sodome Gen.14.22. *I haue lifted vp mine hand vnto the Lord, the moſt high God, the poſſeſſour of heauen and earth, that I will not take any thing that is thine:* By this geſture hee did appeale vnto God, as a witneſſe of his ſwearing, and a reuenger of all forſwearing, to binde himſelf from couetouſneſſe; that as before he had ouercome his enemies, now he might ouercome himſelfe and his owne affections, which was a greater and nobler victory then the former.

Doctrine. An oath is to be vſed onely in caſe of neceſſity.

Cicero orati. pro Marcel.

Thus he ſheweth himſelfe religious toward God, as well as righteous toward men. The like we ſee in the Law ſet downe by an expreſſe commandement, Exod.22.10,11. *If a man deliuer vnto his neighbour an aſſe, or an oxe, or a ſheepe, or any beaſt to keepe, and it die, or be hurt, or driuen away, no man ſeeing it: then ſhall an oath of the Lord bee betweene them both, that hee hath not put his hand vnto his neighbours goods, and the owner of it ſhall accept thereof, and he ſhall not make it good.* This precept directeth when and in what caſes to take an oath, to wit, when the matter is doubtfull, and cannot otherwiſe be decided: foraſmuch as the owner of the goods is charged to reſt therein, and to acknowledge himſelfe well ſatisfied. This we ſee farther in the Apoſtle *Paul*, 2 Cor.1.21 *I call God for a record vpon my ſoule, that to ſpare you I came not as yet to Corinth.* He did not breake out into this ſwearing of an ordinary cuſtome, but the glory of God and the ſaluation of that Church required it; in which caſes we are allowed and warranted to vſe it, and not otherwiſe.

Deut.21 8.

Reaſon 1. The reaſons will better confirme this vnto vs then bare teſtimonies taken out of the Scriptures, which neuertheleſſe out to be ſufficient where no farther proofe is vſed. Firſt, God will not hold him guiltleſſe that abuſeth his Name negligently or vnneceſſarily. He will ſurely puniſh them that ſweare vainely. This penalty or puniſhment is annexed to the commandement, Exod.20. *The Lord will not hold him guiltleſſe that taketh his Name in vaine.* It is an heynous ſinne, albeit it bee thought light before men; and then the iudgement alſo ſhall be heauy that hangeth ouer their heads that tranſgreſſe this Law. The free forgiueneſſe of ſinnes is the fountaine of all happines, both preſent and to come; for *the man is bleſſed whoſe ſinnes are forgiuen, and whoſe iniquity is couered, bleſſed is that man to whom God will impute no wickedneſſe:* and therfore we muſt needs be in continuall miſery, ſo long as our ſinnes are retained. This is a fearefull thunderbolt to afright vs from the prophaning of his Name: he will honour thoſe that honour him, but ſuch as deſpiſe him ſhall come to deſtruction.

Pſal.32.1.2.

Reaſon 2. Secondly, the end of practiſing an oath is to decide ſtrifes, and to determine controuerſies, which diſturbe peace, and hinder Chriſtian charity. It cannot be but offences will come, and many occaſions of quarrels and contentions about matters of this life ariſe daily betweene man and man, which could not conueniently be taken vp, except we had the lawfull vſe of an oath to confirme ſome neceſſary truth; as when it ſerueth to manifeſt the glory of God, or to cleere the good name of our brother, or to obey the commandement of the Magiſtrate, or to maintaine our owne credit. This is ſet downe, Heb.6.16. *Men verily ſweare by the greater, and an oath for confirmation is to them an end of all ſtrife.* I call that a neceſſary trueth, when a doubtfull cauſe called into queſtion, cannot be decided without an oath, as we ſee the practiſe, Rom.1.9. *God is my witneſſe, whom I ſerue with my ſpirit, in the Goſpel of his Sonne, that without ceaſſing I make mention of you alwayes in my prayers.* It was neceſſary for the furtherance of the ſaluation of the Romanes, that they ſhould be perſwaded of the Apoſtles affection toward them, but the teſtimony of men failed to prooue this trueth, and therfore he was driuen to take vp an oath, and to appeale vnto God. This is alſo at large deliuered by *Salomon* in that prayer which hee made at the dedication of the Temple, 1 King. 8.31. *If any man treſpaſſe againſt his neighbour, and an oath be laid vpon him to cauſe him to ſweare, and the oath come before thine altar in this houſe, then heare thou in heauen, and doe and iudge thy ſeruants, condemning the wicked to bring his way vpon his head, and iuſtifying the righteous to giue him according to his righteouſneſſe.* Thus we ſee the conſtant and continuall vſe of an oth among Gods people in matters of weight and importance, in their moſt ſerious and ſubſtantiall affaires.

Reaſon 3. Thirdly, the Name of God is moſt fearefull in praiſes, glorious in holineſſe, great in might and doing wonders: and therefore it ought not commonly to runne in our mouthes without neceſſary cauſe. This is vrged by the wiſe man, Eccleſ.5.2. *Be not raſh with thy mouth and let not thy heart be haſty to vtter any thing before God: for God is in heauen, and thou vpon earth: therefore let thy words be few.* And the Lord ſaith, Deut.28.58. *If thou wilt not obſerue to doe all the words of this Law that are written in this booke, that thou mayeſt feare this glorious and fearefull Name, The Lord thy God, he will make thy plagues wonderfull, and the plagues of thy ſeed, &c.* If then the Name of God be great and glorious, it is not commonly to be vſed of vs, to be turned in our tongues, and to be trodden vpon with our feet.

Iudg.13.

Now

ſe 1.

Now let vs conſider what vſes may be made of this vnto vs. It reprooueth ſundry abuſes & corruptions, both in opinion and practiſe, in iudgement and in life. As firſt of all the Anabaptiſts, a proud and fantaſticall crue of curſed and damnable hereticks, that trouble heauen and earth, ouerthrow Church and Common-wealth, deſtroy Magiſtracy and Miniſtery, diſanull the word and Sacraments, and make religion to be no better then a doctrine of liberty. Theſe teach that it is vnlawfull to ſweare at all, either in priuate vſe, or in place of iudgement. This is to runne into another extremity, and to faile as much in the defect, as other doe in the exceſſe. For albeit all ſwearing be not lawfull, yet it followeth not that all ſwearing is vnlawfull. But to aboliſh all manner of ſwearing, and all vſe of an oath, becauſe ſome abuſe it, and vſe it vainly, is like vnto him, who to take away drunkenneſſe, aboliſhed the vines, and would not ſuffer any to grow in his common-wealth: or as if a man would ſuffer no corne to grow, becauſe ſome will ſurfet with it. There is no good thing, but hath beene or may be abuſed. The doctrine that is according to godlineſſe is many wayes abuſed. When *Paul* magnified the mercies of God in his ſonne Chriſt, ſo that *where ſinne abounded, grace abounded much more*, men of euill ſpirits aroſe that abuſed this to carnall liberty, and turned the grace of God into wantonneſſe, and wreſted the Scriptures to their owne perdition.

r in vita
g.

5.20

ct 1.

The obiections of theſe heretikes are not many, but ſomewhat they alleadge for themſelues. Firſt, they obiect the commandement of the Lord in the expoſition of the Law, Mat. 5.34. *I ſay vnto you, ſweare not at all, neither by heauen, &c.* If it be forbidden to ſweare at all, then it is made vtterly vnlawfull.

er.

I anſwere, the purpoſe of Chriſt is to reprooue the falſe interpretations of the Scribes and Phariſees, who wreſted the Law, and reſtrained it contrary to the meaning of the Lawgiuer. They taught the people to beware of periury, and ſwearing falſly, and that if ſo be men ſweare truely, it was lawfull to ſweare commonly, as if God tooke no regard of our ordinary communication, and of our common talke, contrary to the doctrine of Chriſt elſe-where, that *of euery idle word*, much more then of idle othes, *men ſhall giue an account at the day of iudgement*, Matth. 12.36. His purpoſe is not to condemne the right vſe of an oth, which is expreſly commanded of God in many places, and practiſed by the Patriarks, Gen. 14. by the Prophets, 1 king 17.1. by the Apoſtles, 1 Cor. 15. by the Angels, Reuel. 10. 6. by the Iudges, Iudg. 15.12. by the kings, 1. Sam. 24. and by the Lord himſelfe, Pſal. 110. 4. Heb. 6.17. And therefore ſimply it is not a ſinne to ſweare. If any reply in their name and behalfe, that once it was lawfull, but now it is not: in the time of the old teſtament, but not in the new; we muſt know, that the Prophets, propheſying of theſe times of grace vnder the Goſpel, declare that the Church of Chriſt ſhould ſweare by the Lord, Eſay. 19.18. Iere. 4.2. and therefore he neuer wholly forbad it, *who came not to deſtroy the Law and aboliſh the Prophets*, but to fulfill and performe the Law, Matth. 5.17. Moreouer the Phariſees, that were the teachers of Iſrael, taught that it skilled not, though men ſware vainely, by heauen, by earth, by the creatures, ſo long as they ſuppreſſed the Name of God. Wherefore Chriſt the true interpreter of the Law, teacheth the contrary, to wit, that it is a ſinne againſt the third commandement, not only to forſweare, but to ſweare vainely, and commonly, by what name, and in what manner ſoeuer it be, yea albeit the Name of God be not mentioned, conſidering *that he which ſweareth by the altar, ſweareth by it, and by all things thereon: he that ſweareth by the Temple, ſweareth by it, and by him that dwelleth therein: and he that ſweareth by heauen, ſweareth by the throne of God, and by him that ſitteth thereon.* This errour of theſe Phariſees is maintained, or at the leaſt practiſed commonly by the common ſort, they thinke they may ſweare as they liſt, ſo that they ſweare truely: and if they haue trueth on their ſide, they take liberty to ſweare and ſweare againe without controlement.

eaſon 3.

6.13.

Iudg. 15.12

Matth. 23. 20 21, 22.

Obiect. 2.

Secondly, they alledge alſo the ſaying of the Apoſtle *Iames*, chap. 5. 12. *Aboue all things, my brethren, ſweare not, neither by heauen, neither by the earth, neither by any other oath: but let your yea, bee yea; and your nay nay: leſt ye fall into condemnation.*

Anſwer.

I anſwer, wee muſt not alwayes take the words of Scripture generally as they ſeeme to be caryed, but limit them according to the circumſtances of the Text, and the ſcope of yͤ words. The Apoſtle ſaith, *All things are lawfull for him*, 1 Cor. 6.12 but it muſt be reſtrained to things indifferent not forbidden in the Law: for ſuch things as are forbidden, are not lawfull. If then we would vnderſtand Scripture aright, and not wander from the ſound interpretation of it, we muſt ſeeke and ſearch out the ſenſe according to the intent and meaning of the Spirit of God; otherwiſe, not only infinite inconueniences, but diuers abſurdities, impoſſibilities, hereſies, contradictions, and impieties will follow: as when Chriſt ſaith, Ioh. 10.8. *All that euer came before me are theeues and robbers, &c.* Shall wee conclude from hence, that *Moſes, Eſay, Ieremy, Iohn Baptiſt*, and all the Prophets were no better then theeues and robbers, becauſe they went before Chriſt in time? No, he pointeth out ſuch as profeſſe themſelues to be the doore of the ſheepe, and receiued or ſhewed any other then himſelfe. So *Paul* ſaith, hee tooke all things to bee lawfull for him: what then? might he doe what he liſt? might he be an idolater, an adulterer, a blaſphemer, and ſuch like? no, but herein he preuenteth an obiection, and anſwereth by ſuppoſition, that albeit all things were lawfull, yet he would not bee brought vnder the power of any thing. So in another place he ſaith, *I am made all things to all men,* 1 Cor. 9. 22. Doth he heereby make himſelfe a Libertine, or eſtabliſh Libertiniſme, or purchaſe a protection for euery man to doe what ſeemeth good in his own eyes? Not ſo, but in matters that are indifferent which may be done or not done with a good conſcience, he changed himſelfe into all faſhions, and applyed himſelfe to the conditions of all, that by all meanes he might ſaue ſome. So in this place, when the Apoſtle ſaith, *ſweare not at all*, we muſt not cleaue ſeruilely to the letter, nor ſticke to the bare words, but know that the Scripture ſtandeth in the right meaning: ſo that the doctrine of the ſeruant is not different from the Lords and Maſters that ſent him, to wit, tocondemne lightnes in ſwearing, whereby the Name of God is defiled, directly, or indirectly; which ought to be accounted of all men moſt holy, and vſed with the greateſt reſpect and reuerence that can be. But in caſes of importance and neceſſity, we haue examples beyond al exception, of God himſelfe, of the Prophets and Apoſtles that haue vſed an oath, as we noted before, which could not haue beene, if the vſe of an oath had generally and vtterly beene vnlawfull.

The ſecond reproofe.

Secondly, to omit this ſect, and to proceed, it reprooueth ſuch as take the oathes of perſons that are vnfit and vnmeet to take any oathes. For ſeeing an oath muſt be taken vp ſoberly, diſcreetly and aduiſedly, and onely in caſes of neceſſity, when the trueth cannot otherwiſe be decided, it conuinceth ſuch of temerity and want of diſcretion, that make no difference of whom they take an oath. The end of an oath ought to be to confirme the trueth; but the teſtimony of ſome is ſuſpected, and of others preſumed to be falſe. Many are not to be admitted as witneſſes, as children, furious perſons, drunkards, common lyars, ſuch whoſe bodies are withered, and conſequently their memories decayed, ſuch as are idiots and lunatikes, common ſwearers, ruffians, and ſuch as are of euill report, rogues and ſtraglers that haue nothing to loſe, nor no where to dwell, infidels, heretikes, and vnbeleeuers, all theſe are as it were boared in the eare, or burned in the hand, or branded in the forehead for vnſufficient perſons: becauſe either they doe not know the vertue and validity of an oath, nor the difference and diſtinction of matters whereupon they are produced, and which are to be decided: or being accuſtomed to euill, may eaſily be drawne to adde one ſinne of periury to the heapes of their other wickedneſſe: or may eaſily be brought to liſt at an oath for a little lucre and baſe gaine; or make little account to renounce and ſell Chiſt himſelfe for thirty pence, as *Iudas* did, that is, for a ſmall aduantage. Such then muſt be ſought out to teſtifie the trueth, as are worthy of credit, as feare not the faces of men, as euermore haue God before their eies. As then ſuch are to be choſen, ſo theſe that can doe nothing with iudgement and diſcretion, with aduiſe and deliberation, ought to be refuſed, of which the Prophet ſaith: *Heare ye this, O houſe of Iacob, which are called by the name of Iſrael, and are come out of the waters of Iudah: which ſweare by the Name of the Lord and make mention of the God of Iſrael, but not in trueth nor in righteouſneſſe.* Hence it is that the Prophet requireth, that our oathes be performed in trueth, in righteouſneſſe, and in iudgement, Ier. 5. which cannot be expected of vs, or performed of them.

Eſay 48.1.

Vſe 2.

Secondly, this doctrine directly meeteth with the common, but yet corrupt practiſe of our times, in which ſwearing is turned into a cuſtome, ſo that euery one garniſheth his ordinary talke with graceleſſe and needleſſe oathes, if this may be called a garniſhing, and not rather a diſgracing. That communication is gracious which miniſtreth grace to the hearers, other talke is rotten, and retchleſſe, when men make no conſcience of taking the Name of God in vaine. This is a greeuous ſinne in yong and old, in men and women, in rich and poore. It is accounted a ſpeciall ornament to our ſpeech, and we thinke it carryeth no credit nor countenance, except it be now and then ſpiced with an oath. It beginneth euery where to be eſteemed the part of a gentleman, and a note and cognizance to know him and diſcerne him from others. He is iudged a puritane and a preciſe foole that reproueth it, and vſeth it not. Alas, to what height of ſinne are we come? the meaſure is filled vp, the iudgement is at hand. Herein, O Lord, be mercifull vnto vs: and indeed thou art mercifull, a God of pittie and patience, or elſe the land were not able to beare vs. The practiſe of it is of the diuel, & yet we are not afraid of it, few men make conſcience of it. The children that play in the ſtreetes haue learned to ſweare, ſo ſoone as they can ſpeake, and are weaned from their mothers breaſts. The Rogues and Vagabonds that ſettle themſelues in no family or ſociety, take the ſacred Name of God in their mouth, & make it thier occupation to begge with it. The chapmen that ſell their wares to others, are as ready to ſell their ſoules to the diuell to get ſometimes one peny. He is not accounted a good ſhopman that is likely to thriue, that doth not burniſh and varniſh his bad wares with the glorious Name of God, he is not reckoned worth a chip that will not ſweare at euery word to deceiue thoſe that deale with him: and yet God threatneth that he *wil cut off as well on this ſide as on that, euery one that ſweareth ſo that the curſe ſhall remaine in the middes of his houſe, and ſhall conſume it, with the timber thereof, and the ſtones thereof.* (Zach.5.4.) But ſome will ſay, we doe not ſweare by the Name of God, we ſweare not but by our faith, or troth, or by our Lady, or the Maſſe, or by Saint *Mary*. (Obiect.1.) Bee it ſo: (Anſwer.) yet euen theſe alſo are breaches of ẏ law of God. Faith and truth are precious iewels that adorn ẏ heart of a Chriſtian, they muſt be kept there as ſafely as a treaſure. Will a man lay a pearle to gage for euery trifle? or wil a man defile his beſt raiment with the worſt mire? It is to be feared, that theſe haue little faith in the heart, that haue it ſo commonly in the mouth. As for the croſſe, or the maſſe, or the rood; and ſuch like reliques, they are abominable idols, of ẇ the Prophet complaineth, *They haue ſworne by them that are no gods*. This is called a forſaking of God. The Prophet ſaith, *They ſhall fall, and neuer riſe againe*. And the Prophet *Zephany* declareth, that ẏ Lord will deſtroy man & beaſt, becauſe *they did ſwear by the Lord and by Malcham*. We ſee hereby what religion and fear of God is in the greateſt multitude, for not one of an hundreth feareth an oth, or refraineth frō ſwearing. Not a day paſſeth ouer their heads, but they breake out this way. No occaſion is offered vnto them to ſpeake, but an oath ſhall be at one end of their talke. They are ſo far frō ſtriuing againſt it, that they delight in it, and make no more conſcience of an oath, then of a word, and vſe ſwearing more then eating and drinking. Where the lawes of the land do bridle men, there is ſome abſtaining from ſin, and few in compariſon of the reſt offend. It is true indeed that no puniſhment, will reſtraine all perſons: yet notwithſtanding the moſt are terrified by ſeuerity and ſharpneſſe, as in caſes of treaſons, of murthers, of thefts, &c. There are few in compariſon of others that are guilty of theſe: and why? becauſe they are looked vnto, that offend this way. If men were let alone in theſe alſo to themſelues, wee ſhould haue rebellions, and robberies, and ſhedding of blood as common as othes. For where conſcience of ſin is wanting, feare of puniſhment and terrour of death muſt keepe in awe. But where the lawes of Princes are moſt remiſſe, there a flood-gate is ſet open to all impiety ẏ ouerfloweth the banks and ouerwhelmeth all before it without meaſure; as ſwearing, and blaſpheming, contempt of the word, prophaning the Sabboth, whoredome, &c. Theſe are common, this is the broad way, and wide gate that many enter into without controlment.

c.5.7.
os 8.14.
ph.1.5.

causes of
mon
ring.

The cauſes of this general abuſe and common ſin of ſwearing are theſe foure. Firſt, cuſtome, and common vſe, wherby many thinke themſelues excuſed. Tell them of their ſin, and aduiſe them to leaue it, They will anſwer, I confeſſe it is naught, and I am to blame for it, it is a cuſtome I haue gotten. Thus they defend themſelues by cuſtome, & plead preſcription: but in the meane ſeaſon they hold their wicked and vnreaſonable cuſtome ſtil, and wil by no meanes be brought from it. And yet if we will ſpeake the truth, what is it to pretend cuſtome to countenance ſin, but to confeſſe wee doe and ſpeake all things without the feare of God? For frō whence proceedeth this cuſtome of ſinning, but from this root? to wit, that we commit ſin vpon ſinne, one day after another, without any reuerence of the Maieſty of God. Wherefore, it ſtandeth vs vpon to breake this corrupt cuſtome by a contrary cuſtome, & to leaue this vſe by diſuſe thereof. Although it may ſeem hard vnto vs at the firſt, yet if we labor to diſcontinue it, we ſhall find it eaſie at the laſt. The ſecond cauſe is euill examples, when we keep euill company, we heare them, & we learne of them. We cannot frequent the company of ſwearers, but we ſhall haue othes riſe in our eares. The paſſage is eaſie from the eare to the tongue. That which we commonly heare, we commonly talke off. If then othes be riſe in our eares, they will quickly be ready in our mouthes. And the reaſon is, becauſe the often practiſe of any ſin, maketh vs to haue the leſſe ſenſe and ſorrow for ſin, leſſe hatred and deteſtation of ſin. As it is in them that commit ſin, ſo it is in them that are preſent at it. Touching theſe that are the practiſers of it, the Prophet ſaith, *Can the Ethiopian change his skin, &c.* So is it alſo with theſe that frequent the ſociety of common ſwearers, it is hard to bee with them, & to come from them, but we ſhal one way or other be partakers of their ſinnes. This ſinne of ſwearing is not made the leſſe by multitude of euill examples ſet before vs, foraſmuch as the multitude of them that ſin doth rather make the ſin more to be abhorred, then excuſed, and prouoketh Gods wrath more fiercely. *We are not to follow a multitude to do euill.* If we ſin together, we ſhal alſo ſuffer together: and if we offend with others, we ſhall be puniſhed with others. The third cauſe is want of admonition. For many ſin this way, that do not know they ſinne, many haue a cuſtome in ſwearing, that are ignorant they do ſweare, or at leaſt that they ſwear ſo often, or that the ſin & offence is ſo great; who are of that flexible nature, & good diſpoſition, that if they knew the greeuouſneſſe of the ſin, or the greatnes of the danger, would abſtaine from doing euill. It is an offence indeed in thoſe that ſwear, albeit they doe it of ignorance: ſo is it alſo in thoſe, that pretending loue and friendſhip to thoſe that vſe it, do not by admonition ſeeke to reclaime them. The wiſe man ſaith, *Reproue not a ſcorner, leſt he hate thee, &c.* It is a fault generally among vs, that we doe not exhort one another. A word ſpoken in due ſeaſon is comely and profitable, *like apples of gold in pictures of ſiluer, pleaſant words are as an hony combe, ſweet to the ſoule, and health to the bones.* No words are ſo ſweet to the taſte, as thoſe that aime at the ſoules good. We may by this means be an occaſion of ſauing a ſoule: & by want of the performance of this dutie, and by keeping ſilence when we ought not, we may be partakers of their ſinnes, and we may be a meanes of damning their ſoules. For what knoweſt thou, O man, whether thou mayeſt winne thy brother? The laſt cauſe, that ſhall now be touched, furthering the ſin of ſwearing, is want of puniſhment. It were to be wiſhed that ẏ Magiſtrate

Muſcul.comment.in Mat. cap.5.

Ier.13.23.

Exod.23.2.

Prou.9.8.

Prou.25.11. and 16.24.

would ſharpen the Law againſt this ſin, and other of the firſt Table that are of like nature, & concerned directly the glory of God. The puniſhment is litle or none at al againſt it, which maketh it ſo common. And I would to God, that they who ſhould be moſt forward to redreſſe it, had not the chiefe hand in this treſpaſſe. We are as men afraid to touch this ſore, and they that ought to reproue it, haue taught their tongues to vſe it, I mean the Miniſters of the word. How then ſhould they teach others that cannot teach themſelues? or how ſhould they exhort others not to ſwear, that haue learned commonly to ſweare themſelues? Let all thoſe therefore that are in authority, whether their place be higher or lower, looke to thoſe that are vnder them. There is no ſmoothering of ſin, or dealing gently and tenderly with it, if we wil repreſſe and redreſſe it.

Sinne is like to a nettle.

Sin is like vnto a nettle, the more lightly you handle it, the more it ſtingeth: the way is to cruſh it harder. If we deale mildely with ſin, we make it thereby to gather ſtrength. It is *the blewneſſe of a wound*, ſaith *Salomon, that purgeth euill.* Sinne is like a ſerpent in the egge, or like a wolfe and lyon that is yong; if they be ſuffred, they ſting vnto death, and make vs their prey. Slight and ſheet puniſhment of any ſin, is after a ſort an inuiting & encouragement vnto it.

Obiect. 2.

But ſome man wil farther obiect, without ſwearing men will not beleeue me: they doubt of my word, an oath putteth the matter out of queſtion.

Anſwer.

I anſwer, he that will not beleeue thee without an oth in thy communication, neither wil hee with an oth. For he that is a common ſwearer, may well be preſumed or ſuſpected to be a cōmon liar: & whoſoeuer maketh no conſcience of the greater, will make no conſcience of the leſſer ſin. The prophet *Hoſeah*, complaining of the corruptions that reigned in his time, ioyneth theſe together, & as it were coupleth thē in one yoke, *by ſwearing and lying they break out*,

Hoſea 4.2.

It is not thy facing & out-facing, thy ſwearing & ſtaring that can procure thee credit among thoſe that are ſober minded: foraſmuch as they that will commonly ſwear, will alſo forſwear.

Prou. 10.19.

Salomon teacheth ẏ in many words there wanteth not folly: ſo in many othes there wanteth not periury. Wouldeſt thou be beleeued? and haue mē reſt in thy ſayings without doubting or gainſaying? accuſtome thy tongue to ſpeak the truth: be aſhamed to be taken with a lie: gain a good report to thy ſelf by gouernment of thy tongue, and ſetting a watch before the dore of thy mouth, pondering thy words before thou vtter them, and examine thy ſpeach before thou ſpeake it.

Obiect. 3.

But ſome will pretend a neceſſity wherby they are vrged, and ſay, they cānot liue without ſwearing; they obiect that men will not buy of them, and that they ſhall neuer be able to vtter their wares without it.

Anſwer.

Nay, the wiſer ſort beleeue thee the leſſe, and buy of thee the leſſe. It maketh them look the better about them, and watch thy fingers that haſt ſet no watch before thy mouth. They ſee thou makeſt no more conſcience of an oath, then a dogge doth to wag his taile: but thou muſt remember that goods gotten by forgery, lying, deceit, and ſwearing, ſhall not proſper long, nor continue euer. They put *their gaines in a bottomleſſe bag.*

Hag. 1.6. Prou. 13.11. and 1 12.27.

Salomon is plentifull in handling this point in diuers places. *Wealth gotten by vanity, &c. The treaſures of wickedneſſe, &c.* Albeit euill men may proſper for a time, yet they ſhal not long enioy their ſtollē goods. For goods wrongfully gotten, are ſtollen: and thou haſt no better title vnto them, then the theefe hath to the true mans purſe. Thou profeſſeſt to ſhew friendſhip vnto him, but art ready to cut his throat. Thou ſpeakeſt fairely, but thou meaneſt fouly. Wee muſt not ſuffer our tongues and hearts to wander ſo far aſunder, but remember ẏ *he which keepeth his mouth, keepeth his life, &c.*

Prou 13.3.

A little gotten with a good conſcience ſhall bring a bleſſing with it vpon vs and our children, *The iuſt man walketh in his integrity, his children are bleſſed after him.*

Prou. 20.7.

And howſoeuer many wil account this light gains which is ſo gotten, yet in the end it ſhal make an heauy purſe, according to ẏ true prouerbe. As for all wicked and vnconſcionable gaines, they are accurſed in vs, and our poſterities to whom we leaue them, and by which we thinke to enrich them, ſhal feele the ſmart of our ſins, *This is the portion of a wicked man with God*, &c.

Iob 27.13

To draw to an end, let vs ſet this downe as a rule, that no man ought to ſweare or ly for an aduantage: neither ſhall our ſwearing and lying in the end turne to our aduantage, but to our loſſe: foraſmuch as ſin ſhall bring profit to no man. It cannot profit a man to win the whole world, and then to loſe his owne ſoule.

Matth. 16.

Such get a penny and forgoe a pound: they gaine hell and loſe heauen: they make the diuell their friend, and God their enemy. If wee would thus reaſon with our ſelues, and caſt vp our accounts, we ſhould ſoon ſee little gotten by theſe ſins, & that when we haue attained to the greateſt wealth, only godlines is the greateſt gaines, which ſhal neuer be taken from vs.

Vſe 3.

Laſtly, it is our duty to be careful to vſe an oath aright. It is the great goodneſſe of God toward vs, that doth ſo farre honour vs, and abaſe himſelfe, to giue vs leaue to take vp his Name, and to be preſent at our controuerſies, being ready to determine of them. We are vnworthy of this preheminence, and therefore we ought to rectifie our iudgment, and ſwear aright, to ẏ end we take not his Name in vain. And that we may doe this, we are to conſider theſe few particulars: 1 what an oth is, 2. who is ẏ author of it, 3. what are ẏ parts of an oth, and wherof it conſiſteth, 4. what is the forme therof, 5. what is ẏ end: laſtly, what be ẏ properties of it. Of theſe in order as we ſet thē down.

What a it.

Touching the firſt, an oath may thus be deſcribed. It is a ſolemne appealing to God, whereby we teſtifie that we ſpeake the trueth. It is a kind of inuocation of Gods Name, though it be vſed vnto men, or before men:

it is a referring of our ſelues to God,and therfore *Paul* calleth God to record. We ſhould cōſider therfore that we haue to do with him, & ſet him before our eyes for the farther prouoking of our ſelues to feare and reuerence,& the farther remouing from vs all falſehood & vntruth. Againe,it is ſaid,that we by our oath do teſtifie that we ſpeake and vtter the trueth with our tongues,but it muſt be from the hart root. This is the reaſon that oathes are in vſe, that the truth,which otherwiſe lyeth hid,may come to light. This truth muſt be ſpoken,not to halfes,or to hurt by it: but we muſt ſpeake the truth plainely and ſincerely in the ſimplicitie of our hearts, without all glozing or diſſembling through feare,or flattery,or fauour, or profit,or pleaſing of men: we muſt ſpeake the whole trueth, and nothing but the trueth. or.1.23. m.5.35.

e author an oath.

The ſecond point to bee conſidered in an oath,is,who is the author of it. It is commanded of God,by whom we are to ſweare, inaſmuch as he alone is to be called vpon,& worſhipped,to whom we aſcribe a knowledge of all things,a ſearching of our hearts,a preſence in all places,and infinite wiſedome in ordering all things. For an oath conſiſteth not of manifeſt matters, whereof there is good euidence, but of hidden and vncertaine things,in which God onely can iudge, whether men deceiue vs or not. True it is,if there were that perfection in vs euery way, ẏ ought to be,there ſhold be no neceſſary vſe of any oath with God or mā. If there were no wauering in vs,God needeth not to ſweare: if there were no forging in vs,man needed not to ſweare: ſo that vnbeleefe and vntruth were the principall cauſes that brought it into practiſe. The cauſe why God ſweareth,is for our profit. He is truth it ſelfe,*and cannot lie*,he cannot deceiue,*or repent, or deny himſelfe*; howbeit we are fraile & weak creatures; though God promiſe neuer ſo faithfully,and giue vs his word neuer ſo certainly: yet we are full of infidelity and doubting,like to *Thomas* one of the twelue Apoſtles: he had the word of God,the promiſe of Chriſt,& the teſtimony of the diſciples, yet he would not beleeue,*except he might ſee in his hands the print of the nailes, and put his finger into the print of the nailes,and put his hand into his ſide*. It was not enough for him,ẏ he might be no longer faithleſſe,but faithfull, to ſee his wounds with his eies,but he muſt touch them,and felt thē with his fingers; and then he would beleeue. Hence it is,that God ſweareth vnto vs for our better aſſurance,that we ſhould not doubt, but haue ſure conſolation in his promiſe,and confirmation in his truth. Againe,there ſhould be little or no vſe of an oath between party and party, if there were ẏ honeſty & fidelity among men that ought to haue been: for if we were accuſtomed onely to ſpeake the truth, and that we hated lying,as we doe the father of it, what need we any oath? or what ſhould we do with ſwearing? All men will ſeeme to hate the diuel,ẏ father of lies: but all hate not his works. They loue lies more then to ſpeake the trueth, and therefore an oath came in,when the truth could not be found out with much difficulty and long examinations.

mb.23.19. Sam.15.29. Tim.2.13

h.20.25.

The parts of an oath.

The third point is the parts of an oath whereof it conſiſteth. In euery oath paſſe theſe foure things,confirmation, inuocation, confeſſion, & obligation. Firſt,there muſt be the confirmation of a truth ẏ cannot elſe be known but by our oath, *An oath for confirmation is among men an end of all ſtrife*. An oath is not a cuſtomary thing, or a matter wherin we may dally: there muſt be ſomewhat that needeth to bee cōfirmed. Where all things are apparent,there is no place for this ordinance. Secondly, there is an inuocation of Gods Name,who is witnes of the trueth,and a iudge to be auenged of vs, if we lie. It is not enough for vs to vſe an aſſeueration, or to make a ſolemne proteſtation: there muſt be a lifting vp of the heart to God, and an appealing to his diuine Maieſty,as the men of God were alwayes wont to do,as wee noted before. Thirdly, there ſhould be confeſſion that God puniſheth periury,either expreſſed or implyed,either openly or ſecretly. For there is a ſecret kind of acknowledgment in euery oath,of Gods purpoſe & power ready to chaſtiſe and correct all ſuch as diſhonor God and prophane the ſeate of iudgement. Fourthly,an obligation, profeſſing and proteſting that we are willing to vndergoe the puniſhment at Gods hand, if we performe not the condition. It is very fit and expedient,that all ſuch as are to take an oath, diligently conſider and remember theſe particular parts,that they haue them not onely before their eyes, but ingrauen in their hearts, to keepe them from all falſehood. Heb.6.6.16.

The forme of an oath. Iere.4.2.

The fourth thing is the forme of an oath, which is deſcribed by the Prophet *Ieremy*, *Thou ſhalt ſweare the Lord liueth,in trueth, &c.* Behold here,the maner that is to be obſerued in our ſwearing, it muſt be performed truely, diſcreetly,& righteouſly. Truly,leſt we make God a lyar: iuſtly,leſt we commit impiety: in iudgment,leſt we be raſh and heady ẇ ought not to be in ſo weighty a matter. Truth ought to be the ground of al our ſpeeches. The Apoſtle ſaith,*Caſt off lying,and ſpeak euery man truth vnto his neighbour,for we are members one of another*: howbeit then eſpecially, when we take the God of all trueth to witnes, we ſhould be carefull to ſpeake nothing but ẏ ſimple words of truth without all mixture or errour or falſhood. As God is the God of trueth, ſo ought we to be like vnto him, if we would haue him to be our Father, or aſſure our ſelues to be his children. We cānot ſwear lawfully, except we ſwear truly,& therfore we muſt be ſure before we ſweare, that we ſweare nothing but the trueth. For we come not into the preſence of God, and before the deputy of God which is the Magiſtrate,to deliuer our owne fooliſh opinions,drowſie dreames, priuate thoughts, or vncertain matters ſuch as we conceiue; but Ephe.4.25.

what we know and are throughly perſwaded off. Trueth and knowledge are vnſeparable companions. Againe, he that ſweareth lawfully ſhould ſweare *in iudgement*. When we are called before a iudge to teſtifie the trueth, or are to witneſſe in any other lawfull cauſe ẏ can by no other means be found out but by an oth, we muſt deale in ſuch matters ſoberly, we are to ſweare with good diſcretion and aduiſement, not lightly, not raſhly, not haſtily, not headily, but with diligent tryal and due conſideration of euery particular which wee are to teſtifie. Laſtly, our oath muſt be taken in righteouſneſſe, and be agreeable to right and equity and equity & iuſtice, which ſerue to giue to euery man his owne, and to God alſo his due. Thus we ſee wherein the life and as it were the ſoule of an oath conſiſteth: which reproueth the common abuſes of thoſe that are ſworne men. Our oath muſt not be an hired oath, nor we hired men to ſweare whatſoeuer others will haue vs: for that were as much as to ſell our ſoules to Satan for mony. If we would haue peace and comfort to our ſelues, we muſt not take an oath for feare, or fauour, or friendſhip, or flattery, to doe our friends a pleaſure, and our enemies a diſpleaſure: but in a godly zeale of the vprightneſſe of the cauſe, and an earneſt deſire that Gods Name may be glorified in the manifeſtation of the Truth. Let vs alſo learne to deteſt the corrupt practiſe of al double-hearted Papiſts, who haue learned the doctrine of Equiuocations, that ſweare one thing and thinke another. Theſe men are content to ſay any thing, becauſe they haue their mentall reſeruations that they keep to themſelues, like vnto *Huſhai*, who pretended friendſhip vnto *Abſalom*, and to ioyne with him againſt *Dauid: Whō the Lord and this people, and all the men of Iſrael ſhall chuſe, his wil I be, and with him will I dwell,* pretending this to *Abſalom*, but intending it to *Dauid*: he maketh ſhew to ſpeake it of one, but vnderſtandeth it of another. This legierdemaine he hath bequeathed to his diſciples the Ieſuites, who are growne much more cunning & crafty then their maſter. Theſe are they that diſſemble with God and man, and haue one heart for the Prince, another for the Pope, who is the greateſt enemy ẏ Princes haue. Againſt theſe and others that take ẏ Name of God in vaine, we are taught heere how to ſweare, which euery one doth not know, & few practiſe aright theſe rules. We muſt not be ignorant, that it ought to be done in truth: ſuch loue to God & our neighbour ſhould be in vs, that we are to deale without colouring of matters, without hypocriſie, without forging, ſo ẏ truth ſhould preuaile, and haue the vpper hand. Secondly, in iudgement, for feare of raſhneſſe. We muſt not deale raſhly but diſcreetly: not fooliſhly, but wiſely, and when neceſſity requireth and vrgeth an oath of vs. An oath is as a medicine. No man taketh phyſicke for wantonneſſe, being not wel aduiſed, but vpon neceſſity, either to preuent, or to preſerue, or to reſtore. So no man vſeth an oath for delight or pleaſure, but ſometimes to preuent a miſchief, ſometimes to preſerue from wrong, & ſometimes to reſtore a mā to his right. And this is to ſwear in iudgment. Laſtly, it muſt be done in righteouſneſſe, to wit, for the good & profit of our neighbor. For when we are called to an oath, that which we promiſe or vndertake muſt be honeſt and righteous, that we doe not ſinne in ſwearing, which were to heape one ſinne vpon another; as we ſee in *Herod* the king, who, becauſe hee had promiſed with an oath, ſent and beheaded *Iohn* in priſon: and in the enemies of *Paul*, who bound themſelues with a vow, ẏ they would eate nothing, vntill they had killed *Paul*.

2 Sam.16.18.

Mar.6.21.

Acts 23.12.

The ends of an oath.

The fift point in an oath, is the end wherefore it was ordained: one end was in reſpect of God, the other in reſpect of men. In reſpect of God, the end is his owne glory, who made al things for the magnifying of his Name, and the manifeſtation of his glory. This we ought to ayme at in al things, *Whether ye eat or drinke, or whatſoeuer ye doe, do all to the glory of God*. Secondly, in reſpect of our ſelues to confirme ſome truth, and decide ſome controuerſie, as when our name, or goods, or life are in queſtion. To come to particulars, the ends of a lawfull oath are theſe foure: firſt, alleageance and obedience to Princes, as we ſee in the elders of *Gilead*, who, intreating *Iphtah* to be their captaine, & to fight their battels againſt the Ammonites, *ſware vnto him* that he ſhould be their head and gouernour, and that they would bee ſubiect vnto him, *The Lord be witneſſe betweene vs, if we do not according to thy words*. In like maner *Iehoiada* the Prieſt, making *Ioaſh* king, whō he had preſerued from the maſſacre executed againſt the blood royall, and hidden ſixe yeres in the houſe of the Lord, tooke an oath of the captaines & guard, that they ſhould obey the king whom he ſhewed vnto them. Whereby we may conclude that Chriſtian Princes may bind their ſubiects by an oath, and that ſubiects may & ought to ſwear to do all homage vnto their Princes: ſo that it argueth a treacherous intent & meaning in the Popiſh ſort that refuſe to take the oth of alleageance, as if they meant to performe no duty to their lawfull Princes. For all ſuch as are the Popes ſubiects cānot be true ſubiects: & if he that challengeth a ſupremacy be their Prince, ẏ Prince cannot be ſupreme. Againe, an oath may lawfully be taken to confirme a league and eſtabliſh a couenant between man and man, to aſſure thoſe we deale with, that we for our parts mean faithfully, & purpoſe to keep it inuiolable. And we haue ſundry examples heereof in holy Scripture. *Abraham* entred into a league with *Abimelech*, and confirmed the ſame by oath. For when *Abimelech* ſaid, *Swear vnto me heere by God, that thou wilt not deale falſely with me, nor with my ſonne, &c. he anſwered, I will ſweare*. The like is ſhewed afterward, how *Abimelech* maketh a couenant with *Iſaac* at

1 Cor.10.

Foure ends of a lawfull oth.

Iudg.11.10.

2 Kin.11.4.

Gen.21.23, 24.&26.28. 29.31.

Beer-ſheba; he ſaid, *Let there be now an oath betwixt vs, euen betwixt vs and thee, and let vs make a couenant with thee, that thou wilt doe vs no hurt, as we haue not touched thee, &c. and they aroſe vp betimes in the morning, and ſware one to another.* The like agreement by oath paſſed betweene *Iacob* and *Laban*, Gen.31.53. So did *Dauid* and *Ionathan* make a faithful league betweene them, and confirmed it with a ſolemne oath, 1 Sam.18.3.and 20.8.and 23.18. As then we may ſweare to witneſſe our alleageance to Princes, ſo alſo we may, for the confirmation of couenants betwixt others and our ſelues. Thirdly, it is lawfull to take an oath for the deciding of controuerſies that ariſe betweene party and party, which otherwiſe cannot be ended. Some things are committed and conueyed away in ſuch ſecret maner, that they cannot poſſibly come to light, but onely by an oath, ſo that Magiſtrates are forced to put men to an oath, to witneſſe the trueth in the Name of God. When one is found ſlaine in the field, and it is not knowne who hath ſlaine him, the Lord commandeth that the elders of that citie which are next vnto the ſlain man, ſhall come into his preſence, and to ſay, *Be mercifull O Lord, vnto thy people Iſrael whom thou haſt redeemed, and lay not innocent blood vnto their charge*, Deut.21.8. So we ſhewed before out of the Epiſtle to the Hebrews, that the end of an oath is the confirmation of a truth. Woe therfore vnto them that vſe it, and feare not to take it, for ẏ confirmation of an vntruth. Laſtly, we may lawfully ſwear to iuſtifie our religion, and to bind our ſelues thereby vnto his worſhip. When men grow cold and careleſſe, or ſtand wauering and halting betweene two opinions, as if they knew not whether they ſhould worſhip God, or *Baal*: we may ſtrengthen our ſelues, and confirme our hearts in the purity of religion; as in the dayes of *Aſa, they entred into a couenant to ſeeke the Lord God of their fathers, with all their heart, and with all their ſoule: that whoſoeuer would not ſeeke the Lord God of Iſrael, ſhould be put to death, whether ſmall or great, whether man or woman: and they ſware vnto the Lord with a loude voyce, and with ſhouting, and with trumpets, and with cornets.* Theſe are the chiefe ends of an oath: and therefore in euery Christian Commonwealth it ought to haue place: without which many euils would lie hidden and vnknowne, many men would be hindred in their right, and many good duties would be vnperformed. It is a good duty to teſtifie our ſubiection to our Princes and Magiſtrates. It is a good duty to giue aſſurance to men of our faithfulneſſe in keeping couenants. It is a good duty to end controuerſies, and thereby to become peacemakers. It is a good duty to binde our ſelues not to ſtart backe from our holy religion & profeſſion, but to continue conſtant vnto the end: all which are the benefits that proceede from an oath.

o.15.
,14. and
,32.

roper.
an oth.

Laſtly, the adioyned properties of an oath, are to be conſidered. For as euery oath is not vnlawful, ſo euery oath is not lawful: & therefore we are to marke, what are lawful, & what vnlawfull. Thoſe are lawfull that diſagree not with Gods word: thoſe are vnlawfull that are contrary to it. The lawfull oathes are vndertakē of ſuch things as are true, certenly known, poſſible, godly, neceſſary, profitable, waighty and worthy ſo great a confirmation. If theſe or any one of them be wanting, the oath becommeth wicked: if they concurre and meete together, ſo that we be duly prepared therunto, it ought to be performed. On ẏ other ſide, if the matters vndertaken be falſe, or vncertaine, or vnknowne, or vnpoſſible, or vnprofitable, or vnneceſſary, or wicked, or friuolous and light, the oath is vnlawfull, and to performe it, is to adde ſinne to ſinne, as we noted before. For he that ſweareth to performe that which is falſe, maketh God that is trueth witneſſe of an vntruth: he that taketh an oath ō vncertaine things, ſweareth with an euill conſcience, and conſidereth not what he doth, neither regardeth the preſence, the power, and puniſhment of God, when he preſumeth to make God a witneſſe of the things which hee knoweth not whether they be trueth or vntrueth: he that taketh an oath of any wicked thing, maketh God to fauour and approoue that which he hath forbidden in his Law, and is flatly contrary to himſelfe: whoſoeuer taketh an oath of vnpoſſible things, mocketh God and man to their faces, foraſmuch as hee cannot haue a purpoſe and reſolution to performe that which he ſpeaketh and ſweareth. He that taketh an oath lightly, declareth that he hath no reuerence or feare of God before his eyes. And this is a moſt certaine rule, that whoſoeuer commonly ſweareth, commonly forſweareth, or at leaſt will make no bones of it, if he ſee any aduantage to come by it: becauſe he that maketh no cōſcience of the one, will not make any of the other. Thus we haue handled ẏ doctrine of oathes: let vs now make conſcience of them, & take heed we take not the Name of God in vaine. He is iealous of his honor and glory, let vs not abuſe his patience. Though *he be ſlow to anger, yet he is great in power:* and albeit he beare long, & forbeare much, yet he will not cleere the wicked. Although Princes doe not make ſtatutes againſt it, yet the ſtatute law of God hath decreed againſt it, and condemned it, & ſet a great penalty vpon the breach of it. We haue ſundry lawes ẏ none abuſe our names: but we haue none for ẏ preſeruation of Gods Name, and therefore God will looke to it, and take order for it. No commandement hath had more viſible iudgments executed vpō the breakers of it then this. The plague of God ſhall not depart from his houſe that is a ſwearer, one iudgment or other ſhall ouertake him: and if he do eſcape, the greater torment is reſerued for him in the life to come The Prophet *Zachary* telleth vs, ẏ God will *conſume the timber and ſtones of his houſe.*

Nahum.1.3.

Zach.5.4.

The ſonne of the Iſraelitiſh woman *that blaſphemed the Name of the Lord and curſed*, is brought foorth without the campe, and ſtoned to death, Leuit.24.14,15. and thereupon a Law eſtabliſhed, *Whoſoeuer curſeth his God ſhall beare his ſinne*, It is lamentable to conſider the wretchedneſſe of prophane men, notwithſtanding the greeuouſneſſe of this ſinne. Many are of ſuch a ruffian-like ſpirit, that they feare not to teare in peeces the Lord of life, and to crucifie againe the Sonne of God, as much as in them lyeth. We our ſelues are iealous of our own names, and the names of our parents and poſterity: no maruell then if God be exceeding iealous ouer himſelfe. If we wil not glorifie him, he will glorifie himſelfe, and his Name in our deſtruction. He may winke at vs for a time, as alſo at our manifold and monſtrous oathes, but he hath not forgotten them; he keepeth a booke of accounts as a regiſter againſt vs, and when the great day of the Lord ſhall come, he will bring forth the records, and ſet our ſinnes in order before vs. Let vs not thinke to eſcape, *becauſe ſentence is not ſpeedily executed*: the more he delayeth, the more he hoardeth vp puniſhment for vs. The longer the arrow is in drawing, the deeper it will pierce when it is ſhot out againſt vs. Hee ſuffereth them to liue in ſecurity for a time, but they ſhall taſte of ſeuerity in the end, Iob 24.23.and 21.30. The wicked is reſerued to the day of deſtruction, & they ſhal be brought forth to the day of wrath.

Eccleſ.8.11.

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23 *And the Prieſt ſhall write theſe curſes in a booke, and he ſhall blot them out with the bitter water.*

24 *And he ſhall cauſe the woman to drinke the bitter water that cauſeth the curſe: and the water that cauſeth the curſe ſhall enter into her, and become bitter.*

25 *Then the Prieſt ſhall take the iealouſie offering out of the womans hand, and ſhall waue the offering before the Lord, and offer it vpon the Altar.*

26 *And the Prieſt ſhall take an handfull of the offering, euen the memoriall thereof, and burne it vpon the Altar, and afterward ſhall cauſe the woman to drinke the water.*

Hitherto wee haue ſeene the things that goe before the tryall: now we come to ſuch as are more neerely ioyned with it, which are theſe. He muſt write the curſes in a booke, and then blot them out with the waters of bitterneſſe before remembred. But before the woman drinke of the waters, he muſt take the offering out of her hand, and waue it before the Lord, and then offer it vnto the Lord. Laſtly, he is to burne a part of it vpon the altar, and afterward cauſe the woman to drinke the water.

Obiect.

Heere the queſtion may be asked, wherefore the curſe muſt be written, and afterward blotted out? If it muſt be blotted out, what need it to be written? If it muſt be written, why ſhould it be blotted out? I anſwer, it was written to note out the ſtableneſſe of Gods iudgements, and the certainety of his trueth. And therefore alſo it was vttered in words, expreſſed in actions, and eſtabliſhed by writing. In word, of the adiuration: in worke, of the drinking vp of the water: in writing, of the whole fact, as it was done before the Lord. Neuertheleſſe, this writing was ſo extant, that it continued not long, but was ſo cleane defaced that none could reade it; becauſe God would not haue the remembrance of ſuch filthy cauſes and iealouſes, and ſuſpicions to remaine to poſterity, leſt any be inflamed with the like paſſion, and ſo bring into imitation ſuch like practiſes.

Anſw.

[Verſe 23.24,&c. *And the Prieſt ſhall write theſe curſes, &c.* We ſee in this place the former ceremonies, and circumſtances farther vrged and preſſed neere to the conſcience of her that was ſuſpected and ſtood before the Lord to be tryed. She is cauſed and commanded to drinke of theſe waters prepared for this purpoſe. Theſe waters that cauſe the curſe ſhall enter into her, and become bitter.

This is the meanes that God wil vſe to manifeſt things that yet are hidden in ſecret, and ſuch as ſhould bring an heauy iudgement vpon her that was guilty. We learne from hence, that whoredome is alwaies puniſhed of God, and neuer eſcapeth vnpuniſhed. Howſoeuer adultery be not regarded among men, and thought either no ſinne, or a little and veniall ſinne, yet God findeth it out, and ceaſſeth not to plague and puniſh it both temporally and eternally, both in this life, and in the life to come.

Doctri
Adultery,
albeit ſec
commi
puniſhed
God.

This we ſee ſet foorth before vs at large throughout the whole booke of God. What was the cauſe that brought the flood vpon the old world, and ſwept away the inhabitants thereof? was it not for their vncleanneſſe, and the luſts of their eyes, and the looſeneſſe of their life? The like we might ſay of Sodome and Gomorrha, and the cities about them, *who giuing themſelues once to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternall fire.* When *Balaam* was not ſuffered to curſe the people of God, he gaue the Moabites and Midianites this damnable counſel, to allure them to commit fornication; by which meanes many periſhed, as we ſhall ſhew afterward in the 25 chapter of this booke: whereunto alſo the Apoſtle alludeth, 1 Cor.10.8. when he ſaith, *Neither let vs commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand.* It muſt needs be a greeuous ſin that brought downe ſo greeuous a iudgment. A like fearefull example we haue in the booke of Iudges, when the Leuites wife was abuſed vnto death, there followed the deſtruction of the

Gen.6.1
Iude 7.

g.20 35. 21.3.

the beniamites, ſo that *there fell of them fiue and twenty thouſand*, & almoſt one whole tribe of Iſrael was wanting. This is it which the Lord threatened to his people, Leuit. 18. 24. 25 20. *Ye ſhall not defile your ſelues in any of theſe things*: (among which this was one, to defile themſelues with their neighbours wife by carnall copulation) *for in all theſe, the nations are defiled, which I will caſt out before you, and the land is defiled, therefore I will viſite the wickedneſſe thereof vpon it, and the land ſhall vomit out her inhabitants.* The Prophets are full in all places of the like threatnings. There is a notable teſtimony to this purpoſe, Ier. 5.7,8,9. where the Lord complaineth of this iniquity, and of the abuſe of his manifold benefits, *Though I fed them to the full, yet they committed adultery, and aſſembled themſelues by companies in the harlots houſes: they roſe vp in the morning like fedde horſes, euery man neyed after their neighbours wiſe: ſhall I not viſite for theſe things, ſaith the Lord? ſhall not my ſoul be auenged on ſuch a natiō as this?* We reade in the booke of Geneſis, that when *Pharaoh* at the commendation of his Courtiers had taken *Abrahams* wife into his houſe, .12 17. *the Lord plagued him and his houſe with great plagues*, and they ceaſſed not vntill he had reſtored her againe, and giuen his ſeruants commandement to doe him no hurt.

The like we might alſo ſpeake of *Abimelech* the king of Gerar, when he alſo ſent and tooke her, though he had not yet come neere her, but onely purpoſed euill, yet 20.3. *the Lord came to him in a dreame by night, and ſaid vnto him, Behold, thou art but dead, becauſe of the woman which thou haſt taken, for ſhe is a mans wife.* So then there is ordained for all adulterers and fornicators both temporall and eternall puniſhments. Theſe ſinnes ſhall bring a man to beggery, *euen to a morſell of bread*, Prou. 6. 26 they ſhall roote out his houſe, deſtroy his poſterity, conſume his fleſh, waſte kingdomes, yea ſhut out of Gods kingdome, and bring to the condemnation of the diuell; foraſmuch as no vncleane thing ſhal enter into the heauens, but all murtherers, and ſorcerers, and idolaters, and whoremongers ſhall haue their part in the lake that burneth with fire and brimſtone, which is the ſecond death.

n 1. The reaſons hereof are theſe. Firſt, the wrath of God is kindled againſt ſuch. In his fauour is happineſſe, but if his wrath be kindled but a little, bleſſed are all that truſt in him. For this cauſe the Apoſtle ſaith, Ephe. 5.6. *Let no man deceiue you with vaine words, for, becauſe of theſe things commeth the wrath of God vpon the children of diſobedience.* In the words going before he had ſhewed, that no whoremonger, or vncleane perſon hath any inheritance in the kingdome of Chriſt and of God; the reaſon is, becauſe ſuch lye vnder the heauy wrath of God. He is angry with them, and therefore woe vnto them. If the child ſee the father angry with him, how is hee greeued? what ſaith the Lord vnto *Moſes*, concerning the ſinne of *Myriam* his ſiſter? Numb. 12. 14. *If her father had but ſpit in her face, ſhould ſhe not be aſhamed ſeuen dayes?* And the Apoſtle to the Hebrewes, chap. 12 9. *We haue had the fathers of our bodies which corrected vs, and we gaue them reuerence, ſhall we not much rather be in ſubiection vnto the Father of ſpirits, and liue?* What ſubiect can beare the diſpleaſure of a Prince? *The feare of a king*, ſaith *Salomon*, *is like the roaring of a Lyon*, Prou. 19. 12, and 20. 2. and 16. 14. *who ſo prouoketh him to anger, ſinneth againſt his own ſoule.* If the lyon hath roared, who would not feare? as teſtifieth ẏ Prophet. Seeing then the wrath of a king is as meſſengers of death, what ſhall we thinke the wrath of the King of kings to be? *who is euen a conſuming fire*, Hebr. 12. 29. and deuoureth all as ſtraw and ſtubble before him.

Reaſon 2. Secondly, it appeareth to bee a greeuous ſinne, becauſe it is worſe then theft, as *Salomon* maketh the compariſon, Prou. 6. 30. 32. *Men doe not deſpiſe a theefe, if he ſteale to ſatisfie his ſoule, when he is hungry, &c. but whoſo committeth adultery with a woman, lacketh vnderſtanding: he that doth it deſtroyeth his owne ſoule.* It is an odious name to be called a theefe: but it is more odious to be called an whoremaſter. A theefe when he hath ſtollen is carried to the gallowes: but the adulterer deſerueth it much more. What an horrible offence is it to deſtroy a mans owne ſoule? we pittie him that layeth violent hands vpon his owne body, and killeth himſelfe. Who doth not account *Saul*, and *Achitophel*, and *Iudas* moſt infamous, who periſhed with their owne hands? but the adulterer doth a thouſand times worſe, he deſtroyeth his owne ſoule, which is a greater price then the body.

Reaſon 3. Thirdly, adultery and vncleanneſſe defile the land: not onely the perſons and the houſes, but whole cities and countries, vntill all become abominable, and the land become full of ſinne: and therefore no marueile though it be puniſhed of God. To this purpoſe the Lord ſpeaketh in the Law of *Moſes*, Leuit. 19. 29. *Doe not proſtitute thy daughter to cauſe her to be a whore, leſt the land fall to whoredome, and the land become full of wickedneſſe.* This ſinne is of an infectious nature aboue other: ſuffer it but a little, and it will quickly encreaſe, like fire that is kindled in dry wood, which ſuddenly taketh hold, and eaſily paſſeth from one to another vntill the whole be enflamed.

Reaſon 4. Fourthly, we muſt know what our calling is. The Gentiles that knew not God, and were ignorant of his law, defiled themſelues with theſe abominations, and were caſt out before his face: for the land did ſpew them out as loathſome. But we haue learned better things, and God hath vouchſafed vs greater mercy; he hath called vs to be an holy people to himſelfe, and redeemed vs that wee ſhould ſerue him in holineſſe and righteouſneſſe all the dayes of our liues. This the Apoſtle noteth, 1 Theſſ. 4.3, 4, 5, 7. *This is the* *will of God, euen your ſanctification, that ye ſhould abſtaine from fornication, that euery one of you ſhould know how to poſſeſſe his veſſell in ſanctification and honour, not in the luſt of concupiſcence, euen as the Gentiles which know not God, &c. for God hath not called vs vnto vncleanneſſe, but vnto holineſſe.* To this we ſhall adde ſundry other reaſons afterward, when we make vſe of this doctrine.

Vſe 1.

This ſerueth to teach vs ſundry inſtructions both touching our knowledge, and concerning our obedience. Firſt, let no man flatter himſelfe in this ſinne. It is accounted of the greateſt ſort, a ſmall and ſleight matter, a veniall ſinne, a tricke of youth. Such ſcoffers as theſe, it ſeemeth, were in ẏ Apoſtles times, but now they are more common, as the ſin is more commonly practiſed, and aboundeth euery where. This doth the Apoſtle declare, 1 Cor. 6.9. *Know ye not that the vnrighteous ſhall not inherit the kingdome of God? be not deceiued: neither fornicators, nor adulterers, nor the effeminate ſhall inherit the kingdome of God.* It is a fire that ſhall deuour to deſtruction, and bring ſtrange puniſhments vpon the workers of ſuch iniquities, Iob 31.3.12. This ſerueth to reproue diuers ſorts of men: firſt, ſuch as thinke fornication to be a thing indifferent, and no great matter to be ſtood vpon. But is it a thing indifferent vnto vs, whether we euer come into Gods kingdome or not? or is it a tricke of youth to looſe heauen, and to bee baniſhed from the comfortable preſence of God? Wee ſhewed before that whoredome is worſe then theft, and to rob any of their chaſtitie, is a thouſand times more heinous then to take from them their money. It bringeth with it the heinous ſinne of idolatry. It ſpoileth a mans neighbour of an vnrecouerable benefit that can neuer be repaired or reſtored, being once loſt. It diſhonoreth & embaſeth the children ẏ are ſo begotten, depriuing them of the common right of inheritance that belongeth vnto others, Deu.23.2. It bringeth dulnes and deadneſſe of heart vpon men and women, making them ſenſeleſſe in ſinne, and to ruſh without conſcience into many, or rather into any other, as the Prophet *Hoſea* teacheth, chap.4.11. *Whoredome, and wine, and new wine, take away the heart.* He ioyneth together two ſinnes that are neere neighbours and very familiar one to another, to wit, vncleanneſſe and drunkenneſſe, which aboue all other brutiſh pleaſures beſot vs, and bereaue vs of vnderſtanding, and reaſon, wil and affections, ſo that we delight and take pleaſure in nothing but in ſenſualitie. The better the Lord doth feede vs, and the more liberally he multiplyeth his bleſſings vpon vs, the more we abuſe them to wantonneſſe, and ſpend them in voluptuouſneſſe. Such is our vnthankefulneſſe to God, that the more he enlargeth our proſperity, the more we kicke againſt him, and lift vp our heeles to ſpurne at him that giueth vs our meate in due ſeaſon, and ſatisfieth our ſoules with marrow and fatneſſe. Such is the great corruption of our natures, and the contagion of ſinne that dwelleth in vs, that it infecteth Gods good creatures, and turneth his benefites into curſes. The more our gracious God doth remember vs, the more ought we to remember him againe: and the more he ſerueth vs, the better ought we to ſerue him, the more zealous we ſhould be of his glory, the more dutiful and diligent to pleaſe him in al things. We are like to the Sodomites; they inhabited a place very fruitfull, it was *like the garden of God*, wherein *Adam* dwelt: howbeit they turned Paradice into hel, and abuſed all his good gifts, to pride, gluttony, drunkenneſſe, wantonneſſe, filthineſſe, and to all manner of vnlawfull and vnnaturall luſts. The more the Lord in mercy beſtoweth vpon vs, the greater obedience we ought to yeeld vnto him: and where he giueth greateſt wages, he worthily and iuſtly requireth the greateſt worke. Woe then vnto ſuch as giue themſelues ouer to the beaſtly pleaſures of the fleſh, that make wiſe men fooles, and turne men into beaſts, inſomuch as men endued with common ſenſe and naturall reaſon may wonder at them. Their carnall luſtes ſo blind their eyes that they run headlong into all miſchiefes. They regard not their good names, neither care what other men think of them. They ſpend their ſtrength and life vpon harlots, they waſte their bodies and conſume them with foule and filthy diſeaſes. They eſteeme them of greater excellency then any other; they caſt off all care of their wiues, of their children, and of their families, as if they were ſtrangers or enemies vnto them. They cut ſhort their owne dayes, and waſte their ſubſtance, & ſometimes bring themſelues to extreame beggery; and that which is more fearefull then all theſe ioyned together and bound in a bundle, they damme and deſtroy their owne ſoules.

The firſt reproofe.

Rom.1.28.

Gen.13.10. 13.

Eze.16.49.

Hence it is that the holy Scripture beſt able to define wiſdome and folly, and to ſet downe who are the greateſt fooles, doth by way of eminency and excellency, brand the ſinne of vncleanneſſe with the title of folly, and calleth all adulterers fooles. When *Iacobs* ſonnes vnderſtood that *Sichem* had deflowred their ſiſter, they were greeued and exceedingly offended at it, *becauſe he had wrought folly in Iſrael*, Gen.34.7. *Tamar* diſſwading her brother from forcing and rauiſhing of her, vſeth this reaſon, *No ſuch thing ought to be done in Iſrael, doe not thou this folly*, 2 Sam. 13.12. *Salomon* is preferrred before all the Princes that were before him, or ſhould come after him for his ſingular wiſedome, and he gaue himſelfe aboue others *to know wiſedome and folly*: and therefore let vs heare what he ſaith of it. In the ſixt chapter of the Prouerbes, he teacheth, that *whoſoeuer committeth adultery with a woman lacketh vnderſtanding*. And in the chapter following, deſcribing the leudnes of wanton perſons, he ſaith, *At the window of my houſe I looked*

Eccle.1.1

Prou.6.3
& 7.6.7.

I looked through the caſement, and beheld among the ſimple ones, I diſcerned among the youthes, a yong man voyde of vnderſtanding, &c. yea, ſuch is his reſoluteneſſe to goe forward, and madneſſe that infatuateth him, that he compareth him to an oxe led to the ſlaughter, and as a foole to the correction of the ſtockes: and ſuch is their rage and violence in their diſtempered and diſordered luſts, that *Ieremy* compareth them *to fed horſes*, becauſe they neighed after their neighbours wiues. Many there are that follow theſe follies, that thinke ſcorne to be ranged and marſhalled among theeues, horſes, *dogges*, and to haue their impieties expreſſed with ſuch compariſons: but we need craue no pardon of them, if we cal them as the Scripture calleth them, which knoweth who they are, and what they deſerue, and by what names they are to be named. Let vs now rip vp theſe things afreſh, and examine the difference betweene the iudgement of the moſt pure and holy God, and the iudgement of the impure & vnclean men. They account whoredome and adultery to be kindly ſinnes, trickes and toyes of youth: but the glaſſe that God ſetteth before our eyes maketh them looke as vgly creatures and moſt deformed monſters, ſuch as none ſhould bee enamored off. Theſe fleſhly luſts fight againſt our ſoules, and make continuall warre vpon vs, ſeeking to deſtroy vs vtterly. Is it a tricke of youth to waſte our bodies, and to bring vpon our names a perpetuall blot? Is it a thing indifferent vnto vs, whether we ſaue our ſoules or deſtroy them? Is it indifferent vnto vs, whether we be reputed wiſe, or fooles: men, or beaſts: ſuch as are made after the image of God, or pampered horſes, vncleane ſwine, and filthy dogges? Is it a veniall ſinne to defile the land, and repleniſh it from one corner to another, with all wickedneſſe? Let ſuch take heed, leſt in the end they finde no pardon at the hands of God for theſe veniall ſinnes: and beware betimes leſt theſe light offences be ſo heauy a burden vpon their hearts, that they weigh them down to hell. Then they ſhall find to their coſt and ſorrow, that it was the greateſt folly in the world to runne headlong into theſe euils, and to deferre their repentance till it be too late.

23,18.

11.

Secondly, it reprooueth ſuch as liue cunningly and ſecretly in theſe ſinnes of vncleanneſſe, and thinke if they can hide them from the eyes of men, and from the ſight of the world, all is well, no hurt or harme ſhall befall vnto them, and come vpon them. If they profeſſe Chriſtian religion, and reſort to the Church, and heare the word of God, and preſent themſelues to the Lords Table, they ſuppoſe they liue in no danger, they account thēſelues as good Chriſtians as the beſt. This is a courſe taken to deceiue our ſelues, and ſuch doe no better then make a couenant with death, and a league with hell, *Eſay* 28. Hee hath deliuered many threatnings in his word againſt this ſinne, which muſt needs be accompliſhed: becauſe he is not as man that hee ſhould lie. It is in vaine therefore to flatter our ſelues with the fooliſhneſſe of ſecurity, or hope of ſecrecy, or the ignorance of men, or the darkeneſſe of the night, or the ſolitarineſſe of the place, or the cunning of hypocriſie, or any other meanes of concealement, foraſmuch as we haue to doe with God, before whoſe eyes all things are naked and open. This committing of ſinne in ſecret, and preſuming to carry it away cloſe, becauſe no man ſeeth vs, is on the one ſide to turne God into an idoll, making him to ſit idle in heauen, and on the other ſide to transforme our ſelues into Atheiſts, as if God could be blinded and deceiued of vs. This made the Prophet to ſay, *Whither ſhall I goe from thy ſpirit? or whither ſhall I flie from thy preſence? if I aſcend vp into heauen, thou art there: if I make my bed in hell, beholde thou art there, &c. If I ſay, ſurely the darkeneſſe ſhall couer me, euen the night ſhall bee light about me: yea, the darkeneſſe hideth not from thee, but the night ſhineth as the day; the darkeneſſe and the light are both alike to thee: for thou haſt poſſeſſed my reines, thou haſt couered me in my mothers wombe.*

Pſal. 139.7,8, 11,12,13.

So then, where the knowledge of man faileth, and the hand of man ceaſſeth to execute puniſhment againſt this ſinne, Gods eye taketh notice of it, and his iuſtice will cauſe him to proceed againſt it, ſo that there is nothing couered, that ſhall not be reueiled; neither hid, that ſhall not be knowne. Many indeed are cunning hypocrites, and can deceiue the faces of men: but they cannot ſo colour their ſinnes as to cozen God thereby, who wil plucke off their vizards, and waſh away their paintings, and open their diſguiſings, that the hollowneſſe of their hearts ſhall be made maniſeſt to all men.

Luke 12.

The third reproofe.

The laſt reproofe is of the Church of Rome, that erect a ſtewes in all places where Popery is profeſſed, and ſo warrant the tolleration of fornication. The Law of God is maniſeſt, Deut. 23.17. There *ſhall be no whore of the daughters of Iſrael, neither ſhall there bee an whorekeeper of the ſonnes of Iſrael.* God condemneth the thought, and therefore cannot allow the fact of ſimple fornication, for that were to make the ſpirit of God contrary to it ſelfe. All enticements and prouocations vnto ſinne are reprooued, of which this is a principall. How then can he that boaſteth of his Holineſſe warrant by the word of God the erection and continuance of his ſtewes, albeit hee gaine thereby a yeerely rent into his coffers? Or how could that monſter and diuell incarnate, *Sixtus* the fourth, ſet vp a ſtewes of both kindes, that is, of men and women, wherby he obtained ſome yeeres 20000, and ſome yeeres forty thouſand duckats as a yeerely penſion, which thoſe filthy perſons payed for the free liberty of that ſinne? This was moſt baſe and beaſtly gaine, though the man of ſin thinke it ſweet gaine that is gotten by worſe then the excrements of Rome. A man would thinke it moſt ſtrange that they ſhould open their mouthes in defence of open ſinne and impiety: and yet many among them are not aſhamed to become proctours for the ſtewes. It is well knowne how commonly the Prieſts themſelues reſort vnto ſuch infamous places, & therſore no maruell if ſome of them ſhame not to open their mouthes in defence of their owne practiſe, among which are two of no ſmall note among them, to wit, *Harding* and *Parſons*. Hard.Confut. pag.162. *Harding* in his pretended confutation of the apology of the Church of England, calleth the ſtewes a neceſſary euill for the auoyding of a greater miſchieſe: and though (being charged) he dare not deny there bee twenty thouſand of that generation in Rome that proſtitute their bodies for gaine, yet he excuſeth them all, and telleth vs that we are too yong to controlle the city of Rome in her doings.

The like we might ſay of *Parſons*, for hee in his confutation of *Iohn Nichols* recantation, hath thought it a matter well beſeeming his labours to handle this point at large (who is often ſaid to haue been vnder the Chirurgians hand for this ſinne) and ſo to iuſtifie the doings of himſelfe and of his fellowes. I will ſet down their reaſons, that we may ſee, know them, and examine them, and diſproue them. Nothing is ſo impious & wretched that ſome men will not goe about to iuſtifie. It is well knowne that a Diuine, a great Diuine among them wrote a treatiſe in defence of Sodomy, as theſe doe in defence of whoredome. And this is the deep iudgement of God vpon thoſe that not only reſtraine but vtterly forbid mariage to their Clergy, (which the Apoſtle calleth 1 Tim.4. *the doctrine of diuels*) to giue them ouer both to defend and practiſe all kinde of vncleanneſſe. But let vs ſee their reaſons, wherby they would proue this euill to be neceſſary. Obiect.1. Firſt, they alleadge the heate of the countrey, and therefore not fit that Harlots ſhould be baniſhed from among them. Anſwer. I anſwer, this is no ſufficient warrant to ſet vp ſtewes, no more then it is to marry many wiues. It becommeth not a Chriſtian man, much leſſe a profeſſour of Diuinity to hold, that where there is greateſt heate, there may be greateſt whoredome.

This is the rule of Gods word, that wherſoeuer the greateſt allurements and prouocations are to any ſinne, there ought to be more watchfulneſſe to cut off all occaſions. And why I pray you might not they among the Indians iuſtifie the marrying and keeping of a multitude of wiues, where the heate farre ſurpaſſeth the heate of Rome, and of all Italy? or wherefore doth God reſtraine the Iewes his owne people from whoring and committing fornication, where the climate is as hot and much hotter then in Popiſh places where ſtewes are erected? Doth whoredome defile the land, and is it a neceſſary euill? But enough of this reaſonleſſe reaſon, whereof I thinke the Popiſh ſort are aſhamed, if they haue any ſhame or any reaſon left in them. A ſecond argument is this, Obiect. ẏ a ciuill Magiſtrate, & conſequently the Pope, may, for the auoyding of a greater inconuenience, tollerate and permit this ſinne, without fault and without being charged with any allowance of the ſinne it ſelfe. It is one thing to approue, and another to allow a thing; as God permitteth many wicked actes in the world, which notwithſtanding he deteſteth. Anſwer. I anſwer, the compariſon is vnequall, that I ſay not, it is blaſphemous. It is the fearefull iudgement of God vpon his enemies, to make ſuch monſtrous and miſhapen concluſions. God hath a royall prerogatiue aboue his law, and is not ſubiect vnto it, but to the righteouſneſſe of his owne will. He permitteth the abominations that are committed, that by his infinite power and wiſdome he may turne all things to the glory of his mercy or iuſtice. It is not ſo with the Magiſtrate, he muſt bee obedient to the law of God, and all his authority is to be ſubiect vnto it: it is his office to puniſh knowne euill, and not to permit it: neither is hee able to turne euill into good by his ſuffering of it. Beſides, it will not follow from hence, to ſpeak nothing of the Popes temporall iuriſdiction, and of the right he claimeth to be a temporall Prince; neither can it any way iuſtifie his practiſe, who raiſeth rents and taketh fines for bawdry, and therſore maketh himſelfe no better then a bawde to whores and knaues, foraſmuch as he maintaineth them, and they maintaine him. They haue ſtreetes and houſes aſſigned vnto them where they ſhall dwell, and he taketh their money whch they pay with eaſe, and liue in brauery and exceſſe with the reſt.

Laſtly, we may conclude from this reaſon, that Magiſtrates if they liſt, may permit all maner of wickedneſſe, and ſuffer it to eſcape vnpuniſhed, and not be charged with the allowance of it. For if this reaſon doe hold in one particular (God may permit, therſore the Magiſtrate may) it is good in all; which were to open a gap wide to all prophanneſſe, Libertiniſme, Atheiſme, and Epicuriſme. Obiect. A third argument is this, a naughty thing may ſometimes be neceſſary, and being neceſſary, and conſequently impoſſible to be remooued, it muſt needes be tollerated without fault, as they goe about to prooue by teſtimony of Chriſt, *there muſt be offences*, Matth.18.11. and of *Paul, there muſt be hereſies*, 1 Corinth.11.19. Heere is a neceſſity of offences and hereſies, yet Chriſt and *Paul* were not in fault, neither did they allow hereſies. Anſw. I anſwer, firſt I would know, whether they meane, euery wicked thing, or onely ſome wicked thing. I ſuppoſe they meane not in generall, that euery naughty thing is ſo neceſſary that it ſhould be tollerated; for then they muſt ſpeake plainely with the diuels tongue, and openly vtter his language.

guage. Doe they then vnderſtand it of ſome naughty and wicked thing, that is neceſſary, and ſo to bee tollerated? Then the reaſon muſt be framed in this maner, Some euill is neceſſary, and therefore to be ſuffered: but the ſtewes is ſome euil that is neceſſary, and therfore the ſtewes ought to be tollerated. Euery one meanly ſeen in the art of reaſoning knoweth that the forme of this reaſon is ſtarke naught, and neither neceſſary nor to be ſuffered: for of particulars nothing can follow. Againe, they peruert and corrupt the meaning of Chriſt and his Apoſtle. Such things as cannot be auoyded, may be accounted neceſſary according to the decree of God. When he purpoſeth to try his children, & to haue them diſcerned from hypocrites, oftentimes euils, yea, euen hereſies breake forth from the corruption of men. This is true, we confeſſe: and ſo much the places proue and inferre. So then we muſt diſtinguiſh of tolleration, which is of two ſorts, there is a tolleration of neceſſity, and a tolleration of negligence. The one is good, as when a Magiſtrate hauing a ſubiect that committeth treaſon, or ſuch heinous crime that he cannot puniſh by reaſon of his owne weakneſſe and his ſubiects power, this he muſt beare of neceſſity, becauſe he hath no remedy; ſo *Dauid* dealt toward *Ioab*, when hee had ſlaine *Abner* with the ſword, 2 Sam. 3.39 *I am this day weake, though annointed king: and theſe men the ſonnes of Zeruiah be too hard for me: the Lord ſhall reward the dooer of euill, according to his wickedneſſe.* Where we ſee he tollerateth the euill which he could not remedy, and referreth the execution of iuſtice vnto God that was of ability and power to puniſh it. So may the Magiſtrate beare with patience for a certaine ſeaſon, not failing in his duty: howbeit this muſt not be alwayes, for when there is no ſuch cauſe to ſuffer a knowne ſinne to eſcape vnpuniſhed, he may not winke at it and beare with it. There is alſo a tolleration that is euill, which is done of negligence, careleſneſſe, and ouermuch lenity and indulgence; this is no neceſſary tolleration, as when *Eli* bare with his ſonnes in his old age, & did not chaſtiſe them for their offences; this way doe they offend, that puniſh not at all thoſe that are to be puniſhed, or puniſh lightly ſuch as are to be puniſhed ſeuerely. This tolleration of negligence cannot be implyed from the former places of Scripture, ſeeing that *to iuſtifie the wicked and to condemne the innocent, are both of them equally an abomination vnto the Lord.* Prouerbes 17.15.

Laſtly, I would gladly vnderſtand, whether our aduerſaries would reaſon thus, Hereſies muſt be, therefore tollerate hereſies, and ſuffer heretikes to remaine: therefore burne not heretikes, confute not hereſies, but let them alone? If they dare not reaſon thus, why doe they preſſe vs with the like conſequent? if they will needs conclude after this manner, what wrong haue they done to our brethren, and how much innocent blood haue they ſhed in the late dayes of perſecution? O that this argument had beene coyned and vrged in Queene *Maries* dayes among vs, or might now preuaile with the Spaniſh Inquiſition: then ſhould not *the ſoules of them that were ſlain for the word of God, and for the teſtimony which they held, cry out with a loud voyce, ſaying, How long, O Lord, holy and true, doſt thou not iudge and auenge our blood, on them that dwell on the earth?*

Reuel 6.9,10.

Obiect 4.

The laſt argument is this, that the Proteſtants permit vſurie by their lawes, and doe not puniſh men for taking ten in the hundred: which is done to meet with a greater inconuenience or miſchiefe: and ſo doth the Pope with his ſtewes.

Anſwer.

Heereunto we may adde, that which *Parſons* patcheth together after his trifling manner, namely, that we allow not the Catholikes abſenting themſelues from the Church, and yet we make them pay for their recuſancy? I anſwer, to the firſt inſtance, that if we puniſh not all byting gaine, or ſuffer the poore to be oppreſſed, we cannot be excuſed, but are to bee blamed: foraſmuch as the word of God forbiddeth to oppreſſe the poore by vſury, Exo. 22.25. Leuit. 25.35,36. Deu. 23.19. Touching the ſecond inſtance or example that he giueth of taking a fine of Catholikes by way of puniſhment for not comming to Church, as the Pope doth a yeerely penſion to puniſh the harlots: it is a very vnequall compariſon, and he dealeth with vs as in the former reaſon. It is of neceſſity, ſaith Chriſt, that ſcandals muſt come, therefore the ſtewes muſt be permitted. That is one falſe concluſion. Another is like vnto it, It muſt be permitted, therefore it muſt be let alone without puniſhment: ſo that they vnderſtand a thing that muſt needes come, to be all one with this, a thing of neceſſity muſt be winked at, and left without puniſhment. So touching their Recuſants, the compariſon is many wayes faulty. Firſt, if the penalty were duely inflicted vpon theſe his friends, it would pinch them & ſting them much more, then the payment which the Pope receiueth from the ſtewes: foraſmuch as the Curtezans make ſuch a gaine of that filthy market and ſale of their bodies, as that they pay that mony with eaſe, ſuch is the cuſtome they haue comming in. Secondly, the Papiſts are not ſuffered openly to haue their Maſſes, nor to exerciſe idolatry, nor to haue places allowed them in one certaine place in all cities and countries, as harlots are permitted to commit whoredome freely, and to recouer their hyre by action at the Law, in caſe any deny to pay the price agreed vpon betweene them. If they had free liberty giuen them to practiſe their ſuperſtitions, it were ſomewhat that is ſaid of them: but foraſmuch as they are reſtrained, the compariſon holdeth not. Thirdly, the Papiſts cannot make an apparent gaine aboue that which they pay for their not comming to Church, and therefore it differeth much from the Popes puniſhment, who allow them the meanes to enrich themſelues by the ouerplus that they retaine to themſelues. Before we ſhut vp this point, let vs vſe ſome reaſons againſt this ſufferance of open whoredome, not to be ſuffered in any Chriſtian Commonwealth, and therefore whereſoeuer the Goſpel of Chriſt is openly profeſſed, and freely receiued, the ſtewes and brothel houſes are pulled downe, and are diſperſed and ſcattered away as cloudes before the Sunne.

Reaſons againſt permitting the ſtewes.

Firſt, no Magiſtrate may ſuffer any ſinne ordinarily vnpuniſhed frō generation to generation, and take a yeerely rent for it, which impeacheth the glory of God, hurteth ẏ Church, and annoyeth the Common-wealth: but to ſuffer vnchaſt women in a certaine place, and to permit the people without danger of law, or feare of puniſhment to reſort vnto them, is ordinarily to ſuffer ſinne vnpuniſhed; therefore the Magiſtrate, who is the Miniſter of God, bearing his perſon, and miniſtring his iuſtice, and executiug his ſentence, may not, and cannot without contempt of God ſuffer vnchaſt women in his kingdomes & dominions: foraſmuch as *he carrieth not his ſword in vaine*, but is an auenger in wrath to him that doeth euill.

Rom. 13.

Againe as no man in generall, ſo no Magiſtrate in particular may doe euill, that good may come thereof, *whoſe damnation is iuſt*, ſaith the Apoſtle, Rom. 3.8. But to permit a ſtewes and to take a rent (not one halfe of their foule and filthy gaines) to the end that adultery may be forborne, is to doe euill that good may come of it; foraſmuch as to commit any ſinne is to doe euill, and to faile in any thing is to tranſgreſſe the Law, and not to puniſh when we ought to puniſh, as we ſee in *Saul* that ſpared the Amalekites, 1 Sam. 15. and in *Ahab* that ſuffered *Benhadad* to eſcape out of his hand whom the Lord had appointed to vtter deſtruction, 1 King. 20.42. Therefore no Magiſtrate may ſuffer whoredome to goe vnpuniſhed, vnder what colour and pretence, to what end and purpoſe ſo euer he do it, though it ſhould be to remedy a greater euill

Gal. 3.12.
Iam. 2.10.

Moreouer it is vtterly vnlawfull to lie, albeit it might redowne to the glory of God, Rom. 3.7. and therefore I may not ſuffer my brother to lie, if by lawfull meanes I may keep him from it. We may not in Gods cauſe ſpeak iniquity or vſe deceit, Iob 13.7.8. *Will you ſpeak wickedly for God? and talke deceitfully for him? wil ye accept his perſō? wil ye cōtend for God?* Much leſſe therfore accept the perſon for auoyding adultery, and take yeerely rent of the ſtewes.

Laſtly, no Magiſtrate may openly ſuffer that to be, which God hath expreſly ſaide in his word ſhall not be: but it is expreſly and directly *forbidden to ſuffer a whore in Iſrael, and to take the wages of an whore for his houſe*, and therefore for the Church. This ſinne is abominable to the Lord, and draweth downe his wrath whereſoeuer it is committed, and therfore albeit they ſay that in iudgement they do not alow it, yet in the iudgement of God and his word they maintaine it; and ſo much the rather, becauſe the prohibition of marriage in ſundry Orders beareth ſway among them. What thing will not theſe men preſume and be bold to defend that ſpare not to open their mouthes and ſharpen their pennes to maintaine incontinent liuing and confeſſed filthineſſe? Or when may we thinke they will beginne to reforme the Church of God, that in ſo long a time cannot redreſſe their open ſtewes? It was truely ſaid by *Bernard*, *Take once from the Church honorable marriage* and the bed vndefiled, and thou filleſt the ſame full with Brothel-houſes, with keeping Concubines, with inceſts, with pollutions, with wantons, and with all ſorts of filthy perſons: how then is not he guilty of theſe horrible abhominations that forbiddeth marriage, yet calleth himſelfe the Vicar of Chriſt, the head of the Church, and the holy One of Iſrael? We muſt abandon vaine and vicious remedies which are more grieuous then the manifeſt diſeaſes. *Tertullian* teſtifieth truely, that *ſtewes are execrable and accurſed before God.* And the Emperour *Iuſtinian* notwithſtanding all forged neceſſity & falſly named pollicy, ſtreightly commandeth that *harlots be baniſhed out of all townes.*

Deut. 23 17. 8.
Leuit. 19.29.

Serm.6
Cant.

Tertul.d
anima.

Autha.
nomibus.

Vſe.

Secondly, ſeeing God is the puniſher of all whoredome and vncleanneſſe, it is our duty to eſchew harlots, as the moſt dangerous creatures in the world. It is well ſaid of *Salomon*, Prou. 2. 18. *Their houſe tendeth to death, and their pathes vnto the dead*, And afterward chap. 23.27. he ſaith, *An whore is a deepe ditch, and a ſtrange woman is as a narrow pit:* and therefore it is good to keepe our ſelues from falling or entring into the ſame. So in another place he deſcribeth the practiſes, the allurements, and the deceits of ſuch, Prou. 9. 15. 16. 17. 18. *She ſitteth at the doore of her houſe on a ſeat, in the high places of the citie, to call paſſengers who go right in their wayes; who ſo is ſimple, let him turne in hither and as for him that wanteth vnderſtanding, ſhe ſaith to him, Stollen waters are ſweet, and bread eaten in ſecret, is pleaſant; but he knoweth not that the dead are there, and that her gueſts are in the depth of hell.* Such naughty women are called euery where in this booke *ſtrangers*, though they be too familiar and well known, and thruſt themſelues into the company of others; becauſe they ſhould be ſtrangers vnto vs, and not of our acquaintance. There is nothing more common in them, then to entice young men by wanton geſtures, laſciuous words, and plauſible perſwaſions, to dalliance and delight: It is a great fauour of God to be preſerued from their baites, and kept from their ſnares, yea, it is a farre greater mercy to be ſecured from harlots, then to be kept from the peſtilence: & they ſhew greater wiſdome that ſhun and paſſe by their houſes and company, then they that forſake places & perſons e 23,24.

that are infected with ſome dangerous and deadly diſeaſe. Euery one is forward to beware hee come not neere any peſt-houſe for feare of his life: but if we aſſemble into harlots houſes, we run in danger of ſoule & body. It is an eaſie matter to fall into a pit where a man may be drowned, but it is not ſo eaſie to get out of it. The wanton woman is as a deepe ditch, and a narrow pit, and a dangerous hole, whereinto a man may ſlip haſtily & at vnwares; but he ſhall hardly come out from thence, or deliuer himſelfe, without the ſpeciall goodneſſe of God, pulling him as it were out of the fire, and ſetting his feete in ſafety. For as a theefe lurketh in a denne or wood to get a prey, ſo doth ſhe lye in waite, and vſeth baites to ſteale away the hearts of men, and thereby preuaileth mightily with many in the world. Among all dangers, this is not the 2,19. leaſt that *Salomon* ſpeaketh of, *None that goe vnto her, returne againe, neither take they hold of the pathes of life.* Theſe words do not abſolutely deny repentance to them that are fallē, or ſhut the gate of mercy againſt them that haue ſinned, but the meaning is, that few, yea very few eſcape deſtruction, & returne to ſaluation, becauſe they ſildome repent. It is a very rare thing to ſee a penitent adulterer: they leaue the ſinne when it leaueth them, becauſe they can follow it no longer, but they do not repent of it, they do not ſorrow for it, they do not flie from it. Hence it is, that you ſhall hear many old men, whoſe ſtrength is decaied, whoſe bodies are withered, whoſe feet are already entred in a manner into their graues, laugh heartily at the remembrance of their tricks of youth, and talke wantonly & filthily of the prankes which they haue plaied; ſo that h 12,34. from the abundance of the heart, the mouth ſpeaketh, and their corrupt communication teſtifieth, that they neuer ſoundly repented of their vncleanneſſe. No maruaile therefore if the wiſe man peremptorily declare, that few or none of thoſe that are giuen ouer to this lewdneſſe of life, do come to repentance: for albeit ſome few find grace, yet in compariſon of ſuch as run on headlong, & liue ſecurely to the end in their wickednes, they may worthily be ſaid to be none at all. They are ſo blinded & beſotted, that they cannot ſee their own filthines; they are ſo dull and deafe, that they cannot heare thoſe that admoniſh them, nay they hate thoſe that reproue them. The Apoſtle *Paul* exhorting the Corinthians *to flye fornication*, .6,18. which was moſt common in thoſe daies, and eſteemed a ſlight or no ſin at all, vſeth ues to a fornica many notable reaſons of great weight & importance, & worthy to be conſidered of vs. One reaſon or motiue is this, that our bodies are the Lords, and muſt be ſeruiceable vnto .6,13. him, *The body is not for fornication, but for the Lord.* Wherfore hath he giuen to vs our body, but ẏ we ſhould ſerue him in our body? We 6, 13. are not to yeeld *our members as inſtruments of vnrighteouſnes vnto ſin*, but we ought to yeeld our ſelues vnto God, as thoſe ẏ are aliue from the dead, and ſo make our members as inſtruments of righteouſnes vnto him. Firſt therefore the Apoſtle reaſoneth frō the end of our creation. Secondly, the Lord Ieſus is ordained & appointed to be the Redeemer & Sauiour, not only of the ſoule, but alſo of the body, & therefore he ſaith, *the Lord for the body.* 1 Cor.6,13. Fornication and ſanctification cannot ſtand together, but are contrary one to the other, ſo that they cannot abide in one ſubiect. Chriſt came into the world to this end that he might redeeme our bodies by his death out of ẏ power of the diuell, and ſanctifie them by his Spirit. If then we giue our ſelues as ſeruants to obey the luſts of the fleſh, wee make void the glorious worke of our redemption, wherein mercy, iuſtice, and truth kiſſed one another. For herein we ſee the truth of Gods promiſe accompliſhed, that *the ſeed of the woman ſhould bruiſe the ſerpents head*: Gen 3,15. and the truth of his threatning fulfilled, that man offending, ſhold die the death. Herein we may behold ẏ wonderfull iuſtice of God, that becauſe man had ſinned, man muſt be puniſhed; for otherwiſe he had not bin a iuſt God. Laſtly, hereby appeareth the vnſpeakable mercy of God toward mankinde; who, albeit his iuſtice were ſuch, that rather then ſin ſhould goe vnpuniſhed, he would puniſh it in his Son, *who bare our ſins in his body, and made interceſſion for our tranſgreſſions*, 1 Pet.2,24. Eſay 53,12. yet found out a way how to redeeme vs, when we caſt our ſelues headlong into all miſery, and made our ſelues ſubiect to the greateſt thraldome that euer was. We are deliuered from the hands of our enemies, ſin, the world, and the diuell, ẏ we ſhould be holy vnto him that hath called vs. The third motiue is drawne from the glorious reſurrection of our bodies, as the former was frō the gracious redemption of our bodies. If we would haue them liue with him for euer ẏ ſhall raiſe thē vp, we muſt abſtaine from filthy luſts ẇ defile the body; & therfore the Apoſtle ſaith, 1 Cor.6,14. *God hath both raiſed vp the Lord, & wil alſo raiſe vs vp by his own power.* The author of this great benefit and wonderfull worke, is God, ẇ paſſeth and exceedeth mans reaſon. Hence it is, that he putteth vs in minde of his power, becauſe he is almighty. If it were not vnpoſſible vnto him to create our bodies out of the duſt of the earth, why ſhall it not bee poſſible to raiſe them out of the duſt againe? Nay, if he were able to make thē of that ẇ was nothing, inaſmuch as the Apoſtle teacheth, ẏ *the things* Heb.11,3. *which are ſeene, were not made of things which doe appeare*; how much more ſhall he bee able to giue to euery one his body ẇ he had before? Againe, he teacheth, ẏ God hath raiſed already the Lord Chriſt frō death to life, & therefore will raiſe vs alſo. We are the members, he is ẏ head. Therfore if the head be aliue, he will not leaue the members dead, ſo ẏ if he be riſen frō ẏ dead, we ſhall riſe againe. How thē ſhall we that are appointed to glory, defile our bodies beaſtly luſtes, the end and wages whereof is ſhame and ignominy? Seeing then Chriſt Jeſus hath determined to make our bodies glorious, let vs not make them foule and infamous, for as much as the reward of fornication is ſhame, not glorie. If then we look that theſe fraile and mortall bodies ſhould be partakers of immortality at the laſt day, let vs keepe them as fit veſſels to receiue honor and glory, and euerlaſting life. It is no ſmall offence to pollute the body of Chriſt with filthines and vncleannes, which God raiſeth frō the dead, and maketh it ſit moſt glorious in the heauens. The fourth motiue to worke in vs the deteſtation, and to lay before vs the danger of whoredome, is this; the members of Chriſt are not to bee made the members of an harlot: but our bodies are the members of Chriſt, therefore we ought not to make them the members of an harlot. Now the bodies of the faithful are called the members of Chriſt, becauſe Chriſt is the head of the church, and performeth the office of an head vnto it, into which all the elect are grafted by faith. If any man were asked, whether he would willingly rent or pull away a member from Chriſtes owne body, to make it the member of an harlot, he would vtterly deny it, he would be aſhamed of it, he would be ready to defie him that ſhould charge him with it. Howbeit, the Apoſtle feareth not to lay that imputation vpon ſuch as commit fornication; they ſeparate themſelues quite away from Chriſt, ſo that it muſt needs be a deadly ſin which parteth and pulleth vs from him. Wherefore hee

1 Cor.6,15. ſaith, *Know ye not that your bodies are the members of Chriſt? Shall I then take the members of Chriſt, and make them the members of an harlot? God forbid.* Hereby then we muſt learne, how heinous whoredome is, becauſe wee are the members of Chriſt; but by it we make our bodies the members of an harlot: which is as much in effect, as to turne Chriſt himſelfe into an harlot, and to make him a whoremaſter, then which nothing is more reproachfull and diſhonorable vnto the glory and maieſty of

Coloſ. 1,18. Eph.1,22. Chriſt. For *the Church is the myſticall bodie of Chriſt*, wͨ hee hath redeemed with his blood, whereof hee is the head; and by his Spirit ſo ioyneth it to him, that it is made one ſpiritual body with him. So then, euery faithful perſon is one member for his part of the body of the Church, and of Chriſt the head, ioyned with him by faith, & quickned by his Spirit. He ẏ ioyneth himſelf therfore to an harlot is made one body with an harlot, ſo that of the members of Chriſt, hee ſhall make them the members of an harlot, and thereby ceaſe to be any longer the members of Chriſt; then which, what can be more dangerous to vs, or more reprochful to Chriſt, or more diſhonorable to God? The fiſt motiue to diſſwade from fornication, is becauſe this ſin is committed againſt the body, whereas all other ſins are without the body. He that committeth whoredom defileth and abuſeth his own body, and leaueth a proper ſtaine and blot vpon it, making it both the ſubiect and the obiect of his ſin. It is not ſo with the theef, or the murtherer or the ſlanderer: they deale with the life, with the goods, and with the good name of another. But the whore-maſter vſeth his bodie as the inſtrument, and ſinneth againſt his owne body more then any other. Hence it is that the Apoſtle ſaith, *Flie fornication every ſinne that a man doth, is without the body: but hee that committeth fornication, ſinneth againſt his owne bodie.* 1 Cor.6,1 If a man kill himſelfe, he hurteth indeed his owne bodie, howbeit he vſeth ſworde or knife, or fire, or water, or ſome ſuch like inſtrument which is out of the body: but the fornicator both vſeth and abuſeth his owne body, he maketh it either inſtrument or obiect, or ſubiect, or all of them.

The ſixt motiue that is vſed, is this; That our body is the Temple of the holye Ghoſt: whereupon the Apoſtle would haue it inferred, that a fornicator is a ſacrilegious perſon, becauſe he hurteth and wrongeth the temple of God. But *Whoſoeuer defileth the Temple of God, him ſhall God deſtroy, for the temple of God is holy, which temple we are*, 1 Cor.3. ver.17. Temples are ordained and appointed for holineſſe and pure actions, and are not therefore to be prophaned with filthineſſe, foraſmuch as they be conſecrated and dedicated to God which is moſt pure and holy. To this purpoſe he ſpeaketh and argueth, *What? Know yee not that your body is the temple of the holy ghoſt, which is in you, which ye haue of God?* 1 Cor.6,1 If our bodies be Temples, they ought to bee kept cleane and decent of vs. The Apoſtle nameth the bodie in this place, as hee did alſo before, in regard of the matter he hath in hand, to the end hee might withdraw vs from the defiling and poluting of our bodies. Wee heard alreadie, that our bodies are the members of Chriſt, & heere he ſaith, *Our bodies are the Temples of the holy Ghoſt*; not that our ſoules are excepted and exempted, for they are made partakers of Chriſt, and we are the Temples of God in ſoule and bodie, as hee ſpeaketh in the ſecond Epiſtle, *Ye are the Temples of the liuing GOD.* 2 Cor. 6,16. If he dwell in vs, let vs beware of fornication, becauſe he will not inhabite and abide in defiled bodies. He is the ſpirit of purity, therefore we muſt be pure: he is the ſpirit of holineſſe, therefore we ought to be holy, otherwiſe we are not his. He will dwell in a clean houſe, therfore not in a ſtye of vnclean and filthy ſwine. Let vs take heed, we greeue not the ſpirit of God, whereby wee are ſealed vnto the day of redemption. Eph.4. The Gentiles knewe by the light of nature, that they ought to keepe their temples ſwept and garniſhed. Chriſt whipped out of ẏ temple ſuch as bought & ſold in it: yet what are theſe, but lime & ſtone, and ſuch corruptible ſtuffe: how much more then ought wee to looke to our ſelues, our ſouls & bodies, ẏ we do not defile them, and God deſtroy them. The Temple of *Ieruſalem* was burned, and the Arke carried away for the ſinnes of the people: there is no holineſſe of place can priuiledge vs, if ſound Religion be wanting in them that inhabit it. Thus was it alſo at the deſtruction of Ieruſalem foretolde in Scripture, after the Goſpell of Chriſt was preached, the abhomination of deſolation was ſet in the holy place, ſo that one ſtone was not left vpon another that was not throwne downe. If then, God ſpare not moſt holy places conſecrated to his ſeruice, thorough their ſinne that abuſe them, let vs not doubt, but our owne bodies ſhalbe ſmitten by the hands of God, except we keepe them pure and vndefiled.

The laſt motiue to keepe vs from this ſin, is to know that we are wholly Gods, and not our owne, to do what wee liſt, or to diſpoſe of our ſelues. Wee are Chriſts, therefore it is our duty to glorifie him by liuing chaſtly and continently. He hath redeemed vs from the power of the deuill, by paying the price of his precious blood, as of a Lamb vnſpotted. God hath good right to challenge vs as his owne, foraſmuch as he bought vs at a deere rate, and we coſt him more then a worlde, nay a thouſand worlds of riches and treaſures. Chriſt gaue his life for vs, a price far greater then all men can conceiue. For what can be imagined ſo precious, as the dignity, the maieſty, & the glorie of God, which were all after a ſort, changed and diminiſhed, when hee tooke our nature vpon him, and ſuffered in it the curſed and ſhamefull death of the croſſe. Therefore it is that the Apoſtle ſaith, 1 Cor. 6, 19, 20. *Ye are not your owne; for ye are bought with a price, therefore glorifie God in your bodye, and in your ſpirit, for they are Gods.* It is the propertie of Iuſtice to giue to euery one his owne, and not to vſe that which is another mans as his owne. Our bodies are another mans right, therefore we may not abuſe them to filthines at our owne carnall pleaſures. Wee haue not authority ouer our ſelues, to diſpoſe of our ſelues; therefore we are as another mans ſeruants. We belong to Chriſt and to GOD, therefore we muſt liue according to his will. Chriſt hath bought vs with a great price and hath redeemed vs from hell, from ſatan, from death, and from ſinne, therfore we be Chriſts; we pertaine as a proper poſſeſſion to him, and no man can lay claime vnto vs. Let vs liue as becommeth his ſeruants, our profeſſion, our calling, and our redemption: but they that follow after fornication ſerue his enemy, foraſmuch as our ſinnes were the enemies that put him to death.

3. Laſtly, let all married perſons liue chaſtly, and keepe the veſſels of their bodies in holyneſſe and in honor. There is indeed a twofold chaſtity, one of the ſingle life, the other of the married. Chaſtity of ſingle life, is with al carefulneſſe, with faſting and prayer, to keep their minds, affections, and bodies in holines. Chaſtity in marriage is, when the pure and holie vſe of wedlocke is obſerued. Hence it is that the Apoſtle ſaith, Heb. 13, 4. *Marriage is honorable in all, and the bed vndefiled: but Whoremongers and adulterers God wil iudge.* Matrimony is an holy league or couenant, as it is called in the Scripture. If a man forge or falſify a couenant that is made in bargaine and ſale, either by conueying ſome ſecret title or intereſt to himſelfe, or by ſuborning falſe Witneſſes, it is, and ought, to be ſharpely and ſeuerely puniſhed. But behold by an vncleane life, the chiefe and moſt holy Couenant that can be in the worlde, is broken and violated. A ſolemne declaration is made of the faith that the husband oweth to the wife, and the wife to her husband: they come into ẏ church (as it were) into the preſence, and before the face of God, they call vpon him to be a witneſſe and Iudge, if either of them keepe not promiſe: yet oftentimes all this vaniſheth away, and commeth to nothing. Hence it is that the Lord complaining againſt the people of Iſrael, and conuincing them of whoring, and ſuch like wickedneſſe, threatneth them, that *Therefore the Land ſhall mourne, and euerie one that dwelleth therein, ſhall bee cut off, with the Beaſtes of the fielde, and with the fowles of the heauen, and alſo the Fiſhes of the ſea, ſhall bee taken away.* Hoſea chap. 4. and the 2. & 3. verſes.

The ſeuerall kindes of whoredome.

This ſinne ſpreadeth farre, like a foule and vncleane Leproſie, and catcheth hold of one part after another, till the whole bodye bee defiled; like to fire, that being once kindled, runneth from one place to another, vntill all bee conſumed. There is an *adulterie of the heart*, Math. 5, 28. condemned by our Sauiour Chriſt, which being once entertained, is compared to a *burning* or boyling, 1 Cor. 7. 9. that ſo diſturbeth and diſquieteth the ſoule, and the exerciſes of the ſoule, that it cannot ſuffer a man to ſerue the Lord in a quiet mind and a pure conſcience. There is an adultery of the eyes, which are as the windowes of the heart, 2 Peter chap. 2. verſe 14 as Saint *Peter* ſpeaketh of fleſhly minded men, *Whoſe eyes were full of Adulterie.* This made *Iob* to make a Couenant with his eyes, that they went not aſtray, and cauſed him to go aſtray. The looking after a woman to luſt after her, is called by Chriſt, the committing of Adulterie. And the Prophet reprooueth the daughters of Sion, becauſe *they walked with out-ſtretched neckes, and wanton eyes*, Eſa. chap 3, verſe 13. There is an adultery of the eares, the which wee fall into, when wee liſten vnto vnchaſte and vncleane talke vttered by others, when wee haue itching eares after it, and are content to heare it, and yet ſhew no diſlike vnto it, no hatred of it. There is another adultery, and that is of the tongue; when wee take delight in vnchaſte ſpeeches, and filthie Ribaldry, by which, the heartes of others are corrupted, and our owne are beaſtly luſtes, the end and wages whereof is ſhame and ignominy? Seeing then Chriſt Ieſus hath determined to make our bodies glorious, let vs not make them foule and infamous, for as much as the reward of fornication is ſhame, not glorie. If then we look that theſe fraile and mortall bodies ſhould be partakers of immortality at the laſt day, let vs keepe them as fit veſſels to receiue honor and glory, and euerlaſting life. It is no ſmall offence to pollute the body of Chriſt with filthines and vncleannes, which God raiſeth frō the dead, and maketh it ſit moſt glorious in the heauens. The fourth motiue to worke in vs the deteſtation, and to lay before vs the danger of whoredome, is this; the members of Chriſt are not to bee made the members of an harlot: but our bodies are the members of Chriſt, therefore we ought not to make them the members of an harlot. Now the bodies of the faithful are called the members of Chriſt, becauſe Chriſt is the head of the church, and performeth the office of an head vnto it, into which all the elect are grafted by faith. If any man were asked, whether he would willingly rent or pull away a member from Chriſtes owne body, to make it the member of an harlot, he would vtterly deny it, he would be aſhamed of it, he would be ready to defie him that ſhould charge him with it. 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So then, euery faithful perſon is one member for his part of the body of the Church, and of Chriſt the head, ioyned with him by faith, & quickned by his Spirit. He ẏ ioyneth himſelf therfore to an harlot is made one body with an harlot, ſo that of the members of Chriſt, hee ſhall make them the members of an harlot, and thereby ceaſe to be any longer the members of Chriſt; then which, what can be more dangerous to vs, or more reprochful to Chriſt, or more diſhonorable to God? The fift motiue to diſſwade from fornication, is becauſe this ſin is committed againſt the body, whereas all other ſins are without the body. He that committeth whoredom defileth and abuſeth his own body, and leaueth a proper ſtaine and blot vpon it, making it both the ſubiect and the obiect of his ſin. It is not ſo with the theef, or the murtherer, or the ſlanderer: they deale with the life, with the goods, and with the good name of another. But the whore-maſter vſeth his bodie as the inſtrument, and ſinneth againſt his owne body more then any other. Hence it is that the Apoſtle ſaith, *Flie fornication, euery ſinne that a man doth, is without the body: but hee that committeth fornication, ſinneth againſt his owne bodie.* 1 Cor. 6,18. If a man kill himſelfe, he hurteth indeed his owne bodie, howbeit he vſeth ſworde or knife, or fire, or water, or ſome ſuch like inſtrument which is out of the body: but the fornicator both vſeth and abuſeth his owne body, he maketh it either inſtrument or obiect, or ſubiect, or all of them.

The ſixt motiue that is vſed, is this; That our body is the Temple of the holye Ghoſt: whereupon the Apoſtle would haue it inferred, that a fornicator is a ſacrilegious perſon, becauſe he hurteth and wrongeth the temple of God. But *Whoſoeuer defileth the Temple of God, him ſhall God deſtroy, for the temple of God is holy, which temple we are*, 1 Cor. 3. ver. 17. Temples are ordained and appointed for holineſſe and pure actions, and are not therefore to be prophaned with filthineſſe, foraſmuch as they be conſecrated and dedicated to God which is moſt pure and holy. To this purpoſe 1 Cor. 6,19. he ſpeaketh and argueth, *What? Know yee not that your body is the temple of the holy ghoſt, which is in you, which ye haue of God?* If our bodies be Temples, they ought to bee kept cleane and decent of vs. The Apoſtle nameth the bodie in this place, as hee did alſo before, in regard of the matter he hath in hand, to the end hee might withdraw vs from the defiling and poluting of our bodies. Wee heard alreadie, that our bodies are the members of Chriſt, & heere he ſaith, *Our bodies are the Temples of the holy Ghoſt*; not that our ſoules are excepted and exempted, for they are made partakers of Chriſt, and we are the Temples of God in ſoule and bodie, as hee ſpeaketh in the ſecond Epiſtle, *Ye are the Temples of the liuing GOD.* 2 Cor. 6,16. If he dwell in vs, let vs beware of fornication, becauſe he will not inhabite and abide in defiled bodies. He is the ſpirit of purity, therefore we muſt be pure: he is the ſpirit of holineſſe, therefore we ought to be holy, otherwiſe we are not his. He will dwell in a clean houſe, therfore not in a ſtye of vnclean and filthy ſwine. Let vs take heed, we greeue not the ſpirit of God, whereby wee are ſealed vnto the day of redemption. Eph. 4. The Gentiles knewe by the light of nature, that they ought to keepe their temples ſwept and garniſhed. Chriſt whipped out of ẏ temple ſuch as bought & ſold in it: yet what are theſe, but lime & ſtone, and ſuch corruptible ſtuffe: how much more then ought wee to looke to our ſelues, our ſouls & bodies, ẏ we do not defile them, and God deſtroy them. The Temple of *Ieruſalem* was burned, and the Arke carried away for the ſinnes of the people : there is no holineſſe of place can priuiledge vs, if ſound Religion be wanting in them that inhabit it. Thus was it alſo at the deſtruction of Ieruſalem foretolde in Scripture, after the Goſpell of Chriſt was preached, the abhomination of deſolation was ſet in the holy place, ſo that one ſtone was not left vpon another that was not throwne downe. If then, God ſpare not moſt holy places conſecrated to his ſeruice, thorough their ſinne that abuſe them, let vs not doubt, but our owne bodies ſhalbe ſmitten by the hands of God , except we keepe them pure and vndefiled.

The laſt motiue to keepe vs from this ſin, is to know that we are wholly Gods, and not our owne, to do what wee liſt, or to diſpoſe of our ſelues. Wee are Chriſts, therefore it is our duty to glorifie him by liuing chaſtly and continently. He hath redeemed vs from the power of the deuill, by paying the price of his precious blood, as of a Lamb vnſpotted. God hath good right to challenge vs as his owne, foraſmuch as he bought vs at a deere rate, and we coſt him more then a worlde, nay a thouſand worlds of riches and treaſures. Chriſt gaue his life for vs, a price far greater then all men can conceiue. For what can be imagined ſo precious, as the dignity, the maieſty, & the glorie of God , which were all after a ſort, changed and diminiſhed, when hee tooke our nature vpon him, and ſuffered in it the curſed and ſhamefull death of the croſſe. Therefore it is that the Apoſtle ſaith, 1 Cor. 6, 19, 20. *Ye are not your owne ; for ye are bought with a price, therefore glorifie God in your bodye, and in your ſpirit, for they are Gods.* It is the propertie of Iuſtice to giue to euery one his owne, and not to vſe that which is another mans as his owne. Our bodies are another mans right, therefore we may not abuſe them to filthines at our owne carnall pleaſures. Wee haue not authority ouer our ſelues, to diſpoſe of our ſelues ; therefore we are as another mans ſeruants. We belong to Chriſt and to GOD, therefore we muſt liue according to his will. Chriſt hath bought vs with a great price and hath redeemed vs from hell, from ſatan, from death, and from ſinne, therfore we be Chriſts; we pertaine as a proper poſſeſſion to him, and no man can lay claime vnto vs. Let vs liue as becommeth his ſeruants, our profeſſion, our calling, and our redemption : but they that follow after fornication ſerue his enemy, foraſmuch as our ſinnes were the enemies that put him to death.

3. Laſtly, let all married perſons liue chaſtly, and keepe the veſſels of their bodies in holyneſſe and in honor. There is indeed a twofold chaſtity, one of the ſingle life, the other of the married. Chaſtity of ſingle life, is with al carefulneſſe, with faſting and prayer, to keep their minds, affections, and bodies in holines. Chaſtity in marriage is, when the pure and holie vſe of wedlocke is obſerued. Hence it is that the Apoſtle ſaith, Heb. 13, 4. *Marriage is honorable in all, and the bed vndefiled : but Whoremongers and adulterers God wil iudge.* Matrimony is an holy league or couenant, as it is called in the Scripture. If a man forge or falſiſy a couenant that is made in bargaine and ſale, either by conueying ſome ſecret title or intereſt to himſelſe, or by ſuborning falſe Witneſſes, it is, and ought, to be ſharpely and ſeuerely puniſhed. But behold by an vncleane life, the chiefe and moſt holy Couenant that can be in the worlde, is broken and violated. A ſolemne declaration is made of the faith that the husband oweth to the wife, and the wife to her husband: they come into ẏ church (as it were) into the preſence, and before the face of God, they call vpon him to be a witneſſe and Iudge, if either of them keepe not promiſe : yet oftentimes all this vaniſheth away, and commeth to nothing. Hence it is that the Lord complaining againſt the people of Iſrael, and conuincing them of whoring, and ſuch like wickedneſſe, threatneth them, that *Therefore the Land ſhall mourne, and euerie one that dwelleth therein, ſhall bee cut off, with the Beaſtes of the fielde, and with the fowles of the heauen, and alſo the Fiſhes of the ſea, ſhall bee taken away*. Hoſea chap. 4. and the 2. & 3. verſes.

The ſeuerall kindes of whoredome.

This ſinne ſpreadeth farre, like a foule and vncleane Leproſie, and catcheth hold of one part after another, till the whole bodye bee defiled; like to fire, that being once kindled, runneth from one place to another, vntill all bee conſumed. There is an *adulterie of the heart*, Math. 5, 28. condemned by our Sauiour Chriſt, which being once entertained, is compared to a *burning* or boyling, 1 Cor. 7. 9. that ſo diſturbeth and diſquieteth the ſoule, and the exerciſes of the ſoule, that it cannot ſuffer a man to ſerue the Lord in a quiet mind and a pure conſcience. There is an adultery of the eyes, which are as the windowes of the heart, 2 Peter chap. 2. verſe 14 as Saint *Peter* ſpeaketh of fleſhly minded men, *Whoſe eyes were full of Adulterie.* This made *Iob* to make a Couenant with his eyes, that they went not aſtray, and cauſed him to go aſtray. The looking after a woman to luſt after her, is called by Chriſt, the committing of Adulterie. And the Prophet reprooueth the daughters of Sion, becauſe *they walked with out-ſtretched neckes, and wanton eyes*, Eſa. chap 3, verſe 13. There is an adultery of the eares, the which wee fall into, when wee liſten vnto vnchaſte and vncleane talke vttered by others, when wee haue itching eares after it, and are content to heare it, and yet ſhew no diſlike vnto it, no hatred of it. There is another adultery, and that is of the tongue ; when wee take delight in vnchaſte ſpeeches, and filthie Ribaldry, by which, the heartes of others are corrupted , and our owne are ma-

manifeſted to bee corrupt already, foraſmuch *as from the abundance of the hart the mouth ſpeaketh*, Mat. 12. What religion ſoeuer we profeſſe, it is in vaine, wee deceiue our owne hearts, except we learne to bridle our owne tongues, Iam. 1, 26. And the Apoſtle giueth this exhortation, Epheſ. 4, 29. that *no corrupt communication ſhould proceede out of our mouths, but that which is good to the vſe of edifying, that it may miniſter grace to the hearers*. And in another (1 Cor. 15, 33.) place he teacheth, that *euill communications corrupt good manners*. Laſtly, there is an adultery which is outward in fact, and is called ſin finiſhed: all the former are as ſteps & degrees leading to this, and in the end bring it foorth as a birth which they haue conceyued. For wherefore do vncleane perſons nouriſh in themſelues the adultery of the heart, of the eyes, of the eares, and of the tongue, but becauſe they purpoſe to commit the outward acte when time, and place, and perſon, and other occaſions ſhal be offered vnto thē? But wee muſt bee carefull to auoide all theſe kindes, which ſhould not bee named among (Epheſ. 5, 3.) Chriſtians, *as becommeth the Saints of GOD*. No maruell therefore, if this wickedneſſe bee puniſhed of God with heauy iudgements, as that which in an high degree ſinneth againſt God, againſt our neighbour, and againſt our ſelues, as we haue noted in ſundry particulars before.

The greeuouſnes of the ſin of adultery.

We ſinne againſt God, becauſe we reſiſt and withſtand his will, whoſe pleaſure it is that wee bring forth the fruites of ſanctification; wee pollute and prophane the holie ordinance of Matrimony; wee make the members of Chriſt the members of an harlot, and ſo ſeeke to draw (as much as in vs lyeth) our bleſſed Sauiour into a filthy fellowſhip of our ſinne; we defile the Temples of the holie Ghoſt, and turne them into ſtewes. (Down. Lectur. on Hoſ. 4, 2.) Againſt our neighbour, becauſe this ſinne is not committed alone, but we draw ſome other to be partakers with vs in the ſame wickedneſſe & puniſhment; we ſin againſt the wife or husband of the married party, whom we wrong in the cheefeſt treaſure & poſſeſſion that ſhe or he hath: we ſinne againſt the fruite of our owne body, whom we diſgrace & brand with a note of perpetuall infamy, which for the moſt part proue a degenerate brood through want of good education, and eſpecially thorough the ſecret iudgement of God: we ſin againſt our owne families, which wee oftentimes ouer-turne by defiling of them, & turn our houſes into ſtewes: we ſin againſt the Cities, ſocieties, & kingdomes where we abide, becauſe we defile the land, and cauſe it to vomit out the inhabitants: we ſinne againſt the church of God, both by hindering the propagation thereof, which encreaſeth by *an holye ſeed*, (Malach 2, 15) and by cauſing it to be euill ſpoken of by others, as if it wer a company of vnclean perſons. Againſt our ſelues, becauſe we make our bodies the inſtruments of ſin and ſathan: we weaken them, and make them ſubiect to diuers diſeaſes, and we plunge ſoules & bodies into the pit of hell, which burneth with fire and brimſtone. Such then as are adulterers, do not goe into hell alone, they carry other company with them. If then the iudgements of pouerty, beggery, infamy, infirmity, folly, and impenitency will not mooue vs to make conſcience of this ſin, yet let this preuail with vs, that thereby we deſtroy our owne ſoules, and exclude our ſelues from his preſence. Let vs threfore be watchful ouer our own wayes, let vs pull vp the roote of this ſinne, and all other of the ſame ſort, and mortifie the deedes of the fleſh, Col. 3, 5. Let vs cut off all occaſions that may draw vs to them, as ſurfetting, drunkenneſſe, idleneſſe, wantonneſſe, prophane company, and ſuch like. And aboue all theſe things, let vs obſerue theſe three things: Firſt, let vs remember that as God is holie, ſo he requireth an holy people to ſerue him. It is his wil that we liue in ſanctification, ſo that *without holineſſe no man can ſee God*, or haue fellowſhip with him, Heb. 12. Secondly, we muſt learne to feare God in his word, and mark the commandement that forbiddeth adulterie. Nothing maketh vs to fall into ſinne, but the forgetting of the Law, which ſaith, thou ſhalt not ſin. This ſtayed vp *Ioſeph* in a ſtrong tentation, which being yeelded vnto, did ſet before him a faire ſhew and goodly traine of all pleaſures, profits, & honors; but being withſtood, did threaten him with a multitude of miſeries, hatred, pouerty, ſorow, ſhame, impriſonment, deſtruction, and death it ſelfe: yet he eſchewed the ſin by this means, *Shal I do this, and ſin againſt God*? (Geneſis 3) The word of God muſt be made our wiſedome and direction, our guide, and our counſellor; it is able to deliuer vs frō the ſtranger that flatteteth with her wordes. This is it that *Salomon* ſetteth before vs, *My ſonne, keepe thy fathers commandements, and forſake not the law of thy mother: binde them continually vpon thine heart, and tie them about thy necke, &c. For the Commandement is a lamp, and the Law is light, &c. to keepe thee from the euill woman, from the flattery of the tongue of a ſtrange woman*. (Prou. 6, 20, 23, 24.) He teacheth, that the lips of a ſtrange woman drop as an hony combe, and that her mouth is ſmoother then oyle, but her end is bitter as worme-wood, and ſharpe as a two-edged ſword: how then ſhall we bee deliuered from her, if the word of truth bee not in our mouthes, and that which is more, in our hearts, to rule and reforme vs, and to order our pathes aright? Such as are ignorant of the word, are ſooneſt ouer-taken, and they that haue not the loue and power of it dwelling in them. The fooliſh woman, that ſitteth at the doore of her houſe, and calleth the paſſengers that goe right in their waies, (Prou. 9) maketh choyſe of ſuch *as are ſimple and want vnderſtanding, to turne in vnto her*.

Laſtly, let vs keepe inuiolable the Couenant of marriage, made in the preſence of God, of Angels, and of men: let the married perſons make one another ỷ delight of their eyes, and the ioy of their hearts, and be carefull to performe the duties they owe one to another. And, as the vnlawful & impure coniunction of man and woman is deteſted of God: ſo is holy matrimony euer accepted of him, and adorned with many bleſſings, and crowned with a continual ſupply of the fruits of his loue and fauour. The Prophet ſayeth, *Bleſſed is euery one that feareth the Lord, & walketh in his waies; for thou ſhalt eate the labour of thine hands, happy ſhalt thou be, and it ſhal be well with thee: thy wife ſhall bee as a fruitfull Vine by the ſides of thine houſe, thy children like Oliue plants round about thy table: behold that thus ſhal the man be bleſſed that feareth the Lord.* Riches are the inheritance of parents, but a prudent wife is a ſpeciall gift of God, and wee receiue her as at his hands. The Apoſtle doth beautifie it with an honorable title, when he calleth it honorable in all. It is the ſpirit of error ŵ calleth that vncleane which God hath ſanctified. Adultery is foule and vncleane, but the marriage bed is vndefiled. Damnable then is the decree of Pope *Syricius*, that marriage it ſelfe is the pollution of the fleſh, & that the married cannot pleaſe God. Diuelliſh alſo is the law of forced chaſtity, reſtraining ſome orders and degrees from it: whereas to auoid fornication, euery man is commãded to haue his owne wife, and euery woman her owne husband.

128,1,2,

22 *And when he hath made her to drinke the water, then it ſhall come to paſſe, that if ſhe be defiled, and haue done a treſpaſſe againſt her husband, that the water that cauſeth the curſe ſhal enter into her, and become bitter, and her belly ſhall ſwell, and her thigh ſhall rot; and the woman ſhall bee a curſe among her people.*

28 *And if the womã be not defiled but be clean, then ſhe ſhalbe free, and ſhall conceiue ſeed.*

Wee haue ſhewed already, that in ſetting downe this law of triall, *Moſes* obſerueth 3. things. Firſt, the cauſe is propounded. Secondly, the queſtion and controuerſie is determined. And laſtly, the euent of the whole is deliuered. The two former haue bene handled before. Now wee come to conſider the yſſue and effect of the whole matter according to the determination of God. For, as he foretold what ſhould come to paſſe, ſo hee faileth not in it, but accordingly verifieth the ſame. Whatſoeuer hee hath ſpoken ſhall fall out, whether hee promiſe any thing vnto vs, or threaten any thing againſt vs. *Hee is not as man that he ſhould lye, neyther as the ſonne of man that hee ſhould repent*, as *Balaam* by the Spirit of God propheſieth heereafter in this booke, Chapt. 23. verſe 19. And Chriſt our Sauiour teacheth, Math. 5, 18. that *Heauen and earth muſt paſſe away, but one word of his mouth ſhall not paſſe away*, but all ſhall be accompliſhed and fulfilled.

This euent heere mentioned is two-fold: Firſt, reſpecting the guilty in the 27. Verſe, where it is ſhewed, that ſhee ſhall periſh according as ſhee ſinned, and her name ſhall turne into a Prouerbe of curſing. Secondly, in reſpect of the innocent; becauſe by drinking of the water, ſhee ſhall receiue and feele no hurt, but God will turne that wrongfull ſuſpition, and cauſeleſſe calumniation into a great bleſſing, and ſo reward her innocency, that he wil turne the heart of her husband toward her (who hath the hearts of all men in his power, and turneth them about as pleaſeth him) ſo that they ſhall mutually loue one another, and be bleſſed in their children that ſhall be giuen vnto them.

Obiect.

Now the queſtion may be asked, whether this force, to diſcerne betweene the guiltie and the innocent, and to bring to ſight the things that were hidden in darkeneſſe, were in the water it ſelfe, and a qualitie inherent in it, and infuſed into it? I anſwer, we muſt aſcribe no power to the water it ſelfe, which in regarde of the ſubſtance, was no other then common Water, foraſmuch as both the guilty and the vnguilty did drinke of it, or at leaſt might drinke of it. The whole force proceeded from the operation of God, and his holy inſtitution. The brazen Serpent, ſet vpon a pole, and looked vppon by them that were bitten by the fierie Serpents, did heale them; ſo that albeit they were ſtung, yet they dyed not. Howe came this to paſſe? Was it in regard of the matter? or of the forme? Surely, of neyther; but all the vertue proceeded from GOD, the author of it.

Anſwer.

When Chriſt healed the blinde man, Iohn 9. verſe 6. *He ſpate vpon the ground, and made clay of the ſpettle*, he annointed the eyes of the blinde man with the clay, and bad him waſh in the poole of *Siloam*, who went his way, and waſhed, and returned ſeeing. All men know, and can eaſily iudge, that this could not by any naturall operation, reſtore ſight to the blind; ſo that it was Chriſt that healed him, not the ſpettle, not the clay, not the annointing, not the waſhing. This may bee expreſſed and conceiued by the miracle ỷ Chriſt ſhewed vpon the woman that had an iſſue of blood, Mat. 9, 20. *She came behind him and touched the hem of his garment*, for ſhe ſaid, *If I may touch but his clothes onely, I ſhall be whole*: what then? Did his garments heal her? or were they the cauſe that her fountain of blood ſtanched and dried vp? No, it was the power of Chriſt that gaue a bleſſing to ỷ weake meanes; and therefore he ſaith to his diſciples, *Some bodie hath touched me, for I perceiue that vertue is gone out of me.* He ſaith not, out of the border of my garment which ſhee hath touched. Shee touched indeede the garment of Chriſt, but it was her faith in Chriſt that made her whol.

Marke 5,28.

Luke 8,46.

So in this place, both ſorts that came to be tryed, drunke of the water, and according as they were either innocent or not innocent, ſo it fell out vnto them: howbeit it was God that vnderſtandeth all ſecrets that brought the trueth to light, not any inherent ſtrength that was in the waters.

[Verſe 27. *And when he hath made her to drinke the water, &c.*] Heere wee haue obſerued, that the ſucceſſe of the whole buſines is contained: wherein *Moſes* declareth, what doth follow, and moſt certainly come to paſſe, if the woman haue beene abuſed. Heere is ſet down the temporall puniſhment that ſhall come vpon her. The more ſhe hath ſtood vpon her purgation, and the greater her impudency and ſhameleſneſſe hath beene, the more notorious is her ſinne, and the more notable is her puniſhment. God hauing all meanes in his owne hand, could haue puniſhed her (if it had pleaſed him) otherwiſe: but to make it the better appeare, that he is the maintainer and preſeruer of marriage which is his owne inſtitution, and that all might acknowledge the iudgement to be from his hand, hee puniſheth her in thoſe parts wherewith ſhee had offended. Hee hath all diſeaſes in his owne power to bring vpon the breakers of his ordinance, and the tranſgreſſors of his Law: he might therefore haue ſtricken her with the leproſie, or with plague and peſtilence, with the conſumption, with incurable agues, or with ſuch an iſſue of blood, as we heard off before in the woman that was cured by touching of Chriſts garment; but to brand her with a perpetuall marke of infamy, and to ſhew how hee hateth adultery, hee meeteth with her in her owne kind, and puniſhed thoſe parts of her body which ſhe had abuſed. She had *opened her feet*, as the Prophet ſpeaketh, *to euery one that paſſed by*, ſo that ſhee became as a wife that committeth adultery, which taketh ſtrangers in ſtead of her husband. Her filthineſſe was powred out, and her nakedneſſe diſcouered, her belly and thighes communicated to another: howbeit her pleaſure ſhould be turned into paine, and ſhe ſhould be iudged as women that breake wedlocke: ſhe ſhould feele the curſe of God, & end her daies in reproach: for as ſhe had ſinned with her belly, ſo her belly ſhould ſwell through greatneſſe and anguiſh: and as ſhe had opened her thighes, ſo they ſhould rot away, ſo ẏ ſhe ſhold be puniſhed where ſhe moſt deſerued, and become a fearefull ſpectacle of a forlorne creature and a liuing carkaſſe, conſuming in her fleſh, and dying being yet aliue. We doe all learne from hence, that God doth not onely puniſh ſinne, but he puniſheth ſinne in his owne kinde. He dealeth with men and women in his puniſhments, as they deale with him in their tranſgreſſions: ſo that according as we ſinne, ſo we are puniſhed.

Ezek 16.25.

Doctrine. God puniſheth in the ſame things wherein men and women offend, and in the ſame maner.

We ſee this by infinite examples laid before vs in the word of God. Conſider with me, the enemies & perſecuters of *Daniel* ẏ ſought his life, and cauſed him to be caſt into the Lyons denne; but how doth God meete with them? he might haue reuenged himſelfe vpon them by his owne immediate hand; but hee would not, for they periſh and are puniſhed the ſame way: for *the king commanded to bring thoſe men that accuſed Daniel, and to caſt them into the den of Lyons*, who had the maſtery ouer them, and brake all their bones in peeces, or euer they came at the bottome of the denne. *Dauid* ſinned in committing of adultery with the wife of *Vriah* his faithfull ſeruant, and deſtroyed him *with the ſword of the Ammonites*: he is paied home and puniſhed in his owne kind: for God, by way of rewarding and ſeruing him as he had ſerued others, as a iuſt iudge doth raiſe vp euill againſt him out of his owne houſe. His owne ſonnes breake out into the ſame ſinnes, and he kindleth ſuch a fire in his owne family, that they riſe vp againſt him, and one againſt another. *Abſalom* ſpreadeth a tent, and lyeth with his fathers concubines in the ſight of all Iſrael: *Amnon* deflowreth his ſiſter *Tamar*; to reuenge this, *Abſalom* killeth his owne brother. Experience teacheth vs, that blood requireth blood, ſo that the murtherer requireth vengeance of God, albeit peraduenture he eſcape the hand of the Magiſtrate. We ſee this in *Ioab*, he ſhed innocent blood, and eſcaped a long time as if it had bin forgotten, but at length his blood was ſhed, and *his hoare head went not downe to the graue in peace*. This is it which Chriſt telleth vs, Matth. 7. 1, 2. *Iudge not, that ye be not iudged: for with what iudgement ye iudge, ye ſhalbe iudged: and with what meaſure ye mete, it ſhall be meaſured to you againe.* He that raſhly and vniuſtly cenſureth others, feeleth at one time or other the ſmart of it in the like kinde: for God rayſeth vp others iuſtly, albeit they defame him vniuſtly, that therby he may be recompenſed. This is that which *Samuel* bringeth into the remembrance of *Agag* the king of Amalek, 1 Sam. 15. 33. *As thy ſword hath made women childleſſe, ſo ſhall thy mother bee childleſſe among women: ſo he hewed him in pieces before the Lord.* Neither need we goe farre to fetch examples of this trueth, or turne ouer hiſtories of ages paſt, for we haue it ſealed vp to vs in our daies and times wherein we liue, I meane in thoſe of the pretended holy league in our neighbor kingdome: they confederated themſelues to root out true religion and the profeſſors thereof, out of the face of the earth; they bend all their forces to effect it: but the Lord that ſitteth in heauen laugheth them to ſcorne, and hath thē in deriſion: he hath rewarded thē to the full, and that in their owne kind, he turned their weapons vpon themſelues, and ſheathed their ſwords in their owne bowels, as he dealt with the Midianites that ſlew one another. The example of *Haman* is famous and well knowne, he ſet vp a gibbet to hang *Mordecai*, becauſe he bowed not vnto him: howbeit

Dan.6.24.

2 Sam.11.

1 King.2.

Iudg.7.22.

Eſther.7.

himſelfe was hanged vpon it, and fell into the pit he had prepared for another; but *Mordecai* eſcaped, and was deliuered, and aduanced, who ſpake good for the King, as appeareth in the booke of *Eſter*.

ſon 1. The reaſons are euident to be ſeene, and eaſie to be found out. Firſt, the iuſtice of God is thereby cleered, and the mouth of iniquity ſtopped. For what haue we to alledge or anſwer for our ſelues, when God retaileth vs according to the ſinne that wee haue committed? Doubtleſſe, we haue no excuſe, or pretence, or allegation for our ſelues; but wee muſt confeſſe with our owne mouthes, euen againſt our ſelues, that God is righteous, and we are vnrighteous. This appeareth in the booke of Iudges, in the example of *Adonibezek*, being taken by *Ioſhua* and the people, hee had his thumbes and great toes cut off: for he confeſſed, that the iuſtice of God had found him out, and requited him in his kinde, according to his owne cruelty, Iudg. 1, ver. 7. *Threeſcore and ten Kings, hauing their thumbes and their great toes cut off, gathered their meate vnder my Table: as I haue done, ſo God hath requited me; and they brought him to Ieruſalem, & there he died.* If then God bee iuſt, he cannot but meaſure all his actions by iuſtice, for no vnrighteouſneſſe is found in him, as he will make men themſelues confeſſe.

ſon 2. Secondly, the Lord cannot abide a meaſure and a meaſure, they are an abhomination vnto God, as Prou. 20,23. *Diuers weights are an abhomination to the Lord, and a falſe ballance is not good.* The Iudge of all the world, cannot but deale iuſtly and truely. This reaſon is expreſſed by the Angel of the waters, Reuel. 16, 5, 6. *Thou art righteous, O Lord, which art, and waſt, and ſhall be, becauſe thou haſt iudged thus: for they haue ſhed the blood of Saints and Prophets, and thou haſt giuen them blood to drinke.* Where he concludeth, that their blood muſt be ſhed, that delighted to ſhed yͤ blood of others, becauſe God is a righteous Lord. His iuſtice ſhineth among men, in all places, in that he recompenceth the wickedneſſe of men by a like puniſhment ſent from him, ſo that their puniſhment is anſwerable to their ſinne.

ſon 3. Thirdly, the vngodly are fully worthy of ſuch puniſhment. It is meete that malefactors haue their deſerts: how then can they complaine of iniquity or iniuſtice, ſo long as they receiue their owne, and he paieth them the debt he oweth them with their owne mony? GOD will giue to euery man according to his workes, Rom. 2. and giue their wages according to their merites. This reaſon is alſo added in the former place of the Reuelation, where the Angel chargeth them that they had ſhed the blood of the Saints, and putteth them in minde, that God had done them no wrong, when he gaue them blood to drinke: then he annexeth the reaſon, *for they are worthy*. If then wee conſider the deſerts of men, how great they are, we cannot maruaile, whē at any time we behold the hand of God ſtretched out againſt them in this manner, and recompencing them with ſuch meaſure.

Iudg. Eſter.7 euel.16,6.

Reaſon 4. Fourthly, let vs marke what God requireth at the hands of Magiſtrates in his Law, to wit, that they recompence like for like. *Moſes* ſaith in the Law, *Thou ſhalt pay life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, ſtripe for ſtripe*, Exod. 21,24. *Such a blemiſh as he hath made in any, ſuch ſhall be repaied to him*, Leuit. 24,20. Neither was this law repealed or diſliked by Chriſt our Sauiour, Math. 5,38. Foraſmuch as in that place he onely condemneth the abuſe of it by priuate perſons, according to their priuate affections and luſtes of reuenge, who are not Magiſtrates. If then the Lord will haue the higher powers recompence the ſinner according to the manner of his ſinne: we may not doubt, but he that is aboue all, will meaſure his workes according to the rule of iuſtice, which is moſt equall. Therefore, whatſoeuer meaſure we mete, *it is iuſt wee ſhould receiue the like againe*: that hee which taketh the ſword, *ſhould periſh with the ſword*: that he which ſpoileth, *ſhould bee ſpoiled*: that hee which leadeth into captiuity, ſhould be led into captiuity, Reuel. 13,10. That what a man doth, the ſame he ſhould ſuffer: that by what a man ſinneth, by that he ſhould be puniſhed: that euill ſhould hit the worker, and the offender be preſſed with his owne example. This is the law of equity and equality, that men ſuffer the ſame things of others, which they haue offered vnto others. Thus then wee may conclude this truth very ſtrongly, vpon the ground of theſe reaſons, that God puniſheth men and women in the ſame things wherein they offended & diſhonoured him.

Luke 6,38. Math. 26,52. Eſay 33,1.

Vſe 1. Let vs make vſe of this doctrine, which I purpoſe at this preſent, breefely to point out, becauſe we ſhall haue fit occaſion to handle it afterward in this booke. Firſt, this ought to teach vs to ſet a watch ouer our ſelues, to keepe out the practiſe of ſinne, that carrieth ſuch a taile and traine after it. The ſinner ſhall neuer eſcape, but finde a puniſhment anſwearable to his ſinne. This is a notable bridle to induce vs to abſtaine from all manner of ſin. We ſee this in whoredome, which is the point that is aymed at in this chapter. Foraſmuch as men are ſlacke and careleſſe in puniſhing of it, God bringeth vpon them that continue in this ſinne, and follow it with greedines, ſuch loathſome and noyſome diſeaſes, as our forefathers neuer knew, neither heard off. If we bee wiſe to commit new ſinnes, ſhall not the wiſe *God catch vs in our wiſedome*, and be wiſe enough to finde out puniſhments that be proportioned according to our tranſgreſſions? Let vs therefore watch ouer our hands and hearts, ouer our tongues and mouthes, ouer our eyes and eares, and ouer all the members of

1 Corin. 3,19.

of our body, leſt to our great greefe and ſorrow, we finde and feele the fruite of our iniquities. This is that which Chriſt in one particular pointeth out, Math.7. *Iudge not, that ye be not iudged, &c:* teaching vs that all ſuch as cenſure others, procure and prouoke iudgement vpon themſelues; ſo that we ought to keepe the doore of our lippes, and gouerne our tongues aright. This is one maine cauſe of ſlanders and defamations that are ſo common in the world, the beginning of them for the moſt part, is in the perſon himſelfe that is defamed. It is the ordinance and appointment of God in his wiſedome & prouidence, that ſuch as giue raſh iudgement, ſhould haue raſh iudgement giuen of them. Heere is then a leſſon to be learned, to make vs beware of all ſinne, conſidering it hath ſuch a penalty going with it, or following it hard at the heeles, and lying at the doores ready to enter vpon vs. If we did onely heare and vnderſtand that God will certainely puniſh ſinne, & that none ſhall be able to eſcape at what time he Zeph.1,12. ſhall ſearch Ieruſalem with lights, and viſite the men that are frozen in the dregs of their euill waies: were not this ſufficient to withhold vs from it, and cauſe vs to abſtaine from all wickedneſſe? For how can we hide our ſelues from him, or how can we deliuer our ſelues from his preſence? He that made the eye, ſhall he not ſee? and hee that made the eare, ſhall hee not heare? But the doctrine that now we deale withall, doth not onely teach vs that God will aſſuredly puniſh, but that he wil puniſh vs according to our ſinnes. It is one part of iuſtice to puniſh, and another to puniſh as wee haue ſinned. Both of them do ſerue to cleere God of iniuſtice, and to ſtirre vs vp to conſider, that ſo often as we prouoke him to anger by our ſinnes, he ſleepeth not, neither hath his ſword ruſting in his ſheath, but draweth it out after he hath whet it, and ſtriketh the ſonnes of men with a terrible ſtroke. Nay, that which is more, when we tranſgreſſe his commandements, & walke ſtubbornely againſt him, he holdeth the ballance in his owne hand, that hee may weigh vs out our puniſhment with an equal weight: and when wee haue filled vp the meaſure of our ſinnes, he will alſo giue vs a full meaſure preſſed downe, and running ouer.

Hence it is, that the Lord threatneth, Leuit.26, verſe 24. that if we walke ſtubbornely againſt him, *he will alſo walke ſtubbornely againſt vs, and ſmite vs yet ſeuen times for our ſins.* Verſe 17. If we ſet our faces againſt him, and will not obey him, *he will ſet his face againſt vs,* & will chaſtice vs ſeuen times for our ſinnes in his ſore anger and heauy diſpleaſure, and bring ſeuen times more plagues vpon vs, according to our deſeruings. When we haue ſinned againſt him, and will not be reformed, it might bring comfort, or at leaſt ſome eaſe, if wee might be aſſured that our puniſhment ſhould bee mitigated. For the conſideration of a ſlight and ſlender puniſhment, might ſlake our care and endeuour of ſtriuing againſt ſin. But we are taught, that our tranſgreſſions againſt God, and his afflictions vpon vs for them, ſhall be ſquared one to the other. A leſſer ſinne ſhall not haue a greater puniſhment; neither ſhall a greater ſinne haue a leſſer puniſhment: but with what meaſure we mete to him, with the ſame it ſhall be meaſured vnto vs againe. This doth our Sauiour Chriſt preſſe againſt the Iewes, Math. chap. 23, verſes 32,35. *Fulfill ye the meaſure of your fathers, that vpon you may come all the righteous blood that was ſhedde vpon the earth, from the blood of Abel the righteous, vnto the blood of Zacharias the ſonne of Barachias, whom ye ſlew betweene the Temple and the Altar.* So then, it ſtandeth vs vpon to examine our ſelues, and to conſider how greatly we ſinne, and how greeuouſly wee offend the Maieſty of God. If we adde ſinne vnto ſinne, we may bee ſure he will adde iudgement vnto iudgement. A neceſſary point carefully to be marked of vs, who haue receiued the mercies of GOD in greater meaſure then many others. If they eſcape not that haue receiued little, doubtleſſe they ſhall not eſcape that haue receiued much. If they ſhall bee beaten with few ſtripes that know not the will of their maſter, they ſhall be beaten with many, that know it and do it not. Luke 12, ver. 47,48. If Sodome and Gomorrha were deſtroyed with fire and brimſtone, which knew not the Law nor the Lord, then Capernanm which was lifted vp vnto heauen, muſt be brought down to hell: *For if the great workes done in it, had beene done among them of Sodome, they had remained vnto this day.* Mat 11,23. Vnto whomſoeuer much is giuen, of him ſhall be much required, aed to whom men much commit, the more of him will they aske. If we be not carefull to walke in his waies, we are of all people the moſt vnthankfull: ſo that as our bleſſings haue beene great, our plagues and puniſhments ſhall be greeuous, except we repent.

Vſe 2. Secondly, as God threatneth to puniſh according to the manner of our ſinning, ſo hee will bleſſe thoſe that pleaſe him and ſerue him in feare and trembling, according to the manner and meaſure of our walking before him. Heere then on the other ſide we haue a gracious promiſe, not onely of a bleſſing, but of a bleſſing anſwerable vnto our obedience. This is a notable encouragement vnto vs in well-doing, and as it were a ſpurre to pricke vs forward to performe ſuch duties as he requireth at our hands. This is it which he promiſeth to *Abraham*, Gen. 12, verſes 2,3. *I will make thee a great Nation, and I will bleſſe thee, and make thy name great, and thou ſhalt bee a bleſſing: and I will bleſſe them that bleſſe thee, and curſe them that curſe thee &c.* If any did good to *Abraham*, he ſhould receiue good again: if any were a friend to him, he ſhold haue

God to bee a friend vnto him. This is that which God performed to *Ebed-melech*, he ſaued the life of *Ieremy*, and therefore *hee had his owne life giuen vnto him as a prey*. Ier.39,18. For when the Prophet was caſt into a deepe dungeon, where he ſtucke faſt in the mire, the Ethiopian went vnto the King, and ſpake for him, ſo that by his meanes his life was ſaued, and he was taken out of the pit, where hee muſt haue periſhed. What then? Doth hee loſe his reward? or is GOD vnmindfull of him? No, he receiueth bleſſing for bleſſing, mercy for mercy, and life for life: and therefore when the King of Babilon tooke the City, and put the people to the ſword, he was deliuered, and was not giuen into the hand of the men of whom he was afraid. Doe we then any good to Gods Church and Children? it ſhall not goe vnregarded and vnrewarded to a cup of cold water: we ſhall receiue meaſure for meaſure, good for good, bleſſing for bleſſing. Can we deſire or looke for a better recompence? Or would wee haue a farther meanes to incite vs to follow our calling. We haue a double encouragement to ſerue ſuch a maſter, who will reward vs according to our ſeruice. For while we do good to others, we do as much good to our ſelues. Will any man be an enemy or hinderance to himſelfe? Doe we not by the light of nature loue our ſelues, make much of our ſelues, helpe our ſelues, & wiſh all good to our ſelues? This is the way to attaine vnto our deſires, and to receiue a bleſſing from the hands of God, to doe good to others: for then God hath bound himſelfe by promiſe, to be mercifull to vs. There is that ſcattereth, ſaith *Salomon*, & there is more encreaſed. The way and meanes to receiue & encreaſe our ſubſtance, is to giue and to diſtribute, like the husbandman that muſt ſowe his ſeed before he can reape his fields, and gather in his harueſt. The couetous man thinketh otherwiſe, becauſe like an Idolater hee truſteth in his money; but in the end it bringeth him nothing home. The Prophet *Eliah* was ſent of God to *Sarepta*, to a widow in the daies of famine, ſhe had no more left but an handfull of meale in a barrell, and a little oyle in a cruze, ſo that ſhee was gathering ſtickes to dreſſe it for her ſelfe and her ſonne, that they might eate it, and dye. Neuertheleſſe, of her penury ſhe ſuſtained the Prophet, ſhee made him a little cake firſt, and brought it vnto him. She did good to the holy Prophet of the Lord, howbeit ſhee did more good thereby to her ſelfe and her ſonne: ſhe releeued him, and thereby releeued her ſelfe, *For the barrell of meale waſted not, neither did the cruze of oyle faile, according to the word of the Lord, which he ſpake by Eliah*, 1 Kings 17,16. Luke 4. The like we might ſay of *Obadiah*; he hid the Prophets of God *by fifty and fifty in a caue, and fed them with bread and water*, whē many other periſhed: howbeit he did heereby no ſmall good to himſelfe, foraſmuch as thereby he obtained raine, and plenty of all things. This is it which our Sauiour promiſeth in the Goſpel, to his Diſciples that followed him; *There is no man that hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or landes, for my ſake and the Goſpels, but hee ſhall receiue an hundred fold now in this time, houſes, and brethren, and ſiſters, and mothers, and children, and landes, with perſecutions; and in the world to come, eternall life*. Mark.10,29,30. *Iob* is commended in Scripture, to be a iuſt man, fearing God, and eſchewing euill, and by occaſion of his friends taxing of him with hypocriſie, and accuſing him of iniquity, is compelled to ſtand vpon his owne innocency, and to make a ſolemne proteſtation of his integrity, Iob 31,19 that he had not ſeene any to periſh for lacke of cloathing, or any poore without couering, he was an eye to the blinde, a father to the fatherleſſe, and as an husband to the widow. He had his children, and his ſubſtance taken from him, and he bare his croſſe with patience. What then was the end that the Lord made? or how was he bleſſed of God? The end of the hiſtory declareth this at large, the Lord gaue *Iob* twice as much as he had before; and as he had comforted others, and viſited them in their neceſſities, ſo his brethren and ſiſters, and all they that had beene of his acquaintance before, reſorted & repaired vnto him, *and comforted him ouer all the euill that the Lord had brought vpon him*: and as he had beene bountifull to others, ſo *euery man gaue him a piece of money, and euery one an eare-ring of gold: yea, the Lord bleſſed the latter end of Iob more then the beginning*, ſo that hee obtained many ſonnes and daughters, and a great encreaſe of cattell. *Oneſiphorus* oft refreſhed *Paul*, and was not aſhamed of his chaines: the Apoſtle praieth, that the *Lord would grant vnto him, that he might finde mercy of the Lord in the great day*, 2 Tim.1,18. This point being throughly learned, will miniſter great comfort to euery one of vs, being aſſured that as God puniſheth in manner as wee ſinne, ſo he will bleſſe vs and reward vs after the manner of our obedience. Haue we comforted others? God will comfort vs, & turne the hearts of others to comfort vs alſo? Haue we done good to others? he will ſtirre vp others to do good to vs. Haue we releeued others? we haue laid vp a good foundation for the time to come, we ſhall be releeued by others in our neceſſities. Doe we giue vnto the poore? We do not onely lend vnto the Lord, but we prouide well for our ſelues, foraſmuch as that we giue ſhall be paid vnto vs againe.

Iob 42,10.

Verſe 12.

Prou.19,17.

We reade in the booke of Nehemiah, not onely how zealous he was for the glory of God, but alſo how carefull to ſhew compaſſion to the people of God, and to prouide for them in their neceſſities, and to deliuer them from the oppreſſions of the mighty: in conſideration whereof, he is bold to intreate the

Lord to *thinke vpon him for good, according to all that he had done for his people*, Neh.5,19. So is it lawfull for vs to craue of God to be mindfull of vs in goodneſſe, according as we haue done to others, and dealt toward them. If we remember God, we may be aſſured that he will remember vs. If we be carefull to heare his word, he is carefull to heare our prayers according to his promiſe. He will returne like for like, care for care, hearing for hearing, and bleſſing for bleſſing. If we be carefull to heare his voyce, his eares are open to heare vs: and if we bleſſe him, he will bleſſe vs. And as he hath promiſed to heare them that heare him, ſo hee hath threatned not to heare them that will not heare him. Prou.1,28,29. *They ſhall call vpon me, but I will not anſwer: they ſhall ſeeke me early, but they ſhall not finde me: for that they hated knowledge, and did not chuſe the feare of the Lord.* And to this purpoſe ſpeaketh the Lord in the Prophets; Micah 3,4. Zach.7,13. *They ſhall cry vnto the Lord, but he will not heare them: hee will euen hide his face from them at that time, as they haue behaued themſelues ill in their doings.* This is a greeuous threatning, and full of all diſcomfort. It is as it were the top of all miſery, to haue God ſtop his eares againſt vs. To liue in this ſort, is worſe then a thouſand deaths. If a Subiect had a petition to put vp to the Prince, and knew he would turne away his face from him, how neare would it goe vnto him? and how would he bee diſcouraged? Or if a childe knew, that whatſoeuer he asked of his father ſhould be denied vnto him, except he obeyed his father in that whereunto he exhorted him; I ſuppoſe it would ſtirre vp the ſonne to doe the will of his father. In like manner it ought to be with euery one of vs. Seeing God hath bounded and limited his hearkning vnto our voyce, when we ſpeake vnto him, with this condition, that wee hearken vnto his voyce when he ſpeaketh vnto vs; it ought to moue vs to heare his word with feare & reuerence, and to expreſſe the power of it in obedience, that ſo we may comfort our ſelues with aſſurance of Gods mercy toward vs, in regard of our zeale and affection toward him.

Vſe 3. Thirdly, from hence we may learne to bee patient vnder the puniſhments that do befall vs. For ſeeing God will puniſh vs in the ſame manner that we offend, when we feele & perceiue that he meeteth with vs, and hath found vs out, and that we can no longer be hidden nor our actions from his eyes, let vs ſtoope downe vnder his hand, and hold our peace, becauſe he hath done it. Let vs not fixe and faſten our eyes vpon the earth beneath, nor dwell vpon the meditations of mens dealings toward vs: but lift our hearts vnto God, who alwaies puniſheth vs iuſtly, he being the righteous Iudge of all the world, to whom is incident no vnrighteouſneſſe. If we bee ſlandered and defamed by others, let vs conſider whether we haue not done the like to others, and therefore the Lord recompenceth vs in the ſame kinde, and as it were taketh our feet in the ſnare that we haue laid for others, and caſteth vs into the ſame pit which we digged for them, as it fell out to *Haman*, who was hanged vpon his owne gallowes: ſo that as we haue wronged others, it falleth out that we muſt receiue wrong from others. This is the vſe that *Salomon* pointeth out in ẏ booke of Eccleſiaſtes; *Take no heed vnto all wordes that are ſpoken, leſt thou heare thy ſeruant curſe thee: for oftentimes alſo thine owne heart knoweth, that thou thy ſelfe likewiſe haſt curſed others.* Eccl.7,21 Let vs therefore be patient in iniuries; let vs not ſlander them that ſlander vs, nor reuile them that reuile vs, nor ſpeake euill of them that ſpeake euill of vs. *Moſes* is commended, that when *Miriam* and *Aaron* roſe vp againſt him, and moued ſedition by reaſon *of the Ethiopian woman whom he had married*, Numb.12, he poſſeſſed his ſoule with patience and bare all their reproches with meekneſſe of ſpirit, *for hee was very meeke, aboue all the men that were vpon the face of the earth*, Numb.12,3. It is ſaid of *Saul*, being made King of Iſrael, that when the children of *Belial* ſaide, How ſhall this man ſaue vs? and they deſpiſed him in their hearts, he gaue them not taunt for taunt, nor rebuke for rebuke, hee commanded not the ſtanders by to take away their liues, albeit they deſerued it, and he had power in his hand to do it, but *he held his peace*, 1 Sam.10, and paſſed by their reproches, as a blinde man that ſaw them not, as a deafe man that heard them not, and as a man without ſenſe, that felt them not. When *Shemei* reproched *Dauid*, and curſed him with an horrible curſe, *Dauid* with patience abſtaineth and with perſwaſion refraineth others from reuenge, that offered themſelues to take off the head of that dead dogge: ſo that he ſaide, 2 Sam.16, *Let him alone; it may bee that the Lord will looke vpon mine affliction, and requite good for his curſing this day.* Hee could haue returned vpon him curſe for curſe, nay wounds for words: but he knew well enough, and teacheth it to others in another place, that *hee which loueth curſing, the ſame ſhall come vpon him; and hee that delighteth not in bleſſing, it ſhall be farre from him,* Pſal.109,17 *becauſe as he cloathed himſelfe with curſing like as with his garment, ſo it ſhall come into his bowels like water, and like oyle into his bones.* It is well ſaid of an heathen man, Seneca. Feare none more then thine owne conſcience. This is the right and ready way to get a good name, and to keepe it being gotten, to iudge of others with right iudgement and chriſtian equity, carrying a charitable opinion of euery one, thinking well of them, ſpeaking the beſt of them, and couering the multitude of infirmities, as *Shem* and *Iaphet* did the nakedneſſe of their father. This is true charity indeed, and heereby we may aſſure our owne hearts, that wee loue not in word and tongue onely, but in deed and truth. The counſell of the Prophet is good & wholeſome to this purpoſe, Pſal. 34.12,13,14,15. *What man is hee that deſireth life?*

27,28. *life? and loueth many daies that he may ſee good? Keepe thy tongue from euill, and thy lippes from ſpeaking guile: depart from euill, and doe good: ſeeke peace and purſue it.* The reaſon is, becauſe the eyes of the Lord are vpon the righteous, and his eares are open vnto their cry; whereas the face of the Lord is againſt them that do euill, to cut out the remembrance of them frō the earth.

Vſe 4. Laſtly, wee may conclude from hence the wofull eſtate and condition of all cruell and mercileſſe oppreſſors, that grinde the faces of the poore, and plucke off their skins from the fleſh, and the fleſh from the bones, by their couetous and corrupt dealing; who meaſure hard meaſure vnto others, and pull from them that which is their owne, without conſcience of ſinne, or feeling of iudgement to come. Theſe are they that regard not how they racke the poore, how they ingroſſe and withhold the fruites of the earth; they make the Epha ſmall, and the Shekell great, that is, they ſell little for much, leſſening the meaſure, and enhauncing the price, they ſell a little corne for a great deale of money; they make a dearth without ſcarſity, and bring a famine vpon others, when God hath giuen plenty to themſelues. For it falleth out oftentimes, when GOD is liberall to vs, wee deale niggardly one toward another: and 2,21,22. when the Lord heareth the heauens, and they heare the earth, and the earth heareth ẏ corne, and the wine, and the oyle, and all they heare Iſrael, what a ſhame, nay what a ſinne is this, that we will not heare one another, ſo that the cry of the poore people is not heard of vs, nor the miſery of them that are in need, is not felt of vs? When GOD ſendeth fruitfull 28,23. times and ſeaſons, that *neither the heauen ouer the head is as braſſe*, nor the earth vnderneath our feete, is as iron, but that they yeeld their raine and fruite in due ſeaſon; how commeth it to paſſe, that our hearts are as hard as iron, as tough as ſteele, and as inflexible as braſſe one to another? And ſeeing the eye of God is good to vs, how cruell are we that make 34. our *eyes to bee euill toward our brother*? Theſe are they that wiſh with all their ſoules for dearth and famine, nay they not onely deſire it, but cauſe it, when God hath not cauſed it; and ſend it vpon others, when God hath not ſent it vpon them. This is to them a day of ioy and delight, of feaſting and banquetting, of meriment and paſtime, when as their poore brethren weepe and lament with their wiues and children. This is the day that they long looked for, and they ſtirre vp themſelues to reioyce and be glad in it, that they may enrich themſelues with the ſpoiles of them that are in neceſſity. But let them know, that this ſweet meate hath ſowre ſawce belonging vnto it, and that a fearefull woe belongeth vnto thē, ẏ ſhall come vpon them, and ſeize vpon their bodies and ſoules, and ſonnes & daughters, and goods, and all that belongeth vnto them, when they ſhall be dealt withall by others, as they haue dealt and diſtributed the meaſure vnto others. They ſhall finde as little fauour in the day of trouble, as they haue ſhewed vnto others in their trouble. Conſider the example of the rich man in the Goſpel, when poore *Lazarus* lay at his gate, hee called for mercy in his miſery, and craued *the crums only that fell from his table*, Luke 16,21. but they were denied vnto him. And what was the iſſue? or how ſped he in the end? We reade in the Parable, that himſelfe in the end called for mercy at the hands of *Abraham*, but could not haue one drop of water to coole his tongue and quench his heat, being tormented in the flames of hell that neuer goe out. He would not grant to *Lazarus* a ſmall requeſt, ẏ crums of his table, nay the crums that fell from his table: and he cannot obtaine himſelfe a little Luke 16,24. water, not ſo much that *Lazarus* might dippe the tippe of his finger in water, to giue him thereby any eaſe & refreſhing. To conclude; he that would ſhew no mercy, findeth iudgement without mercy, torment without eaſe, heate without cooling, and miſery without end. The time was, when he was prayed and ſued vnto, but would not heare: now he praieth and entreateth, but cannot be heard. All humane things are fraile and vncertaine. He that is to day aloft, may be caſt downe low enough the next day. Boaſt not thy ſelfe of to morrow, for thou knoweſt not what a day may bring forth. Pride goeth before deſtruction, and an high minde before the fall: for euery one that exalteth himſelfe, ſhall bee brought low, and he that humbleth himſelfe, ſhal be exalted. The Lord in the Law forbiddeth to trouble the widow, to vexe the fatherleſſe, and to oppreſſe the ſtranger, leſt he puniſh thoſe that oppreſſe them. But how wil that be? and in what kinde doth he threaten to puniſh? he ſaith, Exod. 22,24. *My wrath ſhall be kindled and I will kill you with the ſword, ſo that your wiues ſhall be widowes, and your children fatherleſſe.* See how the Lord threatneth to bring woe vpon them that worke woe to ſuch as are in miſery, and adde affliction to them that are in affliction, and multiply ſorrow vpon them that are in ſorrow. This is the vſe vrged by the Prophet *Iſay*, chap. 33, 1. *Woe to thee that ſpoileſt, and thou waſt not ſpoiled, & dealeſt treacherouſly, and they dealt not treacherouſly with thee: when thou ſhalt ceaſſe to ſpoile, thou ſhalt be ſpoiled: and when thou ſhalt make an ende to deale treacherouſly, they ſhal deale treacherouſly with thee.* God ſuffereth them to haue their times, when he holdeth his peace, and letteth them alone to fill vp the meaſure of their ſins: howbeit God hath his ſeaſons alſo, and hath concluded and determined what to doe vnto them, and how to deale with them; the ſpoiler ſhall be ſpoiled, the robber ſhall bee robbed, the oppreſſor ſhall be oppreſſed, & they that do wickedly to others, ſhall haue others to deale wickedly againſt them. This is that which Chriſt our Sauiour ſpeaketh vnto *Peter*, that went beyond the bounds of his calling, and forgatte that the weapons of their warfare were not carnall, but ſpirituall; and that the ſword which he was to draw out and to fight withall, was the two edged ſword of the Spirit, coming out of the mouth of God, Math.26.52. *Put vp thy ſword into his place, for all they that take the ſword, ſhall periſh with the ſword.* God will ſet ſword againſt ſword, and wound againſt wound, yea, and life againſt life. In the booke of the Reuelation, the Spirit propheſying of the deſtruction of the Romane Monarchy, which oppreſſed the church, and perſecuted the Saints of God with cruell ſlaughter, ſheweth that it ſhould bee caſt downe, and paſſe the ſame iudgement they gaue againſt others, chap.13,10. *He that leadeth into captiuity, ſhall goe into captiuity: hee that killeth with the ſword, muſt be killed with the ſword.* It is a iuſt thing in all ages and times with God, to recompence tribulation to thē that trouble his Church. Indeed we do not ſee ſuch iudgements executed, and ſuch threatenings performed by and by: we are not to preſcribe to God his ſeaſons; hee knoweth when to ſtrike, and how to puniſh. It is well ſaid by the Prophet, Hab.2,3. *The viſion is yet for an appointed time, but at the end it ſhall ſpeake and not lie: though it tarry, waite for it, becauſe it will ſurely come, it will not tarry.* For albeit God may ſeeme to vs to deferre the time, or to forget his ſeruants, yet he will try our patience and obedience, as wee ſee in the place named before, *Heere is the patience and faith of the Saints*, Reuel.13,10. We muſt not make too much haſte, but wait for the accompliſhment of thoſe things, hauing withall a liuely faith and full aſſurance to beleeue, that in Gods appointed time they ſhall come to paſſe. He is faithfull that hath promiſed, and cannot lye: he is true of his word that hath ſpoken, and cannot deceiue. Woe therefore vnto all thoſe that deale vniuſtly and violently with Gods inheritance: they touch his annointed, and they that do them harme, do touch the apple of his eye, ſo that they cannot eſcape vengeance.

[Ver.28. *And if the woman bee not defiled, but be cleane, then ſhe ſhall be free.*] In the former verſe *Moſes* hath ſhewed the puniſhment that ſhal come vpon the guilty perſon; which puniſhment is ſutable to the ſinne committed, thereby to cleere his owne iuſtice, and to terrifie all perſons from committing ſinne. In theſe wordes wee haue matter of wonderfull great comfort for the innocent perſon. For howſoeuer G O D ſetteth downe diuers hard and heauy threatnings, as greeuous burdens to be borne, againſt all wicked and vngodly perſons; yet hee is euermore carefull of his children, that they be not oppreſſed with ſorrow and ouermuch heauineſſe of minde, foraſmuch as hee hath a remnant that call vpon him, & *wiſedome is alwaies iuſtified of her children.* Behold heere a contrary effect and operation in drinking of theſe bitter waters, according to the contrary condition of thoſe that dranke of them. Such as were guilty of the ſinne of adultery, they turned to their horrible deſtruction, and became as it were rank poiſon; their bellies ſwelled, their thighes rotted, and the parts which they had ſhamefully abuſed, miſerably periſhed. But ſuch as were indeed innocent, ſuſpected without iuſt cauſe, and accuſed without due proofe, and examined without ſufficient triall of the fact committed, through the iealouſie of their vncharitable husbands, and had kept the marriage bed vndefiled; thoſe bitter waters ſhould not be bitter vnto them, they ſhould not hurt or hinder them at all, neither worke any dangerous effect in them, but rather bee wholeſome and healthfull vnto them. God himſelfe the iuſt G O D and the maintainer of iuſtice, will bring the truth to light that was hid in darkneſſe, and turne the hearts of their husbands toward them, ſo that they ſhould liue in godly loue and charity together, and ſee to their endleſſe ioy and comfort, the fruite of their bodies, the hope of their houſes, the ſtaffe and ſtay of their age, I meane their children, the heritage of the Lord.

Luke 7.

Doctrine. God wil m the innoce cy of his ſe uants kno

Wee learne from this firſt promiſe, that God maketh knowne the innocency of his ſeruants. For howſoeuer the faithfull may be falſely accuſed, and haue many ſlanderous imputations laide vnto their charge, yet God will make their cauſe to bee rightly knowne, and diſcouer the truth in deſpight of their enemies. This is confirmed vnto vs by many examples in the old and new Teſtament. *Ioſeph* being ſolde into Egypt, was greeuouſly accuſed by his miſtreſſe, and cruelly impriſoned by his maſter: impudency and incontinency in the one, cruelty and credulity in the other, were the cauſes that *he was put into priſon in the place where the Kings priſoners lay bound*: his caſe might ſeeme now to be deſperate, and he to be for euer in diſpleaſure and out of fauour, and no hope left vnto him to be deliuered from thence where *his feete were held in the ſtockes, and he laid in irons*: yet when the appointed time came, and the counſell of the Lord had tried him, hee made his cauſe knowne, Gen.39. *The Lord was with Ioſeph, & ſhewed him mercy, and got him fauour in the ſight of the maſter of the priſon, &c.* Whereby we ſee, that at the firſt he was vſed hardly, and had fetters of iron caſt vpon him as an euill dooer; but afterward hee was more mildely and mercifully handled, when as his innocency was made knowne. The like we might ſay of *Dauid*, who in all his dealings toward *Saul*, carried himſelfe wiſely, obediently, and vprightly, as became the Kings ſonne, ſubiect, and ſeruant; yet he was perſecuted from place to place, and hated euen vnto the death, and hunted as a Partridge vpon the Mountaines, yea he found no reſt for the ſoles of his feete, like

Gen.39,20.

Pſal.105,18.

like the Doue ſent out of the Arke in the time of the flood, and ouerflowing of the waters, Gen.8 9. But when *Saul* ſaw that the lap was cut off from his garment, and the ſpeare and pot of water that was at his head, taken away, he ſaid to *Dauid, Thou art more righteous then I: for thou haſt rendred me good, and I haue rendred thee euill: and thou haſt ſhewed this day that thou haſt dealt well with mee, foraſmuch as when the lord had cloſed me in thine hands, thou killedſt me not, &c. but my ſoule was precious in thine eyes.* 1 Sam. 24, 18. and 26, 20, 21. So did God deale with *Ieremy*, when he was ſlaundered and falſely accuſed to be a conſpiratour, and to weaken the hands of the people; and when he was caſt into priſon, the Lord raiſed vp ſome to fauour him, who made his caſe knowne, and he was deliuered. Chriſt Ieſus was charged to be a blaſphemer of God, an enemy of *Cæſar*, an author of ſedition, and a diſturber of the peace: howbeit his greateſt enemies that ſate in iudgement of him, pronounced him innocent, and confeſſed that the Phariſees and Prieſts for enuy had deliuered him.

I will adde one example more, and that ſhall be the bleſſed Virgin, who being betrothed to *Ioſeph*, before they came together as man and wife, *ſhee was found to be with childe by the holy Ghoſt*. Math. 1, 18, 19, 20. Then ſhe began to be ſuſpected of incontinency, and *Ioſeph* being a iuſt man, and not willing to make her a publike example, was minded to put her away ſeretly. What then? doth God leaue her deſtitute, and him perplexed? her in ſuſpicion, and him in his reſolution to depart from her? No: for as ſhe was innocent and not faulty of that crime, ſo did he make her innocency and integrity knowne; for *whiles he thought theſe things, behold, an Angel of the Lord appeared vnto him in a dreame, ſaying; Ioſeph the ſonne of Dauid, feare not to take Mary thy wife: for that which is conceiued in her, is of the holy Ghoſt.* All which teſtimonies make this apparent, that God will one way or other make the innocency of his people to be knowne.

ſon 1.

The reaſons of this doctrine will farther confirme vs in the truth of it: whereof the firſt may be from the office of God, who is the Iudge of all the world. Surely the Lord will not peruert iudgement to doe vnrighteouſly, neither will he take rewards, nor ſubuert a man in his cauſe.

Hence it is, that *Abraham*, making interceſſion for the Sodomites, that thoſe Cities might be ſpared, ſaith, Gen. 18, 25. *Bee it farre from thee from doing this thing, to ſlay the righteous with the wicked: and that the righteous ſhould be euen as the wicked, be it farre from thee: ſhall not the Iudge of all the world do right?* And to that purpoſe reaſoneth the Apoſtle, Rom. 3.5. *What ſhall wee ſay? Is God vnrighteous, which puniſheth? God forbid: elſe how ſhall God iudge the world?* If then this title belong vnto him of right aboue all others, then he will at laſt come foorth, though he tarry long, to pleade the cauſe of his ſeruants, & will bring their righteouſneſſe into the open light.

Reaſon 2.

Secondly, God is euermore an helper in time of need, who, albeit he ſuffer his ſeruants to be exerciſed and tried by ſlanders & greeuous afflictions, as we heard before concerning *Ioſeph*, yet he appeareth for their deliuerance, and cleereth their names from reproch. When they are in greateſt danger, then is hee neereſt at hand, and ſo giueth the iſſue with the tentation. This doth the Prophet *Dauid* acknowledge, Pſalm. 118.6, 7. and 56, 4, 11. *The Lord is on my ſide, I will not feare what man can doe vnto mee: the Lord taketh my part with them that helpe mee, therefore ſhall I ſee my deſire vpon them that hate mee.* And this doth the Apoſtle teach vs to apply to our ſelues, becauſe euery one may boldly ſay, *The Lord is my helper, and I will not feare what man can do vnto me.*

Heb. 13, 6.

If then he haue promiſed to take our part, and to helpe vs in time of need, when we are oppreſſed with the euill ſpeeches of our enemies, he will not be farre from vs, but ſuccor vs and ſuſtaine vs that we ſhall not fall.

Reaſon 3.

Thirdly, we know well, that howſoeuer many things are couered heere in darkneſſe, partly through hypocriſie in ſome, and partly through ignorance and weakneſſe that is in all, wee are not able to enter into the actions of men, and diue downe ſo low as to ſee with what purpoſe they do them, yet the time ſhall come when they ſhall be diſcouered and maniſeſted. This is the generall rule deliuered by Chriſt our Sauiour, Luk. 12, verſe 2. *There is nothing couered that ſhall not be reuealed: neither hid that ſhall not bee knowne.* This is true, not onely touching the hypocriſie of the wicked, but alſo touching the innocency of the righteous: for all ſhall be knowne in the end, when the ſecrets of all hearts ſhall bee diſcouered.

Vſe 1.

From hence wee haue offered to our wiſe conſiderations, very many profitable vſes, whereof I will point out the principall. Firſt, we are put in minde from hence to commit all our waies and workes to God, and to depend vpon him to bring to light the truth of our hearts. Let vs put our truſt in him, and delight our ſelues in the Lord. Let vs poſſeſſe our ſoules with patience, when we are ſlandered and traduced, and reſigne vp our ſelues to him that ruleth all things. Let vs caſt our eyes vpon his prouidence, who careth for vs, and watcheth ouer vs.

The children of God, when they ſee the proſperity of the wicked, and how all things in this world for the moſt part goe well with them, are ſore troubled, they begin to wauer, and ſometimes to fret & murmure, as if there were no God to gouerne all things. This made the Prophet *Dauid* to ſay, Pſal. 73, 12, 13, 14. *Behold, theſe are the vngodly, who proſper* *in the world, and encreaſe in riches; verily, I haue clenſed mine heart in vaine, & waſhed mine hands in innocency; for all the day long haue I beene plagued, and chaſtened euery morning.* But God will not forget vs or forſake vs, if we truſt in him, we ſhall not be deceiued. So often as we haue euill rewarded vnto vs for good, and are ouerladen with the ſlanders of the vngodly, we are ready to fret and fume, and to ſeeke reuenge againſt them: we haue many doubts ariſe in vs, as if it were loſt labour to worſhip God ſincerely, and to deale with our brethren iuſtly.

It is not the pleaſure of almighty God, that our righteouſneſſe ſhould alwayes lye hid in the darke, and as it were creepe into corners, foraſmuch as he will make it ſhine as the Sunne, and bring it into the open light. This is the vſe that the Prophet teacheth vs to make, Pſal. 37, 5, 6. *Commit thy way vnto the Lord, truſt alſo in him, & he ſhall bring it to paſſe: and he ſhall bring foorth thy righteouſneſſe as the light, and thy iudgement as the noone day.* Wherein he alludeth fitly vnto the night, the darkeneſſe whereof, the morning ariſing, ſcattereth away.

Are we then hardly vſed? are we ſhamefully intreated? are we oppreſſed with ſlanderous things laid to our charge? and doth God for a time hold his peace, as if he heard them not? or doth he ſhut his eyes, as if hee ſaw them not? Let vs not take it to heart, or be diſcouraged, this ought to trouble vs no more, then when the darkneſſe of the night couereth the earth, becauſe we looke for the morning to appeare, and the Sunne to ſhine. When all things are darke, that nothing can be diſcerned, when we know not white from blacke, nor chalke from cheeſe, nor faire from foule, we are not to be greeued or diſquieted by it, becauſe we liue in expectation of the light which we know cannot be far. Then we ſhall know one thing from another, when all will ſhew themſelues in their likeneſſe. From this conſideration we are admoniſhed to cōmit our waies vnto the Lord, who will make a notable iſſue of them, by giuing iudgment on our ſide, and deliuering of vs from the venime of the euill tongue. He forbiddeth in the law, any *to beare falſe witneſſe* in iudgment. Exod. 20, 16. Now hee is a falſe witneſſe that holdeth his peace, when he may by his teſtimony releeue his brother, iuſtifie his perſon, cleere his good name, or defend his goods, or right his cauſe in any matter called into queſtion, as well as *he that ſpeaketh in a cauſe, to decline after many, to wreſt iudgement.* Exod. 23, 2. He hath made vs keepers of the credite one of another: ſo that we may offend God and our neighbour, as well by not ſpeaking the truth, as by ſpeaking of an vntruth.

The law it ſelfe requireth ſuch loue to be among vs, that although we be not requeſted, yet we ſhould neuer be wanting to another, but alwaies be willing and deſirous to maintaine his good name and eſtimation, according to the commandement of our Lord and Maſter, Mathew 7, verſe 12. *Whatſoeuer yee would that other men ſhould do vnto you, euen ſo do ye vnto them, for this is the Law and the Prophets.* Doth God require this at our hands, and will not he performe it toward vs? Muſt we cleere our brothers good name, and will God himſelfe faile to do it? or doe we thinke wee can haue a better or greater care of the name of our brother, or of our owne name, then God the righteous Iudge of the world, hath of vs all? That cannot be, he is iealous of our good names, and will not haue the truth ſmothered with a lye, nor innocency buried in the earth. Shall we make our ſelues more righteous then GOD, and iuſtifie our ſelues aboue our Maker? There is not a ſpark of that truth which is in GOD giuen to vs: true it is, he honoureth vs by vouchſafing this mercy vnto vs, to open our mouthes to ſpeak his truth, which he is able to auouch and iuſtifie againſt all gainſayers a thouſand waies. If we then that are euill, know how to acquit our brethren, we may be well aſſured, he will be more iuſt and righteous in all his dealings toward vs, then we haue beene or can be one to another. And if wee haue meanes at any time to free our brethen from infamy, wee may fully and certainely be aſſured that hee will be ready to bring to light our innocency.

Vſe 2. Secondly, ſeeing God hath promiſed to make our innocency that is derided or denied, to be knowne, let vs know that it is our duty to goe boldly to the Throne of his grace, and to pray vnto God to performe his promiſe toward vs.

It falleth out oftentimes that we ſee no way to bring the truth to light, and we think it vnpoſſible that euer we ſhould be cleered: howbeit we haue to do with God, to whom nothing is ſecret, before whom all things are manifeſt, he is able to bring vs into credite againe. We take therefore a wrong courſe, and prouide euilly for our ſelues, to rage and ſtorme againſt thoſe that reuile vs and ſpeake all manner of euill of vs falſely for Chriſt his ſake: whereas we ought to repaire into the preſence of GOD, and to craue of him that he would make the iuſtice of our cauſes to appeare.

Obiect. If any obiect, Is not God without praier able to make the truth of our cauſes knowne? Or hath he need to be put in mind of his office, which is to iuſtifie the godly, and to condemne the wicked?

Anſwer. I anſwer, as GOD is able of himſelfe to doe it, ſo he alſo hath appointed the meanes how he will do it. And among them all, none is more excellent then praier: ſo that his almighty power doth not exclude praier, but rather imply it; neither ſhould it keepe vs from prayer, but rather encourage vs to praier; foraſmuch as almighty God vſeth it as an inſtrument for yͤ performance of thoſe things which he hath promiſed, and appointed. He that goeth to warfare, prepareth horſe & armour, and leuieth ſouldiers, and getteth what prouiſion and furniture he can; he will by no meanes be brought to leaue thē behind him, or to ſend them backe againe, and to ruſh into the battell without them, becauſe they are inſtruments by which God is wont to giue the victory to ſuch as it ſeemeth good to him, ſo that he cannot without raſhneſſe lay them aſide: ſo is prayer neceſſary, by the which the LORD is accuſtomed to giue vnto vs thoſe things that we want, and therefore it were horrible preſumption to neglect it vnder pretence of his knowledge vnderſtanding our caſes, or of his power enabling him to do all things, or of his prouidence determining all things. As God hath appointed armour to them that deſire victory, ſo hath he ordained praier for them that would be releeued in neceſſity.

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True it is, GOD knoweth what wee need, better then our ſelues that are in neede: & yet is not praier to be holden ſuperfluous, becauſe God hath commanded vs that in the day of trouble we ſhould call vpon him, Mat. 7. he hath promiſed to heare vs, and deliuer vs, Pſal.50. He hath made no promiſe to vs of any bleſſing, except we aske the ſame of him: he keepeth vs in feare and reuerence, and maketh vs to acknowledge him to be the giuer and author of all good things: he declareth his loue vnto vs that humbleth and abaſeth himſelfe to heare our requeſts & complaints particularly, and thereby enflameth vs to loue him again, and to put our truſt in him: by this familiar communication with him, we grow after a ſort familiar with him, and wee are bold to ſhroud our ſelues vnder his wing, as the childe flyeth to his father: and laſtly, as we confeſſe that whatſoeuer good things we enioy do come from him alone; ſo it is our duty to returne to him the thankes, and to vſe them to his glory. Wherefore, whenſoeuer wee finde our ſelues wronged of our neighbours, we are not to turne vpon thē in a rage, like vnto the dogge that runneth after the ſtone that is caſt at him, and not at him that did caſt it: but let vs runne with boldneſſe vnto God, and poure out our ſupplications before him, deſiring him to helpe vs and right our cauſe. This doth the Prophet *Dauid* in many places, Pſal.4,1, and 69,13. *Heare me when I call, O God of my righteouſneſſe, thou haſt enlarged me when I was in diſtreſſe, haue mercy vpon me, and heare my praier.* He acknowledgeth in his praier to God, that he was the witneſſe, Iudge, and defender of his innocency and vprightneſſe toward *Saul* or any other: declaring by his owne example, that when men vniuſtly condemne vs, we muſt flie vnto God by humble and earneſt praier, who is the patron and pleader of the cauſes of his people. And in the ſeuenth Pſalme, verſe 6. *Ariſe; O Lord, in thine anger, lift vp thy ſelfe, becauſe of the rage of mine enemies: and awake for me to the iudgement that thou haſt commanded;* and afterward, verſe 8. *The Lord ſhall iudge the people: iudge mee, O Lord, according to my righteouſneſſe, and according to mine integrity that is in me.* If God did not lay to his hand and helpe him, he confeſſeth that he were vtterly deſtroyed: and therefore he praieth to be deliuered from his perſecuters. Whenſoeuer therefore men will not iudge vprightly, and haue their eies blinded through malice or fauour, we ought by praier to referre our cauſes to him that hath no reſpect of perſons and ſo *commit our cauſes to him that iudgeth righteouſly.*

1 Pet.2,23.

Howſoeuer the innocent cauſe of the godly may be hidden for a time, and ouerwhelmed by the ſlanders of the vngodly, yet if we be not wanting vnto our ſelues, continuance of time the daughter of truth will bring it to light. We cry out againſt the wicked, but let vs goe the right way and cry to God: we lift vp our voyce againſt them, wheras we ought to lift vp our voyce vnto him who hath his eares open to heare our praiers, and will blow away the ſtorme and tempeſt by the blaſt of his mouth.

Vſe 3.

Thirdly, doth God promiſe to right our cauſe, and take vpon him our defence? Then let vs do good for good, and returne vnto him like for like; let vs yeeld defence for defence, and pleade his cauſe that hath pleaded ours. For it is our duty to vndertake his defence, whenſoeuer his truth is gainſayed, or his name euill ſpoken of.

There is no man but is very carefull and circumſpect to maintaine his owne name and credite in the world, whenſoeuer it is any way queſtioned: ought wee not then much more to regard the vpholding and bearing vp the Name of God, which is great and holy through all generations? Heereunto doth *Ioſhua* ſeeme to allude, chap.7, verſe 9. complaining vnto God of the ouerthrow that the Iſraelites had receiued at the ſiege of *Ai, The Cananites, and all the inhabitants of the Land ſhall heare of it, and ſhall compaſſe vs, and deſtroy our name out of the earth: and what wilt thou doe vnto thy mighty Name?* He had greater care of Gods glory then he had of his owne: and it went neerer vnto him to heare Gods Name diſhonoured, then to haue his owne deſtroyed out of the earth.

So it ought to be with vs; let it not trouble vs to bee hated and maligned of the vnthankfull world, and our honour with all contempt and diſgrace laide in the duſt; but bee euermore ready to ſay, *Not vnto vs, Lord, not vnto vs; but vnto thy Name giue the glory:* Pſal.115.1.

If we be to open our mouthes for our brethrē, (as we ſhall ſee more at large afterward) when they are laden with ſcandals and reproches, much more then ought wee to do this in Gods cauſe, and for Gods glory. Let vs not be aſhamed of his truth, leſt he be aſhamed of vs. Let vs confeſſe his Name before the ſonnes of men, and we ſhall be ſure to be confeſſed before the ſonnes of God. If we acknowledge his truth, he will acknowledge vs before the Angels and before his Father. This Chriſt teacheth his Diſciples, *Whoſoeuer confeſſeth me before men, him will I confeſſe alſo* Math.10,32. *before my Father which is in heauen; but whoſoeuer ſhall deny me before men, him will I alſo deny before my Father which is in heauen.* What a ſhame and reproch will this be vnto vs, that God ſhould defend our cauſe, and we ſhrinke backe through feare to defend his? Chriſt our Sauiour doth oftentimes take vpon him to defend his Diſciples, when they were aſſaulted and ſet vpon by the Phariſees, and therefore no maruaile though he charge this vpon them ſo earneſtly, that they ſhould not be aſhamed of him and of his words in that adulterous and ſinfull generation. We muſt be all ready to ſay with the Apoſtle, Rom.1, 16. *I am not aſhamed of the Goſpel of Chriſt, for it is the power of God vnto ſaluation, to euery one that beleeueth.* He defendeth his Diſciples being reprooued becauſe they did not faſt often, which was the bodily exerciſe which the Phariſees ſo much practiſed, Luke 18. and wherein they ſo much gloried, Math.9,14. Hee defendeth them being accuſed of the breach of the Sabbath, when they were ſeene to plucke the eares of corne and eate them, Math.12,2,3. He defendeth them being charged to tranſgreſſe the tradition of the Elders, in that they did not waſh before they had eatē bread, Mat.15,2,3. Yea, ſuch was his great & wonderful loue to thoſe that followed him, ÿ when his owne credite was touched as well as theirs, he ſeemeth to neglect his owne, and maintaine theirs, as we ſee, Luke 7. When Chriſt was entertained in the houſe of one of the Phariſees, a woman in the City which was a ſinner, knowing that he ſate at meate, brought an Alabaſter box of oyntment, and ſtood at his feete, waſhing them with her Luke 7.39. teares, wiping them with her haires, kiſſing them with her lippes, and annointing them with the oyntment: but *when the Phariſee, which had bidden him, ſaw it, he ſpake within himſelfe, ſaying, This man, if hee were a Prophet, would haue knowne, who, and what manner of woman this is that toucheth him, for ſhe is a ſinner.* He conceiued hardly of Chriſt, as well as of the woman: and iudged wrongfully of him that he was no Prophet, as well as of her that ſhe was a ſinner; yea more corruptly of him then of her, foraſmuch as ſhee had beene ſo; whereas he was not onely a Prophet, but the Prince of Prophets, yea, the King of his Verſe 47. Church, yea, the Sonne of God: yet hee forbeareth to make any apology for himſelfe, & wholly defendeth her, telling him that *her ſinnes, which are many, are forgiuen her, for ſhee loued much.* Hath the Lord Ieſus this ſingular care of vs, and ſhall not we be zealous of his glory? Shall we ſuffer his name to be troden vnder foot, and neuer offer to vphold it? Shall euill men ſpeake euill of his truth, and we ſay nothing againſt them? The Apoſtle *Peter* giueth this commandement, *Sanctifie the Lord God in your hearts, and be ready alwaies to giue an anſwer to euery man that asketh you a reaſon of the hope that is in you, with meekeneſſe and feare,* 1 Pet.chap.3, verſe 15. When the Apoſtles were charged to preach no more in the Name of Ieſus Chriſt, *Peter* and *Iohn* anſwered and ſaide vnto them; *Whether it bee right in the ſight of God, to hearken vnto you more then vnto God, iudge yee: for we cannot but ſpeake the things which we haue ſeene and heard.* Acts 4,19. Woe then vnto thoſe that ſee and heare God notoriouſly diſhonoured, and yet will neither heare it nor ſee it: they make a law againſt themſelues, and ſhall taſte of the ſame meaſure meaſured vnto them againe, they ſhall be cenſured of others, when they ſhall haue none to defend their cauſes. This they will iudge to be an iniury to themſelues, and yet cannot perceiue the iniquity which they commit againſt God. If then they will haue GOD ſhew this mercy to them in making their innocency knowne, let them performe this duty to him in pleading his cauſe, when his truth is euilly ſpoken off, or any way ouerborne. Vſe 4.

Fourthly, foraſmuch as this is the mercifull dealing of GOD toward vs and our good name when it is impeached, that he will make the truth to be knowne, let vs acknowledge this bleſſing, and giue him the praiſe of it. This alſo is another duty that wee are put in minde off to be performed vnto him. For as we are bound in regard of our owne good to pray vnto him to make manifeſt the ſecrets of our hearts, and to bring to the light the truth that is hidden: ſo whenſoeuer we haue found the hand of GOD to be with vs, and to haue ſcattered the clouds and miſtes of falſehood, ſlanders, and euill ſurmiſes, and ſo made the goodneſſe of our cauſe, and the cleereneſſe of our conſcience to appeare, as the Sunne that ſhineth in his ſtrength; it belongeth vnto vs to confeſſe his louing kindneſſe, and by all meanes to be thankfull to him for it, and to expreſſe our thankfulneſſe by obedience. Let vs not be like vnto the Lepers in the Goſpel, who were very deſirous to be clenſed of their leproſie, *they lifted vp their voices and ſaid, Ieſus Maſter, haue mercy on vs,* Luke 17, verſe 13. Howbeit when once they were healed, they went their waies, and neuer remembred Gen 40 him that recouered them; like to *Pharaohs* chiefe Butler, that gaue the cup into his hand, Verſe 14 who *forgat Ioſeph* ſo ſoone as his head was lifted vp, and he reſtored vnto his place, albeit *Ioſeph had intreated him to thinke vpon him, when it ſhould be well with him,* and ſo to ſhew kindneſſe vnto him, for that kindneſſe which hee had receiued. Onely one of theſe ten leapers that were cleanſed, returned backe to Ieſus to giue him thankes, and aſcribe praiſe and glory to bee due vnto him for that worke. Thus it is with many of vs, we are ready to call and cry out for the wrongs that wee ſuſtaine, & we are as deſirous to haue our names cleered, as the Lepers were to haue their bodies clenſed: but when God hath helped to cleere vs who were not able to cleere our ſelues, and ſo hath wrought meanes for our good, we reioyce in our ſelues and not in the Lord; we praiſe our ſelues, and not the Lord: we do ſo magnifie our ſelues, that we neuer glorifie him: we are ſo iealous of our owne name, that wee are neuer a whit zealous of Gods Name. Is it ſo ſmall a benefit to haue our good meaning manifeſt, and our righteouſneſſe knowne, that it is not worth thanks? If a man ſhould come as a witneſſe on our ſide, when our caſe ſeemed deſperate and out of hope, would we not thinke our ſelues beholding vnto him? It is the Lord that is the God of our righteouſneſſe, it is he that will giue iudgement on our ſide, and therefore to him we owe praiſe, glory, thankes, and all honour. This we ſee performed in *Dauid*, Pſalm. 18,20,24,47,49. being a Pſalme of thankeſgiuing in the day that the Lord deliuered him from the hand of all his enemies, & from the hand of *Saul*, of whom he was accuſed to affect the kingdome, and to ſeeke his life. He confeſſeth how good God had bene vnto him, that *he rewarded him according to his righteouſneſſe, and according to the cleaneneſſe of his hands he recompenced him*; that it was *God that auenged him, and ſubdued the people vnder him*, and deliuered him from the violent man: whereupon he concludeth; *Therefore will I giue thankes vnto thee, O Lord, among the heathen, and ſing praiſes vnto thy Name.* Thus muſt we doe, and this ought to be our ſong when we haue receiued the ſame fauour. We are acquainted with his goodneſſe in this kinde, but he cannot be acquainted with our thankfulneſſe. We can be content to ſwallow with a wide and open throat his benefits, but whē we ſhould confeſſe his mercy to his glory, our mouthes are ſtopped, and our tongues are tyed, and our throats are dryed, and our harts are ſtreightned, that we cannot vtter a voice nor deliuer him a word for the deliuerance that we haue had experience of.

ſe 5.

Gen 40,

Verſe 14.

Fiftly, as our doctrine putteth vs in minde of duties belonging vnto God, ſo it offereth vs inſtruction how to behaue our ſelues toward our brethren. Is God carefull of our good name? and will hee make knowne our innocency? Then let the ſame minde be in vs one toward another, which is in the Almighty toward vs all, let vs follow the example of our heauenly Father, and be carefull to maintaine the good name of our brethren, & ſhew that mercy vnto them which we haue receiued of God. We cannot haue a better example ſet before our eies, then the example of God, who chargeth vs to *be mercifull as he is mercifull*, Luk.6,36. As he is ready to forgiue vs, ſo ought we to forgiue from our hearts, the treſpaſſes that are done vnto vs, Ephe. 4. As he made all things in ſixe daies, and reſted the ſeuenth, ſo ought we to reſt from the labours of our callings, and ſanctifie the Sabbath day, Gen.2.Exod.20. As Chriſt waſhed the feete of his Diſciples, ſo he gaue them an example that they ſhould do as hee had done to them; for he is meeke and lowly in heart, & they ſhall finde reſt to their ſoules, Ioh.13. As he being in the forme of God, & thinking it no robbery to be equall to God, made himſelfe of no reputation, & tooke vpon him the forme of a ſeruant; ſo the ſame minde ought to be in vs that was in him, that ſo in lowlineſſe of minde we ſhould eſteeme each other better then our ſelues, & haue a kinde of emulation among vs, who ſhould caſt down himſelfe loweſt, Phil.2,5. As he ſuffered for vs, ſo he hath left vs an example that we ſhould follow his ſteps, 1 Pet.2.21. As he was reuiled, and reuiled not againe: as he ſuffred, & threatened not, but committed himſelfe to him yͭ iudgeth righteouſly, ſo ſhould not we giue taunt for taunt, and reproch for reproch. And as Chriſt defended his Diſciples when as they were falſely charged, & wrongfully accuſed, as we ſhewed before, ſo ought we to deale toward our brethrē. When we heare falſe reports, which haue no ground or good beginning, ſuch as in our owne knowledge & conſcience we know to be inuented in hell, and broached in earth, ſuch I ſay, as are ſpread abroad through malice of our brother, and hatred of his profeſſion: what muſt we do? ſhal we beleeue them, & giue credite vnto them? Shall we increaſe them, & adde ſomewhat of our owne? or ſhal we laugh at them, & make our ſelues merry with them? No, we muſt not only ſtop the ſtreame, and ſtay the reports, & keepe our ſelues and others from receiuing of them; but we muſt open our mouthes in the cauſe of the dumbe, and oppoſe our ſelues againſt thoſe that are their enemies. A good name is a precious iewell, it is *better then ſiluer and gold*. It commendeth vs to God & his Angels. It is a precious oyntment and a ſweete perfume that maketh vs acceptable to yͤ ſons of men, and winneth their hearts: yea, ſometimes it maketh our enemies to bee at peace with vs, and to fauour vs. It ſeaſoneth yͤ gifts that we haue receiued, and maketh them profitable vnto others. If our giftes be neuer ſo great and excellent yet if we haue not a good name to grace them and countenance them, we can do very little or no good with them. If we ſee a man ſtealing away the goods of our neighbour, and ſecretly purloyning them away, and we hold our peace, are we not acceſſary to his theft, and partakers of his ſin? So if wee heare any raiſing euill reports of him, and robbing him of his good name, which is more in value then all things in the

Prou.22,1.

world, are we not ſlanderers as well as hee, while we ioyne with him,& ſo become guilty of the ſame tranſgreſſion? A good name is many a mans liuing; take that away, and impaire his credite, he is vtterly vndone, & not able to maintaine himſelfe: you hurt him as much as if you tooke away houſe and land, corne & cattell from him, or any other thing of worth that is deare vnto him. If then it be ſo rich and precious a treaſure, we muſt bee carefull to maintaine our brothers credite & eſtimation, being made keepers of his life, of his goods, and of his good name, doing ẏ ſame vnto him, which we deſire he ſhould do vnto vs. This is a ſigne of true loue, that we loue him indeed, when we will not ſpare to take vpon vs his iuſt defence: and on the other ſide, it is an euident token of cold loue, or no loue at all, when wee ſee them abuſed, and do not regard it: the Lord will raiſe vp others in his righteous iudgement, who ſhall do as little for vs, as wee doe for thoſe that ſtand in need of vs.

Vſe 6. Laſtly, as this doctrine hath offered vnto vs ſundry good meditations of duties, concerning God and our brother, ſo it ſendeth vs not away without comfort concerning our ſelues. Are wee ſlandered and reuiled? Are we falſely charged with things which we neuer ſpake or did? Let this be our comfort, the time ſhall certainly come, when the ſlanderers ſhall be detected, and put to ſilence. It ought not to ſeeme ſtrange to vs, when ſuch flying tales are noiſed abroad, rather it might ſeeme moſt ſtrange as a great wonder if it were not ſo. The diuell will be the diuell ſtill, who is the head and prince of all ſlanderers, and all his inſtruments will be like him. Gods people aboue all others are falſely accuſed; Iohn 15,19. *they are not of the world, but choſen out of the world*, and therefore the world hateth them. *Ioſeph* was accuſed to be incontinent: *Iob* was condemned to be an hypocrite: *Daniel* was charged with diſobedience; *Amos* of conſpiracy, *Eliah* of troubling Iſrael, *Dauid* of ſeeking *Sauls* life; *Paul* was ſuſpected to bee a murtherer, Chriſt our Sauiour was reputed an enemy to *Cæſar*, and his Diſciples were accuſed, and iudged worthy of ſtripes, and cenſured to bee mouers of ſedition among the people: howbeit all this is but as a cloud, which will quickly be diſperſed, & as a darke miſt that ſhall ſuddenly bee ſcattered away. It is a notable comfort to heare theſe things, that GOD will not ſuffer vs to ſinke downe vnder taunts and rebukes of men, but lift vp our heads and pronounce ſentence of abſolution on our ſide. Let it not trouble vs to be condemned of men, ſo that wee be aſſured to be iuſtified of God. If a man were wrongfully condemned in an action of ſlander, or fellony in an inferiour Court of iuſtice, and there iudged to be guilty of ſome hainous crime; yet if he were ſure to bee acquitted and diſcharged by appeale to an higher Court, where he is perſwaded hee cannot but haue iuſtice, becauſe there is no corruption of Iudge, or witneſſe: how would he be comforted? and how little ſhould the ouerthrow he had taken, be regarded? foraſmuch as hee knoweth the next triall will ſet all to right againe. So is the caſe with vs. It is our lot and condition heere *to bee perſecuted and reuiled for righteouſneſſe ſake*, and we ſhall be condemned of wicked men vniuſtly: howbeit this ought not to trouble vs, how greatly ſoeuer they reſiſt vs and rage againſt vs: this is but a condemnation of men vpon the earth: wee may lawfully appeale from them to an higher Court, and to a greater Iudge. When *Paul* was falſely accuſed by the Iewes, and could haue no iuſtice at ẏ hands of the high Prieſts, *he appealed to Cæſar*, that is, from inferior Gouernors, to the Emperour that was ſupreme. So muſt we doe, when wee are burdened and oppreſſed by the poiſon of euill tongues, and condemned as euill dooers of all men, we know there is a Iudge that ſitteth in heauen, who will acquit vs when wee come before him, and take the cauſe into his owne hand. And if we ſee not this alwaies accompliſhed in this life, it ſhall moſt certainly be performed in the life to come, when all the ſecrets of euery mans heart ſhall be opened. Sometimes he maketh their light ſo to ſhine in this world, that they reape great fruite of their godlineſſe, and the Sunne beames as it were to refreſh them and make them aliue againe. But if it happen not in this life, yet it ſhall not faile in the next life, when Chriſt ſhall appeare in glory, and ſay, *Come yee bleſſed of my Father, inherite yee the kingdome prepared for you from the beginning of the world*, Math. chap. 25, verſe 34. When hee ſhall breake the heauens, and come to iudge the quicke and the dead, let vs lift vp our heads and reioyce, for our redemption draweth neere. This is the time of our refreſhing, heere we are ouerwearied with bearing the burden of other mens malice. Then ſhall all teares bee wiped from our eyes, and we ſhall ſee as wee are ſeene, and know as we are knowne, as we reade, Math. chap. 13, verſe 43. *Then ſhall the righteous ſhine foorth as the Sunne, in the kingdome of their Father: he that hath eares to heare, let him heare.* To this purpoſe ſpeaketh *Paul*, Coloſ. chap. 3, verſes 3, 4. *Your life is hid with Chriſt in God: when Chriſt, who is our life, ſhall appeare, then ſhall ye alſo appeare with him in glory.*

Mat.5,10,

Acts 25,11.

1 Iohn 3,

If then our righteouſneſſe bee couered heere as with a garment, and bee hidden as a treaſure that is buried in the earth, yet our life ſhall not alwayes lye in obſcurity; for when the night is paſt, the day will appeare, and when falſehood hideth her face, the truth will be made manifeſt.

Let vs acknowledge the power of God that is able to do this: and let vs reſt patiently in him that is our ſtay. Let vs not fret our ſelues, becauſe of him that proſpereth in his way, and bringeth wicked deuiſes to paſſe. Contrary-wiſe, the vngodly haue from this doctrine matter of ſorrow and heauineſſe, becauſe howſoeuer they rule heere for a time, and will not bee controlled; they ſay their tongues are their owne, who is Lord ouer them; they thinke themſelues priuiledged to deuiſe and diſperſe what lies they liſt, and none may call them to an account: yet God will one day call them to an account, when they ſhall receiue according to their workes: *For yet a little while, and the wicked ſhall not bee: yea, thou ſhalt diligently conſider his place, and it ſhall not be, the Lord ſhall laugh at him, for he ſeeth his day comming.* Then it ſhall be ſaide to all the wicked, *Go ye curſed into euerlaſting fire prepared for the deuill and his Angels.* The truth may be ouer-borne and ſmothered for a time, yet it cannot be diſgraced and concealed for euer. It were well for them, if they might lie for euer in the graue, and neuer come into the light: it were well for them if their works might neuer come to bee examined & might dye as the vntimely fruite of a woman, that neuer ſaw the Sun: but it ſhall not go ſo well with them, they muſt not then looke for anie comfort, like the rich Glutton who was denied a drop of water to coole his tongue. If then they would giue a thouſand worlds for one day of repentance, or for one droppe of Faith, or for oyle in their lampes, they cannot obtaine it. Heere life is either wonne or loſt: here ſaluation is begun, or elſe we neuer haue it. Then all things ſhall appeare as they are, though many things are that do not now appeare. Then the vizard of the hypocrite muſt be pulled off, and hee ſhall deceyue no more by ſhewes of honeſt dealing.

37,10,13

h.25,41.

[*And ſhe ſhall conceiue ſeede.*] In theſe words wee haue a ſecond promiſe made to the Woman ſuſpected of adultery, againſt whom nothing could bee proued. For God maketh a two-fold promiſe to the innocent party. The firſt was ſet downe before, that ſhe ſhould be free from the imputation of the ſin, and from the caſtigation of puniſhment. Now cometh the ſecond promiſe to bee conſidered, which reacheth further then the former, wherein God doth wonderfully recompence the ſlander charged vpon her, and declare himſelfe to be a maintainer of chaſtitie and innocency. For what could a woman in this caſe haue deſired, but to haue her innocency made known to her husband, and to the whole Church? It was an hard caſe to vndergo this triall, and to haue her name in this manner called into queſtion: but after ſhe is tried, God doth abundantly recompence her ſorrow and affliction, and doth not onely cleere her good name, but giueth her yſſue, making the barren woman to keepe houſe, and to be a ioyfull mother of children. Hee doth not onely ſet her free, the thing which ſhe deſired: but withal, maketh her fruitfull, which is more then ſhee could haue expected. We learne hereby, that howſoeuer the faithfull are many waies tried and troubled, yet all their ſorrowes are turned to their good. When the innocencie and righteouſneſſe of the godly is once made knowne, God is more gracious vnto them then they could deſire or craue at his hands. We ſee this in the examples alledged in the former Doctrine, as in a glaſſe moſt cleerely. Remember what wee ſaide of *Ioſeph*; albeit he liued for a time as a priſoner and was clapt in the ſtocks, yet hee was deliuered, and his innocency reuealed. But was this all? Or did God content himſelfe to bring his ſincerity to light? No, he was aduanced to honor, *and made ruler ouer all the land of Ægypt*, which he neuer dreamed of, nor looked for, nor gaped after. And as it was with the ſonne, ſo was it alſo with the father. For *Iacob* vowed a vow to God, that if he would bee with him and keepe him in his iourney that he was to go, *And would giue him bread to eate, and raiment to put on, then the Lord ſhould be his God.* His deſires are not extended farre, but he is contented with a little, he craueth of God his daily bread, the which Chriſt alſo willeth and warranteth vs to aske, Mat. 6 neuertheles, God was more gracious to him then ſo, and gaue him great riches, as himſelfe cōfeſſeth to God his louing kindnes: *I am not worthy of ẏ leaſt of all the mercies, and of all the truth, which thou haſt ſhewed vnto thy ſeruant, for with my ſtaffe I paſſed ouer this Iordan, and now I am become two bands.* The like we might ſpeak of *Iob* the faithfull ſeruant of the Lord; who may be compared to him in the ſuffering of aduerſity? Or who can match him in patience? He ſuſtained the loſſe of his Children, and of his goods, and yet theſe were but the beginnings of ſorrowes, foraſmuch as he was deepely afflicted in body and minde. What then? did he deſire of God in his miſerie, to haue his Aſſes and Camels, and cattle doubled vppon him, and all the ſubſtance of his houſe to be increaſed? He had no ſuch thoght in his hart, and yet it came to paſſe according to the ſaying of the Apoſtle, *Iames* 5, 11. *Yee haue heard of the patience of Iob, and haue ſeene the end of the Lord, for the Lord is verie pittifull and of tender mercy.* Let vs alſo call to minde the example of *Dauid*, the leaſt in his Fathers houſe, hee was called of God *from feeding his ſheepe, and following the Ewes great with young, and was annointed to bee King, and appointed to feed his people in Iacob, and his inheritance in Iſrael,* whereof he neuer dreamed, Pſal. 78, 71, 72. The like we might ſay of *Daniel*, of *Mordecay*, of *Eſter*, and many other children of the captiuity, who ſaw great dangers ready to fall vpon the church, as it were a gaping gulfe ready to ſwallow them vp quick, or as a huge rocke threatning ſhip-wracke; if they had onely taſted of the mercie of God and his power in working their deliuerance, they wold haue magnified his great goodneſſe, and ſung his

Doctrine.
God beſtoweth more mercy vpon his children, then they deſire.

Gen. 41,41.

Geneſ. 28,20. with 32,9, 10.

Iob 42,10.

Pſal.34,19,20 his praiſe with the Pſalmiſt, *Many are the afflictions of the righteous, but the Lord deliuereth him out of them all: hee keepeth all his bones, not one of them is broken*, Pſal. 34, 19, 20. But beſides this, he gaue them fauour in the ſight of 1 Sam.2,8. Princes, and *raiſed them from the dung-hill, to make them inherit the Throne of glory*, as *Hannah* ſingeth, who had good experience of it, who was contemned, but now regarded: who asked of God *one ſonne*, and obtained not him alone, but three other ſonnes, and two daughters. From all which concents of holy Scripture, we conclude, that the faithfull and righteous ſeruants of God are oftentimes bleſſed, not onely aboue their deſerts, (which are none at all) but aboue their deſires and demands.

Reaſon 1. The Reaſons that ſerue to confirme this truth to our conſciences, are to be conſidered of vs. Firſt, God is infinite in his loue toward his people: he is no niggard of his goods, hee keepeth not all to himſelfe, as the couetous man. He is as the liberall man, that freely beſtoweth where he ſeeth need: we are as poore beggers that haue nothing our own but rags and rents; or as poore criples that can boaſt of nothing but wounds and ſores full of corruption. His grace is the true riches, and by it he hath abounded toward his church. Hence it is that the Apoſtle writing to the Epheſians, commendeth in many places of the Epiſtle, the ouer-flowing grace of God, and ſheweth that *hee is rich in mercy, and aboundeth in kindnes*, chap. 1, 7. & chap. 2, 4, 7. hee ſetteth out his great loue wherewith he loueth vs, & *the exceeding riches of his grace, and his kindneſſe toward vs through Ieſus Chriſt*. And chap. 3, 8. he calleth his grace toward vs *vnſearchable riches*. He doth not keep vs to a diet, as though he meant to pine vs or famiſh vs: he doth not allow vs onely ſo much as ſerueth to keep vs in ſtate, and holde body and ſoule together, but he dealeth bountifully towards vs, & maketh our cup to ouer flow. If then he bee rich in mercy and goodnes, and abundant in kindneſſe, if there bee in him *exceeding riches, vnſearchable riches, riches of his grace and glorie*, it is not to be marueiled at, that his childrē find him gracious toward them, aboue all that the tongue can deſire, or the heart can think: foraſmuch as his mercy is ouer all his workes.

Reaſon 2. Secondly, God is euermore better then his word, and performeth more then hee promiſeth. He is not as man that he ſhould lye, nor as the ſonne of man that he ſhould deceiue, al his promiſes are yea and Amen to the praiſe of his mercie. He promiſeth little, and performeth much. He is a Prince indeede that neuer falſified his worde, neither could the vnbeleefe of ſome that did not beleeue, make the faith of God without effect, Rom. 3, 3. he remaineth alwaies true and faithfull, conſtant and ſure. If we obtaine not the promiſes, the fault is not in the promiſe of God, but in the infidelity of mā; foraſmuch as he neuer deludeth any, nor dallieth with them; whatſoeuer is gone out of his mouth, hee meaneth it in good earneſt. *The word of the Lord is right, and all his workes are done in truth, he will not ſuffer his faithfulneſſe to faile*. Pſal. 33. 4. and 89. Hee promiſeth in the fift commandement to giue to inferiors that are obedient a long life, yet ſometimes they dye betimes: and on the other ſide, the ſtubborn and diſobedient haue proſpered in this world, and liued long. How then (will ſome ſay) is God as good as his word? and how is he certaine of his promiſe? Becauſe, albeit he take vs away, yet hee performeth it by giuing much more then hee promiſed. When *Herod* promiſed to his wanton Minion that danced before him, Marke 6,23. *The one halfe of his kingdome*, it is certaine it had beene no breach of his promiſe, if hee had reſigned vp the whole kingdome into her hands. So, if God promiſe a prolonged life, and giue inſtead of it Exod 20,12. a perpetuall life, heere is more then halfe in halfe gaines and aduantage; as hee that promiſeth tenne peeces of ſiluer, and performeth twenty peeces of Gold; or hee that promiſeth a yard of cloath, and giueth an ell of Veluet, doeth not breake his promiſe, or falſifie his word.

Reaſon 3. Thirdly, as God is rich in grace, ſo hee is infinite in power: he is able to doe what hee will, and more then he will. Nothing is vnpoſſible vnto him: he hath all creatures in his own hand, to employ thē as it pleaſeth him. This is the reaſon vſed by the apoſtle, Eph.3 20. *Vnto him that is able to do exceeding aboundantly aboue all that we aske or thinke, according to the power that worketh in vs, bee praiſe in the Church by Ieſus Chriſt, &c.* If then he be able to giue vs more then wee craue or deſire, wee are not to doubt of his doing of it, and wee haue all of vs many notable experiences of it.

Vſe 1. Let vs come to the Vſes, and marke them diligently. Firſt, let vs not bee diſmayed vnder the Croſſe, but aſſure our ſelues of a good end, and of an happy iſſue. It is the cup which we muſt all drinke of, in one kinde or in another. Let vs not ſinke downe vnder it, but lay holde on this principle, and faſten our hearts vppon the doctrine with which wee deale, as on an Anchor caſt out of the ſhip to ſtay vs, aſſuring our ſelues that God will bee gracious vnto vs, his mercy ſhal ſuperaboūd, ſo that we ſhall bee more then Conquerors. One affliction followeth another, as one waue of the Sea rouleth after another, as Pſal. 42. verſe 7. *One deepe calleth another deepe by the noiſe of thy water ſpouts; all thy waues and thy floods are gone ouer mee*. And in the 66. pſalme, the 10, 11, 12 verſ. *Thou, O God haſt prooued vs, thou haſt tried vs, as ſiluer is tryed: thou haſt brought vs into the net, thou layedſt affliction vpon our loines; thou haſt cauſed men to ride ouer our heads; we went through fire and through water, but thou broughtſt vs out into a wealthy place.* Nothing therefore ſhal be able to ſeparate vs from the loue of God which is in Chriſt Ieſus our Lord, who hath promiſed vs that he will not leaue vs, nor forſake vs. This promiſe we are to lay hold vpon by faith, that hee is able and willing to performe it, and that he wil be better vnto vs then his word. We cannot beleeue too much concerning God: we neede not feare to hope too farre of his mercy. True it is, wee oftentimes preſume too farre of the kindneſſe of men, and ſo are deceiued of our expectation: we promiſe to our ſelues much, when we goe away empty. It is not ſo with God. There is no ſinne greater then infidelity, when hee ſpeaketh, not to heare: when hee promiſeth, not to beleeue: which he ſuffereth not to go vnpuniſhed. If you call his worde into queſtion which is paſſed out of his mouth, you call his nature and being in queſtion; you do in effect doubt whether he bee God or not; yea, whether there be a God or not. The Prince that heard the word of the Lord ſent in mercy, during the famine in *Iſrael*, and the ſiege of *Samaria*, ings 7,1. 2 King. 7, 1. *To morrow this time a Meaſure of fine floure ſhall be ſolde for a ſhekell, and two meaſures of Barley for a ſhekell, in the gate of Samaria*, did not beleeue it, becauſe ſuch was their miſerie, that it ſeemed not onely ſtrange, but impoſſible vnto them that there ſhould be ſuch plenty and aboundance at a ſodaine, and no meanes appeare how or which way it ſhould be done, and therefore ſaide, verſe 2. *Though the Lorde would make windowes in the heauen, could this thing come to paſſe?* But what followed? The Prophet denounced againſt him, that hee ſhould ſee the trueth of it with his eyes, but he ſhould not eate thereof; and the Lord executed this ſentence, and let nothing of that which he had ſaide fall to the ground, for *the people trod vpon him in the gate* (hee hauing the ouer-ſight of the buſineſſe committed vnto him) and hee dyed, as the man of God had ſaide.

Zachariah the Prieſt, had an Angell ſent vnto him from God, ſtanding at the right ſide e 1,13. of the Altar of Incenſe, telling him that *His prayer was heard, and that his wife ſhould beare him a ſonne, and that many ſhould reioyce at his* ſe 14. *birth*; howbeit hee would not beleeue the meſſage, he meaſured all things by the courſe of nature: the word of the Angel would not ſuffice him, that ſtood in the preſence of God, and was ſent to ſpeake vnto him, and to ſhew him theſe good tydings; hee muſt farther heare, verſe 18. *Whereby hee ſhould know this?* But he that would not reſt in theſe good tydings, is conſtrained to heare heauy tydings, ſe 20 that *he ſhould be dumbe, and not be able to ſpeake vntill the day that theſe things be done*, becauſe he beleeued not his words which ſhould bee fulfilled in their ſeaſon. The like we might alſo ſay of the Iſraelites in the wilderneſſe, as wee ſhal ſee afterwards in the eleuenth chapter of this booke of *Numbers*, *Moſes* ſhewed the weakeneſſe of his faith, and the people the want of their faith, ſo that the Lord complaineth againſt them; againſt *Moſes*, that hee was of little Faith; againſt the reſt, that they were for the moſt part a faithleſſe generation, albeit they had knowne his goodnes, tryed his power, felt his iuſtice, and ſeene his mercies and miracles plentifully amongſt them; he might iuſtly take vp the ſame complaint againſt his people, which Chriſt did againſt his Diſciples, Mat. 17. verſe 17. *O generation, faithleſſe, and crooked, how long now ſhall I bee with you? How long now ſhall I ſuffer you?* Hence it is, that when *Moſes* conſidering the want they had of fleſh, Numb. 11, 21, 22. ſaide, *Sixe hundred thouſand foote-men are there of the people, among whom I am: and thou ſayeſt, I will giue them fleſh, that they may eate a moneth long:* Shall the ſheepe and the Beeues be ſlaine for them to finde them? eyther ſhall all the fiſh of the ſea bee gathered together for them to ſuffice them? *The Lord ſaide vnto Moſes, Is the Lordes hand ſhortned? Thou ſhalt ſee now, whether my worde ſhall come to paſſe vnto thee, or no.* Hee ſent them that which they deſired, but hee ſent it not as a bleſſing: they luſted with Concupiſcence in the Wilderneſſe, and tempted GOD in the Deſert; ſo that it turned to bee a curſe vnto them, for *While the fleſh was yet betweene their* Verſe 33. *teeth, before it was chewed, euen the wrath of the Lord was kindled againſt the people, and hee ſmote the people with an exceeding great plague.* Yea, ſuch was the iudgement that came vppon Verſe 34. them, that the place was called *Kibroth hattaauah*, the graues of Luſt; for there they buried the people that fell a luſting, to keepe thereby the greatneſſe of their ſinne freſh in remembrance; verifying that alſo which the Prophet ſaith, Pſal. 106, 15. *Hee gaue them their requeſt, but he ſent leanneſſe into their ſoule.* They had fleſh enough, but it did them no good; they abounded, but their aboundance turned to their deſtruction. So whẽ they wanted water, and *Moſes* & *Aaron* did not teach them to be patient vnder the croſſe, and contented with Gods hand, the Lord ſpake vnto them; *Becauſe ye beleeued mee not, to ſanctify me* Numb. 20, 12. *in the preſence of Iſrael, therefore ye ſhal not bring this Congregation into the land which I haue giuen them.* There is no greater wrong can bee done to God, then to doubt of his trueth: of all ſinnes, this is one of the moſt higheſt and moſt heinous, to haue in vs an euill heart and vnfaithfull, to depart away from the liuing God. Wherefore, when wee or any part of the Church are in extreamity, and lye vnder affliction, let vs not caſt off our confidence that hath great recompence of reward. Heere is a ſtay to reſt vpon; heere is a pillar that cannot bee ſhaken; heere is a moſt ſure and firme foundation, vpon which we ſhould builde our houſe. Is hee more mercifull to his Saints, then they can wiſh or deſire? Let vs then know for a certainety, that there is great hope of deliuerance in the greateſt extretreamities, though wee know no way to eſcape, but that wee reſt as a prey in the teeth of the Lyon: yet the loue of God toward vs is infinite and vnſpeakeable: hee can reſtore vs and redeeme vs by ſundry wayes that wee could not thinke of, nor dreame of, nor deſire. This is that which *Mordecai* is bolde to put *Eſther* in minde of, Eſter 4, 14. *If thou holdeſt thy peace at this time, comfort and deliuerance ſhall appeare to the Iewes out of another place, but thou and thy Fathers houſe ſhall periſh*, Faith is the ground of things hoped for, and the euidence of things not ſeene, Heb, 11,1. If there be faith in vs, as the graine of Muſtard ſeede which is very little, we ſhall finde the benefite and fruite of it. If any grace bee wanting in vs, the fault is in our ſelues, and not in God: wee haue the truth of his word deliuered vnto vs, but we beleeue not the doctrine which we heare. This wee ſee in the Prophet Eſay, chap. 50,2. *Wherefore came I, and there was no man? I called, aud none anſwered: is mine hand ſo ſhortned, that it cannot help? Or haue I no power to deliuer? Beholde, at my rebuke I dry vp the ſea: I make the floodes deſert; Their Fiſh rotteth for want of water, and dieth for thirſt.*

And afterwards the ſame Prophet vrgeth this point, Eſay 59,1,2. *Behold, the Lords hand is not ſhortned, that it cannot ſaue: neither his eare heauy, that it cannot heare: but your iniquities haue ſeparated betweene you and your GOD, and your ſinnes haue hidden his face from you, that he will not heare.* Nay, his eare is ſo farre from being heauy that he cannot heare, that on the other ſide, he is quicke of hearing, and ſo quicke, that hee is *ſought of them that asked not for him, and found of them that ſought him not*, Eſay 65,1. Seeing then hee is ſo bountifull aboue all our deſires, woe vnto vs, if wee beleeue not his worde, nor reſt vpon his power, nor content our ſelues with his promiſe. When the *Iſraelites* were oppreſſed with the hard and cruell taske-maſters of the Egyptians, what could they deſire, or what did they deſire at the hands of *Pharaoh*, but to go into the wildernes to ſerue him, and to carrie with them their owne Cattle, their children, and their ſubſtance? But God did not only grant that vnto them, but brought them out with Pſal. 105, 37. Exod. 12, 29. great ſubſtance; *He gaue them ſiluer and gold, & there was not one feeble perſon among their tribes.* They neuer durſt aske of God to giue them the treaſures and the ſpoiles of their enemies, yet he gaue them that which they neither dared to aske, nor deſired to obtaine; for they had many Iewels, and much raiment, ſo that they were enriched, and the Egyptians ſpoyled. This was a reward and recompence of their ſeruice. They found fauour in the ſight of God, although they were euilly intreated at the hands of men.

Vſe 2. Secondly, ſeeing God is mercifull aboue our hope, we haue heereby great comfort in prayer, to cal vpon him in the day of trouble, being aſſured that hee will heare vs, and that we ſhall obtaine more then wee deſired, and finde more then we asked. Are we ſlandered and reuiled, as the caſe was of the ſuſpected wife in this place? Do we heare euill reports caſt out againſt vs? let vs not bee greeued at it, nor returne like for like; but rather call vppon him that knoweth the ſecrets of all hearts: let vs craue of him to make our innocencie knowne, as the ſeruants of God from time to time haue done, who haue receyued more then euer they asked of him. *Dauid* prayed thus vnto God, Pſal. 7, 3. *O Lord my God, if I haue done this, if there be iniquity in my hands, if I haue rewarded euill vnto him that was at peace with mee, &c.* Verſe 1. *Let the enemie perſecute my ſoule and take it, &c. Iudge me, O Lord, according to my righteouſneſſe, and according to my integrity that is in mee.* Hee deſired no more, then to be eſteemed as hee was, and to haue the truth of his heart manifeſted; but GOD granted more then that. Hee heard his prayer, and hee obtained that which hee prayed not for. Did hee euer aske of God a Kingdome? Did hee craue that God would make him King of *Iſrael*? and yet GOD gaue the Kingdome vnto him. Are wee in want, and would haue his bleſſings? We ſhall finde no want in him, who is more ready to heare vs, then wee are to ſpeake. His eares are often open, while our mouthes are ſhut. If we deſire one mercie at his hands, hee is readye to grant two vnto vs. How oftentimes did *Abraham* pray for the Sodomites that the Citie might haue beene ſpared? Yet he gaue ouer and ceaſed begging, before God gaue ouer granting his requeſts, Gen. 18. Euen as he that ſeeketh one pearle, findeth ſometimes more then hee ſought: ſo is it with all the faithfull. The graces of God are all of them Iewelles of wonderfull price. If a man ſell all that he hath to get one of them, it is no deere purchaſe: and if a man depart from any of his ſauing graces, albeit hee ſhould procure to himſelfe by it the poſſeſſion of a kingdom, his loſſe were a thouſand times greater then Math. 16, his gains: *For what ſhould it profit a man to gaine the whole world, and then loſe his owne ſoule? Or what ſhall a man giue for the recompence of his ſoule?* On the other ſide our Sauiour teacheth, Mat. 13, 44, 45. *That the kingdome of heauen is like vnto a treaſure hid in the Field, which when a man hath founde, hee hideth it, and for ioy thereof departeth, and ſelleth all that he hath, and buyeth that field.* Againe, *The kingdome of heauen is like to a Merchant man, which ſeeketh good Pearles, who hauing found a pearle of great price, went and ſold all that he had & bought it.* Let vs all from hence be encouraged to the exerciſe of prayer, and be bold to be euer begging of him. If a ſubiect had this encouragement at the hand of his Prince, that if he were obedient vnto him he would giue him whatſoeuer hee ſhould aske, and a great deale more, hee ſhould be ſure to want no ſuiters, but muſt be

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taine to aſſigne many to receiue their petitions. Or if there were any Prince knowne to bee ſo gracious, that when any of his Liege-people ſhould aske any thing of him, he wold of his princely bounty and magnificence lade him with benefites more then hee deſired, it were incredible to thinke in what flocks and multitudes they would reſort vnto him. Ther is no Prince to be compared with GOD, he hath all treaſures in his owne hande, and his treaſury can neuer be drawne dry: his coffers can neuer be made empty, and his hand is neuer weary of beſtowing. Hee giueth liberally to all that aske of him, *And hee reproacheth no man*, Iam. 1,5. We ask little, & receiue much: we aske ſpirituall bleſſings, and receiue both ſpirituall and temporall: we aske of him *Our* 6,11. *daily bread*, and we obtaine of him more then bread: we craue of him things for our neceſſitie, and we haue giuen vnto vs for our chriſtian delight and pleaſure.

There is none of vs all that doe truely beleeue, but we haue a gracious and bleſſed experience of this truth. If we be not altogither brutiſh and blockiſh, or without feeling and marking of Gods dealing toward vs, wee muſt needs confeſſe, that the benefits of God and his goodneſſe towards vs, hath ſurmounted our hope, and gone beyond our expectation: which ought to giue vs much encouragement to come vnto him, and to approach to the throne of his grace. This wee noted before in the prayer of *Hannah*, ſhe prayed to God, and asked a ſon of him, but God gaue her many ſonnes. This is that which *David* ſpareth not to confeſſe at large, *Pſal.* 21, 2, 3, 4. *Thou haſt giuen him his hearts deſire, and haſt not denied him the requeſt of his lippes: for thou diddeſt preuent him with liberall bleſſings, and diddeſt ſet a crowne of pure Gold vpon his head: he asked of thee life, and thou gaueſt him a long life for euer and euer.* The fauour of God was beſtowed vpon him before hee prayed, and farre beyond that which hee prayed for. The like mercie we ſee extended toward *Salomon* after the death of his Father, when the gouernement 1.16, of a great people lay vpon his ſhoulders, he prayed vnto God, and asked of him 3,9,11 nothing but *a wiſe and vnderſtanding heart*, to be able to rule that people, and to goe in and out before them, and to diſcerne betweene good and bad: but the Lord was ſo exceeding well pleaſed with it, that he ſaide vnto him; *Becauſe thou haſt asked this thing, and haſt not asked for thy ſelfe long life, neither haſt asked riches for thy ſelfe, nor haſt asked the life of thine enemies, but haſt asked for thy ſelfe vnderſtanding to heare Iudgement: Behold, I haue done according to thy wordes; Loe, I haue giuen thee a wiſe and an vnderſtanding heart: ſo that there hath beene none like thee before thee, neyther after thee ſhall ariſe the like vnto thee: And I haue alſo giuen thee that which thou haſt not asked, both riches and honour, ſo that among the Kings there ſhall be none like vnto thee all thy dayes.* Great therefore is our ſinne, if hauing ſo wide a gate ſet open before vs, and ſuch a clowd of witneſſes compaſſing vs about, wee doe yet hang backe, and doe not poure out our meditations before him. This experience of Gods fauour, was the cheefe cauſe that the faithfull haue beene ſo deuout in prayer, that euerie day they were mindfull of their owne dutie towarde him, and of his mercy toward them, ſo that ſometimes at midnight they roſe vppe, and ſometimes both euening and morning, and at noone they praied vnto him, and hee did heare their voyce, as in the 55. Pſalme, and the 17. verſe. and Pſalme 119. Dan. 6.

Vſe 3. Laſtly, ſeeing God aboundeth in grace and goodneſſe aboue our deſires, it is our dutie to render vnto him againe the ſacrifice of praiſe and thankeſgiuing. For, how ſhall we receiue ſuch vnſpeakeable kindneſſe, and not giue him the glorie? Or how ſhall he open his hands in ſo liberall and large a manner, and we ſhut our mouthes againſt him? If he be ſo gracious to remember vs, how ſhall we be ſo vnmindefull and vnthankefull vnto him? This vſe is concluded by the Apoſtle, Epheſ. chap. 3. ver. 20, 21. hauing ſhewed that God is able to doe exceeding abundantly aboue all that we either aske or thinke, he addeth in the next words, *To him bee praiſe in the Church by Chriſt Ieſus throughout all generations for euer, Amen.* If we would diligently conſider what God hath done for vs, wee ſhall bee compelled to confeſſe, that GOD hath many times preuented vs with his liberall bleſſings, and that hee hath bene mercifull towards vs aboue all that wee are able to craue or conceiue. What then? Shall wee do nothing to him againe? True it is, we liue not in a giuing age; we are handfaſt, and loue not to part with any thing. Do wee ſo reward the Lord? Shall wee receiue all good things at his handes, and returne nothing to him againe? Shall wee finde him better to vs then we deſire, and ſhall he find vs worſe then he deſerueth at our handes? Let vs therefore giue him praiſe for his vnſpeakeable and vnſearchable mercies, let his name be glorified in the Church by vs. Hee ſheweth his power eſpecially in the Church by worke and word, and therefore it is great reaſon hee ſhould receiue praiſe in his church. Hence it is that the Prophet ſaith, *In Iudah is God knowne, his name is great in Iſrael: in Salem alſo is his Tabernacle, and his dwelling place in Sion: there brake hee the arrowes of the bow, the ſword, and the ſhielde, and the battell.* Pſal 76.1,2,3. and 66,2,3. Heere then he teacheth vs, that God maketh his name glorious and famous. But where? *In Iudah.* His name is great. But where? *In Iſrael*: and that becauſe he wroght a marueilous worke in ouerthrowing the army of *Senacherib*, which threatned deſtruction to the Church, but it was deſtroyed it ſelfe. To this purpoſe wee reade in another pſalme, *Sing forth the glory of his name, make his*

praiſe

Pſalme 138, 2

God is glorified two wayes.

praiſe glorious: ſay vnto God, how terrible art thou in thy workes! through the greatneſſe of thy power ſhall thine enemies bee in ſubiection vnto thee. The like we might ſay of the worde of God, as it is Pſal. 147, 19, 20. *Hee ſheweth his word vnto Iacob, his ſtatutes and iudgements vnto Iſrael; he hath not dealt ſo with euery Nation, neyther haue they knowne his iudgements*: and in another place he teacheth, that *he had magnified his name aboue all things by his word.* Let this then ſtand as a firme principle, that God, becauſe he ſheweth himſelfe diuers waies in his Church, to wit, by his word and workes, is therefore to bee glorified and honoured eſpecially in it. Hee is gracious indeede to all mankinde, howbeit he bleſſeth no perſons in compariſon of the members of his Church, ſo that he is to be praiſed in no places, & among no perſons ſo much as in his Church, according to that ſaying of the Pſalmiſt, Pſal. 65, 1, 2. *Praiſe waiteth for thee, O God, in Sion; & vnto thee ſhall all fleſh come.* Now God may bee ſaide to be glorified in the church two waies; firſt, priuately; ſecondly, publiquely. Priuately, when euery man ſeuerally and apart by himſelfe doth ſerue him and worſhip him, and ſet forth his praiſe. For we do receiue euery priuate man of vs ſeuerall bleſſings and benefites not common to others; theſe wee are to acknowledge particularly and priuately, and GOD accepteth this ſeruice at our hands. Publikely, when wee meete in the aſſembly and congregation of the faithfull, that are fellow members of the ſame bodie, that ſo hee may receiue praiſe by the mouths of many witneſſes. Doubtleſſe, God alloweth the former, and hee is delighted with the priuate ſacrifice of euery one, and accepteth the calues of our lippes: but eſpecially hee is well pleaſed with the publike prayers and praiſes that are performed by many. This did *Dauid* promiſe to giue vnto GOD, becauſe hee had not a greater to promiſe, or to performe, Pſalme 22, 23. *In the middeſt of the congregation I will praiſe thee.* True it is, God ſtandeth not in neede of our praiſes, neyther gaineth any thing to himſelfe thereby which hee had not before. For, as euery beaſt of the Forreſt is his, and the cattle on a thouſand mountaines, Pſal. 50, 10. ſo wee can yeelde him nothing, but it muſt firſt proceede from him, and bee giuen vnto vs. Hee is perfect of himſelfe, and needeth no ſupply from vs: for what can the begger that hath nothing, giue to the King that hath all in his power? Neuertheleſſe, hee is delighted in our obedience to his will, and well pleaſed with our performance of that which he requireth. We muſt therefore acknowledge our ſelues vnworthy of the leaſt of his mercies, wee deſerue not one bit of bread, or one droppe of water. In him wee liue, and moue, and haue our being.

The Land of *Canaan* was giuen to the Iſraelites, of mercy, not of merit: becauſe hee loued them, not becauſe they loued him: not thorough their godlineſſe and goodneſſe, but through the wickedneſſe of the nations. The Lord *is our righteouſneſſe*, and he hath made vs accepted vnto his Father. Wee are of our ſelues, wretched, and miſerable, and poore, and blinde, and naked: wee are not able ſo much as to thinke one good thought. There is nothing due to vs but ſhame and confuſion: yet ſuch is Gods grace & goodnes toward vs, that where ſin hath abounded, his mercie hath abounded much more. If we aske of him garments to couer our nakedneſſe, he will beſide them *decke vs with Ornaments, and cloath vs* with broidred work, and attire vs in ſiluer and gold; he will put bracelets on our hands, a chaine about our necke, a Iewell on our forhead, earings in our ears, & a beautiful crown vpon our heads. If wee aske of him bread to eate, he wil together with it giue vs wine to comfort the heart, and oyle to make vs haue a cheerefull countenance: ſo that wee ſhall eate fine floure and honie, Ezekiel 16, 13. He is like vnto *Iael* that entertained *Siſera, he asked water, and ſhe gaue him milke, ſhe broght forth Butter in a Lorldly diſh*, Iudg. 4, 19. and 5, 25. We aske ſparingly, and he beſtoweth liberally: yea, he giueth freely that which we durſt not hope for. This we ſee in *Iacob*, Geneſ. 48, 11. When *Ioſeph* came with his two ſonnes to viſite his ſicke Father, hee ſaide vnto him, *I had not thought to ſee thy face; and loe, God hath ſhewed mee thy ſeede.* O the greatneſſe of Gods goodneſſe vnto vs! How vnſpeakable are his mercies! How infinite is his louing kindnes! O well ſhall it bee with vs, if we bee euer mindefull of it, and neuer forget any of his benefites. For, ſeeing he is rich in his mercies towards, let vs not vs bee poore in our praiſes towards him. Chriſt hath ſpent himſelfe vpon vs, let vs not bee ſparing to giue our ſelues vnto him againe. Let vs follow the example of *Iacob*, who was in the earneſtneſſe of his affection carried into an admiration of Gods fauour towardes him, and breaketh out into a thankeſgiuing for his benefites, as if hee had ſaide, That which I neuer thought would haue come to paſſe, nay that which ſeemed to mee deſperate and vnpoſſible, God hath offered to mee in wonderfull manner beyond my expectation: I iudged my ſon loſt, but I haue found him: dead, but I haue receiued him aliue. So, let vs take pleaſure and delight in his mercies: let vs confeſſe them in words, and let vs praiſe his power & ſet forth his goodnes toward vs. Let vs thē be aſhamed of our own ſluggiſhnes, ſeeing God is more willing to beſtow, thē we to receiue: he is more ready to ſhew compaſſion vpon vs then we to be freed frō our miſery. His grace is more plentiful then our praier; for he giueth vs more then we ask. The theefe on the croſſe no ſooner deſired of the Lord to remēber him when he came into his kingdome, but immediately hee receiued this anſwer, *Verily, I ſay*

Ierem. 23,

Ephe. 1,

Ambroſe.

Luke 23

vnto thee, to day ſhalt thou be with me in Paradiſe, which containeth more then he was bold to aske. We need not then feare any exceſſe in faith, or that we ſhould beleeue more then he wil beſtow, foraſmuch as his fauour goeth beyond our faith, who hath his hand open to giue, before our mouth is open to ſpeake vnto him.

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29 This is the Law of iealouſies, when a wife goeth aſide to another in ſtead of her husband, and is defiled:

30 Or when the ſpirit of iealouſie commeth vpon him, and he be iealous ouer his wife, and ſhall ſet the woman before the Lord, and the Prieſt ſhall execute vpon her all this law.

31 Then ſhall the man be guiltleſſe from iniquitie, and the woman ſhall beare her iniquity.

Hitherto hath beene handled the ſetting downe of the Law. We haue heard the cauſe propounded and reſolued, examined and determined. Now we come to the concluſion of the whole matter, and the winding vp of the ſentence, touching the woman ſuſpected of adultery: which is two fold, one belonging to the man, the other to the woman. The man ſhalbe free from ſinne; the woman ſhall beare her iniquitie. Heere the queſtion may be asked, whether it be lawfull in our dayes for the husband to make tryal of his wife whō he ſuſpecteth of adultery? may he attempt to diſcouer openly what ſhe hath done ſecretly? I anſwere, there is no ſuch law now in force, neither may we giue way to any ſuch practiſe, & therefore it cannot be allowed as lawfull. This action commenced againſt the wife, cannot want ſinne, and hath an euill foundation.

Wee that liue in the light of the New Teſtament, who haue more reuealed vnto vs then was made known in the time of the Law, muſt know that no ſuch thing is permitted vnto vs. What then? will ſome ſay, ſhall the husband ſuffer his wife to doe what ſhee liſt, and muſt he be a baud vnto her? or be conſtrained to take all patiently? or ſhall he bee driuen to ſee all, and to ſay nothing? I anſwer, if the crime be knowne, God hath prouided in his law to deale ſeuerely with ſuch, Leuit. 18. and Chriſtian Magiſtrates muſt take away euill out of Iſrael. But if it be ſecret, they are to wait with patience, vntill God reueale it, and bring it to the open light. No man may raſhly ſuſpect his wife of adultery, or call her name into queſtion, or raiſe an euill report of her; but labor to keepe her within the bounds of her calling, that on the other ſide ſhee may learne to loue him and to reuerence him.

[Verſe 29. *This is the Law of iealouſies,*] We are come to the concluſion of this matter, to wit, of the law of iealouſies. We haue heard euery part of it; we haue expounded euery circumſtance; we haue conſidered euery branch of it. True it is, we haue no vſe of the practiſe of it: *The bitter waters* are not now to be drunken: *the earthen veſſell* hath no more place, *the iealouſie offering of memoriall* is aboliſhed: *the vncouering of the womans head* is ceaſſed, and the whole manner of tryall is abrogated. Neuertheleſſe, albeit the whole law bee ended, yet the ſame God remaineth (the ſearcher of all hearts) bearing the ſame hatred to all ſinne which he did before, and hath the like loue to innocency which he had before. What is it that moueth to the committing of the ſin of adultery, but the hope to hide it? This bewitcheth the vngodly, and leadeth them to deſtruction, when they dream that God is like vnto them. This is a vaine conceit, and fooliſh opinion, becauſe we ſee how the Lord himſelfe taketh vpon him to diſcouer it, and to be reuenged of thoſe that ſhall preſume to breake the band of wedlock which he hath made. This was the purpoſe of this law, to ſhew that the Lord taketh vpon him, not only the knowledge, reuealing, and puniſhing of this ſinne, euen when it is moſt ſecretly committed without witneſſe of any other man, yea or certain knowledge from the husband himſelfe, or any confeſſion of the party that had done it: but alſo the defence and cleering of the innocent woman, being oppreſſed, vexed, and ouer-burdened with the vniuſt iealouſie of her ſuſpicious husband. He might preſent his wife (whether ſhe were guilty, or not guilty) before the Prieſt vnto that tryall, which God had appointed and eſtabliſhed to that end among them, to auoid thereby a greater miſchiefe. After which matter ſolemnized with all the ceremonies and circumſtances therof, if the woman were defiled indeed, then ſhould *her belly ſwell, and her thighes rot*: if ſhee were not defiled, then ſhould ſhe not only be free from this puniſhment, but alſo be bleſſed with fruitfulneſſe, as a reward of her innocency, and a recompence of the iniury done vnto her, and a cleering of her good name which had euilly beene called into queſtion. Wee learne from hence, that all ſecret ſinnes, hidden from men, are knowne vnto God, and nothing is hidden from him.

Doctrine. All ſecret ſins are knowne to God.

Howſoeuer many ſinnes be committed very ſecretly, and caryed cloſely, that no man can accuſe them or witneſſe againſt them, or any way ſuſpect them: yet notwithſtanding God will finde them out, and arraigne them at the barre of his iudgment ſeate. This we ſhall ſee proued vnto vs from the beginning. When *Adam* had ſinned, he called him, conuinced him, pronounced ſentence againſt him, and cauſed it to bee executed, Geneſis, chap. 3. 9. We ſee this in the murther of *Abel*, committed by his naturall, or rather vnnaturall brother, the which albeit it were done out of the ſight of man, ſo that he preſumed to deny it and conceale it; yet he calleth him to a reckoning for it, *What haſt thou done? the voyce* *of thy brothers blood cryeth vnto me, from the ground*, Gen.4.10. *Dauids* ſecret whoredome and ſhedding of innocent blood, were committed cloſely, yet they were diſcryed and diſcouered by God, 2 Sam.12.12. *Thou haſt done it ſecretly, but I will doe this thing before all Iſrael, and before the Sunne.* So the ſecret idolatry of the Iewes is ſhewed to the Prophet *Ezekiel*, chap.8.6. *Son of man, ſeeſt thou what they do? euen the great abominntions that the houſe of Iſrael committeth heere, that I ſhould goe farre from my Sanctuary? but turne thee yet again, and thou ſhalt ſee greater abominations.* When the wiſe men that were come out of the Eaſt began to enquire after the king of the Iewes that was new born; *Herod*, being troubled at this news, and fearing the loſſe of his kingdome, ſent them to Ieruſalem to ſeeke him, and willed them, when once they had found him, to come and bring him word, that he might goe, *and worſhip him*: but God warneth the wiſe men that he ſought to kill him: he hid the ſecrets of his heart, but God can reueale them: no man could diſcerne what he meant, howbeit God ſaw into him and his counſels well enough. Whereby we ſee, that ſinnes hidden from the face of men, and neglected by them, are found out, and to be accounted for before God; foraſmuch as all ſecret things ſhall bee brought to iudgement whether they be good or euill.

Matth.2.8.

Reaſon 1.

And as by the mouth of two or three witneſſes euery word muſt be eſtabliſhed, 2.Cor. 13.1. ſo by the force of two or three reaſons ſhall this doctrine be confirmed. Firſt, it is vnpoſſible that any thing in heauen or earth ſhould hide vs or our workes from the knowledge of the Lord our God. There is neither darkeneſſe of the night, nor ſecreſie of place, nor cunning deuiſes and fetches of politicke men, can helpe vs or conceale vs. This the Prophet teacheth, Pſal. 139.9,10,11. *Whither ſhall I goe from thy ſpirit? or whither ſhall I fly from thy preſence? if I aſcend vp into heauen, thou art there, if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the vttermoſt parts of the ſea, euen there ſhall thy hand lead me, and thy right hand ſhall hold me: If I ſay, Surely the darkeneſſe ſhall couer mee; euen the night ſhall be a light about me, &c.* There is nothing can hinder his ſight.

Reaſon 2.

Secondly, it is the office of God and an eſſential property attributed vnto him to be the ſearcher of hearts. When men before the flood had corrupted themſelues, their works, and the earth it ſelfe vpon which they went and walked, it is ſaid, *God ſaw that the wickedneſſe of man was great in the earth, and that euery imagination of the thoughts of his heart was onely euill continually*, Gen.6.5. This is it which *Dauid* layeth before his ſonne *Salomon*, 1 Chron. 28.9. *The Lord ſearcheth all hearts, and vnderſtandeth all the imaginations of thoughts.* This alſo the Prophet *Ieremy* ſetteth downe, chap. 17.10. *I the Lord ſearch the hart, I try the reines, euen to giue euery man according to his wayes, and according to the fruit of his doing.* The Scripture is full of ſuch teſtimonies, 1 Sam.16.7. Pſal. 7.10. and 26.2. and 139.13. Ierem. 11.20. and 20.12. This is an attribute proper vnto God.

Reaſon 3.

Thirdly, the moſt deepe and hidden things that mans eye cannot ſearch into, are notwithſtanding knowne vnto God. When no man with all his cunning can diue or delue ſo deep as into the darke corners of the earth, yet the eye of God pierceth into them, as Pro.15.11. *Hell and deſtruction are before the Lord; how much more then the hearts of the children of men?* Who can pierce ſo farre as to looke into the heauens? or who can behold the things laid vp in the center of the earth? who can diſcend into the bottome of the ſea, to deſcouer the treaſures that are hidden in the waters? or what *man knoweth the things of a man, ſaue the ſpirit of man that is within him?* ſo the things of God knoweth no man but the ſpirit of God. He is able to make all darkeneſſe to be light, and all ſecret things to be open and manifeſt to the world.

1 Cor.2.11.

Reaſon 4.

Fourthly, can any thing bee hidden from him of whom they had their being, of whom they were created, of whom they haue whatſoeuer is in them? is not the worke knowne to the workeman, the art to the artificer, and the pot to the potter? He ſeeth not only neere, but a farre off: he knoweth our downe ſitting, and our vpriſing: he vnderſtandeth our thoughts that we conceale from others: he is acquainted with all our wayes; our ſubſtance is not hid from him, he couered vs in our mothers wombe. Heereupon the Prophet ſaith, Pſal. 94.9. *He that planted the eare, ſhall he not heare? he that formed the eye, ſhall he not ſee? he that teacheth man knowledge, ſhall he not know? the Lord knoweth the thoughts of man that they are vanity.* Seeing then God giueth life and being to euery creature, and that they haue receiued breath and motion from him, we may conclude that the moſt ſecret things committed in the moſt ſecret corners of the world are well knowne to God, and cannot be hidden from him.

Vſe

This principle being ſtrongly confirmed and ſo carrying authority to our conſciences, let vs ſee what vſes may be made of it. Firſt, ſeeing our ſecrets are not ſecrets with God and our counſels are not counſels to him, let vs be perſwaded of this moſt certaine trueth, and haue it written in our hearts, that all men in this world, their hearts, their thoughts, their dealings, their deſires, their delights, their words, their actions, and all things belonging vnto them, are perfectly known vnto the Lord, according to the ſaying of the Apoſtle, Hebrewes, chapter 4. verſe 14. *There is not any creature that is not manifeſt in his ſight: but all things are naked and opened vnto the eyes of him with whom we haue to doe.* It is true indeed, if men were asked, whether they beleeue that GOD is preſent euery where to behold all things that we doe, they would freely & frankly confeſſe it with their mouths, & be ready to ſeal vnto it with their tongues. It would be thought no ſtrange thing to any, but a ground whereunto all perſons yeeld, againſt which none dareth oppoſe himſelfe: howbeit, if we come to their workes, and examine their waies into which they are entred, we ſhall ſee it is farre remooued from their hearts and innermoſt parts. We are not therefore to flatter our ſelues in our ſins, as though no eye ſaw vs, or no eare heard vs, as the maner of the prophane and vngodly is, who ſay, who ſeeth me? I am compaſſed about with darkneſſe of the night, the walles of the houſe hide me, no body can behold me, what need I then to feare? There is not one of an hundreth that maketh any bones at ſinne, ſo he may cary it away cleerely and cloſely, ſmoothly and ſecretly from the ſight and knowledge of the world. They ſtand more vpon their credite, then vpon their conſcience: and regard more the ſhame of men, then the feare of God. But what ſhall it profit a man to hide his ſinnes from men, when they lie open to the eyes of God? Nay, albeit we thinke our ſelues neuer ſo ſure and ſecret, yet we doe but deceiue our ſelues, foraſmuch as our owne conſcience, as a thouſand witneſſes, will not be bribed to hold his peace, but will reply againſt vs within our owne boſome, and ſay vnto vs, I ſee thee, I wil not keepe thy counſell, I will accuſe thee, I wil bring in euidence againſt thee, I will indite thee, and condemne thee. So long then as we haue a conſcience, what are we the better, though we haue no body priuy to our ſinnes? for *if our owne heart condemne vs, God is greater then our heart, and knoweth all things*, Ioh. 3. 20. The cōſcience is as a watchman ſet ouer vs to marke all our thoughts, that pryeth narrowly into vs that nothing at all can eſcape him. It is as a Scriuener that alwayes holdeth a pen of yron in his hand to write vp all that paſſeth from vs, who doth ſo firmely ingraue it, that nothing ſhall be able to blot it out. It is a faithfull remembrancer to regiſter and record all our actions; nothing can eſcape him that was done, or thought, or ſpoken a thouſand yeeres agoe.

This ſerueth to reproue all ſuch as thinke to delude God and to hide their dealings from him: as the adulterer ſuppoſeth to goe in the darke, the theefe and murtherer in ſolitary places: but the Lord in his word preuenteth ſuch peeuiſh and fooliſh conceits, Pſal 10. 11. 13. 14. *He hath ſaid in his heart, God hath forgotten: he hideth his face, he will neuer ſee it: wherefore doth the wicked contemne God? he hath ſaid in his heart, thou wilt not require it. But thou haſt ſeene it: for thou beholdeſt miſchiefe and ſpite, to requite it with thine hand: the poore committeth himſelfe vnto thee, thou art the helper of the fatherleſſe.* Thus we ſee, God is not in all his thoughts. So in the 94 Pſalme, which we cited before, bringing in the vngodly to ſpeake thus, *The Lord ſhall not ſee, neither ſhal the God of Iacob regard it*, he reproueth them in this manner, *Vnderſtand, ye brutiſh among the people: and ye fooles, when wil ye be wiſe?* They then are deceiued, that thinke to eſcape Gods ſight and knowledge. *Salomon* complaining of ſuch as ſpeake euill of Princes and thoſe that are in authority, Eccle. 10. 20, declareth that rather then it ſhall be kept ſecret, *the fowles of the ayre ſhall diſcouer it, and that which hath wings ſhall tell the matter*: that is, it ſhall certainely come to light, and be ſet in the ſight of the Sunne, that all men may ſee it. Much more then will God himſelfe finde infinite meanes to lay open the thoughts of our hearts, ſo that nothing ſhall eſcape him. If *Eliſha* by the Spirit of God was able to diſcloſe the ſecret counſels of the king of Syria that he plotted and contriued in his ſecret chamber, 2 King. 6. 12. Shall not God then lay open our ſecret ſinnes that we commit? or can we hide them from his ſight? His eyes are in euery corner of the earth. He ſeeth not as man ſeeth, nor looketh vpon the countenance, but God beholdeth the heart, euen he that formeth the ſpirit within him.

Eccle. 10. 20.

Vſe 2.

Secondly, let no man ſin with hope of concealement, neither thinke to eſcape when hee hath ſinned. He ſaw the ſacriledge of *Achan*, though he committed it ſecretly; none of the people could accuſe him or detect him. God commanded euery family to appeare before him apart, and if hee had not taken him and ſingled him out, neither *Ioſhua* nor the Elders of the people could haue knowne him by all their wiſedome and gifts of diſcerning, Ioſh. 7. 1. It was God that *found him out that tooke the accurſed thing*, it was not in the power and policy of man to bewray the theft. He diſcouered the hypocriſie of *Ananias* and *Sapphira*, & their counterfeit liberality toward the diſtreſſed members of the Church. They were taken to be moſt earneſt beleeuers, moſt forward profeſſours, and moſt zealous Chriſtians, ſuch as gaue example of a good life vnto others, & ſeemed to ſhine as goodly lights in the firmament; neuertheleſſe, the Spirit of God that ſearcheth all things did make manifeſt the hollowneſſe of their hearts, and therefore *Peter* inſpired with knowledge from aboue ſaith vnto them, *How is it, that yee haue agreed together to tempt the Spirit of the Lord?* or why hath Satan filled your hearts to lie to the holy Ghoſt? He ſaw into the treachery of *Iudas*, when none of the diſciples could eſpie it. For when they ſate at the Paſſeouer, and Ieſus reuealed vnto them that he ſhould be betrayed by one of them that dipped his hand in the platter with him, they were very ſorrowfull and knew not whom to ſuſpect, but one ſaid, *Maſter is it I?* and another ſaid, *Is it I?* Mat. 26. 22. Mar. 14. 19. All theſe were detected of hypocriſie, and all theſe were puniſhed by the hand of God moſt ſeuerely; *Achan* was ſtoned with ſtones, and burned with fire, Ioſh. 7. 25.

Act. 5. 3. 9.

Ananias and *Sapphira* were both of them ſtricken with ſudden death, and had no time of repentance giuen vnto them: for *they fell downe ſtraightway at Peters feet, & yeelded vp the ghoſt, and great feare came vpon all the Church, and vpon as many as heard theſe things.* Act.5.5 10.11 *Iudas*, when hee perceiued, that Ieſus, whom he had betrayed, was condemned, brought back again the thirty peeces of ſiluer to the chiefe Prieſts and Elders, and caſt them downe in the Temple, *and departed, and hanged himſelfe*, Matth.27.5. Wee ſee in this preſent place which now we haue in hand, how the Lord vſed *the bitter waters of iealouſie*, to find out the adultreſſe. We doe not find throughout the whole Teſtament the like ſolemnity in the ſearching out of any ſin, no, not idolatry, or witchcraft, or ſorcery, or blaſphemy, or murther; neither was ẏ perſon ſuſpected compelled to ſubſcribe to certaine words of execration or imprecation againſt himſelfe if he had offended, ſaue onely in this tryall of adultery. So that we muſt aboue all things beware we flatter not our ſelues in theſe great ſinnes, in hope of ſecrecy or impunity. This is ẏ counſel that *Salomon* giueth vpon this conſideration, Prou.5.20, 21. *Why wilt thou, my ſonne, bee rauiſhed with a ſtrange woman, and embrace the boſome of a ſtranger? for the waies of man are before the eyes of the Lord, and he pondereth all his goings.* Where he warneth vs to beware of ſecret ſinnes, becauſe the eye of God is euermore vpon vs, and our moſt ſecret actions. We may not beare our ſelues bolde vpon his ignorance, or ouerſight, or ſlippe of memory, as many preſume vpon theſe & ſuch like, when they haue to do with the ſonnes of men.

For if wee haue any hope, either that they know not our offences, or haue forgotten them, we liſt vp our heads on high, and feare not to dare the Magiſtrate to his face. And indeed it is true, the wiſeſt men are not alwayes able in ſo ſmooth a carriage and ſo cloſe a conueyance to enter into the ſecret purpoſes of deceitful men. The heart of man is deceitfull aboue all things, and the corners of it paſt finding out. Hence it is that Chriſt ſaith vnto his diſciples, when there were gathered together ſuch an innumerable multitude of people that they trode one vpon another, *Beware of the leauen of the Phariſees, which is hypocriſie: for there is nothing couered, that ſhall not be reuealed; neither hid, that ſhall not be knowne*, Luk. 12.1.2.

Adultery and hypocriſie are knowne for the moſt part onely vnto our ſelues, and therefore we waxe the bolder, and proceede the farther in them, according to the Lords words, Pſal.50.21. *Theſe things haſt thou done, and I kept ſilence: thou thoughtſt that I was altogether ſuch a one as thy ſelfe, but I wil reproue thee, and ſet them in order before thine eyes.* The trueth of all this we haue verified in the late treacheries and treaſons conſpired againſt our King, our Queene, our Prince, our People, and our Religion, againſt the Church and Commonwealth. Our manifold and maruellous, yea, miraculous deliuerances doe publiſh and proclaime very notably, that there is a God that iudgeth the earth, who ſeeth all things, heareth all things, vnderſtandeth all things, and reuealeth all things. Happy were it for vs if we knew the things aright that belong to our peace.

Haue we not good experience that nothing is hidden from God? doe we not find to our great comfort, that the plots and proiects of our enemies, howſoeuer ſought to be concealed, by taking of oathes and receiuing of the Sacrament, are yet knowne vnto God? Wee ſerue ſuch a gracious God as watcheth for vs, ſo that he which keepeth Iſrael, neither ſlumbreth nor ſleepeth. O that we would take notice of theſe things! O that men would conſider when they ſinne, that the all-ſeeing eye of God is vpon them to reueale them according to his knowledge, and to reward them according to their ſinne! O that wicked men therfore did know what they do! The men of the old world ſinned in all ryot and exceſſe, but had they knowne they had beene ſo neere to be drowned by a generall flood, they would not haue run into thoſe ſinnes, ſo that our Sauiour ſaith, *As in the dayes that were before the flood, they were eating and drinking, marrying and giuing in marriage, vntill the day that Noe entred into the Arke, and knew not vntill the flood came, and tooke them all away: ſo ſhall alſo the comming of the Sonne of man be.* Math.24. 39.

If *Iudas* had known what he did, when he betrayed his Maſter, hee would neuer haue receiued the thirty pence, the price of innocent blood. Our Sauior, praying for *his* perſecuters, ſaith, *Father forgiue thẽ, for they know not what they doe.* Luke 23. If the rich man that is now tormented in hel, where is no promiſe of pardon, nor releaſe of puniſhment, nor place of repentance, nor hope of eſcaping, had knowne or conſidered, that by his ſinnes he ſhould haue heaped vp ſo great wrath againſt the day of wrath, he would not haue needed *Lazarus* to be ſent vnto him to bring him one drop of water to coole his tongue and to quench his heate.

In him theſe two ſinnes met together, prodigality and couetouſneſſe, the two extremes of too much and too little: he ſpent too much, and yet he held too faſt: he waſted all, but yet hee would giue nothing. He fared deliciouſly, and clothed himſelfe ſumptuouſly euery day, but he affoorded nothing to poore *Lazarus*; he conſumed all vpon himſelfe, but refuſed to beſtow any thing vpon him that lay at his gate. So then he was both riotous and couetous: exceeding coſtly, and yet exceeding niggardly: a ſpend-all, and yet a ſpare-all: but he neuer marked nor learned what would be the end of both thoſe.

To this purpoſe the Apoſtle ſaith, 1 Cor.2.8. *The Princes of this world knew not the hidden wiſe-*

wiſdome which God ordained before the world: for had they knowne it, they would not haue crucified the Lord of glory. So then, the want of the knowledge of God, of ſinne, and of duty, is the originall cauſe of all miſery. And *Iohn* in his firſt Epiſtle, chap.3.6. hath a worthy ſaying, *Whoſoeuer abideth in him, ſinneth not: whoſoeuer ſinneth, hath not ſeene him, neither knowne him.* Such as commit ſinne with all greedineſſe, and and haue it reigning in them, doe not know God as they ought to doe, howſoeuer they may boaſt of their owne knowledge. Let vs learne therefore betimes to bridle our affections and practiſes of ſinne, following the example of *Ioſeph,* who being prouoked to adultery, anſwered, that he ſhould *ſinne againſt God.* Gen.39.9: and remembring the confeſſion of the Church, Pſal.44.20,21. *If we haue forgotten the Name of our God, and ſtretched out our hands to a ſtrange god, Shall not God ſearch this out? for he knoweth the ſecrets of the heart.* They are ſenceleſſe men that care not what they commit againſt God, if it may be hidden from the face of men. There is but one ſteppe betweene this and Atheiſme, to runne out into all exceſſe of riot, and yet to thinke to hide it from God.

ſe 3.

Laſtly, from hence ariſeth great comfort to the faithfull. For ſeeing God ſeeth yͤ thoughts and intents of wicked men, howſoeuer men couer them with diſſimulation and deceit as with a cloake, we may cheere vp our hearts in time of trouble, aſſuring our ſelues that nothing can come to paſſe, or fall out vnto vs which he doth not know and behold. This is that which the Lord telleth *Moſes,* Exod. 3. 7,8. when the people of Iſrael ſighed by reaſon of their bondage, and cryed in the bitterneſſe of their ſpirit, their cry came vp vnto God, ſo that he heard their groaning, and remembred his couenant, and had reſpect vnto them, *The Lord ſaid, I haue ſurely ſeene the affliction of my people which are in Egypt, and haue heard their cry, by reaſon of their Taske-maſters: for I know their ſorrowes, and I am come downe to deliuer them out of the hands of the Egyptians, &c.* He is not ignorant what teares we ſhead, but keepeth them in a bottle of remembrance: he knoweth what prayers we poure out, for they aſcend vp into his preſence as incenſe: hee heareth the ſighes and grones that come from vs, for he vnderſtandeth that language, *The ſpirit helpeth our infirmities, for we know not what wee ſhould pray for as we ought: but the ſpirit it ſelfe maketh interceſſion for vs with gronings which cannot be vttered.* And albeit he hold his peace for a time, and ſeeme to winke at their cruell practiſes, as if he ſaw them not, or heard them not, or knew them not, yet when the appointed time commeth, he will no longer keepe ſilence, but ſhew himſelfe to be the deliuerer of his people; and the reuenger of his and their enemies. We ſaw before out of the booke of *Exodus,* what mercy he promiſeth to his people being in miſery. He had a feeling of their afflictions, and after a ſort felt what they felt. Behold, what words of comfort, ſweeter then the hony & the holy combe, he vttereth: *I haue ſeene, I haue heard, I know, I am come downe.* He ſaw their afflictions: he heard their cryes: he hath knowne their ſorrowes: he came downe to deliuer them from their perſecuters. If the Lord had vſed only one of theſe words, I haue ſurely ſeene the affliction of my people, it had beene as balme to refreſh vs, it had beene as marrow vnto our bones, and as wine and oyle powred into our wounds: but when he vſeth foure words, it is more then a doubling and a trebling of our comfort, to aſſwage the bitterneſſe of the croſſe, ſo yͭ albeit it be more ſharp then vineger, & more bitter then gal & wormwood, yet they are ſufficient to allay the one & yͤ other. God doth ſometimes after a ſort hide himſelfe, and hold his peace, & turne his back from vs whē we are in trouble, to manifeſt the more the greatneſſe of his power and mercy in our deliuerance, to ſtirre vs vp to prayer and calling vpon him for helpe, to teach vs to remoue all confidence and truſt in our ſelues, or in the ſons of men, to weane vs from the loue of the world, to encreaſe our zeale, to try our faith and patience, and to harden the hearts of our enemies, that he may gaine glory to his great name in their deſtruction. He doth not delay to helpe vs, and put off the time to deliuer vs, becauſe he hath forſaken vs or forgotten vs: it is not, becauſe he is not able to reſtore vs: it is not, becauſe he cannot repreſſe and quaile the fury of our enemies: it is not, becauſe he hath caſt off the care of vs; foraſmuch as he knoweth what they practiſe, and what we ſuffer, according to the heauenly ſaying of the Pſalmiſt, *The eyes of the Lord are vpon the righteous, and his eares are open vnto their cry: but the face of the Lord is againſt them that doe euill, to cut off the remembrance of them from the earth.* Let vs therefore comfort our ſelues in God, while we finde no comfort at all in men. Let vs put on the armour of prayer and teares: theſe are our ſpirituall weapons, ſtrong to throw downe mountaines, and mighty to preuaile againſt the greateſt tyrants that ſeeke to deface the trueth, and deſtroy the Church. The weapons of the Church are not ſwords and ſtaues, or ſpeares and ſhields, or munition and multitudes of men: but as the warfare of it is ſpiritual and that it wraſtleth not againſt fleſh and blood, but againſt principalities & powers, againſt the rulers of the darkeneſſe of this world, and againſt ſpiritual wickednes in high places; ſo the weapons thereof muſt be ſpirituall, anſwerable vnto the battell which we are to make, and fit to encounter ſuch aduerſaries as oppoſe againſt vs. To this purpoſe doth the Prophet bring in the Church putting their confidence in him, *Lord, in trouble haue they viſited thee: they powred out a prayer when thy chaſtening was vpon them: like as a woman with child that draweth neere the time of her deliuery, is in paine, and cryeth out in her pangs, ſo haue*

8.26.

Reaſons why God holdeth his peace in our afflictions.

Pſal.34.15

Eſay 26.16,17

we beene in thy ſight, O Lord. The like we ſee in *Iehoſhaphat*, when many enemies came againſt him and his people to caſt them out of the poſſeſſion which God had giuen them to inherit, he reſted not in his owne power, neither truſted he in his owne policy, but dependeth vpon God, and flyeth vnto him, ſaying, *O our God, wilt thou not iudge them? for we haue no might againſt this great company that commeth againſt vs, neither know we what to do, but our eyes are vpon thee: and all Iudah ſtood before the Lord, with their little ones, their wiues and their children*, 2. Chron. 20. 12. 13. On the other ſide, as this conſideration of Gods infinite knowledge, and diſcouery of all ſecrets, miniſtreth exceeding comfort to the godly that lie vnder the croſſe, and putteth them in aſſured hope of future deliuerance: ſo it ſerueth as a terrour to all their enemies that oppreſſe them and trouble them; they ſhall not eſcape him that ſeeth their counſels, though they digge neuer ſo deepe to hide them, hee heareth their ſlanders and reprochful taunts, though they ſeeke to couer them neuer ſo cunningly and ſecretly. God that is omnipotent cannot be vniuſt, he will reward euery one according to his works: and therefore *Elihu* ſaith in the booke of *Iob*, *His eyes are vpon the wayes of man, and hee ſeeth all his goings; there is no darkeneſſe nor ſhadow of death, where the workers of iniquity may hide themſelues*, Iob 34. 21, 22. They thinke they goe cloſely to worke, but alas, poore blinde men, they ſee not that God ſeeth them. They thinke they haue a vizard ouer their faces, and cannot bee knowne, whereas their foule offences are written in their forehead. They thinke they are in the darke and couered with the night, whereas the light ſhineth round about them more cleerly then the Sun at noone-day. This ought to ſtrike a feare of Gods power and preſence into the hearts of all wicked men. No man is ſo impudent and paſt ſhame to commit euill in the Magiſtrates ſight, and before his eyes, whom he knoweth to bee endued with authority, armed with power, and to beare the ſword of iuſtice in his hand to cut off all euill doers. Shall wee then dare doe that before God, which we dare not doe before men? or ſhall we preſume to doe that in his ſight, which we are aſhamed or afraid to doe in the preſence of mortall man? He is all an eye to ſee all: he is all an eare to heare all: he is all an heart to vnderſtand all. Or ſhall we be ſo voyde of piety, and common reaſon, to thinke he is ignorant of that we doe, or careleſſe of that we doe. Shall we make him deafe, and not to heare vs? or blinde and not to ſee vs? ſhall we dreame he is farre off from vs, and knoweth vs not? or otherwiſe buſie and regardeth vs not? ſhall we ſuppoſe that he which keepeth Iſrael, doth either ſlumber or ſleepe? To ſay he is ignorant of our doings, is to blaſpheme his holy Name and to make him a ſilly and ſimple God. To ſay he ſeeth them, and would, but cannot puniſh, is to make him a weake and impotent God. To ſay, he can, but will not puniſh, is to make him an vniuſt God, and one that fauoureth ſinne. To ſay, he beholdeth all the wayes of the ſonnes of men, but that he careth not which end goe forward, nor abaſeth himſelfe to conſider the particular things that fall out in the world, is, with the Epicures & Libertines to make him ſit idle in heauen, to ſuffer men on earth to doe all things, and himſelfe to doe nothing: which cannot agree to God, but are farre from his moſt wiſe, moſt perfect, moſt pure, moſt powerfull, moſt iuſt, and righteous nature. Let vs euermore walke as in his preſence, and ſet him before our eyes. Let vs not make our ſelues Atheiſts, either in deed, or in word, or in heart. Some in their workes, ſay there is no God: ſome in words ſay, there is no God: and ſome ſay in their hearts, there is no God. Few dare affirme it, or auouch it, or maintain it with their tongues; but there are many which are not farre from it in their hearts, and they ſhall ſee it to be ſo, if they would examine them aright. Sometimes they are not aſhamed to ſay, there is no God: ſometimes they feare not to ſay, God ſeeth vs not: ſometimes they ſticke not to ſay, he heareth vs not, he forgetteth vs, he regard sit not, he turneth away his face, he careth not what we doe, he will not puniſh vs. Howſoeuer theſe ſpeeches, tending directly to the diſhonour of God, and reproach of his holy Name, are not alwayes nor oftentimes vttered with the mouth, yet they ſticke in the mindes, and dwell in the thoughts of prophane men, wherby they ſtrengthen themſelues in euill, and harden their hearts in wickedneſſe. Such are they that ſay, *it is a vaine thing to ſerue God*, and it is no profit to keepe his ordinances. Such are they, that when they thinke or ſpeake of the laſt iudgement, ſay, *Where is the promiſe of his comming?* Such are they, that ſay with the euill ſeruant, in his heart, *My maſter delayeth his comming.* A maſter is often abſent from his ſeruant, and ſeeth not what he doth. It is not ſo with God, he beholdeth what wee doe on earth, and his eyes are euermore vpon vs. He is included in no place, he filleth heauen and earth. He is not like the idols that neither ſee nor heare. The author of light cannot be darke: the fountaine and ſpring head cannot want water; nor the fire be deſtitute of heate which maketh hote other things. God is the author of life, he is the fountaine of water, ſpringing vp in vs to euerlaſting life. Let this meditation be in vs, and this cogitation be continually before vs, that he is continually behind vs and before vs, without vs and within vs, on the right hand and on the left hand of vs. He is alwayes neere to vs, and neuer farre from vs: he is euermore in heauen, and yet neuer abſent from the earth. Let vs then learne, ſo often as we vſe the benefite of our eyes and eare, and both ſee and heare with them, to conſider concerning God the

Mal 3.14.

2 Pet.3.4

Matth.24.48

Creator and maker of them, how ſharply and cleerely he ſeeth and heareth, who hath giuen vnto vs the force and faculty of ſeeing and hearing. Do we thinke any euill in our minds, and haue we deepe deuiſes in our hearts? Why doe we not conſider that we cannot hide our counſell from the Lord, and that it is he which hath giuen vs vnderſtanding? Doe we ſpeake with our lips, fooliſh, contentious, filthy and vncleane words, and ſuffer corrupt communication to proceed out of our mouthes, which men doe heare, and witneſſe well that they do heare them, ſometimes by bluſhing, ſometimes by laughing, ſometimes by reproouing, & ſometimes by hauing indignation at them? Why do we not remember, that if man heare vs and vnderſtand vs, how ſhould not God much more heare vs? for from whence hath he borrowed his eare to heare but from him? Are we ſlandered and reuiled of any? haue we reprochful words, and falſe reports caſt out againſt vs? and doe we heare them, repine at them, and ſeeke to be reuenged of them? Why doe we not thinke thus with our ſelues, if we can heare and liſten with our eares vnto them, how are we ſo ſenſeleſſe and ſlow to conceiue, that God muſt needs heare much better, much rather, much farther then we are able? Laſtly, Doe we commit any euill? Doe we runne into ſinne with violence, and will not be ſtayed or ſtopped from it? doe we ſhunne the ſight of men, becauſe we know they haue eyes to ſee vs and to perceiue our doings? Why then doe we not call to minde, that if mortall man, whoſe breath is in his noſtrils, and whoſe eyes are in his head, can diſcerne ſufficiently the workes of our hands, how ſhould wee bee ſo blockiſh or braine-ſicke to imagine, that God ſeeth not at all, who hath giuen eyes to man, and power to ſee? Euery man that is well in his wits, and hath his fiue ſenſes about him, muſt needs yeeld to this trueth, which God hath ſealed vp in nature; and yet there are too many in all places that make no vſe of it. To conclude this doctrine, and with the doctrine this chapter, and with the chapter this booke, let vs ſet downe this as a ſure rule, that then we doe know God aright, when we haue learned to walke euermore as in his preſence, and in all our actions to haue him before our eyes, who hath vs before his eyes, and to looke vp vnto him, who alwayes looketh downe vpon vs; to whom therfore be praiſe in the Church throughout all generations, Amen.

CHAP. VI.

1 *AND the Lord ſpake vnto Moſes, ſaying,*
2 *Speake vnto the children of Iſrael, and ſay vnto them, When either man or woman ſhal ſeparate themſelues to vow a vow of a Nazarite, to ſeparate themſelues vnto the Lord:*
3 *He ſhall ſeparate himſelfe from wine, and ſtrong drinke, &c.*

OF ſanctification neceſſarily required in the Law, wee haue ſpoken in the former Chapter. In this Chapter *Moſes* goeth forward to handle this point farther, which is ſo neceſſary as that without it none can be the people of God. Herein for order wee are to obſerue two things: firſt, the voluntary ſanctification vndertaken by priuate men that entred into the preciſe vow of the Nazarites, who, that they might more fully and freely attend and intend the learning of the Law, and giue themſelues to the contemplation and conſideration of the workes and wayes of God and of godlineſſe, ſeparated and ſequeſtred themſelues for a time, wholly from the company and conuerſation of men, reſigning vp themſelues into the hands of God, and ſeeking to cut off all occaſions whatſoeuer, that might quench their zeale and hinder their deuotion. Secondly, the publike ſanctification of the whole Church, whereof God is the authour, *Moſes* the teacher and the interpreter. This is the ſumme of this Chapter.

Touching the former point handled in the 21. firſt verſes, which is, concerning yͤ vow of the Nazarites, before we come to the matter it ſelfe, it ſhall not be amiſſe for the farther declaration and demonſtration thereof, to remooue two doubts that ſtand in the way, ariſing, the one from the diuers acceptation of the word, the other from the diſtinction of the ſeuerall kindes of this vow. Touching the ſeuerall ſignifications of the word, leſt we be deceiued by the ignorance thereof, we muſt vnderſtand that there are foure acceptations of it diſtinct the one from the other. Some are called Nazarites, ſome Nazarens, others Naſarites; which words becauſe they are oftentimes by diuers confounded as if they were all one and the ſame, it is needfull to haue them diſtinguiſhed aright, the one from the other. The Nazarites, of whom wee haue mention in this place, haue their name of ſeparation, and are written by the letter *Zain*: theſe by obſeruation of certaine ceremonies (of which we ſhall ſpeake more particularly afterward) dedicated themſelues vnto God in a more holy manner then the common ſort

The word Nazarite is diuerſly taken.

Iunij paral. lib. 1.c.8. & Analyſ. in Numer.

The

Danæus comment. in Auguſt. de hæreſ.

Epiphan. lib. 1. hæreſ. 18.

Euſeb. lib. 6. hiſtor. Eccleſi. cap. 17.

D. *Field* of the Church. *lib* 5. *cap.* 7.

The ſecond ſort called Nazarens, or Nazarites, are diſtinguiſhed from the former, and written with the letter *Tſadi*, and ſo to be called Natſarites or Natſarens, ſo named of the word Netzer, which is oftentimes vſed by the Prophets, and ſignifieth properly a branch, growing out of the roots of trees, frō whence the Syriack word Notzera, or Notzerath, or Natzerath is deriued; and thereof commeth the name of the City or Village of Nazareth in Galilee, becauſe it was ſituate in a place planted with ſtore of trees and flowers, as *Danæus* teſtifieth out of *Bernard*. Now Chriſt our Sauiour, being conceiued and brought vp in this place, is in the New Teſtament called a Nazarene, Matthew, chap. 2. verſe 23. and Ieſus of Nazareth, Ioh. 19.19. Act. 2.22. and 3.6. Matth. 26.76.71. Mar. 1.24. and 10.47. and 14.67. and 16.6. Luk. 4.34 &. 18.37. & 24.19. Act. 4.10. and 16.14. and 10-38. and 22.8. and 26.9. From hence alſo the diſciples of Chriſt were firſt called Nazarites, but afterward they were called Chriſtians, Acts 11.26. at Antioch which profeſſed the faith of Chriſt, and the doctrine of the Goſpel. The third kind of Nazarites differeth from both the former, both in the originall of the word, and in wanting warrant from the authority of the Scriptures. For they are otherwiſe written thē the other were, to wit, with the letter S, and are deriued from the Syriack word Neſar, which ſignifieth to cut off or to aboliſh, becauſe they helde that the bookes of *Moſes* and the Prophets (howſoeuer they carried their names) were fained and counterfeit things, and withall maintained it to be vnlawfull to kill any liuing thing, or to eate of the fleſh of any creature wherein the ſpirit of life had bin, and conſequently condemned the bloody ſacrifices preſcribed in the Law. The fourth and laſt ſort of thoſe whom *Euſebius* remembreth among the Ebionites, howbeit others reckon and range them among other heretiks, did after a ſort beleeue in Chriſt, and acknowledged him to be the promiſed Meſſiah; for as the former ſort were Iewes, ſo theſe would bee accounted Chriſtians; howbeit they taught that the ceremonies of the law of *Moſes* were neceſſary to ſaluation, and thereby did couertly and cunningly ouerthrow the liberty of the Goſpel: againe, they boaſted of their falſe miracles and priuate reuelations, as the Anabaptiſts doe in theſe laſt dayes. Now as Chriſt our Sauiour was commonly called *Ieſus of Nazareth*, ſo to be called Nazarites after his name, as Chriſtians of Chriſt, was at the firſt receiued as a name of praiſe and commendation, howſoeuer the vnbeleeuing Iewes and Gentiles vſed or rather abuſed it, as appeareth Acts 24.5. Where *Tertullus* the declayming Oratour accuſeth *Paul* to be a ringleader *of the ſect of the Nazarens*: and therefore theſe heretikes gloryed and boaſted in that name, as in a name and note of honor, as the fitteſt which they found as with a veile to hide and with a cloude to couer the poiſon and peſtilence of their damnable ſect, who vnder the colour of the Chriſtian religion did indeed decline and depart from the true doctrine of Chriſt. Thus much of the names of the Nazarites, the firſt whereof, is of ſuch as are mentioned in the old Teſtament: the ſecond, of ſuch as are expreſſed in the new, ſo named of Nazareth a City of Galilee: the third, of thoſe that altogether abrogated and aboliſhed the old Teſtament: the fourth, of ſuch as taught that Chriſtians were bound to obſerue the ceremonies of *Moſes*. Theſe two laſt haue no footeſteps in the Scriptures, but they are found in Eccleſiaſticall hiſtories.

Luk. 1. 2

Two kinds Nazarites.

Hauing thus opened the name, let vs conſider the ſeueral kinds of theſe Nazarites, mentioned in the firſt place. They are of two ſorts: firſt, ſuch as were Nazarites by commandement: ſecondly, ſuch as were Nazarites by vow. Now both theſe kinds were ſuch among the Iewes as were ſeparated from the reſt of the people, to a more ſtrict and pure courſe of ſeruing God, then others were, of which the Prophet ſpeaketh in the Lamentations, chap. 4.7. *Her Nazarites were more pure then ſnow, they were whiter then milke, they were more ruddy in bodie then rubies, their poliſhing was of Saphir.* By commandement were ſuch, as God from the beginning did extraordinarily call to that ſolemne profeſſion of a ſpecial holineſſe. Theſe were perpetuall Nazarites, whoſe ſeparation from the common ſort by a ſtricter kinde of life continued all the dayes of their life. Of this ſort we haue ſundry examples, ſome in the old Teſtament, and ſome in the New. In the Old, we haue firſt the example of *Sampſon*, then of *Samuel*, and afterward the Rechabites. Concerning *Sampſon*, we reade that the Angel of God appeared to the wife of *Manoah* his mother, and ſaid to her, *Behold, now thou art barren, but thou ſhalt conceiue and beare a ſon: and now drinke no wine, nor ſtrong drinke, neither eate any vncleane thing: for the childe ſhall be a Nazarite to God, from the wombe, vnto the day of his death*: and afterward *Sampſon* himſelfe told his minion all his heart, being beſotted and almoſt bewitched with her loue, and ſaid vnto her, *There hath not come a razor vpon my head: for I haue beene a Nazarite vnto God from my mothers wombe.* And touching *Samuel*, his mother ſet him apart to this vow, and ſaid before he was borne, *I will giue him vnto the Lord all the dayes of his life, and there ſhall no razor come vpon his head.* In this number we may after a ſort range the Rechabites mentioned in *Ieremy*, chap. 35.6. who, though they had wine ſet before them and were bidden to drinke, yet they anſwered, *We will drinke no wine: for Ionadab the ſonne of Rechab our father, commanded vs, ſaying, Ye ſhall drinke no wine, neither ye, nor your ſonnes for euer.* Now this was one part of the vow of the Nazarites, and therefore we may account them a kind of Nazarites. In the New Teſtament, we

Iudg. 13.5. and 16.17.

1 Sam. 1.

we ſee the like in *Iohn* the Baptiſt, Luk. 1. 15, where the Angel foretelleth that *he ſhall bee great, and ſhall drinke neither wine nor ſtrong drinke, and he ſhall be filled with the holy Ghoſt from his mothers wombe.*

But theſe are not altogether the Nazarites heere ſpoken off: let vs therefore come to the vow heere mentioned, and conſider from hence, that among the Iewes the vow of the *Nazarite* was allowed and approued of God, vſed and practiſed of that people. This doth *Amos* confirme vnto vs, Chap. 2. 11. 12. I raiſed vp of your ſons for Prophets, and of your yong men for *Nazarites*, is it not euen thus, O ye children of Iſrael, ſaith the Lord? but ye gaue the *Nazarites* wine to drinke. Of theſe alſo we heard before out of the Lamentations, where they are ſet forth. Of this ſort are they, whom *Iames* and the Elders ſpeake off, Act. 21. 23. ſaying to *Paul*, *We haue foure men which haue made a vowe; them take and purify thy ſelfe with them, and contribute with them, that they may ſhaue their heads: and all ſhall know that thoſe things, whereof they haue beene informed concerning thee, are nothing: but that thou thy ſelfe walkeſt and keepeſt the Law*: And before, Chap. 18. 18, 20. it is ſaid, that *Paul tooke his leaue of the brethren and ſailed thence into Syria, and tooke with him Priſcilla and Aquila, hauing ſhorne his head in Cenchrea, for he had a vow*. And as *Iames* perſwaded him, ſo he *tooke the men, and the next day purifying himſelfe with them, entred into the Temple to ſignifie the accompliſhment of the dayes of purification, vntill that an offering ſhould be offered for euery one of them.*

True it is, this voluntary vow was rare and vnwonted vnder the Goſpel, and ſo much the more, becauſe the Synagogue began now after a ſort to be buried, and reſtrained, Act. 15. 29. howbeit the Apoſtle is content to retaine ſome of the ceremonies, not that he placed any religion in them, or thought them neceſſary of themſelues to be obſerued, which had now receiued their deaths wound in the death of Chriſt; but he had reſpect to the infirmities of the weake brethren among the Iewes, that were not yet throughly inſtructed in the liberty of the Goſpel, and the freedome which Chriſt had brought them, in regard whereof to the weak he became as weak, that he might winne the weake; to the Iewes he became as a Iew, that he might winne the Iewes; to them that are vnder the Law, as vnder the Law, that he might gaine them that are vnder the Law; yea he made himſelfe a ſeruant vnto al, that he might gaine the more, and became all things to all men, that he might by all meanes ſaue ſome. Thus then we ſee, that among the Iews that were the people of God, in the time of the Law were ſuch as vowed a ſpeciall ſeparation to God, conſecrating, and ſanctifying, and dedicating themſelues to his ſeruice, who liued as ſtrangers vpon earth, as if they were in another world, being as men that had made a diuorſe and diuiſion betweene themſelues and the prophane men and manners of the world, and were eminent among others and aboue others, as the Cedar among the ſhrubs, as the ſtarres among the orbes, and as the Sun among the ſtarres.

The reaſons why God aloweth and approueth of this vow are; firſt of all becauſe mē are by nature ſo prone & ready to take vp & chuſe to themſelues certaine ſorts and ſects of life, that there is but a ſteppe betweene them and falling into ſuperſtition. Now by binding of them in this ſort, he doth caſt a cord about their loynes, & put a bridle in their mouthes; ſo that this is as much as if he had ſaid vnto them, Foraſmuch as I ſee into your harts how willing you are to deuiſe new formes and faſhions of ſeruing and worſhipping me, ye ſhal not do what pleaſeth you, but what I appoint Thus he keepeth them within the compaſſe of their duty by this vow, and permitting them ſomewhat, he reſtraineth them from more.

Reaſon 1.

Pet. Martyr in caput. 13. lib. Iudic.

Secondly, he doth hereby curbe the people ÿ they ſhould not follow the trades & deſires of the heathen, by finding them worke as it were at home, wherewithall to buſie themſelues: and hence it is, that he willeth the people, Deut. 12. 30. to take heed to themſelues that they were not ſnared by following the Cananites after that they were deſtroyed before them, & that they enquire not after their Gods, ſaying, How did theſe nations ſerue their gods? euen ſo will we doe likewiſe. So then, God ordained this and ſuch like kind of vowes, to the end his owne people ſhould not follow the fond faſhions of the idolatrous heathen that dwelt round about them.

Thirdly, that from hence might ſpring ſome maintenance for the Miniſtery, whereof in all ages and times God hath ſhewed himſelfe to haue a ſpeciall care. This appeareth euidently in the twentieth verſe of this Chapter, when the *Nazarite* offereth a Ramme for a ſacrifice of a peace offering vnto the Lord, a part thereof is holy for the Prieſts vſe: and therefore in this vow, the Lord had a reſpect to the vpholding and continuing of his ſeruice by prouiding for thoſe that attended thereunto.

Wherein the vow of the Nazarites conſiſteth.

Now the parts of the vow are to be conſidered, before the vſes be pointed out. Wee haue heard already, that the *Nazarites* were ſuch perſons as vowed a ſpeciall kind of holineſſe. The parts of their ſpeciall holineſſe are two: firſt, while they were in this vow; ſecondly, when the dayes of it were accompliſhed. Touching the firſt, while they continued in their vow, they were bound, not only to keepe a temperate dyet, but they were vtterly to abſtaine from wine and ſtrong drinke, *from vineger of wine, & vineger of ſtrong drinke, and from any liquor of grapes*, as alſo from eating *moyſt or dryed grapes*. Againe, they muſt ſuffer no *razor to come vpon their heads*, but muſt let the locks of their haire to grow, vntil the dayes be fulfilled in the which he ſeparateth himſelfe vnto the Lord: beſides, they muſt

Verſe 3, 4.

Verſe 5.

not defile themſelues by any dead body, nor lament for any of the dead; but if any did come neere them or touch them, all was fruſtrate and made voyde; the dayes of their ſeparation and abſtinence were to beginne againe, and they ſtood in the ſtate wherein they were before they entred into this holy vow. The ſecond degree of their ſanctification was at the end of ẏ dayes of their vow, then they muſt be brought to the dore of the Tabernacle of the Congregation, and offer their offering vnto the Lord, &c.

Vſe 1. This is the vow, and theſe are the Rites belonging vnto it: now let vs obſerue the vſes remaining for vs. For albeit theſe ceremonies be all abrogated, and ſeeme nothing at all to touch vs, and nothing at all to teach vs, as things that when they were in their prime and greateſt force belonged to the Iewes; yet wee ſhall find great benefit to ariſe from hence to the whole Church. And firſt concerning the ſanctification of theſe Nazarites profeſſing holineſſe aboue others, and in this courſe of a vowed kind of retyredneſſe going before others, it was a liuely figure of Chriſt, ſignifying to them and to vs, & to the whole Church the wonderfull purity of Chriſt, who was fully and perfectly ſeparate from ſinners. For he was the Lambe without blemiſh, or elſe hee could not be a ſacrifice for ſinne, Leuit. 1.3,10

Obiect. But was Chriſt ſuch a Nazarite as theſe were heere ſpoken off? and did he literally obſerue theſe parts and ceremonies expreſſed in this vow? Anſwer. I anſwere, no: hee obſerued no part of this vow. The Nazarites abſtained from wine, the fruite of the vine, the blood of the grape: but Chriſt himſelfe in his owne perſon did not ſo, he dranke of the fruit of the vine, and liued after the ordinary manner of other men, and therefore after he had deliuered his laſt Supper, he ſaith, *I ſay vnto you, I wil not drinke henceforth of the fruite of the vine, vntill that day when I drinke it new with you in my Fathers kingdome.* Math. 26.29. And albeit he were falſely called *a wine-bibber*, Math. 11.19. as he was alſo ſlandered to be a Samaritan and to haue a deuill, yet it ſheweth thus much, ẏ he abſtained not altogether from wine, yea hee appointed others to drinke of it, euen his diſciples & all other Chriſtians at his holy Supper, ſo often as they drinke of the cup of the Lord. The Nazarites had no razor come vpon their heads during the dayes of their ſolemne vow, but whether Chriſt nouriſhed his haire, we haue nothing either one way or other, that we can gather and conclude for certainty; yet if we conſider the words of the Apoſtle, 1 Cor. 11.14. and marke the common cuſtom of the reſt of the Iewes which may be vnderſtood out of this place, it is not probable or likely, that Chriſt did euer nouriſh, and neuer cut his haire. And laſtly the Nazarites were not to come neer the dead, nor to mourn for them: but the Euangeliſts yeeld vs plentifull teſtimonies, both that he came neere vnto them.

Obiect. But ſome will ſay, that he is called in Scripture a Nazarene, or, as ſome tranſlate it, a Nazarite: It was fulfilled which was ſpoken by the Prophets, *He ſhall be called a Nazarene.* Math. 2. Anſwer. I anſwer, we muſt diſtinguiſh betweene a Nazarite, and a Nazarene. For Chriſt is ſo called becauſe he was a *branch* ſpringing and flouriſhing from Nazareth, as the place of his conception and education, of which the Prophets ſpeake in many of their writings, and namely Zachariah. *Thus ſpeaketh the Lord of hoſtes, ſaying, Behold the man, whoſe name is* Branch, *and he ſhall grow out of his place, and hee ſhall build the Temple of the Lord.* Zach. 6.12. So then the Euangeliſt hath not reſpect or reference to theſe voluntary and vowed Nazarites of the old Teſtament, neither doth he point out any certaine place out of ſome one of the Prophets, but alludeth to ſuch places, where Chriſt is called that holy *Branch*, which God promiſed he would raiſe vp to *Dauid.* Howbeit he is indeed a true Nazarite, or rather the truth of the Nazarites, ſeparate from all the corruptions that attend vpon the reſt of ẏ ſons of men, free from the common defilements of the world; and that holy One which is called the Sonne of God. Luke. 1.35. To this purpoſe the holy Apoſtle ſpeaketh: *Such an hie Prieſt became vs, who was holy, harmeleſſe, vndefiled, ſeparate from ſinners, and made higher then the heauens*: Heb. 7.26. who needed not daily as thoſe high Prieſts, to offer vp ſacrifice, firſt for his owne ſinnes, and then for the peoples. For this cauſe he was conceiued by the holy Ghoſt in the wombe of the Virgin, *that hee might bee a mercifull and faithfull high Prieſt in things pertaining to God, to make reconciliation for the ſinnes of the people*, Heb. 2,17. If any ſinne had beene found in him, his death could not be meritorious for vs, he ſhould haue wanted a Sauiour himſelfe for himſelfe. So then hee became a pure offering, and an holy ſacrifice, that our ſinnes might be waſhed away, and Gods wrath appeaſed toward vs. This is a great comfort for vs to conſider the excellency of his ſacrifice, being without all blame or blemiſh, without all fault or imperfection: for he was miraculouſly conceiued, partly to fulfill the propheſies of the Prophets, Eſay 7.14. and partly becauſe the generation of mankind is wholly corrupted, therfore in the birth of Chriſt it was moſt requiſite that the vnſpeakeable worke of the Spirit ſhould come in, that ſo hee might not bee tainted with the common and generall infection of originall ſinne, but might be endued with moſt perfect purity and innocency, and ſo be fully able to couer our impurity and impiety, Ephe. 5.26. 27, and withall as by a certaine pleadge aſſure vs, that in the end al our ſins and imperfections ſhall be done away. In him is that fulfilled therefore which is ſpoken in the Lamentations, that he was whiter then the milke, and purer then the ſnow, and it agreeth more fitly and truly vnto him then vnto theſe Nazarites.

Vſe Secondly, this teacheth that ſuch as were ſpeciall ornaments of the Church, and haue receiued a more eminent office and calling then others, ſhould alſo labor to ſhine before others in holineſſe of life, according to the meaſure of grace which they haue receiued, as Rom.16.7. *Salute Andronicus and Iunia my kinſemen, and fellow priſoners, who are of note among the Apoſtles*. Theſe, thus aduanced of God, are in the eyes of the world, as a City ſet vpon an hill; a little blemiſh is ſoone ſeene in their face, a ſmal ſtaine appeareth in their coat: and therefore Satan laboureth eſpecially to tempt and ſeduce them. Theſe are great motes in Satans eies, as marks ſet vp for him to ſhoot at: becauſe theſe do moſt of all ſeeke the ſubuerſion of his kingdome, and the withdrawing of others out of his ſnares wherein he holdeth them captiue, and therefore he hateth them to the death. We ſee he began with Chriſt, and he euermore deſireth to hit the faireſt marke, and to ſtrike downe the higheſt tree. It was a cunning policy of a crafty captaine, to command his ſouldiers to ſtrike at no part of the enemy but at the face: and the king of Syria commanded his chiefe commanders, to fight neither with ſmall nor great, ſaue only againſt the king of Iſrael. 22.31 Such is the policy of Satan, he deſireth to winnow and wound the chiefeſt and choiceſt of al, and he hath oftentimes preuailed, as we ſee in the examples of *Noah*, *Lot*, *Dauid*, *Moſes*, *Aaron*, *Salomon*, and many others: yea, he bendeth his forces and fury ſo much the more to ouerthrow and ouerturne theſe, becauſe he knoweth, that in ouer-maſtering them, he commonly in their fall giueth the foile to diuers others. It is noted that Satan ſtood at the right hand of *Ioſhua* to reſiſt him, *Zac*.3.1. So *Paul* was aſſaulted aboue his fellows, becauſe of his rare and excellent gifts; this was the cauſe why he was ſo much maligned. And Chriſt telleth his diſciples that Satan deſired *to winnow them*, 2.31. them I ſay aboue others, as their calling was aboue others: for they were the maſter-builders, and laid the foundation of the Church, vpon which others builded. Let al thoſe therfore whoſe place and calling, and gifts make thē euident & eminent aboue others, take heed to themſelues, to their carriage and conuerſation: let them labour to cleaue more cloſely to God, and ſo to let their 5.16. light ſhine before men, that they ſeeing their good works, may glorifie their Father which is in heauen. Theſe are as chiefe Captaines of the hoſte, and the enſigne-bearers of the Church, to ſhew the way to others, and to go in and out before them in an vnreproueable and vnblameable courſe; and though they draw not all vnto them by their example, yet their forwardneſſe and feruency, their zeale & earneſtnes ſhall ſerue to inſtruct many others.

ſe 3. Thirdly, ſeeing theſe Nazarites muſt keep themſelues from wine and ſtrong drinke, as alſo from eating freſh or dryed grapes, ſo long as ẏ daies of their ſeparation endured, or learn hereby that it is our duty to fly from all euill, euen all the occaſions and allurements of ſin whatſoeuer, though they be neuer ſo pleaſant to the eye, or ſweet to the taſte; inaſmuch as we ſhall find them in the end to be more ſharp then vineger, more bitter then wormewood, more deadly then poiſon. *Abner*, the Captaine of *Saul* and of his ſonne, accounted warre as a ſport which yong fellowes did make, howbeit he confeſſed the end would prooue bloody, 2 Sam.2.26. when he cryed out, *Knoweſt thou not that it will bee bitterneſſe in the latter end*? ſo, howſoeuer the foole make a mocke of ſinne, and it ſeeme pleaſant and profitable at the firſt, yet the end wil be mourning and lamentation. This did *Zophar* teach in the book of *Iob*: Though wickedneſſe bee ſweet in his mouth, though hee hide it vnder his tongue, yet his meate in his bowels is turned, it is the gall of aſpes within him, &c. Iam.1.27. Hence it is, that the Apoſtle *Iames* ſaith, *Pure religion and vndefiled before God euen the Father, is this, to viſite the fatherleſſe and widows in their affliction, and to keepe himſelfe vnſpotted from the world*. If we doe this, then we ſhall bee true Nazarites ſeparated from the world, and brought neere vnto God: then we ſhall beſtow our mindes and meditations vpon him, and withdraw our cares and cogitations from the deſire of earthly things. When God called *Abraham* out of *Vr* of the Caldees, Gen.17.1. he required of him to *walk before him, and to be vpright*. Such a ſpirituall Nazarite was *Noah*, God ſaw him iuſt in that prophane age, when all the earth had corrupted their wayes, Gen.6. Such a Nazarite was *Lot* in ſinfull Sodome, 2 Pet.2.7. when he vexed his righteous ſoule from day to day, beholding the vncleane conuerſation of thoſe curſed Sodomites. Thus was *Noah* out of the world, while he was in the world: thus was *Lot* out of Sodome, euen while he was in Sodome: and thus ſhould our conuerſation be in heauen, while we haue our being and dwelling vpon the earth, Phil.3. Such a Nazarite was *Nathaniel*, in whoſe ſpirit there was no guile, Ioh.1. for as he is ſaid to be an Iſraelite indeed, ſo it may be ſaid, he was a Nazarite indeed. And as theſe were holy vnto God, ſo muſt we labour after purity, and offer vp our bodies an holy and liuing ſacrifice to God, Rom.12.1. Euery one that calleth vpon the Name of the Lord muſt depart from iniquity 2 Tim.2.19. We muſt labour to be cleere from the workes of darkneſſe, and from the ſinnes of worldlings and wicked perſons, marking what the Apoſtle ſaith, 2 Cor.7,1. *Cleanſe you ſelues from all filthineſſe of the fleſh and of the ſpirit, perfecting holineſſe in the feare of God*. For as theſe Nazarites were not to taſte of the iuyce of liquour of the grape, ſo we ſhould not intermeddle with any ſinne, but ſhunne and ſhake off the ſame much more then we would to be defiled with mire and dirt: 2 Cor.6.17. remember the counſell of the ſame Apoſtle, What agreement, what fellowſhip is there betweene light & darknes? therefore come out from among them and ſeparate your ſelues, & touch no vnclean thing, then ſhall we be the ſonnes and daughters of the Lord Almighty.

Vſe 4. Fourthly, conſider from hence the falſe ground that the Papiſts build vpon to eſtabliſh the Monkiſh and Fryarly Orders, wherby they build an houſe vpon the ſand, which cannot continue. For, from this ceremony and vow of the Nazarites, being a more ſtrict kind of life in the abſtinence from ſundry pleaſures that others lawfully tooke in the moderate vſe of the good creatures of God, and conſequently a profeſſion of greater holineſſe by ſequeſtring themſelues from the company of men to giue themſelues wholly to prayer and meditation, the Popiſh doctors goe about to defend the Monks and Friars, and that ſwarme and rabble of Locuſts that came out of the bottomeleſſe pit, and to ſet vp their vnorderly Orders, to be a profeſſion of life of greater holineſſe and perfection aboue others, which the common ſort cannot attaine vnto. Howbeit, if we conſider the matter aright, & compare them together, we ſhall ſee there is no agreement nor likeneſſe betweene them. This vow was grounded vpon the word of God, and warranted from thence: the Monkiſh life is deducted from the puddles of mans inuention. Theſe bound themſelues with a vow for a certain time, for dayes, or moneths, or yeres: they to ẏ end of their life, & account it worſe then ſacriledge to forſake their dens and cloiſters.

Bellar.contro. 5.cap.5.lib 2. de Monachis.

Theſe heere mentioned did conſecrate and ſeparate themſelues to the Lord onely, they to Saint *Benedict*, to Saint *Francis*, to Saint *Dominicke*, and ſuch like counterfeit Saints. Theſe entred not into this vow, as if it were meritorious, and auaileable to obtaine remiſſion of ſinnes, and euerlaſting ſaluation, as appeareth by the ſacrifices which they were commanded to offer for their ſinne when the time of their vow was expired: they affirme that they merit heauen thereby for themſelues, and can ſpare an ouerplus for others through their works of ſupererogation. Theſe abſtained from wine, nay from all that commeth of the grape: but they, albeit boaſting of Angelicall perfection, will not be brought vnder this yoke, but *caratâ benè cute*, are indeed wine bibbers, great drinkers of wine. Theſe did nouriſh their haire, and ſuffered it to grow vntill the end of their vow: but they ſhaue their crownes, leauing a little circle in which they greatly reioyce, as if it did merit no leſſe then the crowne of heauen. Theſe came not neere to the dead, nor approched any carcaſſe of their deareſt friends, to be defiled thereby: but they are ordinarily and commonly at burials as willingly as at bankets: for while other men mourn, they are mery: while others weep, they ſing: and as vultures they looke for the death of rich and noble men, not ſo much to pray for them, as to make a prey of them. Laſtly, theſe Nazarites might freely marry wiues, as appeareth in *Samſon* and *Samuel*: they vowed not virginity, to liue in adultery, but it was lawfull for them to marry wiues notwithſtanding their vowes. Beſides, they neuer vowed counterfeit pouerty, or ſottiſh obedience to any ſuperiours: but the Monkes and Fryars abiure Matrimony and deteſt it, not fornication and vncleane luſts; contrary to the precept of the Apoſtle, 1 Cor.7.2. *To auoid fornication, let euery man haue his owne wife, and euery woman haue her owne husband.* They vow pouerty, but the moſt of them liue pompouſly and proudly, and prodigally. And what maner of vow is this, to vow to liue by the ſweat of other mens labours? whereas *Paul* warneth, Ephe.4.28. *Let him that ſtole, ſteale no more, but let him labour, working with his hands the thing that is good, that he may haue to giue to him that needeth.* And in another place, *He that will not labour let him not eat*, 2 Theſſ.3.10. Moreouer, they vow obedience: But to whom? to the Generall of their Orders, indeed too generall an obedience: to their Superiour, without reſpect to him that is Superiour: contrary to the precept of the Apoſtle, 1 Corin.7.23. *Yee are bought with a price, be not ye the ſeruants of men.* What is more common among them then to ſay, I hold of Saint *Francis*, I am of *Dominicke*, I am of Saint *Benedict*? whereas *Paul* reprooueth ſuch among the Corinthians as would be accounted Chriſtians, yet ſaid, I am of *Paul*, and I of *Apollo*, and I of *Cephas*, and I of *Chriſt*: for is Chriſt diuided? was *Paul* crucified for you? or were yee baptized in the name of *Paul*?

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Thus we ſee, the Popiſh doctors doe but dally and delude the world, while they would perſwade vs ẏ their Monkiſh votaries are like the Iewiſh Nazarites, wheras the contrary appeareth by this compariſon, that there is no coherence or communion betweene them, any more in nature then in name: and as well they may perſwade vs, that there is a coreſpondence and agreement betweene the Prophet *Eliah* and the Prieſts of *Baal*, nay euen betweene Chriſt himſelfe and the ſonnes of *Belial*.

Vſe 5. Fiftly, if theſe Nazarites had touched the dead, or the dead touched them, howſoeuer they had paſſed many weekes or moneths of their vow, and were come euen to the ende thereof, yet their vow was made voide, they were to begin the weekes or moneths of their vow againe, ver.12. *The dayes of his ſeparation before ſhall be vtterly loſt, becauſe he is defiled:* which teacheth vs a neceſſary point to bee conſidered in our obedience, and how carefull we ought to be to keepe our ſelues from the corruptions and contagions of the world, that we fall not from GOD: becauſe when once we depart from the wayes of righteouſneſſe, all that which we haue done before is out of date, it ſhall not be reckoned in our accounts, but be forgotten of God, according to the ſaying of the Prophet *Ezekiel*, chapter 18.20. 24, 27, 28. as theſe words following teſtifie.

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18,20, 28. *The ſoule that ſinneth ſhal die. When the righteous turneth away from his righteouſnes, and committeth iniquity, and doth according to all that abhomination that the wicked man doth, ſhall hee liue? All the righteouſnes that he hath done ſhall not bee mentioned; in his treſpaſſe that hee hath treſpaſſed, and in the ſin that he hath ſinned, in them hee ſhall die.* As on the other ſide, *When the wicked man turneth away from his wickednes, he ſhall ſaue his ſoule aliue, he ſhall ſurely liue, and ſhall not die.* It is not therfore enough for vs to begin wel, if we do not continue conſtant, all our labor is loſt: nay, it had bin better for vs, if wee had neuer begun. We ſee this in *Lots* wife, what auailed it that ſhe went out of *Sodome*, and trauailed with her huſband toward *Zoar* giuen vnto them as a City of refuge, when as ſhee looked back, and was therfore turned into a pillar of ſalt? The like we might ſay of *Iudas*, what did it aduantage him to preach the Goſpell, to worke miracles, to be an Apoſtle, to bee conuerſant with Chriſt, and to ſit at his Table, when after all theſe priuiledges, hee betrayed his maſter, ioyned with the Phariſies, entertained couetouſnes, ſhewed himſelfe to be indeed a diuel, & the ſon of perdition, and in the end hanged himſelfe. What ſhould I ſpeake of *Phygellus, Hermogenes, Hymeneus, Philetus, Alexander*, and ſuch like mentioned 2 Tim. 1.15 & 2,17. & 4,14. If then we looke to haue any reward and recompence of our labor, & hope to attaine to the end of our faith, which is the ſaluation of our ſoules, let vs ſo runne that we may obtaine, let vs ſo ſaile in the Sea of this world, that we neuer giue ouer vntill wee arriue in the hauen: let vs bee faithfull vnto the death, that we may receiue the crown of eternall life.

Laſtly, theſe Nazarites were notable Ornaments in the Church, and farre ſeparate from the common ſort, they laboured after perfection of ſanctification, and ſtriued much to excell others; yet when they had ended the 13,14. daies of their vow, they muſt bee brought to the doore of the Tabernacle of the Congregation, & offer their offering vnto the Lord: which teacheth, that our beſt workes, ſuch as proceede from the beſt men, and done with the beſt endeauour of purity and holyneſſe, euen when we ſtriue to exceede and excell our ſelues, and haue bent all our ſtrength to ſerue the Lord in ſpeciall manner, yet we haue need 17,10. to aſke pardon, and confeſſe that wee are *vnprofitable ſeruants*. Wee are neuer ſo perfect, but we are ſtained with ſome imperfections; we cannot be ſo pure, but we are defiled with ſome impurity and contagion of ſinne; ſo that howſoeuer, wee deſire chearefully and conſtantly to pleaſe God in all things, yet euill is preſent with vs, Rom. chapt. 7. verſe 21. and ſinne doth eaſily beſet vs, Hebrues chap. 12. verſe 1. ſo that we all ſtand in need of the pure and perfect ſacrifice of Chriſt, the author and finiſher of our Faith, without which wee cannot be accepted of God the Father. We muſt therefore from hence learne to acknowledge, that albeit wee deſire to offer vp our ſelues wholly vnto him, yet we can merit nothing at his hands, nor attaine vnto perfection, but are guilty of his iudgements, if hee enter into iudgement with vs, Pſalme 143,2. *For in his ſight ſhall no man liuing be iuſtified.* It is the ſacrifice of Chriſt, for which hee is well pleaſed, from the merite thereof commeth our merit, our merit is his merit, and the Fathers mercie. He knew no ſinne, neither was any guile found in his mouth, Eſay 53. And hence it is, that we ſhall be acquitted and diſcharged of ſinne, ſo that none ſhall bee able to lay any thing to our charge: and though we bee in our ſelues debters, yet hee hath payed our debt, and ſet vs free, to whome bee all glorie and prayſe for euermore, Amen.

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22 *And the Lord ſpake vnto Moſes, ſaying:*

23 *Speake vnto Aaron and vnto his ſonnes, ſaying, On this wiſe ye ſhall bleſſe the children of Iſrael, ſaying vnto them:*

24 *The Lord bleſſe thee, and keepe thee.*

25 *The Lord make his face ſhine vpon thee, and be gracious vnto thee.*

26 *The Lord lift vp his countenance vpon thee and giue thee peace.*

27 *And they ſhall put my name vpon the Children of Iſrael, and I will bleſſe them.*

Touching the vow of the Nazarites, the firſt part of the Chapter, wee haue ſpoken hitherto; howbeit of vowes in generall, wee ſhall haue fitter occaſion to intreate, in the twenty one, and the thirtieth chapters following. Now we come to the ſecond part of the Chapter, containing the forme of bleſſing the people, preſcribed vnto the Prieſtes from the mouth of God. But firſt, let vs ſee the meaning and the method of the Words. Touching *the Bleſſing*, obſerue that ſometimes God is ſaide to bleſſe man; ſometimes, man to bleſſe God; and ſometimes one man to bleſſe another. God bleſſeth man, when he beſtoweth good things vpon vs which we want, and remoueth euill things from vs which wee feele. The good things which hee giueth vs, are partly earthly, and partly heauenly, and in both hee bleſſeth vs. Touching earthly, we reade in the word, Geneſis chap. 24. verſe 35. where *Abrahams* ſeruant ſayeth, that *GOD had bleſſed his Maiſter greatly, and he was become great*; then hee telleth wherein, *Hee hath giuen him Flockes, and Heards, and Siluer, and Gold, and men Seruants, and maide Seruants, and Camels, and Aſſes.* The like we ſee, Deut. 28, 3, 4, 5. *Bleſſed in the Citie, bleſſed in the field, bleſſed in the fruite of thy bodie*, &c. Touching heauenly, it is ſaide, *Hee bleſſeth with all ſpirituall bleſſings in heauenly things thorough Chriſt*, Epheſ. 1, 3.

Deuter. 8,10.
Geneſ.14,19.

Againe,ſomtimes man bleſſeth God,when he praiſeth God in word and deed,with mouth& hart,and returneth thankſgiuing to him, both for beſtowing vpon vs his bleſſings and remouing from vs his bleſſings. *When thou haſt eaten and art full,then thou ſhalt bleſſe the Lord thy God for the good land which he hath giuen thee.* So Pſal. 103,1. Luke. 1, 68. Now this our bleſſing of God, is nothing but an effect of ẏ former. For as we loue God, *becauſe hee loued vs firſt* ; ſo wee bleſſe God becauſe he bleſſed vs firſt. We can neuer returne him the glory,but from a feeling of his owne mercy. We cannot open our mouth to praiſe him,except he opened his hands to bleſſe vs. Laſtly,man is ſaid to bleſſe man; we bleſſe one another, when wee pray one for another,Rom.12,14.*Bleſſe them which perſecute you,*which is expoũded by the words of Chriſt,Mat,5,44.*Pray for them which deſpitefully vſe you.*To apply theſe things to our preſent purpoſe,we muſt marke that in this place the word is thrice vſed,and to be vnderſtoode diuerſly:for when the Lord commanded *Aaron* and his ſons to bleſſe the people, the meaning is,they muſt pray for them, and heartily deſire good things vnto them. Again,when it is ſaid,*The Lord bleſſe thee* ; and when the promiſe is made, *I will bleſſe thee,* the meaning is, the Lord wil beſtow all good things on thee, and take away all euil things from thee:ſo that they bleſſed the children of *Iſrael* by deſiring and praying,God bleſſed them by giuing and beſtowing.

Obiection
Anſw.
Iohn 4,24.
2 Cor.3,17.
Obiect. 2.
Anſwer.
Epheſ.4,24.
Tully.
Coloſ. 3,

Moreouer,the prieſts of God are taught to craue that God would *make his face ſhine,& lift vp his countenance vpon the people.* It may be aſked,hath God any face,viſage,or countenãce? I anſwer theſe things are aſcribed to God,not properly,but for our better capacity & vnderſtanding.It was the error of the *Anthropomorphites*,who becauſe the Scriptures ſpeak of the eies,eares,mouth,hands,heart,head and armes of God,did therfore imagine that God is like vnto vs,and had a bodily ſhape, whereas he is a Spirit: as alſo he wilbe *worſhipped in ſpirit and truth.* This the Apoſtle teacheth, *The Lord is that Spirit,and where the Spirit of the lord is, there is liberty.*But theſe heretikes obiect, that God *made man in his owne image and likeneſſe.*Gen.1. This is true, but their conſequent is falſe. For we are ſaid to be *created according to the Image of God,*not becauſe he hath any bodily ſhape, for that is againſt his nature who is infinit,and againſt his word ẇ teacheth the contrary. The eſſence of God is ſpiritual, inuiſible, and moſt ſimple; he is a iuſt and mercifull God, loue it ſelfe holines it ſelfe,& goodnes it ſelf.In theſe we were made like vnto God, in theſe we reſemble him & beare his image,being *created in righteouſnes and true holines.* True it is ſome place this image of God in dominion ouer the creatures, others in his immortall ſoule onely, others in reaſon by which we are diſtinguiſht from beaſts, but theſe let paſſe the principall point, which the heathen man ſaw, when hee ſaid,The vertue which is in a man came neerer to the ſimilitude of God,thē the figure or outward ſhape. What then can be the ſhadow of ſuch a ſubſtance, and the image of ſuch a nature,and the reſemblance of ſuch a power and perfectnes, but that which the Apoſtle teacheth, *Put on the new man which is renued in knowledge,after the image of him that created him?* Would we then know,what the true image of God is? It is the reaſonable ſoule in man, endued with diuine knowledge,holines,righteouſnes,& ſuch like.This image is much deformed: for we haue vtterly loſt all ſupernaturall gifts, and corrupted thoſe that are naturall:& therefore our whole life is, or at leaſt, ſhould bee, nothing elſe but a making vppe of this breach,a ſtopping of this gap,and a repairing of theſe ruines.

Pareus
on Rom.
Daniel 9,
Pſal. 80,
Leuit. 20,
Gen

But to leaue theſe,we muſt vnderſtand that the face of God noteth out diuers things:ſomtimes it ſignifieth the inuiſible nature and eſſence of God,as Exod.33,23.*Thou ſhalt ſee my backe parts,but my face ſhall not be ſeene,* that is, thou ſhalt ſee ſo much of my glory and maieſty,as man in this life can comprehend. But no man can ſee God in his full perfection & liue, if we cannot look vpon the Sun without dazling and dimming of our eies,how ſhould we be able to behold the glory of ẏ eternal God? let it content vs to look vpon him in his word in his workes,in his creatures, and in the face of Ieſus Chriſt our Mediator:theſe are as perſpectiue glaſſes,wherein we may after a ſort, ſee the face of God, though it be darkely, yet ſo far as we can conceiue.Secondly,it ſignifyeth the fauour of God,as alſo all his benefites, deliuerances,and graces which proceede from his good wil as from a fountaine, and ſerue to witneſſe his fauour to vs,*Cauſe thy face to ſhine, and we ſhalbe ſaued.*Thirdly,it ſignifieth reuẽge and puniſhment, and the ſignes of his anger; all which do oftentimes appear by the face of man, *I wil ſet my face againſt that man,and I wil cut him off from among his people.* Laſtly, it noteth out the place of Gods worſhip,where his face and fauour is perceiued through deliuery of the doctrine of godlines.*Cain* was baniſhed from the face of God, of the which *Dauid* cõplaineth,2 Sam.26,49. So highly did the ſeruants of God prize the holy meetings and aſſemblies of the Saints,conſidering that where two or three are gathred together in his name there is he in the midſt of them. In this place, the *ſhining of Gods face vpon his church & people,* is the refreſhing of them with his loue,grace, and fauour,and a traine of other bleſſings flowing from them, as it is expounded in the words following,added by way of expoſition, *Be gracious vnto them.*

The laſt part of the bleſſing, is the *giuing of peace.* This word ſignifieth ſometimes our atonement with God through Chriſt,by whom he is reconciled to his choſen; who therefore is called the Prince of peace, Eſa.9,6. and our peace-maker, Eph.2,15. Sometimes it ſignifieth

eth peace of conſcience,which is a moſt ſweet quietnes and tranquility of minde,ariſing of a moſt comfortable feeling and apprehenſion of our reconciliation with God,as Rom. 5,1. *Beeing iuſtiſied by Faith, wee are at peace with God.* Sometimes a proſperous and happy ſucceſſe, when that ſpeedeth well, and is turned to the beſt, whatſoeuer a righteous man taketh in hand,as Eph. 6,23. *Peace be to the Brethren,and loue with faith from God the father,&c.* And ſometimes the mutual concord & agreement among Chriſtian brethren. Gal. 6,22. Pſ.34.14. In this place I refer it to the ſecond and third ſignifications; for it is taken for the peace of a good conſcience,and an happy and proſperous ſucceſſe in our godly endeuors & enterpriſes. This is a fruite of our attonement with God, & comprehendeth vnder it ſundry other benefites. For being once at peace with God through the precious bloode of Chriſt, we are at peace with al other creatures in heauen and earth,with the Angels, with the godly, with our enemies, and with the beaſts of the field. To conclude,when it is ſaide, *They ſhall put my name vpon the children of Iſrael,* hee meaneth that *Aaron* and his ſonnes ſhould after their ſolemne bleſſing lay their hands on the people,and by this ſigne aſſure them, ẏ all theſe bleſſings ẇ they had prayed for, ſhould fall on them,becauſe God would bleſſe them.

h.6,22.
34,14.

Touching the order of the words, obſerue herein two principal points:firſt,the forme of bleſſing,ſecondly Gods bleſſing on their bleſſing, teſtifyed by the outward ſigne of laying on of their hands. The forme of bleſſing is a publike praier to God, that he wold bleſſe his church,which ſtands of 3.points.Firſt, ẏ God would ſaue his church,and vouchſafe to hold it vp in all dangers.Secondly,that he would as the ſun in perfect glory ſhine vpon it with his grace and fauour.Thirdly,that he wold poure out vpon the ſame the effects of his grace and fauour,to wit,ioy,peace & proſperitie, which are liuely fruites thereof.The ſecond part,ẇ is a bleſſing vpon the bleſſing,is noted by a Ceremonial or ſacramental ſign,which is the laying on of their hands.For when the prieſts had held vp their hands in praier (as their manner was while they ſtood in prayer) and praied for the bleſſing of God vppon the people, afterward they put their hands vpō them,as if they had already obtained a bleſſing from heauen by their prayers, and beſtowed it with their hands vpon the people. For God promiſeth, that their impoſition of hands ſhall not be in vaine,inaſmuch as he wil ratifie & make good their word, as he doth all his Sacraments and ordinances,ſaying, *I will bleſſe them.*

Tremel. in An. Numb.

But before we come to the particular handling of diuers doctrines offered to our conſiderations in this prayer, I will point out a few generall obſeruations to be marked of vs. As firſt,this forme of bleſſing is the ſame in effect which the Apoſtles vſe in their ſalutations to the Churches, when they wiſh vnto them grace and peace from God the Father, and from the Lord Ieſus Chriſt. This Apoſtolicall benediction was drawne from this Bleſſing, which ſheweth how well acquainted they were with the doctrine of the Scriptures,with the prayers of *Moſes* and of the Prophets, whereunto alſo wee ſhould attend as vnto a light that ſhineth in darke places. Secondly, we haue here a fundamentall point of our religion offered to our conſiderations, to wit, the myſtery of the Trinity of perſons, and the vnity of the God-head.This is gathered by diuers out of theſe words in that the name of the Lord is 3.times repeated, *The Lord bleſſe thee, the Lord make his face ſhine vpon thee,the Lord lift vp his countenance vpon thee* ; and yet there are not three Lords,but one Lord: and therefore he ſaith, *I will bleſſe thee,* and not, *wee will bleſſe thee.* This myſtery of the Trinity & Vnity was taught from the beginning of the world:howbeit the fuller reuelation of it was reſerued to the times of the Goſpel,when the light of the truth did ſhine as the ſun at noon daies.Hence it is, ẏ at the baptiſme of Chriſt, *Iohn* ſaw the *Spirit of God deſcending like a Doue, and lighting vpon him,and heard a voice from heauen, ſaying; This is my beloued Son,in whom I am well pleaſed*; and when he ſent out his diſciples into all the world,he willed them to *Baptize in the name of the father,and of the ſon,and of the holy Ghoſt.* So doth the Apoſtle ſpeake,1 Iohn 5,7. *There are three that beare record in heauen, the Father, the Word,and the holy Ghoſt* : & theſe three are one. So in this place,when he mentioneth the *Lord* three times,it may note out the *Trinity* of perſons:and when he ſaith,*I will bleſſe thē,* it pointeth out the Vnity of the Godhead: and ſo we learn to confeſſe and beleeue that there is one God,& three perſons. Thirdly, we are taught from hence that al good things muſt be asked of God, and of no creatures in heauen or in earth,foraſmuch as it is hee onely from whom all bleſſings come. If then we feele any wants in our ſelues(as who is it that findeth not manie?)we know to whom to go, we are ſent to the fountaine or head-ſpring, euen to the Father of lights. Hee is able to furniſh vs,and fill vs with that which we haue not; hee is able to increaſe the meaſure of that which we haue; hee will not ſee any want to them that are not wanting vnto themſelues. Fourthly,ſeeing we muſt aske a bleſſing from God, wee are thereby put in minde, that by nature wee lye vnder the curſe of God threatned by the Law, by which commeth the knowledge of ſinne, Romanes 3,20. And the ſame Apoſtle, Galat. 3,verſe 10. ſheweth, that *euerie one is curſed that continueth not in all things vvhich are written in the Booke of the Law to do them.* We are ſtained and defiled with ſin from our birth, Pſalme 51.5. Iob 14. verſe 4. Wee ſee then, what is our naturall eſtate and condition; wee are not heires of bleſſing, wee cannot claime & challenge any portion to our ſelues in any of the mercies of God,there is nothing

Marbac. Comm. on Numb.6.

Math.3,16,17

Math 28,19.

1 Iohn 5,7.

Iames 1,17.

our owne but the curſe of God, the wrath of God, the iudgement of God; theſe wee may truly cal our own, theſe are our lot, this is our cup to drinke, this is due vnto vs in regard of ſin, which we drinke in daily as water, which we continually ſwallow as bread. Let vs not therefore bleſſe our ſelues, as if wee had ſome title to the bleſſings of God, but conſider that we lie vnder all the curſes of the law, Deut. 28 ſo long as we are vnregenerate or impenitent: but when once we are in Chriſt, & haue receiued truly to beleeue, then we are deliuered frō the curſe, and haue right to his bleſſings. Fiftly, this ſolemne bleſſing commanded in this place to the Prieſts, doeth ſhadow out Chriſt Ieſus which was ſent of God, ẏ according to the promiſe made to *Abraham*, all the nations of the earth ſhould be bleſſed in him. For, as they bleſſed the people when they departed out of the congregation, ſo did Chriſt whē he was to depart out of the world, as the Euangeliſt teſtifieth, Luke 24, 50, 51. hee led them out as far as to *Bethany*, and he lift vp his hāds and bleſſed them: and it came to paſſe while he bleſſed them, he was parted from them and carried vp into heauen. All bleſſings indeede doe come from him, and by him, and thorough him they are conueyed vnto vs. So then, the Office of bleſſing, which vnder the law was committed to the Prieſts, doeth truly and properly belong to Chriſt Ieſus the high prieſt of our profeſſion, through whō we receiue ſpirituall bleſſings in heauenly things, Eph. 1. He is the onely author of all bleſſing, yet that his grace might be more effectuall to vs, it was his wil & pleaſure, that the prieſts in the beginning ſhould as mediators bleſſe in his name. To this purpoſe appertaineth that ẇ is read in Pſal. 118, 26. *Bleſſed be he that cometh in the name of the Lord, we do bleſſe you out of the houſe of the Lord.* The Apoſtle teacheth, Heb. 7, 7. that it is a ſign of excelency to bleſſe others, becauſe without all queſtion and contradiction *the leſſe is bleſſed of the greater:* therfore when Chriſt the true *Melchizedek*, and the eternall prieſt came into the world to offer vp himſelf, it was meete that in him ſhould bee fulfilled whatſoeuer was ſhadowed out by the Legall figures; ſo that he bleſſed the Apoſtles openly & with a ſolemne rite of lifting vp his hands, to the end the faithful ſhould fly vnto him, ſo many as deſire to be partakers of the grace of God, & to become rich in all heauenly things. Laſtly, the prieſts are to bleſſe ẏ people. What then? are they able to bleſſe? haue they ẏ bleſſings of God in their own breſt? and can they giue them to whom they liſt? no, it is God only that can bleſſe & curſe. True it is, this is giuen afterward to *Balaam* the falſe Prophet to be able to bleſſe and curſe whom he wil, chap. 22, 6. As alſo it is in our daies to the biſhop of Rome, the true ſucceſſor of *Balaam* rather then of *Peter*, with whom he hath nothing like. But the prieſts do bleſſe by praying for a bleſſing, & pronouncing the people of God to be bleſſed. So then we ſee hereby, how the Miniſters are ſaid to bind and to looſe, to forgiue ſins & to retaine ſins: not that they haue an abſolute power to do theſe things, for it is God onely that properly can forgiue ſins: it is he that can take away the guilt and puniſhment of them: the Miniſters only do it miniſterially, publiſhing forgiueneſſe and aſſuring remiſſion of ſins to al that are penitent, and contrariwiſe preaching that there is no forgiuenes to the impenitent. As then the prieſts did bleſſe onely as the Miniſters of God, ſo did the Diſciples of Chriſt, and ſo do the Teachers of the Church remit & retaine ſins, onely as the Miniſters of Ieſus Chriſt, who ſpeake in his name.

Caluin harm. in Euang.

Math. 16, Iohn 20,

[Ver 23. *On this wiſe ye ſhall bleſſe the children of Iſrael.*] Now let vs come to the particular doctrine. And firſt there is laid before our eies a ſet and ſolemne forme of praier enioyned to the prieſts to be vſed commonly and continually in the aſſemblies. From hence we learne that a ſet forme of prayer is lawfull to bee vſed, whether publikely in the Church, or priuately in the family. This point is the more ſtrongly inferred from hence, if wee conſider the perſons to whom this commādement was giuen. For this ſolemne forme is ſet, not for the ſimple ſort or the moſt ignorant amongſt the people, neither appointed to bee vſed within the walles of a priuate houſe, or within the doores of a ſecret chamber, as if it might be aſhamed or bluſh to come abroad: but it was appointed to be pronounced by the prieſts, & to be vttered not in a corner, but in the Congregation of the people, and in the Tabernacle of the Lord before many witneſſes. Now, if there were any able of themſelues to conceiue a prayer as the Spirit of GOD ſhould giue vtterance and ability, vndoubtedly they were the Prieſts of the Lord, whoſe lips muſt *preſerue knowledge, and the people muſt ſeeke the law at their mouthes:* yet are they both allowed and preſcribed to follow a ſet form in bleſſing the people. *Moſes* a great prophet, like to whom did not any ariſe after him, to whom the Lord ſpake face to face, Deutro. 34, 10. was well enabled to pray without a preſcript forme, whoſe prayers were ſo powerfull and effectuall, that they preuailed more then all attempt and reſiſtance made by the bodies of men againſt their enemies, Exod. 17, 11. & 32, 10. nay, they after a ſort bound the handes of God as with chaines, that hee might not deſtroy them after their Idolatry, Exod. 32, 10. yet did this great prophet vſe ſet formes of praier at their marching forward, and at their ſtanding ſtil: for when the Tabernacle remooued, and the Arke ſet forward, he ſaid, Numb. 10, 35, 36. *Riſe vp, Lord, and let thine enemies bee ſcattered, & let them that hate thee, fly before thee.* And when it reſted, he ſaid, *Returne O Lord, vnto the thouſand thouſands of Iſrael.* Let not vs ſeek nor ſeeme to be better thē he was, whoſe giftes were greater then ours are, yet hee did not refuſe to vſe, or thinke it vnlawfull to

Doctrine. A ſet forme of prayer lawfull to vſed.

Malach.

practiſe this vniforme order in prayer. *Paul* was rapt into the third heauen, he ſaw Chriſt in his glory, 1 Cor.9,1. and heard vnſpeakeable words which it is not lawfull for a man to vtter, 2 Cor. 12,4. and who was able to pray better then he? yet he vſed alwaies one manner of ſalutation in the beginning of all his Epiſtles, crauing grace and peace from GOD the Father; and he ended with a like concluſion, *The grace of our Lord Ieſus Chriſt bee with you*, Rom.1,7.& 16,20.1 Cor.1,3.and 16,23 2 Cor.1,2.& 13,14.Gal.1,3.& 6,18.Eph.1, 2.& 6,24. Chriſt our Sauiour was filled with the riches of all grace, in whom all treaſures of knowledge and wiſedome were hidden, Col. 2,3. who ſpent whole nights in prayer to God, Luke 6,12. yet it is moſt probable ÿ he vſed one of *Dauids* Pſalmes with his Diſciples after the inſtitution & celebration of his laſt Supper, when it is ſaid, *he ſung a Pſalme*, or an *Hymn*, which we doubt not was one of the Pſalmes of thankſgiuing ſet downe in holye Scripture. But howſoeuer this were, or whatſoeuer that Song were, this is certaine, that ÿ howre of his paſſion approaching, when his ſoule was exceeding ſorrowfull, euen vnto death, he prayed oftentimes againe & again, that if it were poſſible, that cup might paſſe from him. And ver.44 he left his diſciples and went away, and praied the third time, ſaying the ſame words. Was it not enough for the Euangeliſts to note his oftē praying, but they muſt adde, he *ſaid the ſame words*? The 92 Pſal. was ſung vſually in the church of the Iewes vpon the Sabbath day, & was penned for that purpoſe, as appeareth in the title of it, & the 102 Pſalme is a praier of the afflicted when he is ouerwhelmed with ſorrowes, and powreth out his complaint before the Lord, as we may reade in that title. This is alſo the practiſe of all churches at this day, concurring and communicating with ours in this point. Seeing therefore, it hath bene the practiſe of the firſt and moſt ancient church of the Iewes, & ſeeing it is obſerued of al the reformed churches in Chriſtendom, giuing the right hand of fellowſhip with vs, to haue an vnity and vniformity in publike praiers, it ſerueth fitly & forcibly to confirme vs in the preſent truth that we deale withall, that it is lawful to vſe either the praiers ſet down in holy Scripture, or any other godly prayers made by ÿ learned to our hands conſonant and agreeable to ÿ ſcripture.

26,30.

26,39.

1.

For firſt of all, it were a childiſh and fooliſh thing to imagine that God is delighted with choiſe of prayers, as a dainty ſtomacke is with change of meates, or that hee taketh pleaſure in nouelty of matters and varietie of words, or that he hunteth after new formes & alterations of our requeſts. But to condemne all preſcribed formes is nothing els but to be ſtrongly perſwaded that God accepteth and receiueth no praiers but ſuch as are new, and cannot abide to heare the ſame things twice: which is to nouriſh a wrong conceit & imagination of the moſt wiſe & mercifull God.

Reaſon 2.

Secondly, all things muſt bee done to ediſication. It is the rule of the Apoſtle, 1 Cor. 14, 12. but ſet formes in the publike worſhip & ſeruice of God tend much to edifying, and help greatly the vnderſtanding of the ſimple. The greateſt number of the people are ſimple in knowledge, and weake in iudgement, and therefore to haue their eares acquainted with the ſame forme and frame of wordes ſerueth moſt of all for their vnderſtanding.

Reaſon 3.

Thirdly, euery true child and faithfull ſeruant of God, although he haue an honeſt hart yet he hath not alwaies a flowing tongue and copiouſneſſe of words, but wanteth the gifts of vtterance, of boldnes, of knowledge, of remembrance, of inuention, of order, and ſuch like. There are many ÿ haue ſtuttering tongs, fearfull hearts, ſimple capacities, fraile memories, that are weake in deuiſing and framing, in contriuing and diſpoſing the things which they deſire, whoſe names notwithſtanding we dare not blot out of the roll and regiſter of the choſen ones of God. But to conceiue a prayer, all theſe giftes and many other are required, he muſt be able to vtter, to inuent, to diſcerne, & to order. he muſt haue gifts of audacity and memory: but this all the godly are not able to do, they are not all thus qualified. He that is lame in his lims, and not able to go vpon his legs, yet if hee get a crutch to leane vpon, hee can walke apace: ſo many are not able to conceiue a prayer, or to deliuer that which they haue conceiued of thēſelues, but if they meete with any one framed vnto their hands, they can pray vnto God feruently, earneſtly, heartily.

Perk. Caſes of conſci. lib.

Vſe 1.

This doctrine made thus plaine, firſt ſerueth to conuince the error of thoſe of the ſeparation, who condemn our churches, our miniſters, our ſacraments to be no true Churches of Chriſt, no true Miniſters of Chriſt, no true Sacraments of Chriſt. And concerning our Liturgie or forme of publike praier read and preſcribed to bee read, they account it Antichriſtian, they vtterly deteſt it, and account it abhominable & no more acceptable to God then the offering of Swines fleſh was vnder the Law, which the Lord abhorred as if they had inſtead of his appointed ſacrifices cut off a dogs necke. And albeit we haue the examples of all other Churches vnder heauen, as preſidents, that go before vs in this practiſe, and albeit wee follow them as they followed Chriſt; yet they wil not allow vs to be like to them, nor wil permit ÿ to the people of God, which he here preſcribed to the Prieſts; yea, albeit they haue no examples whom they can pretend to follow, yet they wil be ſingular in their own conceits, & condemn al others that will not ioyne with them. The 136. Pſalme was ſung in the congregations long after *Dauids* daies, as appeareth 2 Chro.20,21. what? Did they therein offer vp ſwines fleſh? *Hezekiah* that godly king, that ſet his whole heart to ſeeke the Lord, whom the Lord healed of 2 Kings 21,1. an incureable diſeaſe, and wrought a miracle Eſay 38,8. in the heauens, to aſſure him of deliuerance from his enemies : this good King ſo much regarded of God, togither with his Princes, commanded the Leuites *to praiſe the Lord with* 2 Chro.29,30 *the words of David and of Aſaph the Seer*; & ſo they did, according to the kings commandement, ſing praiſes with gladnes, & they bowed their heads & worſhipped, 2 Chro.29,30. Did the King and the Princes command the *Leuites* to offer vp ſwines fleſh? or was their ſeruice no better accepted, then the cutting off of a dogs neck? or did it any whit quench their zeale, or ſlake their deuotion, that the words were not their owne, but penned long before by *Dauid* the Prophet, *and Aſaph the Seer*? No, they praiſed the Lord with gladnes of heart, and humblenes of mind, which they teſtified by this ſign, that *they bowed their heads* Obiect. *and worſhipped*. But it will be ſaide, This was a thanſgiuing. I confeſſe it was: but if it be law-Anſwer. full to vſe a ſet forme of praiſing and thanſgiuing, then alſo of praying and making petition, becauſe there is a like reaſon of both. And that we may the better ſee their errour, and themſelues confeſſe they are deceiued, let vs examine ſom of their obiections in this place; Numb.10,35, 36. the reſt we will reſerue vnto the 10. chapter, where we ſhal haue farther occaſion to ſearch more into this point. One obiection which Obiect.2. they alledge is this, that this ſet ſeruice is to *quench the ſpirit*, 1 Theſ.5,19. and to limit him that teacheth vs to pray, to tel him how farre he ſhal go, and to appoint him his banks and bounds, beyond w^ch^ he may not paſſe, whereas we ſhold pray as the Spirit moueth & giueth vs vtterance. To vſe a ſet forme, or (if you liſt Anſwer. to call it ſo) a ſtinted forme of praier, is not to ſtint the Spirit, but to helpe the Spirit. But Obiection 3. doth the Spirit of God need the help of man? Is not he al-ſufficient by himſelfe & of himſelf? He ſtandeth not in need of vs, but is moſt ſufficient; Anſwer. howbeit the Spirit in vs is weake, the worke of the Spirit is vnperfect, and is perfected not all at once, but by degreee. If all the true ſeruants of God had receiued a perfect meaſure of grace, and if all that haue the Spirit of God, had the ſame Spirit fully without any defect or infirmity, they ſhould not neede any humane helpes, but haue ſufficient ſtore of their owne. So then to the former obiection, I anſwer 3. things. Firſt, if hee that taketh a booke, and readeth a ſet prayer, did ſtint the Spirit, then he that taketh the Scripture into his hands, and readeth a chap. out of the old or new Teſtament, and then ſtaieth & goeth no farther, might as wel be ſaid to ſtint the Spirit. Or, he that heareth another pray, ſhould ſtint the Spirit alſo, becauſe all ſuch as heare the prayers of others, are ſtinted what to heare. All cannot, neyther ought to bee ſpeakers either in the priuate houſe, or in the 1 Cor. 14,40. houſe of God; this were to breake the order of decencie required in prayer : now ſuch as are hearers of others, haue words after a ſort preſcribed vnto them, and limited how farre to goe, and yet cannot ſuch hearers be iuſtly taxed to limit or to quench the Spirit. Againe, obſerue that the Spirit of God is neuer ſtinted or curbed, neither can rightly be ſaid to be *quenched*, ſo long as it is kept within his owne bounds, that is, the limits of the holy Scripture as it ought to be. Hee then that prayeth the prayer of Chriſt, or the ſalutation of *Paul*, or a Pſalme of *Dauid*, which he hath premeditated before, or committed to memory, cannot be ſaid to quench the Spirit, except we will imagine that the Spirit can be againſt himſelfe.

Laſtly, to quench the Spirit, is to oppoſe againſt the voice of the Spirit, to croſſe and Rom.1,18. contradict the Spirit, and to with-holde the truth in vnrighteonſneſſe. Therefore, althogh a man doeth not ſpeake euery thing that the Spirite putteth into his head, and into his heart, yet hee cannot be charged to quench the Spirit, except he ſet himſelfe againſt it, & that with a ſet purpoſe to gainſay and reſiſt it. As for example, when wee craue of GOD to feed vs with food conuenient for vs *Pro.*30.8 & to make vs content to eate our own bread, 2 Theſ.3,12. though we do not expreſly pray to God to keep vs from vſing vnlawful ſhifts & vngodly meanes, whereby we ſeeke to get into our hands the goodes of other men, yet we cannot be ſaid to quench the ſpirit, except we refuſe ſo to pray, becauſe wee purpoſe to liue and thriue by iniuries and oppreſſions, by fraud and deceit: then indeede we quench the Spirit, becauſe we controll the voice of y^e^ Spirit ſpeaking to vs in his word. Again they ob- Obiection iect y^t^ the ſcripture techeth that we know not what or how to pray, *Rom.*8,26. *The ſpirit helpeth our infirmities: for we know not what we ſhold pray for as we ought, &c.* but when we haue a ſet forme of prayer framed to our hands, and the booke lieth before vs, wee know then what to pray, and neede not the helpe of the Spirit, and therefore ſuch cannot ſay with the Apoſtle, they know not what to pray for as they ought. This is a ſilly collection, and indeede a Anſw. meere cauillation. I anſwer therfore 2 things. Firſt, by ſetting downe the meaning of the words; *We know not what wee ſhould pray for as we ought*, to wit, of our ſelues: as 1 Cor.2,14, 15. *The naturall man knoweth not the things of y^e^ Spirit of God, becauſe they are ſpiritually diſcerned.* So we may ſay, the naturall man cannot tel how or what to pray, but y^e^ ſpirituall man that iudgeth al things, knoweth both how & what to pray. Fleſh & blood reuealed not the Math.16. knowledge of Chriſt to *Peter*, but the Father which is in heauen; ſo fleſh and blood cannot reueale to vs what we ſhould aske in prayer, but the Spirit helpeth our infirmities. Where wee ſee, hee oppoſeth the Spirite vnto our ſelues: in that which we cannot do, we ſhall haue the Spirit to bee our teacher, and to inſtruct vs how to perfourme it. Secondly, it is falſely ſuppoſed, that when wee haue a praier compoſed to our hands, and we reade that praier, that then we need not the helpe of the Spirit. For need we not the helpe of the Spirit to make vs lift vp our hearts to God, to giue vs a feeling of our wants, to keepe vs frō earthly cogitations & wandring thoghts, to ſtirre vp faith in vs with aſſurance to receiue whatſoeuer we deſire, and many things of like ſort? the which, if they be wanting, whether our praier be conceiued or preſcribed, read in the booke, or made without the booke, it is of no vertue or value, neither doth God accept thereof.

Secondly, this is a great comfort to ſuch as as are weake, and yet withall willing to come to the throne of grace, to ſuch I ſay, as haue not the gift to conceiue and inuent praier thēſelues. Let them from this ground heare a word of conſolation. Let no man diſcourage ſuch from prayer, neither let ſuch diſcourage themſelues. For ſhall they neuer pray? or ſhould they neuer fall downe before the Almighty? O yes, let them come, they ought to come: if the mercy of God cannot allure thē, let their owne infirmity conſtraine them. If they cannot conceiue a praier themſelues, ſhall this excuſe them for the intermitting of this duty? Let them come to God and vſe the praiers of other men. As he that could not come vnto Chriſt by reaſon of his impotency, did not reaſon thus within himſelfe, Alas, I am not able to goe to him of my ſelfe, I will therefore neuer ſeeke helpe, or labour to be cured. Nay, he rather reaſoned thus, as it appeareth by the meanes he vſed, I am not able to goe to Chriſt of my ſelfe, I will therefore be borne of others rather then not ſeeke helpe at all: ſo ſhould we reaſon, I cannot pray of my ſelfe, I will therefore helpe mine infirmity by vſing the benefit of other mens praiers, which is no more then to vſe the feete of others, when we haue not the vſe of our owne. And as it was all one to him that was taken with a palſie, and brought in a bed to Chriſt by the hands and helpe of others, to be borne to Chriſt, and to be able of himſelfe to come to Chriſt, becauſe hee was cured and made able to walke, Luke 5,24.25. So ſhould it be to vs; if we come vnto Chriſt, whether we come and beg the graces which we want, in our owne words, or whether we beg them in the words of others, it skilleth not greatly, neither is it much materiall, ſo that wee doe obtaine. It is not the excellency or eloquence of words, or variety of matter that God reſpecteth, we muſt come euermore in *the Name of Chriſt*, and for his ſake we ſhall be heard. If the man ſicke of the palſie had beene able to walke to Chriſt, and not ſtood in need to be brought vnto him, what other gracious anſwer could he haue looked for, then yͤ which he receiued, *Ariſe and walke*? So if all perſons that liue in the boſome of the Church, were well able to put vp their owne ſupplications in their owne words, and had the greateſt graces of knowledge and inuention, what fruite could we reape and receiue of ſuch our prayers, but to be regarded? and to haue that comfortable anſwer which *Cornelius* had heard, Acts 10,4,31. *Thy praiers are heard and had in remembrance in the ſight of God*? As then *Dauid* did admit *Mephiboſheth* to his table though he were lame of his feete: ſo doth God receiue vs though our ſeruice wee performe vnto him be weake and many waies defectiue, as he did thoſe that came to the Paſſeouer, 2 Chron. 30.

Vſe 3.

Hebr. 6,1.

Laſtly, we muſt learne, that albeit God allow vs to pray vnto him by the help of others, yet we muſt ſtriue to goe further, and labour in all things to grow to perfection. There is no man that hath any infirmity, but doth gladly ſeeke the meanes to remedy & redreſſe the ſame, the lepers to be cleanſed, the blinde to recouer their ſight, the lame to walke, the deafe to heare; not to be able to pray to God and to lay open our wants to him, is a great want, and a greater blemiſh and defect in the ſoule, then to be blinde, or deafe, or lame is to the body. O that all had eyes to ſee this, & hearts to bewaile it. It is allowed to weake Chriſtians to vſe ſet formes, as to him that hath weake eyes to vſe ſpectacles. But we muſt not euermore ſtand at one ſtay, nor be alwaies as children that muſt bee taught to goe, and be ſtayed vp with the hand of another. It is a great weakneſſe to be alwayes weake, and to continue in our weakneſſe all the daies of our life. It is our duty to grow in knowledge, in iudgment, in vnderſtanding, in faith, and ſuch like gifts.

Obiect.

If any aske, how ſhall we be able to attaine to this gift? and how ſhall we be furniſhed to pray according to the preſent occaſion, & our owne preſent neceſſities? I anſwer, wee muſt obſerue theſe few particulars: Firſt, we muſt take notice of our particular ſinnes, that they may be acknowledged. Secondly, we muſt labor to feele our particular wants, that we may haue them ſupplied. Thirdly, wee muſt call to remembrance the ſpeciall benefits that GOD beſtoweth vpon vs, that his Name may be praiſed.

Anſwer.

Cautions to be marked in vſing ſet formes of prayer.

Againe, that we ſhould not pleaſe our ſelues too much in our owne ignorance ſundry cautions & conditions are to be marked in vſing ſet formes of prayer: as firſt of all, we muſt labour for the graces and affections ſhewed in the ſaid prayers, by the makers, compoſers, and pen-men of them, that we may pray with the ſame ſpirit, by which they did endite them. For to pray aright, and to make it auailable, it is not enough to be preſent at prayer, or to heare a prayer read, but we muſt ioyne attention with our preſence, and with our attention, humility; and with humility, faith; and with faith, lifting vp of our hearts to him that ſitteth in heauen, to whom we pray. For many a one that cometh to the place of praier, er, and into the company of them that pray, doth yet nothing leſſe then pray. Many a Miniſter that getteth vp into the Pulpit, doth nothing leſſe then preach. Many people that come with eares to heare, do nothing leſſe thẽ heare; and to eate the Supper of the Lord, that do nothing leſſe then partake of his holy table. Wherefore, wee muſt be preſent in minde at holy things as well as in body, or elſe our preſence is no better then an abſence.

Secondly, we muſt yeeld to this principle, that it is both ſafer and better to conceiue a prayer then to reade a prayer, becauſe it keepeth our mindes conſtant, and freeth vs from wandring thoughts that carry vs oftentimes from the matter which we ſhould altogether minde. For we are ready to goe aſtray, and to ſet our hearts vpon other things, whereas by this meanes they are kept cloſe and ſtedfaſt to the requeſts which we make.

Againe, a man may reade a praier, that neuer vnderſtandeth it, or conceiueth the meaning of it: and therefore it is more profitable to poure out our petitions our ſelues, then to haue our petitions drawne by the hand of another. No man can haue ſuch a feeling of our owne wants, as our own neceſſities will make vs able to expreſſe: neither can conceiue ſuch ioy and gladneſſe for bleſſings receiued, as the experience in our ſelues of Gods benefits will affoord vnto vs.

Thirdly, no man muſt condemne ſuch as do conceiue themſelues formes of praiers, & call them conceited praiers, or fantaſticall praiers. Theſe are enuious perſons, who enuy in others the graces of God, & cannot abide that any ſhould go before themſelues, or beyond themſelues. Theſe are wiſe in their own eyes, and indeed themſelues wholly conceited and fantaſticall, which they falſely charge vpon others, being vtterly ignorant both of Gods workes, and their owne wants. For had they knowne or regarded the gifts and power of the Spirit which helpeth and aſſiſteth his ſeruants, that their tongue is as the pen of a ready writer, and findeth ſufficient matter to vtter to their Maker: or had they knowne themſelues throughly, what new wants they haue, what new ſinnes they commit, what new aſſaults they vndergoe, what new bleſſings they enioy, which are as ſo many occaſions or rather prouocations to open their mouthes anew to God, & to ſing a new ſong vnto him, they would not blot this ordinance of God with ſuch an odious cauill. So then, whereas all ſuch ſhould be greeued that cannot frame their petitions according to their preſent wants, nor poure out their ſupplications according to their particular aſſaults, neither make confeſſion to God according to their particular offences, they are rather grieued that any others can performe theſe duties better then themſelues. And whereas they ſhould ſtriue with might and maine to be like vnto them, and to follow their example, they would haue all other men ignorant like themſelues, and pleaſe themſelues in that ignorance.

On this wiſe ye ſhal bleſſe the children of Iſrael.] Note in theſe words the perſons that muſt performe this duty, and they are the Prieſts: note alſo what they are to doe, *to bleſſe the people*, & that is, to pray to almighty God for them, that his bleſſings may come downe vpon them. From hence we ſee, that it is the duty of the Miniſters to pray for the people. So did *Melchiſedec* for *Abraham*, and he was the Prieſt of the moſt high God, Gen. 14. 18, 19. So did *Moſes* often for the people, when Gods heauy iudgements were vpon them, or hanging ouer their heads, Exod. 32, & 33: he ſtood oftentimes in the gappe when the hand of God had made the breach, to turne away his wrath leſt he ſhould deſtroy them. So did *Aaron*, as appeareth afterward in this booke, when the plague was begun among the people, he put on incenſe, & made an attonement for them: he ſtood betweene the dead & the liuing, and the plague was ſtaied, Numb. 16, 47, 48. *Paul* in euery Epiſtle practiſeth this duty: and the Apoſtles committed ẏ charge of prouiding for the poore, and diſtributing to the poore, to the Deacons, that they might giue themſelues continually to prayer, and to the miniſtery of the word. The Prophets alſo neuer failed in this duty, as we reade almoſt in euery place of their Propheſies, they ſtood vpon their watch-tower, hauing the people continually in remembrance in their holy praiers. Chriſt Ieſus himſelfe, the great Shepheard of the ſheepe, is a perfect patterne of performing this, he prayed for Ieruſalem oftentimes, Luke 19. and for the whole flocke of God committed vnto him, whõ he would not ſuffer to periſh, but bring them to euerlaſting life, Iohn 17, 20.

Doctrine. It is the Mi ſters duty to pray for the people.

Pſal. 106, 2

Rom. 1, 9, 10.

Acts 6, 4.

Dan. 9, 20.

Thus then we ſee, wee haue the examples of *Melchiſedec*, of *Moſes*, of *Aaron*, of the Prieſts, of the Prophets, of the Apoſtles, and of Chriſt Ieſus the Lord of life, as liuely examples to go before vs, and as a cloud of witneſſes to conduct vs in this duty, to proue vnto vs the truth of this point.

This muſt the rather be practiſed; firſt, becauſe it is an infallible token of our loue toward them, and of an earneſt deſire that we haue of their good, Pſal. 118, 26. And how can we better expreſſe euen the bowels of our affection, and our longing after their proſperous eſtate from the heart roote, then by our daily praying for them? Rom. 1, 10.

Reaſon

Secondly, the faithfull Miniſters of God haue beene much greeued when they were forbidden and not permitted to performe this duty. We ſee this euidently in *Ieremy*, when the Lord had ſaid vnto him, *Pray not for this people for their good:* he ſaid, *Ah, Lord God, the Prophets ſay vnto thom, yee ſhall not ſee the ſword, neither ſhall ye haue famine, but I will giue you aſſured*

Ier. 14

ſured peace in this place: where we ſee, he layeth the fault vpon the falſe Prophets, and goeth about to excuſe, or at leaſt to leſſen the ſinne of the people, who were blindly led by thoſe blinde guides, that thereby he might make a way to moue the Lord to heare him for that poore ſeduced people.

Thirdly, the flocke of God is committed vnto them; it is no ſmall charge that lyeth on their hands, the price of Chriſts precious blood is committed vnto them, and therfore by all meanes they are charged to procure their good, eſpecially conſidering that the blood of ſuch as periſh through their negligence, ſhall be required at their hands, 1 Pet. 5, 2. Ezek. 3 18.

Fourthly, it is a ſinne againſt God as well as againſt his people, to omit or refuſe this duty. And therefore when all the people ſaide to *Samuel*, *Pray for thy ſeruants vnto the Lord thy God, that we die not:* he anſwered; *As for me, God forbid that I ſhould ſinne againſt the lord in ceaſing to pray for you.* 1 Sam. 12, 23. If then it be a ſinne to omit it, it muſt needs be a duty to performe it.

Fiftly, it ſhould be done to the ende the people might be encouraged, and not faint in their ſufferings. For they are oftentimes ſet vpon, and their faith ſhaken, and they ready to giue ouer, if they be not confirmed by the word and by praier: and therefore we reade, Eph. 3, 13, 14. *I deſire that yet faint not at my tribulations for you, which is your glory: for this cauſe I bow my knees vnto the Father of our Lord Ieſus Chriſt, &c. that he would grant you according to the riches of his glory, to bee ſtrengthened with the might of his Spirit in the inner man.* Our praiers ſhall be an effectuall meanes to hold them vp.

ſe 1. Conſider from this ground, why the word oftentimes proſpereth not vnder our hands, and we labour in vaine, and ſtriue againſt a ſtubborne and diſobedient people: euen becauſe we forget our owne duty, to commend our people to God, and to the word of his* grace,* that ſo their eyes may be opened, and they turned from darknes to light, & from the power of Satan vnto God, that they may receiue forgiueneſſe of ſinnes, & an inheritance among them that are ſanctified by faith in Ieſus Chriſt. Let vs all therefore ſay with *Samuel* the Lords Prophet, GOD forbid that I ſhould ſinne in ceaſing to pray for them, that the word may take good effect in their harts, conſidering it is in his hands onely to giue the bleſſing vpon our labours. For *Paul* may plant and *Apollos* water, but it is God that giueth the increaſe, 1 Cor. 3, 6. And doubtleſſe God doth often withhold the dew of his grace frō our labours, becauſe we do not deſire & craue his bleſſing. It may be ſaid, what ſhould the Miniſter aske for them, or for what ſhould he pray on their behalfe? I anſwer, for their conuerſion, confirmation, conſolation, preſeruation, multiplication, and remouing of tribulation.. Many in all Congregations remaine yet in ignorance, & are not turned vnto God; we muſt pray that they may bee gained and conuerted, Acts 3, 19. Many are weake and feeble minded, as the bruiſed reede and as the ſmoking flaxe; we muſt pray that they may be ſupported and ſtrengthened, Eph. 3, 16. Many are as it were quite out of heart, being tired with the tentations of Satan and tribulations of the world, theſe muſt be cheered vp and comforted, Math. 26, 41. Acts 14 22. Many haue indeed receiued to beleeue, but they are ready to ſtand at a ſtay, and ſome at the point to goe backward; we muſt pray that theſe may be kept and preſerued. John 17, 11. *Holy Father*, (ſaith Chriſt) *keepe through thine owne Name, thoſe whom thou haſt giuen me, that they may bee one as we are.* Many Congregations haue the feweſt number that haue giuen their names in ſincerity and vprightneſſe of heart to God, and reſolued to offer vp their bodies an holy and liuing ſacrifice vnto him, ſo that the true Church is a little flocke: wee muſt pray therefore that the number may be augmented and encreaſed, and that he would euery day adde vnto the Church, ſuch as ſhold be ſaued, Acts 2, 47, and 13, 48. and 16 5. So were the Churches eſtabliſhed in the faith, & increaſed in number daily.

26.18.

Laſtly, the Churches of God do often lye vnder many iudgements, and are preſſed euen aboue meaſure with ſundry calamities: it is our duty therefore to pray to GOD to haue them remoued, that they may haue a breathing time, & quietly ſerue the Lord in peace and tranquility, as *Paul* wiſheth *Agrippa* were altogether like him, except his bands, Acts 26, 29.

Vſe 2. Secondly, this ſerueth to reproue ſuch as neuer practiſe this, neither thinke it to be any miniſteriall duty, to pray for the people, and for the bleſſing of God vpon their own ſpeaking, & the peoples hearing. And thus is the whole office of the Miniſtry diſanulled. Some that loue their owne eaſe more then the peoples good, maintaine that reading is preaching, becauſe they are loth to take paines thēſelues, or to maintaine any that ſhould take paines. Others that pray ſildome, thinke it needleſſe either to begin their Sermons, or to end them with inuocation of the Name of God: and by this meanes they neither giue themſelues continually to praier, neither to the Miniſtery of the word. And if we marke the people that liue vnder their Miniſtery, & depend vpon them, we ſhall ſee them for the moſt part moſt ignorant, and ſuch as haue no deſire of knowledge, except peraduenture ſome few, who haue beene fed with the crums that fall from other mens tables, I meane, that haue gotten their knowledge in other places.

Vſe 3. Thirdly, it is the Miniſters duty to labour after the grace of praier. For how ſhall they be able to commend the people to GOD in praier, if they be not able at all occaſions and times to pray for them, beeing deſtitute of this holy and heauenly gift, which is a moſt neceſſary, a moſt worthy, a moſt effectuall gift? It is a principall part of Gods worſhip, & oftentimes beareth the name of the whole worſhip of God, Gen.4, 26. Acts 9,14. 2, Tim.2,19. It is the meanes which God hath ſanctified to vnlocke the cloſet of his graces. They are hid in God, and as it were kept in his ſecret chamber vnder locke and key; praier is the meanes to open the doore that leadeth vs the way vnto them. God is indeed the fountaine of all bleſſings, but the ſpring is farre; the waters of life are with him, but if we vſe not praier, it may be truely ſaide to vs as the woman of Samaria ſpake, Iohn 4,11. *Thou haſt nothing to draw with, and the well is deepe: from whence therefore canſt thou haue that liuing water?* If then we account the ſauing graces of God neceſſary, wee muſt alſo account that meanes neceſſary, by which we do obtaine them. As for thoſe that deſpiſe the meanes, they do alſo deſpiſe the precious graces of God which are obtained by meanes. The like we might ſpeake of the excellency and efficacy of prayer. But what ſhall all this auaile vs, if we be as dumbe men, and not able to open our mouthes to make petition to God for them? The Apoſtle willeth *Timothy*, that prayers, ſupplications, interceſſions, and thankeſgiuings ſhould bee made to God by him and other Miniſters, 1 Tim.2,1. We muſt all labor to know the ſtate of our flocks. If we ſee any wants among them, we muſt pray to haue them ſupplied: if any iudgments breake in vpon them, we muſt pray to haue them remoued: and if God at any time haue graciouſly heard vs, we muſt be able to giue him the glory.

Vſe 4. Laſtly, let the people anſwer duty for duty, and praier with praier, that ſo there may be a mutuall performance of the ſame by the Paſtour for the people, and by the people for the Paſtour. For ſeeing the Miniſters are commanded to pray for them, why ſhould they bee backward to remember their Miniſters in their beſt thoughts? We are debters one to another, and do owe a mutuall duty, Rom.1, 12,14. Our duties are not arbitrary and indiffrent, but neceſſary, to which we are bound in an obligation, tying vs to the performance thereof for euer. For is it left to our choice and diſcretion, whether we will pay the debts which we owe, nor not? Hence it is, that *Paul* a worthy and excellent Apoſtle requeſted the prayers of the Churches & perſons to whom he wrote: and the people were wont to bee mindfull of their Miniſters. When *Peter* was in priſon, earneſt praier was made by ẏ church for his deliuerance, Acts 12,5. & 15,40. They ſtand as it were in the forefront of the battell, and Satan with all his inſtruments do moſt of all fight againſt them, Zach.3, ver.1. As then Chriſt giueth in charge, that we ſhould pray to the Lord of the harueſt, that he would ſend foorth labourers into his harueſt, Math.9,38. ſo we ought to pray for a bleſſing vpon their labours which are ſent forth by the gracious hand of God. The want of this maketh their paines to be vnprofitable vnto vs.

Ver.24. *The Lord bleſſe you and keepe you.*] Now we come to the particular parts of this bleſſing. Firſt, the protection of the Church is to be prayed for, that it would pleaſe God to keepe it, guard it, and defend it. The doctrine ariſing hence is this, God is to be praied vnto, to be the protector & preſeruer of his church.

Doctrine. God is to be praied vnto, to keepe and defend his Church.

This muſt we continually deſire of him, our mouth muſt be opened, and our heart enlarged. This we ſee to be figured out and repreſented in the couering of the tabernacle while it wandred in the wilderneſſe, the which was as it were a portable or moueable Temple: it had a large and ſure couering made of Badgers skinnes ſewed together, to hide and preſerue the ſame & the appurtenances belonging vnto it: this did ſignifie the ſafety and ſure eſtate of the Church, and of euery true member thereof, ſitting vnder the ſhadow & ſhelter of the moſt High, whereunto *Dauid* alludeth, Pſal.27,5. *In time of trouble hee ſhall hide me in his pauilion, in the ſecret of his Tabernacle ſhall he hide me, he ſhall ſet me vpon a rocke.* To this alſo hath the Prophet reference, Eſay 4,5,6. *There ſhall be a Tabernacle for a ſhadow in the day time from the heat, and for a place of refuge, and for a couert from ſtorme and from raine.* This alſo was ſhadowed out in the order of the Tabernacle, ſet in the midſt of foure moſt mighty battailions or ſquadrons, ſurrounded by the Leuites: ſo that none of the heathen or ſtangers could approch by reaſon of theſe puiſſant and powerfull armies which guarded the ſame, and were as a wall and bulwarke vnto it on euery ſide. This protection was alſo promiſed vnto the Iſraelites in times of greateſt danger, when they might ſeeme to lye open to euident perils both of domeſtical inſurrections, & of forreigne inuaſions, while they were celebrating their ſolemne feaſts, & euery male was commanded to appeare before the Lord, Exod.34,24. *I will caſt out the Nations before thee, and enlarge thy borders: neyther ſhall any man deſire thy Land, when thou ſhalt goe vp to appeare before the Lord thy God thrice in the yeare.* We are commanded to pray for the peace of Ieruſalem and for the building vp of the walles thereof, Pſalm 51,18, and 122,6,7. Our daily praier therefore muſt be, that he would do good to Sion in his good pleaſure; for our brethren and companions ſake, we muſt ſay, Peace be within thy walles, & proſperity within thy Pallaces.

Reaſon 1. The reaſons warranting and mouing vs to pray that the Church may be ſecured, are, firſt, becauſe as the ſtate of the Church ſtandeth, ſo it goeth commonly with the commonwealth. The Church is the life of the commonwealth, by which it liueth, and as the ſoule by which it breatheth. For as the ſoule quickneth the naturall body; ſo doth the Church giue motion and ſtrength to the politike body. If the Church be well ſeene vnto, it cannot goe amiſſe with the ciuill State. Hence it is, that the Lord willed the Iewes, to ſeeke the peace of the City, whither he had cauſed thẽ to be carried away captiues, and to pray to the Lord for it, for in the peace thereof ſhall yee haue peace, Ier. 29,7.

Secondly, howſoeuer the ſtate of the church ſtandeth, ſo our owne particular eſtate remaineth, whether it haue cauſe to reioyce or to be ſorry, euen the ſame cauſe haue we both of the one and of the other. For how can the childe chuſe but proſper, while the mother is in health and proſperity? Or how can it but be weake and ſickly by the weakneſſe & ſickneſſe of the mother? The Church is the mother of vs all, we ſucke both her breſts as it were the ſincere milke of the old and new Teſtament. We know, that the man which goeth in a ſhippe vpon the ſea, his deſire and praier is for the ſafety of the whole Ship no leſſe thẽ for his owne particular, becauſe he knoweth his owne eſtate dependeth vpon the eſtate of the whole Ship, and therefore he hath good reaſon to pray for it. And what is the Church of God, but as it were a Shippe floting vp and downe in the ſea of this world, toſſed too and fro with the rough and raging windes of the wicked? and therefore we ought to pray earneſtly for it, leſt as *Iacob* ſaid of *Eſau*, *the mother and the childe be deſtroyed together.*

Thirdly, it is required of vs to haue a fellowfeeling of the wants and neceſſities of our brethren, as well as of our owne, as Rom. 12, 10,15. *Bee kindly affectionated one to another, with brotherly loue: reioyce with them that reioyce, and weepe with them that weepe: becauſe we are all members one of another.* If one member of the naturall body ſuffer, all the reſt ſuffer with it: ſo the troubles of the Church ſhould goe as neere vnto vs as our owne priuate griefes and troubles.

Laſtly, the Church hath ſundry enemies which plot the death and deſtruction thereof, and ſeeke to ruine and ſubuert them that belong vnto it, in body and ſoule. The cheefeſt and greateſt that ſetteth the reſt on worke, is Satan, *a man-ſlayer from the beginning, & a roaring lyon, ſeeking whom he may deuoure.* The inſtruments that he imployeth, like the wheele of a clocke that giueth motion to the reſt, are the fleſh, the world, & falſe teachers. The fleſh is full of darknes & doubting, ẏ ſeed of al euil. The world is an hook ready to catch vs, baited partly with pleaſures and profits, with honors and promotions: and partly with threatnings, terrors, and perſecutions of enemies. Falſe teachers come diſguiſed in ſheepes clothing, and armed with errors & hereſies, which may be called the fiery darts of the diuell, and the very poiſon of the ſoule, whereby we make ſhipwracke of faith and of a good conſcience. If we do not pray that God may be our Sauiour and protector from theſe, we cannot be kept ſafe, but lye open as a prey to all theſe enemies.

Vſe 1. We may conclude from hence, ſomewhat for the ſtrengthening of our faith and for the encreaſe of our obedience. As firſt of all, we muſt confeſſe that our helpe commeth onely from the Lord, ſeeing we are directed to goe onely to him to ſeeke protection, who neither ſlumbereth nor ſleepeth, Pſal. 121,2,3,4 & 91, 1, and 3,8. *He that dwelleth in the ſecret place of the moſt High, ſhall abide vnder the ſhadow of the Almighty: he is our ſhield and buckler, he is our rocke and refuge, he is our fortreſſe & ſtrong tower, the righteous flye vnto it, and are ſaued.* Be it that they be many times and many waies afflicted, yet they ſhal not be able to hurt them, no euill ſhall come neere vnto them, Pſal. 91, 10. So then we are taught to aſſure our ſelues of the Churches ſafety, and to confeſſe, that ſaluation belongeth to the Lord, and that his bleſſing is vpon his people, Pſal. 3,8. and therfore we pray vnto him. But praier muſt bee grounded vpon faith, faith vpon the promiſe, the promiſe vpon the word, and the word vpon God. True it is, the gates of hell are ſet againſt the Church, but the gates of hell ſhall not preuaile againſt it.

Vſe 2. Secondly, this doctrine of the diuine protection, is a meere priuiledge of the Church, and appropriated to Gods ſeruants onely. The vngodly haue no promiſe of his protection, neither can they expect preſeruation from his hand. The Lord is no preſeruer of thẽ, he hath made no promiſe of defence vnto them, but leaueth and forſaketh them in euill, without comfort, without ſuccour, without deliuerance. The Prophet vpon this ſure ground concludeth, that *euill ſhall ſlay the wicked, and that they which hate the righteous, ſhall be deſolate,* Pſ. 34,20,21. For hauing ſhewed that God deliuereth his out of all their troubles, & keepeth al their bones, ſo that none of them is broken, he addeth, that doubtleſſe the vngodly ſhall vtterly periſh, they lye open to the wrath of God, and haue none that can deliuer them. Vaine is the helpe of man, and weake is the ſtrength of an horſe, and fooliſh is the confidence in defenced places, they are not able to ſaue a man.

Vſe 3. Thirdly, feare not the rage of mighty enemies, albeit they rage neuer ſo much, and dig neuer ſo deepe with their deuiſes to deſtroy the Church, though they bend all their force and fury to vndermine it and turne it vp by the rootes that it grow no more in the earth: though they take crafty counſell together againſt the choſen people of God, and conſult againſt his hidden ones, yet they are hid vnder the ſhadow of his wings, and kept as the apple of his eye, Pſalm. 17, ver. 8. and they are therefore called *his hidden ones*, becauſe he hideth them with himſelfe, as his precious and peculiar treaſure, Exod. 19,5. and keepeth the ſafe and ſound from all iniuries and inuaſions that would do them hurt. True it is, the enemies encourage one another, & ſay among themſelues, Pſalm. 83,4. *Come, and let vs cut them off from beeing a Nation, that the name of Iſrael may be no more in remembrance*: howbeit, the Lord ſhall do vnto them as vnto *Siſera*, and as to *Iabin* at the brooke of *Kiſon*, which periſhed at *Endor*, and became as dung for the earth, verſe 9,10. How then ſhould wee ſtand in feare of them, that doe not ſtand in feare of God nor of his threatnings, and yet haue their perſons open to all his iudgments, to be made like vnto a wheele, & as the ſtubble before the winde? As the fire burneth a wood, and the flame ſetteth the mountaines on fire, ſo ſhal they be perſecuted by thy tempeſts, and made afraid with thy ſtormes, ſo that their faces ſhall be filled with ſhame, ver. 13,14,15. This vſe is concluded and collected out of the Pſalme 27,1,3. *The Lord is my light and my ſaluation, whom ſhall I feare? The Lord is the ſtrength of my life, of whom ſhall I be afraid? Though an hoaſt ſhould encampe againſt me, my heart ſhall not feare, though warre ſhould ariſe againſt me, in this will I be confident.* Seeing then we haue ſuch precious promiſes, and ſuch worthy examples, to ſtirre vs vp to bee bold in the Lord, building our houſe vpon the ſure rocke of his defence, it argueth great infidelity, weakneſſe, wauering, feebleneſſe, & faintneſſe to ſtand in feare of euery ſcar-crow, or of euery ſtorme of raine, or blaſt of winde, or force of tempeſt, or waue of the ſea, that ſhall threaten to fall vpon vs.

Vſe 4.

Laſtly, wee are from this conſideration bound to loue the aſſemblies of the Saints, and labour to be in the number of the members of the true Church. To be a member of the viſible Church, is not enough to make vs to bee a member of the Catholike Church, which we profeſſe to beleeue in the Articles of our faith. The Catholike Church is the number of the elect and choſen ſeruants of God. In the viſible Church are many hypocrites, as chaffe among good wheate, which when the fan of God cometh, ſhal be blowne away. The parts of the true Church are as a ſmall remnant gathered out of the multitude, Eſay 1,9. as a little flocke of ſheepe gathered into the ſheepfold out of an heard of wolues and goats; and as a choſen generation called out of the reſt of the world. For theſe two are as two Cities, one contrary to the other, the one euermore at warre with the other, the Church and the world. They that are of the true Church, haue made a diuorce from it, and are enemies to the world, and they that are of the world, haue no intereſt or priuiledge in the Church; and therefore Chriſt ſaith to his Diſciples, *Becauſe ye are not of the world, but I haue choſen you out of the world, therefore the world hateth you.* Now, as he ſheweth that he had choſen them out of the reſt of the world, ſo he hath done all the faithfull that belong vnto him. If then we would aſſure our ſelues to be in this number, we muſt make much of the aſſemblies of the Saints, otherwiſe we can neuer earneſtly commend vnto God the protection of his Church, if wee loue not the beauty of Sion, and long not to dwell where the Lord dwelleth. We ſee that ſo ſoone as any certaine knowledge of Chriſt was entred into the hearts of the two Diſciples that came vnto him, by and by they followed him and ſaid vnto him, *Maſter, where dwelleſt thou?* So muſt it be with vs; we muſt dwell with him in his houſe, and abide with him in his chamber of preſence. Howbeit, many come to the houſe of GOD, as if they were none of his houſhold-ſeruants, but ſtrangers in his houſe, nay, as if they were ſtrangers to God, & God vnto them, as if they had no knowledge of him, or he of them. They come ſo ſildome, that they may appeare to belong to ſome other family or fraternity. But what ſhall it auaile vs to pray for the protection of the Church, vnleſſe we hide our ſelues in his pauilion, and liue vnder his protection? This vſe we finde, Pſ. 27,4,5. where vpon his aſſurance ẏ God will hide him in his Tabernacle, and ſet him vpon a rocke, he ſetteth down this; *One thing haue I deſired of the Lord, that I wil ſeeke after; that I may dwell in the houſe of the Lord all the daies of my life, to behold the beauty of the lord, & to enquire in his Temple.* They are pronounced bleſſed that dwell with him who is to be bleſſed, and is the author of all bleſſings, Pſal. 84. This doth the church teſtifie in *Salomons* ſong, *Tell me, O thou whom my ſoule loueth, where thou feedeſt, where thou makeſt thy flocke to reſt at noone: for why ſhould I bee as one that turneth aſide by the flockes of thy companions.* As Chriſt proueth the loue of *Peter* by this ſigne of feeding his ſheepe, Iohn 21, ver. 16. ſo we may proue our loue to him by louing his Church and Church-aſſemblies. Doubtleſſe, whatſoeuer we may perſwade our ſelues to the contrary, yet we do not loue Chriſt, if we doe not loue the aſſemblies of the Chriſtians: for where two or three are gathered together in his Name, there is he in the midſt of them.

Iohn 15,19.

Iohn 1,38.

Cant.

[Ver. 25,26. *The Lord make his face to ſhine, &c.*] We haue ſhewed before in the interpretation of the words, that by grace we muſt vnderſtand the fauour and good will of God: and by peace, the effects of his grace, happineſſe and proſperity inward & outward, conſiſting in the peace of a good conſcience, and ſuch like benefits. Firſt, we are taught to deſire grace, vnderſtood by the lifting vp of his countenance and making his face to ſhine vpon vs: and then the peace of a good conſcience. From hence we learne this point, (to include thẽ both together) that we muſt cheefely and principally pray for Gods fauour, and then in the next place, for peace of conſcience. Thus doth the Prophet direct vs, Pſalm. 4,6. *Lift vp the light of thy countenance vpon vs*: and 67,1. *God be mercifull vnto vs and bleſſe vs, and cauſe*

cauſe his face to ſhine vpon vs : and Pſal. 83,3. *Cauſe thy face to ſhine, and we ſhall be ſaued* : and ,17. to ſhew the neceſſity of this praier & the earneſtneſſe of his affection, he doubleth & trebleth the ſame praier, as if he deſired nothing at all in compariſon of the ſhining of his face, and the lifting vp of his countenance. Thus doth the Prophet declare, that the Iſraelites got not the land in poſſeſſion by their owne ſword, neither did their owne arme ſaue them but the right hand of God and his arme, *and the light of his countenance, becauſe he had a fauour vnto them*, *Pſ.* 44,3. and *Pſ.* 85,7. *Shew vs thy mercy, O Lord & grant vs thy ſaluation.* This order we ſee euermore obſerued by the Apoſtle, praying for grace and peace, Rom. 1. 1, Cor. 1 This was the courſe which he tooke.

And no maruaile. For firſt, grace is the ſon 1. fountaine and beginning of all good things. From whence haue we election, but by grace? Rom. 11,5. Whence cometh our calling to ſaluation but by grace? 2 Tim. 1,9. Whence haue wee faith but by grace? Phil. 1,29. Whence haue we our iuſtification but by grace? Rom. 3,24. Whence ſhall we haue glorification and eternall life, but by grace? Rom. 6,23. Secondly, we muſt lay the foundation of all our requeſts vpon the fauour of God, becauſe that being once obtained, bringeth with it all other benefits and bleſſings whatſoeuer : and without it, all things are vnſauoury and vnprofitable : if firſt we ſeeke the fauour of God, 6,33. *all other things ſhal be miniſtred vnto vs.* If we want this, we want all things ; if we haue this, we haue all things. The Apoſtle *Peter* ſaid to the impotent man, *Siluer and gold haue we none:* yet in his 3,6. ſecond Epiſtle he ſheweth, that *the diuine power had giuen them all things*, 2 Pet. 1,3.

From hence we muſt learne to hate the odious 1. ſcoffes of the Papiſts and ſuch like Iſmaelites that mocke at our doctrine touching the aſſurance of Gods mercy and loue in the pardon of our ſins : for we ſhould not be alowed to pray for them, except we had aſſurance, grounding our ſelues vpon his promiſe, to obtaine them. Neuertheles, ſuch is the ſottiſhneſſe of ſome of them, that from hence they would conclude, that according to our owne principles, our people (forſooth) are in a miſerable caſe, becauſe they are bound neuer to aske God forgiueneſſe of their ſins: and why? Becauſe they are already aſſured of grace, of the loue of God, and of forgiueneſſe of their ſins. I anſwer, that this is a ſilly ſhift : for we muſt pray euen for thoſe things wherof we are aſſured before we pray. And that appeareth by theſe three particulars. Firſt, thogh we haue ſome aſſurance, yet our aſſurance is not perfect, we muſt therefore pray for the increaſe of it ; and foraſmuch as we are many waies ſhaken and aſſaulted, we haue need of more and more aſſurance. Secondly, we muſt pray for the continuance of this grace. Our aſſurance may be much weakned, we haue therfore need of Gods ſtrengthning Spirit to ſtay vs vp in this faith. Laſtly, we are to pray for a new act of pardon to be daily ſealed vp in our hearts and conſciences, as we daily prouoke him by our new ſinnes.

Vſe 2. Secondly, aboue all things deſire the grace of God, to be reconciled to God, to haue our ſins forgiuen, to taſte abundantly of his mercy. One drop of this is more worth then all the gold of Ophir, or all the pearles and precious ſtones, that the mē of this world take ſo much paines to enioy. We ſee how far men will goe, what labour and what loſſe they will endure, what hunger they will ſuſtaine, & what cares they will ſpend to get the goods of this life. 1 King 9.26. and 22,48. 2 Chr. 20,37. O that we had this care & this loue of heauenly things! but alaſſe, the leaſt difficulty that we meet in the way, doth quickly diſcourage vs and put vs out of hart. Thus it falleth out that many haue the riches of this world, who are poore in the true treaſure, and haue ſtore of gold that haue little ſtore of grace. Let vs ſay with the Prophet, Pſal. 4,6,7. & 73,2 ,26. *Lord, if thou lift vp thy countenance vpon vs, thou wilt put gladnes in my hart, &c.* And in another place, *Whom haue I in heauen but thee? and there is none vpon earth that I deſire beſides thee : God is the ſtrength of my heart, & my portion for euer.* Let vs ſay with the Apoſtle, *I count all things but loſſe for the excellency of the knowledge of Chriſt Ieſus my Lord, &c.* Behold the holy affectiō of this ſeruant of God: he ſuffered the loſſe of all things, ÿ he might win Chriſt. We are content to ſuffer the loſſe of Chriſt, that we may win the world, like to the Gadarenes. *Paul* accounted the loſſe of theſe earthly things to be a gaine vnto him, we account the gaine of Chriſt to be a loſſe. He eſteemed all earthly things in compariſon of heauenly, to be no better then dung : wee do ſo minde earth and earthly things, that we eſteeme and prize ſpirituall things as dung in compariſon of them. This is the common corruption of our times, we ſpend our daies and ſtrength in ſeeking, getting, & holding riches, honours, pleaſures, and ſuch like, ſo that wee haue little leyſure to thinke vpon the grace of God and the peace of a good conſcience. And yet notwithſtanding ſet downe this as a ſure rule, that we haue no promiſe to attaine any earthly bleſſings without theſe. Againe, God is moſt ready and willing to giue theſe, if we were as willing to receiue them : and certainly we ſhould neuer want them, if we were not wanting vnto our ſelues.

Vſe 3. Laſtly, obſerue that the true happines of a Chriſtian man conſiſteth in the fauour & loue of God, and the peace of a good conſcience. Here is matter of great comfort and conſolation to al Gods Children in the midſt of al the miſeries of this mortall life, becauſe whatſoeuer befalleth vs here, though we lie vnder the croſſe, or rather a multitude of croſſes, yet neither death, nor life, nor Angels, nor principalities, Rom. 8,38. nor power, nor things preſent, nor things to come, ſhall be able to make vs miſerable, or to ſeparate vs frō the loue of God, being once in his fauour.

Hence it is, that *Salomon* calleth a good conſcience, a continuall feaſt, Prou. 15,15. This is the onely thing that maketh a man truely happy, the feeling of Gods loue, and the peace of a good conſcience purified by the blood of Chriſt: without this loue there can bee no peace, without this peace, there can be no happineſſe. Woe therfore be to all the vngodly, there is no grace in them, and there can be no peace for them, Eſay 57, 20, 21. who are like the troubled ſea whē it cannot reſt, whoſe waters caſt vp mire and dirt. For ſeeing they are not at peace with God, they cannot be at peace with any of the creatures. They cannot aſſure themſelues to finde reſt and quietneſſe any where. The Angels fight againſt them, and are ready to deſtroy them. The beaſts of the field are their enemies. The ſtones in ẏ ſtreete are ready to riſe vp againſt them, and euery creature is armed for their deſtruction, & conſpire with their Creatour for their ouerthrow. For no creature can be a friend vnto them that are not at peace & vnity with God. Nay, they haue warre within their owne boſomes and bowels, and themſelues are ſet againſt themſelues. The eſtate of a wicked man is an vnhappy life, though they be commonly accounted the moſt happy men in the world: for the meaneſt and pooreſt ſeruant of God that liueth in his feare, and dieth in his fauour, is a thouſand times more happy then he. It is the grace of God that maketh bleſſed: it is the want of grace that maketh wretched and miſerable. *Abraham* beeing iuſtified by faith, Iam.2,23. which] was imputed vnto him for righteouſneſſe, was called the friend of God: but the vngodly wanting faith and the righteouſneſſe of Chriſt, are no otherwiſe accounted off, then as the enemies of God.

[Ver. 25. *And they ſhall put my Name vpon, &c.*] This is the ſecond part of the bleſſing, which, as we haue ſaid, may be called the bleſſing of the bleſſing. For by putting on of hands they muſt aſſure the people of Gods bleſſing, ratifying indeed the words of their mouthes. Now laying on of hands was vſed foure waies,

Wherein impoſition of hands was vſed.

firſt, in healing of the ſicke, Luke 4,40. Mark. 16,18. Secondly, in the ordaining of Miniſters Acts 13,3. and 6,6. 1 Tim. 4,14. & 5,22. This rite vſed in the new Teſtament, was practiſed in the olde, and indeed was borrowed from thence. Thirdly, in beſtowing the gifts of the holy Ghoſt, Acts 8.17, and 19,5. Fourthly, in bleſſing of children, and of the people, Gen. 48,14. Math. 19,13. Mark. 10,13, Luk. 18,15. Heere it was vſed in bleſſing the people, as an vndoubted ſigne of Gods fauour: ſo that as the Prieſts pronounced the bleſſing, ſo God would aſſuredly bring thoſe bleſſings vpon them.

Doctrine. The bleſsing of God ſhall accompany the Miniſtery of his word.

Hence we do learne, that the worke of the Miniſtery ſhall not be vnfruitefull, but ſhall ſerue for the benefit of the people of God, being accompanied with the bleſſing of God. When *Paul* planteth and *Apollos* watereth, God giueth the encreaſe, 1 Cor. 3,6. The Goſpel is the power of God to ſaluation, to euery one that beleeueth, Rom. 1,16. He did long to ſee them, that he might impart vnto them ſome ſpirituall gift, that they might be eſtabliſhed, verſe 11. and thereupon acknowledged himſelfe to be a debter both to ẏ Greekes and to the Barbarians, verſe 14. When Chriſt ſent out his Apoſtles to preach the Goſpel to all Nations, after his reſurrection, he annexed this promiſe to their preaching, *Loe, I am with you alwaies euen vnto the end of the world,* Math. 28,20. and heereby was their doctrine made powerfull and effectuall. The hiſtory of the Acts is a moſt plentifull ſtore-houſe of this truth, where we ſee how the Apoſtles conuerted Iewes and Gentiles, men and women, rich and poore, noble & vnnoble, Captaines, Souldiers, Iaylours, Deputies, Proſelites, Perſecutors, Phariſies; it being a moſt powerful inſtrument and mighty through God to pull downe 2 Cor.10 ſtrong holds, to caſt downe imaginations, and euery high thing that exalteth it ſelfe againſt the knowledge of God, and to bring into captiuity euery thought to the obedience of Ieſus Chriſt. As then it is ſaide of the Sunne, Pſal.19, that his going foorth is from the ende of the heauen, and his circuit vnto the ends of it, & there is nothing hid from the heate thereof: ſo is the ſound of the Word and the Miniſtery Rom.10, of it gone into all the world, and their words vnto the ends of the earth; ſo that the ſauing knowledge of the Goſpel did lay hold vpon the Parthians and Medes, and Elamites, and the dwellers in Meſopotamia, and in Iudea, & Cappadocia, in Pontus and Aſia, &c. Cretes & Arabians, they ſpake in their owne tongues the wonderfull workes of God, Acts 2,11, 41. and 4,4. and 8,37. and 9,36. and 10,44. and 13,12,43,48. and 16,14,34. and 17,4, 11,12, 34. and 18,8. and 19,18.

Reaſon 1.

And how can the word but be effectuall, if we conſider the titles giuen vnto it? It is the ſtrong arme of God to pull vs vnto himſelfe, Eſay 53,1. It is as an hammer to ſtrike our ſtony hearts in peeces, and as a deuouring fire to burne vp and conſume to aſhes our corruptions as ſtraw and ſtubble, Ier. 23,29. It is as the raine and ſnow that come downe frō heauen and returne not thither, but water the earth and make it bud and bring foorth, that it may giue ſeede to the ſower, and bread to the eater, Eſay 55,10,11. It is the key of the Kingdome of heauen, Math. 16,19. It is a fan in the hand of God, Mat. 3,12. It is as a drawnet caſt into the ſea, and gathereth of euery kinde, Math. 13,47. Laſtly, it is called the Goſpel of the Kingdome, Math. 9,35, becauſe it teacheth the way that leadeth to euerlaſting life.

Secondly, the Miniſters are labourers together with God; when they preach, he preacheth: when they inſtruct, he inſtructeth: whē they comfort, it is he that comforteth: when they threaten, it is he that threatneth; they are no other but the mouth of God, and the meſſengers of GOD ſent out to ſpeake his word, 1 Cor.3,9. They then as workers together with him, beſeech vs that we receiue not the grace of God in vaine, 2 Cor.6,1. For how can we doubt, but that God will bleſſe his owne ordinance?

Thirdly, when Chriſt Ieſus aſcended and led captiuity captiue, he gaue gifts to the Miniſtery, Eph.4,8. It is he that putteth heauenly treaſures in earthly veſſels, that the excellency of the power might be of God, and not of any man, 2 Cor.4,7.

ſe 1. This efficacy of the Miniſtery, and of euery part of it, ſerueth to many vſes. Firſt, it reproueth ſuch as long to be gone out of the houſe of God, ſuch as thinke the time loſt and ill ſpent, that is ſpent in hearing the word, ſuch as ſo ſet their mindes and affections vpon worldly things, that they cannot tarry & abide in the church vntill the bleſſing be pronounced, & the aſſembly be diſmiſſed; wherby they depriue themſelues indeed of the bleſſing of God, of whom we may ſpeake with the Prophet, Pſal.109,17. *As he delighted not in bleſſing, ſo it ſhall be farre from him.* It is the order and ordinance that God hath appointed in the Church, that we ſhould begin and ende the exerciſes of our religion together. For as God is the God of good order, ſo the Church which is the houſe of GOD, is the place of good order, and therefore all the children of the Church muſt ſubmit themſelues to the rules of order and decency.

ſe 2. Secondly, it ſhould be a forcible meanes to ſtir vs vp to diuers and ſundry duties. Firſt, it directeth vs to go to God, and to craue of him to worke by his owne ordinance the ſaluation of his people. We muſt pray vnto him that is the Lord of the harueſt, to bleſſe his word, and to open the harts of thoſe that heare it to attend vnto it and to imbrace it. Secondly, it ſerueth to worke in vs diligence and fidelity, knowing that we muſt giue an account to the great ſhepheard of the ſheepe. We are heereby encouraged to preach the word in ſeaſon & out of ſeaſon, conſidering that God hath promiſed to be with vs, to ſtand by vs, to aſſiſt vs, and defend vs. Thirdly, we muſt labour to preach with zeale, with boldnes, and with power, and with authority, not careleſly, or coldly, or faintly, remembring that wee ſpeake in his Name that ſent vs and put vs in his ſeruice, alwaies ſtudying to ſhew our ſelues workemen that need not bee aſhamed, rightly diuiding the word of truth, 2 Tim.2,15. Foraſmuch as his bleſſing doth accompany the faithfull deliuerance thereof. The word is euermore effectuall in it ſelfe, and mighty in operation, ſharper thẽ any two edged ſword, piercing euen to the diuiding aſunder of ſoule and ſpirit, and of the ioynts and marrow, and is a diſcerner of the thoughts and intents of the heart: let vs not therefore by our negligence dull the edge of it, or blunt the point of it, nor be afraid to cut the ſinewes of ſinne with it, but ſpeake it as it ought to be ſpoken.

Vſe 3. Thirdly, from hence the people receiue diuers inſtructions. Firſt, it worthily challengeth from them reuerence to eſteeme them that preach the word, as the Miniſters of Chriſt, to account their ſteps beautifull for their meſſage and Miniſtery ſake. The feete of the Prophets of God that brought the people glad tidings of a temporall deliuerance from bodily captiuity, were very beautifull, Eſay 52,7. How much more reſpected ought the Miniſters of the Goſpel to bee, that bring glad tydings of a better deliuerance, euen from ſpirituall captiuity and ſlauery vnder ſpirituall enemies to our ſoules and to our ſaluation? Rō. 10,15. Nah.1.15. This bondage is greater & more greeuous, then to lye vnder the bondage of all tyrants & perſecuters. Secondly, we muſt yeelde attention to the word of exhortation, and not deſpiſe Propheſie, 1 Theſſ.5,20. This is the principall meanes ordained for our conuerſion, and for our confirmation, and continuance in the truth. For the preaching of the word is neceſſary, not onely to bring vs to the knowledge of the Goſpel when we were ignorant, and to worke in vs the grace of faith when we did not beleeue; but when we are once borne anew, to make vs grow thereby to a full ſtrength and ſtature, and to eſtabliſh vs in the knowne truth, Rom.1,11. Eph.4,12,13. 1 Pet.2,2, and 2 Pet.1,12,13. And wee are taught that Propheſie ſerueth for them that beleeue, and not onely for them that doe not beleeue, 1 Cor.14,22. Laſtly, we muſt be content to ſubmit our ſelues to the word, and to be willing to haue it applied vnto our conſciences, whether it be by exhortations, or by reproofes, or by threatnings, or by comforts. For what ſhall a ſalue do, be it neuer ſo precious, if it be not laide to the ſore? or what can the medicine auaile, if it be not applied to the diſeaſe? Let vs neuer looke to finde the efficacy of the word in our ſoules, except we deſire to feele the working and power of it beeing ſpread vpon our hearts. Laſtly, we muſt yeeld obedience to that which we haue heard. It is ſaid of the Apoſtles when they were ſent forth into all Nations, Mar. 16,20. that they went foorth and preached euery where, & the Lord wrought with them: if then we be dooers of the word, & not hearers onely, then the Lord worketh with his Miniſters, nay he worketh in the people. This is a bleſſed worke, happy are they that are ſo wrought vpon. The obedient hearer is the onely hearer that heareth to ſaluation, that receiueth with meekneſſe the engrafted word ẏ is able to ſaue his ſoule.

CHAP. VII.

1. *AND it came to paſſe on the day that Moſes had fully ſet vp the Tabernacle, and had annointed it, and ſanctified it, and al the inſtruments thereof, both the Altar and all the veſſels therof, and had annointed them and ſanctified them,*

2. *That the Princes of Iſrael, heads of the houſe of their fathers (who were the Princes of the Tribes, and were ouer them that were numbred) offered:*

3. *And they brought their offering before the Lord, ſixe couered wagons, and twelue Oxen: a wagon for two of the Princes, and for each one an Oxe, and they brought them before the Tabernacle.*

4. *And the Lord ſpake, &c.*

HItherto of the ſanctification which is generall and common: now *Moſes* deſcendeth to particular lawes. This chapter containeth two thinges; firſt, the offering of the Princes: ſecondly, the ſpeech of God to *Moſes*. The offering of the Princes is ſet out by certaine circumſtances, of the time when they offered, when *Moſes* had fully ſet vp the Tabernacle, and had annointed and ſanctified it, &c. of the perſons which offered, the Princes of the Tribes, the heads of the houſe of their fathers: and of the place where they are offered, it was before the Lord. Then their offering is deſcribed by the particulars that were offered, which is performed ioyntly, or ſeuerally. Ioyntly, they brought ſixe couered wagons and twelue Oxen, &c. I will not ſtand particularly to ſpeake of the ſanctifying and anointing of the Tabernacle, handled at large, Exod. 40, 9, 10. Remember in generall, that the Tabernacle was a type and figure of the Church, which is a company of men acknowledging and worſhipping the true God, whō Chriſt doth regenerate and ſanctifie with his Spirit, and purpoſeth afterward to glorifie thē in his kingdome, 1 Iohn 2, 27. Moreouer conſider, that theſe Princes heere deſcribed are called *the heads of the houſe of their Fathers*. This word is diuerſly taken in the Scriptures. God is the head of Chriſt, Chriſt is the head of man, and man is the head of the woman, 1. Cor. 11, 3. The head of *Syria* is *Damaſcus*, the head of *Damaſcus*, is *Retzin*, Eſay 7, 8. The heads of the Leuites are put for the cheefeſt; and the Prieſt the head, that is, the cheefe Prieſt, Neh. 1, 16. 2 Chron. 31, 10. The King, the head of the Tribes of Iſrael, 1 Sam. 15, 17 The heads of houſholders, the Elders, Exod. 16, 13. The head of the people, the foremoſt, 1 King. 21, 9. The head of the Mountaines, the higheſt, Eſay 2, 2. The head of the ſpices, the cheefeſt, Exod. 20, 23. Among *Dauids* Captaines, the heads are the moſt excellent, 2 Sā. 23, 8, 13, 18. The Princes mentioned in this place, may after a ſort be called heads in all theſe reſpects, becauſe they are the cheefeſt, the foremoſt, the higheſt, and the moſt excellent. And albeit Kings and Princes abſtaine from this title to be called heads of ẏ Church, as pointing out the ſoueraignty of Chriſt, and content themſelues to be ſtiled ſupreme Gouernors, as appeareth by the oath of ſupremacy vſed among vs, yet we doubt not but they may be called by that name in a kinde & degree of reſemblance, becauſe they haue preheminence of place and gouernement ouer all people within their dominions. For if *Samuel* tell *Saul*, that when he was little in his owne ſight, he was ordained to be made the *head of the Tribes of Iſrael*, being annointed King: it may be thought not vnlawfull, being rightly vnderſtood, to giue Princes ẏ name of heads of their people. As for the Biſhop of Rome, that challengeth this title, to be called head of the whole Church, wee cannot acknowledge him for any ſuch head, but rather the taile, being indeed no ſound member of the Church, but the head of the apoſtacy and falling away from the faith, propheſied of by the Apoſtle.

Willets Hexapl. in Exod. 36.

Rainol. confer. with Hart. ch. 1

1 Sam. 15,

2 Theſ. 2,

Touching the annointing oyle, wherewith the Tabernacle and the veſſels thereof were annointed; ſignifying, that all the true members of the Church are endued with the graces of the Spirit: from hence the ſuperſtitious Romaniſts would gather their conſecrating and hallowing of Churches with oyle and other ceremonies, and hold it vnlawfull to ſay their Maſſe in a Church not hallowed: yea, they will tell vs of much profite and many vſes thereof, as the increaſe of deuotion, and the expelling of diuels. But hereby they run into ſundry errors & abuſes. They deuiſe and ſet vp a ſanctificatiō without warrant of Gods word: they prefer their owne tradition before the inſtitution of God: they commit idolatry in dedicating Churches to Saints: they make theſe ceremonies a part of Gods worſhippe: they would bring in againe the types and ſhadowes of *Moſes* law, which doe not binde vs, but are aboliſhed: they make humane traditions and obſeruations not grounded vpon ẏ Scripture, to be the meanes to ſtir vp deuotiō. Laſtly, they teach, that by this vnholy hallowing, diuels are driuē out of churches, ẘ are not caſt out but by faſting & praier, Matth. 17, 21.

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As for that dedication of Churches which ſtandeth partly in prayer grounded vpon the word, and partly in ſetting of them apart to holy vſes, to the preaching of the word, to the adminiſtration of the Sacraments, & ſuch like exerciſes of religion; we do no more condemne then *Davids* dedication of his houſe which he had newly built, Pſal. 30. who notwithſtanding vſed neither croſſings, nor tapers, nor ſuch toyes as are taken vp and tollerated in the Church of Rome.

[Ver. 1. *And it came to paſſe*] *Moſes* hauing prouided all things neceſſary for the ſeruice of God, muſtered his army, diuided them into troopes and ſquadrons before remembred, and appointed them Leaders of all ſorts: here he ſheweth that the twelue Princes, the Captaines & Commanders of the Tribes, broght their offerings before the Lord, to wit, ſixe couered wagons, and twelue Oxen to draw them, to tranſport in them (as they marched) the parts of the Tabernacle with al the veſſels belonging thereunto. But were not theſe things to be carried vpon the Prieſts ſhoulders? What vſe then was there, or what need of theſe wagons or chariots? The Sanctuary indeed or the moſt holy place, for greater reſpect and reuerence, was to be carried vpon the ſhoulders of the ſonnes of *Kohath*, to whō the charge was committed; howbeit theſe wagons were appointed to carry and conuay in them the other parts of the Tabernacle, and the veſſels thereunto belonging, and were deliuered to the Leuites for that ſeruice, namely to the ſonnes of *Gerſhon* and *Merari*. Now, we muſt not forget that the people gaue before this gifts of great price, Exod. 35, 27. yet heere againe (ſeeing a want) they bring more, and that freely without coaction or compulſion, to finiſh and perfect fully the worke that was ſo happily begun. The doctrine from hence is this, that a good worke begun, eſpecially furthering Gods worſhippe, is not to bee neglected or intermitted vntill it bee brought to an end and to perfection. We ſee this in the booke of Ezra, chap. 5, 1, 2. the building of Gods houſe after the returne of the Iſraelites from captiuity had beene a long time hindred through the malice of their enemies, yet now they begin with good courage to ſet vpon the worke againe, being ſtirred vp by the Prophets, and neuer giue ouer vntill it was finiſhed: and chap. 6, 14. they builded and finiſhed the houſe of God and proſpered. The like zeale & forwardneſſe we ſee in *Nehemiah*, ch. 4, 3, 4, &c. he built the wall, which indeed was the firſt that was throwne downe, but the laſt that was ſet vp: by whoſe meanes all the wall was ioyned together, for the people had a minde to worke. When the Iewes had begun to deſtroy their enemies, they did not leaue the worke vnperfect, and therefore *Eſter* required that it might bee granted to them, to do to morrow as they had done that day, and that *Hamans* ten ſonnes might bee hanged vpon the gallowes. Hence it is, that *Eliſha* reproued the King of Iſrael, who ſmote vpon the ground three times and then ſtayed, ſaying vnto him, *Thou ſhouldſt haue ſmitten fiue or ſixe times, then hadſt thou ſmitten Syria till thou hadſt conſumed it, whereas now thou ſhalt ſmite it but thrice.* He began the worke of the Lord well, but he did not make a good end. The Apoſtle perſwading the Corinthians to liberality toward the Saints, willeth thē readily to performe that which they had willingly begun. The reaſons are plaine.

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2 King. 13, 19.

2 Cor. 8, 10, 11

Reaſon 1.

The God of heauen will proſper weake beginnings, if there be a readineſſe and cheerefulneſſe in vs. This ſhould be a great encouragement vnto vs, as it was to *Nehemiah*, to ariſe and build the wall, ſeeing they had the promiſe of Gods proſpering of the worke that was vnder their hands, Neh. 2, 20.

Secondly, if we looke backe we are not apt to Gods kingdome, Lu 9, 62. It is ſpoken indeed of the Miniſtery, which may fitly be called Gods Plough, as the Miniſters are the husbandmen, the word is the ſeed, the heart of man is the field that is to bee ploughed vp, tilled, and ſowed: but it is true alſo in al good things and euery worke of religion, if we giue ouer, we loſe our labor, we miſſe our reward

Thirdly, it is better not to begin, then hauing begun, not to proceed: better neuer to lay the firſt ſtone in the building, then hauing laide a good foundation, not to make an end, becauſe it will be ſaid to our reproch, *This man began to build, but was not able to finiſh*, *Luk.* 14, 30. It is happened vnto ſuch, according to the true Prouerbe, *The dog is turned to his owne vomite againe, and the Sow that was waſhed, to her wallowing in the mire.* 2 Pet 2, 22.

Vſe 1.

This ſerueth to reproue ſuch as giue ouer their profeſſion, which reſt in a good worke begun, and in weake and ſmall beginnings They are like *Balaam* that wiſhed hee might dye the death of the righteous, but he would go no farther. Or they are like the morning dew, which by and by the Sunne dryeth vp: or like *Herod*, that reuerenced *Iohn*, & did many things when he heard him preach, but he would not depart from all ſinne, and obey whatſoeuer *Iohn* taught, Mark. 6, 20. and therfore it had bin as good he had done nothing *Agrippa* was perſwaded ſomewhat to become a Chriſtian, when he had heard *Paul* preach, but he would not become altogether ſuch as he was, as *Paul* deſired, Acts 26, 28. The ſtony ground, being by nature hot, made the corne ſpring vp haſtily and promiſe plentifull fruite to the husbandman; but when the Sun aroſe in his ſtrength, it was quickly ſcorched & began by little and little to wither away: ſo is it with many hearers, they receiue the word with ioy, and beleeue for a ſeaſon, but they want roote, and in time of tentation they fall away, Luke 8, verſe 13. A falling backe into ſinne is more dangerous then the relapſe into an old ſickneſſe: this may endanger the body, but that endangereth ẏ ſoule; this may bring a temporall death, but that will bring a ſpirituall, nay an eternall death. Let vs therefore take the counſell of Chriſt giuen to ẏ Church of *Epheſus*, Reuel.2,5. *Remember from whence thou art fallen, and do thy firſt workes, or elſe I will come vnto thee quickly and will remoue thy Candleſticke out of his place except thou repent.* *Auſtine* ſaith well to this purpoſe; *Redeat homo per quotidiana lamenta, vnde corruit per vana delectamenta*; As man hath fallen by vaine delighting, ſo let him returne againe by daily lamenting. Let vs make ſuch a firme league and ſuch a ſure promiſe with religion, as *Eliſha* did with *Eliah*, 2 King.2,6. *As the Lord liueth, and as thy ſoule liueth, I will not leaue thee:* ſo let vs ſay, with full purpoſe of heart & with a ſetled reſolution, I will neuer depart from the faith, I will neuer leaue my obedience, I will neuer giue ouer true religion. Thus it was with *Dauid*, he ſtood not wauering in the matters of God, or houering vp & downe in the winde, looking for a change, but he had determined what he would do, Pſalm.119,93, 106. *I will neuer forget thy precepts, for with them thou haſt quickned me.* And afterward, *I haue ſworne and I will performe it, that I will keepe thy righteous iudgements.* This was an holy oath, whereby he bound himſelfe as it were in a ſtatute from ſtarting backe, that he might neuer entertaine any thought of giuing ouer his profeſſion. Let vs ſet before vs euermore this example, let vs be conſtant and vnmoueable, abounding alwaies in the worke of the Lord, knowing that our labours ſhall not bee in vaine in the Lord.

De Tempo. Serm.182.

Vſe 2.

Secondly, it reproueth ſuch as ſtand at a ſtay, like the earth that neuer moueth: ſuch as neyther go forward nor backward, but are alwaies the ſame men, and looke where you left them, there you ſhall be ſure to finde them. Theſe are earthly minded and ſauour onely of the earth: yet they thinke themſelues to be ſomewhat, and ſuch as deſerue highly to bee commended, becauſe they do not goe backe, nor waxe worſe and worſe as others do. Thus while they compare themſelues with thoſe that are worſe, they are growne into an high conceite that they are moſt excellent. But let them not deceiue themſelues; they vſe falſe weights and falſe meaſures to make triall of themſelues, of whom I may ſay as the Lord doth of *Belſhazzar*, Dan.5,27. *Thou art weighed in the ballances, & art found wanting*: for while they meaſure themſelues with the mete-yard of others, they keepe a falſe meaſure in their owne houſe, which is an abhomination vnto the Lord, Prou. 11,1, & 16,11. Euery one muſt weigh himſelfe, if he wold not be found too light, with the weights of the Sanctuary, and meaſure himſelfe with the ſtandard of the Scripture, comparing his workes with the word of God, and not with the life of other men, then he ſhall be ſure not to bee reprooued. Euery Chriſtian is like the Sunne that neuer ſtandeth ſtill, but is euer in motion. If our conuerſation be in heauen, we muſt be goers, walkers, runners: goers in the right way, walking toward our iournies end, and running in a race that we may obtaine. We muſt be as plants growing in the houſe of the Lord, Pſal.92,13. *Such as are planted in the houſe of the Lord, ſhall flouriſh in the houſe of our God.* There muſt be none of Gods ſeruants that muſt be idle and ſtand ſtill, doing nothing; they muſt be labourers that looke to receiue their penny when the euening cometh, Math.20, verſe 8. Hee that had receiued a talent, and digged and hid it in the earth, was accounted an euill and vnfaithfull ſeruant, Math.25,26. Who will entertaine a ſeruant, to giue him meate & drinke and wages, that will do nothing but looke about him, and neuer ſet his hands to worke? and ſhall we think that God will receiue ſuch ſeruants into his houſe as ſit ſtill and will doe him no ſeruice at all? Shall we put our hands into our boſome, and neuer pull them out againe to imploy them as we ought to do? Let vs euermore bee doing ſomewhat that may pleaſe God: bleſſed is that ſeruant, whom his maſter when he commeth, ſhall finde ſo dooing.

Vſe 3.

Thirdly, ſuch deſerue to be reproued and to be ranged in the number of the former who hate and ſcorne thoſe that go before them and beyond them in the duties of piety, in gifts of knowledge and vnderſtanding. But we muſt take heed we do not oppoſe our ſelues againſt any worke of grace that is euident and eminent to be ſeene in any of Gods ſeruants. For this is as much as to hate and ſcorne the word of God, nay, the Lord himſelfe; the Goſpel of peace, nay Chriſt Ieſus the author and firſt Preacher of it. It argueth a malicious heart againſt our brethren, and that in the higheſt degree, like *Caine* who hated his brother, becauſe God accepted his offering. Malice againſt any man is an euill roote that bringeth foorth bitter fruites: to maligne any for his riches, for his peace, for his proſperity, is very dangerous: but to enuy him & repine at him for heauenly riches, for his ſoules health, for the peace of a good conſcience, and for matters that concerne his euerlaſting ſaluation in Gods Kingdome, is a thouſand times worſe then the malice of *Saul* againſt *Dauid*, or of *Pharaoh* againſt *Moſes* and the Iſraelites. True it is, theſe ſought their liues; but ſuch deſperate malicious perſons that enuy glory and immortality, and heauen it ſelfe to others, do ſeeke the life of their liues: the other were guilty of the blood of their bodies whō they hated and perſecuted; but theſe are guilty of the blood of mens ſoules, and their thirſt cannot be quenched but by raſing them out of the booke of life. Theſe are ſtamped with the image of Satan the old deceiuer, and the firſt enuious perſon that euer was, who being fallen into condemnation himſelfe, enuied the ſtan-

Gen.4,5. Heb.11,4.

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ſtanding of mankinde in the ſtate of grace, and therefore could not reſt nor be quiet, vntill he had plunged man into the ſame gulfe of condemnation. So is it with theſe men, they are backward in the feare of God themſelues, and they deſire to haue all like them, to be backeward as themſelues. Let vs take heed of ſuch enuie, let vs barre no man of Gods Kingdome.

Fourthly, it is our dutie to proceed in ſanctification, and labour to bring foorth fruite euermore in old age, Pſal.92,15. Let vs leaue the principles of the doctrine of Chriſt, & go on vnto perfection, not laying again the foundation, Heb.6.1. Let vs not thinke wee haue attained vnto perfectiō, but forget that which is behinde, and endeauour to that which is ſet before vs: let vs preſſe toward the marke for the price of the high calling of GOD, that ſo we may apprehend that for which we are apprehended of Chriſt Ieſus, Phil.3.13.14. Let vs cleanſe our ſelues from all filthyneſſe of the fleſh and Spirit, perfecting holineſſe in the feare of God, 2 Cor.7,1. True it is, that albeit the good worke begun in vs be but as a ſparke of fire kindled in wood, or a yong plant newly grafted in the ſtocke, or as a drop of raine fallen into the earth, yet Chriſt Ieſus doth accept of the truth & ſincerity of the new work wrought in vs, be it neuer ſo ſmall: howbeit we muſt not euermore be as ſmoaking flax, & as bruiſed reeds, and as new-ſet plants: wee muſt not ſtill be weaklings, but as the graine of Muſtard ſeede, which is one of the leaſt of the ſorts of ſeedes, but it groweth great, and becommeth as a tree, and the birds of the aire builde their neſtes in it, Math.13,32. Or like vnto leauen, which though it be ſmall, yet being hidden in three meaſures of Meale, the whole is leauened, verſe 33. Therefore it behooueth vs, as we haue receiued how wee ought to walke and to pleaſe God, ſo to abound more and more, 1 Theſſ.4,1. Notwithſtanding, we muſt take heed that we doe not glory in our owne ſtrength, as if we were able to do the will of God touching our ſanctification of our ſelues without the helpe and aſſiſtance of the Spirit of God, without which we can do nothing at all. True it is, the Apoſtle willeth vs to worke out our ſaluation with feare and trembling: howbeit, leſt any ſhould truſt in himſelfe as if hee were ſomething, or build vpon the freedome of his owne will, he addeth in the next words, *It is God that worketh in vs the will and the deede, of his good pleaſure,* Philip.2,12,13. It is a notable token of our continuance in good things, and a comfort to our conſciences that we ſhall perſeuere vnto the end, if we haue a care to goe forward, and to make our good workes moe at the laſt then they were at the firſt.

[Verſe 2.] *The Princes of Iſrael, Heads of the houſe of their Fathers offered.*] Here we haue another circumſtance to be conſidered, to wit, a deſcription of the perſons that offered: they were the Princes and Rulers, the heads of the people. And albeit they onely are expreſſed, yet they brought their offering in the name of the whole Tribe, as appeareth by the largenes of the offering, and by the firſt Prince that offered. Thus we ſee that they being ſet vp in high place aboue others, do alſo goe before them and giue them good example in the beſt things, & ſeeke to further them in Gods worſhip. We learne hereby, that albeit God be to be ſerued of all, and that all perſons ſhould ſhew themſelues forward and ready to further the worke of the Lord, yet aboue all other, the chiefe and heads of the people, are to be guides of the way, and leaders vnto the reſt. The Prophet teacheth, that vnder the Goſpell *Kings ſhall be nurſing Fathers, and Queenes ſhall be Nurſing mothers* to the Church, Eſay 49,23. *Dauid* exhorteth *Kings to be wiſe, and the Iudges of the earth to be inſtructed, to ſerue the Lord with feare, and to reioyce with trembling,* Pſa.2,10,11. When the people ſaw the zeale and feruencie of *Hezekiah,* that he ſpared no coſt to further the worſhip of God, it kindled in them a loue to do his ſeruice, and they reioyced exceedingly, 2 Chron.30,24,25. Such therefore as are aduanced aboue the people as the head is aboue the body, ought to be more zealous & forward in the waies of God, then others that are of the loweſt ſort.

Doctrine. Such as are of high ſt place, ought to bee more forward in good things then others.

Reaſon 1.

Thus it ought to be, becauſe they muſt know they lye open to iudgement as well as others, if not before others. *Topheth is prepared of old for the King* as well as for the ſubiect: *It is made deepe and large* as well for the one, as for the other, Eſay 30.33. God accepteth no mans perſon. Nay, they are for the moſt part chiefly purſued and ouer-taken with iudgements, as Ezra 7.23. *Artaxerxes* decreed, that all ſhould returne and build the houſe of the God of heauen: *For why ſhould there bee wrath againſt the Realme of the King and his ſons?* And to this purpoſe it is ſaide in the Pſalme 82,6,7. *I haue ſaide ye are Gods, and all of you are children of the moſt high: but ye ſhall dye like men, and fall like one of the Princes.*

Secondly, they ſinne by their example, and giue offence vnto others. When they fall, they make others fall with them, as a mighty Oake caſteth downe the low and little ſhrubs that grow nere it. So then, they offend not onely by their owne tranſgreſſion, as a priuate man, but all their actions are exemplary, and they bring a great ſcandall vnto others. They are as a city ſet vpon an hil, or as a light vpon a Beacon that is ſeene farre and neere: when they ſinne they make others ſinne with them. For this cauſe *Salomon* ſaith, Prou. 29.12. *If a Ruler hearken to lyes, all his ſeruants are wicked.*

Thirdly, wherefore are they ſeparated in calling and condition? and why are they aduanced to honor? Is it to magnifie themſelues? is it to ſit at eaſe? or to liue in pleaſure? or to delight them in their high titles? or to pleaſe themſelues to ſee others creepe and crouch vnto them? No, but to be pillars in the houſe of God, and to ſerue the Church. Hence it is, that *Nehemiah* ſaide, ***Should ſuch a man as I fly?*** *Or who is there that being as I am, would goe into the Temple to ſaue his life?* As if hee had ſayde, Should I flye that am a Ruler of the people? I will not doe it. And *Mordecai* perſwadeth *Eſter* to goe in to the King, and to aduenture her life for the deliuerance of the Church by this reaſon, chap. 4. 14. *Who knoweth, whether thou art come to the kingdome for ſuch a time as this?* Hee putteth her boldly in minde, that God had aduanced her to honour, and made her inherite the throne of glorie, to the end ſhe ſhould honour him againe, and referre all the glory ſhe had attained, to the ſetting forth of his glorie.

Nehem. 6, 11.

Uſe 1. This teacheth vs, that it is a dangerous ſtate where are no Leaders or Rulers to goe before the people, and to hold them in Gods ſeruice: there of neceſſity godlineſſe muſt decay, Iuſtice fall to the ground, and all duties of Religion ſinke downe, as in an army where are no Commanders, in a family where are no Gouernours, in a ſhip where are no Pilots, what is there but all diſorder and confuſion? The laſt part of the booke of Iudges, ſetteth forth the truth heereof at large: the *Iſraelites* corrupted themſelues with Idolatry, they defiled the worſhip of God, and God gaue them ouer to a reprobate minde to doe thoſe things which are not conuenient, being filled with all vnrighteouſneſſe, fornication, and ſuch like wickedneſſe: and what was the occaſion of al? Iudg. 17 & 18. & 19. *In thoſe dayes there was no King in Iſrael, but euery man did that which was right in his owne eyes.* And it is obſerued by the Author of that Booke, that the people feared the Lord all the dayes of *Ioſhua*, a godlie Gouernour, and all the dayes of the Elders that out-liued *Ioſhua*, who had ſeene all the great workes of the Lord: but when they were dead and buried, *The children of Iſrael did euill in the ſight of the Lord, and ſerued Baalim.* Wee muſt therefore needes acknowledge the happineſſe and bleſſedneſſe of that people, that haue godly Gouernours, ſuch as *Moſes*, and *Ioſhua*, and *Dauid*, and *Iehoſhaphat*, and *Hezekiah*, and *Ioſiah*, and ſuch like, to teach them, and guide them in the wayes of godlyneſſe. This is a great mercy and fauour of God.

Iudg. 2, 7, 11.

Uſe 2. Secondly we may conclude, that wretched and miſerable is their condition, where Gouernors are cold and careleſſe in Gods ſeruice, and enemies to the aduancement of his glory. The Prophet ſheweth, that the *Chiefe had no knowledge, and the great men had broken the yoke, and burſt the bonds. Woe therefore vnto the Land, the Lord would viſit for theſe things, and his ſoule be auenged on ſuch a nation as thus*, Ier. 5, 5, 9. If it be within the walles of a priuate family that zeale be found in the Gouernours, it will appeare oftentimes in the loweſt ſeruant which goeth to the doore, as in *Rhode*, Acts 12, 14. She dwelled in a godly family, where manie were gathered together in prayer, intreating the Lord to work *Peters* deliuerance: & when ſhe heard his voice ſtanding without, and knocking at the doore, ſhee could not open the gate for gladneſſe, but ran in to acquaint them with that glad tidings. If *Cornelius* bee a deuout man, and one that feareth God, hee ſhall haue ſeruants and ſoldiers to attend vpon him to be deuout alſo, Acts 10, 2, 7. If the Courtier or Nobleman whoſe ſonne was cured, do beleeue, his whole houſe will beleeue alſo, and follow his example, Ioh. 4, 53. If the Iaylor deſire to know how to be ſaued, and if once himſelfe become a beleeuer, he ſhall not beleeue alone, his houſhold will beare him company, and enter into the way of ſaluation, Acts 16, 34. *Abraham* is noted to bee the Father of the faithfull, and we ſee hee was not without a faithfull ſeruant, not onely faithfull to his maſter, but faithfull to God, and therefore alſo to his maſter. This is noted as the chiefe cauſe that religion ſo much proſpered at *Theſſalonica*, when the Goſpell was preached and publiſhed there, *the Noblemen did embrace it*, Acts 17. If the raine once fal vpon the mountaines, it will quickly water the vallies that are beneath, like the precious oyntment powred vpon the head of *Aaron*, ẏ ran downe to the skirts of his garments, Pſ. 133, 2. When the Goſpel was preached at *Berea*, and ſuch as were of noble birth tooke hold of it, and they that were honorable by calling, embraced & beleeued it; then, not a few, but many in number followed after them, with all readineſſe, Actes 17, 11, 12. I am not ignorant, that diuers of our lateſt and lernedeſt Expoſiters vnderſtand the words otherwiſe, and thinke they are called Noble, not in regard of their birth or blood, but of their beleefe; as indeede true Piety is true Nobility, and true Religion is the trueſt Honor. Howbeit, I rather vnderſtand the word in his proper and naturall ſignification, for theſe cauſes. Firſt, it is not needfull to flye to a figure, when the proper ſignification of a word ſtandeth, and contayneth nothing vnder it either againſt the doctrine of faith, or the inſtruction of life, or the truth of the hiſtorie. Secondly, *Luke* vſeth this word in this ſignification, as alſo others: for ſuch as are noble by birth, and not otherwiſe, as Luk. 19, 12. 1 Cor. 1, 26. Thirdly, the Euangeliſt hath relation to that which hee noted before in this chapter, where he ſaith, *That not a few of the cheefe women beleeued* (verſe 4.) *that were at Theſſalonica*, howbeit they were more noble that were at *Berea*, who ſearched the Scriptures dayly, whether thoſe things were ſo. Laſtly, in theſe words a reaſon is rendred, how it came to paſſe, that the Goſpell tooke ſuch good effect and gained ſo many ſoules to God, euen becauſe the Nobility and honorable perſonages gaue their names to Chriſt, & were not aſhamed to profeſſe it. The multitude followed their example, as commonlie they

Beza
Acts 17.
Teſſa

Caluin
in Act. 17.

they do imitate the actions of their Leaders. The Poet could ſay,

——Totus Componitur orbis
Regis ad exemplum: nec ſic inflectere ſenſus
Humanos edicta valent, quàm vita regentis.

The people caſt their eyes vpon their Rulers, neither are they ordered ſo much by their lawes, as they are by their liues. O that they which are in authority would conſider this, that the eyes of all men are vpon them: O that they wold ſeriouſly bethink with themſelues, what good they might do, by embracing religion, and by countenancing them that are truly religious: or if this will not enter into them, and that their honors do ſo dazle their eyes that they cannot ſee the truth hereof, O that they would at the leaſt learne what hurt they do, what backwardnes they cauſe, what coldneſſe in Religion they procure, and what floods of wickedneſſe they bring in! Doubtleſſe, if they did at any time meditate on theſe things, and weigh in indifferent ballances either the one or the other, it were enough to turne, nay to breake their hearts, and to put greater loue and zeal into them of Gods glorie. For if the Gouernours of a Family bee luke-warme, it may be eaſily obſerued, that their children which follow them, their ſeruants which attend vpon them, and all the reſt of the houſe which are guided by them, are neither hot nor cold. And if it fall out that the Heads of the houſe be prophane and irreligious, there is nothing to bee perceyued in that whole family but notable fruites of infidelity, ſwearing, blaſpheming, breach of the Sabbath, contempt of the word, brawling, contention, and all kinde of wretchedneſſe and wickednes. If *Saul* begin to perſecute *Dauid*, he ſhall get many diuelliſh *Doegs* to ſnarle at him, and finde many hollow-harted *Keilahites* to betray him, & haue many peſtilent *Ziphites* offer themſelues to diſcouer where hee hideth himſelfe in ſtrong holds; all as his ſeruants to helpe him forward in his wickednes. If *Caiaphas* ſit in iudgement to arraigne & condemne Chriſt, all his ſeruants and his maides will bee ready in the hall and at the doore to ſet vpon his diſciples, and to follow the humor of their maſter, ſo that euen the damoſel that kept the doore could not let *Peter* alone, but muſt aſſault him. How then can we but acknowledge that it is a very happy thing to inioy godlye Magiſtrates and Chriſtian Gouernours? how much encouragement Inferiours haue by thē, and how ſweet a liberty they finde, cannot be expreſſed. O that we could learne to prize & value this bleſſing as we ought! It is not a generall benefit to be found in all places: yͤ godly haue oftentimes much diſturbance, and ſuffer many taunts and checkes euen for their profeſſion ſake in prophane places, & liuing vnder prophane perſons. For albeit all Magiſtrates and men in authority (though their office be not great) are ſet vp for the puniſhment of euil dooers, and for the praiſe of them that do well, 1 Pet. 2, 14 yet oftentimes they turne the edge of the ſword the wrong way, and are a terror to good works, but not to euill.

32,9.&
26,1.
19.

26,69.
14,66.
2,25.
9,17.

Rom. 13, 3.

Vſe 3.

Laſtly, hauing receiued ſo great mercy frō God, and continued among vs, to haue ſuch as are cheefe ouer the people to be cheefe alſo in piety, and to go before them in all good conuerſation, whether they be ſuch as bee in the houſe, or out of the houſe: it is our duty to fal downe before the Lord, and to acknowledge this bleſſing. Oh that men would praiſe the Lord for his goodnes, and for his wonderfull workes to the children of men, Pſal. 107, 8. So did *Hiram* the King of *Tyre*, reioyce greatly when he heard that *Salomon* was annointed King in the roome of his Father, and ſaid, *Bleſſed be the Lord this day, which hath giuen vnto Dauid a wiſe ſonne ouer this great people*, 1 Kin. 5, 17 The like we ſee in the Queene of *Sheba*, when ſhe had ſeene his workes, and heard his wiſedome, ſhe ſaid, *Bleſſed be the Lord thy God which delighted in thee, to ſet thee on the throne of Iſrael, becauſe the Lord loued Iſrael for euer, therefore made he thee King, to doe iudgement and iuſtice*. And doubtleſſe, if wee knew the want of ſuch Princes, as our brethren and ſiſters in former times did, when they were ſhut vp in priſons, and burned to aſhes, we would acknowledge the neceſſity of performing this duty. It is recorded in 2 Chro. 17, 7. that *Iehoſhaphat*, who is renowned for his piety and aduancement of true religion, ſent out his Princes to teach in the Cities of *Iudah*: not that they did take vpon them the duty of the Prieſts, or vſurpe the office of the Prophets; but becauſe they did backe, countenance, & authorize the *Leuites*, they did embolden & encorage the Prophets. This made an eaſy way and paſſage for the receiuing and entertaining of true religion among the people with much more readineſſe and cheerefulneſſe then otherwiſe would haue bene. For when they ſaw and conſidered, that ſuch noble and worthy perſons were the aduancers and vpholders of the common Faith, they were the more ſtirred vp to a zelous profeſſing and a carefull embracing, and a ſincere obeying of the truth that was taught. Seeing therefore ſuch good Princes are ſuch great pillars of the Commonwealth, of the Church, and of Religion; the loſſe of them when they are taken away, is one of the greateſt loſſes, & threatneth the ruine and hauocke of all that is good. When the good King *Ioſiah* was taken away, Lam. 4, 20. being taken in the ſnare vnder whoſe ſhadow they liued in peace, all *Iudah* and *Ieruſalem* mourned for him, and ſpake of him in their lamentations to this day, and made them an ordinance in *Iſrael*, 2 Chr. 35, 24 Zach. 12, 11. For as the enioying of them bringeth many bleſſings, that wee may quietly reſort together to the hearing of the word, and peaceably ſit vnder our Vines and Fig-trees, and reaſon of the wayes of the Lord, as it was

1 Kings 10, 9

in the daies of *Salomon*, when no man may doe what ſeemeth good in his owne eies (as in the want of them:) ſo the taking of them away is the cauſe of many euils & of much wickednes, whereof we may ſay as Chriſt doth in another caſe, *All theſe are the beginnings of ſorrows*. True it is, that the religion of God and the doctrine of the Goſpel do not ſo ſtand in neede of the help of man, as though they muſt fal whē they fal, becauſe they are ſet vpon ſuch a ſure foundation that no force or power of mā can ſhake them or deſtroy them, and they tooke firme root and ſpred far and neere vnto all quarters, before any Chriſtian Magiſtrates embraced them, nay while they remained vtter enemies vnto them, and open perſecuters of them; neuertheleſſe it pleaſeth God to vſe them as his choſen inſtruments, and by them to bring many thouſands to the knowledge of the trueth, and conſequently to the kingdom of heauen, who otherwiſe through their ignorance wold not ſee it, or through their careleſneſſe would not regard it, or through their vntowardneſſe would not accept of it.

Math. 24, 8.

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10 *And the Princes offered for dedicating of the Altar, in the day that it was annointed, euen the Princes offered their offering before the Altar.*

11 *And the Lord ſaid vnto Moſes, &c.*

We heard before of the offering performed ioyntly by the Princes: now let vs ſee the Offerings which they brought ſeuerally. For beſides the Chariots and the Oxen, each of theſe great Commanders of the people and Heads of the Tribes offered vnto God for his ſeruice in the Tabernacle, a Charger of fine ſiluer, waighing 130. ſhekels, a ſiluer Boll of 70. ſhekles, and one Spoone of ten ſhekels of Golde, full of Incenſe: al which they performed at the ſame time when the Altar was dedicated to God by *Aaron*, and before they marched from *Sinai* (where the Law was giuen) toward their conqueſt of the promiſed land. The waight of all the 12. ſiluer Chargers, and 12 ſiluer Bolles amounted vnto 2400 ſhekels of ſiluer, & the waight of Gold in the Incenſe ſpoones, did amount to 120. ſhekels of Gold which maketh of ſhekels of ſiluer 1200. euery ſhekel of Gold valewing ten of ſiluer: ſo that the whole ſum which they offred at this time, was about 420 pounds ſterling. Theſe Princes offered before with men and women, yet now they come againe, & thinke they can neuer do enough toward the furtherance of the Tabernacle & the worſhip of God. The doctrine from hence is this, that they which haue moſt outward bleſſings & greateſt ability muſt be moſt forward in Gods worſhip and ſeruice. In *Ezra* it appeareth, they al *gaue according to their ability*, chap. 2, 69. The chiefe of the Fathers, when they came to the houſe of the Lord, offered freely for the houſe of God, to ſet it vp in his place. So in *Nehemiah* it appeareth how bountifull he and the Princes, and the people were: *They gaue much ſiluer and gold to finiſh the worke of the Lord*. The examples of *Dauid* and *Salomon* in this kind are very euident and apparent, for yͤ which one of them prepared to the work, and the other employed and beſtowed vpon the worke, is exceeding great, as appeareth in the holy hiſtory, 1 Chron. 18, 11. &c.

Doctrine. They that haue the greateſt ability & gifts, muſt bee moſt forward in Gods ſeruice.

And ſo much the rather we ſhould employ our bleſſings and gifts to the ſeruice of God, and ſo giue them after a ſort to him that gaue them firſt vnto vs, becauſe it is a ſign that our affection is ſet vpon the worſhip of God, and an aſſurance to our owne hearts, that we loue him and his houſe, 1 Chro. 29, 3, 4. where *Dauid* ſheweth, he gaue 3000. talents of golde, of the gold of *Ophir*, and 7000. talents of refined ſiluer, becauſe *he had ſet his affection to the houſe of his God*. On the other ſide, where is no liberality, we may conclude there is no worſhip of God. Secondly euery one is bound to glorifie God with his riches, knowing that they are but ſtewards and diſpenſers of them, of which they muſt giue an account vnto God, Luk. 16, 2. To this end hath God beſtowed them, and to this end we haue receiued them, and therefore to this end they ſhould bee employed. Thirdly, this is a certain rule, that *To whom ſoeuer much is giuen, of him ſhall much be required*, Luke 12, 48. Hee that hath little committed vnto him, hath the leſſe account and ſhorter reckning to make, but to whom men haue cōmitted much, of him they will require more: ſo is it with God: if he haue left vs fiue talents he will aske fiue of vs againe; and according as God hath put vs in truſt with litle or much, we muſt know that he looketh for this at our hands, that we bee ready to employ little or much vpon his ſeruice, euery one according to his ability.

Reaſo

This ſerueth to reproue the forgetfulneſſe and vnthankfulnes of ſuch, as neuer conſider the end wherefore God hath bleſſed them, giuing themſelues wholly to carnall liberty and ſecurity, and ſo are more backeward in good things, then if they had neuer receiued ſo many and ſo great bleſſings from God. Hee hath a plentifull ſtore-houſe, and a treaſurie of all treaſures: out of this he dealeth with vs, and diſtributeth vnto vs plentifully. The Apoſtle giueth the Church a watchword, and it is very needfull he ſhould doe ſo, that *in all things they ſhould be thankefull*, 1 Theſſ. 5, 19. This is the cauſe why the *Iſraelites* were forwarned to take heed to themſelues, euen before they entred into the land of promiſe, Deut. 6, 10, 11, 12. and ſhould poſſeſſe great & goodly Cities which they neuer builded, houſes full of all manner of furniture and garniſhings and ornaments which they neuer ſtored, vineyards & Oliue trees which they neuer planted, Welles of water which they neuer digged, and fieldes of Corne which they neuer ſowed; then they ought neerely and narrowly to looke vnto them-

Vſ

themſelues. And why then, rather then at another time? Becauſe riches and pleaſures, abundance and eaſe, would be ſuch baits, that they ſhould then be in greateſt dangers (more then when they liued in the wilderneſſe) to bee drawne by them to forget Gods mercies, by which they were deliuered out of many miſeries. They thought they ſhould then bee ſafe enough, if once they were come to ſet foote in the land; howbeit *Moſes* telleth them, that then remained the greateſt danger of all. They muſt ſtand in feare leſt they be choaked with theſe thornes, leſt they bee entangled in theſe ſnares, leſt they ſuffer ſhip-wracke at theſe rockes, leſt they be ouercome with theſe tentations, & leſt they be drowned in theſe deepe waters, Luk. 8, 14. 1 Tim. 6, 9. This is the corruption of our nature, and the poiſon of ſin, it turneth good into euill, as an euill ſtomacke doth the daintieſt and beſt meates. Wee doe commonly abhorre him, and ſpeake all maner of euill of him, who hauing receyued manie benefits and good turnes, forgetteth his Patron and benefactor, when once he is aduanced and promoted to honour; like *Pharaohs* Butler, who hauing receiued good from *Ioſeph*, forgate him when he was reſtored vnto his office, and deliuered the cup into the kings hand againe; albeit *Ioſeph* had ſaid vnto him, Gen. 40, 14. *Thinke on me when it ſhall bee well with thee, and ſhew kindneſſe I pray thee vnto mee, and make mention of me vnto Pharaoh, and bring me out of this houſe.* An vnthankful perſon euen vnto men, is iuſtly abhorred: how much more then vnto God the moſt bountifull Patrone! Common experience teacheth, that commonly men are much worſe for Gods benefits, and grow more prophane and preſumptuous in ſinning againſt him through the plenty and abundance of earthly bleſſings. *Dauid* we know was none of the worſt men, but one of the beſt according to Gods owne heart, yet hee ſaieth of himſelfe while he enioyed the world at wil, *I ſaide in my proſperity I ſhall neuer be moued.* Pſa. 30, 6, And in another place, *It is good for mee that I haue beene afflicted, that I might learne thy ſtatutes: Before I was afflicted, I went aſtray, but now haue I kept thy word,* Pſal, 119, 67, 71. And therefore his benefites did him not ſo much good as his chaſtiſements, they did not further his ſaluation ſo much as his corrections. *Ieremy* ſpeaketh of the church vnder the name of *Ephraim*, that it was *as an vntamed Calfe*, till God chaſtened it. *Manaſſes* learned more at *Babylon*, then at *Ieruſalem*; as he lay in priſon, then as he ſate vpon his throne: for in peace & proſperity hee fell to Idolatry, to ſorcerie, to cruelty, and to all kinde of impiety; but when he was carried away captiue, he beſought the Lord his God, who neuer thought he ſtood in need of him before; *He humbled himſelf greatly before the Lord God of his father, who deſpiſed him before in the pride of his heart; and hee prayed vnto God earneſtly, who neuer prayed vnto him before.* The bleſſings of God indeede ought to vnite vs more cloſely and conſcionably vnto him: howbeit it is a rare thing to finde, that benefits knit our hearts more neerely vnto GOD. Shew me that man among a thouſand that can truly ſay, the benefites of God haue made him ſounder in the faith, and better in his obedience, vntil he haue bene taught and trained vp in the ſchoole of affliction, and tried in the furnace of aduerſity. God hath two ſchool-houſes in which he doth inſtruct his ſchollers: the firſt is the ſchool of proſperity: there he ſpeaketh to vs, but we are deafe and cannot heare; there he teacheth, but we are dull and cannot learne. We are non-proficients thogh we tarry long in this ſchoole; not through anie default either in the maſter, or in the leſſon, or in the ſchoole, but through defect in the ſcholler onely. He is conſtrained therefore to put vs into his other ſchoole, this is the ſchoole of affliction, many profit here that could not profit before. For the heart of man is naturally puffed vp with proſperity, ſo ẏ it cannot work in him the performance of greater dutie and ſounder obedience, as it ought to do. Ther are ten lepers in the Goſpel, clenſed of a ſoule and filthy diſeaſe; but when once they ſaw they were cured & recouered, they forgat who had clenſed them, how they were clenſed, of what they were clenſed, and wherefore they were clenſed; only one of them was found to return and giue God thanks. When Chriſt had found the impotent man ẏ had lien 38. yeeres at the poole of *Betheſda*, he ſaw it was needful to put him in minde, to take heed he *ſin no more, leſt a worſe thing come vpon him*: for he knew he was ready to forget what he had bin, & how great things he had done for him, and to pleaſe himſelf in the preſent condition wherein hee was made whole, & therfore would haue him conſider what he might be in time to come, and feare a future relaps into ẏ ſame, nay into greater euils. He to whom 10000. talents were remitted, ſhewed not mercy again for ẏ mercie that he had receiued: this was all the fruite of his thankfulnes that he yeelded, *Hee caught his fellow-ſeruant by the throat, who owed him onely an hundred pence, bidding him preſently to tender paiment.* *Iehoaſh* the King of *Iudah* was preſerued by *Iehoiada*, and ſet in the kingdome ẏ had bin vſurped by the tirany of *Athalia*, and through the maſſacre of the blood-royall; yet this was all the thankfulnes that he ſhewed for the Fathers kindnes, he ſlew his ſon becauſe he reproued their Idolatry and Apoſtacy, and ſo he remembred not the benefite of life & kingdom, and education that he had receiued, without which, he had not liued, nor reignd, nor receiued the knowledge of the truth. Seeing then, we are ſo prone of our ſelues to forget what ẏ Lord hath done for vs, and to returne him the praiſe, we muſt be watchful ouer our corruptions, remembring what God hath done for vs.

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.31,18.

hron.33,
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A rare thing to finde that man. who is brought nerer to God by his benefites.

Luke 17,15.

Iohn 5,14.

Math.18,28.

2 Chro.24,22

Vſe 2.

Secondly, it reproueth all idle and negligent teachers, who haue receiued many good gifts & graces profitable for the Church of God, &

yet neuer vſe them,like the couetous perſon ẏ hoordeth vp great treaſures, but ſuffereth no man to be the better for them : like the ſluggiſh ſeruant in the Parable, who hid his maſters mony in the earth, but wold not employ it : or like vnto thoſe that couer the Candle Math 5. 15.& 25,25. vnder a buſhell, that it can giue no light vnto them that are in the houſe, whereas it ſhould be ſet vpon the table, that all might haue the vſe of it,and benefit by it.Wherfore hath God giuen greater gifts, but that ſuch ſhould take greater pains? How many are there that deſire great liuings,but they do not deſire to beſtow great labour among them? Our reward ſhall not be according to our giftes,but according to our labors. For as many may haue great gifts,and yet beſtow little labour,ſo they may haue great giftes, and yet haue little or rather no reward,except it bee for their negligence. Certainly there are many that are rich in gifts, who notwithſtanding haue but a poore people; for they keep all knowledge to thẽſelues, and impart nothing to others. Such carrie the bag with *Iudas*,but betray good chriſtians for thirty ſhekels of ſiluer. They regard not what become of Gods people, ſo that they may enrich themſelues,who cauſe the people of God to periſh,and themſelues periſh through *Ba-* Eſay 56 10. *laams* wages that ſticketh vnto them.They are dumb dogs that neuer haue enough:they cannot barke,they run after their own gain.They neither enter into the kingdome of Heauen Luke 11,52. themſelues,neither ſuffer them that would enter. It is a great ſin for any to hide their gifts. We muſt be as *Iohn the Baptiſt*, he was a burning and a ſhining lamp, and the people were Iohn 5,35. willing for a ſeaſon to reioyce in his light. So Math.5, 14. the Apoſtles were made the *lights of the world*; and they *made their lights ſhine before men*: For God that cauſed the light to ſhine out of darknes,ſhined into their hearts,to inable them to giue the light of knowledge vnto others, 2 Cor.4,6. The Miniſters are the ſalt of ẏ earth, to ſeaſon the hearts of men.

Vſe 3. Thirdly,it reproueth idle profeſſors that wil do nothing,like *Demas* and the rich glutton, that feed themſelues, & enrich their own coffers,but will doe no good, either in the maintaining of Gods ſeruice, or toward the releeuing of the wants & diſtreſſes of others. Such are as couetous *Nabal*, that would let *Dauid* being in neceſſity to haue nothing: or like to *Laban*, that grudged ẏ *Iacob* ſhould haue any thing.Theſe do no good but to themſelues, if to themſelues.What account wil theſe giue of their ſtewardſhip, who forget that they are ſtewards? It had bin better they had neuer receiued any bleſſings,then to make none ẏ better for them,no not themſelues.The earth that is ful of Mines of gold,is barren to bring forth any thing elſe, as graſſe, and corne, and trees, and herbes for the vſe of man:ſo the wretched ſoule that thirſteth after ſiluer and gold,& buſieth it ſelfe day and night to heape vp riches, cannot bring forth any other fruit, neither do any ſeruice to God,or to the commonwealth, or to the church,or to himſelf. *Couetouſneſſe is* 1 Tim.6, *the root of all euill*, and therefore it is extreame folly to delight ſo much in it. He that is to aſcend to the top of an exceeding high Mountaine, ſhould do maruellous fooliſhly, if hee ſhould bind heauy burthens on his ſhoulders, and tie bolts and fetters to his feete, becauſe whatſoeuer he ſhal pretend, he maketh it manifeſt,that he neuer meaneth to mount vp to ẏ top therof:ſo likewiſe we being called *to dwell in the holy hill of the Lord*,and *to ſeeke thoſe things which are aboue, where Chriſt ſitteth at the right* Pſalme 15, *hand of his father*, Colol. 3, 1 if we clog and cloy our ſelues with ſo many impediments, & lade our ſelues with ſo many burthens of earthly cogitations and practiſes, we ſhew plainely that our conuerſation is not in heauen, and that we regard not to aſcend vp to that place. Rich men therfore that haue receiued this worlds goods,and yet wil do no good with their goods,are worthily to be reproued,becauſe they haue receiued much,and are therby enabled to do much good,& yet wil performe nothing at all. Rich men without religion & knowledge of God, without loue of his ſeruice, and conſcience of holy [illegible]s, haue much to anſwer for themſelues. They haue a thouſãd times more means to do good then the poore haue, yet they do leſſe: their hands are tied, their eares are ſtopped,their eies are cloſed,their hearts are hardned.They might make to themſelues *Frends of* Luke 16,9. *the Mammon of vnrighteouſnes,that whẽ they fail, they may receiue them into euerlaſting habitations*: but they regard no ſuch friends, they make more account of their fading *Mammon*, then they do of thoſe euerlaſting habitations.They haue more time and leiſure to ſpend in reading the Scriptures, and in getting of knowledge, then the meaner ſort who are much diſtracted to prouide for their families; & yet commonly they beſtow leaſt time that way,and for the moſt part haue leſſe vnderſtanding in the beſt things.The Apoſtle denounceth a woe againſt ſuch vnconſcionable and irreligious men,*that heape vp treaſure together for the laſt daies*, Iames 5,3. that *liue in pleaſure vpon the earth, that grow wanton, & nouriſh their hearts as in a day of ſlaughter*.Let all ſuch at the length remember what they haue receiued,let them learn to be rich in good workes,to do good, to be ready to diſtribute and to be willing to communicate, laying vp in ſtore a good foundation for themſelues againſt the time to come, ẏ they may lay hold on eternall life. And touching the vſe of their outward bleſſings, and the employing of thẽ to the right end,let them remember the words Luke 11,41. of Chriſt, Luke 11,41. *Giue almes of ſuch things as you haue, and behold all things are cleane vnto you.*

Laſtly, ſeeing ſuch as haue receyued out- Vſe 4. ward bleſſings,ought to bee moſt forward to do good with them,we muſt know ẏ thus alſo it ought to be in ſpiritual bleſſings.If we muſt be faithful in that which is the leaſt, wee muſt much more be faithfull in the greateſt: and if we be vniuſt in little, we will be vniuſt alſo in much. God hath in great mercy giuen vs many meanes to abound in heauenly graces, ſo that concerning the time we might haue been ſuch as might be ſufficient to bee teachers of others; yet we haue need that one ſhould teach vs the firſt principles of the Oracles of God, and haue need of milke rather then of ſtrong meate, Heb. 5. 12. being altogether babes and vnskilfull in the word of righteouſneſſe, not hauing our ſenſes exerciſed to be able to diſcerne between good and euill. They therefore are in a wofull and wretched eſtate, that haue long liued vnder the preaching of the word, the meanes of regeneration in this life, and of ſaluation in the life to come, and yet are more ignorant, faithleſſe, fruitleſſe, diſobedient and prophane, then ſuch as haue had no ſuch meanes, nor liued where the ſound of the Goſpel hath beene ſo plentifully heard. Hence it is, that Chriſt denounceth fearefull woes againſt *Bethſaida*, *Corazin*, and *Capernaum*, where he had preached many Sermons, and wrought many miracles, he threateneth to caſt them downe to deſtruction, and telleth them *that it ſhould be eaſier for Sodome and Gomorrha in the day of iudgement, then for them*, Matth. 11. 24. The Sodomites had an heauy puniſhment in this life to be deſtroyed with fire and brimſtone from heauen, and to taſte of a more heauy iudgement of fire and brimſtone that burneth in hell; and yet thoſe vnthankefull cities that brought not foorth the fruits of the Goſpel ſhall haue ſorer iudgment for their diſobedience at the day of iudgement, when the Iudge of all the world ſhall appeare to iudge the quicke and the dead. If a man after he haue receiued ſome benefit from another, ſhal preſently fly in his face and offer him open wrong and iniury, it is certaine that ẏ iniury & indignity is much more grieuous then if he had receiued no benefit of him at all: ſo when a ſinner hath receiued great and ſingular benefits from God, his ſinne is made the greater by offending him. What bleſſing is greater then the word, when the kingdome of heauen is offered and opened vnto vs? and what ſinne can be ſo great as to reiect it, and to account our ſelues vnworthy of eternall life? Let vs therfore take heed how we vſe his gifts, and endeuour to profit by the meanes that he affordeth vs for our ſaluation, leſt it goe worſe with vs, then with the Turks and Infidels. For except our righteouſnes exceed others, certainely our puniſhment ſhall be greater then theirs: and then it had bin better for vs that we had neuer heard the preaching of the Goſpel, then hauing heard it, proudly and preſumptuouſly to reiect it.

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18 *On the ſecond day Nethaniel the ſonne of Zuar Prince of Iſſachar, did offer.*

19 *He offered for his offering one ſiluer, &c.*

In theſe words, as alſo before, and in the words folowing, we ſee what is offred, to wit, ſiluer and gold, they ſpare nothing, they are no niggards, they bring the beſt things that they haue. Neither doe they bring the beſt in a ſparing maner, but they deale bountifully and liberally. The doctrine offered & the duty required from hence, is this, We muſt ſerue God with the chiefeſt and choiſeſt things we haue, and imploy the beſt things that are fit for his ſeruice, and that in a large and liberall maner, according to our ſeuerall places, perſons, callings, conditions, and abilities. We reade that to further the building and furniſhing of the Tabernacle, *men and women as many as were willing-hearted, brought bracelets, earings, rings, and tablets, precious ſtones and iewels of gold; euery man that offered, did offer an offering of gold vnto the Lord*, no man came empty. So did the Rulers & Princes: yea they were ſo forward, that the workemen complained that the people brought too much for the ſeruice of the work which the Lord commanded them to make. How farre are we from this in our dayes? may we ſay of our times, The people bring much more then enough for the worke of the Lord? Oh that we might come but one degree behind them; that it might be ſaid, our people bring enough? But we cannot truely teſtifie ſo much. The Iſraelites thought they neuer brought enough, we thinke we neuer bring too little. They offred more thē they were cōmanded, we bring no more then we are compelled & conſtrained to bring. They brought willingly, we giue grudgingly. They offered with a glad and cheereful heart, we will do no more then Law vrgeth, or not ſo much. They brought of the beſt, we think the worſt good enough for God and his worſhip and his Miniſters. The Prophet *Malachi*, cryeth out againſt this ſinne, chap. 1. 14. *Curſed be the deceiuer which hath in his flocke a male, and voweth and ſacrificeth vnto the Lord a corrupt thing: for I am a great king, ſaith the Lord of hoſtes, and my Name is dreadfull among the heathen.* The Spirit of God commendeth *Araunah* for his forwardnes & bountifulnes in Gods ſeruice, *Let the king take and offer what ſeemeth him good to the Lord; behold heere are oxen for burnt ſacrifice and threſhing inſtruments of the oxen for wood:* all theſe as a king he gaue vnto the king. This alſo appeareth notably in *Salomon*, touching the building of the Temple, *The king & al Iſrael offered ſacrifice with him, 22000. oxen, & 122000. ſheepe at the dedication of the houſe of the Lord.* The like we ſee in *Ezekiah*: and if we go no farther thē to *Abel* in the beginning of ẏ world, he ſhewed forth the practiſe of this duty, for he brought of the firſtlings of his flock, and of the fat therof vnto the Lord, and if he had had a better thing to bring, no doubt hee would haue brought it. So that this hath bin the practiſe alwaies of the beſt ſort, to offer in the beſt manner the beſt they haue, vnto the beſt, that is, to the Lord himſelfe.

Doctrine. We muſt ſeru the Lord with the beſt things wee haue.

Exod. 35. 22.

Verſe 27.

Exod. 36. 5. 25. 1. 2.

2 Sam. 24. 22.

1 King 5. 17. and 8. 63. and 6. 11, 22. 2 Chro. 30. 24

Gen. 4. 4.

Reaſon 1. This they did that God might euermore dwel among them according to his promiſe, Exod. 25.3,4,6,8. A great iudgement it is to haue him leaue vs and depart from vs. Nothing driueth him away ſooner and cauſeth him to deny his preſence, then our dealing deceitfully with him. Secondly, if we giue not to God of the beſt, the worſt ſort ſhall riſe vp in iudgement and condemne vs, the very idolaters that worſhip the workes of their owne hands, and turne the trueth of God into a lie, Rom 1.25. ſhall goe before vs into the kingdome of heauen: they thinke nothing too much, they are content to ſpoile themſelues that they may adorne their idols, Exod. 32.2,3. The Iſraelites deſiring to haue an image of God to goe Exod.32.2.3. before them, were content to breake off the golden eare-rings which were in the eares of their wiues, and of their ſonnes, and of their daughters. So is it with the Papiſts, they account nothing too deare and precious which they are not ready to beſtow vpon their images and ſuch like will-worſhip. Thirdly, no man ſhould repine to giue vnto God his own; the beſt things we haue, whoſe are they by right but his? to whom therefore ought they of right to be returned, and in whoſe ſeruice ſhould they be imployed but in his who is Lord of all things? So then we muſt know that we haue Gods gifts which muſt bee diſpoſed by vs, as *Dauid* ſaith, *Both riches and honour come of thee, in thine hand it is to make rich and great:* 1 Chro.29.12.14. and afterward he confeſſeth, that albeit they had offered much, yet al things came of him, and that they had giuen vnto him nothing but of his owne. We muſt all then conſider that whatſoeuer we giue to the maintenance of his worſhip, we do not giue ſo much that which is our owne, as that which is his. Ezr.1.2.9. *Cyrus* an heathen king acknowledged that *it was the Lord God of heauen had giuen him all the kingdomes of the earth, and that hee had charged him to build him an houſe at Ieruſalem.*

Vſe 1.

Mal.1.8. This reproueth ſuch as bring the worſt to God, & yet thinke the ſame too good for him. Hence it is that *Malachi* ſaith, *If ye offer the blind for ſacrifice, is it not euill? and if ye offer the lame and ſicke, is it not euill? offer it now vnto thy gouernour, will he be pleaſed with thee, or accept thy perſon, ſaith the Lord of hoſtes?* Many there are of this ſort, I will onely touch two. Firſt, ſuch as dedicate to the beſt ſeruice the worſt ſeruants: ſuch as chuſe thoſe to bee Seers and ouerſeers of the houſe of God, which are ſtarke blind, or at leaſt lacke their right eye. Such Hoſea 4.6. as haue not knowledge and yet haue a calling to teach knowledge, *God reiecteth that they ſhall be no Prieſts vnto him.* God would be ſerued, as we haue heard before in this booke, with the choyceſt flower of all the people, with 2 Cor.2.15. the firſt borne: the beſt is bad enough for him, for who is ſufficient for theſe things? Giue not to him therefore the worſt. Theſe are blinde guides, and vnſauory ſalt, fitter for the dunghill, then to be dedicated to the ſeruice of the moſt High.

Againe, it taxeth thoſe that would bee thought to ſerue God aright, and not to offer him the lame and ſickely, and yet they halt before him, they will not ſerue him with the chiefeſt thing, nor glorifie him with the beſt member that they haue. If we draw neere to Eſay 29.1 Matth.1 him with our mouthes, and honour him with our lippes onely, but keepe our hearts from him, what doe we but worſhip him in vaine, and withhold our beſt treaſure from him? Hypocriticall ſeruice is a blind and lame ſeruice, it halteth with one foot: we keepe from God the chiefeſt, and diuide our ſelues betweene him and the world. It is vnpoſſible ẏ with one of the eyes we ſhold look down to the earth, and at the ſame time looke vp to heauen with the other: ſo it is vnpoſſible that wee ſhould loue God, and withall loue thoſe things that are quite contrary vnto God. The Samaritanes were reiected and ſeparated from the people of God, becauſe they worſhipped God and did cleaue alſo to the gods of the Aſſyrians, 2 King.17.41. *No man*, ſaith Chriſt, *can ſerue two maſters.* The hypocrite is like to a Tauerne with a buſh without at the doore, when there is no wine within in the Cellar: or like the gold of ẏ Alchymiſts, ẘ appears beautiful outwardly, but will not beare the touch. He is like to rotten wood that ſhineth bright in a darke night, but hath no true light in it; or to a Painter that beginneth to paint the face & outward feature, but neuer regardeth what the inward parts be. There is no painting will ſerue our turne when we come to appeare before the Lord, we muſt bring him the beſt and offer him the chiefeſt gift, that we may ſay Pſal.103. with the Prophet, *Bleſſe the Lord, O my ſoule: and al that is within me bleſſe his holy Name.* The Prou.4.23 wiſe man exhorteth vs to looke to the heart, and to keepe it with all diligence, for out of it are the iſſues of life. If the fountaine of water be muddy & miery, it is quickly troubled and made vnſeruiceable: If the root of the tree be rotten, it is ſooner turned with wind and weather: ſo the heart of man if it bee corrupt, it ſoone defileth and polluteth all other things that proceed from it. Halt not therefore with him that can abide no halting, but walke with an vpright foote, and offer vp all to him of whom we haue receiued all.

Vſe 2.

Secondly, from offering to God the beſt things we haue to further his worſhip, we may conclude, that the maintenance of ẏ Miniſtery ſhould be very ſufficient, that ſo they which preach ẏ Goſpel might liue of the Goſpel. And 1 Cor.9. as they doe not ſow ſparingly, ſo doubtleſſe they ought not to reape ſparingly. I plead not the cauſe of thoſe that are negligent & ſlothfull, that feed themſelues but not the flocke: but ſuch as open their mouthes & ſpend their ſtrength to feed the ſoules of others, deſerue to haue liberal maintainance for their own bodies: and as they diſpence ſpirituall things, it is no great thing if they receiue carnall things.

The heathen men, the idolatrous Egyptians

7.22. ans prouided liberally for their Prieſts in the
ſeuen yeeres of famine, and would not ſuffer
them to alienate their lands from the vſe to
which they were conſecrated, no not in the
generall alienation of other men. God loueth
4.7. a cheerefull giuer, when the gift is giuen vnto
men, much more in duties performed vnto
God would he haue vs cheerfull, forward, and
bountifull. There is no calling more honourable
in many reſpects vnder the heauen then
ẏ Miniſtery. I am not ignorant that it is much
diſgraced, neuertheleſſe it is a great grace to
be ſet in it. The Apoſtle ſheweth, ẏ by Chriſt
Ieſus declared mightily to be the Son of God
1.4.5. throgh the reſurrection from the dead, he had
receiued grace and Apoſtleſhip. And although
ſome by grace vnderſtand the grace of reconciliation
and attonement with God, & others
referre it to ſuch gifts as did fit him for the
function of his Apoſtleſhip: yet I rather take
it by a Grammaticall figure called *Hendiadis*,
to ſignifie the grace of Apoſtleſhip, or the fauour
and free gift of God to be an Apoſtle. So
then, it noteth out the nature and fountaine of
his Apoſtleſhip, and ſheweth that to be in the
Miniſtery is not any diſgrace, but a ſpeciall
grace of God, if we beleeue the Spirit of God
ſpeaking in the Scriptures. Hence it is, that he
1.12. giueth thankes to Chriſt Ieſus our Lord, for
that he counted him faithfull, putting him into
the Miniſtery, & inabling him to diſcharge
the ſame. And this honor farther appeareth, as
wel by the ſpecial gifts giuen to thē aboue the
reſt of the people, as alſo by the reward & recompence,
4.8. euen a greater meaſure of glory
4.16. after a faithful diſcharge of the duty, when the
5.9.10. great Shepheard of the ſheepe ſhall appeare
12.3. in glory. It is not therefore to bee maruelled
3.8.10. at, that *Paul* euery where magnifieth the grace
of God, who had choſen him to be a maſterbuilder
in his houſe, to lay ẏ foundation thereof,
more precious then the gold of Ophir, or
11.6. then ſiluer tryed in a furnace of earth purified
ſeuen times. Now if the calling be in it ſelfe
honourable, ought it not then to be honored?
and how ſhall it be honored, if they that be in
the calling be not maintained? and what ſhold
their maintenance be, but as it may be agreeable
to their place they hold? And if the maintenance
muſt hold correſpondence with the
honour of the Miniſtery, wee doubt not
to affirme and auouch, that the recompence
of the labours of ſuch as are painful and faithfull
in this calling, ought to be very bountifull
and liberall. Our Sauiour ſaith of this calling,
10.16. *He that heareth you, heareth me, and he that
deſpiſeth you, deſpiſeth me: and he that deſpiſeth me,
th 16.19. deſpiſeth him that ſent me. Hee hath committed
vnto them the keyes of the kingdome of heauen.* Tel
mee, if thou were deſirous to ſee one of the
kings houſes gliſtering with much gold, and
ſhining with pearles and precious ſtones, and
at length ſhouldeſt finde one that carryed the
keyes, who being intreated ſhould forthwith
vnlocke the doores, and bring thee euen into
the kings priuie chamber, wouldeſt thou not
make much of him, and honour him aboue others?
The Miniſters of God are they ẏ keepe
the keyes of the gates of heauen; they haue
power from Chriſt and vnder Chriſt to open Chryſoſt.hom.
the dores, ought we not therefore to loue thē, 2.in 1.Theſſal.
to reuerence them, to honor them? This made
the Theſſalonians receiue ẏ Apoſtles doctrine, 1 Theſſ.2.13.
not *as the word of man, but as the word of God*; and
he beareth the Galatians witneſſe, *that if it had* Gal.4.15.
*beene poſſible, they would haue plucked out their
owne eyes, and haue giuen them to him.* Our Sauiour
telleth his Apoſtles, that *whatſoeuer they* Matth.18.18.
*ſhall bind on earth, ſhall be bound in heauen: and
whatſoeuer they ſhall looſe on earth, ſhall bee looſed
in heauen.* Did not *Pilate* thinke himſelfe aduanced
to great honour, ẏ he could ſay, *Knoweſt* Ioh.19.10.
*thou not, that I haue power to crucifie thee, and
haue power to releaſe thee?* If a Prince ſhould impart
to any of his ſubiects this authority, that
as high Marſhall he ſhould haue power to put
in priſon whomſoeuer he would, and againe
to releaſe them and let them goe, he would be Chryſoſt.de ſa-
thought happy and worthy of honour in all cerd.lib.3.&
mens iudgments. It hath pleaſed the God of toto ſerè lib. 1.
heauen & earth, to beſtow a Miniſteriall power;
& to giue authority ſubordinate vnder his
to the preachers of the Goſpel, to forgiue ſins
and to retaine ſinnes, ſaying, *Whoſeſoeuer ſinnes* Ioh.20.23.
*ye remit, they are remitted vnto them: and whoſeſoeuer
ſinnes ye retaine, they are retained.* As *Eliah*
by his earneſt prayer, did ſhut the heauens 1 King.17.1.
that it could not raine vpon the earth, and a- Luk.4.25.
gaine, by his prayers opened the windowes of Iam.5.17.
heauen, that the earth did drinke in the raine
and brought forth herbes meete for the vſe of
man: So the Miniſters by their earneſt preaching,
doe open the kingdome of heauen to
all beleeuers, and do ſhut the doore againſt all
impenitent ſinners, and by the power of the
Lord Ieſus Chriſt, doe commit ſuch to perpetuall 1 Cor.5.4.
impriſonment, and doe deliuer them to
Satan for the deſtruction of the fleſh, if haply
by this meanes the ſpirit may be ſaued in the
day of the Lord. This power doe the Miniſters
execute vpon earth, which the Angels
themſelues do not, nor cannot exerciſe in heauen.
To what end haue we ſpoken all this,
touching the power and authority of the Miniſters?
Surely from thence to infer that their
maintenance ought to be anſwerable to their
Miniſtery, and to ſhew that if wee withhold
from them their due, we withhold from God
whoſe deputies they are, & deny him his right
for all the tithe of the land, whether of ẏ ſeede Leuit.27.30.
of ẏ land, or of the fruit of the tree, is ẏ Lords,
it is holy vnto the Lord: and conſequently
we hinder the worſhip of God, and thereby
as much as lyeth in vs deſtroy the ſoules of
many thouſāds, which otherwiſe might come
to repentance, & acknowledging of ẏ truth.
Remember therefore theſe two Principles, ẇ See more of
both ioyne in one, that the tythe of the land is Tithes in the
the Lords, verſe 30. *and that the tenth ſhall bee* 18.chapter.
wholly vnto the Lord, verſe 32. As then we doe

tender the continuance of the worſhippe of God, ſo we ſhould render to the Miniſter his due maintenance, that he may receiue comfort and encouragement in the worke of the Lord, and thereby make it manifeſt that we are ready to bring to God the beſt ſacrifice we haue and ſo to ſerue him in the beſt manner.

Vſe 3.

Thirdly, acknowledge from hence, that it is our duty to honor God with al our ſubſtãce and that wee can no way ſo well imploy our goods, as when God is honoured and glorified by them. The wiſe man ſaith, Pro.3,9. *Honor the Lord with thy ſubſtance, and with the firſt fruites of thine increaſe*. And we heard before, that *Abel* brought to God of the fatteſt ſheep he had, he offered vnto him the beſt. Gen.4. he offered a better ſacrifice, and alſo a greater ſacrifice then *Cain*, Heb.11,4. He ſpared for no coſt, he brought not the worſt he had, or what came firſt to hand; thinking that whatſoeuer he brought was good enough for the Lordes ſeruice, and to be conſumed with fire: but he gaue the beſt hee had, and would haue giuen better if he could. Whoſoeuer doth to the vttermoſt the beſt he can, doth make it plain he would do better if he could. From this practiſe of *Abel* had the Law his foundation, that was afterwards written, ẏ nothing *which was lean or lame, or maimed, or miſhapen, or blinde, or any way blemiſhed, ſhould be offered to the Lord*. If any ask how this belongeth vnto vs. I anſwer, the Ceremony is ended in Chriſt, howbeit the equity remaineth and bindeth vs for euer. Now then, if the queſtion be further demanded how this Law reacheth to vs, and how we may honor him with our firſt fruites and riches? I anſwer, by giuing to him the beſt in euerie kinde that we haue. This conſiſteth in many particular branches, and teacheth vs diuers particular duties. Firſt of all, here is offered that to vs, which we noted before: to be careful liberally to maintain the Miniſtery, that they may teach vs in the word, otherwiſe we commit ſacriledge againſt God, and indeed rob our own ſoules, becauſe if we ſow ſparingly, wee ſhall reape ſparingly. The Prophet *Malachi* bringeth in the Lord, ſpeaking and charging the people with no leſſe crime then robberie, and againſt no leſſe perſon then himſelf, *Wil a man rob God? yet ye haue robbed me. But ye ſay, wherein haue we robbed thee? In tyths and offerings. Ye are curſed with a curſe, for ye haue robbed me, euen this whole nation.* Secondly, it teacheth Parents that are willing to offer to the calling of the Miniſtry any of their ſons, & to ſerue the Lord in that calling, to offer to him the fitteſt, not the fouleſt; the beſt, not the worſt. The beſt is fitteſt for the Lord, and doubtleſſe hee is moſt worthy of him. But of this we haue ſpoken at large in the 3. chap. Thirdly, we giue to God the beſt and fatteſt, when we ſerue him in our youth, and with all our ſtrength. The young man offereth to God the beſt thing hee hath, when hee *remembreth his Creator in the daies of his youth*, while his ſenſes are ſharp, his memory quicke, his wit ripe, his capacity readie, his vnderſtanding deepe. But if he ſay to himſelf, now I will take my pleaſure a while, I wil reioyce in my youth, *I will walke in the wayes of mine owne heart*, and in the ſight of mine eies, I will repent at the end of my daies, & ſerue the Lord when I can ſerue the luſts of the fleſh, & the pleaſures of ſin no longer; if (I ſay) we reaſon thus, and offer to God our worne and withered old age, when wee can ſerue ſathan no more, what do wee but offer to God the lame and the blinde, which he abhorreth? How far are we from following *Abel*, who offered the beſt, foraſmuch as we offer the worſt of all to God? Fourthly, we muſt not ſerue the Lord by halues: we haue no other ſacrifice to offer but our ſelues, let vs therfore offer vp ſoule & body, and not ſerue him for company, or for faſhions ſake, or coldly and negligently, or thorough compulſion and feare of the Law. If we offer no otherwiſe, our ſacrifice and ſeruice is no better then the offering of *Caine*, who was reiected both his perſon and his oblation. Wo vnto ſuch that walke in the way of *Cain*, that do not ſeaſon their firſt fruites that they bring with faith. God wil haue al that is in vs, or nothing. If we do not conſecrate our ſelues wholy to his ſeruice, we cannot be his ſeruants. It is giuen as a ſpeciall commendation of good King *Ioſias*, that *he turned to the Lord with all his hart, and with all his ſoule, and with all his might*, according to the law of *Moſes*; not that he was able to fulfill the whole law without failing in one point, but hee did ſtriue with might and main to ſerue the Lord to the vtmoſt of his ability, and endeuour with hart & life to pleaſe him. Laſtly, we honor God with our ſubſtance when wee are mercifull in helping the needie with that which is ours. We muſt not giue almes at another mans coſt, nor releeue our neighbour by our neighbours goods, but we muſt honor him with our owne ſubſtance, not with the ſubſtance of others, as couetous perſons, vſurers, theeues, & ſeruants do, who giue away that is none of their owne. Therefore, when God giueth vs all things abundantly to vſe, let it not grieue vs to honor the lord with them, and diſtribute them to the neceſſities of the Saints cheerfully. The Lord Ieſus accounteth it as done to himſelfe which is done vnto one of the leaſt of his brethren. Neyther let vs feare any want our ſelues, or falling into decay through our bountifulnes and liberality, inaſmuch as God will make vs the more to aboũd in all things, for hee is of power to make vs abound in all gifts. The widdow that had bene the wife to one of the ſonnes of the Prophets, ſo long as ſhe powred Oyle out of the veſſell or pot that was her owne into the empty veſſels, ſhe perceiued the oyle ſtil to increaſe; but when ſhe poured out no longer, the oile ceaſed and ſtayed. Euen ſo, ſo long as we ſhall helpe the poore with our goods as it were fill the veſſels with oile, our riches ſhall encreaſe & multiply; but if we ſtay our hand fró giuing

our

Prou. 3.9.

Exod 23.19. and 34.26.

Deut 15.21. Leuiti 22.20.

Mal.3.8.9,10.

Eccle.12.1.

Eccle.11

Iude ver.

2.King.23

Math.25.

2.Cor.9.

1.Kin.4.

our ſtore will quickely faile and our fountaine dry vp. The more commonly you draw water out of a well, the more plenty you ſhall haue; ſo likewiſe the more liberall we are toward thoſe that want, the more we ſhall encreaſe our owne weath. Neither let any man delay the time, & promiſe to giue away much when he dyeth; for that is to giue them away when we can keepe them no longer. He that will not giue almes till after his death, is like to a man that carieth a light behind his backe. The houre of death is not the fitteſt time to doe good, then we ſhould looke to reape the fruit of a wel led life: theſe are like to a ſimple ſouldier that prepareth his armour when he ſhould fight, or like the fooliſh virgins that went to ſeeke oyle when they ſhould vſe it. A ſhip that leaketh, muſt bee mended in the hauen, not in the ſea: a wall that is broken muſt be made vp in peace, not in warre. If we forget God in our life, how can we looke that he ſhold remember vs in our death, and when we lie at the laſt caſt? To conclude, ſeeing we muſt ſerue the Lord with the beſt things that we haue, let the people be ready to maintaine the Miniſtery in the beſt maner, let godly parents giue to God their beſt children, let the yong man dedicate to God his beſt yeeres, let euery Chriſtian offer to God his beſt member, to wit, the heart: let all rich men doe the beſt good they can with their goods, and lay vp for themſelues a good foundation for the time to come: thus ſhall the people, and parents, and yong men and rich men, and generally all Chriſtians follow the example of righteous *Abel*, who offered to God the beſt ſacrifice he had. On the other ſide, if we maintaine the Miniſters in the worſt manner, if we ſpend the flower of our age, and the prime of our life in the worſt vanities, if wee giue our beſt part, I mean the heart, to the worſt deſeruer, that is, the diuel, if we imploy our riches to the worſt vſes, we follow the example and offer the ſacrifice of *Caine*, and therefore may iuſtly feare to be reiected with him, and after this life to bee rewarded with him.

25. 10.

23.

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24 *On the third day Eliab the ſonne of Helon, prince of the children of Zebulun did offer.*

25 *His offering was one ſiluer charger, the weight whereof was an hundred and thirty ſhekels, one ſiluer bolle of ſeuenty ſhekels, &c.*

Behold heere how the other Princes are not inferiour to the firſt that offered, nor the other Tribes to the Tribe of *Iudah*. Obſerue heere, that the ſpirit of God accounteth it not ſufficient to ſet downe what was offered in generall, neither in particular what *Nahſhon* the ſonne of *Aminadab* of the Tribe of *Iudah* offered the firſt day, or what *Nathaniel*, the ſon of *Zuar* Prince of *Iſſachar* offered the ſecond day: but he goeth forward to ſet downe the ſpeciall offerings according to euery mans name, and according to the day aſſigned vnto him. It may be demaunded what was the cauſe, why theſe offerings are thus particularly pointed out? why are the ſame chargers, the ſame bolles, the ſame ſpoones ſo often repeated? might not all theſe things heere mentioned haue beene more ſummarily concluded? what need more words haue bene vſed, when fewer would haue ſerued? I anſwere, we muſt not account any thing idle, friuolous, fruitles, or ſuperfluous in holy Scripture. The Lord knoweth beſt, what is fitteſt to bee dilated largely, and what to be comprehended ſhortly. If there were no other reaſon then this, ſo it pleaſed the Lord, it ought to content vs and to make vs reſt in it.

Obiect.

Anſwer.

The like example we finde, Pſal. 136. 1, 2, &c. Where, in euery verſe, and at the recitall of euery bleſſing, this reaſon is repeated, *for his mercy endureth for euer.* Adde heereunto, Reuel. 7. 5, 6, &c. where this is repeated according to the number of the Tribes, that twelue thouſand were ſealed of them. Hee might haue ſaid briefly, of euery tribe were ſealed twelue thouſand: but he repeateth the words twelue times: ſo in this place, the offerings are repeated twelue times particularly according to the number of the twelue Princes. The reaſons may be, firſt to teach vs to be content to heare the ſame things, though they be oftentimes repeated, as Phil. 3. 1. The Apoſtle ſaith, *It is not grieuous to me to write the ſame things often, and for you it is ſafe.* Wee are ready to forget the beſt things, and therefore muſt haue them continually ſounding in our eares, as many ſtrokes giuen with a hammer, to make vs heare. Secondly, that wee ſhould apply theſe examples vnto our ſelues, and if wee paſſe ouer one of them without regard, yet we ſhould take holde of the next. Thirdly, to teach vs that no man ſhall haue that forgotten to the vtmoſt of his praiſe, who is any way forward in doing good, becauſe he will honor thoſe ỳ honor him, but they ỳ deſpiſe him, ſhall be lightly eſteemed, 1 Sam. 2. 30. The doctrine from this particular rehearſal and enumeration of the gifts of thoſe Princes, is this, that all the good workes of Gods children done to the ſetting forth of his glory to the aduancement of his worſhip, to the maintenance of true Religion, or the good of his children, ſhall be reckoned vp, rewarded and come vp in account before him: he taketh notice of them all, and will neuer forget any one of them. As their deeds are here regiſtred in the booke of God, ſo the doers of them are regiſtred in the booke of life. Our Sauiour teacheth, that a cup of cold water ſhall not go vnrewarded, that is giuen to drinke in ỳ name of a diſciple to one of theſe litle ones. And afterward it is ſaid, *A certaine woman came vnto him hauing an alabaſter boxe of ointmēt very precious, and powred it on his head as he ſate at table:* and becauſe ſhe had wrought a good worke vpon him, verſe 10. he ſayth, *Verily, I ſay*

Doctrine, Euery good worke of gods children is knowne and ſhall be rewarded.

Math 10. 42

Math. 25. 7.

vnto you, whereſoeuer this Goſpel ſhall be preached in the whole world, there ſhall alſo this that this woman hath done, be told for a memoriall of her, verſe 13. To this purpoſe ſpeaketh the Angel that appeared to *Cornelius*, Act.10.4. *Thy prayers and thy almes are come vp for a memoriall before God.* So then euery thing ſhall be remembred, no one worke ſhall be forgotten.

Reaſon 1. For God is a righteous God giuing to euery one according to his workes. Hee is the Judge of the world, Gen. 18. and cannot but iudge vprightly. Hereupon the Apoſtle ſaith, Heb.6. 10. *God is not vnrighteous to forget your workes, and labor of loue, which ye haue ſhewed toward his Name, in that yee haue minſtred to the Saints, and doe miniſter.* He that receiueth a Prophet in the name of a Prophet, ſhall receiue a Prophets reward, for he will reward very bountifully euery good worke. If we be not barren in good workes, he will not bee behind with vs to recompence vs. Secondly, how can they but come into an account, ſeeing he accounteth them as done to himſelfe? Matth. 25. 40. *When any thing is giuen to the Saints, it is eſteemed as done to the Sonne himſelfe: and when it is beſtowed vpon one of the leaſt, it is regarded as beſtowed vpon the greateſt and higheſt.* The ſeruant receiueth it, but the Maſter will reward it.

Vſe 1. Touching the Vſes: we may firſt conclude the happy eſtate and condition of them that leaue this world, and depart this life in the true feare of God, becauſe we heare their workes ſhall be remembred, and therefore the doings of his ſeruants be rewarded with eternall glory, being done in the loue of God and of his trueth, none of them are forgotten, but they ſhall follow them, nay goe with them, and beare them company. This we reade in the Reuelations of *Iohn*, chap.14.13. *I heard a voyce from heauen, ſaying vnto me, Write, bleſſed are the dead that die in the Lord from henceforth: yea, ſaith the ſpirit, that they reſt from their labors, and their works follow them*, to wit, at their heels as ẏ word importeth. Death cannot cut them off, though it be a cruell and mercileſſe tyrant, and hath as it were a ſithe or ſickle in his hand to cut downe ſuch as come in his way: yea, though it cut off riches, reuenewes, honours, pleaſures, dignities, delights, wife, children, houſes, lands, and life it ſelfe, according to the ſaying of the Apoſtle, *We brought nothing into this world, and it is certaine we can carry nothing out with vs*; yet it cannot cut off good workes, neither bereaue vs of the fruits of a liuely faith, which are of ſuch great force and efficacy, that they are able to breake in ſunder the chaines of death and the ſtrength of the graue, and cannot be holden in darknes and obliuion. It were therefore a point of great wiſedome and good policy, ſo many as would willingly die the death of the righteous (as *Balaamites* and all wicked men will ſeeme deſirous to doe) to prouide a goodly traine of good works which death cannot keepe backe; they will preſſe ſo faſt, and knocke ſo hard at heauen gates, that the gates thereof ſhall open wide, and our workes ſhall enter with vs, becauſe they cannot be forgotten, but ſhal come vp into the preſence of God. Wee ſee how it fareth with Kings and Princes and great men of this world, they haue great traines and troupes of ſeruants, and a goodly retinue that follow their heeles in the ſtreetes: O how happy are they, if at the howre of death, and the great day of account, when their honours and their pleaſures, their riches and their friends, their ſeruants and retainers ſhal forſake them, and all earthly profits ſhall faile them, they haue as goodly a traine of good works to attend and waite vpon them. They ſhall finde much more comfort and peace in theſe, then in all their life they felt in all the other; as the wiſe virgins found much contentment, in that they had ſtore of oyle for their lampes.

1 Tim.6.7.

Vſe 2. Secondly, ſhall good works come into account with God, and be remembred of him? then on the other ſide we may conclude, that euill workes ſhall alſo be remembred. True it is, we are ready to forget the euils ẏ we commit, but God wil neuer forget them, no time ſhall weare them out, they are euer freſh in his ſight. Hence it is, that *Nehemiah* ſaith, *Remember them, O my God, becauſe they haue defiled the Prieſthood, and the couenant of the Prieſthood, &c.* And Reuel. 16.19. *Great Babylon is come in remembrance before God, to giue vnto her the cup of the wine of the fierceneſſe of his wrath.* He will remember the ſinnes of the wicked and his owne iudgements. Theſe though they be great in this world, ſhall not haue their honours and dignities to follow them, but their ſinnes ſhall all follow them. The ſwearer ſhal be ſure to haue his oathes and his blaſphemies laid before him, the adulterer his vncleanneſſe, the drunkard his intemperancy, the contemner of God and of his word his prophanneſſe, the couetous perſon his oppreſſion; they ſhall accompany them vnto iudgement, euen vnto hell, that there they may receiue the reward and wages that their workes haue deſerued. It were a great benefit to the vngodly, if they might appeare before the iudgement ſeat of God without their euill deedes, and that they could winde themſelues out of the company of their ſinnes, which will be their ſtrong accuſers, and giue in euidence againſt them: but they cannot by any meanes, for they follow them and purſue after them with a loude cry for vengeance and puniſhment, and therefore woe and miſery ſhall befall them that commit them.

Neh.13.

Vſe Thirdly, we muſt marke this point, albeit good workes be ſo much regarded, yet wee muſt take heed we giue not too much vnto them, nor aſcribe any merit to attaine eternall life by faith, that it might bee of grace, Rom.4.16. it is the gift of God through Ieſus Chriſt, Rom.6.23. If any of our works ſhould merit, then the works ẏ are moſt glorious and eminent aboue others, which the holy witneſſes of the trueth of God wrought, who did ſuffer for the Name of Chriſt, and reſiſted the enemies euen vnto the blood, ſhould be meritorious. But the Apoſtle denyeth this vertue to them, Rom. 8.18. I reckon that the ſufferings of this preſent time, are not worthy to be compared with the glory which ſhall bee reuealed in vs. If any workes might deſerue ſaluation, doubtleſſe the workes of righteouſneſſe: but it is the kindneſſe and loue of God toward man that the Apoſtle magnifieth, who ſaueth vs, not by workes of righteouſneſſe which we haue done, but according to his owne mercy, Tit. 3.5. Eph. 2.8, 9. So *Paul* preacheth, Act. 13.48, 39. that through Chriſt we haue remiſſion of ſinnes, and that by him all that beleeue, are iuſtified from all things from which they could not be iuſtified by the Law of *Moſes*.

Againe, the Lord Ieſus himſelfe teacheth vs, that when we haue done all that poſſibly we can, we muſt ſay we are vnprofitable ſeruants, Luk. 17.10. but he that is an vnprofitable ſeruant, and doth onely what he ought to doe, is not in any caſe of meriting. He that will merit any thing at Gods hands, muſt firſt giue him ſomewhat and ſo bind him as a debtor vnto him: if no man can hinder him any thing of his owne, who oweth all, euen himſelfe to God of whom he hath receiued all, it is certaine that no man can merit any thing before him, Rom. 11.35. *Who hath firſt giuen vnto him, and it ſhall be recompenced vnto him againe?* but no man can doe ſo, verſe 36. *For of him, and through him, and to him are all things, to whom be glory for euer, Amen.* Now, where is no benefit, there can be no merit, becauſe merit preſuppoſeth a benefit receiued; howbeit our well-doing extendeth not to God, he can receiue no good turn at our hands, 1 Cor. 4.7. Phil. 2.13. Eph. 2.10. When the husbandman bringeth to his Lord, the fruit of his own ground, he meriteth nothing, becauſe he giueth him of his owne. Moreouer the Scripture teacheth vs that temporall benefites and deliuerances are not granted and beſtowed vpon the faithfull, for any deſert of any their good deedes, Dan. 9.18. much leſſe therefore eternall life. The Iſraelites had not the nations caſt out before them, nor themſelues brought in to poſſeſſe the land for their owne righteouſneſſe, or for the vprightneſſe of their hearts, but becauſe he had choſen them & ſet his loue toward them. Let vs not therefore truſt in our owne workes, which when they are at the beſt, are vnperfect and defiled, but rather (as the very enemies of the grace of God do admoniſh) in regard of the vncertainty of our owne righteouſneſſe, and the danger of vaineglory, let vs reſt wholly (as the ſafeſt way) in the onely mercy of God. If then this be the ſureſt and ſafeſt way, let vs all goe the ſafeſt way, and leaue by-pathes and dangerous paſſages vnto others. He that walketh ſafely, walketh ſurely. There is but onely one life, and there is but one right way vnto life, namely, Chriſt, Ioh. 14.6. The way by workes is a wrong way, a falſe way, he ſhall neuer come to his iourneyes end by the way of his works, that is, for ẏ merit of his works: becauſe eternall life is neuer giuen for them There is no other name vnder heauen whereby we may be ſaued, then by the Name of Chriſt; but if our works deſerued life eternall, there ſhould be another name to ſaue vs: becauſe the merit of our works is not the Name of Chriſt, but ſetteth vp our ſelues in his place, or at the leaſt to ioyne a fellow and companion with him in the worke of our redemption. This would miniſter occaſion to vs to glory in our owne ſelues before the Lord, as it wee were ſomewhat and could ſaue our ſelues, but no man hath any thing wherein or whereof to boaſt himſelfe, Ro. 3.27. and 4.2. 1 Cor. 1.31.

Act 4.14.
Ephe. 4.5.

Laſtly to bring the aduerſaries of this doctrine once more to plead for vs againſt themſelues: They teach that no man can certainly know that he hath true merits without a ſpeciall reuelation; or that he ſhall perſiſt and perſeuere in them vnto the end: whereupon we inferre and conclude, that therfore we may not beleeue that we ſhall obtaine eternall life for our workes ſake, for that were to torture and torment mens conſciences, & to ſet them vpon the racke; that were, neuer to giue peace to the diſtreſſed ſoule, but to leaue it in doubt and perplexity, wheras the Apoſtle gathereth the quite contrary from the doctrine of iuſtification, Roman. chap. 5.1. *Being therefore iuſtified by faith, wee haue peace with God, thorough our Lord Ieſus Chriſt.* But from the popiſh doctrine of iuſtification, wee ſee there followeth no effect of peace, no tranquillity or quietneſſe of conſcience, becauſe they are taught to ſtand in doubt of their reconciliation and attonement with God.

Vſe 4.

Fourthly, this ſerueth as a great conſolation to ſuch as are carefull to doe good, and to ſhew foorth good workes, that they ſhall in time reape if they faint not. This was good *Nehemiah* aſſured of, and therefore accordingly he deſireth God to remember him, chap. 13.31.14. *Remember me, O my God for good*: and a little before, *Remember me, O my God, concerning this, and wipe not out my good deedes that I haue done for the houſe of my God, and for the offices thereof.* And chap. 5.19. hauing declared his care to releeue the poore and diſtreſſed among the Iewes, and his own conſcience bearing him witneſſe of his ſincerity in this behalfe, he prayed to God, Thinke vpon mee, my God, for good: according to all that I haue done for this people. *Obadiah* had comfort by the workes of mercy, ſhewed to the perſecuted ſeruants of God, who in the reigne of *Ahab* hid an hundreth of the Lords Prophets in a caue, and fed them with bread and water: and he had the fruite of it, he was the

1 Kin. 18.13.

firſt to whom glad tidings was offered in the daies of famine when heauen was ſhut vp that it yeelded no raine, and was made an inſtrument to publiſh it to others. No worke ſhall fall to the ground, but come vp in remembrance to our comfort. This is as true and certaine touching the workes of euery ſeruant of God, as if the Angel that ſpake to *Cornelius* were ſent vnto him to ſay vnto him, Thy workes are come vp in remembrance before God. And as God ſaith, yͭ he keepeth the tears of his children in his bottle: ſo he keepeth the workes of his children in his booke. This is, and ſo it ought to be, a great encouragement to vs in well-doing, to conſider that the number, the greatneſſe, and the meaſure of all our good workes ſhall be regiſtred and recorded by him. It is ſpoken in deed for our capacity, for God needeth no writings of record or bookes of account: the meaning is, he wil neuer forget our good workes, but as certainely remember them, as if he had put them all particularly in writing. Hence it is, that the Lord ſaith ſo often to the ſeuen Churches of *Aſia*, to whom hee commanded *Iohn* to write, hee knew all their workes, nothing was hidden from him, nothing vnknowen vnto him.

Vſe 5. Laſtly, ſeeing good workes are in ſo great account with God, it is neceſſary that we learn what good workes are that are pleaſing in Gods ſight, and how they are to be done of vs. For there is more required to a good worke then the bare deed done. A good worke is a duty commanded of God, performed by a regenerate perſon, and done in faith, ayming at the glory of God and the good of man. Wherby we ſee, that ſundry points are required to make a worke accepted of God. First of all, the worke muſt haue the wil of God which is the rule of all goodneſſe and righteouſneſſe, to warrant the ſame, that ſo we may doe them in an holy obedience vnto him. For except he appoint them, hee doth not approoue them: and vnleſſe he command them, he doth neuer commend them. Will-worſhip is abominable to God and euery where reiected, when men thruſt vpon God their owne inuentions in ſtead of his ſeruice, Col. 2. 22. 23. Deut. 12. 32 Euery good work is commanded in the word either expreſly, or generally. God is in vaine worſhipped, when for doctrines, the commandements of men are taught and obſerued. This reproueth the Romiſh Religion, maintaining yͭ a man may do good works which are neuer required or appointed of God; and likewiſe the blinde deuotion and ſuperſtition of the people, that if they in their worſhip haue a good intent and think no man no harme, they doe a good worke.

What a good worke is.

Secondly, good workes muſt be done by a regenerate perſon, that is in the ſtate of grace, that is a member of Chriſt, and borne againe by the holy Ghoſt. If we bee not reconciled to God in Chriſt, & made acceptable through him, wee are as euill trees that cannot bring forth good fruit: whereas no man can gather grapes of thornes, or figges of thiſtles, Matth. 7. 16. The perſon muſt pleaſe God, before any thing that commeth from him can pleaſe him: for he had reſpect to *Abel*, and then to his offering: but not to *Caine*, and therefore not vnto his offering. Hence, fal to the ground the workes of Turkes and Infidels, and meere ciuill men, who often abſtaine from outward ſinnes, liue orderly among men, and do works of mercy, iuſtice, & liberality; yet in them they are not good, becauſe they proceed from a corrupt heart. The like we may ſay of the workes of all vnregenerate perſons, bee they neuer ſo beautifull in the eyes of the world, they are but beautifull ſinnes in the ſight of God, whether they eate, or drinke, or walke, ſleepe, or buy or ſell, or come to Church, or heare the word, or pray, or receiue the Sacraments, the rule of the Apoſtle ſtandeth for euer, *Vnto them that are defiled and vnbeleeuing, is nothing pure, but euen their minde and conſcience is defiled*, Tit. 1. 15.

Gen. 4. 4. 5.

Thirdly, good works muſt be done in faith: becauſe whatſoeuer is not of faith, is ſinne, Rom. 14. 23. and without faith it is vnpoſſible to pleaſe God, Heb. 11. 6. Now there is required in a man, a twofold perſwaſion, firſt, an aſſurance that God hath willed and commanded it to be done; for he that giueth almes, and yet doubteth whether God would haue him to giue almes, ſinneth. Secondly, a perſwaſion in his own conſcience of his reconciliation to God in Chriſt. This is iuſtifying faith, which purifieth the heart, and doth fit and inable it to bring forth a good worke. There is a double vſe of this gift: it maketh vs to begin the work well, and when it is once done, it ſerueth as a cloake or garment to couer the defects and imperfections of it, applying the merits of Chriſt. The laſt point required to make a good worke, is, that it bee done to Gods glory. 1. Cor. 10. 31. If we haue any other by-reſpects, ayming at our owne glory, or the applauſe of the world, or the ſatisfying of Gods iuſtice, or the merit of eternall life, or any ſuch corrupt and crooked ends, wee loſe all our labour, our works cannot come vp in account before him. It is the common and corrupt iudgement of the common ſort that Papiſts abound in good workes, but let vs try them by theſe rules, we ſhall quickely and eaſily find them what they are, failing in the matter, and manner, and in the maine and principall end of well-doing. Now to conclude, euery one muſt doe theſe good works, euery one muſt be as a tree planted in the garden of God, and bring forth the fruits of righteouſneſſe, that he may be glorified, Eſay 61. 3. It is a receiued opinion among many, that none can doe good works but rich men, as if there were no good workes but almes; for they haue no taſte in any thing elſe but that which is giuen them. Thus doe the poore caſt off all doing of good works from themſelues vpon the richer ſort, that ſo they may receiue ſomwhat. True it is, almes are one good worke, but yet not the only good work, nor yet the chiefe and principal. For the poore may do good works, nay muſt do them as wel as the rich. The workes of the firſt Table, are the beſt works, the greateſt works: theſe they may doe, as well as others. To haue a care to know God, to beleeue in him, to loue him aboue all, to feare him, to hope in him, to ſtay our ſelues vpon him, to approoue our ſelues in his ſight, to worſhip him with the heart, to confeſſe him with the mouth, to pray vnto him earneſtly, to heare his word attentiuely, to receiue the Sacraments reuerently, and ſuch like diuine and deuout exerciſes, are all of them good workes, great workes, gracious workes, approoued of God: and theſe may the poore performe. And that the Scripture auoucheth, and God alloweth theſe for good works, appeareth in the example of *Abraham*, mentioned by the Apoſtle *Iames*, chap, 2.21. *Was not Abraham our father iuſtified by works, when he offered Iſaac his ſonne vpon the altar?* He ſhewed himſelfe to be a iuſtified man by his good workes, and was called the friend of God. Thus did his faith worke together with his workes. But what were his good works? were they his almes-deeds, and ſhewing mercy to the poore? no, he performed a good duty to God, and preferred his loue to him before his loue to his ſonne, his onely ſonne, euen *Iſaac* whom he loued, the ſonne of promiſe, the ſonne in whom the nations of the world ſhould be bleſſed. Thus muſt all men doe good workes, thus the pooreſt ſort are not exempted or priuiledged from ſhewing forth theſe good workes, and teſtifying their faith by theſe fruites. So then when we heare of the neceſſity, of the dignity and value of good workes, let no man thinke it belongeth nothing to him, but euery man be encouraged to ſet vpon the doing of them, ẏ *our light may ſo ſhine before men, that they ſeeing our good works may glorifie our Father which is in heauen.*

ſe 23.
e 12.

th.5,16.

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84 *This was the dedication of the altar (in the day when it was annointed) by the Princes of Iſrael: twelue chargers of ſiluer, twelue ſiluer bolles, twelue ſpoones of gold:*

85 *Each charger of ſiluer, &c.*

We ſhall not need to ſtand to ſpeake particularly of euery Princes offering: becauſe, as we noted before, the ſame things are repeated, the offerings are the ſame, the matter is the ſame, the forme and ende the ſame, the price and value the ſame: the difference ſtandeth onely in a deſcription of the time, when they were offered: and of the perſon who offered, deſcribed by his name, by his father, and by his tribe. Nowe, in caſting vppe the value of all theſe offerings, and ſetting downe the totall ſumme, appeareth the greatneſſe of their riches. For had they not beene much bleſſed that way, they could not haue continued to beſtow ſo bountifully vpon the Tabernacle. Theſe they attained vnto, partly by their own labour, and partly by entring into the labours of others. For at their departure out of the land of Egypt, they borrowed iewels of ſiluer, and iewels of gold, and rayment, at what time no doubt they carried with them the chiefe wealth and treaſure of Egypt, & ſpoyled the Egyptians, which God gaue to his people as a recompence of all their troubles. The doctrine from hence ariſeth to bee this, that the bleſſings of this life are oftentimes beſtowed vpon Gods children. He giueth them riches, honours, dignities, preferments, houſe, land, peace, and proſperity, at his owne pleaſure. We haue the examples of *Abraham* & *Lot*, their ſubſtance was ſo greatly encreaſed, that they could not dwell together, the heardmen of their cattell ſtroue and contended one againſt another, Gen. 13.7. and *Abrahams* ſeruant ſent to take a wife for *Iſaac*, telleth that the Lord had bleſſed his maſter greatly, and had giuen him flocks and heards, and ſiluer and gold, & men ſeruants and maidſeruants, and Camels and Aſſes, Gen. 24, 35. *Iob was a iuſt and an vpright man, one that feared God, and eſchewed euil, and this man was the greateſt of all the men of the Eaſt*, cha. 1. 1, 2. 3. and 31 24, 25. *his wealth was great, and his hand had gotten much.* The like we might ſay of many godly kings, as of *Dauid, Salomon, Hezekiah, Iehoſhaphat, Ioſiah*, of *Mordecai*, and *Eſter*, of *Ioſeph*, and of *Iacob*. And in the New Teſtament, mention is made of *Ioanna*, the wife of *Chuza*, *Herods* ſteward, and *Suſanna*, and many others, who miniſtred vnto Chriſt of their ſubſtance, Luk. 8.3. Of *Lazarus* the friend of Chriſt, and *Mary*, who entertained him often in her houſe, Luk. 10. 38. Of *Ioſeph* of Arimathea, a rich man, Matth. 27. 57. an honourable counſellour, Mar. 15. 43. he was a good man and a iuſt, Luk. 23. 50. which alſo waited for the kingdome of God; Of *Oneſiphorus*, who often refreſhed *Paul*, & was not aſhamed of his chaine, 2 Tim. 1. 16. and many other of all eſtates, ſome rich, ſome noble, ſome wiſe, ſome mighty and of great account, 1 Cor. 1. 26.

Exod. 12. 36.

Doctrine.
Earthly bleſſings are oftentimes in the poſſeſſion of gods children.

Gen. 24. 35.

Reaſon 1.

For hereby the Lord ſheweth what he can do ſo often as it pleaſeth him to beſtow them True it is, ſometimes he denieth euen to thoſe that are moſt highly in his fauour, theſe outward and earthly bleſſings: howbeit it is not becauſe he is not able to enrich them. For as *Moſes* prayeth the Lord to ſpare his people, *leſt the enemies ſhould ſay, he deſtroyed them in the wilderneſſe, becauſe he was not able to bring them into the land of promiſe*: ſo he beſtoweth many times wealth and ſubſtance vpon his children leſt the enemies ſhould ſay, it was becauſe hee is not able to encreaſe and enrich them. Thus then by giuing vnto a few, he ſheweth that he can ſtore and repleniſh all the reſt if it pleaſed him.

Deut 9. 28.
Exod. 32. 12.
Num. 14. 13.

Secondly, to releeue his owne ſeruants in time of need, to deliuer their ſoul from death, and to keepe them aliue in famine, Pſal. 33.19. He knoweth well enough, that the very mercies of the wicked are cruelty; Prou. 12.10. they are handfaſted and hard-hearted, and they are leaſt of all mooued to pitty Gods people: he therefore prouideth for the welfare of his ſeruants, by making one Chriſtian brother able to releeue another, as we haue plentifull examples in the acts of the Apoſtles, chap. 4. 34, 35, 36.

Exod. 12.36.

Doctrine. Earthly bleſſings are oftentimes in the poſſeſſion of gods children.

Thirdly, he maketh them many times to inherit the labours of wicked men, and of ſuch as are their enemies, as we ſee his people had the treaſures of Egypt, Exod. 12. Pſal. 44.3. The Egyptians would not recompence them; therefore the Lord doth recompence them.

Fourthly, they are in Chriſt heires of the world: for all that are ſonnes are alſo heires, Rom. 8. 17. the heires of God, and ioynt-heires with Chriſt. Hence it is, that ſome recouer their poſſeſſion though al cannot according to their right and title. God made all things for his friends, not for his enemies, who are no better then vſurpers.

Gen. 24.35.

Vſe 1. The Vſes follow. Firſt, it reprooueth the beggerly vow of voluntary pouerty vndertaken by the Popiſh Order. No ſuch vow is found in the old Teſtament, whiles vowes were moſt in vſe and in force. This is accounted a vow of perfection, but it hindreth the doing of much good: becauſe *it is better to giue then to receiue*, Act. 20.35. Wherefore, the begging Fryars are boaſting fooles, proudly glorying in perfection, when they may worthily be aſhamed of their imperfections. They think they deſerue heauen by it, when indeed they are in danger of hel. For it is one thing to haue riches, and another, to truſt in riches: whereas they will ſeeme to caſt them away, vnder a colour of feare, leſt they ſhould caſt them away. But may any among them compare with ſundry of Gods ſeruants, who kept their goods, and did much good with them, to Gods glory and the good of others? may they, euen the beſt of them parallell themſelues with *Abraham* in faith, with *Iob* in patience, with *Ioſeph* in chaſtity, with *Lot* in piety, with *Lazarus* in hoſpitality, with *Zaccheus* in liberality, with the godly women in charity, whatſoeuer they pretend to the contrary? And as riches giuen by the bleſſing of God, condemne no man: ſo it is certaine, pouerty can ſaue no man, neither can it merit life and ſaluation, as the cloyſtermen dreame.

Prou. 10.22.

Vſe 2. Secondly, obſerue that riches are not euill of themſelues or in their owne nature: neither are they any way hinderers of Gods kingdome, the fault is in the perſon and in the abuſe of them. And the beſt things are abuſed as well as riches, yet we may not thereupon conclude that the beſt things are bad. But it will be obiected, that Chriſt ſaith, *It is hard for a rich man to enter into the kingdome of God, euen eaſier for a Camel to goe through the, &c.*

Obiect. Math. 19.

Anſwer. I anſwer, we muſt compare Scripture by Scripture, as it is ſaid, the Leuites did expound the meaning and gaue the vnderſtanding by the Scripture it ſelfe. The Euangeliſt *Marke* repeating this hiſtory, expoundeth it plainely. For Chriſt hauing ſaid, *How hardly ſhall they that haue riches enter into the kingdome of God!* and the diſciples being aſtonied at his words, he addeth by way of explication, *Children, how hard is it for them that truſt in riches, to enter into the kingdome of God!* then this followeth, *It is eaſier for a Camel, &c.* where we ſee he diſtinguiſheth of rich, ſome are ſuch as truſt in God, not in their riches; ſome truſt in their riches, not in GOD. Of theſe that make their riches their God, and their Mammon to be their hope and heauen, it is true that a Camell ſhall ſooner goe through the eye of a needle, then ſuch rich men get into the kingdome of God, Mar. 10. 23, 24.

Tremel. in hem.8.

Mar. 10.23, 24.

Obiection. But they are thornes and ſnares: thornes to choke, and ſnares to catch and entangle the ſoule: ſo they are called in the parable of the ſower, Luke 8. and by the Apoſtle, 1 Tim. 6.

Anſw. I anſwere, It is true, but the fault is not in the nature of the riches, but in the corruption of the rich man: not by the vſe, but through the abuſe of them. For if they were euill of themſelues, then ſhould all rich men be choaked and ſnared by them, & drawn into euill; which by the former examples, and by preſent experience we know not be ſo.

Obiect. But Chriſt willeth the rich man to ſell the things he did poſſeſſe, and giue them to the poore: by this it ſhould appeare to be vnlawfull to keep them.

Anſwer. I anſwere, this is a particular commandement giuen to him to try him and prooue what was in him, to diſcouer his pride and hypocriſie, pleaſing himſelfe in a falſe opinion of his ſtrength, ſufficiency, and ability to keepe the Law, that ſo, if it were poſſible, his eies might be opened to ſee his owne weakeneſſe, and himſelfe to be wretched, and miſerable, and poore, and blinde, and naked. For in that he went away ſorrowfull, and ſubmitted not himſelfe to the voyce of Chriſt, hee declared plainely that he made more reckoning of his wealth then he did of Chriſt; and that he had more mind to follow the world, then to obey the word deliuered vnto him.

Vſe 3. Thirdly, wee muſt learne, when we haue theſe bleſſings, to be thankefull to God that gaue them, and to lift vp our eyes to him of whom we receiued them. For albeit theſe earthly bleſſings bee common to the godly and the vngodly, yet are they not common to all the godly, inaſmuch as they are giuen vnto ſome, but denyed vnto other: beſtowed vpon a few, but withholden from many. This duty hath many branches.

The bra of tha neſſe.

First wee muſt acknowledge from whence they come, and that we haue receiued them of his meere grace. Woe then to thoſe that ſacrifice to their owne nette, and aſcribe the bleſſings of God onely to their owne labour and induſtry. For *except the Lord build the houſe, the labour of the builder is in vaine, and except the Lord keepe the City, the watchman waketh in vaine: it is in vaine for you to riſe vp early, to ſit vp late, and to eate the bread of ſorrowes, it is God that giueth his beloued ſleepe*, Pſal.127.1.2. True it is, God hath laid vpon vs this duty to labour, and requireth that euery man eate his bread with the ſweat of his browes; for no promiſe is made to the idle: yet wee muſt depend vpon him for a bleſſing vpon our labours, or elſe we are not thankefull vnto him. Againe, we muſt be carefull to vſe them to his glory and to the good of others. Wee muſt referre them to him, as we haue receiued them of him. As all riuers runne into the ſea, ſo all our riches ſhould returne to God. Thirdly, we muſt be ready and willing to leaue them, whenſoeuer God ſhall call for them. For hee that beſtowed them, may he not require them againe when he pleaſeth? we muſt leaue them rather then leaue him. If we haue this godly reſolution, then may we perſwade our owne hearts that we are thankefull for them. Thus it was with *Iob*, when he could ſay, *The Lord hath giuen, and the Lord hath taken away, bleſſed be the Name of the Lord*. Fourthly, wee muſt not put our truſt and confidence in them, and if riches encreaſe, we muſt not ſet our hearts vpon them: becauſe then we commit groſſe idolatry with them. This is a fearefull ſinne. Many ſuch idolaters (it is to be feared) remaine ſtil in great ſtore among vs: and albeit idols be baniſhed out of our Churches, yet many doe yet ſet them vp in their hearts. This idolatry is ſo much the more dangerous, becauſe it is more cloſe and ſecret, coloured vnder the name of vertue, practiſed by ſuch as deteſt popery and idolatry, and therefore is leſſe perceiued and diſcerned. Laſtly, we muſt not account theſe the chiefeſt riches or the beſt treaſures, inaſmuch as the vngodly haue commonly the greateſt ſhare of them, Luke 12. and 16. and therefore we muſt labour to be rich in faith, in loue, in righteouſneſſe, in godlineſſe, in patience, in meekeneſſe, and in all good workes. Heere is true riches: if we adorne our ſelues with theſe, we ſhall be truely rich although we be poore, Reuel.2.9. and though we haue neither ſiluer nor gold, Acts 3.6. yet he hath giuen vs all things, 2 Pet.1.3. And though we haue nothing at all, yet we poſſeſſe all things, 2 Cor.6.10.

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89 *And when* Moſes *was gone into the Tabernacle of the Congregation to ſpeake with him, then he heard the voyce of one ſpeaking vnto him, from off the mercy ſeate, &c.*

Hitherto of the offerings of the Princes, receiued of *Moſes*, and giuen to the Leuites. Two tribes offered one wagon, and euery wagon had two oxen, therefore they offered ſix wagons, and to draw them twelue oxen These were thus diſtributed: the Gerſhonites had two wagons, and conſequently foure oxen commited to them: the Merarites had foure wagons, and conſequently eight oxen ſo that they carryed the greateſt burdens. Touching the Kohathites, the third family of the Leuites, nothing was beſtowed among them, becauſe to them were committed the veſſels of the Sanctuary which were carryed vpon their ſhoulders, ſo that they had no need ether of wagons to beare them, or of oxen to draw them, themſelues ſeruing in ſtead of them both. In this verſe we ſee the oracle of God ſpeaking to *Moſes* We might note heere that God ſpake diuers wayes to his Church in the old Teſtament: as alſo that all bleſſings come from God to vs through Chriſt the true propitiatory, couering our ſinnes out of Gods ſight and reuealing Gods will to vs, that wee ſhould know it, and haue benefit by his Prieſthood. But to paſſe ouer theſe, we may note that *Moſes* went into yͤ Tabernacle. The Tabernacle ſignifieth his Church. There is God to be ſpoken vnto. The doctrine is this; God is preſent in a ſpeciall manner in places ſet apart for his worſhip. True it is, hee is euery where, the heauen is his throne, and the earth is his footſtoole; howbeit whereſoeuer his Church and people are aſſembled, hee is preſent with his Spirit, with his grace, and with his bleſſing and aſſiſtance. Hence it is, that the place appointed for his ſeruice is called his face, Gen.4.14. This is afterward called, the preſence of the Lord, verſe.16. So Pſal.46.5. God is ſaid to be in the middes of the City of God; And Chriſt teacheth, that whereſoeuer two or three are gathred together in his name, he is in the middes of them, Matth.18.20. So then whereſoeuer the place of Gods worſhip is, there is God euer preſent.

Iret. comment in 7.cap. Num.

Doctrine, God is euermore preſent whereſoeuer his Church is aſſembled.

Reaſon 1. For firſt, he hath promiſed to dwell there: Where dwelleth the maſter of the houſe, and where is he readieſt to bee found, but where he dwelleth? as Pſal.132.13.14. *The Lord hath choſen Sion, he hath deſired it for his habitation: this is my reſt for euer, heere will I dwell, for I haue deſired it.* 2 Secondly, he is knowne by a ſpeciall worke of his preſence ſanctifying thoſe that are his by his word: heereupon the Prophet ſaith, Pſal.87.2,3. *The Lord loueth the gates of Sion, more then all the dwellings of Iacob; glorious things are ſpoken of thee, O City of God.* 3 Thirdly, he delighteth in his own ordinances. *In Iudah is God knowne, his Name is great in Iſrael: in Salem alſo is his Tabernacle, and his dwelling place in Sion*, Pſal.76.1.2. It is Gods ordinance that we ſhould meete together in one place; for this cauſe hee commanded the Tabernacle to be builded, and afterward the Temple: theſe he ſanctified for the word, for ſacrifices, and for prayer: theſe doth the Lord loue, and in thoſe doth he take pleaſure, and with them will he vouchſafe his preſence.

This being an euident trueth, from hence we muſt learne ſo to carry our ſelues in ſuch places as are ſanctified and ſet apart for his ſeruice,as that wee may call him to bee a witneſſe of our ſincerity. Will a ſubiect dare to behaue himſelfe rudely and vnreuerently in the preſence of his Prince? or the child in the preſence of his father? How then ought wee to ſtand in awe of the Maieſty of Almighty God,whoſe glory is incomprehenſible, who dwelleth in light that none can attaine vnto? Heerepon the wiſe man ſaith,Eccle.5.1.*Keepe thy foot when thou goeſt to the houſe of God, and be more ready to heare, then to giue the ſacrifice of fooles:for they conſider not that they doe euill.* No man ought to come before the Lord vnprepared: or to ſet his feete in the Lords houſe raſhly and vnreuerently. Were it not vnſeemly and vnciuill to enter into a kings pallace with foule and filthy feete defiled with dung and myre, or to ſit downe at a Princes table with vnwaſhen hands? And is it not more vndecent and vndutifull to come into the houſe of the great King, the King of Kings, and to be partakers of his Table before wee haue cleanſed and ſanctified our hearts? This was ſhadowed out at the giuing of the law,*by commanding them to waſh their garments, and to abſtaine from their wiues*,Exod.19.14,15. Thus they were to be prepared before they receiued the Law. Likewiſe before they could behold the wonderfull workes of God, they were ſpoken to, to pull off their ſhooes, becauſe the place whereon they ſtood was holy grõud.This we ſhold al conſider whẽ we meet together in one place, and carefully remember that the place in which we aſſemble is holy ground,and therefore we ſhould take heed we doe not abuſe it. But is that ground wherupon Temples or Churches ſtand more holy then other? I anſwer,no,it is not in it ſelf,there is no more holineſſe in it,then in other: but in reſpect of the aſſembly therein gathered together,and of the exerciſes of religion therein performed, it is for that preſent more holy, and better to be accounted and eſteemed then all other places and peeces of ground whatſoeuer. This made the Prophet ſay, Pſal. 84.10. *A day in thy Courts is better then a thouſand: I had rather bee a doore-keeper in the houſe of my God,then to dwell in the tents of wickedneſſe.* We ſee how carefull all men are,whenſoeuer they goe abroad, and come into any publike place and preſence of men, to adorne the outward man decently,leſt being ſeene in an vnſeemely manner they be condemned and deſpiſed, eſpecially if they be to appeare before ſome great perſon,as we ſee in *Ioſeph*, Gen. 41. 14. When they brought him before the preſence of *Pharaoh*,he ſhaued himſelfe, and hee changed his raiment,and ſo came vnto him. How much more then ſhould wee looke to our ſelues,to the inward man,to the heart,that we come not careleſly & contemptuouſly before him that ſearcheth the hearts and reines? If any aſke how we may prepare our ſelues and behaue our ſelues,that we may be accounted fit to come before Gods preſence? I anſwere, we muſt practiſe three duties: firſt, wee muſt embrace true godlineſſe and righteouſneſſe, and caſt out of our hearts, as filthineſſe out of our houſes, all impiety and vnrighteouſneſſe. The gates of Gods houſe into which hee will enter,are the gates of righteouſnes, and none ſhall enter into them but the righteous, Pſal. 118.16. *Open to me the gates of righteouſneſſe, I will goe into them, and I will praiſe the Lord: this gate is the Lords,into which the righteous ſhal enter.* When *Iacob* went to Bethel to build for God an altar,and to worſhip him,firſt he clenſed his houſe of idols, and commanded his houſhold to be cleane,therby ſhadowing out the purity of their harts. To this purpoſe doth *Dauid* teſtifie,Pſal.26.6. that he would waſh his hands in innocency,and then afterward he would compaſſe his altar. So then, ſo often as we intend to come to the houſe of God,we muſt rid our hearts of wickedneſſe, as it were our ground of weedes, and ſo ſanctifie them that they may be fit veſſels to receiue heauenly graces. They that doe otherwiſe ſhall neuer reape any benefit by the holy aſſemblies of the Saints, let them reſort thither neuer ſo often. Secondly,we muſt not onely ſhunne and ſhake off things vngodly and vnlawfull in themſelues, but euen ſuch things that in time and place may be followed and are commanded to be done of vs, to wit, the care of earthly things and thoughts vpon the matters of this world. Theſe haue their time,but their time is out of time, when the time ſerueth to ſerue the Lord,and we are to ſanctifie a Sabboth vnto him. Theſe indeed haue their place but they haue no place in the place of Gods worſhip,and therefore muſt be diſplaced out of our hearts before we come to the houſe of God. A veſſell full of myre and puddle cannot receiue any ſweet and wholeſome liquor, though ye powre it vpon it all the day long: and if our minds and hearts be foreſtalled with the cares of this life, and the cogitations of earthly things; they are no way capable of heauenly things, they are full fraught and ſtuffed already and ſo leaue no roome or receit for better things. Theſe are ranke thornes that choke the word. Laſtly, we muſt conſider that we haue to deale with God, and not with man,and be ready to receiue without contradiction or reſiſting, without mincing and mangling,whatſoeuer is deliuered vnto vs by the Miniſters of God,and from the warrant of Scriptures. This muſt be the end that we aime at when we come into the Church, to heare the word of life, to learne the way of ſaluation,and to embrace the doctrine of trueth and ſaluation. It was the manner of the Prieſtes and Leuites to interprete the Law, and the Prophets were wont to preach their Sermons to the people gathered together in great multitudes in the Temple,Ierem.chap. 7. verſe 2.

where

Exod.3.5.
Ioſh.5.15.

Obiect.

Anſw.

Obiect.

Anſwer.

Gen.35.2.

Anton.F
comment.
Eccle.4.

89. where *Jeremy* is commanded to *ſtand in the gate of the Lords houſe, and proclaime there this word.* Let vs therefore prepare our hearts to obedience, by ſetting before vs the preſence of God, preſent by his word, preſent by his grace, preſent by his Sacraments, preſent by all his ordinances, and by his bleſſing vpon his ordinances. Thus doth the Prophet propheſie, that the people call one to another, and ſay, *Come ye and let vs goe vp to the Mountaine of the Lord, to the houſe of the God of Iacob, and he will teach vs* (he doth not ſay, the Miniſters, but the Lord himſelfe will teach vs) *his waies, and we will walke in his paths.* A notable meanes to worke much good in vs, and the cheefeſt way to touch our hearts with feare and reuerence, knowing that we haue to do with Gods word nay with God himſelfe. Thus did *Cornelius* conſider, Acts 10,33. when he ſaide to *Peter*, *We are all heere preſent before GOD, to heare all things that are commanded thee of God.* Let vs examine our ſelues by theſe few rules, and by them we ſhall know whether we come aright or not to the houſe of God, with due reuerence and preparation. Let not the Miniſter ſowe among thornes, but grub them out of the ground of your hearts, that ſo yee may bring foorth fruites with patience.

Vſe 2. Secondly, obſerue from the law of contraries, that Satan is preſent in all places of Idolatry, wickedneſſe, impiety, and prophanenes. For as God is preſent where he is worſhipped, ſo is the Prince of this world that ruleth in all the children of diſobedience, preſent alſo where he is ſerued. Thus ſpeaketh Chriſt our Sauiour to the Church of *Pergamus* Reuel. 2,13. *I know thy workes, & where thou dwelleſt, euen where Satans throne is.* So then where vngodlineſſe is ſet vp and maintained, there is Satan preſent, nay there he is preſident; there is Satans ſeat, and there he keepeth reſidence. O that all wicked and vngodly perſons were throghly perſwaded of the truth of this point, and that they would diligently weigh with themſelues, that Satan is oftentimes neere thē, euen at their elbowes when they thinke him to be farre from them, and themſelues out of gunſhot as we vſe to ſpeake, and free from all danger. For if he will intrude himſelfe and winde in himſelfe among the Saints, to hinder the beſt workes, *Zach.* 3,1. Luke 8,12. like a ſubtill ſerpent that he may ſeduce & deceiue vs, as he did our firſt parents: we may be aſſured he commeth freely and frequently into the company of his profeſſed ſeruants which are his children, Ioh. 8,44. For as Chriſt ſpeaketh, that where two or three are gathered together in his Name, he is in the midſt of them; ſo whereſoeuer two or three are met together at his pleaſure & to his liking, and for the doing of his will, he will be in the midſt of them (though not in a viſible manner) to tempt thē to euill, and to make them glory and continue in their euill. If then we feare ſuch a companion, let vs forſake ſuch company. If we will needs frequent the company of wicked liuers, we cannot auoid the ſociety of Satan. Do we then ſee any place where drunkenneſſe, where whoredome, where vanity, where blaſphemy and all impiety is maintained & vpholden? we may conclude and as it were write vpon the backſide of it and vpon euery doore and poſte within it, This is the diuels houſe, here are the workes of the diuell to be ſeene, heere is the diuell in a ſpeciall manner preſent with his tētations, with his allurements, with his inſtruments to ruine the ſoules of men, and to bring them to confuſion and deſtruction.

Vſe 3. Thirdly, it is our duty to frequent thoſe places that make knowne his Name vnto vs, and ſpread abroad his ſauing health among al people. Here we may haue familiar acceſſe to him, & be admitted into his preſence. In praier we talke familiarly with him, Gen. 18,27. where *Abraham* ſaith, he had taken vpon him to ſpeake to the Lord: and in his word he talketh familiarly with vs, and therefore do the Prophets continually cry out, to heare ẏ word of the Lord, and tell vs that the Lord ſpeaketh to his people. What an high honour is it to a ſubiect to haue free acceſſe to his Prince, and to come into his chamber of preſence? we are ſo honoured of God to come to him without checke or controlement; the more boldly we preaſſe into his preſence, the more welcome we are. No man is reproued for coming too often. The faithfull haue accounted it a great part of their happines to haue liberty to meet together with one minde & with one mouth to glorifie God & to ſet forth his praiſes. This made the Prophet ſay, *Lord, I haue loued the habitation of thy houſe, and the place where thine honour dwelleth.* Pſal. 26,8. On the other ſide, they haue lamented their condition with a lamentable & bitter cry, when they haue bin baniſhed from the place of Gods worſhip, & driuen to ſeeke harbour and habitation among the vnbeleeuers. Then their ſoules longed and fainted for the Courts of the Lord, their hearts and their fleſh cryed out for the liuing God; Pſal. 84,2, and 137,1,2. yea, they wept and lamented when in captiuity they remembred Sion. They longed for the Courts of the Lord: but many among vs long greatly to be out of them. They accounted it a great greefe to be out of the houſe of God; but we account it a great greefe to abide in the houſe of God. They were neuer well nor quiet ſo long as they were from the worſhip of God; we are euen ſicke and diſcontent ſo long as we are at it. Finally, they were baniſhed from the Lords houſe, we baniſh our ſelues: they were compelled to be abſent, we cannot be compelled to be preſent. We wold be thoght to be willing to haue God in our company, & to deſire to haue acceſſe vnto his preſence, but if this were truly in vs, we would loue the place of his dwelling. We ſhall bee ſure to finde him in his word, to meete with him at the Sacraments, and to ſpeake with him by our prayers.

This then reproueth the careleſnes of all ſuch as make no reckoning of Church-aſſemblies, that account one day or houre of ẏ day ſpent in their owne pleaſures & vanities better thē a thouſand in the Courts of the Lord. Theſe are weary of the heauenly Manna, it is a light and a loathſome food. This is a fearefull ſinne, to pollute the holy things that he hath ſanctified and ſet apart to holy vſes. Theſe are ſcornfull beaſts, and prophane perſons, there is but a ſtep betweene them and atheiſme. They are men without religion, and tread vnder feete the Sonne of God, and account the blood of the new Teſtament as a prophane thing. Hereby we ſee the height of that ſinne which is too riſe and common, to wit, the careleſſe, wilfull, and negligent forſaking of the holy things of God. Theſe are come to the higheſt ſteppe of ſin, and are ſet downe in the ſeate of ſcorners, Pſal. 1, 1. Theſe haue faith iuſtly denied vnto them, and haue not the grace giuen them to beleeue, becauſe they contemne the meanes by which they might beleeue & be ſaued, Act. 13, 48. And doubtleſſe he that maketh no cōſcience of Gods worſhip, will alſo, if occaſion ſhew it ſelfe, make as little conſcience of any thing elſe that belongeth vnto his brother. To conclude, let vs haue no part or fellowſhip with theſe men, but carry earneſt affection to the exerciſes of religion, hungring and thirſting after them with longing deſires. When one Sabbath is ended, we ſhould wiſh for the next: when one Sermon is finiſhed, we ſhould deſire another: when one Communion hath beene celebrated, we ſhould enquire when the next ſhall follow; euen as the Gentiles beſought *Paul* and *Barnabas* to preach to them ẏ next Sabbath day, the ſame things they had offered to the Iewes. O that this zeale were found in vs! then would God be found of vs, O that we would enquire after him! he would offer to vs his gracious preſence in this life, & we ſhould be ſure to enioy his glorious preſence in the life to come.

Acts 13,4

CHAP. VIII.

1. AND the Lord ſpake vnto Moſes, ſaying,
2. Speake vnto Aaron, and ſay vnto him, When thou lighteſt the Lampes, the ſeauen Lampes ſhall giue light ouer againſt the Candleſticke.
3. And Aaron did ſo, &c.

IN the latter end of the former chapter wee haue ſeene how God gaue anſwer vnto *Moſes* from aboue the Mercy-ſeate, betweene the two Cherubims, according to his promiſe before, Exod 25, 22. In this chapter is recorded what he ſpake. Wee haue alſo learned what was the ſanctification of the other Tribes teſtified by the ſolemne offering ẏ they brought at the dedication of the Altar: heere *Moſes* entreateth of the ſanctification of the Church-officers, wherein obſerue two things; the firſt, touching the Prieſts: the ſecond, touching the reſt of the Leuites. For ſuch as ſerued at the Altar, either were taken into the order of the Prieſts, or elſe were of the reſt of the Tribe of the Leuites that ſerued in inferiour places about ẏ Tabernacle to aſſiſt the Prieſts in their offices. Touching the Prieſts, we are to conſider two things: firſt, the commandement of God, without whoſe authority nothing is to be impoſed as neceſſary in the Church; which is, that the Prieſts ſhould light thē lampes, not one or two, but all of them to giue light in the Tabernacle, to ſignifie ẏ light of Gods word ſhining in ẏ Church, which ought ſincerely to be preached and publiſhed by the teachers, to giue light of knowledge to all in the houſe of God: as the Apoſtle declareth of himſelfe, that he had kept backe nothing, but reuealed the whole counſell of God; as the Prieſts kept not any of the lampes vnlighted, but did light thē all. Secondly, the obedience of *Aaron* to the commandement, *he lighted the lampes*, that they might giue light round about the candleſtick, on euery ſide whereſoeuer the candleſticke could be ſeene. Vpon occaſion of mentioning the candleſticke, we haue a deſcription of it, verſe 4, by the matter of it, it was made of gold: and by the forme, of beaten gold, according to the patterne ſhewed to *Moſes* in the Mount: for he was a faithfull ſeruant in the houſe of God, Heb. 3, 2. But of this we may reade farther, Exo. 25, 37, & 40, 25, 26. There was but one candleſticke in the Tabernacle made by *Moſes*, becauſe this was ſufficient: howbeit *Salomon* that built the Temple afterward, made ten candleſtickes, whereof fiue ſtood at the one ſide, & fiue on the other ſide, 2 Chron. 4, ver, 7, 20. becauſe the Temple was larger and wider then the Tabernacle, and therefore moe were requiſite in the one then in the other. The place where the Candleſticke ſtood, was in the Sanctuary next to the moſt holy place, or in the firſt Tabernacle, Hebrewes, chapter 9, verſes 2, 9. Not in the moſt holy place, foraſmuch as the High-Prieſt went into it once onely in the whole yeare, Heb. 9, 7. whereas the lampes of the Candleſticke were renued daily. But let vs come to the words as they lye in order; and firſt touching the lampes appointed to bee lighted, we muſt conſider that the Tabernacle with

Acts 20,20,27

with all things thereunto belonging, was a figure of the time preſent, vntil the time of reformation, Heb.9,9. and when the Prieſthood was changed, there muſt be alſo a change of the law, Heb.7,12. All things had their ſignification, and the truth which is as the pith and ſubſtance of the ceremonies, belongeth to vs as well as to the Iewes. Hence it is, that the lampes belonging to the candleſticke, ſignifie vnto vs, ẏ the word is the light of the church, giuing light to the people, as the Sun doth to the world: wherby the true light of the knowledge of God, of Chriſt our Redeemer, of true righteouſneſſe, and of ſaluation, is kindled in the hearts of all true beleeuers. *Dauid* is a certaine witneſſe of this truth, who teacheth, that *the commandement of the Lord is pure, enlightening the eyes*, Pſal.19,8. *Thy word is a lampe vnto my feete, and a light vnto my path*, Pſal. 119, 105. So *Salomon* ſaith, Prou.6,23. *The Commandement is a lampe, and the Law is a light.* It is plaine therefore that the lampe lighted in the Tabernacle, did figure out the word of God. Hence it is, that the Prophet *Eſay* ſaith, *O houſe of Iacob, come, & let vs walke in the light of the Lord:* and afterward he ſheweth, that if any ſpeake not according to this word, it is becauſe there is no light in them.

And it cannot be otherwiſe, becauſe the Lord which is the author of the Scriptures, is light it ſelfe; he is called the Father of lights, Iam.1: and the Church acknowledgeth, when it ſate in darknes, that the Lord was the light of it, Mich.7,8. The Apoſtle ſaith, *he only hath immortality, and dwelleth in the light which no mā can approch vnto*, 1 Tim.6,16. And in the beginning of *Iohns* Goſpel, Chriſt is called the light of men, Iohn 1.4. If God then be ẏ true light, how can his word but partake of his nature, and be lightſome in it ſelfe, and bring light to vs? Againe, the word hath in it the effects of light, it expelleth darknes, and is very comfortable, and therfore comfort is often called by the name of light, Pſ.97,11. Eſter 8, 16. Pſ.118,27, and 43,3. Iob 30,26. Lam.3,2. So is it with the word, it driueth away ſpirituall darknes, and it comforteth and reioyceth the heart, Pſal.19,8.

This doctrine ſerueth to reproue the church of Rome, which bring in their Torches and Tapers, and Candles into the Church, as the ſetting of them vp at burials and funerals, to ſignifie that the ſoules of the dead are aliue; a ſuperſtitious cuſtome, condemned by ſundry Councels as ſuperſtitious and heatheniſh. Moreouer, they obſerue continually another fooliſh cuſtome to ſet vp wax candles & Taper lights before their Images, and vpon the Altar in their Churches; and this they do not onely in the night, but in the day, & at noone, when the Sun ſhineth in his ſtrength. And leſt they might ſeeme to wander without Scripture, and to be mad without reaſon, they pretend for themſelues and their ſuperſtition, the continuall burning of the lampes in the Tabernacle before the Arke of the teſtimony, Exod.25. *Bellarmine* diſputing of the reliques of the Saints, noteth three ends of this practiſe becauſe fire is a ſigne of gladneſſe, a ſigne of glory, and a ſigne of life. But all this is no better then will-worſhip, which is condemned, Mat.15,9. Col.2,23. of which it may be ſaid, Who required theſe things at your hands, Eſ. 1,12. And this obſeruation in the law touching the lamps, is meerly ceremoniall, which had an end with the Prieſthood, and was honourably buried with the Synagogue, and is not to be raked out of the duſt and raiſed out of the graue againe. Alſo, it is vtterly vntrue, that theſe lampes were lighted in the day time; for they were lighted in the euening & burned vntill the morning, and then were put out. Thus doth *Abijah* tell *Ieroboam* and all Iſrael, that they had the Candleſticke of gold with the lampes thereof to burne euery euening. Therefore it is ſaid in the law, *The high Prieſt ſhall light the lampes at euen*, the word is, betweene the twilights, meaning therby both the euening and the morning, Exod.30,8: and *Aaron* muſt cauſe the lampes to burne continually, from the euening vnto the morning, Leuit.24,3. In the booke of *Samuel* & in other places, it appeareth that they burned all night for thoſe that kept the watch of the Lord in ẏ Tabernacle, and in the Temple, but were alwaies extinguiſhed in the morning when it was day, 1 Sam.3,3. Thus then we reaſon againſt them from their owne foundation. The lampes vnder the law burned only in ẏ night, therefore the Papiſts haue no warrant to ſet them vp in the day time. True it is, *Doway*-Tranſlators ſlubber ouer the matter in their annotations vpon Exodus and Samuel, and tell vs that *God would not haue darkeneſſe in his Tabernacle by day nor night:* but this is a weake and vngrounded aſſertion contrary to ẏ Scripture, as hath bin ſhewed, and may alſo farther be ſhewed out of Exod. 27,21. The truth is that theſe noone-day Taper lights in honour of the liuing or of the dead, are a meere heatheniſh ſuperſtition, as it appeareth out of the hiſtory of *Herodian, lib.1.* And from hence (as alſo many other toyes did) crept into the Church; and therefore *Hierome* ſaith, *aduerſ. vigilant. Cereos clara luce non accendimus.* we do not light candles in the day time. But we haue ſome reaſon to beare with them. For to what end do they vſe it in the day time, but to make manifeſt their blindneſſe & ignorance. Their religion is a darke and obſcure religion, compacted altogether of many blinde doctrines, and therefore they would haue ſome light of their candles, though they haue none of their doctrine. The vſe of a lanthorne and light is in a darke night. There is no man in his right wits will carry a candle when the Sun ſhineth cleerely and brightly. * *Durandus* a great patrone of theſe ſuperſtitions, can finde out nothing in the word written to iuſtifie & defend theſe wax-candles, & therefore is conſtrained

Bell. lib.2. de reliqu. c.3. et 4.

2 Chr.13, 11.

Danæ. reſponſ. ad 7. Contro. cap.4.

Enchirid. lib.6, cap.80,

to eſtabliſh them vpon the rotten decrees of *Zoſimus* and *Theodorus*. If any obiect, that the Chriſtians vſed lights & lampes in their meetings: I anſwer, their meetings were in the night time for feare of their enemies. For while the Church was in perſecution, they could not ſafely aſſemble in the day time, and therefore they vſed thoſe lights of neceſſity to remedy the darkneſſe of the night, Acts 20,8. but when we haue free liberty & choiſe of time & place for ẏ exerciſes of our religion, ẏ practiſe is not to be brought into imitation.

Vſe 2.

Againe, it reproueth them that hold the Scriptures to be ſo darke and difficult, that it is dangerous for the people to meddle with them, leſt they fall by them into errors & hereſies. But we heare that the Scriptures are a lampe, as a candle ſet vpon the table, and as a Beacon kindled to ſhew light farre and neere. What then? Can the light be darkneſſe? ſurely no more then the darkneſſe can bee light. And if they be darke, it followeth, that either the holy Ghoſt could not expreſſe his minde and meaning more cleerely and euidently, or elſe he would not. To ſay hee could not, is blaſphemy, and maketh him a weake and impotent God: to ſay he would not, were to make him an enuious God, as if he did enuy the good of his Church. But whatſoeuer was written afore time, was written for our inſtruction, Rom.15,4. 2 Tim.3,16. therfore God euery where commandeth, that they ſhould be read and heard of all, high and low, rich & poore, men and women, old and young, Deut. 6,9.& 17,18.& 31,11. Ioſh.1,8.

Eſay 8,20.

He wil haue all ſorts of perſons come to the knowledge of the truth, that they may be ſaued, 2 Pet.3,9. 2 Tim.2,25. But how ſhall they come to repentance and to the knowledge of the truth, without the Scriptures? Euery member of the Church muſt haue them dwell richly in them, Col.3,16. All are commanded to ſearch them, Ioh.5,39. The men of *Berea* are commended for it, Acts 17,11. ſo is the Eunuch, who while he ſate in his Chariot, read them, Acts 8,30. They alſo are reproued that were vnſkilfull in them and ſlow of heart to beleeue them.

Math,22,29.
Luke 24.25.
Eph 5,16,17.
Math.4,4.&
22,31,29.

They are able to make vs wiſe vnto ſaluation. Out of them as from an armory, we muſt draw weapons againſt Satan and his inſtruments, both defenſiue and offenſiue. Chriſt and his Apoſtles vſed theſe weapons, to beate downe all impiety and hereſie: whereas the ignorance of them is the cauſe of errour. This armour & artillery muſt all men procure: and no man be denied to draw this ſword that is a ſoldier of Ieſus Chriſt. From hence therefore is reproued the errour in opinion and weakneſſe of iudgment reſting in the common ſort, they perſwade themſelues that the knowledge of thē belongeth not to them, but to the Miniſters and to the learned, becauſe they take them to be ſo darke, and themſelues ſo ſimple, ẏ they are as a deepe well, and they haue nothing to draw; nay, that it is dangerous for them to meddle with them, as if they were a rocke at which they might ſuffer ſhipwracke. But this is nothing ſo. Let all ſuch marke that they are as a light ſhining in the night of this preſent world, to ſhew vs the right way, and to leade vs a ſure way forward to the end of our faith. True it is, we ſhall haue no need of it, when once we come to our iournies end. For as men whē they are come to their lodging & reſting place, require no more the helpe of the lanthorne; ſo ſhal it be with vs, when the daies of our paſſage and pilgrimage are ended, and we be come to the heauenly Ieruſalem, we ſhall no more want this miniſteriall light: the Lord ſhall be the light of that City, there ſhall bee no need of the Sun or Moone there to ſhine in it: then Propheſie ſhall faile, & tongues ſhall ceaſſe, and knowledge ſhall vaniſh away.

Reuel.21,2
1 Cor.13,

Furthermore, we muſt know that the Scriptures are not hard and hidden in the fundamentall points, but all things neceſſary to ſaluatiō are eaſie to them that will vnderſtand.

Deu.30,11
Rom.10,

They are like to the holy waters that iſſued out frō vnder ẏ threſhold of the houſe, Eze.47,1: which were firſt vp to the ankles, v.3. then vp to the loynes, v.4. which afterward became as a riuer that could not be paſſed ouer, v.5. In them is ſtrong meat for men, and milke for babes and children. In them the Elephant may ſwim, and the Lambe may wade. No man muſt therfore be diſcouraged from ſearching the Scriptures, which do giue vnderſtanding euen to the ſimple, and knowledge and diſcretion to ẏ young man: he may learne by them to reforme his waies, and to know how to feare the Lord.

Prou 1,4.
Pſal.119,

But are not many things hard in them? Doth not *Peter* ſay of *Pauls* Epiſtles, that they are hard?

2 Pet.3,1

I anſwer, he ſpeaketh not of the hardnes of the Epiſtles, as appeareth by the change of ẏ gender, but that in the Epiſtles are many myſtical points, and matters of faith rather then of reaſon, as the doctrine of the Trinity, the vnion of the two natures in Chriſt to make one perſon, and ſuch like, which, albeit they be in thēſelues darke & hard to be conceiued, yet they are plainely ſet downe. Againe, he doth not ſay, all things are hard, or the moſt things, or many things, but *ſome things are hard to be vnderſtood*. And to whom are they hard? to thoſe that wreſt them to their owne deſtruction, to the vnſtable and vnlearned. Now, thoſe things that are darke to the vnbeleeuer, are lightſom to the faithfull, as Chriſt ſaith to his Diſciples, *To you it is giuen to know the myſtery of the Kingdome of God, but vnto them that are without, all things are done in Parables*.

Mark4,1

To them that are hūble and deſire to learn, are plaine inſtructions: but to others that are proud & high-minded, the plaineſt points are darke riddles. If any aske, whether there be not diuers things hard in Scripture? I anſwer, there are: and it is the great wiſedome of GOD it ſhould be ſo: tempering the one with the other, to make vs deuout in praying, diligent in ſearching, wiſe in prizing & valuing ẏ truth of God, hūble in knowing our owne wants, and to teach vs that God would haue ſome teachers in his Church and ſome to learne at their mouthes, ſome to inſtruct and ſome to be inſtructed.

3. Thirdly, we may conclude, that ſeeing the word of God is the light of the Church, they that now periſh, do periſh iuſtly and worthily. They haue a light ſet vp to direct them, and the Sunne ſhineth moſt brightly in their faces; if then they ſhut their eyes, and ſo ſtumble and fall downe, who will take any pitty vpon them? who can ſay, but they are worthy to periſh? Hence it is, that the Apoſtle ſaith, *If our Goſpel be hid, it is hid to them that are loſt, in whom the God of this world hath blinded the mindes of them which beleeue not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine vnto them.* 2 Cor. 4, 3, 4. If we had not a light before vs, we might pretend ignorance, and alledge the darkneſſe of the way, as a defence of our wandring, but now the vizard is pulled from our faces, we haue nothing to anſwer for our ſelues. Wherefore Chriſt ſaith, *If I had not come and ſpoken vnto them, they had not had ſinne: but now they haue no cloke for their ſinnes,* Iohn 15, 22. No man can alledge any iuſt colour or excuſe, or finde what plea to put in for himſelfe. The light is among vs, what ſhall we ſay that we walke not in the light? He that walketh in darknes, knoweth not what he doth, or whither he goeth, or how neere he is to danger. O that it might be ſaid of vs, as the Apoſtle doth of the Theſſalonians, *Yee are all the children of light, and the children of the day: ye are not of the night, nor of darkeneſſe.* It may rather be ſaid of vs, you are children of the night and of darknes, ye are not of the light nor of the day. Chriſt Ieſus is come as a light into the world, that whoſoeuer beleeueth in him ſhould not abide in darkeneſſe, Iohn 12, 46, 48. Whoſoeuer reiecteth him, and receiueth not his words, hath one that iudgeth him, the word which he hath ſpoken ſhall iudge him in the laſt day, verſe 48. Such then ſhall be taken ſpeechleſſe, and ſtand dumbe hauing nothing to ſay, being conuicted and condemned in their owne conſciences, and therefore he that is ignorant, let him be ignorant, 1 Cor. 14, 38. The light was powerfully and plentifully offered vnto him, but he cloſed his eies that he might not ſee, and ſtopped his eares that hee might not heare, and hardened his heart that he might not vnderſtand. It ſhall be eaſier for the Turks and Infidels at the day of iudgement, then for many of vs. For if the light of the truth had ſhined ſo fully vpon them as it hath done vpon vs, they had long agoe repented in ſackcloth and aſhes. Let vs conſider this betimes, and open our eies while the light is among vs, before it be taken from vs, and darkneſſe come vpon vs. Now is the acceptable time, let it not ſlip from vs.

4. Fourthly, they ſhould be welcome vnto vs, that bring this light, that we may ſay with the Apoſtle, *How beautifull are the feete of them that preach the Goſpel of peace, and bring glad tydings of good things?* Rom. 10, ver. 15. In winter nights that are darke, and conſequently dangerous for paſſengers, men thinke they doe others a great pleaſure, if they hold them out a light to ſhew them the way, and to free them from feare of danger, and it is ſo. What an happy thing then is it to haue a light holden foorth to guide vs to heauen, and to bring vs to euerlaſting life! We ſee therefore the neceſſity of the word of God and of the Miniſters thereof. To take away theſe, is to take away the light in a darke night, nay to pull the Sunne out of the Firmament, & to leaue men to goe and to grope in darkneſſe: foraſmuch as it is impoſſible for vs to direct our waies aright without the one and the other. It is the great mercy of God that hath giuen vnto vs the Sunne to rule the day, the Moone and the Starres to rule the night, Pſal. 136, 8, 9. which are ſo neceſſary as that without them the life of man cannot bee continued and preſerued: and as in a darke houſe nothing can be ſeene without a Lampe or a candle, ſo the right way cannot be diſcerned from the wrong, truth from errour, and vertue from vice in the darkneſſe of our life, without the light and luſtre of the word. There are dangerous pits in this miſty world, and many threatning rockes in this troubleſome ſea which are not ſeene; we ſhall fall into the one, and ruſh vpon the other, and ruine our ſelues by them both, except we carry before vs this light and lanthorne. Let vs beleeue no man that will offer to teach vs the way, except he ſhew vs this light. The Iſraelites in the wilderneſſe were gouerned by a Cloud in the day, and by a pillar of fire in the night, till they came into the Land of *Canaan*, afterward they had no neede of the one or of the other: ſo ſhould we order our reſting and remouing, our going out, and our comming in, by this light of the word, which will bring vs to the heauenly *Canaan*. Our duty therefore muſt be to take heede to the word, ſeeing it is a light giuẽ vnto vs of God. It is our duty to heare it, to beleeue it, to obey it. We muſt heare it attentiuely: we muſt beleeue it ſtedfaſtly: we muſt obey it readily. We muſt heare it without loathing: we muſt beleeue it without wauering: we muſt obey it without reſiſting.

Ambroſ. in Pſal. 119.

Hence it is, that the Apoſtle *Peter* adorning the word with this worthy title, that it is as a light that ſhineth in a darke place, vntill the day dawne, and the day-ſtarre ariſe in our hearts, draweth from thence this exhortation, that we muſt therfore take heed vnto it. 2, Pet. 1, 19. Who is it that is ſo ſimple or ſenſeleſſe, that he will take no heed to the light that ſhineth round about him? Euery man looketh carefully to the light, and taketh comfort at the ſight of it. The whole world lieth in darkneſſe, guilty of ignorance, & ſubiect to damnation. The Miniſtery of the word is ordained to bring men out of darkneſſe into a maruailous light, Acts 26,18. to reueale to them the knowledge of their ſins, and to leade them (as it were by the hand) the way to eternall life.

Vſe 5. Fiftly, let all vnlearned and vnconſcionable Miniſters know, ẏ they ought to be as lights in the world, to teach the people in ſeaſon and out of ſeaſon. If they be without knowledge or without conſcience, they bee lanthornes without light. The diſpenſation is committed 1 Cor.9,16. vnto them, woe vnto thē therfore that preach not the Goſpel, whether they cannot or will not, whether they cannot through blindneſſe, or whether they will not through wilfulneſſe. Againe, they offend, who, as if the word were deliuered in riddles, and darke parables rather to worke in them admiration, then to bring vnto them inſtruction, do flye aloft, far aboue the reach of the people: and do not conſider that the word is a light, and therefore ought to be ſpoken plainely and euidently, that all may ſee it, and diſcerne it. Happy are thoſe lights, I meane thoſe Miniſters, that can humble and abaſe themſelues, deſcending to the capacity of the ſimple: ſuch ſhall finde greateſt comfort of their labours, and ſhall reape the greateſt reward for their labours. As for others, they may pleaſe themſelues, but they pleaſe not God. They may delight the eare, they cannot deſcend into the conſcience. They build Caſtles in the aire, but neuer lay a ſound foundation of the faith, neither ſhall they e- 2 Cor.3,2. uer be able to ſay with the Apoſtle, *Ye are our Epiſtle written in our hearts, knowne and read of all men.* Vnto theſe we may adde ſuch as ſpend their daies and grow old and idle in the Vniuerſities: who neuer deſire to come abroad to take paines, neither conſider that the Church hath need of them. Theſe ſtand all day doing nothing, and will not be hired to labour in the Lords Vineyard. They haue liued long in the ſchooles of the Prophets, it is high time they come abroad, and leaue their places to others. He that ingroſſeth corne into his owne hands, and will not communicate it to others, Prou.11,26. but keepeth it cloſe to himſelfe, is curſed of the people; but he is pronounced bleſſed that ſelleth corne to others in the daies of famine. Behold, we liue in the daies of famine, not of bread, but of preaching and hearing the word, Amos 8,11. In many places the word of the Lord is precious in theſe daies, 1 Sam. 3,1. Let them therefore looke to it, that tender either the glory of the Lord, or the ſaluation of the flocke of Chriſt, yea or their owne good, that they do not bring vpon themſelues the curſe of God and man, which haue ſtored thēſelues with much knowledge and learning, and as it were filled their garners with abundance of corne; yet will depart with nothing, but keepe all to themſelues, and ſuffer the people of God to ſtarue. On the other ſide, thrice happy and bleſſed are they, that conſidering the neceſſity of the Church, the ignorance of the people, the ouerflowing of ſinne, and the commandement of God, do bring foorth the corne which they haue gathered, and imploy the gifts that they haue receiued, that ſo none of theſe for whom Chriſt died, ſhould periſh for want of food. Let ſuch therfore in no wiſe hang backe; when they are thruſt forward, let them not ſay touching building of the ſpirituall houſe of God, as the people ſaid in building of the materiall Temple, *The time is not come, the time that the Lords houſe ſhould be built,* Hag.1,2. but ſo ſoone as they are called, let thē not ſtop their eares, but anſwer with *Samuel, Speake Lord, for thy ſeruant heareth,* 1 Sam.3,9. and with the Prophet, *Here am I, ſend me,* Eſay 6,8. Let not theſe I ſay, obiect, that the time is not yet come to build the Lords houſe, leſt they heare as that people did, *Is it time for you, O ye, to dwell in your faire houſes, and ſieled chambers, and this houſe lye waſte? Now therefore ſayeth the Lord of hoſtes, conſider your waies,* Hag. 1,4,5. And generally, let all ſuch as are entred into this calling, beware they doe not hide their gifts; let them not thruſt the candle vn- Luke 8, der the bed or vnder a buſhell, but ſet it vpon the Table, ſeeing they are made lights for others, and not only for themſelues. Such haue an hard and heauy account to make hereafter; much is giuen vnto them, and therefore much ſhall be required of them.

Laſtly, here is inſtruction for all; for euery *Vſe* one ſhould be as a burning candle, & a bright Math. ſhining light, and is bound to let his light ſo ſhine before men, ẏ they may ſee their good workes, and glorifie their Father which is in heauen. Euery man ought to bee enlightened with the knowledge of Gods word, & be willing to hold out the light to others. But we cannot giue light to another, except we haue the light of knowledge our ſelues. Ignorant perſons are darkneſſe and not light, children of the night & not of the day. The Scripture is able to make a man wiſe, to enlighten his eies, to direct his ſteps, and to ſaue his ſoule. *Bellarmine* confeſſeth, ẏ the Scripture is a light *Bellar. de* *lib.1.cap.* but he telleth vs, ẏ the reaſon is, not becauſe they haue light in thēſelues, but becauſe they bring light when they are vnderſtood. This is a right fallacy of the conſequent: for heereby he maketh the effect to be the cauſe of ẏ cauſe, *Sibra* *princip.* *lib.4.cap.* and ſo inuerteth all good order, turning the cauſe into the effect, & the effect into ẏ cauſe. For he would haue the Scripture therefore to be light or lightſome, becauſe being once vnderſtood, it doth enlighten the mind. But this needeth no light to diſcouer the fraud & falſehood thereof. For it is not therefore called light, becauſe when it is vnderſtood it doth enlighten & giue light. And whether we vnderſtand it, or no, it skilleth not; for the Scripture is in it ſelfe a bright ſhining light. For as the Sunne is lightſome, though all men were blinde, and no man did ſee it: ſo the Scripture is a light, albeit men turne away their eies frō it that they will not ſee it. In the mean ſeaſon we do not deny, ẏ the Scripture being vnderſtood

ſtood doth enlighten our mindes, but it is not therfore lightſome becauſe it is vnderſtood of vs: for then the light therof ſhould wholly depend vpon our vnderſtanding. Thus if we vnderſtand it, it ſhall be lightſome; but if we vnderſtand it not, it ſhal not be lightſome. Nay, it is much more abſurd, if one man vnderſtand it, it ſhal be light: if another man vnderſtand it not it ſhall not bee light: thus at one and the ſame time, it ſhold be both light, & not light. The truth therefore is, that the Scriptures are lightſome two wayes: Firſt, in reſpect of them ſelues; ſecondly, in reſpect of vs. In reſpect of themſelues, they are alwaies lightſome of thẽſelues, and haue light in themſelues. In reſpect of vs, they are lightſome when we vnderſtand them, and receiue them and light by them. But to returne to the former matter, the Miniſter ſhould be the principall light to hold out the Lanthorne to bring men to heauen, and to worke in them repentance, as *Iohn* the Baptiſt is ſaid to be a burning and a ſhining light, Ioh. 5,35. But euery one alſo in his place muſt be a light, to ſhine in knowledge and obedience, in doctrine and in life. On the contrarie, when men are as candles put out, there falleth great hurt to the church. The danger heereof may be diſcerned by common experience in an hauen towne, if the Lanthorne be taken downe, or the candle put out, which ſhould direct the ſhips in the night ſeaſon into the hauen, al the ſhips and the ſoules that ſaile in them, are left to the mercy of the winds which are without mercy, and ſo all periſh by miſerable ſhippewracke. In like manner, if men haue no light in their hearts to guide them into the hauen and harbour of the church, and conſequently of the kingdome of heauen, they doe as much as in them lyeth, betray their owne ſoules, and drowne themſelues in eternall perdition.

[Verſe 3. *And Aaron did ſo, &c.*] The obedience of *Aaron* is here deſcribed, and the Candleſticke ſet in the Tabernacle deſcribed. It is ſaide to be of golde, as Reuel. 1. the moſt precious of all Minerals, for two cauſes. Firſt, becauſe as Gold excedeth all other mettals, ſo the Church exceedeth all other ſocieties of men, becauſe in it ſaluation is only to be found Eſay 46,13. all other beeing ordained to preſerue this ſafe and ſound, Eſa. 45,14. & 49,23. Reuel, 21,24,26. Yet, it is the glory and honour, the beauty and ornament of all other ſocieties, kingdomes, cities, townes, houſes, and perſons, to be parts of the church; inaſmuch as otherwiſe they are parts of the world, of the kingdome of darkneſſe, yea, as dogs & ſwine, and vncleane beaſts, Epheſians 2, 12,13, &c. Secondly, becauſe it is moſt precious & deare to God, and to Ieſus Chriſt, as gold is to man, becauſe it is an holye company, ſanctified by the blood of Chriſt, whom it coſt deare to redeeme it, Acts 20. The Candleſticke in the Tabernacle was to hold the light for the direction of all that were therein, from Euening to morning continually, Exod. 27,22. It is the vſe of euery Candleſticke, to hold, to keepe, to preſerue, to continue, and to yeelde forth the light to the benefit of others. This doth myſtically repreſent the church, & teacheth that the church is as the Lords golden candleſtick, appointed to hold and keepe the light & treaſury of the Word for euer, that it ſhould neuer bee loſt or embeſelled from vs to the end of the world. And as the Candleſticke was to hold the light to the firſt comming of Chriſt, ſo is the church to preſerue the truth vntil the ſecond comming of Chriſt. It is therefore the office of the church, and of euery true member thereof, to keepe in it, and to publiſh abroad, and to hold out to thoſe that are in it the truth of Gods word, to direct their pathes aright: as Deut. 31,20. The booke of the Law, after that it was written, was by the Lord himſelfe committed to the *Iſraelites* to be kept in the ſide of the Arke of the couenant. The Prophet *Eſay* ſheweth, *That the Word ſhould go forth out of Sion* (where it was kept) *into the middeſt of the earth*, Chap. 2.3. And the Apoſtle declareth, that the Iewes had the Oracles of God committed vnto them of truſt, Rom. 3, 2. and that to *them appertained* (who were ÿ onely church) *the adoption, and the glory, and the Couenants, and the giuing of the Law, and the ſeruice of God, and the promiſes*, Rom. 9,4. And *Paul* is ſaid to haue written vnto *Timothy*, that *hee ſhould know how he ought to behaue himſelfe in the houſe of GOD which is the Church of the liuing God, the pillar & ground of the truth*, 1 Tim. 3.15. By all which teſtimonies wee are taught, that the Church holdeth and bringeth the truth, and conueieth it vnto vs, and that wee can no otherwiſe receiue it, or be partakers of it.

Doctrine. It is the office of the church, to holde and keep the word for euer.

Eſay 41,27.

Reaſon 1.

For further proofe heereof, obſerue with me the titles that are giuen vnto it. It is a ſafe keeper or treaſurer, to keepe as it were vnder locke and key the holy Iewels of the olde and new Teſtament, that they be neither corrupted by Heretikes, nor deſtroyed by other enemies. It is as a cunning Goldſmith to try euery thing: for as he diſcerneth pure gold from counterfet mettalles, ſo the church diſcerneth true Scripture from falſe or forged books and writings. It is as a crier to publiſh and make knowne the decrees of almighty God. It is an Interpreter to expound the ſence, and to open the meaning of the Scriptures according to ÿ proportion of faith ſet forth in other parts. Secondly, it is a great honor and wonderfull preferment that God giueth vnto the Church aboue al other ſocieties and places of the world beſides. And indeede there can bee no greater honor, then to be put in truſt with ſuch a treaſure. If a man ſhould vpon truſt, commit vnto another a great treaſure, and make choyſe of him to leaue it with him, it is a ſigne he honoreth and reſpecteth him before and aboue others: ſo is it betweene God and his Church; he hath laid vp his trueth in his Church, as in his ſtore-houſe. He hath giuen his word to *Iacob*, his ſtatutes and ordinances vnto *Iſrael*.

Whit. de Scrip. quæſt. 3. Cap. 2.

Pſ. 147,19,20.

to bring men out of darkneſſe into a maruailous light, Acts 26,18. to reueale to them the knowledge of their ſins, and to leade them (as it were by the hand) the way to eternall life.

Vſe 5.

1 Cor.9,16.

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Luke 8,1

Vſe

Math.5,

Bella. de

lib.1.cap.2

Sibra. Lub

princip. C

lib.4 cap.

Laſtly, here is inſtruction for all; for euery one ſhould be as a burning candle, & a bright ſhining light, and is bound to let his light ſo ſhine before men, ẏ they may ſee their good workes, and glorifie their Father which is in heauen. Euery man ought to bee enlightened with the knowledge of Gods word, & be willing to hold out the light to others. But we cannot giue light to another, except we haue the light of knowledge our ſelues. Ignorant perſons are darkneſſe and not light, children of the night & not of the day. The Scripture is able to make a man wiſe, to enlighten his eies, to direct his ſteps, and to ſaue his ſoule. *Bellarmine* confeſſeth, ẏ the Scripture is a light but he telleth vs, ẏ the reaſon is, not becauſe they haue light in thēſelues, but becauſe they bring light when they are vnderſtood. This is a right fallacy of the conſequent: for heereby he maketh the effect to be the cauſe of ẏ cauſe, and ſo inuerteth all good order, turning the cauſe into the effect, & the effect into ẏ cauſe. For he would haue the Scripture therefore to be light or lightſome, becauſe being once vnderſtood, it doth enlighten the mind. But this needeth no light to diſcouer the fraud & falſehood thereof. For it is not therefore called light, becauſe when it is vnderſtood it doth enlighten & giue light. And whether we vnderſtand it, or no, it skilleth not; for the Scripture is in it ſelfe a bright ſhining light. For as the Sunne is lightſome, though all men were blinde, and no man did ſee it: ſo the Scripture is a light, albeit men turne away their eies frō it that they will not ſee it. In the mean ſeaſon we do not deny, ẏ the Scripture being vnderſtood

ſtood doth enlighten our mindes, but it is not therfore lightſome becauſe it is vnderſtood of vs: for then the light therof ſhould wholly depend vpon our vnderſtanding. Thus if we vnderſtand it, it ſhall be lightſome; but if we vnderſtand it not, it ſhal not be lightſome. Nay, ẏ is much more abſurd, if one man vnderſtand it, it ſhal be light: if another man vnderſtand it not, it ſhall not bee light: thus at one and the ſame time, it ſhold be both light, & not light. The truth therefore is, that the Scriptures are lightſome two wayes: Firſt, in reſpect of them ſelues; ſecondly, in reſpect of vs. In reſpect of themſelues, they are alwaies lightſome of thẽſelues, and haue light in themſelues. In reſpect of vs, they are lightſome when we vnderſtand them, and receiue them and light by them. But to returne to the former matter, the Miniſter ſhould be the principall light to hold out the Lanthorne to bring men to heauen, and to worke in them repentance, as *Iohn* the Baptiſt is ſaid to be a burning and a ſhining light, Ioh. 5,35. But euery one alſo in his place muſt be a light, to ſhine in knowledge and obedience, in doctrine and in life. On the contrarie, when men are as candles put out, there falleth great hurt to the church. The danger heereof may be diſcerned by common experience in an hauen towne, if the Lanthorne be taken downe, or the candle put out, which ſhould direct the ſhips in the night ſeaſon into the hauen, al the ſhips and the ſoules that ſaile in them, are left to the mercy of the winds which are without mercy, and ſo all periſh by miſerable ſhippewracke. In like manner, if men haue no light in their hearts to guide them into the hauen and harbour of the church, and conſequently of the kingdome of heauen, they doe as much as in them lyeth, betray their owne ſoules, and drowne themſelues in eternall perdition.

[Verſe 3. *And Aaron did ſo, &c.*] The obedience of *Aaron* is here deſcribed, and the Candleſticke ſet in the Tabernacle deſcribed. It is ſaide to be of golde, as Reuel. 1. the moſt precious of all Minerals, for two cauſes. Firſt, becauſe as Gold exceedeth all other mettals, ſo the Church exceedeth all other ſocieties of men, becauſe in it ſaluation is only to be found Eſay 46,13. all other beeing ordained to preſerue this ſafe and ſound, Eſa. 45,14. & 49,23. Reuel. 21,24,26. Yet, it is the glory and honour, the beauty and ornament of all other ſocieties, kingdomes, cities, townes, houſes, and perſons, to be parts of the church; inaſmuch as otherwiſe they are parts of the world, of the kingdome of darkneſſe, yea, as dogs & ſwine, and vncleane beaſts, Epheſ. 2,11,12,13, &c. Secondly, becauſe it is moſt precious & deare to God, and to Ieſus Chriſt, as gold is to man, becauſe it is an holye company, ſanctified by the blood of Chriſt, whom it coſt deare to redeeme it, Acts 20. The Candleſticke in the Tabernacle was to hold the light for the direction of all that were therein, from Euening to morning continually, Exod. 27,22. It is the vſe of euery Candleſticke, to hold, to keepe, to preſerue, to continue, and to yeelde forth the light to the benefit of others. This doth myſtically repreſent the church, & teacheth that the church is as the Lords golden candleſtick, appointed to hold and keepe the light & treaſury of the Word for euer, that it ſhould neuer bee loſt or embeſelled from vs to the end of the world. And as the Candleſticke was to hold the light to the firſt comming of Chriſt, ſo is the church to preſerue the truth vntil the ſecond comming of Chriſt. It is therefore the office of the church, and of euery true member thereof, to keepe in it, and to publiſh abroad, and to hold out to thoſe that are in it the truth of Gods word, to direct their pathes aright: as Deut. 31,20. The booke of the Law, after that it was written, was by the Lord himſelfe committed to the *Iſraelites* to be kept in the ſide of the Arke of the couenant. The Prophet *Eſay* ſheweth, *That the Word ſhould go forth out of Sion* (where it was kept) *into the middeſt of the earth*, Chap. 2.3. And the Apoſtle declareth, that the Iewes had the Oracles of God committed vnto them of truſt, Rom. 3,2. and that to *them appertained* (who were ẏ onely church) *the adoption, and the glory, and the Couenants, and the giuing of the Law, and the ſeruice of God, and the promiſes*, Rom. 9,4. And *Paul* is ſaid to haue written vnto *Timothy*, that *hee ſhould know how he ought to behaue himſelfe in the houſe of GOD which is the Church of the liuing God, the pillar & ground of the truth*, 1 Tim. 3.15. By all which teſtimonies wee are taught, that the Church holdeth and bringeth the truth, and conueieth it vnto vs, and that wee can no otherwiſe receiue it, or be partakers of it.

Doctrine. It is the office of the church, to holde and keep the word for euer.

Eſay 41,27.

Reaſon 1.

For further proofe heereof, obſerue with me the titles that are giuen vnto it. It is a ſafe keeper or treaſurer, to keepe as it were vnder locke and key the holy Iewels of the olde and new Teſtament, that they be neither corrupted by Heretikes, nor deſtroyed by other enemies. It is as a cunning Goldſmith to try euery thing: for as he diſcerneth pure gold from counterfet mettalles, ſo the church diſcerneth true Scripture from falſe or forged books and writings. It is as a crier to publiſh and make knowne the decrees of almighty God. It is an Interpreter to expound the ſence, and to open the meaning of the Scriptures according to ẏ proportion of faith ſet forth in other parts. Secondly, it is a great honor and wonderfull preferment that God giueth vnto the Church aboue al other ſocieties and places of the world beſides. And indeede there can bee no greater honor, then to be put in truſt with ſuch a treaſure. If a man ſhould vpon truſt, commit vnto another a great treaſure, and make choyſe of him to leaue it with him, it is a ſigne he honoreth and reſpecteth him before and aboue others: ſo is it betweene God and his Church; he hath laid vp his trueth in his Church, as in his ſtore-houſe. He hath giuen his word to *Iacob*, his ſtatutes and ordinances vnto *Iſrael*.

Whit. de Scrip. quæſt. 3. Cap. 2.

Pſ. 147,19,20.

he hath not dealt ſo with other Nations, & as for his iudgements they haue not knowne them. This made the Apoſtle ſay, *What is then the preferment* (or aduantage) *of the Iew? Or what profit is there of circumciſion? much euerie day:* ſhewing thereby, that God committing his Oracles vnto them, did aduance and prefer them farre aboue all other Nations. Thirdly, the church is the houſe & habitation of God, who is light it ſelf, in whom only is light properly to be found, who dwelleth in light that none can attaine vnto, 1 Tim. 6, 16. Hee hath called his Church his reſt, and the place where his honor dwelleth, Pſal. 132, 13, 14. *The Lord hath choſen Sion, he hath deſired it for his habitation; this is my reſt for euer, heere will I dwell, for I haue deſired it.*

Vſe 1.

Franci. Luc. in Epiſt. ad Serlet.

This condemneth the Papiſtes who ſtand from the verdict of this doctrine, as men endited of two crimes and errors: firſt, they accuſe the Scriptures left vnto vs in the Originals, to be corrupted, the old Teſtament by the *Iewes*, the new by *Marcion* and other heretikes. But it is a vaine ſurmiſe without proofe or probability touching the corruption of the original fountaines, which notwithſtanding the *Romaniſts* pretend, thereby to make a way to bring in the Latine tranſlation to be the pure & authenticke Scripture, and conſequently to bee preferred before them: which is as fooliſh and vnreaſonable, as to make the miſtris to walke on foot like a ſeruant, and to ſet her handmaid on horſebacke; & therefore ſome of their own frends are aſhamed of this vanity. It is a ſhame (they ſay) to belye the deuill. It is a crime to taxe the Iewes of a crime wherof they are not guilty. It is wel knowne, that howſoeuer they ſtand affected vnto Chriſt, yet they alwayes were, and now are very religious & reſpectiue in keeping the text ſound and ſincere, and cannot by any meanes be induced to choppe and change, to adde or to diminiſh any thing. And doubtleſſe had they not bene truſty and faithfull, would God haue truſted them with this true treaſure? yea, though that Church were oftentimes corrupt, yea ſometimes an Harlot, or an Apoſtat, yet the ouer-ruling prouidence of God hath alwaies wrought in them a care and conſcience this way, both for their owne future happy eſtate, and the benefit of poſterity to come, to keepe the ancient records & euidences of the Scripture, ſound, ſure, and ſincere. This appeareth further by the Sermon of Chriſt in the Mount, reprouing the falſe interpretations of the Scribes and Phariſies, who had very groſſely corrupted the meaning of the Law, Mat. 5, 21. 27, 31, 33, 38, 43. & 16, 6. The church of the Iewes was neuer more corrupt then in the dayes of Chriſt; yet could they neuer be touched, nor be iuſtly charged with this horrible crime of offering violence to the holy bookes of Scripture. And if they might haue bene endited of this deteſtable forgery, Chriſt would not haue omitted this greater fault, who often reprooueth them of leſſer offences. Beſides, our Sauiour willeth the Iewes to ſearch the Scripture, which the Prophets had left vnto them by diuine inſpiration; hee ſendeth them vnto theſe as then they had thẽ, to try the doctrine of the Phariſies by them, Ioh. 5, 39. which hee would neuer haue done, had they bene corrupted, and themſelues the corrupters of them.

Iohn 5, 39.

Moreouer touching the Iewes, ſeeing they were mortall enemies to Chriſt, if they were minded to corrupt the Scripture, they would haue corrupted for their own aduantage ſuch places out of *Moſes* and the Prophets, as concerned Chriſt whome they hated; but theſe remaine entire, by which they are fully conuinced and confuted. And therefore one ſaith well, that ſuch as holily and religiouſlie handle the Hebrew Text, do find therein more notable teſtimonies of Chriſt, then in the Latine and Greeke Copies. Now, if the true Church had loſt the pure and perfect fountaines of the Hebrew and Greeke Text, how could it bee a faithfull keeper of his Will and Teſtament? Howbeit, GOD hath euer had a care of his word and truth, euen then when he committed the ſame to the cuſtody of the Church. Another error of the Romane church is, that they make the churches authority to bee our ſupreame ground and ſtay of our faith, and ſet it farre aboue the Scriptures themſelues. Theſe aſſertions are found in their writings touching the Scripture. It is not authenticall without the authority of the church: that the authority of the Scripture dependeth on the authority of the Church neceſſarily, *Pighi. lib.* 1. *de Hierar eccl cap.* 2. that we are not bound to take them for Scripture, without the authority of the Church: that in reſpect of vs ẏ church hath abſolute authority to determine which is Scripture, and which is not: that the Church hath power to make a booke not Canonicall, to be Canonicall: and one of them vttered this impudent and ſhameleſſe blaſphemy, that the Scripture ſhould bee of no more credit then *Æſops Fables*, without the approbation & allowance of the church. Howbeit, as wee muſt not take from the church hir right, ſo we muſt take heed that we giue not to it more then is due, and ſo rob God of his honour and glorie, and derogate from the excellency and authority of the Scriptures. They make the Church the light it ſelfe, and not the Candleſticke to hold the light, & ſay, that it alſo is called light. I anſwer, it is a borrowed light, receiuing all the light it hath from the word, as the Moone doth from the Sun. They make it to be the authorizer of the word, and hold that it is of no force or credit, but is as a dead letter and inken diuinity without it. This is no better then to hang the word, and conſequently, the promiſes of God, the kingdome of heauen, & ſaluation it ſelf vpon the pleaſures of men; wheras the church is founded and grounded vpon the word, not the word vpon the Church, as *Peter* is builded vpon Chriſt, not Chriſt vpon *Peter*.

Andrad. lib.
defenſ. Tride
Hierom. ep.
ad Marcell.

Ecchi. enchiri

Stapl.

Herman

Cal. in inſti
lib. 1. *cap.*

ſe 3,4. *Peter.* All the authority that the Church hath, be it neuer ſo great, it hath it from the Scripture: for how do we know whether ẏ Church erreth, or not, but by the Scripture? The Church cannot giue vs faith whereby we beleeue in Chriſt, and lay hold of eternall life, it is the Scripture that worketh it by the inſpiration of the holy Spirit. The Scripture is the chiefeſt and the higheſt court, from whence is no appeale: but we may appeale from the iudgement of the Church to the Scriptures, not from the Scripture to the Church. The Church, that is, the company of the faithfull, are not lords ouer our faith, they are ruled by faith, not ouer-rulers of our faith. True it is, the Church is a means to bring vs more ſpeedily to know the Scriptures, as the woman of 4,42. Samaria was a meanes to bring the Samaritans to beleeue in Chriſt: but as they, when they had heard Chriſt, beleeued not ſo much for her report, as for that themſelues had heard him ſpeake; ſo after the Scriptures are diſcerned and pointed out vnto vs as by the finger of the Church, we beleeue them to bee the word of God, not ſo much becauſe the Church affirmeth it, but becauſe we find them to be ſo, as the ſheep of Chriſt acknowledged the voyce of their Shepheard Chriſt Ieſus ſpeaking in them.

Vſe 2. Secondly this aſſureth vs, that the trueth of God ſhall remaine and continue for euer to the end of the world. It may be ſometimes brought into a narrow compaſſe, and be much eclipſed, that the light ſhall appeare to be but little, but it ſhall neuer periſh vtterly or bee rooted out of the earth. For ſeeing ẏ Church is appointed the keeper and continuer of the trueth, as the candleſticke of the candle, and that the Church ſhall abide for euer, becauſe *the gates of hell ſhall not preuaile againſt it*, Matt. 16.18. it cannot bee that the trueth ſhould faile and decay; as we ſee, notwithſtanding the enemies of *Iudah* and *Beniamin*, the word is kept vncorrupt and inuiolable to this day. God will neuer ſuffer his people to be robbed thereof, but his ſpeciall prouidence watcheth ouer it for our good.

This doth the Scripture it ſelfe witneſſe touching the durableneſſe thereof, *that the things reuealed belong to vs and to our children for euer, that we may doe all the wordes of this Law.* Deut. 29.29. The Lord hath founded his teſtimonies for euer, Pſal 119.152. Our Sauiour ſpeaketh more fully, euidently and vehemently, *Heauen and earth ſhal paſſe away, but my words ſhall not paſſe*, Mar. 13.31. & againe, *Verily I ſay vnto you, till heauen and earth paſſe, one iotte, or one title, ſhall in no wiſe paſſe from the Law, till all be fulfilled*, Matth 5.18. We know by experience, that all fleſh is as graſſe, and all the glory of man as the flowre of graſſe, the graſſe withereth, and the flowre thereof fadeth and Peter 1,25. falleth away, *but the word of the Lord endureth for euer.* This we may ſee in the bookes of *Salomon*, 1 Kin. 4.32, 33. *Hee ſpake three thouſand Prouerbes, and his ſongs were a thouſand and fiue: and he ſpake of trees, from the Cedar tree that is in Lebanon: euen vnto the hyſſope that ſpringeth out of the wall; he ſpake alſo of beaſts, and of fowles, and of creeping things, and of fiſhes.* Theſe bookes of naturall Philoſophy were no doubt the moſt profitable bookes that euer were written in that kind, he being endued with the greateſt wiſedome that euer man ſince the fall had, Chriſt Ieſus only excepted: yet none of theſe are to be found, onely thoſe that pertaine to religion and godlineſſe remaine ſafely reſerued for all poſterities. This is the more to be conſidered & wondered at, inaſmuch as there be infinite moe in the world that affect the knowledge of natural things, rather then they doe ſpirituall; and of earthly, rather then they do heauenly: yet they could not deliuer them from the ruines of time, but they are buryed in the graue of perpetuall forgetfulneſſe, neuer to be raiſed or recouered. Theſe are dead and gone, as if they had neuer been written, whereas on ẏ other ſide, his holy writings, hated of the moſt part of the world, and careleſly regarded of the multitude, euen of thoſe that liued in the boſome of the Church, haue notwithſtanding as full a remembrance, as they had the firſt day the Lord gaue them to his people. This ſerueth to conuince thoſe that thinke many of the bookes inſpired by God to be loſt, thereby accuſing the prouidence of God, or at leaſt the church, of great careleſneſſe and negſigence, of which crime notwithſtanding it is not guilty.

Vſe 3. Thirdly, there is no light of trueth to bee found any where elſe able to guide vnto faith and ſaluation, then in the true Church of God. For all other places are places of darkeneſſe, and nothing to be found in them but lies, errours, deceiuings, ſuperſtition, and the ſpirit of ſlumber. As no light was to be found in Exod. 10,23. all Egypt, but in the land of Goſhen and among the Iſraelites onely: ſo no ſauing doctrine that giueth light to the eyes of ẏ minde is to be found out of the Church; they that are in this ſtate, liue in palpable darkeneſſe, and can ſee neither themſelues nor others, but lie in ignorance and wickednes, as *Iohn* teacheth, 1 Iohn 5,19. *We know that we are of God, and the whole world lyeth in wickedneſſe.* Such ſit in darkeneſſe and in the ſhadow of death, till this light ſet on the Candleſticke be brought vnto them. Matth. 4 16. *The people which ſate in darkeneſſe, ſaw great light, and to them which ſate in the region and ſhadow of death, light is ſprung vp.* Therefore to be out of the Church, is to be in the ſtate of damnation, yea to be in the very dungeon of hell, and the kingdome of darkeneſſe, & to be vnder the power of Satan, the prince of darkneſſe; as there was no ſaluation out of the Church. Let euery man therefore ſeeke and endeauour with all care to ioyne himſelfe to the true Church of God, & to be a member of the body of Chriſt, that ſo we may attaine to the light of knowledge, and the light of the eternall life.

Vſe 4. Laſtly, it is a duty belonging to euery one, to be an helper to the ſpreading abroad of the doctrine of godlineſſe, and to doe all for the truth, but nothing againſt the truth, 2 Cor. 13 8. Euery man deſireth to bee the meſſenger of good newes: ſo ſhould wee deſire to publiſh to others, and to continue to poſterity the ſauing knowledge of the Goſpel. For this is the foundation and ground-work of all true obedience. The truth of God is as a precious treaſure beſet with many enemies that wold take it from vs, againſt whom we muſt alwaies cōtend, that we may *keepe faith and a good conſcience.* 1 Tim. 1,19. This truth is the inſtrument of the holie Ghoſt, to worke all neceſſary graces in our hearts, as *beeing the power of* G O D *to ſaluation.* Rom 1,16. and it reuealeth vnto vs all things needful vnto ſaluation, concerning things to be beleeued, or things to be practiſed. Hence it is that the Apoſtle *Iude* ſaith; *Beloued, when I gaue all diligence to write vnto you of the common ſaluation, it was needfull for me to write vnto you, that yee ſhould earneſtly contend for the faith which was once giuen vnto the Saints.* Iude verſe 3. The true treaſure of the Church is committed to the Saints, they are the keepers of the doctrine of ſaluation. This is no ſmall truſt, it is no ſmal charge that is giuen vnto them; wee muſt therefore fight to maintaine it. This muſt not bee a bodily fight, but a ſpirituall combat, and it conſiſteth of diuers duties. Euery man in his place ought to bee as a *Prophet or a Preacher,* Ioel 2,28. for wee are made ſpirituall Prieſtes, both to pray and to preach. We are bound to teach all that are vnder our roofe and iuriſdiction, that we may be as Gods bleſſed inſtruments to conueigh his truth to others. It is the duty of all parents to teach their children, Eph. 6, 4. of Maſters, to bring vp their ſeruants in the nurture and admonition of the Lord, as *Abraham* and *Cornelius* did, This is a notable meanes to keep, to maintaine, and to defend the truth. As for thoſe that will not teach the truth to thē that are in their houſes, they are the diuels Prophets, who is the father of error & ignorance. Such fathers and ſuch maſters, are the cheefe meanes of the decay and decreaſing of religion, piety, faith, and righteouſneſſe. Secondly, we maintaine the truth, and make it knowne by open confeſſion and profeſſion thereof. Euery man muſt opē his mouth in Gods cauſe, when the gates of hell are opened againſt it: and wee muſt earneſtly ſtand for it, and conſtantly beare witneſſe vnto it, whenſoeuer it is oppugned and reſiſted. The Apoſtle chargeth to *Sanctifie the Lord God in our hearts, & be ready alwaies to giue an account and anſwer to euerie man that asketh vs a reaſon of the hope that is in vs, with meekeneſſe and feare.* 1 Peter 3, 15. Thus did the holie Martyrs at their death, witneſſe a good confeſſion, and thereby draw many to a loue and embracing of that truth for which they ſuffered. If we be bold to confeſſe the Lord Ieſus, and his Goſpell, *He will not be aſhamed of vs in his kingdome, but confeſſe vs before his father,* Mat. 10,32,33. Thirdly, we muſt leade an holy and ſanctified life, and giue a good example vnto thoſe among whom we liue. An vnblameable and vnreprooueable conuerſation, is a great meanes to cauſe others to embrace godlineſſe, when we are carefull to adorne the Goſpell of Chriſt with a good life: whereas otherwiſe, we cauſe the enemies of God to blaſpheme the name of God, and to ſpeake euill of the truth. Therefore the Apoſtle willeth vs to be *blameleſſe and harmleſſe, the ſonnes of God, without rebuke, in the midſt of a crooked and peruerſe nation, among whom we muſt ſhine as lights in the world, holding forth the word of life.* Philip.2,1

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1. This we ought to do the rather; Firſt, becauſe God is preſent euery where, Mat. 18. *His eye is vpon all his ſuppliants that pray vnto him, vpon all his gueſts that come to the table, vpon all men that heare his voice*, Mat. 22. 11. He taketh a view and ſurueigh of ſuch as preaſſe into his preſence, Zeph. 1, 12. *That he may giue to euerie man according to his works.* If we ſearch not our hearts, he wil ſearch them: if we iudge not our ſelues, he will iudge vs, 1 Cor. 11. His eie is vpon vs to approue of vs, if we do well: to reiect vs if we do euill, as the examples of *Caine* and *Abel* ſhew. Secondly, without this inward ſanctification, all our exerciſes of Religion are reiected: and therefore we are willed, when we come before the Lord, *To waſh vs, and make vs cleane, to put away the euill of our doings*, Eſay 1, 16.

Vſe 1. This reproueth all ſuch as offer to perform diuine duties to almighty God without meditation or preparation: ſuch as ruſh violently into Gods preſence, without due reuerence and regard, Math. 22. as he did that came to the feaſt without his wedding garment. There was but one ſuch gueſt, yet the Lord ſoone eſpied him, and called him out. If there be but one ſuch in an aſſembly, he cannot eſcape the all-ſeeing eye of God, who hath alſo a reuenging eye, that cannot ſee his honor and glorie defaced. Who wold preſume or dare to come into the preſence of an earthly Prince, in an vnſeemely manner? or ſit downe at the table with a Ruler with foule, and filthy, and vnwaſhen hands? Euery man of any note would be much aſhamed heereof: and yet it is to be feared, that many repaire and reſort vnto the houſe of God with foule, and filthy, and vnſanctified hearts. Howbeit all formall ſeruice is vtterly reiected. They are pronounced to be bleſſed, *that are pure in heart*, Math. 5, 8. but the vnpure are accurſed. The ſacrifices performed by the wicked are abhominable, he heareth not the prayers of the prophane and impenitent, but caſteth off as an vncleane thing both them and their oblation. God requireth no ſuch ſacrifices, nor no ſuch ſacrificers. The Prophet ſpeaking of obſeruing the Sabbath, of offering vp prayer, of bringing oblations, and of aſſembling themſelues together, ſaith, *To what purpoſe is all this? And when you appeare before the Lord, who required this at your hands to tread in his Courts? His ſoule hated their appointed feaſts, and he was weary to beare thẽ.* And wherefore was all this? Did not God command all theſe things? Were they not his own ordinances? Yes, they failed not therefore in the matter performed, but in the manner of their performing: the things were good, but they did them in an euill manner: and this did corrupt the whole worke, and made it vnprofitable, nay hurtfull to the doers. What then? ſhould they do none of the former thinges? Should they neither keepe the Sabbaths? nor make prayers? nor bring oblations? nor offer Incenſe? Muſt they leaue all vndone, becauſe God was not pleaſed with that which they had done? Obſerue what the Prophet ſayeth afterward, *Waſh you, make you cleane, put away the euill of your doings from before his eyes, ceaſe to do euill, learne to do well: and then, though their ſinnes were as Scarlet, they ſhold be made as white as ſnow*. Eſay 1, 18. So then, we muſt not leaue or intermit the doing of good works, but put away the euill of our good workes, and then God will accept both of vs and of our good workes.

Vſe 2. Secondly, it teacheth, that as the Leuites in this place when they drew neere to God in the execution of their office muſt be waſhed, ſo the Miniſters of the word much more, muſt be Lanthornes of light to others, ſhining before the people in holineſſe of life, as the ſtars do in the Firmament, to which they are oftentimes compared; that by walking in an vnreproueable and vnblameable courſe, they may adorne the goſpel of Chriſt w they preach and profeſſe. It is not enough for them to bee ſound in the faith, but they muſt bee alſo ſincere in life, leſt it be ſaide vnto them, *What haſt thou to do to declare my ſtatutes, or that thou ſhouldeſt take my couenant in thy mouth, ſeeing thou hateſt inſtruction, and caſteſt my word behind thee?* Pſal. 50, 16, 17. If then they that preach the word to others do not preach vnto themſelues, and bring light to others, do liue in darkeneſſe themſelues, how ſhall they draw neere to God, and execute his commandement in holy manner? May not the Prouerbe be turned vpon them, *Phyſitian heale thy ſelfe?* Luke 4, 23. and the reproofe be iuſtly verified in them, *Thou that teacheſt another, teacheſt thou not thy ſelfe? Thou that preacheſt a man ſhold not ſteale, doſt thou ſteale? And thou that makeſt thy boaſt of the Law, thorough breaking the Law diſho-*

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This we ought to do the rather; Firſt, becauſe God is preſent euery where, Mat. 18. *His eye is vpon all his ſuppliants that pray vnto him, vpon all his gueſts that come to the table, vpon all men that heare his voice*, Mat. 22. 11. He taketh a view and ſurueigh of ſuch as preaſſe into his preſence, Zeph. 1, 12. *That he may giue to euerie man according to his works*. If we ſearch not our hearts, he wil ſearch them: if we iudge not our ſelues, he will iudge vs, 1 Cor. 11. His eie is vpon vs to approue of vs, if we do well: to reiect vs if we do euill, as the examples of *Caine* and *Abel* ſhew. Secondly, without this inward ſanctification, all our exerciſes of Religion are reiected: and therefore we are willed, when we come before the Lord, *To waſh vs, and make vs cleane, to put away the euill of our doings*, Eſay 1, 16.

ſe 1. This reproueth all ſuch as offer to perform diuine duties to almighty God without meditation or preparation: ſuch as ruſh violently into Gods preſence, without due reuerence and regard, Math. 22. as he did that came to the feaſt without his wedding garment. There was but one ſuch gueſt, yet the Lord ſoone eſpied him, and called him out. If there be but one ſuch in an aſſembly, he cannot eſcape the all-ſeeing eye of God, who hath alſo a reuenging eye, that cannot ſee his honor and glorie defaced. Who wold preſume or dare to come into the preſence of an earthly Prince, in an vnſeemely manner? or ſit downe at the table with a Ruler with foule, and filthy, and vnwaſhen hands? Euery man of any note would be much aſhamed heereof: and yet it is to be feared, that many repaire and reſort vnto the houſe of God with foule, and filthy, and vnſanctified hearts. Howbeit all formall ſeruice is vtterly reiected. They are pronounced to be bleſſed, *that are pure in heart*, Math. 5, 8. but the vnpure are accurſed. The ſacrifices performed by the wicked are abhominable, he heareth not the prayers of the prophane and impenitent, but caſteth off as an vncleane thing both them and their oblation. God requireth no ſuch ſacrifices, nor no ſuch ſacrificers. The Prophet ſpeaking of obſeruing the Sabbath, of offering vp prayer, of bringing oblations, and of aſſembling themſelues together, ſaith, *To what purpoſe is all this? And when you appeare before the Lord, who required this at your hands to tread in his Courts? His ſoule hated their appointed feaſts, and he was weary to beare thē.* And wherefore was all this? Did not God command all theſe things? Were they not his own ordinances? Yes, they failed not therefore in the matter performed, but in the manner of their performing: the things were good, but they did them in an euill manner: and this did corrupt the whole worke, and made it vnprofitable, nay hurtfull to the doers. What then? ſhould they do none of the former thinges? Should they neither keepe the Sabbaths? nor make prayers? nor bring oblations? nor offer Incenſe? Muſt they leaue all vndone, becauſe God was not pleaſed with that which they had done? Obſerue what the Prophet ſayeth afterward, *Waſh you, make you cleane, put away the euill of your doings from before his eyes, ceaſe to do euill, learne to do well: and then, though their ſinnes were as Scarlet, they ſhold be made as white as ſnow.* Eſay 1, 18. So then, we muſt not leaue or intermit the doing of good works, but put away the euill of our good workes, and then God will accept both of vs and of our good workes.

Vſe 2. Secondly, it teacheth, that as the Leuites in this place when they drew neere to God in the execution of their office muſt be waſhed, ſo the Miniſters of the word much more, muſt be Lanthornes of light to others, ſhining before the people in holineſſe of life, as the ſtars do in the Firmament, to which they are oftentimes compared; that by walking in an vnreproueable and vnblameable courſe, they may adorne the goſpel of Chriſt ẇ they preach and profeſſe. It is not enough for them to bee ſound in the faith, but they muſt bee alſo ſincere in life, leſt it be ſaide vnto them, *What haſt thou to do to declare my ſtatutes, or that thou ſhouldeſt take my couenant in thy mouth, ſeeing thou hateſt inſtruction, and caſteſt my word behind thee?* Pſal. 50, 16, 17. If then they that preach the word to others do not preach vnto themſelues, and bring light to others, do liue in darkeneſſe themſelues, how ſhall they draw neere to God, and execute his commandement in holy manner? May not the Prouerbe be turned vpon them, *Phyſitian heale thy ſelfe?* Luke 4, 23. and the reproofe be iuſtly verified in them, *Thou that teacheſt another, teacheſt thou not thy ſelfe? Thou that preacheſt a man ſhold not ſteale, doſt thou ſteale? And thou that makeſt thy boaſt of the Law, thorough breaking the Law* *diſhonoureſt thou God? For the name of God is blaſphemed among the Gentiles through you,* Rom. 2, 21,22,23,&c. Woe then to ſuch as are of offenſiue life, and lay ſtumbling blockes thereby before the people to diſcourage them from the faith, to draw them from the truth, to opē the mouthes of wicked men to ſpeake euill of the name of God, of the word of God, and of all the true ſeruants of God. We haue a more glorious calling then the Leuites had: *For, if the miniſtration of death written and engrauen in ſtones was glorious, how ſhall not the miniſtration of the Spirit be rather glorious? For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſſe exceede in glory: and if that which is done away was glorious, much more ſhall that which remaineth be glorious,* 2 Cor. 3. 7,8,9,11. If then the Leuites of the old Teſtaments, miniſter after a ſort of the letter but not of the Spirit, that ſaw onely the ſhadow but not ỳ body, muſt notwithſtanding neuer preſume to handle the holy things of God with vnwaſhen hands; how much more is it required of the Miniſters of the new Teſtament to be of holy conuerſation, and to labour to bee ſprinkled with the blood of Chriſt (as the ceremony importeth) leaſt while they preach ſaluation to others, themſelues be reprooued and condemned? For as a Cooke dreſſeth and prepareth meate for others, and oftentimes taſteth leaſt thereof himſelfe, being cloyed with the ſauour of it: ſo is it with many in the Miniſtery, they prepare the food of the word, and breake the bread of life for others, but digeſt nothing of it themſelues, nor receyue ſtrength and nouriſhment from it, as appeareth in *Iudas*, who was one of the twelue ſent out with the reſt to preach the Goſpel, but yet he was the ſonne of perdition, and periſhed for euer. It is required of the Miniſters to bee examples to the flocke, 1 Pet. 5,3. that ſo they may conuince the gaineſayers both by their doctrine and by their life. If there be not an harmony betweene theſe two, but ỳ we preach one thing and practiſe another, wee diſturbe and diſtract the faith of the people, and worke ſuch a confuſion among them when they ſee our ſpeaking and liuing doe not accord, that little or no profit ariſeth to the Church by all our labours. When our words do cal for righteouſneſſe, and our workes do proclaime vnrighteouſneſſe, what do we but build the tower of *Babel*? Gen. 11,4. and binde heauy burthens greeuous to be borne, and lay them vpon mens ſhoulders, but will not mooue them with one of our fingers? Math. 23,4. How ſhal the people follow our example and the liues of their Paſtors, 1 Cor. 11,1. Phil. 3,17,18. 21. 1 Theſſ. 1,6. if we make no conſcience to goe before them in the waies of godlineſſe?

Vſe 3. Thirdly, it is our duty to prepare our ſelues to the duties which we performe to God; wee muſt clenſe and purge our hearts, and follow ſanctification, without which no man ſhal ſee the Lord, Heb. 12.14. The Prophet willeth vs to plough vp our fallow ground, that we ſowe not among thornes, Ierem. 4,3. We muſt circumciſe our ſelues to the Lord, and take away the foreskinnes of our hearts. Euery man knoweth, euen he that is moſt ſimple, that if a mā ſhould caſt his ſeede vpon the earth before it be manured and broken vp, it is the loſſe both of his graine, and of his gain. Is there any perſon ſo weake in iudgement, that he vnderſtandeth not theſe things? doth not common ſence and reaſon teach vs? how is it then that wee will not vnderſtād ſo much in ſpiritual things, that if wee receiue the word with hard hearts that are not broken vp, wee loſe all the profit of the worke? May I not ſay with Chriſt, *If I haue told you earthly things, and ye beleeue not: how ſhall ye beleeue if I tell you of heauenly things?* Ioh 3,12. And in another place, *O ye hypocrites, yee can diſcerne the face of the skie, but can ye not diſcerne the ſignes of the times?* Math.16 Do yee not know that he which doeth not prepare and plough vp his ground before the ſeede be committed to the earth, doth loſe all his labour? And do yee not know, that whoſoeuer receiueth the word into an vnprepared heart, cannot looke for any fruite or expect any encreaſe? And yet not one among many is carefull to deale with his owne heart before he come to the houſe of God, or euer conſidereth what the worke is about which hee goeth, or once remembreth with what graces he ought to be qualified. If we haue a ſhew and ſhadow of godlineſſe, 2 Tim.3 although we deny the power thereof, wee content our ſelues with it, and thinke all is well, wee neuer regard any farther ſearch into our ſoules. The inward purity, which is the life of our workes, is altogether neglected; what ſaide I, neglected? nay hated, ſcorned, taunted, reproached, and reuiled by the moſt odious names ỳ malice it ſelfe can finde it. Chriſt calleth the pure in heart bleſſed: but wee are ſo far degenerate from al appearance of grace, that wee curſe ſuch, and brand them with all termes and titles of infamy & contempt. Thus we make our ſelues like to the Fig-tree, which becauſe nothing but leaues were found vpon it, was accurſed, Math 21,19. Now, to the end we may ſearch our hearts to the bottome, obſerue theſe three rules. Firſt, wee muſt conſider we haue in this buſineſſe to do with God, and not with men; and with *Cornelius*, let vs ſet our ſelues in his preſence, and make account we heare the word not of man, not of an Angel, but of the Lord himſelfe. Actes 10. Secondly, let vs ſearch out our ſpeciall ſinnes, whenſoeuer we come to his ſeruice: let vs be greeued at them, and repent for them. If we would draw neere to God in ſuch maner as he might draw neere vnto vs, wee are taught by the Apoſtle, *To purge our hearts, and cleanſe our hands*, Iames 4,8. But it may be ſaide, Can we haue pure hearts? and ſhall we not be accepted without them? Who then can pleaſe God in any duty? I anſwer, we cannot attaine to an abſolute pureneſſe, this is reſerued to the next life, when wee ſhall inherite the kingdome of God prepared for vs. There indeede ſhall bee nothing but purity, piety, innocency, & glory. No vncleane thing ſhall enter into that place, the preſence of GOD ſhall fill it with perfect ſanctification; howbeit here we haue but our meaſure of purification, we haue but a ſmall portion, wee cannot attaine to any perfection. The Apoſtle telleth vs, *Wee haue receiued the firſt fruites of the Spirit*, Rom. 8, 23. The firſt fruites were but as an handfull of corne in reſpect of all the reſt of the heape: ſo it is with the faithfull, they haue heere a ſmall portion or pittance of grace in compariſon of that which we waite for heereafter. But is not God able to ſtore vs here with a full meaſure? Hee is able, but it pleaſeth him to deale thus with vs, becauſe thereby his name is moſt glorified, 2 Cor. 12, 9, 10. thereby wee are moſt humbled in a feeling of our infirmities, and in a ſight of our owne imperfections; thereby wee are ſtirred vp to ſeeke God, and to pray to him for a ſupply of grace which wee want, Iam. 1, 5. and thereby mutuall loue and charity is maintained and encreaſed, when wee ſee that we ſtand in neede one of another. Thirdly, it is required of vs to vſe the means of ſanctification. It is noted of the Iſraelites, 2 Chr. 30, 19. that they prepared their hearts, & did ſeeke the Lord God of their fathers. Where we ſee theſe two points are ioyned together, preparing of hearts, and ſeeking of God. And how did they ſeeke him? In his ordinances, or elſe they had neuer found him. And his ordinances are the word, the Sacraments, and the calling vpon his name. Thus muſt it bee with vs, and then ſhall we receiue the benefite that they receiued. This ſhall be a comfort to all that come with ſanctified hearts and cleanſed affections from all filthineſſe of the fleſh and ſpirit. Though there be many wants and imperfections found in them, yet if they examine themſelues, 1 Cor. 11, 28. proue and try themſelues whether they be in the Faith or not, 2. Cor. 13, 5, if they bewaile their ſinnes, and reconcile themſelues to God, they ſhall bee accepted, their workes ſhall bee crowned, and their imperfections ſhall be couered and pardoned in and for the perfection which is in Chriſt Ieſus our Lord.

[Verſe 10. *Thou ſhalt bring the Leuites before the Lord, and the children of Iſrael ſhall put their hands vpon the Leuites.*] This is another circumſtance belonging to the ordination of the Leuites, which was done by impoſition of hands. This ceremony was ancient and often vſed in the olde and new Teſtament. *Iacob* vſed this geſture in bleſſing the ſonnes of *Ioſeph, Manaſſeth*, and *Ephraim*, Geneſis 48. It is vſed at the election of *Ioſhua*, who was appointed to be the ſucceſſor of *Moſes*, Numb. chap. 27, verſe 23. It was vſed by the Prieſts and Leuites in the ſacrifices, to ſignifie thereby, that they were conſecrated vnto GOD. This geſture was retained in the New Teſtament in ſundry actions, as wee haue ſhewed before in the 6. chapter. From this example of the Elders of the congregation (for it is not to be thought that all the people without difference did it) wee learne that the Miniſters of the Church were ordained by impoſition or laying on of hands. It is noted of the Deacons appointed to looke to the poore, that the Apoſtles prayed for them, and then laide their hands vpon them, Acts 6, 6. *Paul* willeth *Timothy* not to neglect the gift that was giuen vnto him by the propheſie, with the laying on of the hands of the Presbitery, 1 Tim. chap. 4. verſe 14. And in the next Epiſtle, hee putteth him in remembrance to ſtirre vp the gifte of God which is in him by the putting on of his hands, 2 Tim. 1, 6. This was for the moſt part ioyned with prayer and faſting, Acts 14, 23. and 13, 3. The worke was great, the calling was waightie, the giftes were manie required to this calling, therefore they vſe Faſting to make them fitter to the preſent action, and more feruent to poure out their prayers vnto the Lord of the harueſt, that he wold ſend forth Labourers into his harueſt.

Doctrine. Miniſters wer ordained by laying on of hands.

Reaſon 1. The ends of this ceremony were manie, which ſerue as ſo many Reaſons to confirme the point of doctrine in hand. Firſt, that ſuch as prayed might bee ſtirred vp with greater zeale and earneſtneſſe to call vpon God, foraſmuch as the laying on of the hand did moue them and raiſe them to the lifting vp of the heart. For this cauſe (as we ſhewed before) the manner of ordaining Miniſters and ſending them into the Church, was ordinarily ioyned with faſting: not that they placed any merit therein, but to ſtirre them to be more deuout in prayer. And hence it is, that prayer and faſting are ſo often ioyned together as Luke 2, verſe 37. Mathew 17. verſe 21. Dan. 9. verſe 3. Ioel 1, 14. and 2, 15, 17. 1 Cor. 7, 4, &c.

Reaſon 2. Secondly, to ſignifie that he was as an offering ſeparated to God and his ſeruice, vpon whom the hands were laide. For this ceremony was taken from the maner vſed and obſerued in the ſacrifices, vpon which the Prieſtes laid their hands, to ſhew that they were conſecrated to holy vſes. *Reaſon* 3. Thirdly, to declare that the hand of the Lord would be with them. For as they felt the hand of men vpon their heads, ſo certainly they ſhould finde by a continuall and comfortable experience, the hand of God to be with them in the execution of the function committed vnto them, if they wer faithfull in the execution thereof.

Reaſon 4. Laſtly, to procure reuerence vnto the perſon ſo ſet apart amongeſt the people, and eſpecially to the calling it ſelfe. It is ſaide in the election of *Ioſhua*, Numbers chapt. 27, verſe 18, 20. that *Moſes* muſt lay his handes vpon him, that all the Congregation of the children of *Iſrael*, may bee obedient: and this is one end wherefore this ſigne was vſed in the ordination of the Miniſters of ẏ Church.

Vſe 1.

Seeing therefore they were appointed to their office in this ſolemne maner, not in hugger mugger, but openly and publikely before all *Iſrael*, we learne that it is decent and conuenient, that the Miniſters ſhould be made in the face of the church, not in priuate places, without any aſſembly fit for ſo ſolemn and ſacred an action. This is a worke of the day, not of the night; of the light, not of darkeneſſe: and therefore we ſee in this place, that at the ordaining of theſe Leuites, the *whole Congregation of Iſrael was gathered together*: ſo that we may ſay, as *Paul* doth in another caſe, and vpon another occaſion, *Theſe things were not done in a corner*, Acts 26, 26. *Eleazar* was appointed to ſucceede *Aaron* his Father in the ſight of *Iſrael*, as Numb. chap. 20. verſe 27. *Matthias* was elected in place of *Iudas*, who was fallen from his Apoſtleſhip, when the whole multitude of the beleeuers were gathered together, Acts 1. verſe 13. yea the Deacons, an inferiour office of the Church, who laboured not in the word and doctrine, were choſen by the whole multitude, as Acts chapter 6. verſe 5.

Verſe 9.

Willet. Synopſ. contr. 5. quæſt. 2.

True it is, meere popular elections are not to be admitted, being the cauſe of all confuſion and diſorder; howbeit for the people to giue their voices in elections moderated and gouerned by graue Elders and wiſe Paſtours, hath bene vſed in the Church in times paſt, & may bee againe, and is at this day in many places where the ſtate of the Church, and the condition of the people will beare it. And albeit they haue no voice or ſufferage, it is fit they ſhould giue their conſent and approbation, becauſe the Miniſters ſhould haue good report of all, 1 Timoth. 3, 7. And ſo much the rather ought this to be, becauſe the congregation haue a kinde of intereſt in this buſineſſe, according to the rule in Law, *Quod omnium intereſt, ab omnibus fieri debet*, that is, That which belongeth to all, ſhould be done by all; and this maketh much for the comfort of the Miniſter, and for the profite of the people. This reprooueth the practiſe oftentimes vſed in time of Popery, where Miniſters are ordained by them ſecretly and cloſely. It is reported of Pope *Iohn* the thirteenth, that he ordained Deacons in a ſtable: whereas their owne Canons and conſtitutions decree, that the conſent of the people ſhould bee knowne: and *Cyprian* is plaine, that as God commaundeth that the Prieſt ſhould bee placed before the face of the whole congregation of the Iewes, ſo the Miniſters ought not to bee ordained but with the knowledge of the people ſtanding by: whereby, they being preſent, either their faults ſhould be diſcouered, or their vertues commended.

Cyp. 1. lib. epi. 4.

Caluin inſtit. lib. 4 cap. 4.

It may be asked, whether this ſign, which in a generall ſignification may alſo be called a Sacrament of impoſition of hands, bee ſo neceſſary as that it may vpon no occaſion bee omitted? The Papiſts hold an abſolute neceſſity of it, and teach that the graces of the Spirit are alſo inſeparably annexed to it. But wee cannot yeelde to any neceſſity of it: we confeſſe it is comely and conuenient, howbeit it is not of the ſubſtance or eſſence of ordination, no more then faſting, which alſo was no leſſe ioyned with it then laying on of hands. Prayer we acknowledge to be needefull, and ſo needfull, that it may by no meanes be omitted, but neither faſting, nor laying on of hands, though both bee profitable. When Chriſt our Sauiour inſtituted his Apoſtles, *He breathed vpon them*, Iohn 20, 22. but hee did not lay hands vpon them.

The like wee might ſay of the election of *Matthias*, Actes 1. neither is grace neceſſarily tyed to this ceremony and outward ſigne of impoſition of hands. For grace is not neceſſarily coupled with any of the ſignes in the Sacraments, much leſſe in this counterfet Sacrament of Orders, deuiſed and receiued by the Church of *Rome*. They obſerue indeede this laying on of hands, but it is like *Eliſhaes* ſtaffe laide vpon the dead childe by his Seruant, that is, it was voide and vnprofitable, ſo is this geſture with them. For indeede the popiſh Prieſts haue not any vocation and calling to the true ſeruice of God, to be Paſtors and Teachers in the Church, but they are appointed to make the body of Chriſt, which is as much to ſay, as to bee the murtherers and killers of Chriſt. For ſo often as any Maſſe is celebrated among them, Chriſt Ieſus the Lord of life is crucified, and as it were betraied and butchered among them, foraſmuch as themſelues confeſſe that they ſacrifice him to God the Father: but there is no ſacrifice without ſhedding of blood, and therefore the popiſh Prieſt-hood is no better then a deteſtable and a very diuelliſh ſacriledge.

Vſe 2.

Secondly, it is the duty of euery Miniſter to conſider diligently and ſeriouſly with himſelf, being warned by this ceremony, that he is ſeparated and ſanctified to one of the greateſt workes that are vnder the Sun, being taken as it were by the hand of God out of the reſidue of his brethren. So then, we muſt be ſtirred vp hereby to our duties, and haue this meditation with our ſelues, Doubtleſſe I am no longer mine owne man, nor at mine owne diſpoſition, I am wholly dedicated & conſecrated vnto God. True it is, all the faithfull are ſo alſo after a ſort, 1 Cor. 6. 19, 20. *Ye are not your own, for ye are bought with a price.* and Ro. 12, 1. We are exhorted *by the mercies of God, that we ſhold offer vp our ſelues a liuing ſacrifice vnto him.* Neuertheleſſe, he that is called to preach the goſpel, to breake and to bring vnto vs the bread of life and the foode of ſaluation, is knit vnto God by a ſtraighter band, he is wholy appointed for the vſe of the Church of God. The charge and function is of great waight & importance, 2 Cor 2, 16. *and who can be ſufficient for theſe things?* They are Meſſengers ſent from the

The miniſ
meditation

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Let vs call to our remembrance our entering into our Calling, that wee were ordained by laying on of hands, wherein men were the inſtruments of Almighty GOD, to aſſure vs of his preſence with vs, and approbation of vs. This conſideration ſtayed *Dauid*, being ready to ſhrinke downe vnder the burthen, hauing the charge of a great people, yͭ could not be numbred nor counted for multitude, and it raiſed him vp as it were beaten downe to the ground, to wit, that hee came not to the kingdom by his owne ambition or vſurpation, as his enemies falſly charged and accuſed him, but by the authoritie of God who called him, and the warrant of *Samuel* the Prophet who annointed him : ſo that whenſoeuer wee finde colde comfort in the world, let vs comfort our ſelues in the lawfulneſſe of our calling, and when wee are euilly entertained of men, let vs remember that God hath entertained vs into his ſeruice, and therefore let vs be found faithfull therein.

Vſe 4. Laſtly, from hence ſundry inſtructions ariſe to the people. For when they ſee yͤ hands of men ſolemnly laide vpon the heads of thoſe that are to bee ordained, and the action alwayes accompanied with prayer, and oftentimes with faſting, it ſtirreth them vp to bee more feruent, zealous, earneſt, and vehement, when they brought him that was choſen, as it were before God himſelfe, and preſented him before him. So then we muſt learn, that when we would haue Miniſters to preach yͤ word of God, euery one muſt haue care to pray in this holye action, becauſe it is not a paſtime or may-game for little children; it is, that the Church of God may be gouerned as hee hath appointed it, which is a matter of no ſmall importance. The Miniſters are called to gouerne in the houſe of God (which is the pillar that vpholdeth the trueth :) ſeeing therefore ſo great a Treaſure is committed vnto them, which alſo muſt bee brought vnto vs by their mouthes and meanes, wee muſt for our owne parts, be carefull to commend them vnto his grace, that it would pleaſe him *to thruſt foorth ſuch Labourers into his Harueſt*, ſuch as may be faithfull and effectual inſtruments, to bring vs to knowledge and faith, to repentance and ſaluation : and that he would diſtribute vnto them that are choſen, ſuch giftes as are requiſite for them to do their duties, and diſcharge the adminiſtration committed vnto them. For if wee haue not ſuch as make conſcience of their duties, woe vnto the Church, there cannot a greater plague and iudgement befall vnto it.

Math. 9,38.

A great plague to the Church, to haue euill Miniſters.

Againe, it is their duty to haue a ſpeciall care, as much as lieth in them, to chooſe faithfull Miniſters, and ſuch as are apt to teach, & euery way meete to execute that office. In the function of the Deacons, the Apoſtles charged the brethren to looke out men of honeſt report, full of the holy Ghoſt, & of wiſedom, whom they might appoint ouer that buſines, Acts 6, 3. much more ought this to be in them that haue charge ouer mens ſoules. But (alas) how many are there, that would with al their hearts, that there were no Miniſters at all, that the word of God were vtterly buried and baniſhed out of the world, that ſo they might ſpend their dayes in pleaſure, and at laſt go to hell with eaſe? We cannot ſay that theſe doe ſpeake lies through hipocriſie, 1 Timoth. 4, 2. foraſmuch as they do not hide their iniquitie, their impiety, their blaſphemy, but like mad dogges, or ſhameleſſe beaſts, doe barke and bray againſt the truth, as if the very ſound of the word did vexe and torment them. O how, or when will theſe prophane perſonnes be brought to pray that the Flocke may bee attended with faithfull Shepheards, the hoaſt of God furniſhed with truſty Captaines, and the Corne of the fielde reaped by painfull Labourers! Seeing then there are ſuch filthy ſwine among vs, that tread the precious Pearles of God vnder feet, ſuch as care not how yͤ church be ſerued, or what Miniſters they haue, it is iuſt with God to ſend them ſuch as famiſh the flocke, but do not feede it : ſuch as betray the hoaſt, but do not defend it : ſuch as ruine the houſe, but do not reare it vp. Laſtly, the Church, ſeeing this publicke and peculiar commending of them that are ordained of God, ſhould learne to acknowledge them to be ſet ouer them of God, and by it be ſtirred vp to receiue them and reuerence them, and ſo haue them in ſingular loue for their workes ſake, ſubmitting themſelues vnto thē in ſuch things as pertaine to their office and function. Let euery man therefore bee carefull, as if it were for his owne buſineſſe, ſeeing it is for his owne benefite and profit. Euery man hath his part in this worke : and euery one is endangered by it, if it be not ſincerely executed.

[Verſe 14. 15. *Thus ſhalt thou ſeparate the Leuites from among the children of Iſrael : and the Leuites ſhall be mine. And after that ſhall the Leuites go in to do the ſeruice of the Tabernacle, &c.*] Heere is a reaſon rendred, why the Leuites muſt be cleanſed and waſhed when they are brought before the Tabernacle of the Congregation, becauſe they are his. True it is, all creatures are his, Pſal. 50. but the Leuites are his by a ſpeciall right, they are his ſeruants to ſerue in the Tabernacle. For the better vnderſtanding of this point, obſerue that there is a threefold kind of ſeruice and ſeruants, by creation, by ſanctification, and by function. By creation, all muſt doe ſeruice vnto God, and are vnder his power and prouidence. All men, though they ſtriue neuer ſo much, yet ſhall be compelled to ſtoope and yeeld vnto him; *For who hath reſiſted his will?* Rom. 9. 19. Thus all the Reprobate, yea the diuels themſelues bow to him and do him ſeruice againſt their wils. And in this ſence the Prophet ſaith, *All are his ſeruants*, Pſalme 119. 91. Such are they whom God vſeth as inſtruments to ſerue his prouidence, and ſo was *Cyrus* (the raiſer vp of the Perſian Monarchy) his ſeruant to do his will, who is therefore called *his ſhepherd, and his annointed*, Eſay 44. 28. and 45. 1. By ſanctification they are the ſeruants of God, who are redeemed from the bondage of ſinne and Satan to ſerue the Lord in holineſſe and true righteouſneſſe all the dayes of their life, Luke 1, 74. 75. Rom. chap. 8. 22. There is no comfort

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or conſolation in being the ſeruant of God in the firſt ſence, becauſe the diuels and dumbe creatures, and all damned ſpirits haue as great a portion in it as we : but this is our comfort, if we be his ſeruants by piety and faith. Laſtly, ſuch alſo are ſaid to be his ſeruants as ſerue him, not onely in the common profeſſion of godlineſſe, but in regard of ſome ſpecial function and office wherein they are employed. Thus are Magiſtrates called his ſeruants, *Rom.* 13, 6. and Chriſt himſelfe, Eſay 53. 11. *My righteous ſeruant ſhal iuſtifie many.* So *Moſes*, Ioſh. 1, 2. and *Dauid*, Pſal. 18. Thus are the Leuites in this place called the Lords, and ſaid to ſerue him in a ſpeciall worke, and Pſal. 134. 1. *Bleſſe ye the Lord, all ye ſeruants of the Lord, which by night ſtand in the houſe of the Lord.* So then, the point to bee conſidered from hence is this, that all the Miniſters are the Lords ſeruants appointed to ſerue him in the worke of the Miniſtery, whether they bee called extraordinarily or ordinarily, they muſt conſider they are the Lords. Thus hee ſpeaketh by the Prophet, Ieremy 35. 15. and 25. 4. *I haue ſent vnto you all my ſeruants the Prophets, riſing vp earely, that ye may turne euerie man from his euill wayes.* Thus the Apoſtle ſaith, 1 Cor. 4. 1. *Let a man ſo thinke of vs, as of the Miniſters of Chriſt.* And in 1. Tim. 1. 12. *Chriſt Ieſus accounted me faithfull, and put mee in his ſeruice.* No man therefore muſt thinke it any way to be any diſgrace or diſparagement vnto him, but rather a credit and honor to be the Lords ſeruant employed in a ſpecial place of ſeruice, as it were neere to his perſon. If it be eſteemed as an high degree of honour to belong to ſome Nobleman, or to ſome Prince : it is a greater preferment to belong to the King of Kings.

For the Miniſters are called and ſeparated to that end and purpoſe. *Paul* ſpeaking of himſelfe ſaith, *He was a ſeruant of Ieſus Chriſt called to be an Apoſtle*, Rom. 1, 1. *Separated vnto the Goſpel of God, not of men, neither by man*, Gal. 1, 1. *but by the will of God*, 1 Cor. 1, 1. Euery man muſt bee mindfull of his calling, and conſider by whom he was called, & take heed he paſſe not the bounds wherein he is ſet. Secondly, they haue ſundry titles giuen to them, which are not idle, but ſerue to put them in mind of their ſeruice; they are called *Meſſengers*, Mal. 3, 1. Mark 1, 2. Luk 7. 27. they are called *Ambaſſadors*, 2 Cor. 5, 20. they are called *Stewards of the houſe*, 1 Cor. 4, 1, 2. they are called *Souldiers that muſt ſeeke to pleaſe their Captain*, 2 Tim. 2, 1. and ſuch like.

This ſerueth to reproue ſuch as neither can nor will do their maſters buſineſſe. There are many thinke it a great diſgrace, & a baſe thing for them to do that ſeruice which they ought, who notwithſtāding are not aſhamed to take wages of their maſter. Many giue themſelues to ſerue the worlde, and haue ſo filled their mouths with grauell, that they haue emptied their minds of grace. Theſe do ſo ſauour of the mitted? The Papiſts hold an abſolute neceſſity of it, and teach that the graces of the Spirit are alſo inſeparably annexed to it. But wee cannot yeelde to any neceſſity of it: we confeſſe it is comely and conuenient, howbeit it is not of the ſubſtance or eſſence of ordination, no more then faſting, which alſo was no leſſe ioyned with it then laying on of hands. Prayer we acknowledge to be needefull, and ſo needfull, that it may by no meanes be omitted, but neither faſting, nor laying on of hands, though both bee profitable. When Chriſt our Sauiour inſtituted his Apoſtles, *He breathed vpon them*, John 20, 22. but hee did not lay hands vpon them.

The like wee might ſay of the election of *Matthias*, Actes 1. neither is grace neceſſarily tyed to this ceremony and outward ſigne of impoſition of hands. For grace is not neceſſarily coupled with any of the ſignes in the Sacraments, much leſſe in this counterfeit Sacrament of Orders, deuiſed and receiued by the Church of *Rome*. They obſerue indeede this laying on of hands, but it is like *Eliſeus* ſtaffe laide vpon the dead childe by his Seruant, that is, it was voide and vnprofitable, ſo is this geſture with them. For indeede the popiſh Prieſts haue not any vocation and calling to the true ſeruice of God, to be Paſtors and Teachers in the Church, but they are appointed to make the body of Chriſt, which is as much to ſay, as to bee the murtherers and killers of Chriſt. For ſo often as any Maſſe is celebrated among them, Chriſt Ieſus the Lord of life is crucified, and as it were betraied and butchered among them, foraſmuch as themſelues confeſſe that they ſacrifice him to God the Father: but there is no ſacrifice without ſhedding of blood, and therefore the popiſh Prieſt-hood is no better then a deteſtable and a very diuelliſh ſacriledge.

Secondly, it is the duty of euery Miniſter to conſider diligently and ſeriouſly with himſelf, being warned by this ceremony, that he is ſeparated and ſanctified to one of the greateſt workes that are vnder the Sun, being taken as it were by the hand of God out of the reſidue of his brethren. So then, we muſt be ſtirred vp hereby to our duties, and haue this meditation with our ſelues, Doubtleſſe I am no longer mine owne man, nor at mine owne diſpoſition, I am wholly dedicated & conſecrated vnto God. True it is, all the faithfull are ſo alſo after a ſort, 1 Cor. 6. 19, 20. *Ye are not your own, for ye are bought with a price.* and Ro. 12, 1. We are exhorted *by the mercies of God, that we ſhould offer vp our ſelues a liuing ſacrifice vnto him.* Neuertheleſſe, he that is called to preach the goſpel, to breake and to bring vnto vs the bread of life and the foode of ſaluation, is knit vnto God by a ſtraighter band, he is wholy appointed for the vſe of the Church of God. The charge and function is of great waight & importance, 2 Cor 2, 16. *and who can be ſufficient for theſe things?* They are Meſſengers ſent from the King of kings vnto vs, they reconcile God and man, and make peace after a ſort between them, they aſſure the penitent of the pardon and forgiueneſſe of ſinnes, by the power of the keyes committed vnto them. This laying on of hands, ſerueth and helpeth to aſſure his heart that is called, that God will abundantly furniſh him with neceſſary graces fit for his calling: he will endue them with the ſpirit of wiſedome, of knowledge, of zeal, of conſtancy, of charity, of meekneſſe, of patience, and ſuch like. As then God maketh all the ſignes that hee hath at any time ſet in his church, to be auaileable, ſo that not one of them is vaine or vnprofitable: ſo may all the Miniſters ordained with this ſigne aſſure themſelues, that God will poure out his bleſſings vpon them, to the end they may faithfully execute their office. It is not in vaine that water in baptiſme is powred vpon our heads, it is a good witneſſe vnto vs, that we ſhall be waſhed and cleanſed from our ſinnes by the bloode of Chriſt: foraſmuch as God hath inſtituted it, and his promiſe is annexed vnto it. It is not in vaine that we eate a little morſell of bread, and drinke a little quantity of wine, it aſſureth vs that we are partakers of the life of our Lord Ieſus Chriſt, and that hee is our meate indeede, and our drinke indeede, whenſoeuer we come to his holy Table.

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Vſe 3. Thirdly, hereby ariſeth great comfort vnto him that is lawfully and rightly ordained. For it ſerueth much to confirme and ſtrengthen him, being therby admoniſhed that God accepteth him as an holy offering. Let vs remember ẏ it is he which hath ſet vs on worke, and he will be preſent with vs, to remoue our ſhoulders from the burthen, or rather to make the heauy yoake which he hath put vppon vs eaſier, and the burthen which we beare to be lighter, that wee doe not ſhrinke and ſinke downe vnder the waight thereof. True it is, men onely did lay their hands vpon vs, howbeit God is preſident of the whole action, and he worketh with his owne ordinance and inſtitution.

Wee haue from hence an aſſurance of our calling, that it is not onely or principally from men, but from God; which muſt mooue vs to execute the ſame with all courage and conſtancy, being terrified with no fear or danger of enemies or oppoſition againſt vs, and to ouerſtride them all with great cheerefulneſſe. Are wee therefore croſſed at any time in the diſcharge of our duty? and doe men riſe vp againſt vs, when we ſtand vppe in the name of God? Let vs not bee afraide and holde our peace, leſt he confound vs before them, Ier. 1, 17. Let vs not ſtand in feare of their faces, for he is with vs to deliuer vs. Verſe 8. and no man ſhall ſet vpon vs to hurt vs, as Actes 18, 10.

Let vs call to our remembrance our entering into our Calling, that wee were ordained by laying on of hands, wherein men were the inſtruments of Almighty GOD, to aſſure vs of his preſence with vs, and approbation of vs. This conſideration ſtayed *Dauid*, being ready to ſhrinke downe vnder the burthen, hauing the charge of a great people, ẏ could not be numbred nor counted for multitude, and it raiſed him vp as it were beaten downe to the ground, to wit, that hee came not to the kingdom by his owne ambition or vſurpation, as his enemies falſly charged and accuſed him, but by the authoritie of God who called him, and the warrant of *Samuel* the Prophet who annointed him: ſo that whenſoeuer wee finde colde comfort in the world, let vs comfort our ſelues in the lawfulneſſe of our calling, and when wee are euilly entertained of men, let vs remember that God hath entertained vs into his ſeruice, and therefore let vs be found faithfull therein.

Vſe 4.

Laſtly, from hence ſundry inſtructions ariſe to the people. For when they ſee ẏ hands of men ſolemnly laide vpon the heads of thoſe that are to bee ordained, and the action alwayes accompanied with prayer, and oftentimes with faſting, it ſtirreth them vp to bee more feruent, zealous, earneſt, and vehement, when they brought him that was choſen, as it were before God himſelfe, and preſented him before him. So then we muſt learn, that when we would haue Miniſters to preach ẏ word of God, euery one muſt haue care to pray in this holye action, becauſe it is not a paſtime or may-game for little children; it is, that the Church of God may be gouerned as hee hath appointed it, which is a matter of no ſmall importance. The Miniſters are called to gouerne in the houſe of God (which is the pillar that vpholdeth the trueth:) ſeeing therefore ſo great a Treaſure is committed vnto them, which alſo muſt bee brought vnto vs by their mouthes and meanes, wee muſt for our owne parts, be carefull to commend them vnto his grace, that it would pleaſe him *to thruſt foorth ſuch Labourers into his Harueſt*, ſuch as may be faithfull and effectual inſtruments, to bring vs to knowledge and faith, to repentance and ſaluation: and that he would diſtribute vnto them that are choſen, ſuch giftes as are requiſite for them to do their duties, and diſcharge the adminiſtration committed vnto them. For if wee haue not ſuch as make conſcience of their duties, woe vnto the Church, there cannot a greater plague and iudgement befall vnto it.

Math. 9,38.

A great plague to the Church, to haue euill Miniſters.

Againe, it is their duty to haue a ſpeciall care, as much as lieth in them, to chooſe faithfull Miniſters, and ſuch as are apt to teach, & euery way meete to execute that office. In the function of the Deacons, the Apoſtles charged the brethren to looke out men of honeſt report, full of the holy Ghoſt, & of wiſedom, whom they might appoint ouer that buſines, Acts 6,3. much more ought this to be in them that haue charge ouer mens ſoules. But (alas) how many are there, that would with al their hearts, that there were no Miniſters at all, that the word of God were vtterly buried and baniſhed out of the world, that ſo they might ſpend their dayes in pleaſure, and at laſt go to hell with eaſe? We cannot ſay that theſe doe ſpeake lies through hipocriſie, 1 Timoth. 4,2. foraſmuch as they do not hide their iniquitie, their impiety, their blaſphemy, but like mad dogges, or ſhameleſſe beaſts, doe barke and bray againſt the truth, as if the very ſound of the word did vexe and torment them. O how, or when will theſe prophane perſonnes be brought to pray that the Flocke may bee attended with faithfull Shepheards, the hoaſt of God furniſhed with truſty Captaines, and the Corne of the fielde reaped by painfull Labourers! Seeing then there are ſuch filthy ſwine among vs, that tread the precious Pearles of God vnder feet, ſuch as care not how ẏ church be ſerued, or what Miniſters they haue, it is iuſt with God to ſend them ſuch as famiſh the flocke, but do not feede it: ſuch as betray the hoaſt, but do not defend it: ſuch as ruine the houſe, but do not reare it vp. Laſtly, the Church, ſeeing this publicke and peculiar commending of them that are ordained of God, ſhould learne to acknowledge them to be ſet ouer them of God, and by it be ſtirred vp to receiue them and reuerence them, and ſo haue them in ſingular loue for their workes ſake, ſubmitting themſelues vnto thē in ſuch things as pertaine to their office and function. Let euery man therefore bee carefull, as if it were for his owne buſineſſe, ſeeing it is for his owne benefite and profit. Euery man hath his part in this worke: and euery one is endangered by it, if it be not ſincerely executed.

[Verſe 14. 15. *Thus ſhalt thou ſeparate the Leuites from among the children of Iſrael: and the Leuites ſhall be mine. And after that ſhall the Leuites go in to do the ſeruice of the Tabernacle, &c.*] Heere is a reaſon rendred, why the Leuites muſt be cleanſed and waſhed when they are brought before the Tabernacle of the Congregation, becauſe they are his. True it is, all creatures are his, Pſal. 50. but the Leuites are his by a ſpeciall right, they are his ſeruants to ſerue in the Tabernacle. For the better vnderſtanding of this point, obſerue that there is a threefold kind of ſeruice and ſeruants, by creation, by ſanctification, and by function. By creation, all muſt doe ſeruice vnto God, and are vnder his power and prouidence. All men, though they ſtriue neuer ſo much, yet ſhall be compelled to ſtoope and yeeld vnto him; *For who hath reſiſted his will?* Rom. 9. 19. Thus all the Reprobate, yea the diuels themſelues bow to him and do him ſeruice againſt their wils. And in this ſence the Prophet ſaith, *All are his ſeruants*, Pſalme 119. 91. Such are they whom God vſeth as inſtruments to ſerue his prouidence, and ſo was *Cyrus* (the raiſer vp of the Perſian Monarchy) his ſeruant to do his will, who is therefore called *his ſhepherd, and his annointed*, Eſay 44. 28. and 45. 1. By ſanctification they are the ſeruants of God, who are redeemed from the bondage of ſinne and Satan to ſerue the Lord in holineſſe and true righteouſneſſe all the dayes of their life, Luke 1, 74, 75. Rom. chap. 8. 22. There is no comfort or conſolation in being the ſeruant of God in the firſt ſence, becauſe the diuels and dumbe creatures, and all damned ſpirits haue as great a portion in it as we: but this is our comfort, if we be his ſeruants by piety and faith. Laſtly, ſuch alſo are ſaid to be his ſeruants as ſerue him, not onely in the common profeſſion of godlineſſe, but in regard of ſome ſpecial function and office wherein they are employed. Thus are Magiſtrates called his ſeruants, *Rom.* 13,6. and Chriſt himſelfe, Eſay 53, 11. *My righteous ſeruant ſhal iuſtifie many.* So *Moſes*, Ioſh.1,2. and *David*, Pſal. 18. Thus are the Leuites in this place called the Lords, and ſaid to ſerue him in a ſpeciall worke, and Pſal. 134, 1. *Bleſſe ye the Lord, all ye ſeruants of the Lord, which by night ſtand in the houſe of the Lord.* So then, the point to bee conſidered from hence is this, that all the Miniſters are the Lords ſeruants appointed to ſerue him in the worke of the Miniſtery, whether they bee called extraordinarily or ordinarily, they muſt conſider they are the Lords. Thus hee ſpeaketh by the Prophet, Ieremy 35.15. and 25.4. *I haue ſent vnto you all my ſeruants the Prophets, riſing vp earely, that ye may turne euerie man from his euill wayes.* Thus the Apoſtle ſaith, 1 Cor.4.1. *Let a man ſo thinke of vs, as of the Miniſters of Chriſt.* And in 1. Tim. 1.12. *Chriſt Ieſus accounted me faithfull, and put mee in his ſeruice.* No man therefore muſt thinke it any way to be any diſgrace or diſparagement vnto him, but rather a credit and honor to be the Lords ſeruant employed in a ſpecial place of ſeruice, as it were neere to his perſon. If it be eſteemed as an high degree of honour to belong to ſome Nobleman, or to ſome Prince: it is a greater preferment to belong to the King of Kings.

rine, miniſters e Lords nts, to him in orke of iniſtery.

n 1. For the Miniſters are called and ſeparated to that end and purpoſe. *Paul* ſpeaking of him ſelfe ſaith, *He was a ſeruant of Ieſus Chriſt, called to be an Apoſtle*, Rom.1,1. *Separated vnto the Goſpel of God, not of men, neither by man*, Gal. 1, 1. *but by the will of God*, 1 Cor.1,1. Euery man muſt bee mindfull of his calling, and conſider by whom he was called, & take heed he paſſe not the bounds wherein he is ſet. 2 Secondly, they haue ſundry titles giuen to them, which are not idle, but ſerue to put them in mind of their ſeruice; they are called *Meſſengers*, Mal. 3,1. Mark 1,2. Luk.7.27. they are called *Ambaſſadors*, 2 Cor.5,20. they are called *Stewards of the houſe*, 1 Cor.4,1,2. they are called *Soldiers that muſt ſeeke to pleaſe their Captain*, 2 Tim. 2,1. and ſuch like.

1. This ſerueth to reproue ſuch as neither can nor will do their maſters buſineſſe. There are many thinke it a great diſgrace, & a baſe thing for them to do that ſeruice which they ought, who notwithſtãding are not aſhamed to take wages of their maſter. Many giue themſelues to ſerue the worlde, and haue ſo filled their mouths with grauell, that they haue emptied their minds of grace. Theſe do ſo ſauour of the earth, and of earthly things, and buſie themſelues to enrich their coffers, that they haue litle care of the flocke of Chriſt. But we cannot ſerue two maſters, we cannot ſerue God and Mammon, Math 6,24. We muſt not entangle our ſelues in the affaires of this life, 2 Tim. 2,4 Woe alſo vnto all ignorant Miniſters that can do nothing, which are blinde guides, and cannot ſee to do their maſters buſines: if the theſe do leade the blinde, being blinde themſelues, both muſt fall into the ditch, Mat. 15,14. We may ioyne vnto theſe ſuch as are idle and vnconſcionable, and cannot be brought to take any pains, who neuer conſider ẏ they are charged to preach *in ſeaſon, and out of ſeaſon*, 2 Tim. 4,2. Laſtly, it meeteth with ſuch as are ſcandalous in life, and as vnſauoury ſalt, who ſerue not the Lord, but their owne belly, Rom, 16, 18. *A ſeruant honoureth his maſter*, ſaieth the Prophet, Mal. 1,6. but ſuch diſhonor the Lord by their euill life, and make themſelues vnworthy either to do the worke, or to receyue the wages.

Vſe 2. Secondly, the Miniſters being Gods Seruants are put in mind of three things, fidelity, ſincerity, & conformity. The firſt is a notable property in a good ſeruant to be ſaithful vnto his maſter, he muſt not purloine from him, but ſhew all good fidelity, Tit. 2,10. that ſo they may adorne the doctrine of God our Sauiour in all things. Thus ought it to be in the Miniſters, when they ſee the ſword comming, they muſt blow the Trumpet, leſt if any do periſh through their ſilence, their blood be required at the watchmans hand, Ezek. 3.18. they muſt keepe backe nothing that is vnprofitable vnto them, Acts 20, chapt. 20. but declare vnto them the whole counſell of God, Verſe 27. It is required in Stewards that a man bee found faithfull, 1 Cor. 4. verſe 2. for they muſt giue an account to their Lord and maſter, Heb. 13, 17. an account not of ſiluer and golde, but of that which ouer-valueth all the treaſures of the world, to wit, the ſoules of mẽ, which coſt a great price to redeeme, 1 Pet.1.19. Secondly, there muſt be ſincerity in them and integrity, doing his buſineſſe with a true heart and a right affection, not for ſiniſter & by-reſpects, but to obey his will. Bleſſed are thoſe ſeruants that ſeeke his glorie, and not their owne; that ſeeke to approoue themſelues to Chriſt, not to the world, as men-pleaſers; neyther hunt after the praiſe and applauſe of fooliſh men: and therefore the Apoſtle ſayeth, Galat. 1.10. *Doe I ſeeke to pleaſe men? If I yet pleaſed men, I ſhould not be the ſeruant of Chriſt.* Nay, Chriſt himſelfe witneſſeth that he came not to ſeeke his own glory, but his fathers, Ioh.8,50. *I ſeeke not mine owne glory, there is one that ſeeketh and iudgeth.* Let vs altogether in this work forget our ſelues, that we may remember our maſter, & tread our owne honor in the duſt, ẏ we may exalt his. Laſtly, we muſt be conformable to Chriſt Ieſus, & be ready as his ſeruants to take vp our croſſe & follow him. We ſhalbe ſure to meete with many croſſes, and to ſuffer diuers afflictions in the diſcharge& for the diſcharge of our Miniſtery, all which we muſt bee content to endure, and bee ready to poſſeſſe our ſoules with patience; remembering that the Apoſtles departed from the preſence of the Councell, reioycing that they were counted worthy to ſuffer ſhame for ẏ name of Chriſt, Acts 5,41. It is enough for the ſeruant to bee as his Lord is, Math. 10, 24. Will any earthly ſeruant deſire a better condition, then his maſter hath? Let it therefore content vs, that we bear no more, nay not ſo much as he did bear. If we will liue with him, we muſt bee readie to die with him; and if wee will reigne with him in the life to come, wee muſt ſuffer with him in this preſent life, 2 Tim. 2,11,12, if we deny him, hee will deny vs before his Father and his holy Angels.

Vſe 3.

Laſtly, the people are from this Title remembred of their duties, which may bee reduced to theſe three heads, a reuerend eſtimation, an humble ſubmiſſion, and withall a neceſſary limitation. For firſt, ſeeing the Miniſters of God are his ſeruants, the ſeruants of the moſt high God, and put in their Office by his authority, *That led captiuity captiue, & gaue gifts vnto men*, Epheſ. 4. 8: wee ought ſo to eſteeme of them, as of the Miniſters of Chriſt, 1 Cor. 4,1. which we ſhall do, if we acknowledge that we haue to doe with God and his ordinance, whenſoeuer the word is brought vnto vs. If an earthly Prince ſhould ſend a meſſenger vnto any of vs, hee is regarded for the Princes ſake that ſent him. We are *Ambaſſadors for Chriſt*, ſaith the Apoſtle, *as thogh God did beſeech you by vs, we pray you in Chriſts ſtead, be ye reconciled vnto God*, 2 Cor. 5, ver. 20. and therefore we ſhould bee heard, receiued, and reſpected for our Maſters ſake.

Again, they muſt ſubmit themſelues to our doctrine, not onely when wee heare pleaſing things, precious promiſes, and gracious comforts, but when we heare the word ſounding an alarme in our eares, vttering reproofes, deliuering threatnings, and denouncing iudgements. We ſee in humane things, we are content to accept of the excuſe of men, that ſay they are but ſeruants and meſſengers: they craue pardon becauſe they are ſeruants, and they obtaine it. So ſtandeth the caſe with vs, we are ſent of God who hath put his word into our mouths, *The Lord God hath ſpoken, who can but propheſie*? Let vs not therefore be blamed, we are Meſſengers, we cannot but doe our meſſage, for the loue of almighty God & of his people conſtraineth vs. How then ſhold we hold our peace, when we are commanded to ſpeake?

Amos 3,7,8.

Laſtly, this Title importeth a limitation, for no more is to be aſcribed vnto vs then vnto ſeruants. We are indeede as the Stewards of the houſe, not in the number of the loweſt and meaneſt ſeruants, howbeit yet we are ſeruants, as 1 Cor. 3,5. What is *Paul*, or *Cephas*, or *Apollos*, but the Miniſters by whom ye beleeue? And therefore when *Cornelius* aſcribed more to *Peter* then ſhould be yeelded to a ſeruant, he forbad him, ſaying, *Stand vp, for I my ſelfe alſo am a man*. But not many in our dayes offend this way, we haue turned honouring of them into contempt, and are ſo farre from falling at their feete, that we are ready to trample them vnder our feete, and make them our foote-ſtoole: who are for no other cauſe accounted our enemies, but becauſe they tell vs the truth.

[Verſe 23,24. *And the Lord ſpake vnto Moſes, ſaying, This is it that belongeth vnto the Leuites: from twentie and fiue yeare olde, &c.*] In theſe words we haue a limitation annexed by the expreſſe commandement of God, touching the time of entering into the office of the Leuites, to wit, at the age of 25. yeeres. This may ſeeme to be contrary to that which wee noted before, chap. 4, 23, 31, 33. where the age of thirty yeeres is appointed. If then it be asked how it commeth to paſſe, that in theſe ſeueral places ſeueral times are aſſigned for their election into the office? and how it falleth out that fiue yeeres are cut off which before were granted? I anſwer, here is no contrariety, theſe Scriptures are thus to be reconciled. The fiue yeeres reſtrained in this place, which were enlarged before, ſerued for triall and probation of ſuch as entred into the office and ſeruice of the Sanctuary. For, when they were fiue and twentie yeeres olde, they began to ioyne themſelues with the reſt, and to miniſter before the Lord; but being thirty, and found fit, they entered fully and wholly vpon their calling: and therefore Chapt. 4. verſe 3. *Moſes* ſaith, *Fit to do the worke*: but in this place they are ſaid, *to goe in to execute*. Euen as ſuch as muſt go to warre are firſt trained and muſtered, and taught how to fight and skirmiſh, that afterward they may know how to buckle on their armour in earneſt, and to looke the enemy in the face: ſo was it in this ſpirituall warfare, they were for a certaine time trained, which yeeres once expired, they were admitted. The Doctrine from hence is this, that the Miniſters muſt be proued, tried, & examined before they be admitted to teach the people. The Apoſtles did not by their ſole authoritie, appoint one to ſucceed in place of *Iudas*, who was faln from ẏ Apoſtleſhip, but they broght two forth, and preſented them or ſet them vp before the people, that they might iudge whither they were fit or not, Actes 1,23. The Church ought not to appoint any to the holie Miniſtery without good triall of their ability and ſufficiencie; foraſmuch as two were ſet vp, and cauſed to ſtand before the congregation, that it might bee knowne whether they were ſuch perſons as ought to be choſen, and that any man might obiect againſt them, if he had ought to obiect. But it may be ſaide, Is this appoſing or examining neceſſary at all times,

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times, and to be vſed toward all perſons? I anſwer, if they be fully and famouſly knowne to them that haue the right of chooſing and trying, it is not needfull: howbeit it is neceſſary that they ſhould offer themſelues to this examination. We ſee this in ſchooles of learning; ſuch as are to be preferred to any dignity that is voide, there is an examination required, albeit the parties to be choſen be neuer ſo ſufficient, and their ſufficiency fully knowne to ſuch as haue the voices of election in their hands: how much more then ought this to be, in this moſt weighty buſineſſe of the Church? This is farther apparent out of the Apoſtle, 1 Tim. 3,10. Let theſe alſo firſt be proued, then let them vſe the office of a Deacon, being found blameleſſe; ſo that they ought not, before they be proued: and when he ſaith, *Let theſe alſo*, he ſignifieth, that the Miniſters of the Church ought to vndergoe this triall. Beſides, they muſt be without reproofe, and haue good report of all, Tit. 1,6. But it cannot be knowne whether they bee blameleſſe without examination and triall going before. And this ſtandeth vpon good reaſon.

For firſt, he is to take vpon him a greater charge, then they that haue moſt coſtly iewels and precious pearles of wonderfull price cōmitted vnto them: foraſmuch as he is to gouerne the ſonnes and daughters of the King of heauen and earth, and hath the price of the blood of Chriſt committed vnto him, Acts 20,28.

Secondly, there be many ſubtill workers and deceitfull dealers, transforming themſelues into Angels of light, 2 Cor. 11,13,14, and into the Apoſtles of Chriſt: they haue indeed ſheepes clothing, but inwardly they are rauening wolues, Math. 7,15. They ſeeke craftily and cunningly to creepe in, that they may hurry and weary the flocke, and then deſtroy and deuoure it, Acts 20,29,30. They ſpeake peruerſe things, to draw away diſciples after them, ver. 30. If then there be not a narrow ſearch and triall made of their doctrine and conuerſation, before they be admitted into the Miniſtery, they haue a gate and gap opened vnto them to enter to the ruine of the Church.

Thirdly, the office of Deacons was a function of leſſe duty and danger in the Church; they were onely to attend vpon the poore, and yet they muſt not haue admiſſion without due triall and examination, as Acts 6,3. They muſt looke out men of honeſt report from among them, to appoint ouer this buſineſſe: and the Apoſtle expreſly chargeth, *that they ſhould bee tried*, 1 Tim. 3,10. If then it be neceſſary for a Deacon, much more for a Miniſter: if for him that hath regard but to one part of the Church, much more for him that hath charge ouer the whole: and if for him that is occupied in the diſtribution of mony, much more for him that is occupied in the diſpenſation of the word and Sacraments.

Fourthly, becauſe the counſell and aduice of moe for triall is thought needfull to be vſed in matters of leſſe importance, in al which, two eyes ſee more then one: as when a man taketh vpon him the profeſſion of phyſicke, whoſe care is onely to ſee to the health and good eſtate of the body, albeit he hath ſpent many yeares in the ſtudy of the liberall artes, yet is he by the law to paſſe the hands of four approued Doctours, whether he be meete for that practiſe or not: how much more ought this to be regarded in the ſpirituall Phyſition that is to cure the diſeaſes of the ſoule, which are more manifold to be numbred, more ſecret to be diſcerned, more difficult to be healed, and more dangerous if they be not remedied?

Anno. 11. of Henr. 8. cap. 3.

Fiftly, this will make them to be more regarded, and better accepted, euen as the Miniſters of Ieſus Chriſt, and it will procure more authority to their perſons.

Sixtly, it will ſtop the doore againſt all vnſufficient and vnlearned Miniſters, they will not dare or preſume to offer themſelues to haue entrance into the Church of God; yea, it will cut off all hope from them, when they ſhall vnderſtand, that there are many vigilant eyes of vigilant watchmen ſet vpon them to keepe them out, and to locke the doore faſt againſt them.

Vſe 1.

This ſerueth notably to meete with the horrible abuſe heereof, practiſed in popery. True it is, they dare not deny the truth & vſe of this, or vtterly reiect this doctrine: yet they do no better then make a mocke of it, as they do alſo of many other things. For do they examine them that come to enter into the Order of Prieſthood, according to the rule of the Apoſtle, 1 Tim. 3,2. Whether they be vnreproueable, ſober, watchfull, modeſt, harberous, wiſe, gentle, apt to teach, able to conuince, and ſuch as gouerne well their owne families? Do they goe about to try & proue, or do they demaund and enquire, whether they be no drunkards, no quarrellers, no couetous perſons, which bee the qualities that God requireth them to be adorned withall? No, there is no queſtion made of theſe, or of any of them, all theſe lie deepely buried, and little regarded. And inſtead of theſe they call the parties before them, then the Biſhop or elſe the Arch-Deacon his Deputy examineth them, I warrant you, of ſome deepe points of profound diuinity, able to aſtoniſh a young nouice; as firſt, whether they bee 25. yeares old? Secondly, whether they vnderſtand any Latine, which a Grammar-ſcholler, & a yong childe may quickly doe? Thirdly, whether they be legitimate and not baſtards or baſe borne, that is, whether their father were an honeſt man, and their mother an honeſt woman? Fourthly, they muſt marke and handle euery member of their body, whether they be ſound, and number their eies, their eares, their

How the popiſh Prieſts are examined.

hands,their fingers,their feete; and if they miſtruſt, they muſt put off their ſhooes, to ſee whether they be of wood or of fleſh: they muſt haue no defect or deformity of body; but of the blindneſſe and blemiſhes, of the lameneſſe and maimednes of the minde, there is no enquiry. Fiftly,whether they haue chaſte fleſh. What is that? whether they keepe a Concubine, and be vncleane in life,and giuen to whoredome? No, but it is, whether they haue married two wiues,or elſe a widow: as for other incontinency,the rule is, if they cannot liue chaſtly, they muſt deale charily, or warily and cloſely. Sixtly,how long they haue beene in Orders,and what, when, & of whom they haue receiued their Orders? Laſtly,what liuing they haue to maintaine them, either by inheritance or by benefice? Theſe are great points of learning, which the popiſh Prieſts muſt be able to anſwer: theſe are deepe myſteries, but as the Apoſtle ſaith, *They are the depths of Satan.* For can day and night, can light and darkneſſe, can heate and cold bee more contrary,then theſe things are to the inſtitution and ordinance of God? To name theſe fooleries and bables,is ſufficient confutation of them,and therefore we will paſſe by them,and come to our ſelues.

Si non caſtè, tamen cautè.

Reuel 2,24.

Vſe 2.

Secondly, we haue a direction from hence, giuen to the Ouerſeers of the Church, to take great heed they giue not an eaſie entrance and acceſſe into the Church, to ſuch as are for knowledge, defectiue, and for life,offenſiue. The Apoſtle hath a worthy exhortation to *Timothy, I charge thee before God and the Lord Ieſus Chriſt, and the elect Angels, that thou obſerue theſe things without preferring one before another, doing nothing by partiality: lay hands ſuddenly on no man, neither be partaker of other mens ſinnes,&c.* 1 Tim.5,21,22,24,25. If ſome be raſh,we muſt not ioyne with them, & thinke our ſelues diſcharged, if we can ſay, I was not alone, or I was not the chiefe and principall, or others were as forward as I; I could not gaine-ſay it,I was loth to be ſingular & to deuide my ſelfe from the reſt. For we muſt ſhew our diſlike of bad courſes, and if we cannot ſtop the courſe of euill, we muſt not be ſilent and hold our peace,but open our mouthes, & ſpeake againſt it, or elſe we make our ſelues partakers of other mens ſinnes. So it was with *Ioſeph* of *Arimathea*,he would not conſent to other mens ſins. He was a Diſciple of Ieſus, Iohn 19,38: an honourable Counſeller that waited for the kingdome of God, Mark.15,42: a good and iuſt man; he conſented not to the counſell and deed of them that iudged the Lord of life to be worthy of death,Luke 23,50,51. For whoſoeuer doth not reſiſt euill, he conſenteth and agreeth vnto it, and he that doth not auert from wrong and keepe away iniury from another when hee is able, is as much in fault as if he lifted vp his hand to do wrong himſelfe. It is not enough for vs to looke to our owne waies, but we muſt ouerlooke the waies of others: for if wee ioyne with them,we are acceſſary to their euils. In ſinne,ſome are principall, and ſome are acceſſaries,by the lawes of GOD and men: and both waies we ſhal bring vpon our ſelues the iudgements of God.

*Cicer de offic. lib.*1.

Vſe 3.

Laſtly,let all Paſtours,of what gifts ſoeuer they be, and how richly ſoeuer they are furniſhed with excellent graces, and in what manner ſoeuer they are qualified,though they be abundantly ſtored and furniſhed with all learning diuine and humane, yet they muſt willingly ſubmit themſelues to this triall, and vndergoe this examination. It ought to be in well ordered Churches, as it is in well ordered Cities. No man is admitted to ſet vp in any myſtery, but ſuch as offer ſome piece of worke to the Maſters of the Company,to declare their skill in that faculty, for which they are purpoſed to open their ſhop: So ſhould ſuch as intend the miniſtery of the word, as it were to giue a taſte of their skil & knowledge by ſubiecting themſelues to this examining. It doth not argue any want of gift,to be ready to haue our gifts prooued, but the contrary giueth iuſt cauſe of ſuſpition of ſome want. There is no man that hath good & pure gold, is vnwilling to bring it to the touchſtone, but he that hath the counterfeit. It is not the iuſt dealing tradeſman that is afraid to haue his weights or the mete-yard brought in place; but the deceiuer. The Gentiles which ſometimes ſpeake of our religion, do ſerue as witneſſes, to teach vs the ſtate of former times. We reade in *Lampridius* writing the life of *Alexander Seuerus*,that the Emperor in choiſe of his Magiſtrates made them ſtand openly to be examined of any man, and allowed any to make exceptions againſt them, *Becauſe* (ſaith he) *the Iewes and Chriſtians vſed this order in chuſing their Miniſters.* If both the Iewes and the Chriſtians obſerued this order, what warrant haue we to breake it, or to take vp another order? And if that Emperour would haue this obſerued in the Common-wealth, why not much rather in the Church? It ſhall be an honour vnto vs to be content to be tried. It will manifeſt our humility, that we are not high conceited of our ſelues and of our owne gifts: yea,it ſhall ſerue the more to our comfort throughout the whole courſe of our liues,& the adminiſtration of our office. Thus did *Samuel* offer himſelfe to the triall, & was content to heare what any man could obiect againſt him, 1 Sam. 12,3. *Behold, heere I am, witneſſe againſt me before the Lord,and before his annointed,whoſe Oxe haue I taken? or whoſe aſſe,&c.* Happy are thoſe Miniſters that follow this example: and happy are thoſe Churches that follow that order which GOD hath appointed.

Lamprid

CHAP. IX.

1. AND the Lord ſpake vnto Moſes in the wilderneſſe of Sinai, &c.
2. Let the Children of Iſrael alſo keepe the Paſſeouer at his appointed ſeaſon, &c.

parts of Chapter.

IN this Chapter *Moſes* proceedeth to ſhew the maner of their ſanctification, wherein obſerue two things: the firſt concerning the Paſſeouer; the ſecond concerning the cloud couering the Tabernacle, and gouerning the remouings & encampings of the Iſraelites. The Paſſeouer is double, the one for ſuch as were cleane, the other for ſuch as were vncleane. The former Paſſeouer containeth the commandement of God, and the obedience of *Moſes*. Touching the commandement, we haue heere a repetition of the feaſt of the Paſſeouer inſtituted before, as we ſee, Exod.12. But wherefore doth God againe mention it in this place? It was for two cauſes: firſt, becauſe ſuch is our ſlackneſſe and ſecurity in holy things, that except Gods commandement be daily vrged, repeated, and beaten into our hearts, we quickly forget the ſame, Phil.3.1. 1 Theſſ.4,2. Secondly, the Iſraelites did not certainly know, whether they ſhould celebrate it in their iournies in the wilderneſſe, or not, Exod.12,25.

All feaſts were inſtituted to teach men to know God and his Sonne Ieſus Chriſt, and to praiſe him for his benefits. So the Paſſeouer was ordained to keepe in remembrance the wonderfull and miraculous deliuerance of the people out of Egypt, and that they might be taught to look for deliuerance by Ieſus Chriſt the Lambe of God, ſlaine touching the vertue & efficacy of it, euen from the beginning of the world. This Paſſeouer was the ſecond ordinary ſacrifice of the Iewes, touching the eating of the Paſchall Lambe, whereby the remembrance of their departure out of Egypt was celebrated, and the death of Chriſt the true Paſſeouer was repreſented. So then, it had reſpect and relation, partly to the time paſt, and partly to the time to come.

In handling hereof, we muſt conſider, firſt, the circumſtances, both of place where it was obſerued, to wit, at *Sinai*, where the law had beene deliuered, for as yet they were not gone from that place: and of the time preſcribed before, on the 14. day of the firſt moneth. Secondly, the Paſſeouer it ſelfe, both the ſubſtance of it, and the rites; both the matter and the manner of the celebrating of it, Deut.16, 1,2. Exod.12. The Summe whereof is this: Euery houſholder was commanded to take a Lambe without blemiſh, verſe 5. a male of the firſt yeare for his houſe, and kill it at euening, verſe 6. then they muſt take the blood, & ſtrike it on the two ſide-poſtes, and on the vpper doore poſt of the houſes wherein they did eate it, verſe 7. and they muſt eate the fleſh of it not raw or ſodden with water, verſe 9. but roſte with fire, verſe 8. with vnleauened bread and with bitter herbes; nothing muſt remaine of it vntill the morning: if there did, it muſt be burnt with fire, verſe 10. And all this muſt be done with girding vp of their garments, with putting on of their ſhooes, & the taking of their walking ſtaues in their hands, as men that were in haſte, that muſt flie for their liues, verſe 11. All this being literally conſidered, belongeth nothing vnto vs: for the Paſſeouer is paſſed ouer together with the law of ceremonies, and all theſe rites haue an end: howbeit the Lord meant that theſe ſhould be figures of things to come, whereof we haue now the truth and ſubſtance, ſince the time that our Lord Ieſus Chriſt hath beene manifeſted to the world. This is the cauſe why S. *Paul* telleth the Coloſſians, that theſe things were but ſhadowes, the body whereof is in Chriſt. Let vs therefore come in particular to the vſes which we are to make of this Paſſeouer; the ground and foundation whereof is to be taken out of the Apoſtle, 1 Cor.5,7,8. *Chriſt our Paſſeouer is ſacrificed for vs: therefore let vs keepe the feaſt, not with old leauen, neither with the leauen of malice and wickedneſſe, but with the vnleauened bread of ſincerity and truth.* As then the Iewes had their Paſſeouer, ſo the Chriſtians haue their Paſſeouer: as they had their Lambe, ſo we haue our Lambe: as they kept their Feaſt, ſo we muſt keepe our Feaſt. For God neuer meant and intended to ordain any ceremony among his people, which contained not ſome inward ſignification and profitable inſtruction to the end of the world. If wee haue ceremonies that ſerue not to ſome good end, we may boldly pronounce, that mā and not God is the author of them. Col.2,17.

Vſe 1. Obſerue therefore from this type, that Chriſt Ieſus is our Paſſeouer that was ſacrificed for vs. *Iohn* the Baptiſt pointeth him out with the finger, and expreſſeth the meaning of this figure, ſaying, *Behold the Lambe of God which taketh away the ſinnes of the world*, Iohn 1, 29,36. And afterward in the hiſtory of the paſſion it is ſhewed, that the ſouldiers which brake the legges of the theeues which were crucified with him, brake not his legges, that the Scripture might be fulfilled, *A bone of him ſhall not be broken*, Iohn 19. 36. Theſe words are ſpoken in the law of the Paſchall Lambe: thus doth *Iohn* apply the type to the truth it ſelfe, and thereby maketh the Paſchall Lamb a figure of Chriſt, the onely perſon put apart by God the Father to be the ranſome of the world, How many waies Chriſt Ieſus taketh away our ſins.

world,who hath by his obedience & the merit of his paſſion taken away from all that beleeue in his Nnme,both among the Iewes and Gentiles their ſinnes of all ſorts,ſatisfying the ſeuere iuſtice of God to their endleſſe comfort and ſaluation. Hence it is, that the Prophets and Apoſtles ſay, He was brought as a Lambe to the ſlaughter,and as a ſheep before her ſhearers is dumbe, ſo he opened not his mouth,Eſay 53,5.Gal.2,20. 1 Pet.1,19.Reuel.5,9. Acts 8,32. There is no other way that could releeue vs and redeeme vs, all the moſt precious things in the world were too baſe,and all creatures in heauen and earth too weake to worke this wonderfull worke, Eſay 59,16.Heb.2,14.and 10,14. Now,we muſt vnderſtand,that he remoueth our ſinnes foure waies; by ablation,by imputation, by expiation,and by mortification. Firſt,he taketh thẽ away from vs,by remouing the guilt and the puniſhment from vs; againe,as our ſurety he put them vpon himſelfe. And thus by imputation our ſinnes became his, and his righteouſneſſe is made ours, becauſe he that knew no ſinne,was made ſinne for vs,that we might be made the righteouſneſſe of God in him,2. Cor.5,21. He bare our ſinnes in his owne body on the tree, that we ſhould liue vnto righteouſneſſe,1 Pet.2,24. Furthermore,he hath taken away ſins when he remooued them out of the ſight of God by expiation and propitiation, 1 Iohn 2,2,3.Eſay 38,17. Mich.7,19. Laſtly,he remoueth them away in this life by mortification, and in death by perfect ſanctification. Theſe things being duely conſidered,nothing ſhould reioyce a man more then the remembrance of Chriſts death, whereby the bondage of all miſery and the miſery of al bondage is taken from vs, Acts 2,26. This made the Apoſtle ſay, *God forbid that I ſhould glory, ſaue in the Croſſe of our Lord Ieſus Chriſt*, Gal.6,ver.14. He felt in his ſoule the wrath of God,the terrors of death, and the torments of hell for vs,Eſay 53,10,11,12. Iohn 12,27. Math.26,38. which made him cry out,that he was forſaken,Math 27,46. This was figured out by the roſting of the Lambe with fire: for the wrath of God due to vs and our ſinnes was kindled as a furnace made ſeuen times hotter then it was wont to be made, and he was caſt into the burning fiery furnace. He trode the winepreſſe alone,and of the people there was none with him,Eſay 63,verſe 3. In him we haue the remedy for all euils, and can haue ſaluation from none other, Acts 4,12. and therefore we muſt all come vnto him. Whoſoeuer is ſicke, I ſpeake of ſpiritual ſickneſſe, let him make haſte to Chriſt, for he is the Phyſition of our ſoules, Math.9,verſe 12. He that is hungry, let him go to him, for he is the bread that came downe from heauen,Ioh.6,verſe 33.He that is dry through heate, and thirſty, let him make haſte and runne with ſpeed vnto him, for hee is a well of water ſpringing vp to eternall life, Iohn 4,verſe 14. He that is couered with the darke miſtes of ignorance, let him ſeeke to him, for he is the true light which lighteth euery man that cõmeth into the world,Iohn 1,verſe 9. If we be preſſed downe with our vnrighteouſneſſe and our ſinnes,he is our righteouſneſſe and ſanctification, 1 Corin.1,verſe 30.If we be in bondage, he is our redemption: if we finde our owne folly and ſimplicity toward all good things,he is our wiſedome. If we feare death, he is our life: if we deſire to aſcend vp to heauen,he is the way: if we would be deliuered from error,he is the truth,Iohn 14,ver.6.If we would come vnto the Father, he is the doore, no man can come vnto him but by him. This ſhould moue all impenitent perſons to turne from ſinne vnto righteouſneſſe, and from the kingdome of Satan,vnto God; and this will moue vs,if any thing in the world will. Euery man is by nature the ſeruant of ſinne & bondſlaue of Satan. Chriſt Ieſus,to heale vs of this plague-ſore, when no other phyſicke could cure vs, made a plaiſter of his owne blood: the paine which he tooke in the making of it, cauſed him to ſweate droppes of water and blood,and coſt him his life:then wo be to vs, if we lay not this precious plaiſter to our harts which will draw away the corruption of thẽ, and worke a ſpeedy and certaine cure: foraſmuch as by continuing in ſinne, we fruſtrate the death of Chriſt, and as much as lyeth in vs,crucifie the Sonne of God afreſh vnto our ſelues, and put him to an open ſhame, Hebr. 6,6.For our ſinnes are the nailes that nailed to the Croſſe his hands and his feete, and as the ſpeare that thruſt him to the heart. When the Iſraelites did eate the Paſſeouer in Egypt, and ſprinkled the blood of the Lambe vpon the poſtes of their doores, the Angel, ſent to deſtroy,paſſed ouer their houſes, and deſtroyed them not: but the Egyptians, whoſe doore-poſtes were not ſprinkled, were deſtroyed by the deſtroyer. So if we feede on Chriſt by a liuely faith, and ſprinkle the doores of our harts with his blood,the iudgements of God in this life,and the terrible curſe of death with the fearefull ſentence of condemnation,and al puniſhments rightly due to our ſinnes ſhall paſſe ouer vs,and ſhall not come neere to vs, ſo much as to touch vs. But contrariwiſe, if we lay not hold on Chriſt,all theſe curſes ſhall come vpõ vs & ouertake vs. For as it was not enough for the Iſraelites to kill the Lambe, but they muſt ſprinkle the blood thereof vpon the poſtes of their owne doores, not of other men; ſo muſt we by a liuely faith apply his merits. And as the blood of the Lambe did figure out the blood of Chriſt, ſo the ſprinkling of it vpon the doore poſtes repreſenteth the ſprinkling of it vppon our hearts, to deliuer vs from eternall death, without which it can profit vs nothing at all.

Vſe

Secondly obſerue, that as the Paſſeouer was an ordinary Sacrament of the old Teſtament, ſo it is a type anſwering fitly and fully to the Lords Supper, a Sacrament of the New Teſtament. For that which the Paſſeouer was to the Iewes, the ſame is the laſt Supper of Chriſt to Chriſtians, and came in place of it. This is the cauſe why the Lord Ieſus deliuered his laſt Supper at the euening, immediately after the eating of the Paſchall Lambe, to ſhew that it came in place thereof: to which circumſtance of time the church is not bound, and therefore in ſtead of the euening, we vſe the morning, and for the day we make choice of the Sabboth before other daies, and touching the time of yͤ day, we do it before meat, not after ſupper.

Now conſider the reſemblances betweene theſe Sacraments. As one is called the Lords Paſſeouer, Exod. 12. 12. ſo this is called the Lords Supper, 1 Cor. 11 20. God calleth the Lambe the Paſchall Lambe, becauſe the Angel in the common deſtruction paſſed ouer the houſes of the Iſraelites: ſo Chriſt calleth the bread by the Name of his body that was broken for vs, Luke 22. 19. The Lord ſpeaking of the ends of the rites vſed in the Paſſeouer, ſaith, This ſhalbe for a memoriall, Exod. 12. 14. and a ſigne vnto them, Exodus. 13. 9. ſo Chriſt ſaith, *Doe this in remembrance of mee,* Luke. 22. 19. God ſaith of the Lambe, *Take ye,* Exod. 12. 5. Chriſt ſaith of the bread, *Take ye,* Matth. 26. 26. God ſaith of the Paſchall Lambe, *Eate ye,* verſe 11. Chriſt ſaith of the bread in the Supper, *Eate ye*; and of the Cup, *Drinke ye.* Thus we ſee there is a notable coherence betweene both theſe. Wherin we muſt marke, that the Scripture ſpeaking of the Sacraments, giueth to yͤ outward Signe the name of the thing ſignified, ſo that they haue the names of thoſe things giuen to them which they ſeale and repreſent, Gen. 17. 10. 1. Cor. 10, 4, 16. and 11. 24. Luke 22. 22. Both becauſe to all the faithfull and true beleeuers, the things themſelues are giuen with the ſignes, and becauſe our affections ſhould bee lifted vp from earth to heauen, from the elements to Chriſt and his bleſſings, repreſented, offered, and exhibited by them; and becauſe we are full of doubting and vnbeleefe like to *Thomas* one of the twelue, we will not beleeue the promiſes vntill in ſome meaſure wee feele them in our hearts. Whereby we ſee cleerely and euidently, that the ground of tranſubſtantiation, & of the real preſence, is weak and tottering, builded vpon the ſand of mans inuention, not vpon the infallible Rocke of the word of God. The Church of Rome will haue the words taken literally, and not figuratiuely: but this ouerthroweth the certainty of our faith, fighteth againſt the grounds of right reaſon, and implyeth ſundry groſſe contradictions. For at the firſt inſtitution and celebration of the Supper, it maketh two Chriſts, one that giueth, another that is giuen: one at the Table, another in the mouthes and ſtomacks of the diſciples. In which of theſe ſhall we beleeue? in both we muſt not, foraſmuch as wee are commanded to beleeue in Chriſt, as in one, not in Chriſts, as ſpeaking of many; as it was ſaid to *Abraham,* in his ſeede, not in his ſeeds, Gal. 3. 16.

Secondly, it ouerthroweth the Sacrament, conſiſting of two parts, a viſible ſigne and an inuiſible grace ſignified: but if the bread were really the body of Chriſt, then there could bee no outward ſigne to repreſent the inward grace.

Thirdly, it maketh the body of Chriſt to be in moe places then one at one time, which deſtroyeth the nature of a true body.

Fourthly, the Apoſtle calleth it bread oftentimes, euen after conſecration, 1 Cor. 10. 16. and 11. 26, 27, 28.

Laſtly, the wicked as well as the godly ſhould receiue Chriſt, nay Mice and Rattes as wel as they; which is horrible blaſphemy to imagine and determine. But of this I haue ſpoken more at large elſewhere. But they obiect, that men in their laſt Wils ſpeake plainely that they may be vnderſtood. It is true indeed, and ſo did Chriſt ſpeake plainely; but they make him ſpeake abſurdly. To ſpeake plainely, and yet withall, figuratiuely, are not contrary one to another. For it is plaine, that at the ſame time Chriſt himſelfe vſed as figuratiue a ſpeech as this, Ioh. 14. 6. and 15. 1. *I am the Way, the Trueth, and the Life: I am the true Vine, ye are the branches*: yea, in the inſtitution of the Supper, we muſt of neceſſity acknowledge a figure, Luke 22. 10. The Cup is the New Teſtament. And there is oftentimes more plaineneſſe and euidence in a figure, then in a proper ſpeech vttered without a figure: as alſo theſe words, *This is my Body,* are much more comfortable to vs, then if it had beene barely ſaide, This is a figure of my body, becauſe they manifeſt the neere coniunction of the ſigne with the thing ſignified in ſo much that they which partake the one, ſhal be aſſured to receiue the other

In the third booke of the Sacraments.

To proceed a little further in this point of yͤ Paſſeouer and the Supper, we haue ſomewhat to obſerue, touching our obedience. The Iewes were to goe to the celebration heereof farre and neere, to the place that the Lord ſhould chuſe; and therefore nothing ſhould be ſo carefully eſteemed as theſe exerciſes of our religion, which by the ordinance of God, repreſent, ſeale, and apply vnto vs the benefits of Chriſts death and Paſſion. The Paſſeouer vnder the Law, was frequented of all Iſrael, albeit it were done with long iourneyes and tedious trauels and troubles: So ought this Sacrament of Chriſts Supper, it ſhould be oftentimes receiued, 1 Cor. 11. 26. Things that are ſweet and comfortable, deare and pleaſant to a man, are oftentimes remembred and vſed. If our bodies be hungry, we ſhall delight to refreſh and repaſt our ſelues; and if we haue hungry ſouls, that long after Chriſt the Bread of Life and the food of them, (for he is meat indeed and drinke indeed) we will often deſire to feed vpon him, which bringeth with it eternall life. If a man haue no deſire to his food, it is a ſigne of an euill ſtomacke, and a forerunner of death, when the appetite is gone and cannot be recouered: ſo when we haue no deſire at all to the bread of life, neither feele how greatly we ſtand in need thereof, we haue little ſtrength of the Spirit and of the life of God in vs, we draw neere by little and little vnto death, I meane the death of our ſoules, which is nothing elſe but a ſeparation of vs from GOD and from his kingdome.

Vſe 3. Thirdly, they which celebrate the memoriall of their redemption and deliuerance from hell & damnation by the ſufferings of Chriſt, muſt purge themſelues of their olde leauen, that is, ought by vnfained and renewed repentance to be purged and waſhed from their wickedneſſe and vncleaneneſſe, & bring with them a cleere and good conſcience, an holy & reſolute purpoſe to ſerue the Lord in truth and ſincerity, in holineſſe and righteouſneſſe.

The Iſraelites muſt haue no leauen in any of their houſes and habitations while the Paſſeouer laſteth; whoſoeuer kept any, was to bee cut off from his people, Exodus 12, verſes 8, 15. and 13,3,7. Leuiticus 23, verſe 6. Numbers 28, verſe 17. Deuteronomy 16, verſe 4. Ioſhua 5, verſe 11. 2 Chronicles 30, 13,21. and 35,17. Ezra 6, verſe 22. Ezek. 45, verſe 21. Math. 26, verſe 17. &c. The Apoſtle expreſſeth the meaning heereof, 1 Corin. 5. ver. 7,8. Let vs keepe the feaſt, not with olde leauen, neither with the leauen of maliciouſnes and wickedneſſe, but with the vnleauened bread of ſincerity and truth: purge out therefore the olde leauen, that ye may be a new lumpe, for euen Chriſt our Paſſeouer is ſacrificed for vs. We therefore that profeſſe our ſelues to be true Chriſtians, ſhould at al times, but then eſpecially, when we celebrate the remembrance of Chriſts death in the vſe of the Sacraments, prepare our ſelues in a moſt religious and holy manner, that ſo we may come aright, to his glory, and our comfort. When *Iacob* was appointed by God to offer ſacrifice at *Bethel*, he ſanctified and prepared all his people, Gen. 35, verſes 2, 3. All that came to the Paſſeouer were commanded to ſanctifie themſelues, 2 Chron. 35,4. The Prieſts were commanded to ſanctifie themſelues, and to prepare their brethren, verſe 6. This conſiſteth in two things, in purging out of the olde leauen of ſinne, and in being a new lumpe endued with the gifts of ſanctification, that is, to leaue off to do euill, and to learne to do good. And we muſt in doing good things prooue our ſelues in theſe few particulars, what our knowledge, faith, repentance, and charity is.

Knowledge is the ground and foundation of all the reſt, and therefore it is required of all, to vnderſtand the grounds and principles of our Chriſtian Religion, eſpecially we muſt be acquainted with the doctrine of this Sacrament, both with the ſignification of the ſignes and the graces ſealed vp by them. Faith alſo we muſt haue in vs, which is in truth the firſt ſauing grace, it is the hand which we ſtretch out to touch Chriſt, in whom all fulnes dwelleth; of whoſe fulneſſe we all receiue, and grace for grace, Iohn 1,16. without whom we can do nothing that is good, Iohn 15,5. and without faith it is vnpoſſible to pleaſe God, Hebrewes 11,6. This is the roote, the fountaine, the mother of all graces; they are as the branches, the ſtreames, the daughters of faith. Hereby we apprehend Gods infinite loue and mercy in Chriſt Ieſus, and are perſwaded that all our ſinnes are pardoned, and that Chriſt, together with all his benefits is receiued. Repentance, which is a conſequent of faith, is a changing of the minde, an earneſt loathing of that which is euill, and an earneſt louing of that which is good. We muſt learne to hate our particular ſinnes, we muſt mourne and lament in our inward bowels for them, and we muſt iudge our ſelues, leſt the Lord enter into iudgement with vs, and ſo we prouoke his wrath againſt vs and thoſe that belong vnto vs, and ſtirre him vp to bring greeuous plagues and fearefull iudgements againſt vs, 1 Cor. 11,28,31. Wherefore, nothing ought to bring greater greefe to vs then this, to conſider that we haue ſo heinouſly offended the Maieſty of God: and as our ſins pierced him, ſo let vs pierce our owne hearts with this ſpeare of repentance, that we haue ſo wickedly miſpent our time, abuſed his benefits, contemned his patience, abuſed our creation, calling, redemption, baptiſme, ſoule, body, word, Sabbaths, yea, all the gifts and graces of God: that we haue in deed and in truth ioyned and euen conſpired with *Herod*, *Pilate*, *Annas*, *Caiphas*, Phariſies, Souldiers, paſſengers, *Iudas*, & the reſt of the Iewes, in crucifying the Lord of life.

Col.1,1

If any aske, how can theſe things be? The Prophet telleth vs, He was wounded for our tranſgreſſions, he was bruiſed for our iniquities, Eſay 53, verſe 5. The chaſticement of our peace was vpon him, and with his ſtripes we are healed: ſo that we muſt acknowledge that our iniquities were the nailes that pierced him, and our tranſgreſſions the ſpeare that wounded him. We muſt labour to feele the greatneſſe and horrour of our ſinnes, & withall ſtriue to faſhion our ſelues after the image and likeneſſe of God, in holineſſe and righteouſneſſe all the daies of our liues. Let vs prepare our hearts and bodies to be his Temple to dwell in, and not make them as ſinkes for Satan and all foule ſpirits. Thankfulneſſe is the next duty that is required, that we may be able to ſay vnfainedly with the Prophet *Dauid*, conſidering how great things the Lord hath done for vs, Pſalme 116, verſes 12, 13. *What ſhall I render vnto the LORD, for all his*

benefits

1,2. *benefits towards me? I will take the cup of ſaluation, and call vpon the Name of the Lord.* And vndoubtedly, if they be no better then theeues & robbers which receiue their corporall food and neuer lift vp their eyes to heauen, which cannot be ſanctified vnto them but by ẏ word and prayer: 4.4.5. if ſuch, I ſay, be vſurpers that take the creatures of God without thankeſgiuing, how much rather ought we to giue thanks to God for this heauenly food, the nouriſhment of our ſoules? The Iſraelites in remembrance of their Egyptian deliuerance were commanded to continue the Paſſeouer for euer; 12.24. ſhould not we then much rather keepe our Chriſtian Paſſeouer for our ſpirituall deliuerance from our ſpirituall bondage of ſpirituall enemies? and ſay with the Prophet in a ſweet feeling & meditation of theſe mercies, *Bleſſe the Lord, O my ſoule? &c.* 103.1. The laſt duty is charity toward our brethren: the former cannot be truely in vs without this. *By this ſhall all men know that we are his diſciples, if we loue one another.* 13.35. The effects and fruits of it are deſcribed, *It ſuffereth long, it enuyeth not, it is bountifull, &c.* 13.4. It is required in ſo ſtrict a manner, that if our gift be ready in our hands to offer vnto God, yet if wee be at ods with our brother, we muſt ſet it by, vntill we be reconciled. 5.24. God is loue, 1 Ioh. 4. 16. Satan is nothing but malice and enuy. If we come in loue, we come to Gods Table; if we come in hatred, we come to the diuels; *wee cannot drinke the cup of the Lord, and the cup of diuels: we cannot be partakers of the Lords Table, and of the Table of diuels.* 10.21. Let vs not therefore deceiue our ſelues in thinking & perſwading our ſelues we come to the Lords Table, when we are farre from it. For as God hath his Church, ſo the diuell hath his Chappell: and as there is the Table of the Lord, ſo there is the table of diuels. We muſt therefore take heed that we doe not ſacrifice to diuels, while we purpoſe to ſacrifice to God, and I would not ẏ ye ſhould haue fellowſhip with diuels. 10.20. To conclude, let this preparation alwayes go before this holy action, let there be a ranſacking of all the corners of our hearts and ſpirits, and a cleanſing and cleering of them by true repentance. Let all gouernours of families prepare theſe that belong vnto them, & fit themſelues and them of their houſe to this worke. Let vs conſider the myſtery of the death of Chriſt to make it the meanes of our life: the cauſe of it, our ſinnes: the merit of it, our redemption: the ende of it, the apprehending of Chriſt with all his benefites: the fruit of it, reconciliation to God, encreaſe of faith, and newneſſe of life.

Vſe 4. Fourthly, as no vncleane perſons that were defiled, Num.9.6. and no vncircumciſed perſons whoſe foreskinne was not cut away, Exod.12.48. might eate of the Paſſeouer: ſo no prophane perſon vncircumciſed in heart, and vncleane in his ſoule and conſcience, hath any intereſt in the Lords Supper. If he come vnto it, and preſent himſelfe at the Lords Table, he is like to that gueſt that came to the feaſt, but had *not on him his wedding garment*, Matth. 22.11. as he followeth him in the ſinne, ſo hee ſhall follow him in the puniſhment alſo. I deny not but ſuch may partake of the bread, but they cannot receiue the body and blood of Chriſt: and they ſhall not onely beare the loſſe of the benefit, but alſo incurre the danger of damnation. For as no vncleane perſon might come to the Paſſeouer of the Lord, ſo no vncleane perſon may come to the Supper of the Lord. Holy things may not be caſt to dogs, neither pearles before ſwine, Matt.7.6. Theſe haue no right to this Communion. Children are barred, becauſe they cannot examine themſelues: prophane perſons becauſe they do not, becauſe they will not. And how many are there that come in worſe manner then children would doe? For if infants and children were admitted, it is preſumed they wold come with greater reuerence, their greateſt ſinne would be their ignorance. Ignorance therefore is a barre againſt them: but are there not many in very many places that preſume and preſent themſelues at this Table, who beſides their ignorance as great and as groſſe as that in children, doe adde prophaneneſſe of heart, make little conſcience of the Sabboth and ſhew ſmall loue to the word of God, and therefore doe ſhut out themſelues from this feaſt by a twofold barre?

Vſe 5. Laſtly, we ſaw before that *bitter hearbs* were added to the Paſſeouer, it muſt not be eaten without them: which ſignifieth, that as the Paſſeouer was eaten with ſowre hearbes, ſo Chriſt and the Croſſe are neuer ſeuered one from the other: becauſe all that will liue godly in Chriſt Ieſus, muſt ſuffer perſecution, 2. Tim 3.12. if we wil be the diſciples of Chriſt, we muſt deny our ſelues and take vp our Croſſe and follow him, Matth.16.24. Euery one would be partaker of the Paſſeouer, but they deſire not the ſowre hearbs: we would willingly taſte of the ſweet, but we care not for the bitter. We ſeeme all ready to embrace Chriſt, but we ſhun the Croſſe, it is as bitter vnto vs as gall and wormewood. We muſt all therefore frame our ſelues to ſuffer afflictions as the good ſeruants and ſouldiers of Chriſt for the faiths ſake, and be content to drinke of this cup which he hath begun vnto vs. *Paul* liued in great credit among the Phariſees before his conuerſion, but ſo ſoon as he was called to preach ẏ Goſpel, by and by they ſought to kill him. It is a great comfort to ſuffer for righteouſnes ſake. A good cauſe doth ſweeten the bitternes of the Croſſe. Such are pronounced bleſſed by Chriſt. Matth.5.10. The Apoſtles went from the councel reioycing that they were counted worthy to ſuffer for the Name of Chriſt. Acts 5.41. It is no leſſe honor to ſuffer for Chriſts cauſe, then to beleeue in his Name. Phil.1,29. Our Maſter Chriſt Ieſus found no better entertainment: the world hated him before it hated vs, they called him a Samaritan, and ſaid he had a diuel; Ioh 15 18.20. and 8.48. they reproched

Luke 7.34.
Eſay 53.3, 4.
Ich.1.11.
Luke 23.31.
Ioh.13.16.
Math.10.25.
Dan.6.13.

proached him to be a glutton, a wine-bibber, and a friend of Publicans and ſinners, he was deſpiſed of men, and eſteemed as ſmitten of God; he came to his owne, but his own receiued him not. If they haue done this in the greene tree, what ſhalbe done in the drie? The ſeruant muſt not looke to haue a better eſtate and condition then his Lord, nor the diſciple then his maſter: if they haue perſecuted him, they will alſo perſecute vs, he that is ſent muſt not looke to be greater then he that ſent him. It is enough for the diſciple to be as his maſter, and the ſeruant as his Lord: if they haue called the maſter of the houſe *Beelzebub*, how much more ſhall they call them of his houſehold? Gods children ſhalbe moleſted and afflicted, euen in times of publike peace. When the enemies of *Daniel* could findno matter againſt his perſon, they began to quarrell about his religion. To ſerue God in truth and ſincerity is an heinous crime in the eyes of the world, who ſhall in the end giue an account to him that will iudge vprightly.

[Verſe 6. *And there were certaine men who were defiled by the dead. &c.*] Here is a deſcription of the ſecond Paſſeouer for ſuch as were vncleane; vncleane, not by any ſinfull pollution, but by a legal or ceremoniall vncleanneſſe: not by any willing choice of their owne, but by an ineuitable neceſſity: and not by comming neere thoſe that were dead in ſpirit, but by touching the dead body of a man. In this, obſerue three things, a queſtion, a conſultation, and a reſolution. The queſtion is of the people: the conſultation of *Moſes*, the reſolution of God. The people enquire at the mouth of *Moſes*: *Moſes* enquireth at ẏ mouth of God: and God determineth the doubt and reſolueth both the people & *Moſes*. The queſtion is, wherfore may we not receiue ẏ Paſſeouer with the reſt of our brethren? wherfore are we kept backe? this is amplified by the occaſion, they were defiled by a dead corpes. The conſultation is with God, which is the ſecond point, *Moſes* willeth them to be quiet & ſtand ſtil, vntil he knew the mind of the Lord, ver. 8. he wold determine nothing raſhly, but he doubted and held them in doubt, vntill he knew of God what was to be done. A religious example of modeſty, humility, and wiſedome in the matters of God. He did not glory to haue in his owne breaſt an oracle to anſwer all doubts, nor challenge any power of freedome from errour, as the man of ſinne in the pride of his owne heart boaſteth of himſelfe. The third part is the reſolution and determination of God, deciding the queſtion, and making ſome lawes extending to them and their poſterity; firſt, if any were vncleane, they had reſpit giuen them vnto the ſecond moneth: they haue not liberty vntil the next yeare, but to the next moneth they are diſpenſed withal. Secondly, the man that is cleane and refuſeth to come, he ſhall be cut off, that is, excommunicated from the people. Thirdly, if a ſtranger deſire to be partaker of the Paſſeouer, he muſt embrace the true religion, & be circumciſed, Exod. 12.49. and then he may come.

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uice
Eſay 38.
Pſal. 84.
42.1. and
5. and 13
and 74.7

Touching the queſtion and the occaſion thereof, it appeareth that thoſe good men, which were ſhut out from this part of Gods ſeruice by reaſon they were defiled by touching a dead body, were much greeued at heart, and troubled in mind, that they were barred and as it were baniſhed from the Paſſeouer, hauing as great a deſire as others to come vnto it. Hence it is, that they make earneſt moane and complaint to *Moſes* for their ſeparation: and therefore deſire to be eaſed and releeued by him. The doctrine from hence is, that it is a great cauſe of ſorrow and griefe to Gods deare children, when they are by any iuſt occaſion, or by the hand of God vpon them, withheld and kept back from the parts and exerciſes of his worſhip. We ſee this in *Hezekiah*, in his ſickneſſe, his chiefe lamentation and complaint was, that he ſhould not ſee the face of the Lord in his Temple. *David* often complaineth and lamenteth that he was driuen by his enemies from his worſhip. He maketh the condition of the ſparrow & ſwallow better then his, which might come neerer to the altar then he, his ſoule panted and thirſted after God. The Church wept by the riuers of Babylon, when they remembred Sion and the ſongs they had ſung in the Temple; and in another place, the Church, being by captiuity depriued of the Temple, of their Synagogues, of their ſacrifices, of their Sacraments, and of the exerciſes of their religion, maketh bitter complaint to God, *O Lord, they haue caſt thy Sanctuary into the fire, they haue defiled thy dwelling place.* The inceſtuous Corinthian, being by excommunication put from the fellowſhip of the Saints, and the vſe of the Miniſtery, became comfortleſſe, and was almoſt ſwallowed vp with ſorrow. 2 Cor. 2.7.

Reaſ
Pſal. 84.
19.10. an
8. and 14

And can it be otherwiſe? The godly find ſuch ſweetneſſe, ſuch comfort, ſuch ſpirituall ioy in the preſence of God, where the exerciſes of his worſhip and religion are performed, as nothing in this life is more pleaſant and delightfull vnto them. The Prophet cryeth out, as if he were rauiſhed with an holy contemplation of the excellency of this, *How amiable are thy Tabernacles, O Lord of hoſtes! my ſoule longeth, yea euen fainteth for the Courts of the Lord, &c. The word is ſweeter to them then the hony and the hony combe, and more to be deſired then much fine gold. They feed vpon the bread in the Sacramēts, as vpon the fatnes of his houſe, & drink of the cup as of the riuers of his pleaſures, they offer vp praiers as ſweet incenſe and lift vp their hands as the euening ſacrifice.* How then can it be, but ẏ the loſſe & want of al theſe brought vpon thē, ſhould ſtrike them to the heart, and miniſter matter of much greefe and mourning vnto them? Secondly, the great loue and mercy of God toward his people doth appeare in the exerciſes of religion and the place of his worſhip to them that are not altogether blind and deafe, and paſt all ſenſe and feeling of good things, then in all other things throughout the whole world beſides, Prou.9.1.2. And indeed a man or woman that hath once taſted ẏ comfort of his adoption and ſaluation in Chriſt, taught in the word, and confirmed in the Sacraments, will think it one of his greateſt loſſes, to loſe and leaue theſe exerciſes, and the greateſt plague to be depriued of them, and by them of the pledges of his goodneſſe and fauor. Thirdly, when theſe are gone, they know and conſider the greateſt ſtayes and helpes of their ſtanding in the grace of God are vtterly taken away from them, & therefore they haue cauſe to lament, as Pſal. 74. 9. *We ſee not our ſignes, there is no more any Prophet, neither is there among vs any that knoweth how long.* When he taketh away his word, he lifteth vp his ſtandard and goeth away. And can there be greater cauſe to mourne then when God departeth from his people?

This reprooueth ſuch as can lament bitterly and mourne heauily for the leaſt earthly loſſes and troubles, but neuer trouble themſelues for loſſe of ſpirituall things. It was not ſo with the wife of *Phinehas*, ſhe had many cauſes of mourning met together by heauy tidings that were told vnto her, her father in law had broken his necke, her husband was killed, the hoſte of God diſcomfited, and the Arke of God was taken; howbeit among all theſe none went neerer, none ſo neere vnto her as the taking of the Arke: and therefore ſhe doubleth this which ſhe could not put out of her mind, and did after a ſort put out all the reſt, *The glory is departed from Iſrael, for the Arke of God is taken.* But there are many in our daies, that account it no loſſe at all, to loſe Sermon after Sermon, Sacrament after Sacrament, and one meeting in the houſe of God after another: they can do this eaſily, and neuer mourne for it. Nay, they are vexed and tormented as if they were vpon the rack, that they are conſtrained to come ſo often to the word, to the Sacraments, and to the houſe of prayer. See herein the great diffrence between the godly and vngodly. It is the voyce of the faithfull, When will the Sabboth come: but the vnfaithfull ſay, When will the Sabboth day be done, Amos 8.5. It is the voyce of the faithfull, *Bleſſed are they that dwell in thy houſe* Pſal 84.4. but the vnfaithfull hold it a miſery and bondage to be tyed ſo ſtrictly and ſtraitly to the publike exerciſes of religion. It is the voyce of the faithfull, *When ſhall I come and appeare before God?* but the vnfaithfull ſay, *When ſhall we depart out of Syon, it is time we be gone.* It is the faithful mans voyce complayning. *Woe is me that I ſoiourne in Meſech, that I dwell in the tents of Kedar*, but ẏ vnfaithfull think thẽſelues vnhappy, that they muſt ſoiourne in the Tabernacle of God, and dwel in his houſe. If then they be the children of God, ẏ mourn becauſe they cannot meete with the reſt of their brethren in the Temple, and at the Table of the Lord, certainely they muſt be the children of the diuell, that mourne and lament becauſe they are at them, and ſuch as do willingly and wilfully, contemptuouſly and preſumptuouſly abſent themſelues from them. It is noted of Chriſt our Sauiour, that he earneſtly deſired, or as it is in the Originall by doubling the word, with a deſire, *I haue deſired to eate this Paſſeouer with you before I ſuffer*: whereby he ſheweth his feruent affection to ioyne with them in this duty. So ſhould it be with vs: when one Sabboth is ended, we ſhould long for the next: when one Communion is done, we ſhould be ready to enquire after another: when one Sermon is ended, we ſhould prepare for another; and account no day in the week ſo gracious, ſo welcome, ſo comfortable vnto vs as the Lords day; then let vs cheere vp our ſpirits and refreſh our ſoules with ſuch prouiſion as God hath appointed for vs.

επιθυμια
επεθυμησα.
Luk 22.15.

Vſe 2.

Secondly, it is a great iudgement of God vpon men, howſoeuer they account of it, and whatſoeuer they eſteeme of it, when they are giuen ouer to their owne waies, and regard not at all the waies of God. Nay, it is an euident token of Gods heauy iudgement to be depriued of the Word and Sacraments, of the exerciſes of religion and of the meetings of the godly, as Pſal.74,1. the church crieth out, *O God, why haſt thou caſt vs off for euer? Why doth thine anger ſmoke againſt the ſheepe of thy paſture?* We all confeſſe, that dearth and famine is a greeuous plague, howbeit commonly we know no other then the famine of the body, when the tongue cleaueth to the roofe of the mouth for thirſt, and when the children ſay to their mothers, Where is corne & wine? but God threatneth a greater iudgement then the famiſhment of the body, to wit, ẏ pining and conſuming away of the ſoule, through the famine of the word. It is accounted a great reproch for a ſubiect to be denyed the preſence and protection of his Prince, and the freedom of his countrey; but theſe baniſh themſelues from the preſence of God. We ſhold be al voluntary Communicants, but many are voluntary excommunicants: they exclude thẽſelues from the Church, and execute the cenſures of the Church vpon themſelues. The Church complaineth (as we heard before) that ẏ Lord caſt them off: but theſe caſt off themſelues frõ the Church, from God, from his ordinances. It is an euident ſigne of moſt ſtrange prophaneneſſe and deadnes of heart, when men haue no delight, no feeling, no comfort, no ſweetneſſe in the exerciſes of religion, when they cannot feed heartily of the fatlings, and drinke greedily of the wines that are prepared by God for his family, the moſt delicat & delightfull ſouls food that can be in the world, to wit, the hearing of the word, and the receiuing of the Sacramẽts, of ẇ more afterward. *Eſau* is a pattern of this prophaneneſſe, who eſteemed of theſe precious things more vilely then of a meſſe of

Pſal.74.1.

Lament 2.12.

Amos 8.11.

Chap.17.
Gen.25.34
Heb 12.16.

meat,of the good of his ſoule then of the filling of his belly,of future happineſſe then of a preſent and momentany pleaſure. Many ſuch *Eſaus* we haue in our dayes, as wretched and prophane as he.

*Vſe.*3.

Laſtly,it ought to be the firſt and chiefeſt thing in all our wiſhes and deſires,& we ſhold carefully expreſſe it in our loue and zeale, to haue the pleaſure and profit of Gods houſe in greateſt account for our good for euer. This made the Prophet ſay, *O Lord,I haue loued the habitation of thy houſe, and the place where thine honour dwelleth.*I haue deſired this one thing aboue all other, that I may dwell in the houſe of the Lord all the dayes of my life,one day in thy courts is better then a thouſand elswhere. O what will be their portion in this life, and what will be their puniſhment in the life to come,who haue baniſhed theſe deſires out of their hearts,and renounced them in their practiſe,accounting the time tedious,and the day loſt that is ſpent this way. O that ſuch could conſider betimes the feareful end and fall that waiteth for them, ſo long as they grow more and more weary of the heauenly Manna that would fall vpon their ſouls as a gracious raine vpon the tender herbe. And as for vs yͤ thorough the goodneſſe of God liue vnder the Miniſtery of the word and haue yͤ Sacraments rightly miniſtred vnto vs,let vs know & confeſſe yͤ it is our duty to rẽder al praiſe & thãkſgiuing vnto God, to labour to walke worthy of our calling,to expreſſe the power of them in our conuerſations, & to pray vnto him earneſtly for the continuance of thẽ among vs and our poſterities, leſt thorough our great vnthankefulneſſe and the abuſe of them, they be taken from vs,& giuen vnto another people that will bring forth the fruits thereof.

Pſal.26.8.and 27.4.and 84.10.

[Verſe 8. *And Moſes ſaid vnto them, Stand ſtill,&c.* In theſe words we haue *Moſes* his conſultation with God : for heere ſeemed to be a kind of cõtrary or Antinomy, that is,one law againſt another. The vncleane might not come to the ſacrifice; and beſides, it was an heinous offence to omit this exerciſe of their faith,and profeſſion of their religion, no leſſe then excommunication. As for the touching of a dead body,or burying of the dead, it is a duty of charity, of humanity, and of neceſſity; ſhould a work of ſuch due reſpect and importance that might not be auoided, debar them from the Paſſeouer? Theſe therefore ſeemed to be in a diſtreſſe on both ſides,and knew not which way to turne themſelues in this maze; they might not come,and yet they might not well abſtaine : they muſt bury the dead, and yet the buriall of the dead did exclude them. What ſhall they do between theſe two rocks that threaten ſhipwracke? if they do not bury the dead,they ſhew want of charity : if they doe,they barre themſelues from a duty of piety,and could not partake of the Paſſeouer vntill the next yeere. *Moſes* confeſſeth himſelfe in this caſe after a ſort intangled, & knew not what to reſolue, therefore for his and their ſatisfaction he reſolueth to referre the matter wholly to God;foraſmuch as he had no authoritie to inſtitute for them a new Paſſeouer. This teacheth vs, in all matters of doubt, to aske counſell at the mouth of God. But how may this be? for we cannot aſcend vp to heauen to ſpeake vnto him. I anſwer,he ſpeaketh vnto vs at this day,and that two wayes, both in his word and by his Miniſters; The Spirit ſpeaketh euidently in the Scriptures, by it he reſolueth the Church,no leſſe then by an oracle from heauen : beſides, for our farther direction,he giueth the knowledge of his word to the Miniſters,who draw al their light from the word,and doe thereby aske counſell as at the mouth of God.

Doctrin

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we muſt a

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God.

2 King.1.

and 19.1,

and 22.11.

Math.2.4

Act.15.2.

2 Chron.

30.1 Chro

.Mal.2.7.

1 King.21,

7.Num.15.

34.35

Reaſon 1.

The reaſons are very euident. Firſt the Scriptures are all ſufficient to improue and correct, to teach and to inſtruct, to giue patience and comfort,that we may beleeue & haue eternall life,and to make vs wiſe vnto ſaluation. Secondly,ſuch as will not beleeue them and reply vpon them,will beleeue nothing elſe, no although one come from the dead. It is therefore the foundation of faith to reſort to theſe meanes to be reſolued,as to the oracle and ordinance of God,Pſal.85.8.

2 Tim.3.16

Rom 15.4.

Ioh 20 31.

2 Tim.3.15

Luke 16 3

Vſe 1.

Obſerue from hence that all queſtions in Religion muſt be decided and determined by the Scriptures. All doctrines are to be prooued by them,and al errors to be conuinced by them. The Scripture is the ſupreme iudge of all councels and controuerſies : it ſendeth not the Church to the generall conſent of the Paſtours of the Church, nor turneth them ouer to expect a general councel,nor poſteth them ouer to Rome,as the Gentiles reſorted to *Delphos* to conſult with the Oracle of *Apollo.* It is in vaine to neglect the ſtraight & direct way, to ſeeke out by-pathes and vncertaine paſſages. It neuer taught the Pope and his Cardinals to be the higheſt court and ſupreme Iudges of Scripture,who oftentimes are ignorant of Scripture. It cannot be interpreted but by the ſame Spirit by which it was written. It is required of the ſupreme Iudge and interpreter of Scripture,that he cannot erre, that no appeale be made from him, that he be no way partiall, and that he haue power to compell yͤ parties diſſenting to yeeld obedience. Theſe properties agree not to the Biſhop of Rome, he is not free from error, for many of thẽ haue falne into hereſy,haue taught contrary things one to the other, haue made many fooliſh interpretations: he is a meere man and can compell no mans wil to yeeld vnto him; he is partiall in his own cauſe, and therfore to appeale to him,is to aske ones fellow if he be a theefe.

The ſupre

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Vſe

Secondly, the Scripture containeth all things neceſſary to ſaluation; to withſtand tentations, Matth.4. and to build vs vp in all trueth. So that it is ſimply and abſolutely neceſſary. The doctrine of ſaluation cannot be learned but from it. The knowledge of the law is neceſſary, Rom.7.7. the knowledge of the Goſpel is neceſſary, Tit.2.11.12. Neither let any obiect, that the Church wanted Scripture a long time, euen from the creation to the dayes of *Moſes*; for the Queſtion is not, what was neceſſary in the beginning, but what is now neceſſary. The mothers milke is ſufficient for the infant, while it is a childe, but it is not ſufficient afterward, when once it is growne vp. Neither is it true which the Ieſuite obiecteth, that Chriſt commanded not any thing to be written, but is ouerthrowne by many teſtimonies of Scripture, 2. Pet.1.21. 2 Tim. 3.16. Reuel.1.11. and 14.13.

Vſe 3. Thirdly, it teacheth that the Miniſters ought to be ready to anſwere the queſtions and doubts that trouble the people any way. Therefore they muſt be faithfull in their places, and skilfull in the Scriptures, Hag.2.12.13 they muſt not be blind guides & dumb dogs, Ezek.34.4 their lippes muſt preſerue knowledge, and the people ſeeke the Law at their mouthes. Againe, it is required of them to be reſident vpon their flocks, attending on them as watchmen watch the citie alwayes in danger of enemies, to diſcouer the approach of them; and as ſhepheards attending their flock for feare of deuouring wolues. The people are as a prey in the iawes of al hereticks where teachers are not attending and reſiding. The Iſraelites fell into horrible idolatry, when *Moſes* was abſent from them, Exod.32.1. But how ſhall the Miniſters be conſulted withall, being abſent from the people?

Vſe 4. Laſtly, it ſerueth for inſtruction for the people. They are not to conſult with witches and wizards, but to reſort to the Miniſters of God Deut.18.15. and to the word, to the law and to the teſtimonie, Eſay, 8.19.20. Princes therfore muſt not contemne them, nor reſpect thē as the loweſt and baſeſt of the people. And all people, high and low, rich and poore, muſt ſearch the Scriptures, who thinke to haue eternall life in them, Ioh.5.39. They are greatly commended that were diligent in the reading of them, Acts 8.30. and 18.11. *Dauid* did exerciſe himſelfe in them day and night, Pſal. 1.2. None are to be forbidden the reading of them, foraſmuch as the Goſpel is the power of God to ſaluation to all that beleeue, Rom. 1.16. They are greatly reprooued and rebuked that were ignorant in them, Mat.12.24. that were ſlow of heart to beleeue them, Luk.24.25. Euery man therefore muſt ſeeke to be aſſured & perſwaded in his heart of that which he doth, and ſeeke to warrant his owne work. All things muſt be done in faith, Hebr.4.2. Mar.11.24. Iam.1.5. without which no man can pleaſe God. Vſe This reprooueth the ignorance that is in the greateſt ſort, who thinke it enough to doe as others doe, to heare the word, becauſe others do ſo: to receiue the Lords Supper, becauſe they ſee their neighbours doe ſo: and to come to Church, becauſe the moſt do ſo. Theſe thinke it enough to be preſent at diuine duties, albeit they be indeed farre from doing their duties. There are many that come and heare prayers, who do neuer offer vp any prayers: as if there were ſome hidden vertue in the place or in the praier, albeit they neuer lift vp their hearts to God. Theſe haue not, neither can haue any comfort in that which they doe. They are without faith, becauſe they are without knowledge. They haue no aſſurance whether they pleaſe God or not, but doe all things with doubtfull hearts and wauering mindes, and therein condemne themſelues, and ſin againſt God, being like a waue of the Sea toſſed with the winde.

Many do hear prayers which neuer pray.

Rom.14.23. Iam.1.6.

[Verſe 9.10. *And the Lord ſpake vnto Moſes, ſaying, Speake vnto the children, &c.* The determination of the queſtion is heere ſet downe, and vpon occaſion thereof perpetuall lawes eſtabliſhed for the direction of the Church. The vncleane are put off to the 14. day of the ſecond moneth: the cleane muſt keepe the Lords Paſſeouer at the ſeaſon appointed. There are two cauſes alledged, wherfore a man may for a time be excuſed for not comming to the Paſſeouer, and is allowed as vnblameable to deferre the celebrating of it together with others; one is vncleanneſſe, the other is a iourney, both of them muſt bee vnderſtood as grounded vpon neceſſity. For to thruſt himſelf into the vncleannes heere ment without a calling, or to abſent himſelfe by a iourney vpon euery trifling occaſion, thereby omitting the buſines of God, becauſe he wold further his own buſines, is rather to be cēſured very ſharply, thē to ſuffer an excuſe vpō neceſſity; of whom we may ſay with *Salomon*, *As a bird that wandreth from her neſt, ſo is a man that wandreth from his place.* For there are very many in al places, that had rather leaue the Lords worke vndone, then ſpare one day of their owne. It is a great matter with them to loſe a dayes worke, but they regard it as a matter of nothing to rob God of his day that he hath kept for himſelfe. They had rather goe to a drunken feaſt abroad, thē to feaſt with God in his houſe. They had rather go ſpeak to others in their owne affaires, then either to God by prayer, or heare him ſpeak to thē in his word, on the Sabboth day. But to leaue this, and to returne to the matter in hand, by vncleannes in touching the dead, is ment by proportion all other kinds of legall vncleanneſſe whatſoeuer, which ſignifie the defilements of ſin continued without repentance, the Lord leading his Church in the minority of it by outward things to inward, by earthly to ſpirituall, by the ſhadow to the body. The dead body is accounted vncleane, becauſe death which hath ſeazed vpon it is the fruite of ſin, wherby men are truely made vncleane. The Paſſeouer was to the Iſraelites, the ſame that the Supper is to vs, the equity therfore and truth of that which is heere deſcribed, and directed to the people, remaineth to vs for euer and teacheth, That neceſſitie brought vpon any by the

Pro.27.8.

Doctrine. Neceſſity brought vpon any by Gods hand, diſpenſeth with Gods ſeruice for that time.

hand of God, or by an ineuitable duty of a mans calling, doe for that time free him from the publike exerciſes of religion and of Gods worſhip. If it be to ſaue a mans life, or to preſerue his houſe and goods from deſtruction, it giueth liberty, a toleration, and diſpenſation for the preſent, to leaue the immediate worſhip of God. Such is the immediate hand of God in ſickeneſſe, as we ſee in *Hezekiah*, Eſay 38. Such was the caſe of *Dauid* in perſecution, Pſal. 84. Such is the caſe of thoſe that are in a long iourney, as in this place. Likewiſe whenſoeuer the publike meanes are for a time taken away through perſecution, Pſa. 74 In time of ſickneſſe God requireth another duty of vs, to wit, to looke to our health: in danger of life to looke to our ſafety: in danger of our goods, to looke to our wealth.

Reaſon 1. For whenſoeuer God denyeth the meanes, his will is that the things themſelues ſhould ceaſſe. For other meanes, may not be inuented, or any other forme then that which he hath ordained; as Ioel 1.19. he threatneth that the meat offering and drinke offering ſhould ceaſſe. Whenſoeuer the will of God is, that theſe things ſhall be done, he will offer vnto vs, and put into our hands the meanes, he will giue vs the time and opportunity to do them.

Secondly, it is Gods pleaſure to accept of mercy rather then ſacrifice. Mat. 12.7. Hence it is, that to ſaue from fire and water, to preſerue life, to viſit the ſick, and to look to them, is to be preferred and more to be reſpected then going to the Church, or hearing of the word. What man ſhall there be among you (ſaith Chriſt, Mat. 12.11.) that ſhall haue one ſheepe, and if it fall into a pit on the Sabboth day, will he not lay hold on it and lift it out? how much then is a man better then a ſheepe? for the Sabboth was made for man, and not man for the Sabboth; God ordaining it for our good, not for our hurt.

Vſe 1. Hence it followeth that it is not ſimply the omitting of the Sacraments, but the neglect and contempt of them is dangerous to neglecters and contemners. They ſhall beare their ſinne, as they iuſtly deſerue, whoſe default it is. The Iſraelites in the wilderneſſe were forty yeeres together vncircumciſed, yet were they to be holden the people of God, becauſe they cannot be charged with negligence, nor reprooued for any contempt, in as much as they wanted leyſure being in their iourney, or daily expecting the ſigne of remoouing. All the people that came out of Egypt were circumciſed, but al the people that were borne in the wilderneſſe by the way, them they circumciſed not, and it is excuſed or defended by neceſſity. Ioſh. 5.5. For the Sacraments doe not conferre grace, neither are they abſolutely neceſſary to ſaluation, as if without them a man could not poſſibly be ſaued.

Children dying without Baptiſme are not damned.

Hence therefore are the Romaniſts reprooued, that do teach, that children are damned that dye without Baptiſme; as though all the Iſraelites that dyed in the wilderneſſe, which were borne there and were not circumciſed, were condemned; no, doubtleſſe: no more then that all which were circumciſed, were ſaued. True it is, *Moſes* was reprooued and was neere to death, becauſe he circumciſed not his ſonne, who had time and leiſure to doe it, Exod. 4.24. and we muſt take heed of contempt, which deſerueth a cutting off from the people of God, Gen. 17.14. becauſe he hath broken the Couenant. Howbeit, as it is ſaid in the prouerb, Neceſſity hath no law. The grace of Chriſt taketh away all the ſinnes of all beleeuers, and therefore the generall guilt brought in by originall ſinne, Rom. 5. This grace is not tyed to outward ſignes, but dependeth vpon the free pleaſure of God. This is receiued by faith only, as appeareth in the example of *Abraham*, and farther confirmed by the Sacraments. Neuertheleſſe, we acknowledge a neceſſity in reſpect of the commandement of God, and of the proper end, and therfore is with all reuerence and conſcience, and obedience to bee yeelded vnto.

Vſe 2. Secondly, where the ordinary and precious meanes of ſaluation, the preaching of the word and adminiſtration of the Sacraments, are taken away and remooued, as the ſtandard out of the campe, or the light out of the candleſticke, there the extraordinary and more weak meanes are to be vſed of vs, and Gods bleſſing in ſuch caſes is to bee hoped for and looked after. In the dayes of perſecution, priuate reading, meditation, and conference are bleſſed of God, and his Church maintained, continued, and encreaſed thereby: yea, the beholding of the conſtant ſuffering of the holy martyrs was a forcible meanes to worke the conuerſion of many, and made them in loue with that doctrine for which they ſuffered and gaue their liues In times of famine when there is no bread left in a citie, and the inhabitants are conſtrained to fare hard and ſhort, yet it pleaſeth God to preſerue life by very weake meanes, to ſhew that man liueth not by bread onely: ſo is it in the famine of ſpirituall things. In the dayes of *Ahab*, when the Temple was forſaken by the ten tribes, and idolatry was erected in Iſrael, the altars digged downe, and the Prophets ſlaine, yet God reſerued ſeuen thouſand that neuer bowed the knee to *Baal*, 1 King. 19.18. Rom. 11.4. There were very few labourers in the daies of Chriſt among yͤ Iewes, ignorance had couered yͤ land that they were as ſheep without a ſhepheard; Matth. 9.3 and yet in thoſe barren times, when the ſeede of the word was thinly ſowen, there was a plentifull harueſt ready to be gathered, for loe the fields were white vnto the harueſt, Ioh. 4.35. Thus doth God bleſſe what meanes ſoeuer it ſhall pleaſe him to vſe; let them be neuer ſo weake in themſelues and little in our eyes, yet they ſhall haue force and ſtrength enough, when he will imploy them: which ſerueth as a great comfort to thoſe that haue not the beſt meanes to bring them to faith and repentance.

Laſtly, we muſt take heed we put not ſlight and vnneceſſary excuſes for vrgent and neceſſary cauſes. They that were bidden to the wedding pleaded by way of excuſe for themſelues, *I haue hyred a farme, I haue bought fiue yoke of oxen, I haue married a wife, I cannot come*, Luke 14.18. Matth. 22.5. Many in our dayes would account theſe good excuſes, honeſt pretences, & lawful defences: & indeed it cannot be denyed, but they iuſtifie them by their owne practiſes, as Ieruſalem did Samaria. For they goe further in their wicked wayes, and account it a ſufficient colour to warrant their abſence from Gods ordinance, ſaying, I haue a bargaine to make, I haue worke to take, I am bidden to a feaſt, I muſt goe ſpeake with ſuch a man, it is rainy weather, there is an yeueall at the next Pariſh, I muſt walke about my ground to ſee my corne and cattell, I am otherwiſe buſie, and therefore I cannot come. Others, that thinke themſelues more wiſe, yet ſhew themſelues more wicked, becauſe they pretend greater loue to the truth and liking to Religion then the other, they can reade good Sermons, and vſe good prayers at home, and therefore what need they come? Let all theſe take heed (to bind them together in one bundle) leſt it be ſaid vnto them heereafter, as it was ſaid to ſuch as made ſuch like ſlight and ſleeuleſſe excuſes, that none of thoſe that were bidden ſhould taſte of that Supper. Neceſſary cauſes of abſence are ſuch, as require preſent doing, that could not be diſpatched before, neither can be put off vntill afterward. Heat and colde, raine and ſhine, hunger and thirſt, pouerty of eſtate, or tedieouſnes of iourney could not keepe the people of God from the Paſſeouer, Pſal. 84.6. *They goe from ſtrength to ſtrength, euery one of them in Sion appeareth before God.* Theſe can excuſe no man to his Prince, no not to the ordinary iudge and iuſtice. When a man is cited and ſummoned by word or writ, to appeare at the barre of an earthly iudge, will it be taken for currant anſwer to ſay, O ſir, I was willing and deſirous to appeare, but it was hote weather, or cold weather, or rainy weather: wil ſuch friuolous and fruitleſſe excuſes be admitted? and ſhall wee think that the king of kings, and the iudge of iudges will receiue them at ſuch times as hee ſummoneth vs to appeare before his preſence? Let vs not therefore offer and performe leſſe duty and ſeruice vnto God, then we do vnto men: nor ſuppoſe that God will content himſelfe with leſſe attendance then man doth.

trine, n and no- ous offen- ought to arred the com- on,

[Ver 10. *If any of you or of your poſterity ſhall be vncleane by reaſon of a dead body.*] Heere is another cauſe of being kept from the Paſſeouer, to wit, vncleanneſſe. The doctrine is, that open offenders and impenitent perſons ought not to haue any acceſſe to the Lords Table, but are to be kept from it as vncleane birdes from the Sacrifice. A ſtranger vncircumciſed had nothing to doe with the Paſſeouer, Exod. 12.48. The inceſtuous perſon was excommunicated from the Church, and the priuiledges of it, 1 Cor. 5. as *Caine* was from the face of God, Gen. 4. When *Adam* had ſinned againſt God, and eaten of the forbidden fruite, he was put out of the garden, that he might not eate of the fruite of the tree of life, Gen. 3. 22, 23, 24. this was as a Sacrament vnto him of life, ſo long as he continued in obedience. The Sacraments are holy things, but holy things muſt not be giuen to dogges: the Sacraments are precious pearles, but pearls muſt not be caſt before ſwine. Now obſtinate offenders and notorious ſinners are dogges and ſwine.

Reaſon 1. The reaſons are, as Chriſt ſaith, they will trample them vnder their feet; Matt. 7.6. they place no holineſſe in them, they do not eſteem them as any pearles, or value them at any rate. Hence it is, that the Prophet ſaith, If any that is vncleane by a dead body touch any of theſe, it ſhall be vncleane, Hag. 2.13 if then the perſon be defiled, he defileth whatſoeuer he toucheth, the holines of the ſacrifice cannot make him holy, but the wickedneſſe of the perſon ſhall make the ſacrifice vnholy.

Againe, ſuch as come to the Lords Supper, muſt ſhew ẏ Lords death till he come 1 Cor. 11.26. That is, he muſt publiſh with praiſe and thankſgiuing vnto God, the memoriall of the greateſt wonder and myſtery that euer fell out in the world, to wit, the propitiatory ſacrifice and precious death of the eternall Son of God. But this can neuer be done by a wicked man. Praiſe in the mouth of a foole is not comely nor commendable, neither God will accept of them any ſuch ſacrifice.

Thirdly, they are guilty of the body and blood of Chriſt, and therfore it muſt needs be a feareful wickedneſſe to come in ſuch a wretched and prophane manner, 1 Corinth. 11.27. They are deſpiſers of the moſt precious thing in the world, Heb. 10.29. They tread vnder foot the Sonne of God, and account the blood of ẏ New Teſtament a prophane thing, which cauſed the Angels of God & the whole frame of nature in heauen and earth to wonder at it, and to be diſmayed at the death of the Sonne of God contemned by theſe wicked wretches No ſinne, murther, inceſt, treaſon, comparable to this ſinne.

Fourthly, they haue no fellowſhip with the Church in theſe holy things; there is no communion betweene light and darkeneſſe, betweene righteouſneſſe and vnrighteouſneſſe, and therefore *Simon Peter* ſaid to *Simon Magus*, Thou haſt neither part nor fellowſhip in this buſineſſe, Acts 8.21. Such therefore as are ſcandalous & prophane are to be ſeparated by the Church from others, as [illegible]ule and filthy beaſts are to be kept from faire ſprings, leſt with their feet they defile the water.

Laſtly, the ſeale belongeth to ſuch only as haue the couenant or teſtament belonging vnto them, but open offenders haue nothing to do with them.

Obiect.

It will be ſaid, *Iudas* was admitted by Chriſt, and therefore wicked perſons may be ſo.

Anſw.

I anſwer, *Iudas* was not known to be a wicked perſon, no more then he was knowne to be a reprobate. He was a theefe, but not knowne to be a theefe: but they muſt be knowne wicked perſons that are to be exempted and excluded. Againe, it may appeare that *Iudas* was not at the Supper, Iohn 13,30. *So ſoone as he had receiued the ſoppe, he went out immediately*; but the ſoppe was in the Paſſeouer, ſo that he was at the Paſſeouer, not at the Supper.

Vſe 1. The vſes follow. Firſt, there ought not to be a generall admiſſion of al that offer to come to the Sacraments without difference and diſtinction. A Turke or Iew if they would deſire baptiſme, may not be receiued before they make open confeſſion of the faith. When the Eunuch deſired baptiſme, and ſaid, *See, heere is water, what doth hinder me to be baptized? Philip anſwered, If thou beleeueſt, thou maieſt*, Acts 8, 36,37. Such onely are allowed to haue the benefit of the Sacraments, and to be admitted vnto them, that are of the number of beleeuers. None were to be baptized but ſuch as were within the Couenant, 1 Cor.7,14. and in that reſpect are called *holy*. None are meete gueſts to be at the Lords Table, but ſuch as know & beleeue, and practiſe the doctrine which is according to godlineſſe, as no vncircumciſed perſon and vnbeleeuer was receiued to the Paſſeouer. Thus then we ſee who haue right to the Sacraments, and who haue not.

Vſe 2. Secondly, this giueth direction and inſtruction to the Miniſters, not to keep backe whō they pleaſe, or to barre from the communion any vpō ſpleene or priuate grudge or reuenge, but muſt take heed they do not mingle their priuate affections with the publike exerciſes of religion. It reproueth therfore all ſuch iuſtly as turne away thoſe that deſire to communicate, through hatred, enuy, and malice to their perſons, becauſe they haue ſome way offended them, whether it be in deed or in conceit. They haue power and authority onely to exclude publike offenders, and ſcandalous liuers; as for others, they haue no iuriſdiction to deny them or barre them the Communion. The Diſciples reproued thoſe that brought little children to Chriſt, but they are reproued themſelues, for Chriſt was much diſpleaſed with them, and would not haue them forbidden, Mark.10,14. So ought we to ſuffer the people to come vnto Chriſt, yea, to exhort them and ſtirre them vp and encourage them, not diſcourage them, nor forbid them, nor hinder them that would come. If there were a publike well for all to draw water out of it, what inhumanity and cruelty were it to keep backe any from drawing out of it? Theſe are like to the Philiſtims that ſtopped the welles and filled them with earth, which *Abrahams* ſeruants had digged, that none could haue benefit of them, Gen.26,15. (Gen.26,15.) When *Moſes* was fled out of *Egypt*, and came into the Land of *Madian*, and that he ſaw the froward Shepheards driue away the daughters of *Reuel* frō the well, that they could not water their fathers ſheepe, he ſtood vp and helped them and watered their flocke, Exod.2,17. If we be the Shepheards of the Lords flocke, we muſt not be like to theſe Shepheards that would not ſuffer the ſheepe to be watered, we muſt be rather like to *Moſes* to help them. It is a ſigne of much enuy, and little piety, to hinder thoſe that are willing to come. Theſe are worſe thē the woman of *Samaria*, and haue leſſe mercy, pitty, & compaſſion then ſhe had; for though ſhe refuſed to giue drinke to Chriſt, becauſe he was a Iew, and the Iewes had no dealing with the *Samaritans*, (Iohn 4.9.) yet ſhe neuer aſſayed to keepe him from the well, as theſe do many of their brethren, more indeed to their owne reproch, then to the ſhame of thoſe whom they turne away; this ought not ſo to be.

Vſe 3. Thirdly, to exerciſe any part of Gods worſhip prophanely, to heare the word vnreuerently, and to come to the Table of the Lord vnworthily, deſerueth a great and greeuous plague, 1 Cor.11,30. For this cauſe many were weake, and ſicke, and ſtriken with death among the Corinthians. Woe therefore to thoſe that are prophane, and prophane the holy things of God. This is a moſt fearefull ſin, they conſpire againſt God, and commit high treaſon againſt his Maieſty, and therfore God will arme himſelfe againſt them, and purſue them as his enemies with fire and ſword, that is, with his wrath & vengeance at their heels. The wrath of a King is as the roaring of a Lyon, who ſo prouoketh him to anger, ſinneth againſt his owne ſoule, Prou.19,12, and 20,2. His anger conceiued is preſent death, 1 Sam.22,18. Eſter 7,9. Mat.2,16, and 14,10. What ſhall we ſay then of God, who is a conſuming fire? Heb.12,29. *If his wrath be kindled but a little, bleſſed are all they that truſt in him*, Pſal.2,12. We haue no defence for our ſelues, but to ſay, *Enter not into iudgement with thy ſeruants, for in thy ſight ſhall no man liuing be iuſtified*, Pſ.143,2. It is a fearefull thing to fall into the hands of the liuing God: whither ſhall we flye, to be able to eſcape his hand, but that he will finde vs out? His diſpleaſure is like himſelfe, that is, infinite, and cannot be expreſſed.

Vſ Laſtly, we learne that ſuch as come to the Table of the Lord, ſhould ſeriouſly proue and throughly prepare thēſelues to this ſo weighty and religious worke. It ſtandeth vs therefore vpon to know wherein this triall and examination ſtandeth, eſpecially conſidering that many do much deceiue themſelues therin. Some place it in outward things, as if they faſt before they come, if they hang downe their heads like bulruſhes, if they prepare the body and outward man touching their apparell, and for the preſent time ſhew humility and abſtinence, although preſently after they returne againe to their former conditions and vices, as to their vomit, making only an intermiſſion of them for a ſhort ſpace, but aſſuming them againe with no ſmall aduantage. But this is a vaine thing. For our ſinnes muſt be left quite and cleane, ſo as we neuer returne to them againe. It is an eaſie matter to conceiue in our ſelues that we haue faith. But if it be a true & holy faith, it purifieth the heart, Act. 15.9. & worketh by loue, Gal. 5.6. Firſt, therefore euery one muſt labour to be a repentant ſinner, which conſiſteth in vnfained ſorrow for ſinne, purpoſing neuer to fall into it againe, & an ardent loue toward that which is good. We muſt confeſſe our ſinnes of omiſſion and commiſſion, of ignorance and knowledge, of weaknes and preſumption, how we haue prouoked our good God to anger, in ſoule and body, abuſing our wit, our memory, our authority, our health, our liberty, our riches, our heart, our tongue, our feete, our hands, and all other members, to infidelity, blaſphemy, ſwearing, lying, whoredome, cruelty, iniury, theft, gluttony, drunkenneſſe, pride, wantonneſſe, ſlanders, and ſuch like: making them filthy dungeons and ſtinking ſinkes for the diuell, which ſhould be the Temples of God. Wherfore we muſt haue earneſt greefe and ſorrow and trembling, that we haue hereby not onely broken in peeces, and torne in ſunder by our ſinnes all the lawes of God, but wee haue alſo by them crucified vpon the Croſſe, and put to a ſhamefull death the Lord of Life. We commonly lay the whole and only fault vpon *Herod* and *Pilate*, vpon the high Prieſts, vpon *Iudas*, and the Iewes, & who is not diſpleaſed with theſe for their cruelty herein? howbeit we ſhold be more diſpleaſed with our ſelues who are as deepe by our ſinnes in this ſinne as euer they, as we haue ſhewed before out of the Prophet. And here I ſummon all prophane perſons before God, that haue no delight in good things, and all ſuch as with greedineſſe and without ſhame wallow in all ſin and wickedneſſe, giuing by their leudneſſe continuall and greeuous offence to the children of God. If they dare preſume to preſent themſelues at the Lords Table hauing their hearts & hands gored with the blood of the Sonne of God, I would haue them anſwere what they promiſed to God and his Church in their Baptiſme, and what they now profeſſe. They promiſed to forſake the diuell and all his workes: but ſinne is one of the chiefe and principall works of the diuell. What, I pray you, could the Lord Ieſus haue done for vs, that he hath not done? and ſhall we ſo reward him and requite him for all his paines, his agony and bloody ſweat? If a kings ſonne finding vs in a filthy ſink or miery puddle ſhould helpe vs out with his hands, and waſh vs in water, and put his precious robes vpon vs, and after all this, we thrice miſerable wretches ſhould preſently caſt our ſelues into the ſame againe, what vnthankfulnes were this? what indignity? Chriſt Ieſus hath redeemed vs from the bondage of ſinne, and waſhed vs in his blood, Reuel. 1.5. ſhall we defile our ſelues againe with worſe then mire and dung, and ſerue Satan and ſin, his and our enemies? Againe, we muſt ſeek to approue our hearts and conſciences with loue and charity to our neighbours. For we can neuer come with a good conſciēce toward God, except alſo we ſhew the fruites of loue to our brethren. We muſt haue peace with all men, without which no man ſhall ſee God to his comfort, Heb. 12.14. We are but one bread & but one body, 1 Cor. 12.12. There ſhould be a communion among all the Saints of God, which alſo we profeſſe to beleeue. We meet al in one place as it were in one houſe, we haue one head, we heare one word, we eat the ſame ſpirituall meat, we drinke the ſame ſpirituall drinke: we are vtterly vnworthy of all theſe, if we be infected and poiſoned with the bitter rootes of hatred, ſtrife, rancour, debate, contention, quarrelling, and ſuch like vnſauory & vnſanctified fruites, which ſhew that we are carnall and faithleſſe men, not fit to be called the ſeruants of Chriſt, whoſe loue was great euen toward his enemies.

Vſe

[Verſe 13. *But the man that is cleane, &c. and forbeareth to keep the Paſſeouer, euen the ſame ſoule ſhall be cut off, &c.*] The meaning is, hee ſhall be ſhut out from the fellowſhip of the Saints. Whoſoeuer through meer negligence and careleſnes did put off this duty, and wold not with the reſt of the people of God keepe the Paſſeouer, is iudged for it, and beareth his ſinne, that is, is guilty of a great wickednes before God. We learn hereby that they which negligently and careleſly omit the parts of Gods worſhip, and the exerciſes of religion, whenſoeuer they are celebrated in the meetings of Gods people, committeth a great iniquity, and lyeth vnder the wrath and iudgements God. The vncircumciſed male that purpoſely breaketh the Couenant of God ſhall be cut off from the people, Gen. 17.14. *Moſes* careleſly omitting the circumciſion of his ſonne, was neere to be ſlaine of God, Exod. 4.24. He that did not conſcionably and religiouſly keepe the Paſſeouer, was alſo to be cut off, as we ſee in this place: and afterward, he that gathered ſticks vpon the Sabboth day, was ſtoned with ſtones that he dyed, chap. 15. 32, 36. Such then as bring not the offerings of God in their ſeaſon, and are careleſſe in his worſhip, lie vnder his wrath, and deſerue the ſentence of excommunication.

Doctrine.
All that are careleſſe in Gods ſeruice lie vnder his wrath.

***Reaſon* 1.**

For they neglect the homage and ſeruice due to God, and obſerue not the ſeaſons appointed of God, as we ſee in this 13. verſe. There is an appointed ſeaſon for euery worke vnder the Sunne. God alſo hath his times and ſeaſons, who hath all times in his owne hands, which being neglected, cannot be recalled.

Secondly, all ſuch as contemne the means, are prophane contemners of thoſe excellent things that are offered by the meanes; and the contempt of the word, is the contempt of God. The contempt of this Baptiſme is the contempt of the remiſſion of ſinnes; the Phariſees, that were not baptized of *Iohn*, reiected the counſell of God againſt themſelues, he that contemneth the Supper, refuſeth the merits of Chriſts death and paſſion, and is guilty of the body & blood of Chriſt, 1 Cor. 11. and maketh a mocke of the Sonne of God. Thirdly, ſuch deſpiſe the wiſedome of God, accounting that ſimple, weake, and fooliſh, which he in his infinite wiſedome hath appointed to be the ordinary meanes of his ſtrong arme and mighty power. His waies are not as our waies, his wayes are fooliſhneſſe to fooliſh men, 1. Cor. 1. 23. and our wayes are fooliſhnes to the moſt wiſe God, 1 Cor. 3. 19. and that which is highly eſteemed among men, is abomination in the ſight of God, Luke 16. 15. as that which is oftentimes leaſt regardedof vs, is in greateſt price and account with him.

Vſe 1. Conclude from hence, that the ſtate and condition of al retchleſſe hearers of the word, and of negligent receiuers of the Sacraments, is moſt wretched & accurſt. Shall webe ſo ſottiſh and ſimple to imagine that God hath ordained theſe things for nothing? or that he will ſee his writings and ſeales troden vnder foot, and not puniſh theſe rebels and enemies? Is not he that maliciouſly and contemptibly defaceth the Princes broad ſeale, a traitour againſt his Prince? Are theſe then any better that reiect both word and Sacrament? we ſee this in *Ahaz*, when he had a ſigne offered vnto him from the Lord in the depth beneath, or in the height aboue, to aſſure him of deliuerance, he contemned and reiected the ſame, Eſay 7. 12. howbeit, he neuer proſpered after, but grew worſe and worſe, 2 Chron 28. True it is, he pretendeth he would not tempt God by asking a ſigne, but the refuſing of a ſigne when God offreth it, is no better thē a tempting of God. All that refuſe the Sacraments tempt God, for they will make tryall whether God can or will ſaue them without them. But take this as a certaine rule, and build yee vpon it, whenſoeuer God granteth his Sacraments, he will neuer ſaue without them. Obiection If any aske, cannot God ſaue without theſe, ſuch as beleeue? Anſwer. I anſwer, the queſtion is not what God can do, but what he will do: he hath made no ſuch promiſe to any man to ſaue without them, while we haue them. Obiect. If any farther reply, Is is not enough to beleeue? is not faith ſufficient to ſaue and to ioyne vs to God? Anſwer. I anſwer, ſuch deceiue themſelues to thinke they doe beleeue, and yet neglect the vſe of the Sacraments. Mar. 16. 14. And therefore Chriſt ſaith, *He that beleeueth and is baptized ſhall be ſaued*, he ſaith not, he that beleeueth onely. Take this therefore as another rule, whoſoeuer truely beleeueth, is carefull to frequent the Sacraments, becauſe when he hath faith, he deſireth earneſtly the confirmation of it. And whoſoeuer reiecteth the Sacraments as needleſſe and ſuperflous, or deſpiſeth the counſell and commandement of God, that requireth the comming vnto them, doth euidently declare that he neuer had true faith. Thus then we ſee the wofull condition of all ſuch as refuſe the comfortable vſe of Gods Sacraments. The Prophet pronounceth euery one of them accurſed that do the worke of the Lord negligently. Alas, alas, how many among vs lie vnder this curſe! how many are like to periſh thorough the heauy, yet iuſt wrath of God! O that theſe wicked and ſlothfull ſeruants could conſider theſe things! The Lord is neere in mercy to thoſe that heare his word diligently, that pray to him earneſtly, and frequent the exerciſes of religion carefully. *Cornelius* was often in prayer, Act. 10. 2. for he prayed God continually, and therefore an Angel is ſent to tell him that his prayers were come vp in remēbrance before God. So it is ſaid of *Hannah*, Luke 2. 37 for which ſhe is highly commended. Let this be our praiſe and commendation.

Vſe Secondly, euery one is bound to prepare himſelfe for ſuch times, to lay all lets and buſineſſes aſide, to cut off from vs all hinderances and encombrances, except we will our ſelues be cut off, that ſo we may ioyne in the ſolemn exerciſes of Gods people. And as we ought to performe this in all our meetings, ſo then moſt eſpecially, when all the helps of faith and furtherances of our inſtruction meet together, when we haue both the Scriptures read, and prayers offered, and the word preached, and the Sacraments adminiſtred, together with giuing of thankes, and ſinging of Pſalmes, and ſuch like. Al Iſrael farre and neere came to the Paſſeouer, and all nations vnder heauen profeſſing ẏ ſame faith ioyned with them. Should not therfore euery one within a ſmall precinct of ground and in a pariſh giue this honour to God? But we haue ſuch diſſolute and diſordered perſons in moſt of our congregations, that thinke they haue done a notable worke, and begin to commend their own wiſedome, if they can handſomly and cleanly ſhift off the time of the celebration and participation of the Lords Supper: Nay, as cunning beggers delight to keepe their wounds alwayes bleeding, and their ſores euer freſh and running, ſo commonly theſe corrupt fellowes will haue of ſet purpoſe ſome brabling and brawling with their neighbours, iuſt at the time of Eaſter when it is required they ſhold communicate, and when they know the eyes of all are vpon them more then at other times, then I ſay they will haue ſome quarrell and contention, that ſo they may eſcape and goe away. And if they can deferre and delay the matter for that time, they thinke themſelues ſafe by this vngodly ſhift, as the Foxe in his burrow, vntill Eaſter ſhall come againe. But theſe are not ſo to be ſuffered to eſcape ſcotfree. Let them be called vpon to come the next time. They that were vncleane by the dead, or in a iourney, that they could not keepe the Paſſeouer, were they exempted and freed vnto the next yeare? No, they were commanded to come to it the next moneth, and that vnder the paine and cenſure of excommunication, as we ſee verſe 12, 13. of this chapter. And ſo was the Church in former time wont to excommunicate all ſuch wilfull and wicked offenders: and neuer was there more need to take vp this courſe againe, againſt ſuch as ſeeke to ſlide away ſlily as it were in the darke that they might not be eſpied.

Thirdly, it reproueth ſuch as pretend their defects and imperfections as reaſons and warrants to barre them from the Communion, of whom we hope better things then of the former. They eſpie many corruptions in themſelues, that they dare not preſume to come, and therefore think it beſt vtterly to abſtaine. They pretend the danger to come vnworthily, and ſeeme afraid to offend by their comming. But let not ſuch deceiue themſelues. For firſt, no man for his weakneſſe muſt forbeare the Lords Table. It was inſtituted for ſuch as feel their wants. If you feele no weakneſſe of faith, I charge you come not thither, for you cannot be fit receiuers. *Come to me* (ſaith Chriſt,) *all that are weary, and are heauy laden, and I will refreſh you,* Matth. 11. 28. Secondly, the abſenting of our ſelues from the Sacrament can be no good meanes to better our eſtate. For no man can reap any good by abſtaining. Do we find much euill in our ſelues that we connot come? let vs perſwade our ſelues of this, as of a certain truth, that forbearing the Lords Supper will make vs much worſe. Suppoſe we find much hypocriſie, much ſelfe-loue, much corruption, and much hardneſſe of heart in vs: yet to keep our ſelues from this Sacrament, is the ready way to encreaſe and nouriſh theſe in vs, and ſo to make vs much worſe then we were before, but better it cannot make vs by any meanes. Thirdly, this corrupt practiſe doth cloſely and ſecretly accuſe God of cruelty and ſeuerity, as if he were a rigorous iudge that would accept of none but of ſuch as had attained to abſolute perfection; or elſe with that euill ſeruant in the Goſpel, they ſay, *We knew thee to be an hard man, reaping where thou haſt not ſowen, & gathering where thou haſt not ſtrewed,* Matth. 25. 24. yea, in effect they taxe him with hatred and enuy, whereas he is wel pleaſed with ſincerity of heart, though it be accompanied with imperfection of the worke, and accepteth the will for the deed, 2 Cor. 8. 12. When *Hezekiah* prayed for the people, that the Lord would pardon euery one that prepared his heart to ſeeke the Lord God of his fathers, though he were not cleanſed according to the purification of the ſanctuary, the Lord heard him, and hearkened vnto him, and healed the people, 2 Chron. 30. 18, 19, 20. If there be in vs a willing mind, God accepteth vs according to that meaſure of grace which we haue, not according to that we want. A good heart ſhall neuer be reiected though ſome euill cleaue vnto it, and hang about it. Sincerity and trueth in the inward parts ſhall neuer goe away vnrewarded. *Iob* fought a ſore combat as it were hand to hand with Satan, and receiued many blowes and wounds, in the encounter wherby he was ſore weakned, and brake out into many vnaduiſed words which he would not and ſhould not vtter; yet God laid them not to his charge, but ſpared him as a man ſpareth his onely ſonne that ſerueth him, and ſetteth him ſoorth as a worthy pattern of patience and of obedience. If then we labour to be vpright in heart, the Lord will paſſe ouer our infirmities; he will looke vpon the good we do, and pardon the euil. Laſtly, our abſtinēce giueth euil example vnto others, for which alſo we muſt giue an account. Woe vnto them that giue offence, and therfore let no perſon with draw himſelfe when the Lord doth ſolemnely inuite him to ſuch a ſolemne banket. This we ſhall doe, if we labour to find ſweetneſſe and comfort in theſe holy things of God, & auoide all loathſomneſſe and tediouſneſſe, wherby we incurre the wrath of God, which fell vpon the Iſraelites that loathed the Manna, Chap. 11. 6. We muſt come to this heauenly feaſt, as a man would do to a bodily feaſt, and feaſt our ſoules as we do our bodies, that is, we muſt bring with vs a good appetite, *We muſt hunger and thirſt after righteouſneſſe,* Matth. 5. 6. We ſee how men that would buy and ſell do long after Faires and Markets. Theſe holy aſſemblies are the Faires and markets of God, they are the great feaſt-dayes of God; let vs therefore deſire them with an earneſt deſire, that we may be ſtored at them, and all our wantes be abundantly ſupplyed.

Iob 3.1,2.

Iam.5.27.

[Verſe 14. *And if a ſtranger ſhal ſoiourne, &c.*] The third law is ſet downe, binding the ſtranger among them that embraced the Iewiſh religion, to partake the Paſſeouer. We learne hereby, that it is neceſſary for all Chriſtians that are of age and diſcretion, to partake the Sacraments of the Lord; ſo he ſaith, *Take ye, eate ye, drinke ye, for the remiſſion of the ſinnes of many,* Matth. 26. 26. Againe he ſaith, *Drinke ye all of this: and all of them dranke of it,* Mar. 14. 23. and the Apoſtle, 1. Cor. 10. ſheweth that all our fathers were vnder the cloude, and all paſſed through the ſea, and all were baptized vnder *Moſes*, and did all eat the ſame ſpirituall meat, and did all drinke the ſame ſpirituall drinke; doe we not heare how many alles the Apoſtle repeateth, all paſſed, all were baptized, all did eate, all did drinke, and that none were freed and exempted from this generall and common duty? Chriſt ſending out his diſciples, willeth them to goe teach al nations and baptize them, Matth. 28. 19. So then, there is a neceſſity laid vpon euery one to come to the Lords Table, without exception
of

Doctrine.
All Chriſtians are to bee partakers of the Lords Sacraments.

1 Cor.10.1,2,
3,4.

of any eſtate,degree, or perſon that is of age and diſcretion.

For to abſtaine purpoſely is a contempt of Reaſon 1. the ſeale of our redemption, and conſequently both of redemption it ſelfe, and of the redeemer himſelfe. For as he that deſpiſeth baptiſme,deſpiſeth that which is repreſented by it,namely, the waſhing away of his ſinnes: ſo is it in the Supper, they that deſpiſe it, do deſpiſe the worke and price of their redemption, Luke 22,19. *This is my body,do this,&c.*

Secondly,they deſpiſe the commandement of Chriſt, nay an heape of commandements multiplied together to enforce this duty; 1 Cor.11,24,25 wherefore doth the Lord Ieſus ſay, *Take yee, eate ye, doe ye this, drinke ye, doe ye this*? is it not to teach vs that it belongeth vnto vs to obey?

Thirdly,we haue the examples of the faithfull as a cloud of witneſſes to inforce vs to yeeld obedience. All haue ſubmitted themſelues to this duty,and al haue accounted thẽſelues bound to this practiſe, as we ſhewed before out of the Apoſtle. And the people complained that they were kept backe from the Paſſeouer, teſtifying that it was their deſire to be admitted vnto it.

Fourthly,ſuch as do not come,do ſet light by the happy and holy remembrance of the death and paſſion of the Son of God,(wherein ſtandeth the comfort of all his children) who teacheth that the faithfull celebrate the Supper in memoriall of him, as Luke 22,16. If then we willingly and wilfully abſtaine, we declare plainely,that we receiue no benefit by 1 Cor. 11,26. the death of Chriſt,and care not if the memoriall thereof were forgotten. An horrible ſin.

Fiftly, the Supper is a notable meanes to ſtrengthen faith: if then all haue need of ſuch helpes as God hath left for vs and appointed vnto vs, it followeth neceſſarily, that they muſt carefully reſort to the ſacraments,which ſerue for that end and purpoſe.

Laſtly, they deſpiſe the Church and the vnion thereof, and do of their owne accord after a ſort excommunicate themſelues from the fellowſhip of their brethren,and of Chriſt Ieſus the author and appointer of this Supper: and in this reſpect the Apoſtle willeth them to come together, and reproueth them that were 1 Cor. 11.22. heerein ſlacke or ſingular,ſaying, *Deſpiſe ye the Church of God? in this I praiſe you not.*

Vſe 1. The vſes follow. Firſt,we muſt confeſſe from hence,that it lieth vpon al men to be frequent and forward in performing of this duty, & to come often to this exerciſe of our faith. It 1 Cor. 11,17, 33. ſhould neuer be celebrated in the Church,but all ſhould come together. He that maketh a feaſt looketh that all which are bidden ſhold come it. All the Diſciples of Chriſt met together: and therefore *Paul*, who deliuered that to the Church which he had receiued of the Lord,v.23.chargeth them, ẏ when they come together to eate,they ſhould tarry one for another,v.23. This is a generall fault in our aſſemblies, and a diſorder that we muſt neuer ceaſſe to reproue, which,if it were found in our daily dinners that we make for others that are inuited, and ſerue but to feed the belly, of which *Paul* ſaith, *Meates for the belly, and the* 1 Cor.6, *belly for the meates, but God ſhall deſtroy both it and them*: Who would not thinke himſelfe wronged to furniſh his table, and to prouide for his gueſts,& then none vouchſafe to come but cauſe him to loſe all his coſt, and labour, and expectation? We come not to the Lords houſe and to the Lords Table with that zeale and diligence which becommeth vs. It is ſaid of the Church after Chriſts aſcenſion,that *they* Acts 2,46 *continued daily with one accord in the Temple, and breaking bread*,&c: and a little before it is ſaid, *All that beleeued, were together*. But we,as if our brethren that ſtay to communicate, were not of the Church, or we did not belong to that fellowſhip, do ſhuffle away and ſcatter our ſelues abroad, as if this buſineſſe did not belong vnto vs. Obiect. If it be ſaid, It is a dangerous thing to receiue vnworthily: we may make our ſelues guilty of the body of Chriſt, and Anſwer. bring iudgement vpon our ſelues: I anſwer,it is not enough for careleſſe men and women to hold out this buckler as if it could defend thẽ againſt the ſtroke of Gods word, which cannot ſerue our turne. Theſe are like to the ſluggard in the Prouerbes, that ſaith, *There is a* Prou.22,1 and 26,13 19,24. *Lyon in the way,I ſhall be ſlaine in the ſtreetes*: or as it is before: *A ſlothfull man hideth his hand in his boſome,and wil not ſo much as bring it to his mouth againe*. The ſluggard neuer wanteth ſome defence for himſelfe, *he thinketh himſelfe wiſer then ſeauen men that can render a reaſon*. Prou.26,1 This is in his conceite a ſure defence for his offence in abſtaining,Seeing it is ſo dãgerous to receiue vnworthily,I will not receiue at all, and ſo I ſhall eſcape the danger. But there is a neceſſity laid vpon al that may and do come, and if they will be ſaued,they muſt come. For the danger is no leſſe to abſtain wilfully, then it is to receiue vnworthily. Theſe are like to thoſe vnskilfull Marriners, who while they are buſie & carefull to ſhun one rocke,do run themſelues vpon another, & there ſuffer ſhipwracke. But they will farther ſay for them- Obiect. ſelues,they heare the word, and tarry ſo long as the Sermon laſteth,and the word is ẏ chiefeſt meanes. I anſwer, it ſkilleth not which is Anſwer. more principall and which is leſſe, but it importeth vs to know what is Gods commandement. As he hath ſaid, *Heare ye the word of the Lord*,ſo he hath ſaid of this Sacramẽt, *Take ye,and eate ye*,&c. Will we giue eare to one cõmandement, and not to another? Would any man, if he had ſome couenant to ſeale, content himſelfe with the writing,and depart before he hath the ſeale to it? Or when one is bidden to a dinner or a ſupper,and hath taſted of one diſh of meate, will he riſe vp and bee gone? No,he will be ſure to ſit downe with ẏ firſt, & riſe with the laſt. Or if he ſhould ſtart vp and goe his waies, will not the maſter of ẏ feaſt thinke himſelfe wronged and iniuried?

And wee muſt make no other account in this holy worke, but that if we behaue our ſelues in this rude and diſordered manner, wee ſhall highly offend the maſter of the houſe, and the author of the feaſt. Wherefore as the Apoſtle denounceth a *woe againſt himſelfe, if hee preach not the Goſpel, becauſe a neceſſity is laid vpon him,* ſo he might denounce a like woe if he did not adminiſter the Lords Supper: ſo wee muſt know that the ſame woe hangeth ouer our heads, if wee do not carefully and oftentimes receiue the Supper of the Lord, becauſe a neceſſity is laid vpon vs, and therefore we muſt deale faithfully with God and our own ſoules in the diſcharge of this duty.

Secondly, this ſerueth as a comfort to all thoſe that come as they ought, to wit, reuerently and aduiſedly, and therfore it meeteth with ſundry abuſes ẇ quench this comfort. Such are iuſtly to be reprooued, who depart the congregation in time of the adminiſtration of it, as though it were no part of Gods worſhip, or did nothing at all concerne themſelues. Again, there are many that take a lawleſſe liberty to themſelues, to receiue ẏ Lords Supper as often & ſildom as they liſt, as thogh it were a thing indifferent, that might be done or not be done, at their owne diſcretion. The common excuſe that hindreth men is, ẏ they ſay they are not in charity. But why doe they not make haſt to reconcile themſelues to their brethren? why do they ſit ſtil, and neuer deſire to be at vnity? The Prophet telleth vs it is our duty not only to be at peace with others, that if it be poſſible as much as lieth in vs, we ſhould liue peaceably with all men; but alſo, that we ſhould ſeeke peace and enſue after it. If it fly from vs, we muſt purſue it, and neuer giue ouer vntil we haue ouertaken it, and laid hands vpon it. But we are like to a man fallen into a deep pit, that hath no deſire or purpoſe to come out of it. We ſhould *not ſuffer the Sun to go downe vpon our wrath, leaſt thereby we giue entrance vnto the diuell.* If we entertain the one, wee can by no meanes exclude and ſhut out the other, as the example of *Caine* may teach vs, who was of that euill one, and therefore firſt he hated, and then ſlew his Brother, 1. Iohn 3,12.

Laſtly, ſeeing we are bound to come to the Sacraments, let vs labour to feele the power, vertue, & grace offered vnto vs by them. Nothing in the world ſhould be ſo often remembred of vs as the death of Chriſt. This ſhould be a chriſtian mans treaſury, nothing ſhould more reioyce our hearts, Gal. 6,14. and therefore if we deſire to feele the benefit of it, and to bee transformed into a likeneſſe of it, it ſhould effectually mooue vs to be often preſent, and often to vſe theſe pledges & remembrances of his death. In this Sacrament, we doe after a ſort ſee him crucified vpon the croſſe. And to ſhew that we do truly remember his death, let vs labour to expreſſe the power of it, and anſwerably beare the like mind toward him. A conformity vnto his death, is to dye to ſinne, Rom. 6,1. They that returne to their owne vomit, neuer came with a good conſcience. What bitterneſſe of the croſſe did he patiently endure for vs? and ſhall we with our ſinnes, as with nailes and ſpeares, pierce his hands, nay his heart againe? Theſe make a mocke of the Lords Supper, which repreſenteth his death, nay they ſet at nought his death and paſſion. Others that day, ſo ſoon as they haue bene partakers of this ſeale, run vp and downe in rioting and ſporting, and Alehouſe hanting, and thereby make it euident, what reckoning they make of his death. Do theſe labour to die to ſin, and to be like him? If wee do no better die with him then in this prophane manner, let vs take heede of the ſecond death, for it is to be feared ſuch ſhal neuer liue with him. If we be not like to him in this life, let vs not looke to be like vnto him in the life to come.

Doctrine. Chriſtians ſhould haue ſome fit place for Gods ſeruice.

[Verſe 15. *And on the day that the Tabernacle was reared vp, &c.*] The ſecond part of ẏ chap. followeth, to wit, the remouing from *Sinai*, when once the Tabernacle was erected. I will from hence obſerue before wee paſſe farther, one point from the building and erecting of the Tabernacle, a place for the congregation to meet together for the worſhip of God, that chriſtians alſo in the time of the goſpel ſhould haue churches and Temples builded, and fit places appointed to meet together for Gods ſeruice. True it is, in time of perſecution, when free liberty of publike meetings is reſtrained, it ſufficeth to meet in priuate houſes (if thoſe houſes may be called priuate which are ſeparated for ſuch a purpoſe;) yet euen they ought to be decent and fitted to ſo holy a work, and ſanctified to ſo holy an end. God commanded *Moſes* to ſet vp a Tabernacle for the aſſembling together of the congregation, Exod. 25 *Dauid* prepared to builde an houſe to God, & would *giue no ſleepe to his eies, nor ſlumber to his eielids, vntil he had found out a place for the Lord, an habitation for the mighty God of Iacob,* Pſ. 132 4,5. *Salomon* afterward built him an houſe, ẇ was called the *houſe of prayer*, becauſe chiefly it ſerued for that purpoſe, Acts 7,47. Immediately after the captiuity, when *Salomons* Temple was ruinated, it was the principall care of the *Iewes* to build it again; and though they were hindred a long time in the work, Ioh. 2. yet being reproued for their negligence, and ſtirred vp to diligence by the Prophets, they finiſhed the worke. The Apoſtle ſpeaking of the abuſes among the Corinthians touching the Lords Supper, ſheweth, *that they came together into one place*, 2 Cor. 11,20. and therefore it is needfull to haue fit places, by what name ſoeuer they be called, wherin the church is to aſſemble, Pſal. 74,8. Luk. 4,16.

Reaſon 1.

And ſo much the rather, becauſe ẏ Lord hath promiſed his preſence in them, and to dwell in them by his grace & Spirit. Exod. 25.8. *Let them make mee a Sanctuary, that I may dwell* *among them ;for whereſoeuer two or three are gathered together in his name,there will he bee in the middeſt of them*, Math.18. Secondly, prayers that are made ioyntly together by the whole congregation, are alwaies more effectuall: they ſend vp a ſtronger cry, and therfore they are ſooner heard. The beſt melody is of more voices then one : and moe ſtickes laide vpon the fire make the heate the greater. We ought therefore to haue fit places for this purpoſe, that we may as it were with one mind,& with one mouth glorify God.

Vſe 1. Is this the end for which Churches are inſtituted and appointed? Then it reprooueth ſuch as inuert the right vſes of them, to wit, that in them we ſhould come together to hear the word read and preached vnto vs, to make prayers and ſupplications, to receiue the Sacraments,to ſing Pſalmes,& to offer vp praiſe and thankſgiuing to almighty God: of which the Romaniſts haue ſet vp falſe ends,and eſtabliſhed their owne deuices. They will haue them erected for the externall ſacrifice of the Maſſe,for their Altars and Images,& ſuch like trumpery; for which they alledge the ſaying of the Apoſtle,Heb.13,10. but the Altar there ſpoken of is Chriſt himſelfe, on which euerie faithful man muſt offer. The true ends of them we noted before, for the reading of the Scriptures,Actes 15,21. for the preaching of the word,Luk.4. for prayer, and for the receiuing of the Sacramēts,Acts 20,7. Again,they teach that churches are of themſelues more holye ground then other places,and in regard of the holy nature thereof, more auaileable to pray there thē any where els. The place is to be accounted holy for the preſent, while the exerciſes of religion continue, but the congregation once diſſolued, there is no inherent holineſſe remaining in it more then in any other place. Churches therefore wee acknowledge to bee holy places, nor in regard of the building and the beauty of them, not in regard of *Concil. Gangr.* the ground or ſeate of them, but of the end & holy vſe for which they ſerue, and for the holy aſſemblies that there are made. Here then is the difference between them & vs, they make churches to be holy in reſpect of the place, we in reſpect of the people. The people make the place holy,not the place the people. Wee are not therefore to pray to God with any opinion of holineſſe in one place, rather then in another,Ioh 4,21. Euery place hath Gods preſence, and euery where wee may lift vp pure hands, and therfore is alike ſanctified for praier in it ſelfe conſidered. Furthermore, whereas ſuch places ſhould be dedicated and conſecrated to the honor of God, they wil haue thē alſo builded to the name and honour of the Saints,and make them to be Patrons and protectors of them : there they pray vnto them as to their mediators and interceſſors. But no diuine worſhip is to be giuen vnto them. This is no better then flat idolatry,to pray to thoſe that cannot helpe vs. But to let theſe go,let vs ſee how theſe religious places are otherwiſe prophaned. Do we come to them as to Gods houſe? Do we vſe there that reuerence which is fit in his preſence and dwelling place? So did the people, while *Zachariah* was burning incenſe,the multitude were without in praier. But we commonly come thither rather to talk & trifle,then to pray and hear. In former times mens houſes were their churches,but now the churches are turned into their houſes, beeing ordinarily prophaned with babling, & laughing, and ſleeping, and what not? Many come *Chryſoſt.* *36.in 1* hither for no other cauſe but to buy and bargaine,and to meet with others for their earthly profits and worldly buſines. Where haue we commonly more brauling and brabling then at the church? will not the leaſt peny or occaſion make vs iar and almoſt ſet vs together by the eares? Wee ſhould come hither to pleaſe God,but when we are come we diſpleaſe him, and forget God, and our ſelues,and the word, and the place and all. There is an Article,and it is a good one, to enquire of Church-abuſes, whether there be any plaies and enterludes,any feaſts and bankets kept in our churches,any ſuppers or churchales,drinkings and tiplings, muſters & prophane vſages in churches,chappels,or churchyards? and whether the pariſhioners behaue themſelues rudely and diſorderly in time of diuine Seruice or Sermon, as by walking,talking,ringing,or any noiſe whereby the Miniſter or preacher is hindred and diſturbed? Theſe abuſes are committed, and yet continue in many places. Chriſt wold not ſuffer a veſſell to be carried through the temple; *He went into the Temple, and caſt out all thē that bought and ſold in the Temple, and ouerthrew the* Marke *tables of the mony-changers, and the ſeates of them* Math *that ſold Doues*. He purged the Temple of theſe Merchants, and when he had made a ſcourge of ſmall cords, he ſcourged them out,he poured out the changers mony,and ouerthrew the Iohn 2, tables, as it is written, *The zeale of thine houſe* 17. *hath eaten me vp*. And he ſaid vnto them, *Take theſe things hence, make not my Fathers houſe an houſe of merchandiſe*,ver.16. This houſe was the houſe of prayer by diuine inſtitution,but they Marke had made it a den of theeues by prophane cuſtome and corruption. Let vs therefore all of vs remember to what end and purpoſe Temples were builded, that God may be honored, not diſhonored of vs, and conſider ÿ preſence of God and his angels in ſuch places, to procure the greater reuerence vnto them.

Vſe Secondly, it is required that theſe places be kept in good order, that they may be accounted of as the houſes of God. Is it meete that a Prince ſhould reſt in a ſimple cottage,or dwel in a ſtie or in a ſtable? and ſhall we entertaine the King of kings in a foule and vnfit place? There is no man that goeth about to entertain a friend,but he will make clean his houſe, and purge it of all vncleanneſſe. Shall we haue leſſe care to receiue the Lord then man? and of the houſe of God then of our own houſes? It is the will of God that all congregations ſhould haue a conuenient place to reſort & come together to performe diuine duties. Their zeale & diligence is greatly commended, that haue reſtored and repaired the decaies of ſuch places, as we ſee in the examples of *Iehoaſh* & *Ioſiah*. As then it is required that the people haue a conuenient place to meet together for publike prayer, for it is a good work to ſet vp ſuch places, The Iewes commended the Centurion that had built them a ſynagogue, and made it an argument of his loue to their nation: ſo likewiſe, ſuch places ſhould be decently kept for publike preaching and prayers, that the holie things of God may be reuerenced, & not contemned. Hence it is that the Lord doth ſharply reproue, and greeuouſly plague the Iews after their return from captiuity, that they could find time to dwel in their ſetled houſes, & yet ſuffer the Lords houſe to lie waſt: whereby it came to paſſe, that they had ſowne much, but had gathered little; they did eat, but were not ſatisfied; they did drinke, but were not filled; they did cloath themſelues, but were not warmed; they did earne wages, but were not enriched, ver. 6. If a man haue his priuate houſe (wherein he dwelleth) any way decaying and ſtanding in neede of repairing, he is readie to redreſſe and re-edifie it: yea, he will doe it to his barne for his corne, to his ſtable for his horſe, and to his ſtie for his Swine. Neuertheleſſe, how many thinke you are there that take themſelues to be the people of God, & would bee accounted notable good Chriſtians, and thinke thẽſelues greatly wronged if any ſhold make any queſtion of it, who ſuffer the houſes of God to runne to ruine, and to lie pittifully complaining, ſo waſt and deſolate, as if ſome forraine enimy had made hauock of them by a ſodain inuaſion. Thus do many places lie open to wind and weather, and more deformed, defiled, and diſfigured, then any poore Cabin or ſimple cottage whatſoeuer. Chriſt our Sauiour would not celebrate the Paſſeouer, but in a chamber trimmed and prepared for ẏ purpoſe, Mar. 14, 15. True it is, the Lord ſtandeth not in need of any mans riches, the whole earth is his with all the frame and furniture thereof, yea, *the whole world with all that dwell therein. The ſiluer is mine, and the gold is mine, ſaith the Lord of hoſtes*, Hag. 2. 8. our goods cannot extend vnto him, Pſal. 16, 2. yet it is his pleaſure to vſe men as his inſtruments, to erect & edifie to his honour, places fit for his ſeruice, and to beſtow part of that which hee hath beſtowed vpon them, toward the maintenance of his houſe, where the word may be preached, and the Sacraments adminiſtred vnto the praiſe of his name, and the ſaluation of our owne ſoules, & the ſoules of our families, and of our brethren.

Againe, obſerue that the Oratories and places of prayer do not neceſſarily require or admit exceeding beauty and ſumptuous coſts to delight the eye, whatſoeuer the Papiſts teach, neither doeth ſuperfluity of garniſhing ſtand with the ſimplicity of the Goſpell, to haue Churches gliſter with gold and ſiluer, and precious ſtones in gay and gorgeous manner, as the Iewiſh Temple did. Indeede the Prophets doe foretell in many places of the glorie and beauty of the church, that *the glorie of Lebanon ſhould beautifie the place of his Sanctuarie, he will make the place of his feete glorious*, Eſay 60, 13. *He will lay the ſtones of it with Carbuncle, & the foundation with the Saphires, the windowes with Emerauds, and the gates with ſhining ſtones*, Chap. 54, 11. 12. But we muſt vnderſtand this of the ſpirituall beauty, not of any earthly brauery; of the inward glory, not the outward garniſhing of the wals and windowes. And therefore it is ſaid, Pſa. 45, 13. *The kings daughter is all glorious within*. The faithfull that beleeue in Chriſt are this Temple of the liuing God, 1 Cor. 3, 16, 17. & 6, 19. 2 Cor. 6, 16. and the houſe of God, Heb. 3, 6. So then, we muſt conſider, that there is an outward and an inward beauty of the church: & we muſt eſteem of the glory of the church by the better part. Wee haue an article to inquire, whether the church, chappell, chancell, and ſteeple be ſufficiently repaired; in couering, walles, glaſing, pauing, ſeats, & bels. And the enquiry is needfull, and not without iuſt and good cauſe. Neuertheles, this is not the principall defect and decay to be repaired and amended. This muſt be done, but better things muſt not bee left vndone. There are in all places almoſt faire pulpets, but very many places want good pulpetmen. There be bels more or leſſe, but manie of them want their clappers, they cãnot be heard. The Prieſts vnder the Law were to come into the Tabernacle with their bels, that the ſound might come to the ears of the people: but the ſound of the Miniſters in many places is not to be heard, they are tongue-tied and cannot teach the people, like Idols that haue mouths but cannot ſpeak. *Bernard* in his time complaineth of ſuperfluous coſt beſtowed vpon churches, & ſheweth that holines becometh Gods houſe, which is rather delighted with vnpolluted maners then with polliſhed marble. It is a better work to releeue the needy, to feed the hungry, and to cloath the naked, then to garniſh churches with gold and ſiluer. It is ſaid, ẏ in former times when the church had wooden cups, it had golden Miniſters: but now when as they had golden cups they had woodẽ Miniſters. What ſhal it auaile to hang the wals of the church with coſtly and curious ornaments to haue pillars ſhining with Marble, and the couering gliſtering with golde, whilſt in the meane ſeaſon there is no good choiſe of the Miniſters that may attend on holy things, and preach the Goſpell in trueth and ſinceritie? Whatſoeuer the naturall man eſteemeth of glorie and garniſhing, whoſe vaine imagination like the childe that is delighted with toyes and babies, is carried away with goodly ſhewes to the eie, with pleaſant ſmels to the noſtrils, and with pleaſing ſounds to the eare,

Exod. 28.35.

Bern. ad milites Templ. cap. 5.

Bonif. the mart.

yet when we haue learned to iudge aright, & to eſteeme of things by the vertue and valew of them, not by the ſight and appearance, we will confeſſe that among all others that is the goodlieſt Temple, and hath the moſt glorious ornaments and monuments in it, where the word is moſt ſoundly preached, and the Sacraments in the beſt manner deliuered. This we ought to account the beauty and ornamẽt of a Temple; and doubtleſſe without theſe, it wanteth much of his luſtre, it is as a ruinous and ragged building, let it bee otherwiſe neuer ſo richly garniſhed. This appeareth euidently at the building and erecting of the ſecond Temple after the captiuity, when the people that had ſeene the ſurpaſſing glorie of the firſt houſe, to wit, the Temple of *Salomon*, the mirrour of the world, ſaw alſo the ſimple beginnings and weake foundation of this, they wept with a loud voice, Ezra 3, 12. yet the Prophet telleth them, that the glory of the ſecond houſe ſhould farre exceed & ſurmount the Temple of *Salomon*: as Hag. 2, 3. *Who is left among you that ſaw this houſe in her firſt glory, and how do ye ſee it now? Is it not in your eyes in compariſon of it as nothing?* Yet hee biddeth them be of good comfort, and telleth them that the glory of the latter ſhould be greater then of the former houſe. But wherein ſtood this glory? or in what did it conſiſt? not in the building, not in the ſtones, not in the veſſels; it wanted the Mercy-ſeate, the Arke, the Tables, the Vrim and Thummim, and ſuch like: heerein therefore conſiſted the greatneſſe of the glorie of it, that while this ſtoode, Chriſt Ieſus ſhould come to be the light of the Gentiles, and the glory of the people of *Iſrael*, Lu. 2, 32. And this doth *Haggai* teach, Chap. 2, 17. that the *Deſire of all nations ſhould come, and ſo the Lord would fill that houſe with glory.* A notable argument to conuince the Iewes, who haue ſeene with their eyes this Temple long ſince deſtroyed, and not one ſtone left vpon another that was not throwne downe, Math. 24, 42. and yet they do fooliſhly to this day, looke for another Meſſiah. So likewiſe the Euangeliſt *Matthew* ſpeaketh of *Bethlehem*, that it was not the leaſt among the Princes of *Iudah*, becauſe out of it ſhould come a Gouernour which ſhould rule his people *Iſrael*, Math. 2, 6. Yet the Prophet *Micah* (out of whom the ſentence is taken) ſheweth, *That it is little among the many thouſands of Iudah*, chap. 5, 2. This may ſeeme to imply a contradiction, to be little, and yet not little: howbeit we muſt vnderſtand, that this place which is in it ſelfe, or compared with others ſmall and litle, yet through the birth of Chriſt it ſhould bee made famous and preferred before manie other in *Iudah*. Behold therefore wherein the glory of any place or people conſiſteth, to wit, in giuing entertainment vnto Chriſt, and in embracing the Goſpel, which bringeth ſaluation to all men. And this is the glory of particular perſons (not to ſurmount in ſtrength, nor to abound in riches, nor to excell in wiſedom, but to *know the Lord, and whom hee hath ſent Ieſus Chriſt, and him crucified*, Ioh. 17, 3. It is our glory to ſeeke the glory of God, & if we haue learned Chriſt, we haue learned the way vnto true glory. So then to conclude, we receiue & practiſe whatſoeuer is fit and decent in ſetting vp and adorning of churches, but wee refuſe and reiect all exceſſe, curioſity, and ſuperfluity, as nothing at all furthering the worſhip of God, nothing fitting the Goſpel of Chriſt, nothing auailing the ſaluation of mã, nothing helping to the kingdome of heauen; the folly whereof is ſo palpable and apparent, that the wiſer ſort among the Gentiles reprooued it, and inueyed againſt it, and ſaw that golde in Gods worſhip auailed nothing at all.

Ierem.9,2

Perſ.ſatyr.2. ſacro quid ſ aurum.

Vſe 3.

Laſtly, this putteth vs in minde of a neceſſary duty belonging to all, to aſſemble men, women, and children, all that are of vnderſtanding for the hearing of the word, and other duties of faith & religion. For wherefore is it ỳ will and pleaſure of God, that houſes and places of purpoſe ſhold be builded? Is it for ſhew or for the name? It were vaine and fooliſh ſo to ſurmiſe, as if he delighted to put his people to idle expences. No, it is for preaching, for prayer, and for the Sacraments. Therefore was the Tabernacle erected, vntill which time was no certaine place aſſigned: afterward, they had the Temple at *Ieruſalem*, and Synagogues in all parts of the land, that God in thẽ might be publikely ſerued and worſhipped. Great was the zeale of *David* to theſe gracious aſſemblies. His *ſoule longed for the Courts of God, as the Hart deſireth the water brookes.* His *ſoule was athirſt for God, for the liuing God, to appeare before his preſence.* His *teares were his meate and drinke, while hee was kept from theſe places, and while they daily ſaid vnto him, Where is now thy God?* He poured out his very heart, when hee remembred how he had gone with the multitude, and brought them forth into the houſe of God in the voice of praiſe and Thankeſgiuing. He was glad when they ſaide vnto him, *Wee will go into the houſe of the Lord.* And as it was with him, ſo was it with other the faithfull. They were earneſt to come vnto theſe aſſemblies, they were loath to depart from them, they were greeued at their owne abſence that they could not be at them, beeing driuen away by the enemies. The commandement of the Lord is generall, that their Captaines, their Elders, their Officers, and all the people ſhould gather together. Who is it then ſhall pleade an immunitie or diſpenſation from this dutie? May Women or Children? No, they are expreſſely charged to aſſemble themſelues, Deut. 31, 12, 13. and ch. 29, verſes 10, 11. *Men, Women, and Children, from the hewer of thy Woode, vnto the drawer of thy Water, euen all of them muſt come together, that they may heare, and learne, and feare the Lord their GOD, and obſerue to doe all the wordes of the Law.* But is then the ſtran-

Pſal.5,7.&
8,&27,4
122,1.&
7.and 84.

ſtranger exempted? No, he is willed to meete together with the reſt. Are the old freed from this duty through their age? It is noted of *Hannah*, that ſhe was an old woman that had beene a widdow fourescore and foure yeares, yet ſhe went not out of the Temple, that is, all her delight was to be there; ſhee was neuer well and at hearts eaſe, till ſhe was in Gods houſe; ſhe made the Temple as her owne houſe to dwell in; ſhe made the word & worſhip of God her meate and drinke to feed on, ſeruing him with faſting and prayers day and night, Luke 2, 37. So *Simeon* came into the Temple by the motion of the Spirit, when the Parents brought the babe *Ieſus* to doe for him after the cuſtome of the Law, verſe 27. *Peter* and *Iohn* might haue prayed at home in their houſes, as many pretend they can and yet doe it not; but *they went vp together into the temple at the ninth houre of prayer*. The Lord giueth commandement, *Ye ſhall keepe my Sabbaths, and reuerence my Sanctuary, I am the Lord.* Such then as ſhew no loue to the Sanctuary of God, haue no care of ſanctifying the Sabbath, but do defile it and prophane it; yea they neuer conſider that they contemne the Lord himſelfe, neither with whom they haue to doe in this buſineſſe. Chriſt our Sauiour when he could be found no where elſe, by his parents ſeeking for him, he was found in the temple. Thus we ſee the practiſe of *Dauid*, of *Hannah*, of *Simeon*, of the Apoſtles, and of Chriſt himſelfe touching the publike ſeruice of God. But behold the difference betweene thoſe times and ours, or rather betweene them and vs. *Dauid* longed to be in the houſe of God, our ſoules long and faint to be out of it. *Hannah* dwelt in the temple, and could hardly be gotten out of it: wee had rather dwell in the tents of wickednes, & with much ado are brought to come vnto the Temple. *Simeon* was old as well as *Hannah*; we thinke our ſelues too old, and plead weakneſſe and faintneſſe that we cannot go ſo farre, and yet we can ſtretch out our limbes to goe farther at other times, and for other occaſions. *Simeon* came into the Temple by the motion of the Spirit; by whoſe motion do others keep themſelues from the Temple? and what ſhall we ſay ruleth in them? ſurely not the Spirit of God: what other ſpirit then it can be, I had rather leaue it to themſelues to conſider, then declare it to them. Chriſt Ieſus could be found no where but in the Temple; if one would enquire for theſe, yea vpon the Sabbath day, yea in time of diuine Seruice, you ſhall haue them rather in the Tauerne then in the Temple, or ſitting vpon an ale-bench rather then in place where it were more meet they did ſhew their preſence, euen where God hath promiſed to ſhew his preſence. True it is, he hath ſaid, *that heauen is his throne, and the earth his footſtoole*, & that *he dwelleth not in Temples made with hands*, Eſay 66, 1. But the meaning is, that hee is not included or as it were impriſoned in them, his power is not tied to any place; neuertheleſſe, he hath made a ſpeciall promiſe that *where two or three are gathered together in his name, there is he in the midſt of them.* Wherefore, great ſhould be our zeale toward the houſe of prayer, wee ſhould much deſire to be at it, we ſhold more and more be in loue with it, and with great reuerence remaine in it. He that findeth not the Lord heere where his honour dwelleth, let him neuer looke to finde him elſewhere. For whoſoeuer deſpiſeth in the pride of his heart the place of Gods worſhip, & refuſeth to yeild his preſence there, deceiueth himſelfe if euer he thinke that God will make himſelf known vnto him any other way.

1.19,30.

that
no faith,
they
no need
Churches.

7,48. &
4.

Math 28, 20.

[Verſe 21, 22. *And ſo it was when the Clowd abode, &c.*] Heere we haue the cauſe of their marching and reſting declared, to wit, the cloud, which was vppon them by day when they went out of the campe, Numb. 10, 34. When that ſtaied ouer them, whether it were two daies, or a month, or a year, they abode in their tents, and iournied not; but when it was taken vp, they iourneyed. This cloud had the nature of a Sacrament, and ſignified the preſence of Chriſt conducting them. The doctrine from hence is this, that Chriſt Ieſus is the ſubſtance of the Sacraments both of the olde and new Teſtament. Whatſoeuer the ſignes were, and howſoeuer they varied, yet he was ſignified by them all. This appeareth in this booke plentifully by the cloud in this place: by *Manna*, chap. 11. and the rock ch. 20. al which were Sacraments vnto them, all were the ſame with our baptiſme and the Lords Supper, and all of them were figures of Chriſt, as appeareth not by ſome probability, but by the expreſſe teſtimony of the Apoſtle, *I would not haue you ignorant how that all our Fathers were vnder the cloud, and all paſſed through the ſea, & were al baptized vnto Moſes in the cloud and in the ſea: and did all eat the ſame ſpiritual meat, & did all drink the ſame ſpiritual drinke, for they drank of that ſpiritual rocke that followed them, and that rocke was Chriſt.* Firſt, touching the cloud & paſſing ouer the ſea, if we conſider the letter of the hiſtory, there was a great miracle in them both. The clowd in the day time defended them from yͤ heat of the Sun, their paſſage through the Sea gaue them ſafety and ſecurity frō the tyrannie of *Pharao*, and frō the danger of preſent death. Neuertheleſſe, this is not all which wee are to mark, nor the chief thing which we are to conſider, becauſe there lay hid as it were vnder a veile a greater myſtery, inaſmuch as both the *cloud* and the *ſea* ſerued them in ſtead of a certaine kind of baptiſme, repreſenting and performing that vnto them wͨ our baptiſme doth vnto vs. For as baptiſme is a ſigne and ſignification of the grace of God, a Sacrament of regeneration, and a certaine paſſage from death to life, ſo the Cloude was in effect to them as much, to wit, a tokē and teſtimony of the preſence of God; & their paſſing through the ſea was as a paſſing frō death to a new life.

Doctrine. Chriſt Ieſus is the ſubſtance of all Sacraments, old & new.

1 Cor. 10, 1, 2, 3, 4.

For while they were in the depth and bottom of the ſea, where were they but in the midſt of death? and when they had eſcaped to the farther ſhore, did they not after a ſort riſe from death to life? So then the Apoſtle teacheth, that both the Cloud and the Sea were as a certaine Sacrament vnto the Iewes, & that common to them all, becauſe all were couered with the cloud, & all of them paſſed through the ſea, euen as we that profeſſe Chriſt are all waſhed with water, which ſignifieth our waſhing with his bloode, and our partaking of his righteouſneſſe, Rom. 6, 3. Galath. 3, 27. Hence it is that many are ſaide to be baptized in ỹ name of Chriſt, Act. 2, 38. & 19, 5. which noteth not the forme, but rather the end or effect of their baptiſme. It may be ſaid, we reade no ſuch ſignification of the cloud or of the ſea in the olde Teſtament: how then did the Fathers vnderſtand them to be Sacraments? True it is, this is not expreſſed, but the Apoſtle the beſt interpreter of the Scripture giueth vs a good warrant ſo to vnderſtand them, and to conceiue of them. And there is no doubt but *Moſes* and *Aaron*, and others inſtructed by them and by the Spirit of God, thus vnderſtood theſe myſteries. For how can we thinke that they which dealt faithfully in the houſe of God, would be ſilent in theſe things, & not teach the people? Neither may wee admit of the groſſe conceit of *Illyricus*, who noteth that the Apoſtle *inflectit paulò violentiùs ipſum ſimile*, that is, doth ſomewhat violently wreſt this ſimilitude. God forbid that we ſhould thinke that *Paul* would lay violent hands vpon the Scriptures, or wreſt any part of the worde of God from the naturall meaning. The vnlearned and vnſtable wreſted the writings of *Paul* as they did alſo the other Scriptures: would *Peter* haue complained of ſuch, if his beloued brother *Paul* had done the like? Now it cannot bee denied, that they were true Sacraments, becauſe they ſignified Chriſt Ieſus. True it is, they were not ordinary, nor perpetuall, but extraordinary, and temporall, and tranſitory, howbeit they had a ſpirituall ſignification. The cloud was in ſtead of the outward element and viſible ſigne, neyther was the word of grace wanting, and therefore it is called the Lord, and the Cloud of the Lord, Exod. 14. Numb. 14. & 19. If then the word ioyned to the element do make a Sacrament, this alſo muſt be acknowledged to be a Sacrament, foraſmuch as it was a ſigne to them of the protection and preſeruation of God. The like we might ſay of their paſſing through the ſea; they had this word of promiſe, *Feare not, ſtand ſtill, and ſee the ſaluation of the Lord which he ſhall ſhew you to day, &c.* Theſe indeede were outward bleſſings, but they pointed out ſpirituall bleſſings to the faithfull, to wit, the fauour and grace of God, and ledde them as it were by the hand to Chriſt, in whom is the accompliſhment of all promiſes. True it is, all were partakers of the temporall benefites, but all did not partake of the eternall, howbeit this came to paſſe thorough their owne fault & infidelity, inaſmuch as they wer offered by God, albeit not receiued by them. For all haue not faith, 2 Theſ. 3, 2. and therefore all haue not Chriſt, the pith and marrow of the Sacraments. If any aske why the Apoſtle maketh choice of theſe two, the cloud and the ſea, and calleth them by the name of a Baptiſme, and doth not rather remember circumciſion, which was to the Iewes in ſtead of our baptiſme, foraſmuch as their circumciſion is our baptiſme, and our baptiſme is their circumciſion, Phil. 3, 3. Coloſſ. 2, 11. and both of them are a Sacrament of our regeneration and adoption: The anſwer is, that in the cloud and the ſea is a more plaine and euident reſemblance and proportion with the water in baptiſme, and the paſſage from death to life, was more liuely and cleerely ſhewed and ſhadowed in them then in the circumciſion. For they that ſtood vnder the cloud (as of all them did) what did they in a manner, but ſtand vnder death, becauſe the cloud hanging ouer their heads, ſeemed ready in a minute and moment to fall vpon them, and ouerwhelme them? So to goe downe into the bottome of the Sea, what was it to them but a kinde of death? and to paſſe to the other ſhore, what was it but a riſing againe from death to life? And this doth the Apoſtle ſpeake of baptiſme, as wee haue heard. So then the cloud and the ſea were as a baptiſme to the Iewes, and our baptiſme is as the cloud and the ſea to vs Chriſtians; all looked at Chriſt, all ſignified grace, life, ſaluation, remiſſion of ſinnes, and regeneration thorough him. To theſe we muſt ioyne *Manna*, and the rocke; the one was ſpirituall meat vnto them, the other was ſpirituall drinke, and both of them the ſame with the Lords Supper, and therefore they were not inferiour vnto vs. Our Supper is ſpirituall meate, and ſpirituall drinke, they alſo had their ſpirituall meate and *Manna*, and their ſpirituall drinke out of the rocke, and all theſe had reference to one and the ſame Chriſt; and therefore *Paul* ſaith, verſe 4. *The Rock was Chriſt*. So the *Manna* was Chriſt, for *he is the hidden Manna, Reuel. 2, 17.* Theſe are called ſpiritual, becauſe they had a ſpirituall ſignification. Thus are ỹ *Iewes* made equall to vs in the other Sacrament alſo, which is a ſigne and ſeale of the nouriſhment which we haue by Chriſt. The Sacraments were diuers in the outward ſigns, but in the thing ſignified, they are one and the ſame. This *Manna* & the rock were as the Supper of the *Iewes*: ſo the Supper of the Lord is as the *Manna* and rock of vs that are chriſtians. Thus then we ſee, that the cloud was Chriſt, the red ſea was Chriſt, the *Manna* was Chriſt, as the Apoſtle expreſſeth that the rock was Chriſt, & as Chriſt ſheweth that *the bread was his body, & the cup is the new Teſtament in his blood*, the *breaking of bread is the cōmunion of the body of Chriſt, and the cup of bleſſing is called the communion of the*

Chriſt is the ſubſtance of our baptiſme.

Illyr. Gloſſ. ſuper 1 Cor. cap. 10.

2 Peter 3, 16.

Exod. 14, 13.

Obiection

Anſwer.

Reuel. 2,

Aug. Tra

1 Cor. 1
Math. 2
Luke 22.

the blood of Chriſt, 1 Corin. 10,16. So that we ſee all Sacraments whatſoeuer did figure out Chriſt, and point him out as with the finger.

Vſe 1.

This ſheweth the agreement betweene the Sacraments of the old & new Teſtament, they are the ſame in regard of the grace repreſented and ſignified by them. The ſame Chriſt is in both: the one figuring him out to come, the other pointing him out as already come in the fleſh. Hence it is, that their Sacraments were darke and obſcure, ours doe ſerue more plainely and cleerely to confirme our faith and to ſeale vp our ſaluation. For as the Apoſtle teacheth that the Iſraelites were baptized as well as we, and did all eate ſpirituall meate, and drinke ſpirituall drinke as wel as we: ſo he ſheweth that we are circumciſed, and haue a Paſſeouer ſacrificed for vs, and therefore it followeth that they had the ſame ſpirituall communion with Chriſt that we haue. Out of this we haue three things to be conſidered of vs. Firſt, that the Couenant of God with man hath euermore beene in ſubſtance the ſame: foraſmuch as it is a free contract betweene the Lord and a ſinner, concerning the pardon of ſinne, and life euerlaſting through faith in Chriſt Ieſus. This couenant he made with Iewes and Gentiles. This was made with ſinfull man immediately after the fall, Gen. 3,15. This ſucceedeth the former, which is of workes, ſo ſoone as it was broken: for the latter which is the couenant of grace, had not beene made, if the former had not bin broken, and ſo made inſufficient and vnpoſſible, Heb. 8,7. Rom. 3,23. Gal. 3,21. True it is, the new Couenant which offereth ſaluation vnto a ſinner, is but one in ſubſtance, but in regard of circumſtances it differeth. For in the old Teſtament it was ſhadowed out by types, by figures, and by ſhadowes before Chriſts comming in the fleſh. This yoke was taken away when Chriſt was exhibited, and all theſe ceremonies aboliſhed, to the great manifeſtation of Gods loue toward vs, and the ſpeciall comfort of all the faithfull. Secondly, that diſhonour is done to God, violence to the Sacraments, and iniury to the Fathers, by ſuch as hold, that the Sacraments of the old Teſtament were only ſignificatiue and meere ſhadowes. For the Apoſtle ſpeaking of the Fathers, ſaith, Acts 15,11. *We beleeue that through the grace of the Lord Ieſus Chriſt, we ſhall be ſaued euen as they*: but they were not ſaued by ſhadowes of grace: for how can the rocke be accounted a meere ſhadow and nothing elſe, ſeeing the Apoſtle calleth it Chriſt? If it be Chriſt, then doubtleſſe they dranke Chriſt himſelfe which dranke of that rocke; euen as if the bread be the body of Chriſt, and the cup the blood of Chriſt ſacramentally, it cannot be denied, but that all they which eate the bread and drinke of the cup of the Lord worthily, muſt neceſſarily eate the body & drinke the blood of Chriſt ſpiritually. If any obiect, that Chriſt had not yet taken fleſh of the virgin *Mary*, neither was exhibited to ẏ world. I anſwer, it is true; but nothing to the purpoſe, becauſe faith is the ſubſtance of things hoped for, & the euidence of things not ſeene, Heb. 11,1. This made the fleſh of Chriſt preſent, though he had not yet taken our nature vpon him, neither were partaker of fleſh and blood, Heb. 2,14. And thus they did finde ſaluation in the fleſh of Chriſt, who was the Lambe ſlaine from the beginning of ẏ world, Reuel. 13,18. becauſe God had promiſed euen in the garden, that the ſeed of the woman ſhould bruiſe the ſerpents head; ſo that we may ſay with the Apoſtle, *Ieſus Chriſt, the ſame yeſterday, and to day, and for euer*, Hebr. 13,8. And how could the Fathers vnder the Law haue eternall life otherwiſe, foraſmuch as this was euermore a true ſaying, *Except ye eate the fleſh of the Sonne of man, and drinke his blood, yee haue no life in you?* &c. Iohn 6,53,54. So then the Iſraelites did ſeek & obtaine ſaluation in the fleſh of Chriſt which he was to giue, whē the fulneſſe of time came, for the redemption and ſaluation of the world. And through faith they receiued Chriſt, not onely in the word, but alſo in the Sacraments. Thirdly, from hence it appeareth, that the eating and drinking of the body and blood of Chriſt, is meerely and wholly ſpirituall, for by faith it is that we are vnited vnto Chriſt, as branches to the vine, and draw from him euerlaſting life, and by faith he dwelleth in our hearts, Eph. 3,17. This communion is common to the Fathers and vs: but the Fathers could not cōmunicate with Chriſt any otherwiſe then by faith in the Word and Sacraments, ſeeing he had not taken our fleſh vpon him: and therefore ſo it is with vs, our communion is not carnall but ſpirituall. And ſuch a communion did Chriſt himſelfe teach, Iohn 6, where he ouerthroweth and deſtroyeth the carnall eating of his body, both by telling them of his aſcending into heauen, verſe 62. *What if yee ſhall ſee the Sonne of man aſcend vp where he was before?* as if he ſhould ſay, I will carry vp my fleſh with me into heauen, whither your mouth cannot reach nor enter: and by ſhewing that ſuch kinde of carnall eating can profit nothing, v. 63. *It is the Spirit that quickneth, the fleſh profiteth nothing, the words that I ſpeake are ſpirit, and they are life.* This only is neceſſary & ſufficient vnto ſaluatiō, the corporal & carnall eating, which is now maintained and defended by the Church of Rome and others, is neither neceſſary, nor profitable, nor ſufficient, nor any way auaileable vnto ſaluation. Nay, to many it is hurtfull, dangerous, deadly, and damnable. Theſe are like to the Capernaites, that did adhere ſeruilely to the letter, & wil ſeeme to ſticke cloſely to the words of Chriſt; howbeit he ſaith not, in the bread or vnder the ſpecies of the bread is the body, but This, that is, this bread which I haue bleſſed, broken, and deliuered into your hands to be eaten with the mouth of the body, is my bo-

t the co-
nt is be-
ne God
a ſinner.

Rocke
ſeth
ſt.

ſt.

Anſwer.

Gen. 3,15.

Chriſt ouerthroweth the real preſence.

The words of inſtitution expounded.

dy to be broken for you vpon the Croſſe. But if the bread it ſelfe be the body of Chriſt, thē cannot the body of Chriſt be ſaid to be in the bread. Wherefore the words of inſtitution do not teach, or require, or confirme the carnall preſence of the body of Chriſt in the bread.

Secondly, if the body and blood of Chriſt had beene really in the bread and wine, Chriſt ſhould haue eaten himſelfe euen his owne body, and drunke his owne blood which was not yet really and actually ſhed, but reſted & remained within the veines. For it is holden that he did eate of the bread and drinke of the wine with his Diſciples, and therefore he ſayeth, *I will not drinke henceforth of this fruite of the Vine, vntill that day when I drinke it new with you in my Fathers kingdome,* Math. 26,29. And as he was circumciſed for vs, not for himſelfe, and was baptized for vs, not for himſelfe, and did eate the Paſſeouer alſo with his Diſciples, ſo it may well be thought that he did partake of the Supper, as well as of the other Sacraments.

Moreouer, Chriſt is aſcended really into heauen with his body, which muſt containe him vntill his coming againe, Acts 3,21, and 1,11. When he aſcended, he left this world with his body, Iohn 16. 28. We haue the poore euer with vs, but him we ſhall not haue euer, Math. 26,11. It will be ſaid, that Chriſt ſaith, *Loe, I am with you to the ende of the world,* Math. 28. It is true in reſpect of his Deity: for the promiſe is made to the Church of his perpetuall preſence, prouidence, and protection by his Spirit. Againe, if he were alwaies vpon the earth, he could not be our Prieſt to make interceſſion for vs, as Hebr. 8,4. If he were on earth, he could not be a Prieſt, &c. but he is our Prieſt and ſitteth at the right hand of his Father. Beſides, if Chriſt were preſent bodily in the bread, he were to bee worſhipped in the bread, and in the mouthes and ſtomackes of theſe that receiue and eate the bread; but that cannot be without committing idolatry. He will come from the heauens to iudge the quicke and the dead, not from the bread or from the Altars. His body is viſible and may be felt, and hath fleſh and bones, as our naturall bodies haue, Luke 24. 30. We are forewarned by our Sauiour, not to beleeue or giue any credite to ſuch as will ſhew him on the earth, and ſay, Loe heere is Chriſt, or loe he is there, before his comming againe, Math. 24,26. *If they ſhall ſay vnto you, Behold, he is in the Deſart, goe not forth: Behold, he is in the ſecret Chambers, beleeue it not:* and ſhall we beleeue them that tell vs he is in the bread, or in the pixe or on the Altar? but of this I haue ſpoken eleſewhere.

Vſe 2. Secondly, it is not enough to come to the Sacraments and to be partakers of the outward ſignes, the chiefe part that we muſt look after is Chriſt Ieſus. It ſerueth therefore to beate downe all confidence that we may haue in the outward ſigne. *Simon Magus* was baptized as well as the reſt in *Samaria*, Acts 8,13. but what did that auaile him, foraſmuch as he remained in the gall of bitterneſſe and in the bond of iniquity? verſe 23. therefore he had no profite by it, for though his body were waſhed with water, yet his ſoule was not cleanſed by the blood of Chriſt. It is noted of the Iſraelites by the Apoſtle, that they were all vnder the cloud, and all paſſed through the ſea, all did eate the ſame ſpirituall meate, and dranke the ſame ſpirituall drinke; yet with many of them was not God pleaſed, for they were ouerthrowne in the wilderneſſe. 1 Cor.10, What did it aduantage thē to be partakers of theſe benefits? They might bring ſome good to their bodies, but they brought no comfort to their ſoules. Al were partakers of the outward ſignes, but all receiued not the grace ſignified, for many of them were deſtroied. It hath alwaies beene euen from the beginning a vain opinion and preſumption to aſcribe too much to the outward worke of euery ordinance of God. We know how much the Iewes gloried in their circumciſion, and preferred themſelues before the Gentiles whom they contemned, as if, to haue the foreskin of the fleſh cut off, were enough to make a man to be vndoubtedly the true childe of *Abraham*, nay the childe of God, although he did neuer labour to expreſſe the true circumciſion, which is the power of it in their hearts. Hence it is, that the Prophets call them backe continually from this fooliſh confidence, and will them to circumciſe the foreskinne of their hearts, Deut.10, and be no more ſtiffe-necked. *Stephen* putteth them in minde, notwithſtanding the outward circumciſion, that they were vncircumciſed in heart and eares, Acts 7,52. As then there is a double circumciſion, Rom.2, one outward or of the letter, the other inward or of the Spirit: ſo may we ſay of baptiſme. And as the outward circumciſion, notwithſtanding all their vaine boaſting, could not profite, ſo muſt we conceiue no leſſe of our outward baptiſme, if we do not labour, when we are come to age and yeares of diſcretion, to be waſhed and cleanſed from ſinne in our ſoules, as we were waſhed with water in our infancy. Againe, they gloried not a little in the Temple and in the ſacrifices offered in the Temple, Ier. 7,4. they cryed out, *The Temple of the Lord, the Temple of the Lord, this is the Temple of the Lord*; yet the Prophet faileth not to tell them, that they truſted in lying words, which ſhould not profit, ſo long as they did not amend their waies and their workes. Thus they reſted in the deed done, as if they had done a meritorious acte, that muſt needs deſerue the loue and fauour of God. So is it with the ignorant multitude among vs, if they come to Church, they think they haue done a great work, as much as God can iuſtly or poſſibly require at their hands. But our coming to our Temples or Churches, ſhall little helpe vs, except we heare & obey, and become new creatures. This corruption (whereof we ſpeake) we haue euen drawne from the loines of *Adam*, and ſucked it from the breaſts of our firſt mother. When *Adam* and his wife had fallen from God, the Lord caſt them out of the garden, leſt they ſhould put foorth their hand, and take hold of the tree of life, and eate and liue for euer, Gen.3, 22. Had the tree any ſuch vertue in it, that if they had eaten of it againe, it could reſtore them to life, and make them liue for euer? No, but God diſcouereth the corrupt iudgement of degenerate man; they had an opinion that they ſhould recouer their former eſtate againe, if once they could lay hold of the tree of life, they thought all would be well, if they might taſte of that fruite. Thus it is with many in our daies, if they receiue the Supper of the Lord, they thinke it hath an hidden vertue inherent in it, as a medicine that ſerueth for the body, and that they are as ſound Chriſtians as the beſt. The like we ſee in the Iſraelites at another time, when they had receiued an ouerthrow by the Philiſtims, & their forces defeated that they brought into the field againſt them, they truſted in the Arke rather then in the liuing God, ſaying, *Let vs fetch the Arke of the Couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may ſaue vs out of the hand of our enemies.* They deemed & dreamed that the bare bringing of the Arke into the hoſt, ſhould defend them and diſcomfit their enemies. They had a vaine confidence in that outward ſigne of Gods preſence, but they had poluted the worſhip of God, and no Arke can ſaue a prophane people. So if we be vngodly, prophane, & rebellious, though we receiue the Supper euery day, it ſhould do vs no more good then to truſt to a broken reed, foraſmuch as it will rather ſerue to further our condemnation by abuſing of it.

Laſtly, we muſt take heede how we come to the Sacramens, and bring with vs the hand of faith, that we may lay hold vpon Chriſt as well as vpon the bread and the cup. With the hand of the body we receiue theſe, but with the hand of the ſoule we receiue Chriſt. Here is great comfort miniſtred to all thoſe that come to the Lords Table aright. For as they that reſt in the outward ſignes, wherein pride and ignorance meete together, depart without any benefit to themſelues: ſo all ſuch as communicate aright, do receiue Chriſt and all his benefits, then which there cannot be a greater benefit. God the Father offereth and aſſureth his owne Sonne, whom he hath ſealed to be the Mediatour of our redemption, & he deludeth and deceiueth no man that commeth to the Supper as a gueſt prepared for the marriage feaſt. For as the word turneth to be the ſauour of death vnto death to the vnreuerent and vnregarding hearer; ſo in truth is the Sacrament the ſauour of death vnto death to the vnworthy and vnwiſe receiuer. 2 Cor.2.16. Let vs therefore throughly examine and prooue our ſelues, whether we be in the faith or not, 2 Cor.13,5. and conſider diligently what is ſet before vs, and hunger and thirſt after Chriſt, that we may obtaine this hidden Manna. This we ſhall neuer do, except we obſerue theſe few rules. Firſt, we muſt try our ſelues by yͤ law of God, whereby commeth the knowledge of ſinne, Rom.3,20, & 7,7. It is a cleere glaſſe to ſhew vs our faces or rather our hearts, Iam.1,23. From hence we muſt frame an editement againſt our ſelues.

Secondly, we muſt labour to vnderſtand and beleeue the common corruption of all mankinde, ſtanding partly in originall ſinne, and partly in the fruites thereof, wherewith all are tainted as with an vncleane leproſie from the crowne of the head to the ſoale of the foot, Rom.3,9.

Thirdly, we muſt feele the curſe of euerlaſting death due to vs, Gal.3,10.

Fourthly, we muſt learne what couenant God hath made with vs touching grace and mercy, that we may be raiſed vp to comfort in the Sonne of God our Redeemer.

Fiftly, we muſt deſire to be made partakers of the Lords Supper, and feele how much we ſtand in need of it; which will follow neceſſarily vpon the former.

Laſtly, we ſhould fit our ſelues the better vnto the worke, by conſidering the proportion betweene the ſignes and the things ſignified. The beholding of the breaking of the bread, & the powring out of the wine, ſhould enforce vs to remember the body of Chriſt broken and his blood ſhed for vs.

When wee looke vpon the Miniſter comming to vs and reaching forth theſe elements, We ſhould conſider that the Lord Ieſus himſelfe commeth to vs, and offereth himſelfe with all his mercies and merits vnto vs, if wee haue faith to receiue him. And as we lay hold vpon the bread and wine, and take them in our hands, ſo we muſt ſtretch forth the hand of a liuely faith to lay hold of Chriſt; for with him we ſhall entertaine all his ſauing benefits to our endleſſe and euerlaſting comfort.

CHAP.

CHAP. X.

Ver. 1, 2. *And the Lord ſpake vnto Moſes, ſaying, Make thee two Trumpets of ſiluer, &c.*

Doctrine. **Of the ſiluer Trumpets, & the vſe of thẽ.**

HEere wee haue the concluſion of the firſt part of this book. In this chapter we are to conſider two thinges. Firſt, the commandement of God directed to *Moſes* to make two ſiluer Trumpets. Secondly, the remouing of the Iſraelites from *Sinai* to *Paran*. Touching the Trumpets, they are deſcribed by the matter, they muſt be made of ſiluer: by the forme, of an whole piece. Thirdly, by the ends, for the calling of the aſſembly, and for the iournying of the Campe. Fourthly, by the manner preſcribed how to vſe them, to what purpoſe one alone is to be ſounded, to what purpoſe both: when an alarme is to be blowne, and when the alarme is to be blowne the ſecond time; when they muſt blow, but not ſound the alarme. Fiftly, by telling who ſhall be the trumpetters, or ſound the Trumpets, the ſonnes of *Aaron* the Prieſt. Laſtly, by ẏ time, how long this vſe ſhall continue, to wit, as an ordinance for euer, euen ſo long as the Commonwealth of the Iſraelites ſhall endure. This is the preſent vſe of them: there is a double vſe of them commanded for the time to come; one in time of warre, to aſſure them that God will then remember them for good, and ſaue them from their enemies, ver. 9: the other in time of peace at their ſolemne feaſts, at their burnt offerings and peace offerings.

Vſe 1.

The authority of Kings and Princes what it is.

The vſes of them follow, which are partly ciuill, and partly eccleſiaſticall. And firſt, ſeeing theſe ſiluer Trumpets ſerued for ẏ Camp and the Congregation, to aſſemble and to remoue, and that the power of making them is committed to *Moſes*, who hath the ſole prerogatiue to call and to diſſolue aſſemblies about publike affaires, we learn that it belongeth to Kings and Princes as their proper right to gather together, and to diſmiſſe them that are gathered together. Euery one hath not authority and iuriſdiction to draw multitudes together, we ſhall haue no ſmall ado, if that may be ſuffered. Acts 19, 23. We muſt haue lawfull and orderly aſſemblies, verſ. 29. and ſuch as do not ſauour of confuſion. So it was in Egypt, without *Pharaoh*, no man might lift vp his hand or foot in all the Land of Egypt, Gen. 41, 44. This right is annexed to the higheſt power by an eſtate indefeizible, and by a perpetuall law ẏ cannot be diſſolued throughout all generations. As this power together with the Trumpets was giuen to *Moſes*, ſo did he and his ſucceſſours practiſe the ſame, who commanded in chiefe, as Deut. 33, ver. 5. Numb. 31, 6. *Ioſhua* called and diſmiſſed the people, and they obeyed him in the execution of that power, no leſſe then they had done *Moſes* before, Ioſh. 1, 17, and 24, 28. So did *Dauid* vſe theſe Trumpets, 1 Chron, 15, 4, & 23, 2, 3, 6. When the Arke was to be remoued, and when the offices of the Tabernacle were to be ordered, which are things meerely belonging to true religion. The like we might ſay of *Salomon*, 2 Chron. 5, 2. of *Aſa*, *Iehoſaphat*, *Hezekiah*, and *Ioſiah*. Thus were all generall Councels congregated and called together, and there were none otherwiſe called for a thouſand yeares after Chriſt, but by the Trumpet of *Moſes*, that is, by the authority of *Cæſar*. Thus did *Moſes* alſo in gathering aſſemblies about publike affaires both for conſultation and action. For conſultation, becauſe many eies may diſcerne that which few cannot. For action, becauſe many hands may diſcharge that which is troubleſome & cumberſome for one to do, Exod. 18, 18. This ſerueth to reproue three ſorts; firſt, the Biſhop of Rome, who as a theefe and vſurper hath encroched vpon the Princes right, and ſtollen away one of theſe ſiluer Trumpets and carried to it Rome. He would leaue *Moſes* but one Trumpet, and would limit his office to ciuill and temporall things, challenging power in all ſpirituall cauſes and ouer all ſpirituall perſons. Howbeit, *Aaron* the High-Prieſt neuer offered to wring and wreſt out of the hand of *Moſes* this power: he was content to blow them at the commandement of *Moſes*, or rather at the commandement of God. Nay, ſuch is the tyranny of this proud Biſhop, that he contenteth not himſelfe with one Trumpet, though he haue indeed right to none, but he beginneth to ingroſſe into his owne hands the other Trumpet alſo, claiming power to depoſe and dethrone Princes, and to diſpoſe of their crownes and ſcepters at his pleaſure, as if all kingdomes were giuen vnto him, and it belonged to his right to diſpoſe of them. Had *Peter* any ſuch power? or did hee euer claime any ſuch dominion? No, the Apoſtle well vnderſtood, that Chriſt forbad them to exerciſe any ſuch Lordſhip, Math. 20, verſes 25, 26.

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Secondly, it reproueth thoſe that being ſummoned by the ſound of theſe Trumpets, that is, called together by the Magiſtrate, refuſe to come. *Moſes* by vertue of theſe Trumpets put into his hands, called *Corah* and his company, but that crew anſwered, *We will not come vp:* but if we would know what became of theſe rebels, ſome were conſumed with fire, h,16,12. and others we muſt ſeeke for vnder the earth, for the earth opened her mouth, as they had opened their mouthes againſt *Moſes* the ſupreme Magiſtrate, and ſwallowed them vp, their goods, their houſes, and perſons: yea, the Apoſtle denounceth a fearefull woe againſt them that periſh in the ſame contradiction & gainſaying of *Core*, Iude, verſe 11. So then if the Magiſtrate call, no man muſt refuſe or deny to come. In the naturall body, the beginning of all motion is from the head; and ſo it ought to be in the body politike.

Thirdly, it reproueth thoſe that aſſemble before they were called; the former would not aſſemble when they were called, theſe aſſemble before they be called. The other were too ſlow and dull, theſe are too quicke and nimble headed. So then all muſt keepe their places and ſtandings, they muſt come when they are called, but they muſt be called before they come. The mutinous company mentioned, Numb.20,23. when they wanted water, ſtayed not for the ſound of the Trumpet, but came together in a tumultuous manner; but God ſware they ſhould not enter into his reſt. This euill is much worſe then the former. It is euill not to come when we are called, but to gather together without a calling, is worſe & more dangerous, and produceth more dangerous effects. For they that preſume to meete without *Moſes* his precept, will not ſticke afterward to meete againſt *Moſes* his perſon, & in concluſion alſo to wreſt the Trumpet out of the hand of *Moſes*. Therefore the Towne-Clearke ſaid, 19,40. *We are in danger to bee called in queſtion for this daies vprore, there being no cauſe whereby we may giue an account of this concourſe.* As if he had ſaid, we haue done more then we can well anſwer, ſeeing we may be endighted of treaſon or at leaſt of a riot for this dayes worke. We muſt therefore know, that euery ſuch Congregation aſſembled without a lawfull call, is no better then a conuenticle, whatſoeuer account we make of it.

Vſe.2. Secondly, from hence ariſeth an inſtruction to the Miniſters of God. For as *Aaron* and his ſonnes, the Prieſts of God, are commanded to blow the Trumpets, ſo this is an image and repreſentation of the faithfull Preachers and Miniſters, who by the cleere and ſhrill ſound of the word of God, muſt bring men to the true knowledge of God: as 2 Chron.13, 12. where the King of Iudah telleth *Ieroboam*, *The Lord is with vs for our Captaine, and his Prieſts with ſounding Trumpets to cry alarme againſt you.* It is their office to ſound the alarme againſt Gods enemies, and to bid defiance againſt all ſinne. So the Prophet *Eſay* ſaith, ch. 58,1. *Cry aloud, ſpare not, lift vp your voice like a Trumpet, and ſhew my people their tranſgreſſions and the houſe of Iacob their ſinnes.* Likewiſe *Ezekiel*, chap.33, ver.2,3, &c. the Miniſters are made watchmen ouer the houſe of Iſrael; if they ſee the ſword coming, and blow not the Trumpet, the blood of ſuch as periſh, ſhall be required at their hands. So then, they muſt haue zeale, courage, and boldneſſe, to reproue ſinne without feare of mens faces, and without reſpect of perſons, and muſt ſtrike at it where they finde it. Such a one was *Eliah*, that feared not the Kings face, but told him, it was he and his fathers houſe that troubled Iſrael, 1 King.18,18. Such a Trumpet was *Iohn Baptiſt*, who is ſaid to be the voice of a crier in the wilderneſſe, and told *Herod* it was not lawfull for him to haue his brothers wife, Math.14,4. This reprooueth ſuch as are dumbe dogges and hold their peace, ſuch as cannot opē their mouthes or ſay any thing, whoſe breath ſerueth them not to blow this Trumpet: ſuch alſo as winke at ſinne, and will not ſee it: ſuch alſo as rebuke coldly and are afraid to ſpeake, whereas they ſhould blow the Trumpet, and euen thunder out againſt obſtinate ſinners, and make them afraid to ſinne, ſeeking to ſaue Iude, verſe 23 them with feare, pulling them out of the fire. Hence it is, that *Amos* ſaith, *Shall a Trumpet be blowne in the City, and the people not be afraid?* Amos 3,6. *Or will a Lyon roare in the Foreſt, when he hath no prey?* When a Trumpet giueth a ſudden ſigne by the ſound of it out of a watch-tower, all the people hearken and are troubled, and prepare themſelues this way or that way, according as the Trumpet giueth the token. So at the voice of God ſounding by his Miniſter, we ought to be attentiue and giue eare, and to be moued at the noiſe of it, and as he giueth warning, prepare our ſelues and looke about vs while it is time, leſt afterward it be too late. For God doth not threaten for forme or faſhion ſake, as if he did not purpoſe to puniſh; neither are his threatnings ordinary words of courſe, foraſmuch as the very Lyons themſelues do not roare, except they ſee ſome prey or booty. The word is neuer without his effect, neither returneth vnto God empty, but Eſay 55,10,11 it accompliſheth that which he pleaſeth, and ſhall proſper in the worke to which he ſendeth it. As then the roaring and yelling of the Lyon is an aſſured token of the prey, ſo the threatnings of God are prognoſtications and fore-ſhewings of the wrath of God, ready prepared. Woe therefore vnto thoſe, that albeit they heare the ſound of the Trumpet, yet ſit as ſtones or ſteele, and are neuer a whit moued, but paſſe ouer Gods iudgements and threatnings, as if they concerned them nothing at all.

Vſe 3. Thirdly, theſe Trumpets teach vs with ioy and gladneſſe to praiſe God for his benefits beſtowed vpon vs. For the Prieſts were commanded to blow with the Trumpets at their peace offerings and burnt offerings, ver.10. and Ezra 3,10. to be a teſtimony of their ſpirituall ioyfulneſſe, and to be a memoriall before the Lord, as Leuit. 23,24. *In the ſeuenth moneth, and the firſt day of the moneth, ſhall yee*

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Pſal. 150,3,4.

haue a Sabbath,a memoriall of blowing of Trumpets, an holy conuocation. And Pſalm. 81,3,4. *Blow vp the Trumpet in the new Moone, in the time appointed on our ſolemne feaſt day, for this was a ſtatute for Iſrael, and a law of the God of Iacob.* As then the Iewes on the feaſts appointed of God,did ſet forth his praiſes with ſinging and inſtruments of muſicke of all ſorts, the Trumpet, the Pſaltery,the Harpe, the Organs, the Timbrell,& the Cymbals : ſo ought the faithfull vpon the Lords day, and at all other times ſet foorth the ſpirituall praiſes of God with heart and voice. And this was the moneth,wherein many feaſts met together,& after the time they had gathered in yͤ fruites of the earth, and receiued many bleſſings at the hand of God, that ſo they might in their publike meetings praiſe God for them, and pray vnto him to giue them grace to vſe them ſoberly and moderately, to the glory of his Name,to the comfort of themſelues, and to the refreſhing of their poore and needy brethren.Thus we ſee there is a twofold Trumpet,or rather a twofold ſound of the trumpet; one is a terrifying ſound,which may be called the Trumpet of the Law proclaiming the wrath of God both againſt ſinnes & ſinners, of which we reade,Zeph.1, verſes 14,15,16. *The great day of the Lord is neere, it is neere and haſteth greatly,euen the voice of the day of the lord: that day is a day of wrath,a day of trouble & diſtres, a day of waſtnes & deſolation,a day of darknes & gloomines, a day of the Trumpet and alarm gainſt the fenced Cities.&c.* The other is a comforting ſound, which is the Trumpet of the Goſpell, whereby troubled and diſtreſſed conſciences are lifted vp and called to reioycing , of which the Prophet *Eſay* ſpeaketh, chapter 27,13. *It ſhall come to paſſe in that daie,that the great Trumpet ſhall be blowne , and they ſhall come which were ready to periſh in the Land of Aſſyria,and the outcaſts in the Land of Egypt, and ſhall worſhip the LORD in the holy Mount at Ieruſalem.* So then it is our duty to blow this Trumpet of peace, to teſtifie our ioy and gladneſſe,when God beſtoweth any benefits vpon vs, Pſalm.33, and 118,1,2,and 47,5,6,and 48,1. 1 Chron.15,28. 2 Chron. 5,12,13.and 15,14.

Vſe 4.

Fourthly,theſe Trumpets (as we haue already noted) ſerued for diuers vſes, according to the diuers and diffrent ſounds,that at the hearing of the noiſe of them, the people might by and by vnderſtand what it meant, and themſelues muſt do.This teacheth vs and we are put in minde of it by the Apoſtle,that as in the hoſt euery blaſt was vnderſtood, ſo in the Church euery voice ſhould be vnderſtood, and all things ſhould be done to edifying,that they might vnderſtand the wordes of the Preacher,what he ſpeaketh vnto them: as 1 Corinth.14,7,8. Euen the things without life giuing ſound, whether Pipe or Harp, except they giue a diſtinction of the ſounds, how ſhall it be knowne what is piped or harped ? For if the Trumpet giue an vncertaine ſigne or ſound, who ſhall prepare himſelfe to the battell ? So likewiſe you, except ye vtter by the tongue,words eaſie to be vnderſtood, how ſhall it be knowne what is ſpoken ? for ye ſhall ſpeake into the aire,that is,vainely or idlely,to no end and purpoſe. There is no edification in an vnknowne tongue : he that vnderſtandeth it,giueth thankes well,but the other is not edified. *Paul* himſelfe ſaith of himſelfe,he had rather ſpeake fiue words to be vnderſtood, then ten thouſands in an vnknowne tongue, that by his voice he might teach others,verſe 19.Yet he giueth thankes to God that he ſpake with tongues more thē they all,to whom he wrote,verſe 18. Beſides, how ſhall the people anſwer Amen, at the giuing of thankes, ſeeing they vnderſtand not what is ſpoken? verſe16. Againe,he ſheweth that there are many kind of voices in yͤ world, and none of them are without ſignification: therefore if we know not the meaning of the voice, we ſhall bee vnto him that ſpeaketh, Barbarians ; and he that ſpeaketh ſhall be a Barbarian vnto vs, verſe 10,11. Euery one muſt ſeeke to excell,as he may moſt edifie the Church,verſ.12. Rom.14,19. Moreouer he ſaith,If I conceiue publike prayers in the congregation in a tongue not vnderſtood, the Spirit moueth and inſpireth me well, neuertheleſſe,the meaning & ſubſtance of my praier bringeth no fruite or profit to the Church or to them that heare me : becauſe they may well gaze and gape vpon ſuch a one, or haply admire him & be aſtoniſhed at him; but they may depart as wiſe as they were before, inaſmuch as they receiue no benefit by ſuch praiers,v.14. Hence it is, that he ſaith, he would pray with the Spirit,and would pray with the vnderſtanding alſo: he would ſing with the Spirit,he would ſing with the vnderſtanding alſo, v.15. Strange tongues are not a benefit to the people that heare them without vnderſtanding,but a iudgement and puniſhment,v. 21: and therefore ſuch ſhould keepe ſilence if there be no Interpreter,v.28.To conclude,all publike exerciſes of our religion, praying, reading,preaching,ſinging, and receiuing of the Sacraments muſt bee vſed in a knowne tongue.

Verſe 17.

This ſerueth to lay open the groſſeneſſe of the Romane religion, which haue the Scriptures in an vnknowne tongue, which ſometimes the ſpeaker himſelfe doeth not vnderſtand,but neuer the people to whom he ſpeaketh. Amoſt vncomfortable religion,that leadeth men in the darke, and ſtandeth in this & other chiefe parts of it,meerely vpon policy. If you blindfold a man, you may do with him what you liſt: ſo the Romaniſts deale, that their iugling may not be eſpied,and their ſpirituall or rather carnall couzenage not diſcerned. The Lord more and more open the eies of the people, that they may ſee this which is ſo palpable,that many of their owne ſide haue wiſhed rſe 1,2.

at.in 1.
7.14.

ment in 1.
7.14

cat obſeru.in
r 14,21.

n 8,43.

Vſe 5.

th.24,31.

wiſhed the diſorder to be amended. *Lyra* ſaith, If the people vnderſtand ỹ praier or the bleſſing, they are better brought to God, and doe more deuoutly anſwer, Amen. To him conſenteth *Caietan*, who gathereth out of this doctrine of the Apoſtle, that it is better for the edifying of the Church, that publike praiers in the hearing of the people, ſhould be ſaid in a tongue common to thẽ all. And for our ſelues, let vs acknowledge Gods mercy, that hath deliuered vs from that miſery and bondage, & reſtored vnto vs his truth, which lay and yet lieth buried in the papacy. Let vs walke worthy of the light of the Goſpel that is brought home vnto vs, and bring foorth the fruites of it to his glory. But if we refuſe to heare the Lord ſpeaking vnto vs by his ſeruants, and to obey them ſpeaking vnto vs (in a tongue well knowne vnto vs) the wonderfull thinges of God, let vs take heed he do not ſend barbarous enemies vſing a barbarous tongue, which ſhall bring vs into ſlauery and ſubiection. For it is iuſt with God, if we refuſe to heare him ſpeaking to vs in a knowne tongue, to compell vs euen againſt our willes to heare another ſpeake to vs in an vnknowne tongue to the encreaſe of our miſery, and to the danger of our ſoules: as he dealt with his owne people for their vnthankfulnes, whom he vpbraideth that they vnderſtood not his ſpeech, and therefore armed the mercileſſe Romanes againſt them ỹ ſpake to thẽ in a tongue which they vnderſtood not, and ſcourged them by ỹ abhomination of deſolation, the which chaſtiſement continueth vpon them to this day.

Laſtly, theſe ſiluer trumpets, ſeruing to ſound the alarme in the eares of the people, put vs in minde of the laſt day, when all people ſhall be gathered together, and ariſe out of the earth at the ſound of the laſt Trumpet of God. For God will alſo haue his Trumpet. Theſe were blowne by *Aaron* and his ſonnes, the laſt Trumpet ſhal be blowne by the Archangell. Of this we reade in many places of the new Teſtament, of which Chriſt himſelfe ſpeaketh, and the Apoſtle in his Epiſtles. The Euangeliſt ſheweth, that the Sonne of man ſhal ſend his Angels with a great ſound of a trumpet, and they ſhall gather together his elect from the foure windes, euen from one end of heauen to another. And *Paul* ſpeaking of the generall reſurrection at the laſt day, ſaith, *Behold, I ſhew you a myſtery, we ſhall not at all ſleep, but we ſhal al be changed in a momẽt, in the twinkling of an eie, at the laſt Trumpet: for the Trumpet ſhall ſound, and the dead ſhall be raiſed vp incorruptible, and we ſhall be changed*, 1 Corinth. 15, 51, 52. Likewiſe the ſame Apoſtle teacheth, that the Lord himſelfe ſhall deſcend from heauen with a ſhout, with the voice of the Archangel, and with the trumpet of God, and the dead in Chriſt ſhall riſe firſt, 1 Theſſ. 4, verſe 16. In the giuing of the law, many fearefull ſignes and tokens of Gods glorious preſence appeared, that made the people flie away & cry out, among the reſt, they heard the noiſe of the trumpet, Exod. 20, 18. which ſounded long, and waxed louder & louder, chap. 19, 19. This was ſo terrible, that *Moſes* ſaid, *I exceedingly feare and quake*: but at the day of iudgement, when God wil require an account of the law, and how we haue walked in the obedience of it, when euery one ſhall be iudged according to his workes, the Trumpet ſhal be much louder, and the ſound of it farre ſhriller, for the dead ſhall heare it, & ariſe out of their graues. This ſhall cauſe a greater feare in all, then was at the giuing of the law, becauſe his coming to iudge the quicke and the dead ſhall be ſudden, vnlooked for, powerfull, and glorious. When men ſhal promiſe to themſelues peace, and ſafety, then ſudden deſtruction ſhall come vpon them, as trauaile vpon a woman with childe, and they ſhall not eſcape, 1 Theſſ. 5, 3. And as it was in the daies of *Noah* and *Lot*, when they gaue themſelues to a generall ſecurity, and neuer knew any thing till they were deſtroied, one ſort with water, and another with fire: ſo ſhall the coming of the Sonne of man be, Mat. 24, 37. It ſhall be alſo powerfull; his firſt coming was in much weakneſſe, but this with great might, able to ſweepe away all his enemies to hell. Laſtly, it ſhall be glorious, for he ſhall be accompanied with thouſands of his Angels, that ſhall attend vpon him, as ſeruants vpon their maſter, ready to execute his will, Iude 14. And this his coming ſhall haue a three-fold effect, for there will follow immediately a gathering together, a ſeparation, and then a iudging. Firſt, al muſt be gathered together at the ſound of the trumpet, both the dead and the liuing, they ſhall riſe out of their graues, ſome to euerlaſting life, & ſome to ſhame & euerlaſting contempt, Dan. 12, 2. After this gathering, there ſhall be a ſeparatiõ, Chriſt ſitting in his throne of glory, the elect ſhall be ſet at his right hand, the reprobate at his left. Thẽ ſhall follow the iudgment it ſelfe, the Iudge of all Iudges giuing a moſt iuſt ſentence, calling ỹ elect to inherite the kingdome prepared for them from the foundations of the world; & caſting ỹ reprobate into euerlaſting torments, prepared for the diuel & his angels.

Heb. 12, 19, 21

Chriſts comming to iudgment ſhall be fearefull.

A threefold effect of Chriſts comming.

Math. 24, 31.

Math 25, 33.

Math. 25, 32.

Math. 25, 41.

[Ver. 11, 12. *And it came to paſſe on the twentieth day of the ſecond moneth, in the ſecond yeare, that the cloud was taken vp, &c.* Here we haue the remouing of the Iſraelites from the deſert of *Arabia* the ſtony, which bordereth vpon Mount Sinai, where they abode for the ſpace almoſt of an whole yeare, during which time, the law was giuen, the Tabernacle was builded, the Prieſts were conſecrated, & the whol worſhip of God eſtabliſhed. In this remouing we muſt obſerue three things, the forme and manner of it, the care of *Moſes* in preparing & prouiding a guide to leade them, and the praiers that he vſually and ordinarily made at the beginning of their march, and likewiſe when the Arke reſted. Touching the firſt, all the people of Iſrael remoued from their encamping at the foote of the Mountaine *Sinai*, toward *Paran*; the army or great ſquadron of *Iuda*, led by *Naaſhon*, taking the Vauntgard, followed by *Nethaneel* and *Eliab*, Leaders of the Tribes of *Iſſachar* and *Zebulun*; after whom all the reſt marched, as we haue ſeene in the beginning of the booke.

Doctrine. Order is to be obſerued in all the ordinances of God.

From hence we learne, that GOD would haue order obſerued among his people, in all his ordinances. The Apoſtle ſetteth it downe as a precept, 1 Cor. 14,40. *Let all things be done decently and in order.* He was glad of the comely order obſerued among the Coloſſians, ch. 2 5. We ſaw before how the Lord appointed the Tabernacle to be placed in the midſt of all the Campe, and the Leuites to attend round about, and all theſe to be compaſſed on euery ſide with the reſt of the Tribes. And if we will caſt backe our eies to the firſt times, & marke the creation of the world from the foundation of it, together with all the parts of it, the earth, the water, the aire, the firmament, and the heauen of the bleſſed; who can expreſſe the goodly order which they poſſeſſe & keep? For as they are placed one aboue the other, ſo they are pure, ſubtile, ſimple, and notable. And as this exquiſite order ſheweth and ſhineth foorth in the Elements and the Heauens, ſo doth it in the Angels; for as one ſtarre differeth from another in glory, ſo doth one Angell from another. 1 Theſſ. 4,16. There is one Archangell, others are called thrones, dominions, powers, and principalities; Eph. 1,21. Col. 1,16. The day and night haue their courſes: ſommer and winter haue their ſeaſons: one man hath gifts aboue another: *Michael* is called a Prince or one of the cheefeſt of the Angels, Dan. 10,13. When Chriſt our Sauiour intended to feede the multitude that had continued with him to heare his word, he commanded his Diſciples to make all ſit downe in rankes by hundreds and fifties, that is, the fiue thouſand which did eate of the fiue loaues and two fiſhes, ſate orderly in companies, an hundred in length, and fifty in bredth, Mark. 6,40. ſo that he would haue all things, euen the moſt common & ordinary, done in order.

Reaſon 1. For all diſorder and confuſion came into the world by Satan, and his cheefeſt trauaile and employment is to make a breach into that order which God hath ſetled and eſtabliſhed. He ſhuffleth and mingleth all together, and ſeeketh to diſturb and deſtroy what he can, & how he can. 2 Againe, order is a meanes to preſerue euery ſociety: the want of it threatneth ruine to euery ſociety. When the people were to encounter with the Canaanites, they asked of the Lord, who ſhould goe vp againſt them firſt, to fight againſt them. Iudg. 1,1. When a Prophet told *Ahab* that the great multitude of the *Syrians* ſhould be ouercome in battell, and deliuered into his hands, he asked, Who ſhall order the battell? and the Prophet anſwered, Thou. The word properly ſignifieth to binde or to tie, becauſe good order bindeth and tieth as with a chaine, the whole hoſt together, and one of thē to another as ſtickes ẏ are bound together in one bundle. Whileſt they ſtand firme and continue cloſe together in good aray, they are out of danger: if once they diſband, and fall to rout, then followeth a miſerable carnage and deſtruction. 3 Beſides, it giueth beauty & comelines to euery action.

1 Kin. 20,14.

Vſe 1. This ſerueth to reproue ſuch as keepe not their places, but breake out of order, and will not be held within the compas that God hath ſet them. Euery man hath his bounds ſet him, & is encloſed in them as in a circle, which he may not paſſe. In the giuing of the Law, when the Lord promiſed to come down in the ſight of all the people vpon Mount Sinai, *Moſes* is commanded to ſet them bounds, that they may take heed to themſelues, and go not vp into the Mount, or touch the border of it, ver. 12. if any touched the Mount, he was to be put to death, v. 13. Euery creature hath his proper place, and goeth no farther then the chaine of God ſuffereth. The ſea though it rageth, yet is held in by this chaine, God hath ſaid, Thus far it ſhall go and no farther. In the gathering of Manna, which was the bread that the Lord gaue Iſrael to eate, *Moſes* doth ſet down ẏ order which they muſt obſerue; they muſt leaue none of it vntill the morning, v. 19. On the ſeuenth day euery man muſt abide in his place, no man muſt go out of his place on that day. No man hath any promiſe of bleſſing when he keepeth not the order ẏ God hath ſet him. We know how it was with *Corah*, *Dathan*, & *Abiram*, when they would encroch vpon *Moſes* and *Aaron*, and the calling wherein God had ſet them, it was their owne deſtruction.

Exod. 19,1

Exod. 16,

Vſe 2. Secondly, acknowledge from hence, that the Church is a bleſſed company, it is the very ſchoole of good order, wherein all things are done in number, weight, and meaſure. When *Balaam* had ſeene the goodly order of this hoſt of God, as the Vallies that were ſpread forth, as gardens by the riuers ſide, as the trees of *Lign-Aloes*, which the Lord had planted, & as Cedar trees beſide the waters, he cried out in an admiratiō of this comly, decent, & ſeemly order, *How goodly are thy Tents, O Iacob! and thy Tabernacles, O Iſrael!* This heathen man, this ſorcerer, this idolater, as blind as he was in the matters of God, ſaw and could not bnt open his mouth to confeſſe the glorious condition and eſtate of the Church. For who is it that ruleth in the Church? and who is it by whom it is guided? Is it not God, who is the God of order? No confuſion cleaueth or can cleaue to him, he is not the God of confuſion: he is light, & him is no darkneſſe at all, 1 Iohn 1,5. He hath ſet an order among all his works. He hath appointed in the Church, Paſtors and Teachers for the gathering together of the Saints, Epheſians, chap. 4. Some to teach, and others to learne: ſome to ſpeake, and others to heare: ſome to miniſter the Sacraments, and ſome not to miniſter them.

Numb. 24

This made the Prophet *Dauid* ſay, *Ieruſalem is builded as a City that is compact together, whither the Tribes go vp,&c.* There is nothing but confuſion out of the Church. The world is full of diſorders.

Thirdly, when we ſee this order interrupted and broken off in the workes of God, know that it commeth not of God. Acknowledge therein the corruption of man and the worke of Satan. What is it that hath brought in trouble and confuſion, but the ſinne of man? That therefore cannot be of God. Frõ hence it commeth, that the creature is ſubiect vnto vanity, Rom. 8,20. not by Gods creation, but through mans tranſgreſſion. *This haue I found,* ſaith *Salomon, that God hath made man vpright, but they haue ſought out many inuentions,* Eccl.7,29. Neuertheleſſe we are aſſured, that as the whole creation groneth and trauaileth in paine together vntill now, ſo it ſhall be deliuered from the bondage of corruption into the glorious liberty of the ſonnes of GOD, verſe 21. And we for our parts, conſidering the deſolations that ſinne hath brought in, muſt ſeeke by all meanes to repaire the image of God ſo much decaied.

Fourthly, whenſoeuer we cannot ſound the depth of Gods workes nor iudge of them as we ought, when we ſee to our appearance much out of ſquare, as ſouldiers out of their ſquadrons: we muſt not condemne yͤ workes of God, but accuſe our owne blindneſſe & ignorance: foraſmuch as God hath made all beautifull in his ſeaſon, Eccl.3,11. When we behold how the wicked proſper for the moſt part, and are of great power, ſpreading themſelues like a greene bay tree, Pſ.37,35: and on the other ſide, the godly all the day long plagued and chaſtened euery morning, Pſ.73,14. we are ready to miſiudge & miſdeeme of theſe workes of God. *Dauid* confeſſeth, that his feete were almoſt gone, his ſteps had welnigh ſlipt, v.2. He began to thinke he had cleanſed his heart in vaine, and waſhed his hands in innocency, v.13. Howbeit, the waies of God are not as our waies: this is therfore our weakneſſe in iudgment. Thus alſo was *Ieremy* troubled, ch.12,1,2. and no leſſe the Prophet *Habbakkuk*, ch.1,13. *Wherefore lookeſt thou vpon thẽ that deale treacherouſly, & holdeſt thy tongue when the wicked deuoureth the man that is more righteous then he?* This which we eſteeme to be a confuſion, is indeed no confuſion: and that is in order which we ſuppoſe to be out of order. For God is a God of patience and long ſuffering, who will take vengeance on his aduerſaries, and he reſerueth wrath for his enemies, Naum 1,2. and therefore is the Prophet (much perplexed in ſpirit) willed to waite by faith the iſſue that God will make, for the viſion is yet for an appointed time, but at the end it ſhall ſpeake and not lie: though it tarry, wait for it, becauſe it will ſurely come, it will not tarry, Hab.2,3. Then the Caldeans, thogh vſed of God as his rod to afflict his people, ſhall be deſtroied. Thus God hath ſet them in ſlippery places, Pſ.73,18. *ſo as they paſſe away & are not, they are ſought, but cannot bee found,* Pſ.37,36. *The tranſgreſſours ſhall be deſtroyed together, the end of the wicked is, to be cut off,* ver.38.

Vſe 5.

Laſtly, from hence euery man muſt learne to do the duties of his own calling. God hath ſet euery man in a certaine calling, as it were in a certaine field to till, wherein he is to labour. We are apt indeed to break out into the callings of other men, as if we were pinned vp in too narrow a roome. This made *Salomon* to ſay, *I haue ſeene ſeruants on horſes, and Princes walking as ſeruants vpon the earth.* And as God hath ſet euery man in a calling, ſo muſt euery man waite and attend vpon that calling, whether it be in the Church, or in the family, or in the Commonwealth. In the Church, there is order to be obſerued in reading, in preaching, in prayer, in the Sacraments, that ſuch as be at them may ſay in their hearts, Surely God is in this place, and report that God is in them of a truth. To this purpoſe doth *Paul* deliuer ſundry inſtructions; *If any man ſpeake in an vnknowne tongue, let it bee by two or at the moſt by three, and that by courſe, and let one interprete,* 1 Cor.14,27. *Let the Prophets ſpeake two or three, & let the others iudge,* v.29. *If any thing be reuealed to another that ſitteth by, let the firſt hold his peace,* v.30. *All Churches of the Saints haue this order.* v.33. *Let your women keepe ſilence in the Churches, for it is not permitted vnto thẽ to ſpeak, but they are commanded to be vnder obedience, as alſo ſaith the Law: & if they will learne any thing, let them ~~aske their husbands at home, for it is~~ a ſhame for women to ſpeake in the Church.* And if it be not permitted vnto them to preach, neither is it permitted them to baptize, which is an appendance vnto the Miniſtery. Their duty is to be in ſubiection: but to baptize, is a part of power & iuriſdiction. So alſo ought euery one to learne and practiſe the duties of his calling in the priuate family. An houſe diuided againſt it ſelfe cannot ſtand, Math.12, verſe 25. but quickly falleth, Luke 11, ver.17. Happy is that houſe, when ſuch as are Gouernours know how to rule, and ſuch as are inferiours, know how to obey. But if one encroch vpon the place of another, there followeth much confuſion. And in the Commonwealth, euery ſoule muſt learne to bee ſubiect to the higher powers, for there is no power but of God, the powers that be, are ordained of God; whoſoeuer therefore reſiſteth the power, reſiſteth the ordinance of God, and they that reſiſt, ſhall receiue vnto themſelues damnation, Rom.13,1,2. Without this, the whole order of nature will be peruerted. A kingdome diuided againſt it ſelfe, is brought to deſolation. When he ſendeth Magiſtrates and Princes, he meaneth to preſerue mankinde by them, & he ſtriketh a feare of them, not only into men, but alſo into beaſts, Dan.2,38. Such then as riſe againſt them, and labour to ſet all in a broile, and to bring al things to confuſion, are worſe

Eccl.10,7.
Prou.2[illegible],27.
and 19,10.

1 Cor.14.

1 Pet.2,14.

We cannot honour God, except we honour the Magiſtrate.

The Church of Rome is wholy out of order.

then the brute beaſts that are without vnderſtanding. And it is very apparent, that they are poſſeſſed with the giddy and frantike ſpirit of vprore and ſedition, which will not be vnder the rule of ſuch as God hath ordained. We cannot honour God, except we honour ſuch as he hath ſet in his place. He hath printed his owne image in them, and in their perſons we obey him. And when ſuperiours are no longer reuerenced, all will be ſet in a tumult and turmoile, and muſt needs goe to ſpoile and hauocke. Now, if we would ſpeake of the practiſe of the Church of Rome, there is no good order obſerued among them, but the whole ordinance of God is vtterly ouerturned: the preaching of the word is little eſteemed, the word and praiers are in a ſtrange tongue, praiers alſo are made to Saints, & the vſe of the Sacraments is horribly prophaned: they permit baptiſme vnto women, and the Supper they haue quite aboliſhed. Chriſt and Antichriſt are not more contrary, then the Romiſh church to the true Churches of Ieſus Chriſt. They haue pulled vp the foundation of Chriſtian religion, and vtterly denied the faith. The Scriptures they make vnſufficient, and to containe a maimed and vnperfect doctrine. They ſubiect them to the iudgement of the Biſhop of Rome and to the authority of the Church. They baniſh the people from them, as if they were very dangerous vnto them. They contemne Magiſtrates, & claime power to diſpoſe of their kingdomes, if they be ſuppoſed to be heretikes.

Conference between Moſes and Iethro.

Such as yeeld their helpe to further the Church, ſhal neuer loſe their labour.

[Ver. 29, 30, &c. *And Moſes ſaid vnto Hobab the ſonne of Roguel the Midianite, Moſes father in law, We are iournying*, &c.] The next point is the conference betweene *Moſes* and this *Hobab*. For inaſmuch as the paſſage thorough ſo many Mountaines and Deſerts was exceeding both difficult and dangerous, *Moſes* leaueth nothing vnforethought which might ſerue for the aduantage of his enterprize, and therefore inſtantly intreated his father in law to accompany them in their way toward *Canaan*, promiſing to him ſuch part and profit of the promiſed Land as GOD ſhould beſtow vpon them. True it is, *Moſes* had liued long in thoſe parts of *Arabia*, thorough which he was now to trauaile, yet the better to aſſure his paſſage, and to ſaue ſo many thouſand ſoules as he had brought out of Egypt, which could not be ſo few as a million, it was needfull for him to vſe many guides and conducters, and therefore he is ſo earneſt and importunate with *Iethro*: who as he was a man of great yeares and much experience, and of no leſſe iudgment & vnderſtanding, which appeareth by his counſell that he gaue to *Moſes* for the appointing of Iudges ouer the people; ſo he was a fit and perfect guide in all thoſe quarters, himſelfe inhabiting on the frontiers thereof at *Midian*.

Exod. 18,
Iudg.1,16,
4,11, 1 S
15,6. 1 K
10,15.
1 Chr.2,5
Ieremy 35

1 Ki,19,20

What was the anſwer and iſſue of this requeſt of *Moſes*, Intepreters are diuided, & doe much vary about it, as alſo who this *Hobab* was, and whether he yeelded to this motion, or not; I aſſent to thoſe that take it to be *Iethro*; and albeit it may ſeeme at the firſt ſight, by that which we reade, Exod. 18, and in this chap. that he yeelded not, but returned backe into his owne country, yet becauſe it appeareth by diuers other places of Scripture, that the poſterity of this *Hobab* wer mingled with the Iſraelites, and had that reward which *Moſes* heere promiſeth, it is moſt probable and likely, that this his returne backe mentioned in Exodus, was rather to fetch away his family, and to take his leaue of his owne country by ſetting things in order, thẽ with a purpoſe to abide there, like to the departure of *Eliſha* from *Eliah*. But whether this *Hobab* were *Iethro* himſelfe, or his ſon, or whether in his own perſon he returned, we leaue in doubt: howbeit theſe two things are builded vpon certainty, that *Iethro* did go backe againe, & that his poſterity came afterward to the Iſraelites.

Obiect.

Anſwer.

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But why doth he ſo vehemently deſire to haue this *Hobab* the guide of their way? was not the all-ſeeing eie of God ſufficient vnto them? had not he promiſed to conduct them? and had they not the pillar of the Cloud to go before them? It is true, yet humane helps whẽ they may be had, and God offreth them vnto our hands, are not to be neglected. The vſing of lawfull means doth not oppoſe or confront the prouidence of God. For faith ſtandeth well with lawfull meanes. Nay, it is rather a ſigne of infidelity & tempting of God, to caſt away ſuch helpes and furtherances as we may obtaine, and to boaſt of onely faith in God in the pride of our hearts. True it is, we muſt not put our truſt in men, whoſe breath is in their noſtrils, nor depend vpon the meanes as our chiefeſt confidence, but in the liuing God, leſt we ſet vp men and meanes as Idols, and offer ſacrifice vnto them. Therefore, it is the duty of the faithfull to vſe ſuch meanes as God giueth them for their good. Indeed he can work without meanes, but we muſt attend vnto his will, & not ſtand vpon his naked power without his will. But of this afterward. The point which heere I will obſerue, is from the offer ẏ *Moſes* maketh to *Hobab*, who might be inſtead of eies vnto them, becauſe he was skilfull in al the parts & places through which they ſhold paſſe, he was well acquainted with thoſe deſerts, and knew what commodities and diſcommodities they ſhould meet with in ẏ wildernes: if he would be partakers with them in the ſowre, he ſhould aſo enioy the ſweet, and he ſhould haue his part in the bleſſings that God ſhould beſtow, if he would impart vnto them the benefit of his knowledge: and therfore there ought to be a communion of earthly things among all thoſe that profeſſe the ſame faith and religion. In the primitiue Church, no man accounted any thing his owne, no man kept the temporall bleſſings of this life to his owne vſe onely, but they had all things common, Act.4.32. neither was there any among them that lacked, verſe 34. Thus doth *Iohn* Baptiſt teach the people that came to his baptiſme, *He that hath two coats, let him impart to him that hath none; and hee that hath meat, let him doe likewiſe*, Luke 4. 11. So dealt the widow of *Sarepta* toward *Eliah*, ſhe had onely an handfull of meale in a barrell, and a little oyle in a cruſe, 1 King. 17. 12. yet euen of that little pittance ſhe made a cake for the Prophet; verſe 15. So it was with *Iob*, as he ſheweth in the defence of his owne innocency and integrity, chap. 31. he withheld not the poore from their deſire, ver. 16. he did not eate his morſels himſelfe alone, but the fatherleſſe and widdow did eat thereof, ver. 17. he ſaw none to periſh for want of clothing, or any poore without couering, ver. 19. therefore hee did diſtribute to the neceſſity of the Saints, Rom. 12. 13. and was giuen to hoſpitality.

For the whole multitude of them that beleeue are of one heart and of one ſoule, Act. 4. 32. As they haue but one faith, ſo they haue one deſire to glorifie God, and to honor him, as if they were but one man. Secondly, we are one fleſh, Eſay. 58. 7. therefore to deale our bread to the hungry, is to feed our ſelues; to bring the poore home that are caſt out of their houſes, is to harbor our ſelues; & to couer the naked, is to clothe our ſelues. We are members one of another, as parts of the ſame body whereof Chriſt is the head, and therefore it cannot be but we muſt haue a compaſſion and fellow feeling of the wants and neceſſities one of another, 1 Cor. 12. 26. Rom. 12. 5. Wee muſt be like affectioned one to another.

Vſe 1. This serueth for reproofe. For we haue many that appropriate vnto themſelues ẏ which God hath giuen or lent vnto them for ẏ good of others. It is noted as the ſpeech of couetous *Nabal*, to ſay, *Shall I take my bread, and my water, and my fleſh that I haue killed for my ſhearers, and giue it vnto men, whom I know not whence they be?* 1 Sam. 25. 11. The like is the ſpeech of *Laban*, as couetous as he, Gen. 31. 43. *Theſe daughters are my daughters, and theſe children are my children, and theſe cattell are my cattell, and all that thou ſeeſt is mine.* Wee are taught in the Lords prayer, to call it *our bread*, and not my bread. It is remembred of the leapers, that they entred into ſome of the tents of the Syrians (who had forſaken them) and did eat and drinke, and carried thence ſiluer and gold, and raiment, hiding the ſame to their owne vſes only, 2 Kin. 7. 8 howbeit they by and by recal themſelues and ſay one to another, *We doe not well, this day is a day of good tidings, and we hold our peace*; &c. *Now therefore come that we may tel the kings houſhold.* So ſhould it be with ſuch as haue gotten this worlds good, not prouide for themſelues onely, but haue reſpect vnto others. Secondly, ſuch are iuſtly to be accuſed, as contemne thoſe that are in pouerty, who cannot abide them, or are aſhamed of them, and think themſelues diſgraced by thē, Let ſuch take heed, leſt God alſo be aſhamed of them. *The rich and poore meet together* (ſaith *Salomon*) *the Lord is the maker of them all.* (Prou. 22. 2.) And againe, *Who ſo mocketh the poore, reprocheth his maker: and he that is glad at calamity, ſhall not be vnpuniſhed.* (Prou. 17. 5.) It is a fearefull ſinne for any to preſume to mocke his Creator, and euery one would be aſhamed to be ſo accounted: howbeit they cannot auoide it, but are iuſtly taxed with this crime. Little doe theſe conſider the vncertainty of all humane things, how one is exalted, another caſt down ſuddenly, that God often chuſeth ſuch as the world reiecteth; and on the other ſide, they are an abomination vnto him, who are highly eſteemed in the eyes of men, Iam. 2. 5. 1 Cor. 1. 26. Mat. 11. 5. Thirdly, they are reproued, that repine at the good eſtate of others, whereas we ſhould be ready to communicate vnto them, and not thinke they haue too much already. Such were the labourers that wrought in the Vineyard, who had no leſſe then was their bargaine, yet they thought others had too much, Matth. 20. 12, 13, 14, 15. Laſtly, it reprooueth ſuch as doe wrong and iniury to thoſe that haue little and ſmall meanes to withſtand violence, ſo that they lie open to iniuries and oppreſſions: and therefore *Salomon* ſaith, *Rob not the poore, becauſe hee is poore; neither oppreſſe the afflicted in iudgement, for the Lord will defend their cauſe, and ſpoyle the ſoule of thoſe that ſpoile them.* (Prou. 22. 22.) True charity ſeeketh not her owne, but the good of others.

Vſe. 2. Secondly, it is our duty to releeue and refreſh with our goods the poore eſtate of our needy brethren. The example of the pitiful Samaritane leadeth to the practiſe of this point. For when he ſaw the poore traueller lie robbed and wounded in the way by mercileſſe and bloody theeues, he bound vp his wound, he powred wine and oyle into them, (Luke 10. 33.) and gaue direction to haue him looked vnto and wel prouided for, though they were ſtrangers the one to the other. The Prieſt and Leuite paſſe by him, and regarded him not in his miſery and neceſſity, as if they had not ſeen him. The Lord hath made vs ſtewards of the things of this life, & we muſt giue an account of the vſe and imployment of them. Whatſoeuer goods we haue, are the Lords, to whom the earth and the whole furniture of it belongeth, and he hath beſtowed them vpon vs on this condition, that we ſhould deſpenſe them to thoſe that haue need, and diſtribute them to ſuch as are in want. Hinderances of liberality. To this as we haue many hinderances, ſo wee haue alſo ſundry encouragements which ought to weigh downe the former. One cauſe pulling vs backe from the practiſe of liberality, is a falſe opinion that we conceiue, and weake ground that we build vpon, namely, that the goods which we haue, whether left by inheritance or otherwiſe purchaſed, are wholly and ſolely our owne & left to our own wil. For we muſt all confeſſe, ẏ we haue our maſters goods in our hands. We are

Luke 16,2.

Stewards and muſt giue vp our accounts. The firſt Chriſtians, profeſſing the ſame communion of Saints, thought nothing they had to be their owne; but theſe will not let goe their hold, perſwading themſelues that all is their owne. Others are hindred by a vaine & needleſſe feare that themſelues ſhall want, or at leaſtwiſe may want before they die. This conceit proceedeth from diſtruſt, and ſauoureth ranckly of infidelity. For if they did beleeue the Scriptures, or durſt relie themſelues vpon the ſure word and gracious promiſe of God, they would finde that liberality is the way to abound, not a meanes to bring any to want, as Prou. 19,17. and 28,27. Pſal. 37,25. No man feareth to lend a rich man, that ſtandeth vpon his word: but he which hath pitty vpon the poore, lendeth vnto the Lord, and that which he hath giuen, ſhall he pay to him againe; God becometh ſurety for the poore, who neuer falſified his word to any.: that which they cannot, he both can and will pay: let vs not feare to loſe by our liberality, ſo long as he is become our paymaſter. A third ſort are hindred by an idle and friuolous pretence, that they haue families and charges of their owne, they haue wife and children to prouide for. Had not thinke you, the firſt Chriſtians ſo likewiſe? Might not they haue as faire excuſes to hinder them as theſe? Yet they ſhrunke not vnder the burden though it lay heauy vpon their ſhoulders, but they ſold that which they had, and made it common, ſo farre as the neceſſity of the Church required it.

Acts 4. and 5.

Others will replie & ſay, Alaſſe, I am poore my ſelfe, and haue but a little, and therefore can giue no releefe or refreſhing to others. Let ſuch conſider the poore widowes mite: Was not ſhe poore? had ſhe not a meane eſtate? God accepteth a willing minde, where there is not a wealthy man, 2 Cor. 8. All that do not receiue ſhould giue, euen all that are not in need, Eph. 4,28. as the labouring man that getteth his liuing with his labour, & the ſeruant that taketh wages, who hath none to prouide for, but for himſelfe and the poore. Theſe are oftentimes very liberall & nothing ſparing of their maſters goods, but will giue nothing of their owne. This is rather ſtealing then giuing, and deſerueth the title of robbery, then of charity or liberality.

Luke 21,4.

Laſtly, others alledge, that the poore are oftentimes lewd, wicked, idle, and vnthankfull. True it is, none are to be maintained in an idle courſe of life: puniſh them for their idleneſſe, but releeue them in their needineſſe. If they be looſe and lewd, this may be a meanes to make them much better and more thankfull: for thereby we ſhall heape coales of fire vpon their head. The Apoſtle, after a ſharpe reprooſe of idle perſons, 2 Th. 3,13. ſaith, *Bee not weary of well-doing*. And though it fall out that the tongues of the poore curſe vs, yet their loines ſhall bleſſe vs, Iob 31,20. and their owne hearts & conſciences ſhall conuince them. And hence it is, that the wiſe man commandeth vs, to caſt our bread vpon the waters, becauſe though it ſeeme vtterly loſt, as if we ſhould plow the barren ſands, yet after many dayes we ſhall finde it.

Eccl.

Theſe are the chiefe diſcouragements, which as ſtones of offence lie in our way to ſtoppe the courſe of liberality. On the other ſide, we haue many good encouragements to helpe vs forward to this duty.

Encourag ments to rality.

Firſt, it hath a promiſe of great bleſſing annexed vnto it, made by him from whom all bleſſing commeth, as we noted before. He will not ſuffer ſo much as a cup of cold water to goe vnrewarded, Math. 10,42. Againe, how highly Chriſt accepteth of it, appeareth heereby, that he accounteth of it as done vnto himſelfe, Mat. 25, 40. and the neglect of it, as a neglect of himſelfe, v. 45. Thirdly, it is a forcible meanes to manifeſt the truth and ſincerity of our religion, Iam. 1,17. Hereby our faith is tried and knowne to be a ſound and ſauing faith, ch. 2. Our hearing of the word, and partaking of the Sacraments are not accepted, except they be ſeaſoned with mercy & compaſſion as it were with ſalt, Eſa. 1. 14,15.

Vſe 3.

Laſtly, ſeeing we muſt communicate one with another in earthly things, how much more ought we to do it in heauenly? And if we muſt procure good to the bodies of our brethren, we are much more to ſeeke to ſaue their ſoules. This is the greateſt loue that can be, to be a means to win any to ſaluation. The ſoule of a man is of great price, it is more worth then an whole world of wealth. For what ſhould it profit a man to winne a kingdome, and then loſe his owne ſoule? or what ſhall a man giue for the recompence of his ſoule? This is a diuine labour, and ſhal haue a diuine reward. This is an heauenly purchaſe, to purchaſe ſoules. In our daies they are accounted the onely wiſe men of the world, that can compaſſe great matters, and purchaſe houſe and lands, and leaue a rich poſterity behinde them. Many men make it their glory to vaunt of their purchaſes, and how they haue encreaſed their reuenues, and enriched their heires. But what haue they gottē to God? or whom haue they won to him? Doubtles to gain one ſoule to God is better, and ſhall yeeld more comfort at the laſt day, then to get great ſubſtance, and to leaue a rich inheritance behind vs. Hence it is, that *Salomon* ſaith, *The fruite of the righteous is a tree of life, and he that winneth ſoules is wiſe*, Prou. 11,30, Dan. 12,3.

Iude 22.

The Apoſtle *Iude* teaching the Saints what loue they ſhould ſhew toward their brethren, and what care ſhould poſſeſſe their harts for their conuerſion, willeth to haue compaſſion vpō ſome, putting difference, and ÿ they ſhould ſaue others with feare plucking them out of ÿ fire.

What it win ſoule

This worke of winning of ſoules ſtandeth in bringing of thē to the knowledge of God, & conuerting of a ſinner frō going aſtray out of ÿ right way. Some erre in opiniō, other are corrupt in life & conuerſatiō. He ÿ ſeeth his neighbours Oxe

Iam. 5,1

Oxe or Aſſe ready to fall into a ditch wherein he might periſh, is bound by the law to pluck him out of danger, Exod. 23,4,5: or his beaſt going aſtray, muſt bring it home to the owner, Deut. 22, 1. All ſoules are mine, ſayeth the Lord, Eze. 18,4. he is the owner of them, he is the Lord ouer them: when they wander out of the way of truth, they muſt be brought vnto him againe. Shall wee draw an Oxe out of the pit, and not our brethren made after the ſimilitude of God out of the puddles of ſinne wherein they are plunged? Hath he care ouer bruite beaſts, and not much rather ouer mens ſoules? It is a point of humanitie, to bring the wandering ſtranger into his way: but it is a part of true piety, to turne them into the pathe that leadeth vnto life, who thorough error wander from God and his word. To effect this, we muſt vſe theſe meanes, and practiſe theſe duties. Firſt, to inſtruct them which are ignorant and walke in darknes, & in the ſhadow of death, that therby they may come to the knowledge of the truth, Prou. 13,14. Secondly, to reproue them of the euill which they haue committed, that ſo they may repent and come out of the ſnares of Satan, 2. Tim. 2,25. And thus many haue beene reclaimed, Prou. 6,23. Thirdly, to exhort and admoniſh one another, perſwading them vnto that which is good, & diſſwading them from that which is euill, Heb. 3,7,8,13. and 10,24. Iohn 4,28,29. Thus we ſhall draw on ſome, and preuent the fall of others. This wee muſt do in loue and in the Spirit of meekenes, conſidering both them and our ſelues, Gal. 6,1,2. Fourthly, to vſe threatning to them that are obſtinate and hardned in ſinne, denouncing vnto them the iudgements of God, that their hearts may be mollified and ſoftned, as Phyſitians deale in deſperate diſeaſes. Laſtly, to ſeeke to conuert them by a godly example of an holy life, 1 Pet. 3,1. 1 Cor. 7,16. This is as ſtrong and forcible a means as any of the former, if not more forcible: the other are by word, this is by deede. For when they behold an example of godlineſſe, faith, patience, humility, and obedience before their eyes, it cauſeth them to fall downe on their faces, and giue glory vnto God whē they ſee their good workes. But wo to all carnall Goſpellers, who by prophane examples of all looſeneſſe, doe ſtrengthen the hands of the wicked, & thereby keepe them from repentance. Woe vnto them by whom any ſoule is hindered from conuerſion, 1 Pet. 1,7.

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de 22.

[Verſe 35,36. *And it came to paſſe, when the Ark ſet forward that Moſes ſaid, riſe vp Lord and let thine enemies be ſcattered, &c.*] This is the laſt point, ſetting down the ordinary praiers that *Moſes* vſed, both when they marched and when they reſted. Theſe prayers were not vſed at this time onely, but vpon all ſuch like occaſions. They neuer remooued, but it was ioyned with prayer; they neuer pitched down their Tents, but it was done with praier. This ſanctifieth all, our goings out, and our commings in: & teacheth vs to begin our workes, and end our labours with it. And to whom doth he pray? He goeth not to Saint or angel, he ſaith not, Riſe vp *Abraham*, or *Iſaac*, or *Iacob*; but *Riſe vp, O Lord*, teaching vs that it is a duty due onely vnto God. But to omit theſe points that euery where come to hand, obſerue this from the practiſe of *Moſes*, that the ſeruants of God may lawfully vſe a preſcript forme of prayer, whether it be the Miniſter in the Congregation, or the Maſter in his priuate family, or a particular chriſtian between the Lord and himſelfe, when he is entred into his Chamber, and hath ſhut the doore vnto him. This we haue ſhewed already in the ſixt chapter, by the bleſſing commaunded to the Prieſts, to bee vſed in the publike aſſemblies. Now that which was allowed vnto the Prieſts, may not be thought vnlawfull to the people. Such as brought the firſt fruites to God to teſtifie their thankefulneſſe vnto him for his bleſſings, and that they held all of him in cheefe, haue a ſet forme appointed vnto them, Deut. 26, 5, 6, 7, &c. The Pſalmes of *Dauid* were penned, not onely to bee vſed at that time wherein they were made, but euer afterward, as occaſion ſerued. The 92 Pſalme was penned for the Sabbath day: ſo the 102 Pſalme to be a prayer for the diſtreſſed, when hee ſhould poure out his Meditation before the Lord, as appeareth in their ſeuerall titles: yea Chriſt our Sauiour, that had the greateſt grace of prayer, who continued the whole night in prayer to God, Luke 6, 12. yet did not forbeare and abſtain in prayer, from vſing the ſame words oftentimes, Math. 26. verſe 44.

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Doctrine. The true ſeruants of God may vſe a preſcript forme of prayer.

Reaſon 1. This truth will the better appeare, if wee conſider that the Lord Ieſus himſelf hath left a preſcript forme of prayer, not as a patterne or platforme onely, but likewiſe to bee vſed as a prayer. So that his doctrine is according to his practiſe: he prayed in the garden three times, vſing the ſame words, and he alloweth his Diſciples to do the like: yet who may bee compared vnto him? He did it not thorough want of wordes or matter, who had the treaſures of wiſedome in him. Therefore he ſaide to his Diſciples, *After this manner pray you.* If we may pray after that manner, then wee may pray after a ſet forme, whether it bee read in booke, or rehearſed without booke.

Matth. 6,9.

2 Secondly, it is the common rule of Chriſt and his Apoſtles, that whoſoeuer asketh in faith, ſhall be heard, whether it be in a preſcript forme, or otherwiſe. It is faithful prayer which pleaſeth God, and auaileth much: and without faith, nothing is accepted.

3 Thirdly, it is requiſite for order ſake. For vniformity is a notable meanes to auoide confuſion: and therefore the church heeretofore hath vſed ẏ ſame, & the moſt reformed churches at this day vſe it, from which wee are not ſlightly to diſſent

and diſagree, and ſo to reiect read praiers, and ſet formes.

1 Cor. 14, 15.

Laſtly, the Apoſtle auoucheth, *That he would pray with the Spirit, and he would pray with the vnderſtanding alſo*; but a new prayer, neuer heard of, is not ſo well vnderſtood & conceiued of the ſimple, neither can they ſo rightly & readily anſwer Amen vnto it. But the ſame form vſed, the oftner it is heard, the better it is vnderſtood. In men there are for the moſt part ſundry wants, as ignorance in the minde, forgetfulneſſe in the memory, defect of vtterance fit to be in him that ſhould ſpeake vnto God, feare and baſhfulneſſe in the affections, that they cannot deliuer the deſires of their heart in the preſence of others, much dulneſſe and deadneſſe in the ſoule; yet we are not to debar ſuch from prayer: all which wants a ſet forme helpeth.

Vſe 1.

The opinion of thoſe of the ſeparation touching ſet formes of prayer.

The vſe heereof is, to conuince thoſe that are of the ſeparation, which haue rent themſelues from vs, and made a rent in the Church as Schiſmatickes, who holde it vnlawfull to vſe any ſet formes of prayer, yea euen that forme of prayer ẏ our Sauiour hath taught and commanded. Theſe do not onely hold it to be vnlawfull, but account it an abhominable idoll, and as loathſome to God, as the offering vp of ſwines fleſh in the time of ẏ law. Theſe be their owne words, to be read in the bookes of *Greenwood* and *Barow*, two principall Sectaries and ring-leaders in this diuiſion. They account it no better then lippe-labour, nay not ſo good: they hold it to bee a ſtinting of the Spirit. But to leaue words and to paſſe by their bold aſſertions, let vs heare what they anſwer to our reaſons, & then reaſon againſt their anſwers. We alledge, that Chriſt expreſſely willeth vs to pray thus; and the Prieſts in the law were expreſſely charged to bleſſe the people thus. This is our warrant to iuſtifie our practiſe; now marke I pray you their anſwer, and compare the one with the other. They tell vs boldly, that Chriſt willeth not his diſciples to pray this, but thus: and that the Prieſts were not required to vſe theſe very words of bleſſing; becauſe the Hebrew word [*Coh*] vſed in that place, is an aduerbe of ſimilitude, as if it had bene ſaide vnto them, *Ye ſhall bleſſe them after this maner, or after a like ſort.* This cannot bee to tie them to the ſame words, but to do it according to the ſame inſtructions. For nothing like to another is the ſame.

1.

[*Coh.*]

2

But this (by their patience) is no better then a ſhift and cauill. For be it that they were not required to vſe the ſame forme and frame of words, yet were they forbidden to vſe thē? or if they had vſed them, had they offered vp ſwines fleſh? had they committed Idolatrie? had it bene an idolatrous kinde of ſeruice? for they forbid the people to vſe the Lords prayer as a prayer. Neither do wee ſay, that the Prieſts were preciſely tied to vſe the ſame and no other words, but we would know of them whether they wer forbidden to vſe the ſame? To which queſtion, I thinke they will not anſwer in haſt. The Hebrew word vpon which they lay the waight & foundation of all their building is vſed throughout the olde Teſtament, and the vſe of it by *Moſes* and the Prophets ſerueth fully and notably to pul vp their conceit by the rootes: and that the weakneſſe of their anſwer and exception may appeare the better, let vs ſee the vſe of it in ſome particular places. When *Moſes* was ſent to the children of *Iſrael* to ſay, *That the God of their Fathers had ſent him vnto them*, and pleaded for himſelfe that they would ſay vnto him, *What is his name*? God ſaide vnto him, *I am that I am: Thus ſhalt thou ſay vnto the children of Iſrael, I am hath ſent me vnto you.* Heere we haue the ſame word vſed. Now according to their expoſition, *Moſes* is not commanded to ſpeake the ſame words at any time, becauſe [*Thus*] as they ſay, is not the ſame, but the like, and to that effect, and nothing like is the ſame. So then, if he were demanded, what was his name that ſent him? hee might in no caſe ſay (if wee will beleeue theſe nouelties) *I am that I am hath ſent me*, foraſmuch as he vſeth the aduerbe of likeneſſe, for hee ſayeth [*Thus*;] which is not the ſame, but ſome ſuch like thing. Nay, their opinion is yet more groſſe and abſurd, for they turn Gods precept into a prohibition: and whereas God commandeth *Moſes* what hee ſhall ſay, they ſay he is forbidden to vſe thoſe very words, and allowed onely to ſpeake to that purpoſe. And afterward when God ſaid vnto him, verſe 15. *Thus ſhalt thou ſay to the children of Iſrael, The Lord God of your Fathers, the God of Abraham, the God of Iſaac, and the God of Iacob, hath ſent me vnto you, this is my name for euer; and this is my memoriall vnto all generations.* If their gloſſe were granted, he might not ſay, *The God of Abraham, the God of Iſaac, and of Iacob hath ſent me vnto you*, this had beene vtterly vnlawfull for him, he muſt take heede he ſay not ſo in any caſe; no, though the Lord tell him, *This is his name and his memoriall for euer to all generations*, but he muſt ſpeak ſome ſuch like words: as if God were delighted with copy and variety of words, or did hunt after letters and ſyllables: or as if it were a fault to ſpeak as God ſpeaketh; or as if *Moſes* could better deliuer his meſſage in his owne words, then in the words of God.

Exod.3,13,1
15.

[*Coh.*

Againe, when the Prophets came from God to the people, and brought their warrant and commiſſion with them from him, and cryed out, *Thus ſaith the Lord*; the meaning muſt be according to the conceite of theſe men, God hath not commāded to ſpeak the ſame words, nay hee hath forbidden and reſtrained them, that they may not vſe them. This is moſt ridiculous, both in reſpect of God, and of the people. For when God ſaith to the Prophets, *Thus ye ſhall ſpeake to the people*, they make him ſay, Take heede ye vtter not theſe words, but ſpeake freely to the ſame effect, & ſpare not;

and varie them at your pleaſure. And when the holy Prophets came to the people, and as they were directed and appointed ſaide, *Thus ſaith the Lord*, it ſhall bee as much as if they ſhould ſay vnto them, If yee doe thinke that God hath ſpoken to mee theſe words, which I am to deliuer, you do much deceyue your ſelues, hee hath ſpoken the like, but not the ſame: I may not ſpeak to you from his mouth, I muſt ſpeake from mine owne mouth. What can be more childiſh and fooliſh, then thus to interprete? yet all this is neceſſarily inferred vpon the anſwer of ſuch as profeſſe thẽſelues to be our aduerſaries. Therefore, when Chriſt ſaith, pray thus, it is as much by their interpretation as if he had ſaid, take heed ye pray not in the ſame wordes, but vſe the like of your owne; abſtaine from mine, I giue you liberty to vſe what other yee liſt your ſelues: all which we ſee to beare no colour or ſhew of reaſon. I would gladly know of ſuch as are contrary to vs in iudgement & practiſe, whether it bee not lawfull to ſay this part of the prayer, *Hallowed be thy name*? If this bee lawfull, is it not as lawful to adde the next words in the next place, *Let thy kingdome come*? and to this (I haue heard) they yeeld, and confeſſe it lawfull. If this be good, why not afterward to adde the reſt of the petitions? is one more lawfull then another? Or can one part be allowed and not the other? Thus doe they confound themſelues, and giue vs an anſwer out of their owne mouthes.

Againe, they tell vs that reading is one thing, and praying is another, and thereupon conclude, that a man cannot pray reading. I anſwer, they differ indeed, being diuers and ſundry things, ſo that neither is reading praying, nor praying reading; howbeit, they are not contrary one to the other. A man may reade and not pray, he may pray & not reade, and yet he may pray reading, and reade praying. The like wee might ſay of ſpeaking and kneeling. Speaking is one thing, and praying is another: a man may ſpeake and not pray, he may pray and not ſpeake, and yet hee may pray ſpeaking, and ſpeake praying. So kneeling is one thing, and praying is another: a man may kneele downe and not pray, he may pray and not kneele, and yet hee may pray kneeling, and kneele praying. Wherefore, euery reading of a prayer is not praying, except withall there be a lifting vp of our harts to God. I will ſhew this by a familiar example touching the Lords praier: when we conclude our vnperfect prayers with it, we make requeſt to God, and conſequently pray vnto God. But when wee publikely or priuately reade the ſixt chapter of *Matthew*, in which the Lords prayer is contained, wee reade the words and heare them read, yet wee confeſſe we pray not. We haue then no intent to pray, but to informe our ſelues in the will of God ſet downe in the Scripture. So then, praying and reading differ thus: the one is a powring forth of the ſupplications and requeſts of the heart, the other is a receiuing into the ſoule, ſuch things as are read. Theſe two wee may do eaſily at one and the ſame inſtant, if yͤ fault bee not in our owne nature more then in the nature of the things themſelues. Thirdly, they pretend that ſtinted prayers cannot bee made as neceſſity requireth, but they tie vs to our bookes, and cannot be inlarged according to our wants. I anſwer, there be things neceſſarie to be prayed for at al times, and of al men, which indeede are the moſt things that wee are to begge of the Lord; of theſe there may be preſcript formes for all times and perſons: as for other things, the prayer is to be applied to the time and neceſſity. For this, wee haue the Elders of the Church to help vs, to whom we are directed to ſend.

Obiection

Anſwer.

Obiect.

Anſw.

Laſtly, they obiect, we muſt pray as the Spirit mooueth vs, for the Spirit helpeth our infirmities. Rom. 8. I anſwer, euery one receyueth not ſuch a meaſure of the Spirit, as enableth him to this dutie. We haue but the firſt fruites of it, and muſt vſe all good helpes to make ſupply of our wants; as the ſicke of the palſie, when he could not go to Chriſt of himſelfe, was borne by his neighbors, Mar. 2, 3, 4. We are like to a ſicke man newly recouered, who cannot walke without his ſtaffe, or leaning vpon the ſhoulders of another, or except hee be ſtayed by the hand. Many men haue grace in the heart, who want wordes of vtterance to expreſſe it. All weake ones need help to miniſter matter of prayer. Wherefore, the helpe of the Spirit ſtandeth wel enough with outward helpes. Neither let them reply, that the Spirit is ſufficient, and that no other are mentioned: for when the Scripture will ſet forth the worke to be his alone, and the force and efficacie from him, all other meanes are ſuppreſſed and depreſſed, all helpes whatſoeuer are concealed and caſt downe, and may not come in acount or compariſon with him. Neuertheleſſe, faſting, lifting vp of the eyes, and of the hands, kneeling and proſtrating of the bodie, are outward meanes to make the prayer more feruent, and do not take away or derogate any thing from the Spirit.

Vſe 2.

Secondly, we are directed from hence, to vſe publike and priuat praiers more reuerently and religiouſly, then commonly wee doe; both prayers in the Church, and prayers in families, being warranted by the word, though they be read out of the booke by the Miniſter of the Church, or the maſter of the family. For though the prayers bee common, yet ought they not to be the leſſe regarded. There bee two ſorts of people which be both in extreamities and iuſtly to be reproued. The one ſort do ſo highly magnifie the common prayers allowed & appointed by authority, that they regard no other, but brand them with the title of conceited prayers, and ſo doe account the preaching of the word as nothing. Another ſort ſeeing the Miniſtery ſo vilified, and ſeeking to ſhun that rocke, do ruſh and daſh themſelues violently againſt another: for they giue almoſt no reuerence at all to the Liturgie, neither care to affoord vs their preſence at the ſame. But we muſt walke in the golden meane betweene both theſe, giuing to each that which is meete, without comparing the one to the other, and ſo yeelde obedience to both. In the one God ſpeaketh to vs, in the other we ſpeake to God. The Wiſeman handling them both, beginneth with the preaching and hearing of the word as the moſt principall part of Gods worſhip, and afterwards he proceedeth to preſcribe rules of praier, Eccl.4 & 5. So the church is ſaide to haue continued in the Apoſtles doctrine, & in prayers. Acts 2,42. They then deceiue themſelues, that vnder a pretence of receiuing the prayers of yͤ church, do contemne the Miniſtery of the word, and think they haue done enough, if they haue bin preſent at them, ſaying, We haue godly praiers publiſhed and ſet forth by commãdement of the Prince, why cannot men bee contented with them? Theſe ſpeake through hypocriſy, and would ſeeme zealous of publike prayers, howbeit they are like to *Iudas*, he cried out againſt the waſte of the ointment, as if it might haue bin better beſtowed vpon the poore. He ſeemed very carefull of the good of the poor, but hee ſpake this not that he cared for the poore, but becauſe he was a theefe, and bare the bag, Ioh.12,6 So do theſe men talk much of prayers, as if they were ſo zelous, that they were altogether giuen to prayer: howbeit, they do not this for any zeale to prayer, or for any great care they haue to frequent thẽ, but thereby to ſeeke a couer for their owne negligence in hearing the word. Such as liue vnder an vnpreaching Miniſtery, thinke themſelues well enough, when as notwithſtanding they want a chiefe and principal part of Gods ſeruice, the ordinary meanes of ſaluation, Ro. 10. Iam.1. On the other ſide, ſuch as aſcribe al to preaching, and regard not the prayers of the Church, are blame-worthy: this muſt be done, but the other muſt not be left vndone. It is the office of the Miniſtery to perform both, Act.6. and the duty of the people to bee preſent at both: yet great is their negligence this way. if not contempt.

Vſe 3. Laſtly, from hence ariſeth great comfort to ſuch as are weake in faith, and in the giftes of faith. For God will not reiect vs or our prayers, though we be not able to performe them as we ought to do. Albeit we come vnto him halting, and borne by others, yet he will embrace vs and receiue vs. This may bee a notable motiue to encorage vs to this duty. Chriſt hath promiſed, that *he will not quench the ſmoaking flaxe, nor breake the bruiſed reede*, Math, 12, 20. Bleſſed are they that come to him, & creep on hand and foote, if they cannot walke vpright, but woe vnto them that come not at al. If wee haue but a graine of Muſtard ſeede of faith, he cheriſheth it, and accepteth of vs. Let vs therefore come vnto him by prayer, howſoeuer we come, by our ſelues, or by others; foraſmuch as our comming to him ſhall haue a reward. See more of this before, chap.6.

[*Riſe vp, O Lord, and let thine enemies be ſcattered, and let them that hate thee flie before thee.*] This is the prayer made when they began to march. This prayer is ſhort, but it is verie effectuall. The ſumme and ſubſtance is, to commend vnto God the good and preſeruation of the church from the many enemies of it. As if he had ſaide, O merciful God, which haſt promiſed thy preſence among vs, go thou before vs, and ſcatter thine and our enemies, put thẽ to flight which ſeeke to ſtop our way, and to hinder vs from entering into the land of *Canaan*, which thou haſt promiſed vnto vs. The prayer conſiſteth of two parts, a cauſe, and the effect. The cauſe is Gods ariſing to yͤ defence of his ſeruants, wherein he ſpeaketh after the maner of men, becauſe properly God neither riſeth vp, nor ſitteth downe, as alſo he neither ſlumbreth nor ſleepeth. Pſal.121,4 But it is ſpoken in regard of a new worke, whereby he manifeſteth his help to be ready at hand, and ſheweth that he ſhrinketh not backe in time of neede from thoſe that are his. Sometimes he is ſaide to lie ſtill, and to be as it were aſleep, when he doth beare with patience, Illyr. clau. S and ſuffer the wicked to rage and run on againſt the righteous, and againſt religion: ſo when he beginneth to take the cauſe into his owne hand, both by defending his children, and maintaining his owne glory againſt the wicked, hee is ſaide to ariſe Eſay 2,21. and ſtand vp, as 2 Chro.6,41. Pſa.44,23. & 82, 8. & 132,8. The reaſon of the ſpeech is borrowed from men, who can do no work of any moment or account while they lye ſtill, but if they wil go in hand with any thing, they muſt riſe vp. The effect of his ariſing is the ſcattering of his enemies. If he once ariſe to the help of his people, then followeth quickly the fall of his enemies. If he fight for them, *They ſhall flye before him as chaffe before the wind and as wax melteth before the fire, ſo the wicked periſh at the preſence of God*, Pſa.68.2. We might note from hence, that when once God ſheweth himſelfe for his people, the enemies are quickly put to flight, Exod.14. When *Pharao* purſued the Iſraelites, and ouertooke them at the redde ſea, and that their hearts began to faile and fall away, to be troubled, and as it were to melte away, *Moſes* ſaid vnto them, *Feare not, ſtand ſtil, and ſee the ſaluation of the Lord, which he ſhal ſhew you this day*, 13. *The Lord ſhal fight for you, and you ſhal hold your peace*, 14. Deut.28,7. and Ro. 8,31. *If the Lord be on our ſides, who ſhalbe againſt vs?* This is a great comfort to the Church, 2. Chro.15,2. *The Lord is with vs, if we bee with him.* Againe, let euery faithful ſoule apply this to himſelf, and gather aſſurance by it, to ſtand vnmoueable vnder the ſhadow of the almighty. Laſtly, it noteth out the wretched & miſerable condition of the enemies of God, and of his children; for when they thinke to ariſe, God wil giue them a ſodain and ſhameful fal. But I onely point out this point: and proceed to the conſideration of the titles which *Moſes* giueth to the vngodly; he calleth them the *enemies of God*, & ſuch as hate him. So then obſerue, that al wicked men are vtter enemies to God, they hate him, they abhorre him, they cannot abide him. They ſay in their hearts, *There is no God*, Pſal, 14, 1. God hath forgotten, he hideth his face, hee will not require it, Pſ.10,11,13. *The Lord ſhall not ſee, neither ſhall the God of Iacob regard it*, Pſal.94,7. *Depart frō vs, for wee deſire not the knowledge of thy waies, what is the almighty that we ſhould ſerue him, and what profit ſhould we haue, if wee pray vnto him?* Iob 21,14,15. Exod.5,2. Mal.3,14. In the ſecond commandement the Lord ſaith, that hee would viſit *the ſinnes of the fathers vpon the children to the third and fourth generation of thē that hate him*, Exo.20,5. Howſoeuer therefore they pretend friendſhip and loue to him, as *Iudas* did to Chriſt, yet their hearts are farre from him, they hate him, and cannot abide him.

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And no marueile. For firſt, they fight againſt his Lawes, and reſiſt his ordinances. They wiſh there were no God, no hell, no heauen. For as they are the friends of God that do his commaundements, ſo doubtleſſe they are his enemies, that will not ſubmit themſelues to his kingdome, nor do his wil. Hence it is, that Chriſt ſaith, Luk. 19,27. *Thoſe mine enemies which would not that I ſhould reigne ouer them, bring hither, and ſlay them before me.* They that will not haue him to reigne ouer them, and in them, are his enemies: but ſuch are all the vnregenerate, therefore they are Gods enemies. Secondly, they are vnder the dominion of the Prince of darkneſſe, who is Gods profeſſed enemy, he ruleth in them, to him they giue homage and obedience. From him they will not depart, and of him they ſhal receiue their wages. So Chriſt telleth the Phariſies, they were of their father the diuel, Ioh.8,44. they did the luſts of the diuell, and therefore they were the children of the diuell. The God of this world ruleth in them, and therefore they can bee no better then the enemies of God: for of whō a man is ouercome, of the ſame hee is brought in bondage. Laſtly, the godly that ſeeke to feare the Lord, are both called and accounted the friends of God, as *Abraham* was, *Iam.* 2, 23. To this purpoſe ſpeaketh *Iehoſhaphat* in his prayer, *Art not thou our God, who didſt driue out the inhabitants of this land before thy people Iſrael, and gaueſt it to the ſeed of Abraham thy friend for euer?* If then the faithfull be the friends of God, doubtleſſe the vnfaithful, what are they but his enemies?

,4 Lu.S 3,21. 2,19. 2.20,7.

Vſe 1.

The Vſes. Firſt, conclude from hence, that moſt certainly God wil be their enemies. Wil he hold friendſhippe with thoſe that care not for his loue and fauour? that profeſſe and proclaime, though not in wordes, yet in their workes, that they are and will bee his enemies? No doubtleſſe, he will caſt them off, he will renounce them for being any of his people. Thus the Prophet ſpeaketh, Pſal. 78,66. *He ſmote his enemies in the hinder parts, hee put them to a perpetuall ſhame* And Eſa.63,10. *They rebelled and vexed his holy ſpirit, therefore he was turned to be their enemy, and he fought againſt thē.* Would any man haue the diſpleaſure of great men? Do not all men feare to haue ſuch as are in high place to become their enemies? But behold, he that is higher then the higheſt, and greater then the greateſt, is an enemie to all wicked perſons, as they are enemies to him? Who would not therefore make all poſſible haſte to come out of ſuch a wretched condition, as pulleth the enmity of God vppon his head, and ſetteth God againſt him?

Vſe.2.

Secondly, let no man glory in their fauor & friendſhip, or that they are any way nere vnto them or great with them. He that toucheth pitch cannot but be defiled with it. Hee that is inward with Gods enemies, will learne in time to be enemie alſo. Wee muſt therefore auoid their company, and entertaine no familiarity and acquaintance with them. They are Gods enemies, and they are enemies vnto vs, why then ſhould not we be enemies to them? The Prophet ſetting downe the note of the Citizens of heauen, maketh the contempt of the wicked to be one, Pſal.15,4. *He in whoſe eies a vile perſon is contemned.* The Prophet *Eliſha* witneſſeth and auoucheth euen to the face of *Iehoram*, the King of Iſrael, that had it not beene that he regarded the perſon & preſence of *Iehoſhaphat*, he would not once haue vouchſafed to looke vpon him, 2 King.3,14. Whatſoeuer titles they claime and challenge vnto themſelues, this is their true title, they are the enemies of God, and we muſt haue no ſociety with Gods enemies.

Vſe 3.

Thirdly, it ſheweth the certaine deſtruction of all the vngodly, for they are his enemies, and can they then proſper? They fight againſt him, and he will fight againſt them, & are they ſtronger then he? or able to preuaile againſt him? No, in no wiſe; for though hand ioyne in hand, and all of them ſhould combine thēſelues in one againſt him, yet the breath of his mouth ſhall blow them away, and they ſhall not ſtand in iudgement before him. To this end they are compared to chaffe, which the winde ſcattereth away, Pſalm.1. The godly are like a Tree planted by the Riuers ſide, that bringeth foorth his fruite in due ſeaſon; his leafe alſo ſhall not wither: but the vngodly are not ſo, they are like the chaffe, they are of no more reckoning or account with GOD, then the chaffe is with men, in compariſon of the good corne. Hence it is alſo, that they are compared to dung, they caſt vp as foule and filthy a ſauour in the noſtrils of almighty God, as dung doth in the noſtrils of men. Therefore the Church, in their praier againſt them, deſireth God to do vnto them as vnto the *Midianites*, as to *Siſera* and *Iabin* at the brooke

Pſal.83,9,10.

brooke of *Kiſon*, which periſhed at *Endor*, and became as dung for the earth. So doth *Abiyah* tell the wife of *Ieroboam*, that the Lord would bring euill vpon the bouſe of *Ieroboam*, and take away the remnant of his houſe, as a man taketh away dung, till it be all gone, 1 King. 14,10. Let them therfore magnifie themſelues neuer ſo much, & lift vp their hornes on high, they are of no price, they are in no account, they are of no eſtimation with God, they are lothſome and abhominable to him. Their ſins cry aloud in his eares; they haue a ſtinking ſauour in his noſtrils, they are odious in his eies, they greeue his heart; and can they eſcape? May we not make an vndoubted concluſion from all theſe things, that they ſhall certainly periſh?

Iob 20,7.

Vſe 4.

Laſtly, to ſhut vp this point, it is a duty required of all of vs, to ſeeke to be at peace with God, and to giue vnto him our hands, or rather our hearts. For ſo long as we ſtand out againſt him, and bid him open defiance, there can be no peace betweene him and vs, neither any hope at all of reconciliation. For as Deut. 32,41. *If he whet his glittering ſword, and his hand take hold on iudgement, he will execute vengeance on his enemies, and will reward them that hate him.* If a king heare of another coming againſt him with an huge and mighty hoſt, and conſider that he is not able to encounter with him hand to hand, while he is yet afarre off, he ſendeth embaſſage deſiring conditions of peace, Luke 14,32. This wiſedome ought to be in vs. Let no man thinke to preuaile & get the vpper hand by ſtanding out againſt him. He that continueth an enemy vnto him, is an enemy to himſelfe, nay to his owne ſoule. It is ſinne that maketh this ſeparation betweene God and vs, Eſay 59,2. We riſe vp againſt him, we rebell againſt the Lord, 2 Chron. 13,6 and then the Lord riſeth vp againſt vs. We cannot proſper ſo long as wee prouoke him with an high hand. Let vs therefore repent vs of our euill waies, and turne vnto him, aſſuring our ſelues that then he will turne vnto vs. Let vs humble our ſelues vnder his mighty hand, and he will lift vs vp. Let vs confeſſe our ſinnes vnto him, and we ſhall finde mercy, for he is iuſt and mercifull to forgiue vs our ſins. There is no peace to be obtained, but vnder theſe three conditions, repentance, humility, and confeſſion: theſe as a trumpet ſound the retreate of his iudgements: they are as peacemakers betweene God and vs, and are as a ſtrong threefold cord which is not eaſily broken whereby his hands are after a ſort bound from pouring wrath and vengeance vpon vs.

How we may haue peace with God.

[*Let thine enemies be ſcattered, and them that hate thee flie before thee.*] Marke in theſe words the title that he giueth to thoſe that were ready to hinder their approch vnto Canaan: hee ſaith not, Let our enemies and them that hate vs be ſcattered, but let thine enemies and them that hate thee, &c. Neuertheleſſe, if he had ſo praied, the praier had beene lawfull: but his words are more powerfull and effectuall: whereby we ſee, that the Churches enemies, he calleth Gods enemies, and ſheweth that they hated not onely the godly, but God himſelfe.

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So then, the doctrine is this, that the enemies of the Church in generall, or of any his faithfull ſeruants in particular, are indeed and in truth the enemies of God himſelfe. Howſoeuer they may in the blindnes of their harts perſwade themſelues, that notwithſtanding their hatred to Gods deare children, they may be the good friends of God: yet they do but deceiue themſelues, for they are accounted his vtter enemies and ſuch as inwardly hate him, as Exod. 15, verſes 6,7. ſpeaking of the drowning of *Pharaoh* and his hoſt in the redde ſea, *Moſes* ſingeth, that the Lord ouerthrew them that roſe vp againſt him, he ſaith not, they roſe vp againſt Iſrael. And *Deborah* ſpeaking of the deſtruction of *Siſera*, Iudg. 5, verſe 31, ſaith, *So let all thine enemies, O Lord, periſh.* Thus the Prophet alluding to the common prayer of *Moſes* in this place, beginneth the 68. Pſalme in this manner, *Let God ariſe, let his enemies bee ſcattered; let them alſo that hate him, flie before him.* The like we ſee, Pſalm. 83,2,3. It is plaine therefore that the enemies of the godly are Gods enemies, though if they were asked the queſtion, they would vtterly deny it, & thinke themſelues vniuſtly charged with it.

Deut. 32

Reaſon

For firſt, God is entred into a league and couenant with them to haue the ſame friends and the ſame enemies; as if he ſhould ſay, as *Iehoſhaphat* ſaid to the Kings of Iſrael, *I am as thou art, my people as thy people, and my horſes as thy horſes.* This appeareth in the Couenant which God made with *Abraham*, Gen. 12,3. *I will bleſſe them that bleſſe thee, and curſe them that curſe thee:* and his he verifieth in all that imbrace the faith of *Abraham*.

1 King. 2
2 King. 3

Secondly, wherefore are the vngodly perſecuters, enemies to Gods children? or what hath the righteous done? and why do they ſet themſelues againſt them? is it not for the Lords ſake? is it not for his truth and religion? True it is, they may haue, and indeed haue other colours and pretences, but religion is the cauſe of all & the true feare of God, as Pſal. 44,22, & 38,20. Rom. 8,36. as it is noted of *Caine*, that he was of that euill one, and ſlew his brother, becauſe his owne workes were euill, & his brothers good, 1 Iohn 3,12.

Vſe

Woe therfore vnto them that ſet themſelues againſt Gods people, for they fight againſt God, and he will fight againſt them for thoſe that are his. If they cannot preuaile againſt him, (for what is an arm of fleſh to ÿ Almighty)? then certainely not againſt the Church. So long as God ſtandeth, the Church ſhall ſtand vpright, the gates of hell cannot preuail againſt it, Mat. 16. Hence it is that the Prophet ſaith, *He that toucheth you, toucheth the apple of his eie.* We may therefore conclude as a principle not to be gainſaid, the ſure and certaine

Zach. 2
Deut. 3
Pſal. 17

taine deſtruction of all the enemies of the Church, in aſmuch as he will thruſt through the loynes of them that ſet themſelues againſt his ſanctuary. They may for a time proſper & preuaile, but in the end they ſhall be confounded and come to ruine. Let them in time conſider in what caſe they ſtand. They thinke they haue to deale only with men, ouer whom they may inſult at their pleaſure, through their might and greatneſſe, but they ſhall find they haue to doe with God, who is able to vphold his ſeruants, O that they could conſider this!

Secondly, we may truely inferre the woful eſtate of thoſe ȳ defend not the cauſe of God and his children, that do not ſtand with them, but ſtand ſtill as newters, and looke on as idle beholders, and ſuffer them to be borne down and trampled vnder the feet of proud men as myre in the ſtreet, ſuch as ſhrinke backe from them for feare of danger that may befall thē ſelues. For ſuch as forſake the faithfull in their iuſt defence, do in the height of their ſin, and in the pride of their hearts forſake the Lord himſelfe, and renounce him. This made *Dauid* ſay, *Remēber Lord the reproch of thy ſeruants, how I doe beare in my boſom the reproch of all the mighty people, wherewith thine enemies haue reproched, O Lord, wherewith they haue reproched the footeſteps of thine Annointed.* As he bare the reproches of his enemies, ẘ were Gods enemies, in his boſome, ſo he prayeth that God would recompence their ſin into their boſome. Therfore it is, that *Deborah* ſaith, *Curſe ye Meroz, curſe ye bitterly the inhabitants thereof, becauſe they came not out to the help of the Lord, to the help of the Lord againſt the mighty.* They did not ioyne with the enemies of God, yet they are curſed becauſe they ſate ſtill and did nothing and did not ioyne with his friends. We ſee, we cannot but ſee and behold with our eyes, the children of God oftentimes hated, maligned, wronged, threatned, oppreſſed, ſlandered, reuiled, & perſecuted; if we opē not our mouths in good cauſes, in Gods cauſes, we forſake the Lord himſelfe whoſe cauſe it is, and bring vpon our ſelues his fearefull, yet moſt iuſt curſe.

Thirdly, as the enemies of the Church are the enemies of God, ſo we may conclude from hence, that doubtles the friends of the church are the friends of God. No man ſhall do any good to his diſtreſſed ſeruants, ẘ ſhall loſe his reward. The Euangeliſt ſheweth, that Chriſt our Sauiour accounteth it as done to himſelf, whatſoeuer we haue done to one of the leaſt of his brethren. Hee is fedde and harboured in his members, he is clothed and couered in his members, he is receiued and viſited in his members. And if we refuſe to do good to the leaſt of theſe, he eſteemeth it as an iniury and indignity done vnto himſelfe. This is a notable encouragement to moue vs to open our mouthes in the cauſe of the dumb, to open our hands in the cauſe of the needy, and to open our hearts in the cauſe of the afflicted, and to vnlooſe our tongues to plead the cauſe of the innocent. Such are the true friends of God. Euery man ſeeketh the fauour of great men, and deſireth their friendſhip how ought we then to labour to be the friends of God? *Abraham* beleeued the promiſe made vnto him, and hee is ſaid to be the friend of God; & Chriſt ſaith, ye are my friends, if ye do whatſoeuer I command you. This is the cauſe that made *Deborah* pronounce *Iael* ȳ wife of *Heber* bleſſed aboue women dwelling in tents, becauſe ſhe helped the Lord againſt the mighty with her mouth, with her hand, with her hart; ſhe ſmote off the head of *Siſera* when ſhe had pierced and ſtricken through his temples. Thus it was with *Obadiah*; thus it went with *Ebedmelech*: they ſhewed mercy to the Prophets, & God ſheweth mercy vnto them: they did good to others but they receiued more good to themſelues. And this was the prayer of *Paul* for *Oneſiphorus*, who no doubt receiued much mercy from God in the day of account, as he refreſhed the Apoſtle in the day of his want, 2 Timothy, 1. 16. 18.

Pro, 31. 8 and 27. 19. & 19, 6.

Iam. 2. 23. Ioh 15. 14.

Iudg 5. 24.

Vſe 4.

Fourthly, ſeeing God accounteth ȳ churches enemies his enemies, then muſt our account be anſwerable to the account of God, we muſt account his enemies to be our enemies. Gods enemies by good right ought to be the Churches enemies. Such then as we ſee to be open enemies to god, to fight as it were hand in hād againſt him, to hate true religion, to ſcorn the profeſſion of it, to deride the profeſſors of it, we muſt account thē as our enemies, we muſt hold no league, no friendſhip, no familiarity with them, ſo far as they declare themſelues to be ſuch by their obſtinacy. This made ȳ Prophet ſay to *Iehoſhaphat* after he had made affinity with wicked *Ahab*, who had ſold himſelf as a ſlaue to ſin, Shouldeſt thou helpe the vngodly? and loue them that hate the Lord? therfore is wrath come vpon thee from before the Lord. So *Dauid* ſaith, teſtifying his affection, *Do not I hate them, O Lord, that hate thee, &c.* teaching thereby, that ſeeing he accounteth our enemies to be his, we ought to account his enemies to be ours. This made the wiſe *Salomon* to ſay, *An vniuſt man is an abomination to the iuſt, &c.* But it may be obiected, that Chriſt Ieſus willeth vs to loue our enemies, and to bleſſe them ȳ hate vs. It is true, wee muſt loue our enemies, but we are neuer commanded to loue the enemies of God. Shall we loue them that do not loue the Lord? did we not ſee before, how that good king is reproued, not only becauſe he did helpe the vngodly, but becauſe he did loue them that did hate the Lord? So then we muſt diſtinguiſh and make a difference betweene ſuch as are our enemies, and ſuch as are Gods: betweene ſuch as hate our perſons, and ſuch as hate true religion and the holy profeſſion of it.

2 Chron 19. 2

Pſal. 139. 21.

Pro. 29. 27.

Obiect.

Matth. 5. 44.

Anſw.

But how ſhall we know who are Gods enemies, and who are ours? and to beſtow our hatred vpon a right ſubiect? I anſwer, as a good tree is knowne by his good fruit, ſo an euill tree is knowne by his euill fruit. It is the euill fruit which they bring forth, which muſt be cauſe of this hatred. Take that away, and let the tree be graffed and bring forth better fruit, we will loue both the tree and the fruit. Sinne therfore muſt be the ground and foundation of all true hatred. Secondly, our hatred if it be aright, muſt proceed from the loue of God, and the zeale of his glory, becauſe we cannot loue him, but we muſt hate whatſoeuer is againſt him. Thirdly, our hatred muſt not proceed from any priuate reuenge: for that were to do euill for euill. The cauſe muſt no way concerne our ſelues, but onely the LORD. A man may be enemy to our perſon, and yet a friend to God, ſuch we are commanded to loue, and we are forbidden to hate. Laſtly, we muſt ſee them to be obſtinate and ſetled in ſinne, as dogs and ſwine that trample holy things vnder their feet, and are ready to rent them in peeces ÿ bring them vnto them.

Vſe 5. Fiftly, from hence ariſeth comfort to Gods people, to conſider that ſuch as hurt or perſecute the members of Chriſt, doe hurt and perſecute Chriſt himſelfe, & wound him through their ſides, though now he be glorified in the higheſt heauens. When *Paul* ſaide, who art thou Lord? ÿ Lord anſwered, *I am Ieſus whom thou perſecuteſt*, Act. 9. 5. And the Apoſtle ſaith *I reioyce in my ſufferings for you, and fill vp that which is behind of the afflictions of Chriſt in my fleſh, for his bodies ſake which is the Church*, Col. 1. 24. So God the Father is ſaid to be toucht with a feeling of the miſeries of his people, Eſay 63. 9. In all their afflictions he was afflicted, & the Angel of his preſence ſaued them: & likewiſe the holy Ghoſt, 1 Pet. 4. 14. When you are reuiled, the Spirit is euil ſpoken off on their part, &c. So then the holy and bleſſed Trinity haue as it were a fellow-feeling of our miſeries and afflictions, which ſerueth greatly for the comfort of all that are in trouble for the truths ſake. We ſuffer not alone, for that were without comfort, we haue God the Father to ſuffer with vs, Chriſt Ieſus our Sauiour to ſuffer with vs, & the holy Spirit bleſſed for euer to ſuffer with vs. Thus doth God comfort *Abraham*, who hath the hearts of all in his owne hand, that he will get him fauour in the eyes of many which ſhall doe him good, and for his ſake he will alſo doe them good that do good to him. If any ſhall riſe vp againſt him as an enemy, God will ſhut the mouth of the lyon, he will declare himſelfe to bee his enemy, and ariſe betimes for the defence of his ſeruant. And this appeareth euidently in the hyſtory that is ſet downe of him. This is therfore the comfort of the Church, that albeit it haue many enemies that hate it, oppreſſe it, & perſecute it, yet it ſhal haue many patrons, nurſes, friends, and fauourers, nay God himſelfe will protect it, defend it, and deliuer it: nay he promiſeth to bleſſe them that bleſſe it, and threatneth to curſe them, that curſe it: This made *Dauid* ſay, Pray for the peace of Ieruſalem; let them proſper that loue thee, Pſ. 122. 6.

Vſe Laſtly, it is our duty to labour to be in the number of his children, otherwiſe theſe promiſes belong nothing at all to vs. Glorious things are ſpoken of thee, O City of God, but what is that to vs, if we be not citizens of that city? It is a notable priuiledge, to haue ÿ ſame common friends and enemies with God; this is made ours, if wee bee his: if not, we haue no benefit by it at all. What will moue vs to holineſſe and righteouſneſſe of life, if this will not, that he which toucheth any of thoſe that belong to him, toucheth the apple of his eye? Zach. 2. Could the Prophets haue vſed a fitter phraſe to ſhew the care of God toward vs, and the deſire he hath to further our ſaluation? If he were a mortall man like vnto vs, and had fleſh and blood together with thoſe parts that we haue, he could not more tenderly keep the apple of his eye, then he hath kept his people from time to time. We know it is the moſt tender part of the body of man, vpon which dependeth the comfort of all the reſt. If a man were ſtricken on the head, or hand, or arme, it might be borne: but if he receiue a blow in the eye, all the body ſtarteth at it, and wee are much grieued by it. Howbeit we are expreſly taught, that God keepeth vs, not as his arme or as his legge onely, but as the moſt tender part, to wit, his ey, & as the moſt tender part, of that tender part, namely the apple of the eye. Thus it pleaſeth God to ſpeake to vs, to make vs vnderſtand that which otherwiſe would be high and hard for vs, if he ſhould ſpeake according to his own maieſty. He hath neither armes nor legs, neither hands nor eies, but he borroweth this compariſon as well known to vs, and ſtoopeth down to our rudeneſſe and infirmity, that we might conceiue his workes the better. For the meaning is, that he will defend and preſerue vs, not as a mortall man doth his hands or feet, but as he wold do the apple of his eye. This is his goodneſſe toward vs, when any of his are hurt, he receiueth a blow on his eye, and therefore cannot hold his peace: and ought not we on the other ſide for our parts make all haſt to regiſter and enrol our ſelues in the number of his children? All this his fauour is loſt, if we be not his. Let vs ioyne our ſelues therefore to Gods people, let vs be one with them, that we may be as one heart, and one ſoule. And as we noted before, that ſeeing God reputeth our enemies to be his, we ought to eſteeme his enemies to be ours; ſo likewiſe we ought to account his friends to be our friends. Such ſhall enter into the Tabernacle of God, and reſt in his holy hill, in whoſe eyes a vile perſon is contemned, but he honoureth them that feare the Lord. And if God will honor them that honor him, ought not we alſo to honor them, and ſhew our ſelues like to our heauenly Father? The Prophet telleth vs, that all his delight was toward the Saints that were on earth, Pſal. 16. 3. God delighteth in ſuch, let vs follow his example

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Pſal. 1

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doth the contrary of the vngodly, Pſal.139. Doe not I loue them, O Lord, that loue thee? and doe not I reioyce with thoſe that are obedient vnto thee? yea, I loue them with an vnfained and perfect loue, I account them as my beſt and chiefeſt friends, in compariſon of whom I doe make account of none other. In doing this, we ſhal haue God to be our friend Wherefore, let vs remember our duty, to bee carefull to become ſound and ſincere members of the Church, by true faith and a right ordered obedience, that ſo God may accept vs to be his children.

[Verſe 36. *And when it reſted, he ſaid, Returne, O Lord, vnto the many thouſands of Iſrael.* This is the ſecond prayer, which *Moſes* ordinarily made at the reſting of the Arke, and the pitching downe of the tents. Heere are two things ſet forth, firſt, the act of God, *Returne O Lord*: this is alſo ſpoken after the maner of men, for properly God neither goeth nor returneth, he neither proceedeth forward, nor returneth backeward: but it is ſpoken in regard of a new work of God to be ſhewed toward his people. The meaning is as if *Moſes* had ſaid, As thou (Lord) wenteſt before vs to driue away our enemies, ſo hauing put them to flight, that none can ſtand before thee, vouchſafe to come againe to our tents, take vp thy reſt & reſidence among vs thy people, as Pſal.7.6.7. *Ariſe, O Lord, in thine anger, lift vp thy ſelfe becauſe of the rage of mine enemies, and awake for me, &c. So ſhall the Congregation of the people compaſſe thee about, for their ſakes therefore returne thou on high* Secondly, the perſons to whom he ſhould returne and among whom he ſhould reſt, to wit, the thouſand thouſands of Iſrael. From hence we may obſerue breefly, where it is that God reſteth, and among whom he dwelleth, that is, among his owne people, hee abideth in his Church for euer, there he hath pitched downe his ſtandard and purpoſeth to continue; he hath choſen Sion, he hath deſired it for his habitation, This is my reſt for euer, heere will I dwell: And in the next words he giueth the reaſon, for I haue deſired it, Pſal.132.13,14. All creatures are his, ſo are all places his: he hath his choyce to abide whereſoeuer it pleaſeth him; for all the world is his, for who created it and gaue it a being but he? Now of all places, hee chooſeth his Church to be with it, and to reſt in it. Thus ſpeaketh the king of Iudah, 2 Chron.13.12. God is with vs for our Captaine, and Matth. 28.20. Chriſt ſaith, euen he that walketh among the ſeuen golden candleſtickes, Reuel. 1.13. *Loe, I am with you to the end of the world.* For firſt, who is it that gathereth the Church, but he? can any doe this but God by his infinite power? Chriſt Ieſus witneſſeth that hee would haue gathered the people of Ieruſalem by his Miniſtery, but they would not, Mat.23. So God promiſed to gather together the diſperſed of Iudah from the foure corners of the earth, Eſay 11.12. Secondly, he is euermore a preſent helpe in time of trouble, willing to heare them with ſpeed, and ready to ſpeak to them with comfort. Whatſoeuer they aske of him, they ſhall receiue: but if he were not preſent with vs, he could not heare vs in our need nor ſuccour vs in our wants Pſal.46.5 Thirdly, Satan dwelleth and ruleth in the world. He is called the prince of the world, Eph. 2. who ruleth in the children of diſobedience: and blindeth their eyes that they cannot obey the trueth, 2 Cor.4.4. Laſtly, his loue, his ſpecial loue is ſet vpon them; and the loue, the ſpeciall loue of his people is ſet vpon him: and where ſhould he reſt and remaine but among them? or how ſhould one be without another?

Vſe 1. The vſes. This reproueth all ſuch as haue no care to dwell with God in his Church, of which the number is not ſmall in all places. Theſe are like vnfaithful ſeruants that care not for comming in their maſters preſence: or like malefactors, that hate nothing more then the face of the iudge. So is it with euill men: they like no place worſe then the Church. They take as much pleaſure in it, as the theefe doth to be in the Iaile, who careth not how ſoone he were out, and rid of his fetters. The word of God is to the vngodly as bolts and gyues, it fettereth and hampereth and holdeth him, that he knoweth not which way to turne himſelfe. The Church is to him as it were a priſon, it reſtraineth his liberty, & he loueth no place worſe then it. It is otherwiſe with the godly man: hee liketh it and preferreth it in his thoughts, in his affections, and in his practiſes aboue al other places, becauſe the Lord dwelleth and reſideth therein. It is the houſe of Luk.19.46. prayer where the people of God meet. God is neuer abſent from hence: and they are happy that may dwell there with him, Pſalme 27. 4. And we may pronounce this is a certaine truth, that ſuch haue no company or communion with God that delight not to viſite his Temple. Let ſuch look for no bleſſing at Gods hand to come vpon them.

Vſe 2. Secondly, this proclaimeth woe and miſery to come vpon all wicked perſons, becauſe God is not among them. His preſence is the fulneſſe of ioy, at his right hand are pleaſures for euermore, Pſalm. 16,11. where he is not, there can be nothing but horrour and confuſion. But he is not in the Congregation & aſſembly of euill perſons. It will be ſaid, Is not God euery where? He is, with his eſſence, but not with his grace. And they ſhall know he is preſent with them, and they with him, albeit they ſeeke nothing more then to baniſh him out of their preſence and company. They haue forſaken the waies of God, and he hath forſaken them for their wickedneſſe. Howbeit in the laſt day, when they ſhall ſtand before the tribunall ſeat of the Iudge of al the world, they will acknowledge their owne folly, and deſire to behold one comfortable day of the Sonne of man with the loſſe of all their pleaſures in the daies of their vanity, but ſhall not be able.

Vſe 3.

Thirdly, hence ariſeth comfort to Gods children to know this, and to be throughly perſwaded of it in their hearts. Thus doth *Abijah* the king of Iudah comfort himſelfe againſt his enemies, 2 Chron. 13.12, *Behold, God himſelfe is with vs*: and likewiſe Chriſt his diſciples, *Loe I am with you vnto the end of the world*, Matth. 28.20. Hee need not feare any thing that hath God to be with him. He need not feare the ſubiect, that hath the Prince to ſtand for him. He hath no cauſe to be afraid of the ſeruant, that hath the maſter on his ſide. Let euery one therefore comfort himſelfe in the execution of his calling. God hath ſet vs in the ſame, and he will beare vs out.

Vſe 4.

Laſtly, it is a duty belonging vnto all men to ſeeke the Lord, as well where he may bee found as when he may be found. For as there is a time when he wil not be found, Pro. 1.28. Mic. 3.4. Luk. 13. 24. ſo there is a place where he will not be found. He reſteth not in the tents of wickedneſſe. If God be ſought in the ſociety and fellowſhip of ſinfull men, hee cannot be found. Hee is found in his houſe and Temple: if we delight in his word and worſhip, we cannot be farre from him, nor hee from vs. If we ſhew ourſelues willing to heare his voyce, and to goe no farther from him, then that we may euermore bee within the ſound of his mouth, we ſhall be ſure of his preſence. There he will be found as in a garden of ſpices. The Lord is ſaid to dwell in the higheſt heauens, and indeed this is the city of the great king. Now, the Church is as the ſuburbes, and leadeth vs the right and ready way to this citie. We can neuer come to it, if we do not enter by the gates of the Church. Heere God keepeth his court: heere we ſhall be ſure to find him. All men will ſeeme in loue with the heauenly Ieruſalem, but they care not at all for Sion. They would reſt in the hill of God, but they deſire not to ſoiourne in his Tabernacle. They would haue heauen, but they will haue none of the Church. They loue to heare, *enter into the kingdome prepared for you*, but they care not for the feaſts of the word and Sacraments prepared for them. Theſe doe altogether deceiue themſelues, and ſeparate thoſe things ẇ God hath ioyned together: for as much as we muſt long after the place of his habitation vpon earth, if we looke to be receiued into the place of his habitation in heauen. For God hath two houſes as his dwelling places, one beneath, the other aboue: the one I may call the lower houſe, the other the vpper houſe. He that would dwell in the one, muſt alſo dwell in the other. One is the Church, the other is the kingdome of glory. If we delight in the firſt houſe more then in all other places, let vs not doubt, but be well aſſured, that in his good time we ſhall haue entrance into the ſecond houſe. But if we will not dwell with him in his Church vpon earth, we ſhall neuer dwell with him in glory in ẏ higheſt, of which Chriſt our Sauiour ſaith, *In my Fathers houſe there be many manſions*, Ioh. 14.2. Whereby he meaneth heauen it ſelfe, in which all the Saints and bleſſed ſpirits of iuſt men perfected ſhall dwell with God for euer in glory and immortality. If we be any way in loue with this celeſtiall houſe, let our care and endeuour be to dwell with him firſt in his other houſe which is the lower houſe, of which ſort is euery particular aſſembly, where God doth alſo dwell, to which he giueth lawes and ordinances as an houſholder vnto his houſe, of this *Paul* ſpeaketh, 1 Tim. 3. 15. *Thou muſt know how to behaue thy ſelfe in the houſe of God, which is the Church of the liuing God.* Let vs examine our loue to the one, by our loue to the other: our loue to the kingdome of heauen, by our loue to the kingdome of grace. If we care not for the former, we ſhall neuer haue entrance into the latter. God muſt know vs to be gueſts in his firſt houſe, otherwiſe he wil neuer acknowledge vs as his friends in the ſecond.

Pſal. 25.1.

Mat 25.34.

God hath two dwelling places, his vpper houſe, and his lower houſe.

To the many thouſands in Iſrael. The words in the original are, *to the ten thouſand thouſands*: a certaine number for an vncertaine. A notable deſcription of the church of God. Whence obſerue, that the people which belong to God, are many thouſand thouſands. They are a great flocke of ſheepe, they are a plentifull harueſt of corne, they are a wonderfull hoſte and army of men. This God promiſed to *Abraham*, Gen. 15.5. he brought him forth and ſaid, *Looke now toward heauen and tell the ſtarres if thou be able to number them: for ſo ſhall thy ſeed be*, Rom. 4.18. So Pſal. 2.8. *Aske of mee the heathen for thine inheritance, and the vttermoſt parts of the earth for thy poſſeſſion.* Thus *Eſay* propheſieth of the amplitude of ẏ church, Chap. 54.2.3. *Enlarge the place of thy tent, &c.* In the New Teſtament Chriſt telleth vs, that *many ſhall come from the Eaſt and Weſt, and ſit downe with Abraham, and Iſaac, and Iacob in the kingdome of heauen*, Matth. 8. 11. ſo that his elect children are many in number.

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Pſal. 72.9
11.

For first of all, the mercy of God is the more manifeſted thereby. Hee might iuſtly haue reiected all, becauſe all had ſinned in *Adam*: but the more to manifeſt the greatnes of his goodneſſe, and the largenes of his compaſſions, it pleaſed him to call and gather together a great people, that they might take hold of his mercy, and ſing of his louing kindnes to his glory. *God hath concluded them all in vnbeleefe, that he might haue mercy vpon all.* By nature all are alike, all vnbeleeuers, all diſobedient, all miſerable: the elect are no better then others by birth. He ſpeaketh heere of beleeuers among Iewes and Gentiles. Secondly, Chriſt Ieſus will not loſe ẏ price of his death, neither ſuffer it to be void and of none effect. He died for many, and therefore many belong vnto him, as ſheep of his paſture, and as members of his body. The Apoſtle teacheth, that *by the obedience of one (not a few, but) many ſhall be made righteous, euen as by one mans diſobedience, many were made ſinners*, Rom. chap. 5.19.

Reaſon

Rom 11.

And the Euangeliſt Saint *Matthew* declareth Chriſt in the deliuering of the Cuppe at his laſt Supper, ſaid, *This is my blood of the New Teſtament which is ſhed for many for the remiſſion of ſinnes*: *whereby he brought many ſonnes to glory*. 26.28. 2.10. Thirdly, none is able to count the number of them, which are as the ſtarres that are innumerable, and as the ſand on the ſea ſhore. This made *Balaam* pronounce afterward in this booke, chap. 23.10. *Who can count the duſt of Iacob, and the number of the fourth part of Iſrael?* And *Iohn* ſpeaking of the number of them that were ſealed, ſaith, he ſaw *a great multitude which no man could number, of all nations, and kinreds, and people, and tongues, clothed in white robes and palmes in their hands*. Reuel. 7.9. They muſt needs be many thouſand thouſands, ſeeing the number of them is without number.

Vſe 1. The vſes follow. See heere the key to open and vnlocke ſundry places of holy Scripture, ſpeaking of an vniuerſality appointed vnto life and eternall glory: as where it is ſaid, God would haue all men ſaued, 1 Tim. 2.4. all men to come to repentance, 2 Pet. 3.9. that Chriſt dyed for all, 2 Cor. 5. 14. 2 Pet. 2. 1: Theſe ſpeeches muſt be vnderſtood of an vniuerſality and generality of the elect onely: for they alone are elected, they alone are iuſtified, they alone are redeemed, they alone ſhall be glorified. They muſt not be vnderſtood (though they ſpeake of all) and extended to euery particular of *Adams* ſeed, nor be taken of euery particular perſon, but muſt be limited and reſtrained to beleeuers of all ſorts and conditions; as Rom. 10.12. God is rich to all that call vpon him: and Gal. 3.22. the Scripture hath concluded all vnder ſinne, that the promiſe of faith in Ieſus Chriſt might be giuen (what to all? no, but) to all yͤ beleeue, Ioh. 11.52. There is therefore an vniuerſality and a world of beleeuers, as wel as of vnbeleeuers; and they are expreſſed vnder the word All, becauſe they are many in number, and conſiſt of thouſand thouſands which cannot be accounted: and therefore *Iohn* ſaith, *Chriſt is the propitiation for our ſinnes, and not for ours onely, but for the ſinnes of the whole world*, 1. Ioh. 2.2. that is, for the ſins of all the elect, and beleeuers diſperſed thoroughout the world. To conclude, Chriſt may be ſaid to ſaue all as he is ſaid to heale all ſickeneſſes and diſeaſes among the people, Matth. 4.23. and 9.35. that is, ſome of all ſortes and kinds: and as the Phariſees are ſaid to tithe all herbes, Luk. 11.42. that is, all ſorts.

Vſe 2. Secondly, we may gather from hence, that moſt glorious ſhal the name of Chriſt be when all meet together in one to magnifie his grace and mercy toward them, as appeareth Reu. 7. 10, 11, 12. The Angels and the Elders, aſcribe bleſſing and glory, and power, and thankeſgiuing vnto God. When we ſhall all ſing *Hallelu-iah* in the heauens, what a ſweet and pleaſant melody will this make? O how ſhould we labour to be of this company, that we may beare our part euery one in this triumphant ſong? Hence it is that the *Iohn* ſaith, Reue 19.1.3. *I heard a great voice of much people in heauen, ſaying, Alleluia, ſaluation, and honour, and power vnto the Lord our God*: and againe they ſaid, *Alleluia!* Bleſſed are they that accompany the Saints to ſing with them, with heart and voyce *Alleluia!* If we be not of this communion of Saints, we cannot tune the right accent, we cannot be in the number of theſe ſweet ſingers, our muſicke iarreth and hath a diſcord in the eyes of God: he will ſoone find it out. Heere the godly ſeeme to bee thinly ſowen, as wheat couered with chaffe, and ſo the ſong to conſiſt of a few voyces onely. The corne which ſeemeth little while it lyeth in the heap and maketh no ſhew, when once the fanne hath ſcattered away the chaffe, it appeareth to be much in quantity: ſo when the Lord Ieſus at his ſecond comming ſhall haue fanned away all the reprobate, and blowne them by the breath of his mouth, and the power of his ſentence into hell, as the doome of their deſerts, then ſhall innumerable multitudes of the elect ſtand vp and lift vp their heads, becauſe their redemption is accompliſhed, and cry with a loud voyce *Hallelu-iah*.

Vſe 3. Thirdly, let no man be diſmayed at yͤ great number of the wicked, and of prophane perſons that couer the earth as graſſehoppers, and ſwarme in euery place as hornets, Idolaters, heathen, barbarians and others out of the Church, together with vnbeleeuers and ſcorners in the Church. The Apoſtle ſaith, the whole world lyeth in wickedneſſe, 1 Ioh. 5.19 neuertheleſſe God hath a very great people, euen a world of people that belong vnto him. *Eliah* could ſee few, when indeed there were many; when he thought he had beene left alone, what ſaith the anſwer of God vnto him, I haue reſerued to my ſelfe ſeuen thouſand which haue not bowed the knee to the image of *Baal*, Rom. 11.4. And God telleth *Paul*, hee had much people in one onely citie, Act. 18. 10. yea, by the preaching of *Peter*, three thouſand ſoules were gained vnto God in one day, Act. 2.41. Let vs not therefore be offended at the paucity or ſcarcity of the godly which embrace the Goſpel, as if the harueſt were little: neither let vs doubt of the trueth thereof, nor ſtart backe from the profeſſion of it becauſe few embrace it, beleeue it, and confeſſe it. It hath alwayes beene the manner of men for the moſt part to haue reſpect to the greateſt multitudes, and to haue the faith in reſpect of perſons, Iam. 2.1. becauſe they thinke it beſt to do as the moſt do, and to beleeue as yͤ greateſt number doe, without any farther ſearch or triall of the truth. Theſe time-ſeruers and men-pleaſers perſwade themſelues, that it is incredible and vnreaſonable, that God ſhould ſuffer the greateſt number to run into the way of error, & to fall into the pit of deſtruction. This made yͤ Phariſees ſay, *Haue any of the rulers or of the Phariſees beleeued on him?* Ioh 7. 8.49. But though theſe beleeue not, ſhall yͤ promiſe be to none effect?

No doubtleſſe, the Church ſhall abound with many children as a fruitfull mother, and ſhall ſtretch forth the curtaines of her habitations. But how then is it ſaid to be a little flocke? and they to be few that enter into the ſtraight gate and the narrow way? This is ſpoken by compariſon of the vngodly & reprobate, who as they abound in euill, ſo they doe in multitude: and therefore Chriſt ſaith, *Many are called: but few choſen*, Mat.20.16. There are many reprobates, but few elected. The Apoſtle ſaith, *Though the number of the children of Iſrael be as the ſand of the ſea, yet but a remnant ſhall be ſaued*, Rom.9.27. Neuertheleſſe, the people of God conſidered in themſelues are many: wee ſhall not be alone, we ſhall haue much company to goe with vs to the kingdome of heauen.

Vſe 4.

Fourthly, iudge not raſhly of particular perſons, whether they be in the number of the reprobate or of the elect, whether they be veſſels of mercy or veſſels of wrath. This is one of the ſecrets of God, which is hidden from vs. No man ought to ſearch into the ſecrets of a Prince: but who ſhall preſume to pry into the higheſt myſteries of God? It is enough for vs that he hath admitted vs to be of his court, howbeit he hath not made vs of his priuy counſell. To preſume aboue that which we ought, is a labour like vnto his, who not contented with a knowne and ſafe foord, will vndertake to paſſe ouer the greateſt riuer, where hee is ignorant of the depthes; for ſo doth the one loſe his life, the other his iudgment and vnderſtanding. We behold the Sun and enioy the light thereof, as long as we look toward it but tenderly and circumſpectly: we warme our ſelues ſafely while we ſtand neere the fire, but if we ſeeke to outface the one, or enter the other, we are immediately either blinded or burned. The Apoſtle ſaith, *Hath God caſt away his people? no, in no wiſe, not any one of theſe which he foreknew*, Rom 11.1,2. And elſwhere he ſaith, *Iudge nothing before the time, vntill the Lord come, who will bring to light the hidden things of darknes, and make manifeſt the counſels of the heart.* He hath many ſheepe that are without and therefore we muſt hope the beſt of all, and not deſpaire of the conuerſion of any, though they be vnbeleeuers, and vnregenerate. For the power of God is greater then our weakeneſſe, and his mercy is greater then our ſinnes. It is in his hand to deliuer the offender out of priſon, and to looſe the fetters of vnbeleefe. It is our duty to pray for them vnto God, that he would giue them faith to beleeue in his onely begotten Sonne our redeemer. If the Sonne make them free, then they ſhall be free indeed.

Againſt curioſity in the affaires of God.

1 Cor.4.5.

We are not to deſpaire of any mans conuerſion.

Vſe 5.

Fiftly, let vs vſe all good and lawfull means to draw on others, ſeeking to winne thoſe that are contrary minded to vs, and to vnty the cordes of ſinne, whereby Satan keepeth them as bondmen in chaines of Iron. Wee muſt labour to draw them to a loue of the truth, and caſt out the net of the Goſpel, it may be at length we may catch ſome. The diſciples had laboured and toiled all night, and caught nothing; yet neuertheleſſe at the commandement of Chriſt, they were content to let downe the net, and when they had done ſo, they incloſed a great multitude of fiſhes, Luke 5.5,6. We ſhould be all fiſhers of men, eſpecially the Miniſters, but generally all, to exhort, to admoniſh, to teach, to ſtirre vp, and to inſtruct one anoother. Such a fiſher was the woman of Samaria, who left her water pot at the well, and ranne into the city, and prouoked them to come foorth and heare the Lord Ieſus, Ioh.4.28.29. Such a fiſher was *Andrew*, who findeth his brother *Simon* firſt, and ſaith vnto him, *Wee haue found the Meſſias*, which is, being interpreted, the Chriſt, Ioh.1.41. and hee brought him to Ieſus. And as *Philip* like a fiſh was taken with the net of Chriſt, verſe 43. ſo by and by he playeth the fiſher, for he findeth *Nathaniel*, and ſaith vnto him, we haue found him of whom *Moſes* in the Law, and the Prophets did write, *Ieſus of Nazareth*, verſe 45. Happy are they that be found ſuch fiſhers, and happy are they that gaine one ſoule to God, yea happy and thrice happy are they that as good fiſh are taken with the hook and bait of the Goſpel.

Vſe 6.

Laſtly, we are bound to praiſe God for the encreaſe of his people, & when he addeth vnto the Church ſuch as ſhall be ſaued. When a member of the body that was without feeling, and taken as it were with a dead palſy, is quickned, and the vital ſpirits begin to work, all the reſt of the members reioyce. So it ſhould be with vs, when it may be ſaid, *This my brother was dead, and is aliue againe, hee was loſt and is found, it is meete we ſhould make merry and be glad*, Luke 15.32. When the ſheepe that went aſtray, is brought home into the ſheepefold, why ſhould we not reioyce? there is ioy in the preſence of the Angels of God in heauen, ouer one ſinner that repenteth, verſe 7.10. When the hand of the Lord was with the Apoſtles, ſo that a great number beleeued and turned vnto him, they were glad, and exhorted them all, that with purpoſe of heart they ſhould cleaue vnto the Lord, Act.11.23. and 13.48. When therefore we ſee the Church grow in grace, and increaſe in number, and floriſh in peace, we cannot but reioyce and be glad. This is a notable ſigne and infallible token that we are fellow members of that body, and that the word of God hath gotten roote in our hearts. This vſe is taught by the Prophet, Pſal. 47.6,7,8,9. *Sing praiſes to God, ſing praiſes, ſing prayſes vnto our king, ſing praiſes; for God is the king of all the earth, and reigneth ouer the heathen, &c.* The faithfull were wont to giue him thankes for the encreaſe of their priuate houſes, much more then ought we to doe it, when the houſe of GOD encreaſeth, and his ſauing health is made known more and more. But of this doctrine ſee more, chap.23.10.

CHAP. XI.

Ver.1. *AND when the people complained, it diſpleaſed the Lord, and the Lord heard it, and his anger was kindled, &c.*

HEere beginneth the ſecond part of the booke, according to ÿ diuiſion obſerued before: wherein we are to conſider the iournies of the children of Iſrael, according vnto their particular murmurings againſt God. Of this chapter there are two parts, which are two of their murmurings, & both of them fell out in their twelfth remouing, as appeareth in the 33, chapter afterward, where their ſeuerall ſtations are particularly diſtinguiſhed. The firſt is in the three firſt verſes, opening vnto vs their ſinne, their chaſtiſement, and the euent thereof. The cauſe of their murmuring and the words of theſe murmurers are not expreſſed, but may in part be gathered from the end of the former chapter, where it appeareth they departed from Mount Sinai three daies iourney without reſting or intermiſſion, with all their luggage and portage, as it were with bag and baggage; they had reſted long at the foot of the Mountaine, now therefore it is tedious and toilſome vnto them to goe ſo long together, ſo that they begin to fret and rage, to murmure and complaine againſt *Moſes*, or rather againſt God himſelfe. The iudgement followeth the ſinne, and ouertaketh the ſinner, for God is offended at it, and ſent a fire from heauen which conſumed the vttermoſt part of the Campe, and no doubt burnt vp many of them in the ſame. God hath all creatures in his owne hand, ſometimes he drowneth with water, ſometimes hee conſumeth with fire, ſomtimes he infecteth with the aire, and ſometimes ſwalloweth vp in the eatth, & neuer leaueth ſinne and rebellion vnpuniſhed, ſo long as there is any creature in the world to arme againſt the ſinner. Laſtly, we haue the euent and iſſue of all, the people cryed to *Moſes* whom they contemned before; and he vnto God, who was intreated to ſpare them: and a monument both of their ſinne and of Gods iudgement is deſcribed by the place which is named *Taberah*, that is, a burning, vpon this occaſion.

Firſt of all, let vs conſider their murmuring. This is a greeuous ſinne, or rather an heape of many ſinnes compacted together, as pride, diſdaine, vnthankfulneſſe, infidelity, impatience forgetfulneſſe, tempting of God, and a violent inſurrection ioyned with fretting and chafing againſt him, and many ſuch like corruptions. The doctrine from this example is this, that it is the property of carnall men, whenſoeuer any thing falleth not out according to their corrupt deſire, to murmure againſt God, as Prou. 19,3. This was the common behauiour of the diſcontented Iſraelites while they wandred in the wilderneſſe, and ſometimes they wiſhed they had died in Egypt, rather thẽ they would any way be croſſed in their humours, Exod. 16, and 17,3.

Doctrine. Carnall men are ready to murmure againſt God vpon euery occaſion.

Reaſon 1.

This male-contentedneſſe died not with them, for firſt, euery one would haue what him liſteth, and regardeth not what God appointeth and approueth, Ier. 44, 16, 17, and 18 verſe 12.

Secondly, euery man would haue preſent helpe in trouble, he cannot abide quietly to be one moment vnder the Croſſe; and if it be not by and by remoued, he ſheweth the corruption that is in him. We are like to him that hauing receiued a wound, will be healed preſently, or elſe he will not be healed at all.

Thirdly, they want faith and hope to beleeue in God and to waite vpon him. Now *faith is the ſubſtance of things hoped for, the euidence of things not ſeene*, Heb. 11,1. *And if wee hope for that which we ſee not, we do with patience waite for it*, Rom. 8,25.

Fourthly, they deuiſe and inuent to themſelues falſe cauſes of their croſſes, and neuer enter into their owne hearts to conſider the true cauſe, as Deut. 1,27. *Ye murmured in your tents, and ſaid, Becauſe the Lord hated vs, hee hath brought vs foorth out of the Land of Egypt, to deliuer vs into the hand of the Amorites to deſtroy vs.* They ſhould haue accuſed themſelues and not God, they ſhould haue confeſſed their owne ſinnes, not haue alledged the hatred of God, which was to make that the cauſe which was not the cauſe, and not to make that to be the cauſe which indeed was the true cauſe.

Vſe 1.

The vſes. This ſerueth iuſtly to reproue all ſuch as mutter and murmure when they haue not their owne will, like waiward children that will neuer be quiet but whẽ their mouths are ful. How many are there that miſlike their places and callings, and fret againſt God if he do not pleaſe them in all things? If they bee touched with pouerty, famine, ſicknes, loſſes, or any kinde of aduerſity, they are offended and diſcontented with the Almighty. If God ſend out any contagious ſickneſſe, or blaſting, or mildew, or foule weather, &c. how do we take on and vex our ſelues? We are like the Iſraelites, we breake out into impatiency, we neuer thinke vpon our owne deſeruings, nor conſider we haue deſerued far greater plagues

2 King 6.33.

Ezek.16.17, 18,19. Hoſ.2.8.

In Q *Maries* dayes they made bread of acornes, as ſome liuing can remember.

Eccle.7.12.

We may ſay as *Moſes* doth, *The Lord heareth the murmurings of the people*, Exod. 16. 12. Or rather, theſe are like that prophane beaſt in the booke of the kings, when in extremity of famine, he ſaid, *Behold, this euill commeth of the Lord, ſhall I attend on the Lord any longer?* Some there are that ſmell rankly of the ſmoke of the Romiſh religion, who will ſeeme to caſt off the Pope, but they haue taſted the leauen of ſuperſtition, and ſauour ſtrongly of Popiſh reliques and remnants that remaine in them; theſe will tell vs of the former times of olde how good they were, and what plenty they had then of all things, when they had the olde religion, but ſince this new learning came vp we haue had dearths and famines, and penury of all things. Theſe are like the Iewes, Ier. 44 18. ſince we left off to burnt incenſe to the hoſte of heauen, and to powre out drinke offerings vnto the ſame, we haue wanted all things, and haue been conſumed by the ſword and by the famine: but when we burne incenſe to the hoſte of heauen, we had plenty of vitailes, and were well, and ſaw no euill. Beſides, I could anſwer them, that their pratling of plenty is a tale of idle brains, for neuer were their harder times then in the times of ſuperſtition, and neuer were Gods bleſſings more plentifull thē in the daies of ẏ Goſpel. But be it al were true which they tel vs, it is a falſ rule to meaſure true religion by the belly. Thus doe carnall men ſauour nothing but carnall things, and preferre their fleſh pots before Manna. Let vs therefore hearken to the counſell of the Apoſtle. 1 Cor. 10. 10. Phil. 2.14. Againſt ſuch *Salomon* ſpeaketh, *Say not thou, What is the cauſe that the former dayes were better then theſe? for thou doſt not enquire wiſely concerning this*.

Vſe.2.

Vnthankefulneſſe a mother ſinne.

Deut.32.15.

Secondly, it is our duty to beware of vnthankfulneſſe, which is the mother of all murmuring. For as the Apoſtle biddeth vs to *take heed there be not in any of vs an vnbeleeuing heart to depart away from the liuing God*, ſo we muſt beware of an vnthankefull heart to depart from him, which is a capitall offence and a mother ſinne, Iob 34.18,19. And that wee may ſee what an vgly and miſhapen monſter of many heads it is, let vs conſider what deformed daughters it bringeth forth into the world, verifying the common prouerbe, Like mother, like daughter, Ezek.16.44. Firſt, it maketh vs to preferre baſe, I may ſay, beaſtly things before better, and to lift vp the earth aboue the heauen. Secondly, it bringeth hardneſſe of heart, and maketh vs without feeling of good things. Thirdly, it ſtoppeth the courſe of Gods bleſſings, & after a ſort dryeth vp his hand, that he cannot ſtretch it out to doe vs good. For who will beſtow any thing vpon an vnthankefull perſon? Fourthly, it maketh vs like vntamed heifers, the more we haue, the more we ſpurne and kicke againſt God, like the pampered horſe, that lifteth vp his heel againſt him that feedeth him to the ful. Fiftly, it is a theefe, which taketh away all that wee haue, and euen robbeth and bereaueth as of ſuch bleſſings as once we enioyed: or as a violent fire that waſteth and conſumeth whatſoeuer we had gathered together. For as thankefulneſſe to God vnlocketh Gods treaſury, and maketh way and paſſage for vs to obtaine more: ſo vnthankefulneſſe ſhutteth the dore that leadeth to the ſtorehouſe of his bleſſings, nay it fretteth away, like a canker, whatſoeuer we haue receiued already. Sixtly, it bringeth downe Gods iudgements, as it did vpon the Iſraelites, ſometimes fire, ſometimes plagues, ſometimes ſerpents, and ſometimes one iudgement and ſometimes another, vntill they were all conſumed: none of them eſcaped vnpuniſhed. For as *Salomon* ſpeaketh, Prou. 17.13. who ſo rewardeth euill for good, euill ſhall not depart from his houſe. Shall we ſinfull wretches ſo reward the Lord that hath done vs good, to do him euill? Seuenthly, it blindeth our ſight, and pulleth out our eyes, that we cannot diſcerne our owne eſtate, nor conſider aright what we haue, it maketh vs turne the bleſſings of God behind vs, and to ſet the leaſt croſſes before vs: it maketh vs enuy at the condition of others, that they haue greater honours, riches, and liuings then wee haue. Laſtly, it exaſperateth men very much to ſee themſelues to be euilly rewarded and ſmally regarded at their hands to whom they haue done good, as we ſee, 1 Sam. 25. 10. and 2 Sam. 10.6.7. how much more then doth it prouoke the moſt High? and how carefull ought we to be to beware of ſo foule an euill?

Vſe

Laſtly, if we would auoide and preuent this ſinne of murmuring to which we are ſo prone, we muſt learne to be thankefull to God for all good things, and continually call to mind ẏ they come from no other but from him, Ier. 5.24. Iam. 1. 17. For as vnthankefulneſſe is a kind of idolatry, refuſing to giue honour to whom it is due; ſo thankefulneſſe teſtifieth our loue, feare, faith, & hope in God, of whom we receiue all things. This duty hath many branches. For ſuch as are thankefull muſt acknowledge in their hearts, and confeſſe with their mouthes the goodneſſe of God toward them: ſo did the good Samaritan healed of the leproſie, Luke, chapter 17. verſe 18. ſo doth *Dauid*, Pſal. 66.16. Secondly, they muſt be patient, and well pleaſed with the will of God, though thereby our owne willes bee croſſed and curbed. We muſt in ſilence and ſubiection to his holy and heauenly pleaſure yeeld vp our ſelues and our whole life to bee ordered by him, Pſal. 4.4. and 29.9. and 37.7. Eſay 30.15. and giue the praiſe to him for them, Iob 1.21. becauſe euen in iudgement he remembreth mercy. Hab. 3.2. in all our croſſes he ſheweth his loue vnto vs, and dealeth better with vs then we deſerue, who might iuſtly caſt vs into hell fire, and yet doe vs no wrong, nor giue vs iuſt occaſion to complaine againſt him. Thirdly, we muſt be content with our places, callings and eſtates, auoiding couetouſneſſe and ambition, Phil. 4. 11. Heb. 13. 5. Fourthly, we muſt ſet our hearts conſtantly to obey God in pouerty & penury, in afflictions and in all aduerſities, Phil. 4. 12. Heb. 10. 34. Fiftly, we muſt be ready to diſtribute & communicate the good bleſſings which wee haue receiued vnto others, knowing of whom and to what end we haue receiued them. When the fountaines of Gods mercies flow to vs, let our fountaine be diſperſed abroad, and riuers of waters in the ſtreets, Prou. 5. 16. When the cloudes haue dropped downe raine and watered our land, let vs breake our bread to the hungry, and couer them that are naked. We can neuer be truely thankfull vnto God, if we be not carefull to do good to his ſeruants for his ſake. Laſtly, we muſt ſhew our ſelues thankefull by yeelding obedience to God, & by labouring to pleaſe him in all things. This is a reall thankefulnes, and this the Lord looketh for at our hands: this is the conſummation and perfection of the former, and without it, all the reſt are of none effect.

ctrine. is one of s iudge-

[Verſe 2, 3. *And the people cryed vnto Moſes, &c. the fire of the Lord burnt among them, &c. and he called the name of the place Taberah.*] Here we ſee the puniſhment of their ſinne. Obſerue from hence, that among other iudgements of God, fire is to be eſteemed as one. Thus he deſtroyed Sodome and Gomorrha, Gen. 19. 24. and burnt vp both cities and people. So a fire went out from the Lord and conſumed *Nadab* and *Abihu* the ſonnes of *Aaron*, becauſe they offered ſtrange fire, Leuit. 10. 2. *Eliah* the Prophet did call fire from heauen, and conſumed the captaines with their fifty. 1 Kin. 1. 10. The like we ſee afterward, chap. 16. 35. according to that in the Pſalme, *The flame burnt vp the wicked*, Pſal. 106. 18.

ſon 1.

This muſt be acknowledged to be a greeuous and fearefull iudgement, becauſe we ſay commonly and truely, fire and water haue no mercy. And we ſee by neuer failing experience that it is ſo. Secondly, it is one of the titles of God expreſſing his nature, ẏ he is called a conſuming fire, Heb. 12. 29. Deut. 4. 24. and 9. 3.

ſe 1.

This teacheth vs, that if it pleaſe God to lay this iudgement vpon vs at any time, whatſoeuer the meanes or inſtruments be whereby it commeth, whether by negligence or wilfulneſſe, or by the immediat hand of God, wee muſt alwayes lift vp our eyes to heauen, and ſubmit our ſelues with patience to him: wee muſt not reſt in ſecond cauſes, but acknowledge his prouidence, and conſider what is ſaid in this place, that the fire of the Lord conſumed the campe. We muſt therefore no otherwiſe account of it.

2. 1.28, 29 1.27.

Secondly, it is our duty in this regard to ſerue God acceptably with reuerence and godly feare. We muſt take heed to our ſelues, leſt we forget the couenant of the Lord our God; we muſt make no grauen image, or the likenes of any thing which he hath forbidden. It is reaſon we ſtand in feare of him that is able to deſtroy vs ſuddenly, and to arme his creatures as his ſouldiers to conſume vs in a moment.

Vſe 3.

2 Pet 3. 11. 12

Particular burnings put vs in mind of the generall burning.

Thirdly, it warneth vs, that at the laſt day, the whole world ſhall be conſumed with fire, and the elements ſhall melt with heat, and the heauens ſhall paſſe away as a ſcrolle. Seeing then all theſe things ſhall be diſſolued, *What manner of perſons ought we to be in all holy conuerſation and godlines, looking for, and haſting vnto the comming of the day of God!* Wee neuer read nor heard of moe burning of townes & houſes thē within theſe few yeres, teſtified by the continuall collections for the releefe of ſuch perſons as haue receiued loſſe that way. It is a lamentable ſight and mooueth much commiſeratiō to ſee a few houſes conſumed to aſhes: theſe particular burnings put vs in mind of ẏ generall burning, when all things that worldly men ſo much eſteem, and for which they labour & gape ſo greedily, ſhalbe on fire. What ſhould we ſo much delight our ſelues, in coſtly apparell beſpangled with gold and ſiluer, or why doe we dote and ſet our affections ſo farre vpon the treaſures of this life, which wee know muſt all be burnt vp like ſtubble?

Vſe. 4.

Eſay 30. 33.

2 Pet. 2. 6.

Iude ver. 7.
Math. 25. 41.
Mar. 9. 44.
2 Theſſ. 1. 8.

Laſtly, we are hereby admoniſhed of a more terrible fire and more fearefull ſpectacle then all the former: for they are but as painted fires in compariſon of the laſt fire, which the breath of the Lord, like a ſtreame of brimſtone, doth kindle. It was a fearefull fire fell vpon Sodom which burned their cities to aſhes, but their ſoules ſuffering the vengeance of God in eternall fire, was more fearefull. This is called euerlaſting fire, which neuer ſhal be quenched. Into this ſhall the reprobate be caſt, & be tormented in thoſe flames. Theſe plagues are infinite, vnſpeakeable, & incomprehenſible: without end, without eaſe, without intermiſſion, without remedy, without profit. Other iudgmēts haue ſome good vſe, & many times bring profit to the ſufferers after they haue been exerciſed by them, but theſe ſhall bring none at al: there ſhalbe weeping & gnaſhing of teeth.

Doctrine. Knowledge encreaſeth ſin and iudgment. Luke 12. 47.

Againe, when the people firſt murmured, God did not puniſh them, as appeareth in the booke of *Exodus*, they had not yet receiued ẏ law: but after the law was giuen, & knowledg ſhined as a candle in their hearts to direct thē, God ſpared them not, but entred into iudgement with them ſo ſoon as they ſinned againſt him. We learne hereby, that knowledge & the light of Gods word receiued into our hearts, encreaſeth ſin and iudgement. *The ſeruant that knew his maſters will, and did not prepare himſelfe to do according to his will, ſhal be beaten with many ſtripes*: ſo ſaith Chriſt of the Iewes, If I had not come and ſpoken vnto them, they had not had ſin: but now they haue no cloake for their ſinne. For ignorance doth in ſome ſort excuſe, that is, make the ſin not to be ſo great. Again, all colour and excuſe is taken from ſuch as haue the meanes of knowledge, they cannot ſay

Reaſon 1. Ioh. 15. 22. Luke 12 48.

Ioh.12.48. ſay they knew not: the word ſhal iudge them
at the laſt day which they haue heard. This
then teacheth, that none ſin more greeuouſly
then ſuch as liue in the boſome of the Church,
heare his word, and receiue his Sacraments. It
had been better for them that they had neuer
knowne the way of righteouſneſſe, then after
2 Pet.2.22. they haue knowne it, to turne from the holy
commandement deliuered vnto them, and the
Matth.12.45. laſt ſtate of that man is worſe then the firſt. Againe,
marke from hence the cauſe, why iudgment
1 Pet 4.17. beginneth at the houſe of God, becauſe
1 Cor.11.32. here is ẏ greateſt light, here God hath vouchſafed
the greateſt mercy, heere he hath rained
vpon his owne city, while other places remained
dry and withered. As then they haue taſted
the greateſt mercies, ſo they muſt be touched
Deut.28.15. with the ſoreſt iudgments. Laſtly, it ſtandeth
the Church in hand and euery true beleeuer,
to walk as wiſely in the day, redeeming
Epheſ.4 15.16 the time, becauſe the daies are euill. If ẏ word
do not worke our conuerſion, it ſhall further
our condemnation, and wee make our ſelues
two-fold more the children of hel then others
that haue not been partakers of ſuch graces.

[*He called the name of the place Taberah.*]
God doth not content himſelf to puniſh their
murmuring, but ſetteth vp a memorial or monument
of their ſinne, that others might be
taught and inſtructed by it to feare, by giuing
a new name to the place where the ſinne was
committed, calling it *Taberah*, that is, a conſumption
or a burning. The like we ſee afterward
Doctrine. The iudgements of God are both puniſhments and inſtructions. in this chap. ver.34. Learne from theſe
examples, that the iudgements of God which
befall to men, are not only puniſhments to the
ſufferers and offenders, but alſo documents
and inſtructions to all others that behold thē,
know them, and heare of them. The puniſhments
of God inflicted vpon one doe ſerue to
admoniſh and inſtruct another. *Abraham* is
commended that he would teach his ſeruants
and houſhold to keepe the way of the Lord,
Gen.18.19. and to do iuſtice & iudgment, when he heard
of the deſtruction of Sodome and Gomorrha.
The Lord chargeth, that the idolater ſhould
not be ſpared, but ſtoned with ſtones, that ſeeketh
to entiſe others ſecretly to ſerue other
gods, that all Iſrael may heare and feare, and
Deut.13.10, 11. Luke 13. 2.3. and 17.32 do no more any ſuch wickednes. So the iudgments
that fell vpon the Galileans, and thoſe
that periſhed by the fall of the tower, ſerued
as examples and Sermons of repentance. The
Deu 24.9. 1 Cor.10.10, 11. like we ſee in *Deuteronomy*, & they were written
for our admonition, &c. Iud. ver.7.

Reaſon 1. This is the end of his iudgements, he worketh
them to this end and purpoſe, and therefore
they muſt be inſtructions to vs. A few
were ſmitten (ſaith *Cyprian*) that others might
be warned by their example. As in a family
the maſter will not paſſe by that which the
ſeruant committeth, becauſe it may be a warning
to the reſt, that they might heare and ſee
and commit no ſuch thing, as we ſhewed before
out of *Deuteronomy*. Some are puniſhed,
that others might not be puniſhed. Secondly,
whatſoeuer was written before hand, was
Rom.15. written for our inſtruction, that we might receiue
benefit thereby vpon whom the ends of
the world are come; as it oftentimes happeneth
in ſtates that are well gouerned, where
we ſee not onely malefactors executed, but
gibbets erected, and other monuments ſet vp
in the high wayes, to the benefit of thoſe that
paſſe by and come after, that they beholding
what befell to ſuch wicked offenders, might
not tranſgreſſe in the ſame manner.

Vſe 3. This ſerueth to checke and controll the ſacriledge
of the Church of Rome, who keepe
backe theſe examples from the knowledge of
the people of God. They cānot abide ẏ Scriptures
ſhould be common, and therefore doe
hinder what they can, & forbid them to know
theſe iudgments. The Apoſtle wold not haue
1 Cor.10. any in the Church ignorant of them, but theſe
keepe away the key of diuine knowledge
which openeth the gate of Gods kingdome,
Luke 11. neither entring themſelues, nor ſuffring thoſe
that would enter. The Prieſts in the Law
were commanded to reade the Scriptures to
all the people in their own language: but theſe
keep them & reade them in a ſtrange tongue,
becauſe none ſhould vnderſtand them: or if
they be in their owne tongue, they haue ſo
mingled them with ſtrange words and phraſes
that the people are neuer the wiſer nor ẏ better.
And if any in reuerence and humility ſeek
to vnderſtand them, and ſhew and deſire them
to be acquainted with them, they ſhall bee ſo
terrified and diſcouraged, that they are not able
to make any profit by them to themſelues,
or receiue any comfort from them. Theſe are
like to thoſe couetous wretches ẏ withholde
corne from ẏ people in time of famine, whom
God and the people may iuſtly curſe.

Vſe 2. Secondly, this reproueth thoſe that are ignorant,
wilfully ignorant, and will not know
nor learne the examples ẏ God hath ſet down
in his word. For if they be iuſtly condemned
that will not haue them knowne, then cannot
they be excuſed that care as little to haue thē
learned. Woe then to the times & ages wherein
we liue. For though we may ſee and reade,
and heare and know ſundry examples of Gods
fearefull iudgements, both in the word & out
of the word, yet for the moſt part we want
care and conſcience to make profit and benefit
by them. The iudgements of God are before
our eyes, yet they are for the moſt part
but nine daies wonder, nay rather nine houres
wonder, for they are ſoone forgotten and out
of mind. We turne them to another end then
Eſay 2 that for which God ſent them among vs. We
are ready to bleſſe our ſelues in our ſinnes, becauſe
the like falleth not vpon vs, and to cenſure
others to be grieuous ſinners. Whoſoeuer
therefore do not make vſe and benefit by the
iudgments of God, ſhall they eſcape? No verily,
they ſhall beare their condemnation: for
it cannot ſtand with the honor of God to ſuf-

ſer them to abuſe his mercy,& to contemn his iuſtice. For as it ſtandeth not with the honour of a ſtate to ſuffer any perſon to race and deface the monuments of their iuſtice that they haue ſet vp, and therefore he wͨ doth it ſhall be ſeuerely puniſhed; ſo certainly God wil maintain his own honor, and get him glorie in the confuſion and deſtruction of all thoſe yͭ make no vſe of his iudgements, his hand ſhall finde them out, and come ſodainly as a whirlwinde vpon their heads.

ſe 3.

s iudge-
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mon of
ntance.

Thirdly, it is our duty to learne by his ſeuerall iudgements what he would haue vs to do, foraſmuch as hee ſendeth them home to our doores, nay to our hearts and conſciences for inſtruction ſake. Euery iudgement is a reall ſermon of repentance. As it is a ſinne for a man to go to a ſermon & profite nothing, neither in knowledge, nor in faith, nor in obedience, to be neither confirmed in the truth, nor preſerued from error, nor raiſed vp with comfort: ſo is it a grieuous ſinne for any in his corruption to behold the hand of God ſtriking & puniſhing, and ſecurely to paſſe by it, & not learne ſome good inſtruction from it. Euerie iudgement of God muſt be to vs as a ſchoolemaſter to teach vs ſomewhat, and wee ſhould be as ſchollers ready to learne by that leſſon. But what ſhould a man learne by iudgements wil ſome ſay? I anſwer, that by euerie iudgement we muſt learne this point, that they are as a ſermon preaching to vs againſt that ſinne for which that man was puniſhed & ſmitten which lieth vnder the iudgement. All parents muſt learn what befell to old *Eli* for winking at the faults of his children and ſparing of thē, or elſe certainly they ſhall anſwer for it, hee brake his necke and died, for hee fell from off the ſeate backward on which he ſate, 1 Sa. 4, 18. See the iudgement which befell to him yͭ gathered ſticks on the Sabbath day, ch. 15, 35 to teach vs to beware of the contempt of it. Mark what befell to *Ieroboam*, hee loſt the vſe of his hand for a time which hee ſtretched out to offer violence to the prophet of the Lord: we muſt therefore take heed of this, that wee lift not vp our hands againſt his ſeruants. To be ſhort, let vs ſet before vs the examples of *Cain* that hated his brother, of *Cham* that mocked his father, of *Ananias* & *Sapphira* that diſſembled with God, of *Iudas* that betraied his maſter, of *Eutychus* that ſlept at the Sermon of *Paul*: by theſe and ſuch like we muſt bee admoniſhed to auoid maliciousneſſe, mocking, hypocriſie, couetouſnes, and drowſie affections when we come to heare. We muſt learne good out of the euils which befell all theſe: *Cain* and *Cham* were both accurſed: *Ananias* and *Sapphira* were ſtricken with ſodain death, *Iudas* hanged himſelf, and *Eutychus* was taken vp for dead. If from theſe examples we do not learn ſome inſtruction, doubtleſſe it ſhall turn to our greater condemnation. Thus much of their firſt murmuring.

ect.
ers.

4,11 and
Mat.27,
s 5,5.10.
20.

[Ver. 4,5,6,7,8,9. The ſecond murmuring followeth, which is the ſecond part of yͤ chap. handled to the end thereof: wherein obſerue 3 things. Firſt the peoples blaſphemie againſt God, luſting after fleſh and loathing Manna. Secondly, the communication betweene *Moſes* & God touching their murmuring. Thirdly, the iſſue and euent of al, containing the execution of Gods wil after the communication was ended. The murmuring is amplified by yͤ occaſion, by the manner, by the ſubſtance and effect thereof, and laſtly by the greatneſſe of their ſin and offence: all which are ſet downe at large, both that the iuſtice of God in puniſhing of them might be cleered, and his gracious goodneſſe in ſparing and pardoning of them might be manifeſted.

The occaſion of this ſin which is the firſt circumſtance, aroſe from the multitude of the Egyptians that came out of Egypt, and ioyned themſelues to the people of God. Now albeit they had left Egypt when they ſaw yͤ plagues that fell vpon it, yet they ſauoured ſtill of the Egyptian manners, and longed after their Egyptian diet, they luſt after fleſh, and gaue great offence to the people of God, they laid a ſtumbling block before them & cauſed many of them to fall, yͭ they neuer roſe vp againe. Exod. 12, 38.

Their ſin is expreſſed in theſe words, *Who ſhall giue vs fleſh to eate?* Then they remembred their former life in Egypt, when they did fill their bellies with ſtore of fiſh, and did eat Cucumbers and Melons, Leeks, Onions and garlick, which they preſerd before the moſt heauenly meate and Manna beſtowed vpon them in great plenty. Nay, they ſhew themſelues to be ſo bewitched with theſe Egyptian trickes, and beſotted with the deſire of their former food, that *their ſoules euen pined away* and conſumed euery day, as if they had bin vtterly famiſhed: ſo that they cried out, *Wee can ſee nothing but Manna.* In this their ſin, that we may ſee it in his true colours, & iudge of it accordingly, obſerue theſe particulars. Firſt, a manifeſt contempt of Gods ordinance, for they do point it out as it were with the finger, and ſay there is nothing at all beſides this Manna before our eyes. Secondly, they muſt haue their eyes ſatisfied as wel as their bellies filled. It could not content them to haue their neceſſity ſupplied, they muſt alſo haue their ſight pleaſed: ſuch was their wantonneſſe, intemperance, vnthankfulnes, and loathing of that meate wherewith God did diet them. Thirdly, here is a notable tempting of God, as Pſal. 78. 18. they tempted God in their harts, in requiring meat for their luſts: they wold try his power what he could do; he muſt waite vpon them, and doe whatſoeuer it pleaſed them to enioyne and appoint vnto him. Fourthly, blaſphemy againſt God and open contempt of him, ſetting him at nought, *They ſpake againſt God, they ſaid, Can God furniſh a table in the Wilderneſ?* For could they more blaſpheme God, or flie in his face with opprobrious ſpeeches, then to charge and accuſe him of pining away his

Pſal. 78, 18.

his people and ſtaruing of them? Fiftly, a vilifying & contemning of their deliuerance out of Egypt: they had forgotten the bondage of their perſons, the cruelty of *Pharaok*, the beating of their officers, & the deſtruction of their children: they renew their old complaint ẇ they vttered more euidently, Exod. 16, 3. *O that wee had dyed by the hand of the Lord in the Land of Egypt, when we ſate by the fleſhpots, when we did eate bread our bellies full.* As if they ſhold ſay, we care not for our departure and deliuerance out of Egypt, we think not our ſelus any way beholding to God for it: for then it was better with vs then at this preſent. Sixtly, they loath their preſent eſtate of preſent bleſſings, though they had ſtore of Manna, and had not experience of any want, yet they muſt haue their dainty and delicate food, like tumultuous and rebellious ſubiects that alwaies are weary of the preſent ſtate. Seuenthly, they ſhew their intemperance and concupiſcence, luſting after the worſe, whē they had the better, of which the Apoſtle ſaith, *We ſhould not luſt after euill things, as they luſted.* For this cauſe euen to lay open the greatneſſe of their ſinne, doth *Moſes* ſundry waies deſcribe this Manna, by the ſimilitude of it, it was *like Coriander ſeed*; by the colour of it, *as Bdelium*, that is, like the gum of that tree. For it is a tree of the bigneſſe of an Oliue, whereof *Arabia* hath great plenty, which yeeldeth a certaine gum ſweet to ſmell, but bitter in taſte. It is farther alſo deſcribed by the ſundry vſes of it, by the taſte of it, and that it came to them without any labour or pain-taking, except in the gathering onely, for God did ſend it downe with ẏ dew euery night, as we reade at large. Exod. 16.

Thucid lib. 1. lib belli pelopon.

1 Cor. 10. 6.

Plin. lib. 12. nat hiſt. cap. 9.

Plaut. in curcul. Hiſtor. of the world. l. 1. c. 3.

Out of this diuiſion thus ſorted into his parts, ariſe ſundry inſtructions, part whereof I will onely point out. And firſt behold & wonder, and be aſtoniſhed, how quickly they ſin againe. They had bin chaſtened immediately before, the fire entring vpon the hindermoſt of their tents, was ſcarſe quenched, the footſteps of that fearefull burning might yet bee traced out, and the ſmoke thereof was freſh in their eies, yet they fall to luſting and murmuring againe. Obſerue therefore and marke it well, that the entertainment of ſin is dangerous. It is not ſatisfied with the firſt committing, it goeth and groweth on apace, the practiſe of one maketh way for another, and openeth the gates wide to all wickednes, Whē ſin is ſuffred to take roote, it buddeth by and by, and beareth fruite which is more bitter then gall. And no maruaile: for God leaueth ſuch to themſelues, ẏ they commit ſin with greedines. Such is his iuſtice, that he will withdraw from them, when once they forſake him, all meanes that ſhould do thē good, ẏ they abuſe them no longer, and he will puniſh ſinne with ſin, the firſt with a ſecond and the ſecond with falling into a third. Sin is like the infant that is in the mothers wombe, where it groweth by little and little vnto the birth, and neuer ſtayeth till it come to perfection. This muſt teach vs, that there is no dalying with ſin, it is not barren, but very fruitfull. Many think they may ſtretch their conſcience a litle, and make bold with God and his law for once, but they deceiue themſelues, for they ſow that ſeede ẇ in ſhort time will ſpring vp and grow a monſter. For as the ſluggard ſaith, yet a little more ſleepe: ſo the ſinner ſaith, yet a little more ſin. He is like the couetous man ẏ ſaith euermore Bring, bring: and as he thinketh he neuer encreaſeth his ſubſtance enough, ſo the ſinner ſuppoſeth he neuer encreaſeth his ſin enough. This will bite as a ſerpent in the end, though it delighteth in the beginning. Againe, it teacheth vs to acknowledge Gods great mercy toward his children, in ſtaying them back that they goe not forward being once entred into the practiſe of it. When *Paul* would haue entred in among the furious people, it might haue coſt his life, if the diſciples had let him alone, howbeit they ſuffered him not, Act. 19. 30. So if God ſhould ſuffer vs to runne on, it might coſt vs our liues, and cauſe vs to bee condemned with the world. When we open a port and paſſage for ſinne, wee are as a man that is falling or rouling downe a very high mountaine, how can he eſcape death, except he be ſtayed by a very ſtrong hand? So is it with vs, if once we make a breach into our conſcience, it is vnpoſſible to ſtop it, if God himſelfe do not ſet to his hand. If he take the matter in hand, and determine to ſhew mercy vpon the poore periſhing ſoule that beginneth to ſuffer ſhipwracke, though we had one foote in hel, he can bring vs backe again. And how ſhould not that ſoule ſo deliuered, and ſeeing the ſnare of death and hell broken, and hauing experience of the power and mercy of God in raiſing him to life, but in a ſweet feeling of them cry out, *Bleſſed be the Lord, who hath not giuen me as a prey vnto their teeth*, Pſal. 124. 6. and againe, *My helpe is in the Name of the Lord, who made heauen and earth*, ver. 8. This mercy is the greater, both becauſe it is rare: for not one among an hundred maketh vp the breach, that ſinne hath made: and becauſe it is wholly gracious and freely beſtowed, the ſinner deſeruing to be forſaken vtterly who hath fearefully forſaken God. God hath faſt hold vpon all that are his from their election, and therefore hee will neuer withdraw his hand from them, nor ſuffer them to be drowned. Laſtly, it muſt be our care to ſtop the beginnings of ſinne, Ioſh. 24. 14. 15. and then we ſhall be ſure it will neuer come to perfection.

Pelarg. comme. in ſacros Num.

Doctrine.

Sinne is dangerous.

Quà data porta ruit. Virgil lib 1.

Reaſon 1.

Iam. 1. 15.

Ier. 147.

Againe, theſe murmuring Egyptians, ſeeing the mighty works and miracles of God in Egypt, would needs become proſelites, they ioyne themſelues to the people of God, and ſeeme ſo forward that they forſake their idolatry, their countrey, and kinred, their owne people, and their fathers houſe: neuertheleſſe they ſtarte backe as a deceitefull bow, and they reuolt backe to their olde manners, as dogs to their vomit, and as ſwine to their former mire & filthineſſe. Wherby we learne, that many are in the profeſſion of the faith, which are not indeed faithfull, neither true members of the Church, as wee ſee in *Iſmael.* Gen.21,9. and *Caine*, chap.4,8. there are many temporizers that beleeue for a ſeaſon, Luk.8, 13. Others are offended, and fall away, Iohn 6, 66. Such profeſſe that they know GOD, but they deny him in their workes, and become abhominable and diſobedient, Tit.1, ver.16. 1 Iohn 2, verſ.19. And no maruaile: for many loue the praiſe of the world more then the praiſe of God, and neuer had ſound rooting: and therefore, though they go farre in ỹ right way, yet they returne backe, and are neuer the neerer, nay, they are ſet farther off then euer they were. The Church had alwaies ſuch, all are not the true ſeed of *Abraham*, that are of *Abraham*: neither the Iſrael of God that came of *Iſrael*. Good fiſh and bad fiſh are taken in the net, Math.13, and good wheate and chaffe are mingled together.

rine. y are in rofeſsion are not members e church

ſe 1.

This teacheth vs good vſes. Firſt, that it is not enough to ſaluation, or ſufficient to entitle vs to Gods kingdome, to make an outward profeſſion. The diuell himſelfe may this way go as farre as the beſt, for Satan can transforme himſelfe into an Angell of light, 2 Cor.11,14. & a wolfe may put on a ſheepes skinne, Math.7,15. Yea, a Parot and an Ape can imitate: and therefore truſt not too much to the outwarde appearance and profeſſion, if thou goe no farther, neither account it ſufficient that thou art baptized, and made partaker of the Word and Sacraments, and of the praiers of the church: this is no better then to truſt in lying words which ſhall not profit nor proſper, Ier. 7,4. Secondly, we muſt ioyn to our profeſſion, ſanctification and holineſſe of life, Ier. 7,5. Such as content themſelues with outwarde ſhewes, are like the tree that hath leaues without fruite, & are ranke hypocrites, like weeds that grow among good herbes. God hath choſen and redeemed vs that wee ſhould bee holy, Eph.1,4. Luke 68,75. The condition of ſuch is no better then of the heathen and infidels, Math.5,20. Nay it is not ſo good. Laſtly, let vs heereby try and proue whether we be in the faith or not, 2 Cor.13,5. Many liue in the Church that neuer examine themſelues whether they be of the Church, nor conſider that they may deceiue themſelues & many others, foraſmuch as an hypocrite and a reprobate may go farre in chriſtian religion. Many haue in them the firſt beginnings of chriſtian religion, as it were the foundation of a building, and there they ſtand at a ſtay: but wee muſt build forward, vntill the ſpirituall building be perfected. It is not enough to runne, except we obtaine the prize. He that doth perſeuere to the end, ſhall be ſaued: and he that is faithfull to the death, ſhall receiue the crowne of life.

.147.

rine, euill man pteth a- n.

Moreouer ſee heere, how the Iſraelites are led by the example of the Egyptians, to murmure with them, and therfore one euill perſon entiſeth, corrupteth, and infecteth another; as *Eue* did *Adam*, and the ſerpent did *Eue*: Prou. 13,20. Pſal.106,35,36,39. For ſin is as leauen; 1 Cor.5,6. and as a contagious diſeaſe.

2 Tim.2,17.

Vſe 1.

Woe therefore to the world becauſe of offences; Mat.18,6.8. and they are pronounced to be accurſed that lay a ſtumbling block before the blinde, to make them to fal, Deut.27. Againe, we muſt haue no fellowſhip with the vnfruitfull workes of darkneſſe; neither bee companions with them, Eph.5,7,11. 1 Cor.5,11. We muſt come out from among them, and ſeparate our ſelues from them, & touch no vncleane thing, 2 Cor.6,17. and then will God receiue vs as his children, & be a Father to vs.

1 Cor.5.6,7.

Moreouer, all obſtinate perſons that giue offence, ſhould be baniſhed out of the Church, leſt as ſcabbed ſheepe they infect the reſt of the flocke. The leapers were not ſuffered to dwell among men, but turned out of the Citty, and dwelt apart by themſelues. And wherefore was this? to auoide the infection of the body. How much more then ought ſuch as haue a ſpirituall leproſie vpon them, be kept from the company of others, leſt they bring firſt infection, and after deſtruction vpon ſoule & body? Furthermore, it excuſeth not to ſay, I haue learned it of others, they were the authors and beginners of the ſin. What did it auaile the Iſraelites to fall by the example and allurement of the Egyptians, or by their counſell and perſwaſion? For it was their owne luſt that carried them away headlong. God puniſheth all ſuch as commit euill, or any way conſent vnto it, Rom.1,32. So God in the beginning puniſhed the diuel, the man, & the woman, becauſe all ſinned, albeit one by the perſwaſion of another. Laſtly, it condemneth thoſe that glory in their ſtrength, that nothing can make them worſe, no time, no place, no perſons, no perſwaſions, no company. They ſay, no man ſhall be able to peruert them, or ſeduce them, or infect them. Are theſe men better then *Adam* when he was in the garden? if his place could not protect him, nor his innocency keepe him, they may iuſtly feare that other places may infect them much rather. *Salomon* was no foole, nay he was endued with great wiſedome, and beloued of his God, yet being too familiar with Idolaters, he was ouertaken with Idolatry, and became a great Idolater, and his outlandiſh women cauſed him to ſin.

Neh.13,26.

Or are they better then *Peter*, who made a moſt worthy confeſſion of Chriſt? yet being among a crew of prophane perſons, he was brought to deny his Maſter, nay in a manner his owne ſaluatiō. Be not therfore deceiued, rather feare thine owne weaknes then boaſt of thy ſtrength.

|Ver.5,6. *We remember the fiſh that we did eate in Egypt freely, the cucumbers, &c. But now our ſoule is dried away, &c.* In theſe words we ſee how carnall men conceiue carnal things. They prefer their traſh before Manna, as if corne being found out, men ſhould loue acorns better

Doctrine. Carnal men preſer tranſitory things before heauenly.

then corne. The doctrine from hence is this, that the tranſitory things of this world, are preferred by carnall minded men before heauenly things. The Iewes preferred their priuate commodities before the building of the Temple, Hag.1,2. So did *Eſau*, Hebr. 12, 16, 17, who is therfore branded of the holy ghoſt to be a prophane perſon. So did the *Gadarens* Math.8,34. We haue many examples of this nature, *Iudas*, *Demas*, the yongman in the goſpell that came to Chriſt, howbeit he went away ſorrowfull from him, for if he might not keepe his poſſeſſion, he would none of Religion. And the Reaſons are plaine.

Reaſon 1.

For they that are carnall are carnally minded, they are nothing elſe but a lump of fleſh, from whence nothing can proceede, but that which is corrupt, Io.3,6. Secondly, they haue no taſte at all of ſpirituall things, as of grace, of heauen, of ſaluation, of eternall life. No maruell therefore if theſe be vile and nought worth in their eyes, and the other preferred before them, becauſe where the treaſure is, there wil the hart be alſo, Mat.6,21.Col.3,2.

Vſe 1.

The vſes follow. Firſt, ſee the dangerous eſtate of carnall men, and how hard it is for a rich man to enter into the kingdome of God, Mat.19,23. *It is eaſier for a Camel to go through the eye of a Needle, then for a rich man to enter into the kingdome of God.* verſe 24. Rich men are thought of the world to be the happieſt men in the world: howbeit they ſtand in a ſlippery place, and their eſtate dangerous, if they watch not narrowly ouer themſelues. This appeareth in the example of the rich glutton, Luke 16,19. he could finde no time to ſearch the Law and the Prophets, he was altogether drowned and drunken in his delights, he was corrupted and carried away with pompe and vanity; finally, he forgate and contemned the poore. So was it with him that would pull down his barnes and build new, and thought of nothing but of the earth: he ſaid to himſelf, applauding his owne happineſſe, *Soule, thou haſt much goods laid vp for many yeeres, take thine eaſe, eate, drinke, and be merry*, Luke 12,19. This was the cauſe that mooued *Agur* to deſire of God not to giue him riches, leaſt he be full & deny the Lord, and ſay, *Who is the Lord*? Pro. 30,8.9. Such as ſet their hearts vpon the vanities of the world, doe commonly neglect heauenly things, and by little and little waxe cold in them. Riches are compared to thorns; if then our hearts be not well fenced & countergarded, we ſhall be hurt by them. Therefore doeth Chriſt denounce a woe againſt all carnall richmen, becauſe they haue receyued their conſolation already, Luke 6, 24. They muſt looke for no further reward.

Vſe 2.

Secondly, wee muſt not be immoderate in ſeeking after them, neither be idolaters in truſting in them. What was it that deſtroied the Sodomits? was it not abundance of all things? was it not exceſſe and ſuperfluity? Eze.16.49. Let vs be contented with our eſtate whatſoeuer it bee: for a little with a quiet conſcience and a true heart to God, is better then a fatte ſtalled Oxe. Let vs pray for conuenient food, *and vſe this world as though we vſed it not, for the faſhion thereof fadeth away*, 1 Ioh.2,17. Let our conuerſation be in heauen, Phil,3,19. Let not our hearts bee bewitched and beſotted with theſe things, that wee may depart hence in peace when God ſhall call vs, and ſo bee the Lords in life and death. It is no profit to win the whole world with the loſſe of our owne ſoules, Mat.16.26.

Vſe 3.

Laſtly, let it be our ſtudy to preferre as beſt of al, the beſt things. They are no better then fooles that would preferre rotten wood that ſhineth in the night, before the fineſt and pureſt gold of Ophyr. And who doth not willingly yeeld and confeſſe the folly of theſe Egyptians, that made more reckoning of their groſſe feeding and fogging in of garlicke, and Onions, and Cucumbers, and ſuch like grazing. then of that excellent & precious Manna which came from heauen? We are ready to ſit in iudgement vpon theſe, and to condemne them: but how many are there of vs that are like vnto them? I dare boldly affirme and auouch, that the greateſt ſort of men are ſuch Egyptians, and do daily practiſe ſuch Egyptian tricks: making more account of this life the of the life to come; of man more then of God, of ŷ earth more then of heauen. Let not therefore temporall things dazle our eies, to make vs ſenſleſſe as blocks. If rotten things ſhine, it is but in the dark, and in the night; and if theſe tranſitory riches do beſot any, it is ſuch as are blind and cannot ſee the glory and beauty of the world to come: ŵ if we could behold with the inward eies of a ſanctified mind, it would wholly poſſeſſe and carry vs into a loue & admiration of it. But ſuch as are nothing but a lumpe of fleſh, can ſauour nothing but of the fleſh. All their cares and cogitations are ſpent about the world: their hands and harts are full of it, ŷ they leaue no roome for better things. Tel theſe men neuer ſomuch of religion, of the word of God, & the fear of his name, you ſing a ſong to a deafe man: by and by they reply, *Who wil ſhew vs any good?* that is, any profit: they care for nothing els but for the fleſh-pots. It is moſt ſtrange to conſider that the life of man, ŵ ſhould bee ſpent chiefly to prouide for the ſoule which is immortal, yet this for the moſt part is the leaſt of our thoughts, We are altogether plodding about getting of riches, and prouiding for the body and the belly, which are framed of the earth and duſt. We dwell in houſes of clay, & our eies do euery where behold the vncertainty and vnſtability of them, yet we cheefely prize and pamper this vaſſall and ſlaue of death, and forget vtterly, or remember at leyſure the ſoule, and caſt all our hopes on the peace which we truſt to make at the parting, which is an high preſumption, & no better then a laughing of God to ſcorn. And when we haue done all, and gotten ſtore of

Pſal.4.6.

Gen.3,1 18,27. Iob 4,1

of goods, what comfort ſhall they miniſter at the laſt day? for all this is but with the Egyptians to ſtriue for onyons and garlike, it is no better. And when the body muſt turne to the earth, & we muſt lay downe this Tabernacle, whoſe foundation is in the duſt, what good will our onyons and garlike do vs? Wil not a little Manna at that day, ſtored vp, ſtand vs in more ſtead, and bring greater comfort to the ſoule, then to ſit by theſe fleſh pots of Egypt? Alas my brethren, all yͤ wealth of this world, if we could heape it vp together, is no better then onyons and garlike in compariſon of ſpirituall things. Why then ſhould we exalt the body ſo high, which muſt lye ſo low, and returne to duſt and aſhes, and in the meane ſeaſon neglect the ſoule, which ſhall liue (when the body is dead and rotten) either in euerlaſting life, or in euerlaſting fire? Such notwithſtanding is our madnes, that all the ſtir which here we make, is for onyons and garlike. Wee labour for nothing but for the belly & meats, and yet *God ſhall deſtroy both it and them.* The rich man is ſaid to fare deliciouſly euery day, howbeit hee made ill prouiſion for his ſoule, for it was carried to hell and torments.

ſe 3.

or.6,13.

e 16,23.
12,20

Ver.7,7,9. To enlarge and ſet forth the ſin of theſe prophane perſons, *Moſes* deſcribeth what this Manna was. It was not a naturall Meteore vſuall & common in thoſe quarters, as many haue imagined. For this fell among them euery part of the yeare, winter & ſummer and that alike. It ſerued to ſatisfie many thouſands. It fell not at all vpon yͤ Sabbath day: howbeit on the ſixt day fell twice ſo much as there did ordinarily other daies. If it were kept vntill the next mourning, it putrified, but reſerued on the ſixt day, it rotted not, but ſerued them for their vſe vpon the ſeuenth day. Nothing could hinder the comming or falling of it, nor froſt nor raine, nor heate, nor cold, but this bleſſing of God alwayes accompanied them whither ſoeuer they went. When they were entred into the poſſeſſion of the Land of promiſe, then it ceaſed, but not before. Laſtly, *Aaron* was commanded to keepe a pot full of it for a memoriall of this miraculous worke of God, and it rotted not nor ſtanke. It is called the bread of Angels, Pſal.78,25. not that the Angels do eate any corporall or materiall food, beeing themſelues ſpirits, but becauſe of the excellency of it, or becauſe the Angels were Gods inſtruments in preparing of it. It was food not onely for the body, but for the ſoule: it was both a viſible Manna and an inuiſible, both open and hidden, both earthly and heauenly. This was a type and figure of Chriſt the true bread that came downe from heauen. 1 Cor. 10,3. Iohn 6, ver.33,35. It was a type of the word which is the foode of our ſoules, Hebrewes 5, verſes 13, 14. as alſo of the ſacraments by which we are nouriſhed 1 Corinth. chapter 10, v.3. Theſe three are right Angels food, dainty and delicious fare, ſweeter then wafers made of hony, or of the beſt confection that the Apothecary can afford. This teacheth vs, that God hath prouided a very large and liberall diet, yea moſt excellent & dainty fare to nouriſh his children. The heauenly bleſſings of God contained in his word, the exerciſes of our religion, the holy ſacraments, eſpecially the Lord Ieſus himſelfe yͤ bread of life, whom whoſoeuer eateth hath eternal life abiding in him, are coſtly, plentifull, and heauenly feaſts, the meanes of ſpirituall nouriſhment and encreaſe to his ſeruants, which God hath ordained for his ſonnes and daughters. The Prophet ſpeaking of the ſoules prouiſion, which God our good Shepheard maketh for the ſheepe of his paſture, ſaith, *Thou prepareſt a Table before me, &c: my cup runneth ouer.* Thus is wiſedome the Sonne of God broght in by *Salomon*, to haue killed her beaſts, to haue mingled her wine, and to haue furniſhed her Table, Prou.9, verſe 2. *Come eate of my bread and drinke of the wine which I haue mingled*, verſe 5. And Math.22, verſe 4. the Kings ſeruants call the gueſts, and tell them, he hath prepared his dinner, his oxen and his fatlings are killed, and all things are ready. So the Prophet ſpeaketh, Eſay 25,6. and Chriſt himſelfe, Luke 14, verſe 16. and Pſalm.36,19. So then, the ſoules food & fare is notable good cheere the beſt that euer was taſted.

b.lib.3.
cap.1.

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16.

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en.3,1
8,27.
ob 4,19

Doctrine. God hath prouided a very large and liberall diet for his children.

Pſal.23,5.

***Reaſon* 1.** For theſe heauenly bleſſings and this ſuſteanance for the ſoule, doth as fully ſuſtaine and ſatisfie, nouriſh and maintaine the ſtate and ſtrength of the ſoule, as any outward prouiſion doth or can do the body, Iohn 6,54,55,56. *My fleſh is meate indeed, and my blood is drinke indeed*, that is, they haue the ſame nature to our ſoules, which meate and drinke haue to our bodies.

2 Secondly, in theſe and by theſe is prouiſion to ſatisfie all ſorts: in the word is ſincere milke for children and ſtrong meate for men of riper age, Hebrewes, chapter 5. Chriſt is hidden Manna which all did gather, and were fed and nouriſhed by it: it feedeth ſmall and great.

3 Thirdly, the prouiſion of God is farre better then all earthly prouiſion. This food is perpetuall, the word of the Lord endureth for euer, 1 Pet.1.23. In eating of this food there is no danger of ſurfet and exceſſe. This is durable meate, it liueth for euer, and maketh vs liue for euer: who ſo eateth of it and digeſteth it, ſhall neuer periſh for hunger, and who ſo drinketh of this, ſhall neuer thirſt againe. It is therefore Gods ordinance, that his children and houſhold ſeruants ſhould be largely and liberally prouided for, to haue euery one of them a full meale.

***Vſe* 1.** The vſes. From hence it followeth, that the ſoule hath alwayes very great neede of food and ſuſtenance as well as the body, and will periſh for hunger and die for thirſt, euen eternally, through want of ſpirituall food, as well

Doctrine. Magiſtracy is a great burdē, and Magiſtrates are for the peoples good.

This was the charge that lay heauy vpon his ſhoulders. From hence we learne, that Magiſtracy is a great charge and burden, and Magiſtrates themſelues are ordained for ẏ peace, proſperity, preſeruation, and good of the people. This is taught in many places, Prou.11,14, and 29,2. The Prophet *Eſay*, ch.3,4,5,6, and the Apoſtle *Paul* willeth vs to pray for Princes and all that are in authority, that vnder them we may liue a peaceable and quiet life, with al godlines & honeſty, 1 Tim.2,1,2.

Reaſon 1.

¶ This truth is euident, becauſe Princes were appointed for the people, and not the people for Princes. As Chriſt ſaith, *The Sabbath was made for man, not man for the Sabbath*: ſo they were inſtituted for the peoples good, and not the people for their good, or themſelues to ſerue for their owne good. This is the end of their calling, and at this they ought to aime as at a marke. Secondly, they are as breath is to the body. While the breath continueth in the body, ſo long the life continueth, but if the breath be ſtopped or to depart, the body neceſſarily muſt periſh. Now as breath is to the naturall body, ſo are the Magiſtrates to the politike body: while hee remaineth, the Commonwealth is in peace and proſperity, in quiet and ſafety; if he be remoued and taken away, the Commonwealth is in danger to go to ruine and deſtruction, *The people ſhall bee oppreſſed euery one by another, and euery one by his neighbour, the childe ſhall behaue himſelfe proudly againſt the ancient, and the baſe againſt the honourable.* And the Prophet calleth *Ioſiah* ẏ breath of their noſtrils.

Eſay 3,5.
Lamen. 4,20.

Thirdly, the titles giuen vnto them do fully teach thus much. They are as fathers, that muſt lay vp for their children, not the children for their fathers. They are the fathers of the Country, of the Commonwealth, of their Subiects. Hence it is, that the Lord comprehendeth al ſuperiours vnder the name of fathers in the law, Exo.20,12. 2 Kin.5,12. The Prophet propheſieth, that Kings ſhould be nurſing fathers, & Queens be nurſing mothers to the Church in times of the Goſpel, Eſay 49,23. The Nurſe is appointed for the good of the ſucking child, to keep it in health and ſtrength, as *Moſes* ſpeaketh in this place. Is not this a great charge to looke to the being and well being of a childe? Againe, they are called Shepheards. This alſo is a great charge to watch day and night for the good of the flocke, that the ſheepe doe not wander and go aſtray, and that the wolfe come not among them to make hauocke of them. So alſo are Princes ſhepheards, Eſ.44,28. Numb.27,17. Laſtly, they are as Shields to protect and defend them from many blowes ẏ otherwiſe are like to light vpon thē, as Hoſ.4,18.

Pſal.47,9.

They may be called the couering of our eies, as the husband is ſaid to be to the wife, Gen.20,16, to keepe vs from many dangers that threaten vs. Fourthly, they are Gods Lieutenants and Deputies, and therefore they haue his owne name commmunicated vnto them, Pſal.82.6. They ſit in his place to doe iuſtice and iudgement, and to him they muſt giue an account. Without them the ſubiects are ſubiect to all manner of miſeries, as we ſee in the end of the Iudges, *Euery man did that which ſeemed good in his owne eies, when there was no King in Iſrael.*

Iudg.17,6, 18,1,&21,

Vſe 1.

This teacheth vs what we are to iudge and eſteem of the popiſh religiō, grounded meerly vpon policy to maintaine themſelues, howbeit it cannot ſtand with the policy of any other ſtate to come vnder that yoke, neither with the ſafety of Princes to ſtoope downe their neckes to that antichriſtian gouernment For they are the greateſt enemies that a State or Commonwealth can haue, worſe then the Anabaptiſts themſelues, and holding more dangerous opinions: what ſaid I, hold opinions? nay execute peſtilent practiſes againſt Princes, & ſeeke the vtter ſubuerſion of ſtates and kingdomes, if they will not worſhip the beaſt, and beare his marke in their forehead. They do not onely like *Corah* reſiſt ẏ gouernment of Magiſtrates, but by their treaſonable practiſes and diuelliſh deuiſes labour to ſuppreſſe and ſupplant them, to take away their liues and crowns from them, and to diſcharge their ſubiects of allegeance vnto them. Are not they enemies that pull away the foundation of an houſe? Yes doubtleſſe, for then the whole building muſt of neceſſity fall downe. For Magiſtrates are as the head and the heart are to the naturall body; if they be whole and ſound, al the other members are in better ſafety; and conſequently if they periſh, the whole body muſt periſh alſo, Eſay 9,14,15.

Papiſts wo then Anab tiſts.

Vſe 2.

Secondly, we muſt bee truely thankfull to God, ſeeing they are ſuch a bleſſing, and vndergo ſo great a charge for vs. For notwithſtanding the rage & fury, the fetches & ſubtilties of all our enemies, enemies as well to our temporall ſtate, as to our ſpirituall ſtanding, the King of Kings hath preſerued our King and kingdome in peace & ſafety, he hath kept head and heart, the breath & being in the body, we haue a Father to prouide for vs, wee haue a Nurſe to beare vs, we haue a Shepheard to feed vs, wee haue a Shield to protect vs, whiles our aduerſaries gnaſh their teeth and gnaw their tongues for anger, & are ready to burſt for enuy and deſpite at our happineſſe. We are happy and bleſſed aboue many other Nations. We heare the ſound of the trumpet in peace and ſafety, we vſe it as an inſtrument of ioy & gladnes, it ſoundeth not the alarm to the battell, we haue no buckling on of armor, no crying, nor complaining, nor inuaſion. We ſit vnder our vines & arbours, we walke in our fields & gardens, and a dog lifteth not vp his tongue againſt vs. We haue beatē our arming ſwords into plowſhares, & our ſpeares, which we did ſhake againſt our enemies, into pruning hookes, we haue forgotten the vſe, & almoſt the knowledge of war. This is the benefit of a good & godly Magiſtracy: this ſhould prouoke vs to *take the cuppe of ſaluation, and to praiſe the Lord for his goodnes to vs.*

Eſay 2,4.
Pſal.116,

We enioy our King, our Iudges, our Magiſtrates, our peace, our religion, our meetings and aſſemblies. O how gracious is God vnto vs, that hath not deliuered vs as a prey into the hands of malicious enemies, who grin and grinde their teeth, thus to ſee vs flouriſh in peace, againſt all their deuices and endeauours?

ſe 3. Thirdly, ſeeing Magiſtrates haue ſo great a charge, and bring ſo neceſſary a bleſſing, it is our dutie to perform our duties vnto them. We muſt yeelde them ſubiection, feare, honour, prayer, tribute, and obedience, as the Apoſtle vrgeth theſe particulars, Ro. 13, 1, 2, 6, 7. and it condemneth to the pit of hell, all ſuch as reſiſt them, and riſe vp againſt them. Should the ſonne rebell againſt the Father, as *Abſolon* did? Let him then feare the end of *Abſolon*, to be hanged in the tree. Should the childe ſtriue againſt his Nurſe that beareth him? or the ſheepe ſet themſelues againſt the ſheepheard that feedeth them? Woe then to ſuch as will diſcharge themſelues of the dutie they owe to ſuch as haue the charge ouer thẽ, and will plot againſt their life of whom they receiue life, and goods, and peace, and ſafety, and all.

4 Fourthly, it is the duty of all Magiſtrates, and thoſe that are in authoritie, to conſider what they haue to do; their names and titles muſt teach them what their office is, not to magnifie themſelues, not to think themſelues abſolute, not to ſet themſelues againſt God, not to tyrannize ouer his people, not to maintaine themſelues in eaſe and idleneſſe, in vanity and ſuperfluity, not to follow after their owne pleaſures, but to do iuſtice to all, without reſpect of perſon, to protect euery one from wrong, to maintaine publike peace and tranquility, but eſpecially to further Gods true religion. They muſt haue publike minds, and not ſeeke their owne good only or principally. It is the ruine of an eſtate, when publique perſons haue priuate mindes, regarding only to ſerue themſelues, and to procure their owne good. Theſe are no common-wealths men, but priuate wealths men. The Apoſtles were called to be fiſhers of men, and Princes are called to be ſheepheards of men, to feede reaſonable ſheepe; and this is their honour, if they be found faithfull, that it may be ſaid of them as it is of *Dauid*, *Hee fed them according to the integrity of his heart, and guided them by the skilfulneſſe of his hands*, Pſal. 78. 72.

[Verſes 16, 18, 20. *And the Lord ſayde vnto Moſes, Gather vnto me ſeuenty men of the Elders of Iſrael, whom thou knoweſt to bee the Elders of the people, &c.*] In theſe wordes we haue the anſwer to *Moſes* complaint. And as the complaint ſtood of two diſtinct parts, ſo doth the anſwere of the ſame points. Touching the greatneſſe of the charge and burthen whereof *Moſes* complaineth, God commandeth him to gather together vnto him ſeauenty men of the Elders of *Iſrael*, to whom he would communicate of the ſame ſpirit that *Moſes* had, howbeit without any diminution of his gifts, although many ſuppoſe that the Lord did puniſh him for his murmuring with the leſſning of his gifts: as it is true, hee doth ſometimes puniſh in that manner, ſometimes by leſſiing, and ſometimes by taking away what hee had formerly beſtowed, Zach. 11, 17. Mat. 25, 27. But we do not reade or finde that hee dealt ſo with *Moſes*, or that he was leſſe fit for gouernment then he was before: rather his gifts were deriued to others, as one candle lighteth another, and yet the light is not diminiſhed. And what benefite or profite had it beene to *Moſes* to haue theſe ioyned, if his gifts had beene impaired?

Marbac. Comment. in Num. *Whit. prælect. de pont f. Rom. pag* 89, 4.

The inſtitution of the *Sanhedrim* among the Iewes.

In this place we haue the inſtitution and erecting of a new Court among the Iewes called the *Sanhedrim*. This honourable Senate at the firſt founding of it, conſiſted indifferently of men taken out of all the Tribes, which had ſome of the Leuites to aſſiſt them. This court was ſeated and kept at Ieruſalem, and might handle waightier cauſes, & inflict more greeuous then the ſet Courts and Tribunals of iuſtice appointed, and aſſembled, and obſerued in the gates of euery Citty; and to this they might appeale from thoſe inferiour Conſiſtories. For ſuch as were inſtituted thorough the aduice and counſell of *Iethro*, Exod 18, 21. were not neceſſary to be of this number of ſeuenty; they had the hearing and determining of the leaſt cauſes, and beſides they receyued not an extraordinary ſpirite, neyther was it needfull for that calling. This Councel of the *Sanhedrim* remained after the captiuitie, and continued vnto the dayes of *Herod*, who made hauocke of many of them, and put moſt of them to death. Howbeit, ſome of them remained euen to the deſolation of the Temple and of the City by the Romans: and of this Chriſt ſpeaketh, Matth. 5, 20. and 18. 17. which the beſt interpreters vnderſtand of the 70. Elders of the great Conſiſtory or iudgement place in Ieruſalem. But when King *Agrippa* was once driuen out of Ieruſalem by a rakelly rout of ſeditious cutters and cut-throats, then were the *Sanhedrim* depoſed at their will, when there was none to controll them; and other baſe peſants were ſet vp in their roome, who had no lawes to reſtraine them, no Magiſtrates to puniſh them, no authority to bridle them. Then was the Prieſt-hoode made a mockerie: then was Ieruſalem without a guide, as an houſe without a Ruler, or a ſhip without a Pylot. There was none to manage the ſtate aright, but all gouernment was turnd into confuſion and diſorder.

D. Field of the Church, lib. 5. cap. 9.

Iunij in Analyſ. in Numer.

Liuelies Chronology of the Perſian Monarchy, page 238.

Ioſeph. de bell. Iud. lib. 5. cap. 1

The ſecond complaint of *Moſes* was touching the feeding of ſo great a multitude, & God anſwereth verſe 18, 19. by a promiſe and by a threatning. Hee promiſeth vnto them ſtore of fleſh, and to fit them and fill them, not for a day, or two dayes, &c. but euen a whole month.

Doctrine. Carnal men prefer tranſitory things before heauenly.

then corne. The doctrine from hence is this, that the tranſitory things of this world, are preferred by carnall minded men before heauenly things. The Iewes preferred their priuate commodities before the building of the Temple, Hag.1,2. So did *Eſau*, Hebr. 12, 16, 17, who is therfore branded of the holy ghoſt to be a prophane perſon. So did the *Gadarens* Math.8,34. We haue many examples of this nature, *Iudas*, *Demas*, the yongman in the goſpell that came to Chriſt, howbeit he went away ſorrowfull from him, for if he might not keepe his poſſeſſion, he would none of Religion. And the Reaſons are plaine.

Reaſon 1.

For they that are carnall are carnally minded, they are nothing elſe but a lump of fleſh; from whence nothing can proceede, but that which is corrupt, Io.3,6. Secondly, they haue no taſte at all of ſpirituall things, as of grace, of heauen, of ſaluation, of eternall life. No maruell therefore if theſe be vile and nought worth in their eyes, and the other preferred before them, becauſe where the treaſure is, there wil the hart be alſo, Mat.6,21. Col.3,2.

Vſe 1.

The vſes follow. Firſt, ſee the dangerous eſtate of carnall men, and how hard it is for a rich man to enter into the kingdome of God, Mat.19,23. *It is eaſier for a Camel to go through the eye of a Needle, then for a rich man to enter into the kingdome of God.* verſe 24. Rich men are thought of the world to be the happieſt men in the world: howbeit they ſtand in a ſlippery place, and their eſtate dangerous, if they watch not narrowly ouer themſelues. This appeareth in the example of the rich glutton, Luke 16,19. he could finde no time to ſearch the Law and the Prophets, he was altogether drowned and drunken in his delights, he was corrupted and carried away with pompe and vanity; finally, he forgate and contemned the poore. So was it with him that would pull down his barnes and build new, and thought of nothing but of the earth: he ſaid to himſelf, applauding his owne happineſſe, *Soule, thou haſt much goods laid vp for many yeeres, take thine eaſe, eate, drinke, and be merry*, Luke 12,19. This was the cauſe that mooued *Agur* to deſire of God not to giue him riches, leaſt he be full & deny the Lord, and ſay, *Who is the Lord*? Pro. 30,8.9. Such as ſet their hearts vpon the vanities of the world, doe commonly neglect heauenly things, and by little and little waxe cold in them. Riches are compared to thorns; if then our hearts be not well fenced & countergarded, we ſhall be hurt by them. Therefore doeth Chriſt denounce a woe againſt all carnall richmen, becauſe they haue receyued their conſolation already, Luke 6, 24. They muſt looke for no further reward.

Vſe 2.

Secondly, wee muſt not be immoderate in ſeeking after them, neither be idolaters in truſting in them. What was it that deſtroied the Sodomits? was it not abundance of all things? was it not exceſſe and ſuperfluity? Eze.16.49. Let vs be contented with our eſtate whatſoeuer it bee: for a little with a quiet conſcience and a true heart to God, is better then a fatte ſtalled Oxe. Let vs pray for conuenient food, *and vſe this world as though we vſed it not, for the faſhion thereof fadeth away*, 1 Ioh.2,17. Let our conuerſation be in heauen, Phil,3,19. Let not our hearts bee bewitched and beſotted with theſe things, that wee may depart hence in peace when God ſhall call vs, and ſo bee the Lords in life and death. It is no profit to win the whole world with the loſſe of our owne ſoules, Mat.16.26.

Vſe 3.

Laſtly, let it be our ſtudy to preferre as beſt of al, the beſt things. They are no better then fooles that would preferre rotten wood that ſhineth in the night, before the fineſt and pureſt gold of Ophyr. And who doth not willingly yeeld and confeſſe the folly of theſe Egyptians, that made more reckoning of their groſſe feeding and fogging in of garlicke, and Onions, and Cucumbers, and ſuch like grazing. then of that excellent & precious Manna which came from heauen? We are ready to ſit in iudgement vpon theſe, and to condemne them: but how many are there of vs that are like vnto them? I dare boldly affirme and auouch, that the greateſt ſort of men are ſuch Egyptians, and do daily practiſe ſuch Egyptian tricks: making more account of this life the of the life to come; of man more then of God, of yͤ earth more then of heauen. Let not therefore temporall things dazle our eies, to make vs ſenſleſſe as blocks. If rotten things ſhine, it is but in the dark, and in the night; and if theſe tranſitory riches do beſot any, it is ſuch as are blind and cannot ſee the glory and beauty of the world to come: wͨ if we could behold with the inward eies of a ſanctified mind, it would wholly poſſeſſe and carry vs into a loue & admiration of it. But ſuch as are nothing but a lumpe of fleſh, can ſauour nothing but of the fleſh. All their cares and cogitations are ſpent about the world: their hands and harts are full of it, yͭ they leaue no roome for better things. Tel theſe men neuer ſomuch of religion, of the word of God, & the fear of his name, you ſing a ſong to a deafe man: by and by they reply, *Who wil ſhew vs any good?* that is, any profit: they care for nothing els but for the fleſh-pots. It is moſt ſtrange to conſider that the life of man, wͨ ſhould bee ſpent chiefly to prouide for the ſoule which is immortal, yet this for the moſt part is the leaſt of our thoughts, We are altogether plodding about getting of riches, and prouiding for the body and the belly, which are framed of the earth and duſt. We dwell in houſes of clay, & our eies do euery where behold the vncertainty and vnſtability of them, yet we cheefely prize and pamper this vaſſall and ſlaue of death, and forget vtterly, or remember at leyſure the ſoule, and caſt all our hopes on the peace which we truſt to make at the parting, which is an high preſumption, & no better then a laughing of God to ſcorn. And when we haue done all, and gotten ſtore of

Pſal.4.6.

Gen.3,1
18,27.
Iob 4,1

of goods, what comfort ſhall they miniſter at the laſt day? for all this is but with the Egyptians to ſtriue for onyons and garlike, it is no better. And when the body muſt turne to the earth, & we muſt lay downe this Tabernacle, whoſe foundation is in the duſt, what good will our onyons and garlike do vs? Wil not a little Manna at that day, ſtored vp, ſtand vs in more ſtead, and bring greater comfort to the ſoule, then to ſit by theſe fleſh pots of Egypt? Alas my brethren, all ÿ wealth of this world, if we could heape it vp together, is no better then onyons and garlike in compariſon of ſpirituall things. Why then ſhould we exalt the body ſo high, which muſt lye ſo low, and returne to duſt and aſhes, and in the meane ſeaſon neglect the ſoule, which ſhall liue (when the body is dead and rotten) either in euerlaſting life, or in euerlaſting fire? Such notwithſtanding is our madnes, that all the ſtir which here we make, is for onyons and garlike. Wee labour for nothing but for the belly & meats, and yet *God ſhall deſtroy both it and them.* The rich man is ſaid to fare deliciouſly euery day, howbeit hee made ill prouiſion for his ſoule, for it was carried to hell and torments.

Ver. 7,7,9. To enlarge and ſet forth the ſin of theſe prophane perſons, *Moſes* deſcribeth what this Manna was. It was not a naturall Meteore vſuall & common in thoſe quarters, as many haue imagined. For this fell among them euery part of the yeare, winter & ſummer and that alike. It ſerued to ſatisfie many thouſands. It fell not at all vpon ÿ Sabbath day: howbeit on the ſixt day fell twice ſo much as there did ordinarily other daies. If it were kept vntill the next mourning, it putrified, but reſerued on the ſixt day, it rotted not, but ſerued them for their vſe vpon the ſeuenth day. Nothing could hinder the comming or falling of it, nor froſt nor raine, nor heate, nor cold, but this bleſſing of God alwayes accompanied them whither ſoeuer they went. When they were entred into the poſſeſſion of the Land of promiſe, then it ceaſed, but not before. Laſtly, *Aaron* was commanded to keepe a pot full of it for a memoriall of this miraculous worke of God, and it rotted not nor ſtanke. It is called the bread of Angels, Pſal. 78,25. not that the Angels do eate any corporall or materiall food, beeing themſelues ſpirits, but becauſe of the excellency of it, or becauſe the Angels were Gods inſtruments in preparing of it. It was food not onely for the body, but for the ſoule: it was both a viſible Manna and an inuiſible, both open and hidden, both earthly and heauenly. This was a type and figure of Chriſt the true bread that came downe from heauen. 1 Cor. 10,3. Iohn 6, ver. 33,35. It was a type of the word which is the foode of our ſoules, Hebrewes 5, verſes 13, 14. as alſo of the ſacraments by which we are nouriſhed 1 Corinth. chapter 10, v. 3. Theſe three are right Angels food, dainty and delicious fare, ſweeter then wafers made of hony, or of the beſt confection that the Apothecary can afford. This teacheth vs, that God hath prouided a very large and liberall diet, yea moſt excellent & dainty fare to nouriſh his children. The heauenly bleſſings of God contained in his word, the exerciſes of our religion, the holy ſacraments, eſpecially the Lord Ieſus himſelfe ÿ bread of life, whom whoſoeuer eateth hath eternal life abiding in him, are coſtly, plentifull, and heauenly feaſts, the meanes of ſpirituall nouriſhment and encreaſe to his ſeruants, which God hath ordained for his ſonnes and daughters. The Prophet ſpeaking of the ſoules prouiſion, which God our good Shepheard maketh for the ſheepe of his paſture, ſaith, *Thou prepareſt a Table before me, &c: my cup runneth ouer.* Thus is wiſedome the Sonne of God broght in by *Salomon*, to haue killed her beaſts, to haue mingled her wine, and to haue furniſhed her Table, Prou. 9, verſe 2. *Come eate of my bread and drinke of the wine which I haue mingled*, verſe 5. And Math. 22, verſe 4. the Kings ſeruants call the gueſts, and tell them, he hath prepared his dinner, his oxen and his fatlings are killed, and all things are ready. So the Prophet ſpeaketh, Eſay 25,6. and Chriſt himſelfe, Luke 14, verſe 16. and Pſalm. 36,19. So then, the ſoules food & fare is notable good cheere the beſt that euer was taſted.

Doctrine. God hath prouided a very large and liberal diet for his children.

Pſal. 23,5.

Reaſon 1. For theſe heauenly bleſſings and this ſuſtenance for the ſoule, doth as fully ſuſtaine and ſatisfie, nouriſh and maintaine the ſtate and ſtrength of the ſoule, as any outward prouiſion doth or can do the body, Iohn 6,54,55, 56. *My fleſh is meate indeed, and my blood is drinke indeed*, that is, they haue the ſame nature to our ſoules, which meate and drinke haue to our bodies.

2 Secondly, in theſe and by theſe is prouiſion to ſatisfie all ſorts: in the word is ſincere milke for children and ſtrong meate for men of riper age, Hebrewes, chapter 5. Chriſt is hidden Manna which all did gather, and were fed and nouriſhed by it: it feedeth ſmall and great.

3 Thirdly, the prouiſion of God is farre better then all earthly prouiſion. This food is perpetuall, the word of the Lord endureth for euer, 1 Pet. 1.23. In eating of this food there is no danger of ſurfet and exceſſe. This is durable meate, it liueth for euer, and maketh vs liue for euer: who ſo eateth of it and digeſteth it, ſhall neuer periſh for hunger; and who ſo drinketh of this, ſhall neuer thirſt againe. It is therefore Gods ordinance, that his children and houſhold ſeruants ſhould be largely and liberally prouided for, to haue euery one of them a full meale.

Vſe 1. The vſes. From hence it followeth, that the ſoule hath alwayes very great neede of food and ſuſtenance as well as the body, and will periſh for hunger and die for thirſt, euen eternally, through want of ſpirituall food, as well as the body for want of temporall food. The ſoule hath her diet, as well as the body, & the ſtrength of it is maintained by the bread of life, as well as the ſtate of the body by the bread of wheat. How many are there among vs that conſider not theſe things, or at leaſt care not for them! Many there are that haue fat and luſty bodies, that haue plenty of outward things, who notwithſtanding haue poore, leane, and pining ſoules, euen ready to ſtarue, and to be famiſhed, and to giue vp the ghoſt. For as the wiſe *Salomon* teacheth, Prou. 29,18. *Where there is no viſion, the people periſh.* And the Prophet threatneth a greater famine of the word, and more dangerous, then the famine of bread, or the thirſt for water, Amos 8,11. If then we be content to take paines and to trauaile farre for this earthly food, as we ſee in *Iacob*, when he and his family wanted corne: how much more ought we to labour for the bread that endureth to euerlaſting life?

Vſe 2. Secondly, we ſhould come to the houſe of God with hungry and thirſty ſoules. We muſt reſort to the Word and Sacraments, and to all the holy ordinances of God, as an hungry perſon doth to a good feaſt, Eſay 55,1. Ioh. 7, 37. Reuel. 22,17. 1 Pet. 2,2. Let it be with vs 2 Sam. 23,15. as with *Dauid*, he longed greatly, and ſaid, *Oh that one would giue me drinke of the water of the well of Bethlehem, which is by the gate!* Where there is no deſire of grace, there is no grace. The faithfull haue alwaies teſtified their deſire, Pſ. 42,1. The Prophet felt the ſweetneſſe of the word and ſacraments, & teſtifieth often what a goodly taſte he found in him, as Pſal. 119,103, & 19,10. *How ſweet are thy words vnto my taſte, yea ſweeter then hony vnto my mouth!* He that is ſicke, findeth no taſte in any thing, the pureſt hony is bitter vnto him: but he that hath a good taſte and is in health of body, iudgeth and findeth it otherwiſe. So if our ſoule be in health, it findeth the word to bee ſweeter then the hony and the hony combe, and more to bee deſired then gold, yea then much fine gold. Haue we then no taſte in the word? doth it not relliſh with vs? then moſt certaine it is we are ſoule-ſicke, we are ſicke at the hart: it is high time to run & poſte with all ſpeed to the Phyſition Chriſt Ieſus, to reſtore this taſte to vs which we haue loſt, or to beſtow it vpō vs if we neuer enioyed it. How irkeſome is it for a man to haue no taſte in his Iob 34,3. meate and drinke! *Elihu* ſaith, *The eare trieth words, as the mouth taſteth meat.* But we ſhould thinke it a thouſand times more troubleſome, to haue no taſte of the good word of God, as if it were no meate for vs. The Manna deſcribed in this place, which figured out the word, is compared for the taſte & ſweetneſſe, to *wafers made with hony*, Exod. 16,31. How then ſhall we thinke our ſelues well, and whole, & in good health, when we haue no more taſte in it then is in the white of an egge?

Vſe 3. Thirdly, heere is comfort to all thoſe that are poore chriſtians, which haue little ſtore at home, hard fare, bare bread, ſmal drinke, and a thin diet al ÿ yeare. Let vs cheere vp our harts and refreſh our ſpirits with this conſideratiō, that albeit we haue a ſcanty meale at home, yet there is plentiful prouiſion in Gods houſe. We haue much matter of great reioycing, that although there be great difference in fare and furniture betweene the rich mans table & the poor mans, yet the priuiledges of Gods houſe are common to them both, the poore hath as good intereſt in them as the rich, yea ſometimes a better portion, if he make greater vſe of them, and take more benefit by them. The poore are admitted to Gods table, albeit they be not to the table of the rich, & haue acceſſe vnto his houſe and to his preſence, where is fulneſſe of ioy and pleaſure for euermore, and this their ioy ſhall no man take from thē. Nay ſuch as haue riches and plenty at al times of al things, which haue their tables furniſhed at home with variety of dainty diſhes, & are ſerued in with ſundry courſes of moſt choiſe meates, euen they muſt make account ÿ their beſt fare is in the Church of God, & prefer it farre before the other: otherwiſe they iudge Pſal 63,5, not aright betweene ſoule & body, betweene 65,4. meat and meat, betweene houſe and houſe.

Fourthly, this ſerueth to reproue papiſts, Miniſters, & people. *Vſe* 4. For firſt it meeteth with the popiſh diet, that bar the people from the cup of the Lord, therby keeping backe a part of the ſpirituall banquet that Chriſt hath prepared for them, when he ſpake to the communicants, *Drinke ye all of this.* Mark. 14, But theſe Church-robbers allow not to the people any conſecrated wine, withdrawing from them a part of their allowance. This ſin is no leſſe then ſacriledge. Math. 26, Chriſt ſaith, *This is my blood which is ſhed for you and for many, for the remiſſion of ſins.* And who are thoſe many that are there ſpokē off? Doubtleſſe all that ſhould afterward beleeue in his Name. From hence then we reaſon thus, If the blood of Chriſt be ſhedde for the people, then the cup of the Lord muſt bee communicated vnto them: but the former is true; therfore the latter. For as we reaſon touching baptiſme of infants, that if the kingdome of God belong vnto them, much more the outward ſigne may bee adminiſtred vnto them: ſo we ſay touching the other, that if the blood of Chriſt and remiſſion of ſins belong to the people of God, much more doth the cup which is a ſeale thereof. Againe, they deale no better with thē for the word it ſelfe. Papiſts d ſtarue the people o God. They haue corrupted and poiſoned their food with apochryphall additions, with humane traditions, with keeping it in a ſtrange toong, as it were vnder locke and key, and ſo ſtarue them whom they ſhould nouriſh and ſtrengthen. And how can they deale better with the people in the word and ſacraments, who haue ſet vp another Chriſt, a falſe and counterfeit Chriſt? they deſtroy his natures, & his offices, they deny him to be the onely King, the onely Teacher, the onely Prieſt of his Church; they make other Mediatours and Redeemers, they ſcoffe at our righteouſnes ſtanding in ẏ imputation of his righteouſneſſe. So then the diet that the Romaniſts allow vnto men is a poore thin diet, it is not able to maintaine life in the body: for whereas the food wherwith the Lord would haue vs fed, ſtandeth in three things, in beleeuing in Chriſt, in receiuing the word, and in partaking of the Sacraments, they feed the Church with chaffe and huskes, & no better then ſaw-duſt; for the word they haue corrupted, the ſacraments they haue mangled, and Chriſt Ieſus himſelfe they haue vtterly denied. Secondly, it reproueth ſuch Miniſters as feed their ſheep in ſhort paſtures, and allow vnto them a more ſparing diet, thē the great Shepheard of the ſheepe hath appointed vnto them. They giue them no more food (if ſo much) then ſerueth to keepe the ſoule in life, and therefore the ſheepe that depend vpon their feeding and allowance are leane and ſtarueling ſheep, ſuch as euery buſh and brier is able to entangle, and euery ditch is able to drown. Some feed them with bread that is dry and mouldy, vnfit for nouriſhment. Some thinke it enough to preach once a moneth, or once a quarter. It were rather to be wiſhed that they would allow thē two meals a day, that the ſheepe of Chriſt may be fat and ſtrong, according to the bodily diet which our ſelues do take. Let vs not therefore feede our ſelues to the full, and ſtarue the ſheep for which Chriſt Ieſus died: and when God hath dealt liberally with them, let vs not pinch thē and pine them away, but as good Stewards of the houſe, bring forth ſtore, both old & new. We ought to preach the word *in ſeaſon & out of ſeaſon*, and not deale as greedy and couetous maſters do with their ſeruants, that pinch thē of their meate: and ſeeing we reape plentifully of the people, let vs not deale ſparingly with them. Laſtly, it reproueth the people themſelues, that when God would haue them well fed in their ſoules, care not how little food they receiue themſelues. The Sabbath is the Lords feaſt day. Why ſhould we refuſe to take two meales on this day, when it is prouided for vs? If wee tooke our food but once in the day, we ſhould ſtarue our bodies, oh, take heed we do not ſo to our ſoules! And let vs beware we doe not make more reckoning of feaſting and filling of the body, then of feeding the ſoule. Alaſſe, how many are there, that are content to buy their pleaſures and paſtimes with the loſſe of the word of God! and yet are neuer a whit touched with it. Are not theſe like *Eſau*? are not theſe I ſay, as prophane as *Eſau*?

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Vſe 5.

Laſtly, it behoueth vs to redeeme the time that is to come, and to be more carefull of the ſoules health, diet, ſtrength, and nouriſhment, then of the bodies; according to the counſell of Chriſt, *Labour not for the meate that periſheth, but for that meate which endureth vnto euerlaſting life, &c.* Seeing then we haue ſuch choiſe and variety of dainty food, ſweet meats, banquetting diſhes, and all other good things offered vnto vs, and ſet before vs in Gods houſe and at his table let no other feaſting, pleaſure, banquet, meeting, or voluptuous liuing, keep vs from his houſe, or make vs to come vnreuerently or vnworthily vnto the ſame. Many do ſo fill, nay glut and gorge themſelues with eating and drinking, that they are more fit to ſleepe, then either to heare or to pray. Let vs be more carefull to fill our ſoules *with marrow & fatneſſe*, then to fulfill the deſires of the fleſh and to ſurfet on our carnall pelights.

6,37.

[Ver. 11,14,15. *Then Moſes heard the people weepe*, &c.] Thus much of the murmuring: now we come to the communication, which is double. Firſt, the complaint of *Moſes*, & the anſwer of God: ſecondly, the exception of *Moſes* replying againſt Gods anſwer, as if his word had not beene ſufficient, and then another anſwer of God ſatiſfying him. In the firſt part of the firſt anſwer ſet downe in theſe verſes, we haue *Moſes* complaining of two things both becauſe God had not dealt well & graciouſly with him, to lay ſo great a burden vpon him, to take the charge of ſo great a people, without helpers and aſſiſters, which made him euen wiſh for death; and becauſe he was not able to feed them and to ſatiſfie their requeſts touching the fleſh that they luſted after, ſaying, *Giue vs fleſh that we may eate.*

Whether the quailes luſted after, Exod 16 13. be the ſame ſet downe in this place.

It is remembred in Exodus, ch. 16,12,13. that they murmured againſt *Moſes*, and luſted after fleſh, and had quailes ſent them: whereupon the queſtion may bee asked, whether that hiſtory be the ſame that is mentioned in this place, and whether both were ſent at one and the ſame time? I anſwer, the hiſtories are diuers, both in regard of the circumſtances of time and place. Theſe were giuen to ſatiſfie them a whole moneth, the other but one time. Theſe fell a daies iourney without the hoſt on each ſide, the other onely couered the campe: they luſting after theſe are ſharply puniſhed, the other are not. We may obſerue out of the words of *Moſes*, that many are the failings of the beſt ſeruants of God, for in many things we ſinne all.

Againe, *Moſes* doth raſhly expoſtulate with God, and vnaduiſedly wiſh for death. So did *Iob*, chap. 3,3. and *Eliah*, 1 Kings 19,4. and *Ieremy*, chap. 15, 10. and 20,14, and *Ionah*, ch. 4,30, So it is with many, though they haue not yet learned what it is to liue, neither are any way prepared for death, yet through impatience vnder the croſſe, wiſh for death. But this is our weakneſſe, rather to wiſh not to be, then to be in any miſery and aduerſity. Rather it behoueth vs to tarry the Lords leyſure & to hope in him, for he ſhall bring it to paſſe, Pſal. 37.

But to let this paſſe, obſerue the title that *Moſes* giueth to Magiſtracy, he calleth it *The carrying of the people in his boſome as a nurſing father beareth the ſucking childe.*

Doctrine. Magiſtracy is a great burdē, and Magiſtrates are for the peoples good.

This was the charge that lay heauy vpon his ſhoulders. From hence we learne, that Magiſtracy is a great charge and burden, and Magiſtrates themſelues are ordained for ẏ peace, proſperity, preſeruation, and good of the people. This is taught in many places, Prou. 11, 14, and 29, 2. The Prophet *Eſay*, ch. 3, 4, 5, 6, and the Apoſtle *Paul* willeth vs to pray for Princes and all that are in authority, that vnder them we may liue a peaceable and quiet life, with al godlines & honeſty, 1 Tim. 2, 1, 2.

Reaſon 1.

¶ This truth is euident, becauſe Princes were appointed for the people, and not the people for Princes. As Chriſt ſaith, *The Sabbath was made for man, not man for the Sabbath*: ſo they were inſtituted for the peoples good, and not the people for their good, or themſelues to ſerue for their owne good. This is the end of their calling, and at this they ought to aime as at a marke. Secondly, they are as breath is to the body. While the breath continueth in the body, ſo long the life continueth, but if the breath be ſtopped or to depart, the body neceſſarily muſt periſh. Now as breath is to the naturall body, ſo are the Magiſtrates to the politike body: while hee remaineth, the Commonwealth is in peace and proſperity, in quiet and ſafety; if he be remoued and taken away, the Commonwealth is in danger to go to ruine and deſtruction, *The people ſhall bee oppreſſed euery one by another, and euery one by his neighbour, the childe ſhall behaue himſelfe proudly againſt the ancient, and the baſe againſt the honourable.*

Eſay 3, 5. Lamen. 4, 20.

And the Prophet calleth *Ioſiah* ẏ breath of their noſtrils. Thirdly, the titles giuen vnto them do fully teach thus much. They are as fathers, that muſt lay vp for their children, not the children for their fathers. They are the fathers of the Country, of the Commonwealth, of their Subiects. Hence it is, that the Lord comprehendeth al ſuperiours vnder the name of fathers in the law, Exo. 20, 12. 2 Kin. 5, 12. The Prophet propheſieth, that Kings ſhould be nurſing fathers, & Queens be nurſing mothers to the Church in times of the Goſpel, Eſay 49, 23. The Nurſe is appointed for the good of the ſucking child, to keep it in health and ſtrength, as *Moſes* ſpeaketh in this place. Is not this a great charge to looke to the being and well being of a childe? Againe, they are called Shepheards. This alſo is a great charge to watch day and night for the good of the flocke, that the ſheepe doe not wander and go aſtray, and that the wolfe come not among them to make hauocke of them. So alſo are Princes ſhepheards, Eſ. 44, 28. Numb. 27, 17. Laſtly, they are as Shields to protect and defend them from many blowes ẏ otherwiſe are like to light vpon thē, as Hoſ. 4, 18.

Pſal. 47, 9.

They may be called the couering of our eies, as the husband is ſaid to be to the wife, Gen. 20, 16, to keepe vs from many dangers that threaten vs. Fourthly, they are Gods Lieutenants and Deputies, and therefore they haue his owne name communicated vnto them, Pſal. 82. 6. They ſit in his place to doe iuſtice and iudgement, and to him they muſt giue an account. Without them the ſubiects are ſubiect to all manner of miſeries, as we ſee in the end of the Iudges, *Euery man did that which ſeemed good in his owne eies, when there was no King in Iſrael.*

Iudg. 17, 6, 18, 1, & 21,

Vſe 1.

This teacheth vs what we are to iudge and eſteem of the popiſh religiō, grounded meerly vpon policy to maintaine themſelues, howbeit it cannot ſtand with the policy of any other ſtate to come vnder that yoke, neither with the ſafety of Princes to ſtoope downe their neckes to that antichriſtian gouernment

Papiſts wo then Ana tiſts.

For they are the greateſt enemies that a State or Commonwealth can haue, worſe then the Anabaptiſts themſelues, and holding more dangerous opinions: what ſaid I, hold opinions? nay execute peſtilent practiſes againſt Princes, & ſeeke the vtter ſubuerſion of ſtates and kingdomes, if they will not worſhip the beaſt, and beare his marke in their forehead. They do not onely like *Corah* reſiſt ẏ gouernment of Magiſtrates, but by their treaſonable practiſes and diuelliſh deuiſes labour to ſuppreſſe and ſupplant them, to take away their liues and crowns from them, and to diſcharge their ſubiects of allegeance vnto them. Are not they enemies that pull away the foundation of an houſe? Yes doubtleſſe, for then the whole building muſt of neceſſity fall downe. For Magiſtrates are as the head and the heart are to the naturall body; if they be whole and ſound, al the other members are in better ſafety; and conſequently if they periſh, the whole body muſt periſh alſo, Eſay 9, 14, 15.

Vſe 2.

Secondly, we muſt bee truely thankfull to God, ſeeing they are ſuch a bleſſing, and vndergo ſo great a charge for vs. For notwithſtanding the rage & fury, the fetches & ſubtilties of all our enemies, enemies as well to our temporall ſtate, as to our ſpirituall ſtanding, the King of Kings hath preſerued our King and kingdome in peace & ſafety, he hath kept head and heart, the breath & being in the body, we haue a Father to prouide for vs, wee haue a Nurſe to beare vs, we haue a Shepheard to feed vs, wee haue a Shield to protect vs, whiles our aduerſaries gnaſh their teeth and gnaw their tongues for anger, & are ready to burſt for enuy and deſpite at our happineſſe. We are happy and bleſſed aboue many other Nations. We heare the ſound of the trumpet in peace and ſafety, we vſe it as an inſtrument of ioy & gladnes, it ſoundeth not the alarm to the battell, we haue no buckling on of armor, no crying, nor complaining, nor inuaſion. We ſit vnder our vines & arbours, we walke in our fields & gardens, and a dog lifteth not vp his tongue againſt vs.

Eſay 2, 4.

We haue beatē our arming ſwords into plowſhares, & our ſpeares, which we did ſhake againſt our enemies, into pruning hookes, we haue forgotten the vſe, & almoſt the knowledge of war. This is the benefit of a good & godly Magiſtracy: this ſhould prouoke vs to *take the cuppe of ſaluation, and to praiſe the Lord for his goodnes to vs.*

Pſal. 116,

We enioy our King, our Iudges, our Magiſtrates, our peace, our religion, our meetings and aſſemblies. O how gracious is God vnto vs, that hath not deliuered vs as a prey into the hands of malicious enemies, who grin and grinde their teeth, thus to ſee vs flouriſh in peace, againſt all their deuices and endeauours?

ſe3. Thirdly, ſeeing Magiſtrates haue ſo great a charge, and bring ſo neceſſary a bleſſing, it is our dutie to perform our duties vnto them. We muſt yeelde them ſubiection, feare, honour, prayer, tribute, and obedience, as the Apoſtle vrgeth theſe particulars, Ro. 13, 1, 2, 6, 7. and it condemneth to the pit of hell, all ſuch as reſiſt them, and riſe vp againſt them. Should the ſonne rebell againſt the Father, as *Abſolon* did? Let him then feare the end of *Abſolon*, to be hanged in the tree. Should the childe ſtriue againſt his Nurſe that beareth him? or the ſheepe ſet themſelues againſt the ſheepheard that feedeth them? Woe then to ſuch as will diſcharge themſelues of the dutie they owe to ſuch as haue the charge ouer thē, and will plot againſt their life of whom they receiue life, and goods, and peace, and ſafety, and all.

4. Fourthly, it is the duty of all Magiſtrates, and thoſe that are in authoritie, to conſider what they haue to do; their names and titles muſt teach them what their office is, not to magnifie themſelues, not to think themſelues abſolute, not to ſet themſelues againſt God, not to tyrannize ouer his people, not to maintaine themſelues in eaſe and idleneſſe, in vanity and ſuperfluity, not to follow after their owne pleaſures, but to do iuſtice to all, without reſpect of perſon, to protect euery one from wrong, to maintaine publike peace and tranquility, but eſpecially to further Gods true religion. They muſt haue publike minds, and not ſeeke their owne good only or principally. It is the ruine of an eſtate, when publique perſons haue priuate mindes, regarding only to ſerue themſelues, and to procure their owne good. Theſe are no common-wealths men, but priuate wealths men. The Apoſtles were called to be fiſhers of men, and Princes are called to be ſheepheards of men, to feede reaſonable ſheepe; and this is their honour, if they be found faithfull, that it may be ſaid of them as it is of *Dauid, Hee fed them according to the integrity of his heart, and guided them by the skilfulneſſe of his hands*, Pſal. 78. 72.

[Verſes 16, 18, 20. *And the Lord ſayde vnto Moſes, Gather vnto me ſeuenty men of the Elders of Iſrael, whom thou knoweſt to bee the Elders of the people, &c.*] In theſe wordes we haue the anſwer to *Moſes* complaint. And as the complaint ſtood of two diſtinct parts, ſo doth the anſwere of the ſame points. Touching the greatneſſe of the charge and burthen whereof *Moſes* complaineth, God commandeth him to gather together vnto him ſeauenty men of the Elders of *Iſrael*, to whom he would communicate of the ſame ſpirit that *Moſes* had, howbeit without any diminution of his gifts, although many ſuppoſe that the Lord did puniſh him for his murmuring with the leſſining of his gifts: as it is true, hee doth ſometimes puniſh in that manner, ſometimes by leſſiing, and ſometimes by taking away what hee had formerly beſtowed, Zach. 11, 17. Mat. 25, 27. But we do not reade or finde that hee dealt ſo with *Moſes*, or that he was leſſe fit for gouernment then he was before: rather his gifts were deriued to others, as one candle lighteth another, and yet the light is not diminiſhed. And what benefite or profite had it beene to *Moſes* to haue theſe ioyned, if his gifts had beene impaired?

Marbac. Comment. in Num. Whit. prælect. de pont f. Rom. pag 89,4.

In this place we haue the inſtitution and erecting of a new Court among the Iewes called the *Sanhedrim*. This honourable Senate at the firſt founding of it, conſiſted indifferently of men taken out of all the Tribes, which had ſome of the Leuites to aſſiſt them. This court was ſeated and kept at Ieruſalem, and might handle waightier cauſes, & inflict more greeuous then the ſet Courts and Tribunals of iuſtice appointed, and aſſembled, and obſerued in the gates of euery Citty; and to this they might appeale from thoſe inferiour Conſiſtories. For ſuch as were inſtituted thorough the aduice and counſell of *Iethro*, Exod 18, 21. were not neceſſary to be of this number of ſeuenty; they had the hearing and determining of the leaſt cauſes, and beſides they receyued not an extraordinary ſpirite, neyther was it needfull for that calling. This Councel of the *Sanhedrim* remained after the captiuitie, and continued vnto the dayes of *Herod*, who made hauocke of many of them, and put moſt of them to death. Howbeit, ſome of them remained euen to the deſolation of the Temple and of the City by the Romans: and of this Chriſt ſpeaketh, Matth. 5, 20. and 18. 17. which the beſt interpreters vnderſtand of the 70. Elders of the great Conſiſtory or iudgement place in Ieruſalem. But when King *Agrippa* was once driuen out of Ieruſalem by a rakelly rout of ſeditious cutters and cut-throats, then were the *Sanhedrim* depoſed at their will, when there was none to controll them; and other baſe peſants were ſet vp in their roome, who had no lawes to reſtraine them, no Magiſtrates to puniſh them, no authority to bridle them. Then was the Prieſt-hoode made a mockerie: then was Ieruſalem without a guide, as an houſe without a Ruler, or a ſhip without a Pylot. There was none to manage the ſtate aright, but all gouernment was turnd into confuſion and diſorder.

The inſtitution of the *Sanhedrim* among the Iewes.

D. Field of the Church, lib. 5. cap. 9.

Iunij in Analyſ. in Numer.

Liuelies Chronology of the Perſian Monarchy, page 238.

Ioſeph. de bell. Iud. lib. 5. cap. 1

The ſecond complaint of *Moſes* was touching the feeding of ſo great a multitude, w God anſwereth verſe 18, 19. by a promiſe and by a threatning. Hee promiſeth vnto them ſtore of fleſh, and to fit them and fill them, not for a day, or two dayes, &c. but euen a whole month. And he that ſheweth he could do this, ſheweth alſo ẏ he could doe more, if that had bin too little: howbeit, they ſhould in the end take litle delight & pleaſure in their delicates after which their ſoules ſo erneſtly luſted, becauſe hee threatneth that in the midſt of their abundance it ſhold come out of their noſtrils, and be vtterly loathed of them.

This anſwer of God miniſtereth many inſtructions. Firſt, that God layeth no more vpon any, then he will inable them to beare; & if they thinke it bee too heauy, hee will eaſe them of it. He is not like to *Pharaoh*, that willed more to be laid vpon the people then they could compaſſe, complaining that they were too idle, Exod. 5, 17, 18. Neither is he like to *Rehoboam*, that refuſed to make the greeuous ſeruice of his father and his heauy yoke lighter, but anſwered the men of Iſrael roughly, that *he would adde to their yoake; and if his father chaſtened them with whips, he would chaſtice them with Scorpions*, 1 King. 12, 11. but God is ready to take away part of the burthen, and diuide it among others that it might bee borne equally vpon all their ſhoulders. Secondly, he furniſheth with gifts all ſuch as he ſendeth and calleth, he employeth none in any function, but ſuch as he furniſheth for that purpoſe. Thirdly, we ſee that God is able to feede all his creatures, though they be neuer ſo many, yea though we ſee no meanes which way hee can do it, for hee is not tied vnto them, but worketh freely ſometimes with them, and ſometimes without them. Fourthly, we learn that all gifts proceed from one and the ſame Spirit, 1 Cor. 12, 4. Iohn 14, 16. Fiftly, we ſee in the luſting of theſe men, that God heareth the prayers of wicked men, and oftentimes granteth them, howbeit not in mercie, but in wrath and iudgement, 1 Sam. 8, 5. & maketh their owne prayers and deſires to be their puniſhment, and to turne to their deſtruction: thereby to teach vs to be careful what to ask, euen ſuch things as are agreeable to his will, not ſuch things as wee may ſpend vpon our owne luſts. But the point which I do purpoſe moſt to inſiſt vpon, is the threatning of God, ẏ the fleſh ſhould doe them no good, but *come out at their noſtrils*, which iudgement hee alſo accompliſhed, verſe 33. For *while the fleſh was yet in their teeth, before it was chewed, the wrath of the Lord was kindled againſt them, and he ſmote them with a very great plague*. The doctrine from hence is this, that the Lord doth puniſh the ſonnes of men, when as in abundance of meate and drink they haue no benefit or comfort by them. Hee puniſheth as well in the middeſt of ſtore and plenty, as hee doth with want and ſcarſity. This he doth many wayes, ſometimes he withdraweth ſtrength from the creatures, that they cannot nouriſh, Hag. 1, 9, 6. Sometimes he taketh away mens appetites, and giueth no ſtrength to digeſt them, or to ſwallow them: as in this place, though they had meate in their mouthes, yet he ſent leanneſſe into their ſoules, and brought his wrath vpon the vnworthy receiuers thereof, Pſa. 78, 30, 31. So Eſa. 3, 1. & 9, 20. Deut. 28, 17. Mic. 6, 14. Eſay 28, 7, 8.

Doctrine. God ſomtimes denieth a bleſſing to his creatures.

Reaſon It is as great a iudgement and puniſhment of God, to take away the bleſſing from his creatures, as to depriue vs of the Creatures themſelues. To bee without meate, without drinke, without raiment, without neceſſaries for this life, is a ſore plague, and one of the greateſt iudgements that God inflicteth in this life. Now certainly it muſt needes bee as great a iudgement not to haue benefite and comfort by them when we haue them. It is all one not to haue them, and not to be noriſhed by them. Had not theſe Iſraelites bin as good be without theſe Quailes, as to haue them & not bee able to ſwallow them? Night is as comfortable to a blind man as the day, it is all one to him, and why? becauſe the ſight of the eyes is taken from him. Silence is as profitable to the deaf man as the vttering of a voice, let the ſpeech bee neuer ſo excellent, becauſe he cannot hear. So we may ſay that the ſtones are as good for the nouriſhment of men as bread or fleſh, when God with-draweth his bleſſing from them. It is as great a iudgment to want the ſtand of bread, as bread it ſelfe.

2 Secondly, it is a great puniſhment, becauſe to eate and not to be nouriſhed, doth not only decay life and bring an end of our daies, but we ſuſtaine a more miſerable death, then if we dyed by fire, or water, or ſword, or peſtilence. This is a languiſhing and conſuming of vs by little and little, and a pining of the fleſh away as it were by peece-meale.

Vſe 1. Acknowledge that it is a great puniſhment and iudgement vpon vnlawfull deſires, luſtes, and pleaſures: they haue for the moſt part lothing following and accompanying the ſame: yea, many times the after-loathing is far greater then the delight taken before. Vnlawfull pleaſure laſteth not long, and the companion following it at the heeles is pain, Prou. 14, 12, 13. and 20, 17. and 5, 3, 4. and 23, 31, 32. 2. Sam 13, 14, 15. The forbidden fruite was delightfull to the eye, and pleaſant to the taſte, but it did ſting in the end as a Serpent, and did bite as a Cockatrice. *The reioycing of the wicked is ſhort*, Iob 20, 4, 5. *Like the noiſe of thornes vnder a pot*, Eccl. 7, 8. *The pleaſures of ſinne are but for a ſhort ſeaſon*, Heb. 11. 25. Ier. 2, 19. Prou. 7. 23. The guilt of ſinne remaineth behind after the committing of it, and bindeth him to iudgement that doth commit it.

Vſe 2. Secondly, whenſoeuer this ſtate befalleth vs, know we that it is Gods hand. We do not for the moſt part lift vp our eies to God when it commeth, but rather impute it to our owne weakeneſſe and infirmity, without aſcending any higher. Many haue great aboundance of bleſſings from God, yet they are not ſatisfied, they neuer thinke they haue enough. This is a great iudgement of God, this is the curſe of God vpon the couetous man.

Thirdly, it teacheth that howſoeuer wee haue plenty and abundance, yet take heede we do not flatter our ſelues, for we may meet with a curſe not inferior to the curſe of thoſe that are in pouerty and extreame neceſſitie, which falleth out when the Lord denyeth ſtrength to the creature, or to vs to receyue the ſame. We haue a common prouerb among vs, that miſſeth not much of the trueth; Men ſay, the poore may eate when he hath meate, and the rich when he hath a ſtomack. Whereby we meane, that an appetite is as neceſſarie as our meate. Hence it is that the rich which haue plenty, and know not what pouertie meaneth, are as much indebted vnto God, & bound to be thankfull vnto him for their dayly bread, when hee giueth them ſtrength to receiue it, and addeth a further bleſſing vnto it when it is receiued, as the poore man, as the pooreſt man of all is. For though they haue abundance, yet God can curſe it: if he blow on it, he can turne away the bleſſing, and quickly bring it to paſſe that they ſhall haue no comfort by it, and therefore Chriſt ſaith, Lu. 12,15. *A mans life conſiſteth not in the abundãce of ẏ things which he poſſeſſeth.* This ſerueth to admoniſh rich men to conſider what neede they haue of the bleſſing of God vpon the ſtore & prouiſion which they haue. For as it is the curſe of God vpon couetous rich men, that they cannot bee ſatisfied with riches, ſo is it vpon thoſe which haue meate and drinke, and cannot be ſatisfied nor haue enough, nor bee fed and nouriſhed by them.

Vſe 4. Laſtly, it is a duty required of vs, if we deſire to enioy the bleſſings of God as bleſſings, to labor to vſe the creatures of God in a godly and religious manner. We muſt partake of them not onely ſoberly and moderately, to ſtrengthen nature, and not to oppreſſe it, but there is more required in the vſe of Gods bleſſings. We muſt carry our ſelues religiouſly euen in eating and drinking. Many of vs confine Religion to the church, and thinke wee haue nothing to do with it but while wee are there, and that it is vnſeaſonable to meddle with it at home. But we muſt ſhew our ſelues religious in all our works, euen in taking our ordinary meats, 1 Cor. 10,31. otherwiſe what do we more then bruite beaſts? They feede themſelues full as well as we. It is our dutie to giue the Lord thankes for them, and ſo they are ſanctified vnto vs. For this cauſe GOD commanded the Iſraelites in this place to ſanctifie themſelues againſt to morrow, and then they ſhould eate. There are many that would be accounted faithfull men, and to haue more religion in them then many of their fellowes, yet haue they not learned ſo much as to giue God thankes for their meats, nor to praiſe his name at their tables. There is no Religion, no knowledge, no faith in theſe perſons: neither doe they conſider that God may deale with them in his iuſtice, as hee did with theſe euill men in this place: while the *meate was yet in their mouths, and holden betweene their teeth, the wrath of God fell vpon them*, & a grieuous plague brake in among them. And this point we may raiſe a little higher, and reaſon from the leſſe vnto the greater, ariſing as it were from ſtep to ſtep. For, if the ordinary receiuing of our corporall foode ought to bee done religiouſly, how much more is it required of vs when we come to the eating of the ſpirituall meate, and to the drinking of the ſpirituall drinke of our ſoules, I meane to the Table of the Lord, to come worthily and reuerently: which is the food of our ſoules? And if the wrath of GOD came vpon theſe wicked perſonnes, while the bodily food was yet in their mouths, we haue iuſt cauſe to feare leſt his iudgements come vpon vs much rather while we haue the bread of the Lord in our mouths, or hold the cup of the Lord in our hands: as alſo it fel out among the Corinthians. who for their vnworthy and vnreuerent comming to this heauenly Supper were taken away, as 1 Cor. 11,30. *And for this cauſe are many weake and ſickly amongſt you, and many ſleepe.* And *Iudas* that came with a wicked and prophane heart to the Paſſeouer, did eate iudgement vnto himſelfe, *for immediately Satan entred into him*, Iohn 13,27. and brought him to deſtruction of ſoule and body, Math. 27,5. Acts 1,18.

An admonition and warning for all drunkards.

But to return to the point we haue in hand concerning our bodily food, we muſt be carefull to eate and drink euermore as it were before the Lord, and conſider that he ſitteth as a gueſt with vs, and therfore may iuſtly make euery bit to be our bane, if thus wee preſume to abuſe his creatures to our luſtes. Oh, that ſuch as are beaſtly drunkards, worſe thẽ bruit beaſts, would conſider this, & learne this leſſon, and be aſhamed of the thing it ſelf as wel as of the title, that is, of the ſin of drunkennes, as well as to be accounted a drunkard. But howſoeuer they are through cuſtom and continuance in this ſinne growne impudent and ſhameleſſe, and euery ſober-minded man may point at them as they goe, or rather as they ſtumble in the ſtreets, yet you ſhall ſildom or neuer haue any of them confeſſe that they are drunken; and when they cannot vtter a word of ſoberneſſe, yet they will defend and maintaine that they are ſober. But ſome will ſay, How ſhall we know a drunkard? it is a verie hard matter to ſay who is drunke. I anſwer, no harder then to a know a mad man, or to know and proue thy ſelfe to be ſober. The ſober man that can manifeſt himſelfe to bee ſober by the inſeparable properties and true effects of ſoberneſſe, when hee ſeeth the quite contrary in another, may ſafely conclude that he is drunken. The Scripture doth not onely deſcribe the ſinne, but ſheweth vs the way to know it. How doth the Phyſitian know a mãs diſeaſe but by the ſignes? and by the effects of the diſeaſed? The ſignes and effects of drunkenneſſe are when the head is inflamed & intoxicated, Eſay 5,11. the rolling of ẏ tongue, the

Drunkenneſſe ioyned with impudencie.

How a man may know a drunkard.

The ſignes & effects of drũkenneſſe.

the faltring and doubling of the ſpeech, the redneſſe of the eyes, the want of gouernment of the hands, Prou. 23, 29, 30. Such as are ready to fight and quarrell, ſuch as are mighty to fight combats of drinking; that ſhewe their ſtrength & valour that way, which glory that they can lay their fellowes vnder the Table, Eſay 5, 22. ſuch as reele and ſtagger as they go, though they be able (after a ſort) to ſtand that they do not fall, yet they go reeling and ſtaggering in the ſtreets, Pſal. 107, 27. Eſa. 29, 9. They ſpew and vomit through exceſſe, Ier. 25, 27. Eſa. 19, 14. & 28, 8. and they ſtinke of drinke that their very breath and belching is noiſome to thoſe that are neere them, Hoſ. 4, 18. as many do vnderſtand the wordes of the Prophet. But to leaue theſe, I would alſo admoniſh others, that too often frequent places of drinking, to ſay no worſe of them, & wiſh them to conſider, that albeit they be not groſly drunke, yet God reſtraineth all ſuperfluitie and exceſſe, which the Apoſtle calleth *drinkings or reuellings.* Euery man ſhould walke without offence, and take heede hee miniſter not occaſion of ſtumbling to any through his example.

1 Peter. 4, 3.

[Verſe 21, 22, 23. *And Moſes ſayde, The people among whom I am are ſix hundred thouſand footmen*, &c.] Here beginneth the ſecond part of the communication: wherein, firſt *Moſes* replyeth againſt God, and will not reſt in his anſwer, which was ſufficient to haue put him to ſilence, and made him ſay with *Iob*, Chap. 40, 4, 5. *Behold I am vile, what ſhall I anſwere thee? I will lay mine hand vpon my mouth. Once haue I ſpoken, but I will not anſwer: yea twice, but I will proceede no further*; and chap. 42, 6. *I abhorre my ſelfe, and repent in duſt and aſhes.* But *Moſes* goeth forward, & obiecteth the hardneſſe and impoſſibility to effect this promiſe of finding ſuch ſtore of fleſh, in regard of the multitude of the infantery of the hoſt, in regard of the long continuance of time that they ſhould feede thereon, and in regard of the barrenneſſe of the place, foraſmuch as they were in the Wilderneſſe and the Deſert of Arabia, which was onely ſtored with wants, and fruitfull in nothing but in vnfruitfulneſſe. This diſtruſt doth God beare withal, and as it were winke at in this place: but when he was not inſtructed and bettered by Gods patience and long-ſuffering, it is afterwards puniſhed, chapt. 20. Thus much of the complaint of *Moſes*, both touching his diſability to gouern, & his inſufficiencie to feede them.

Secondly, God anſwereth to this obiection, verſe 23, that hee would make good his owne promiſe, and all the words of his mouth ſhold be found true, notwithſtanding ỳ want of meanes, and the abundance of mouths that were to be filled with fleſh.

The people are ſixe hundred thouſand footmen, &c. *Shall the flocks and the heards*, &c? *Or ſhall al the fiſh of the ſea be gathered together*, &c? Here is the diſtruſt of *Moſes*, though ſome labour to diſcharge him of it, and to free him from it, as if hee had deſired onely to know the meanes that God would vſe, according as the Virgin *Mary* deſireth to bee farther informed of the Angel, Luke 1, 34 But this is diſproued by the anſwere of God, who ſetteth downe his own power, not the meanes how hee would effect it. Wherefore I think the learned *Iunius* in this place is deceiued: and we neede not to labor too curiouſly to cleere the faithful of the remnants of ſinne & other infirmities, foraſmuch as he and other the beſt of Gods ſeruants haue their failings in faith and obedience, as we ſee in the examples of *Abraham, Lot, Noah, Iſaac, Iacob, Dauid, Peter, Thomas, Zacharie*, and which of them not? 2 Chron. 15, 17. & 16, 12 Rom. 7 17, 18, 19. becauſe wee know in part, and we propheſie in part; wee are yet in our iourney, and walke in our way, and runne in a race, we are not yet attained to our iourneies end, we haue not yet obtained the crowne. Againe, we proceede all from an vnclean fountaine, Iob 14, 4. There is a combat remaining in vs betweene the fleſh and the Spirit, Rom. 7, 23. Gal. 5. 17. and theſe are contrary the one to the other, and can neuer be reconciled.

Moſes
diſtruſt.

Annot. in
locum, et
lyſ. in Num.

Doctrine.
Many are
failings of
Gods ſeru

Vſe 1.

The Vſes hereof are, firſt to ſhew that we cannot keepe the Law, but in many things we ſinne all. Rom. 3, 22, 23. and therfore are ſubiect to condemnation. The Church of Rome teacheth that a man may keepe the Law: but they are ignorant of the law, and of the iuſtice of God, of ſinne, and of themſelues. For may they compare with the faithful before named?

2 Secondly, we do all neede the benefit of Chriſts blood, 1 Iohn. 1, 7, 8. and are iuſtified by him, Rom. 3, 24. but if we could keepe the law, or could be without ſinne, *then Chriſt had dyed in vaine*, Gal. 2, 21.

3 Thirdly, they are deceiued which holde the Virgin *Mary* to haue bin conceiued without originall ſinne, contrary to the tenour of the Scriptures, which layeth open ſundry her infirmities; contrary to her owne confeſſion, who acknowledgeth her ſelfe to haue needed a Sauiour, Luke 1, 47. For ſeeing ſhee was borne after the common courſe of the nature of man, who ſhall exempt her from the corruption and ſtaine of nature? And what need was there that Chriſt Ieſus ſhould be conceiued by the holy ghoſt, if he might haue a pure conception free from originall ſinne without it? Wherefore they may as well ſay, that the bleſſed Virgin was conceiued alſo by the holy Ghoſt, as affirme that ſhee was conceiued without ſinne, and ſo communicate the property and prerogatiue of Chriſts birth to her. For if ſhe were conceiued without Originall ſinne, her conception was miraculous, whereas the conception of Chriſt could bee no more.

The conce
ti n of the
bl-ſſed vir
made equ
to Chriſts.

4 Laſtly, let vs not raſhly cenſure others for ſin, Iam. 3, 24. but admoniſh with meekeneſſe, conſidering our ſelues, Gal. 6, 1, 2. They are moſt ſharpe and ſeuere iudges of others,

that forget their owne infirmities.

Moreouer, marke here the ground of *Moſes* his vnbeleefe, it is drawne from the courſe of naturall reaſon, and from the conſideration of the want of ordinary means. Obſerue from hence, that naturall reaſon and carnall Wiſedome are oftentimes enemies vnto faith. The yeelding too much to our owne thoughts, & the beholding of things with an eye of fleſh, doe often make euen the faithfull doubt of Gods promiſes. We ſee this in *Sarah*, Gen. 18 12. in *Nicodemus* Iohn 3,4. in *Zachariah*, Lu. 1,20. Math. 16,23. 1 Cor. 1,23. Thus wee are prone euermore to truſt vnto humane wiſedome.

For the things of God are oftentimes fooliſhneſſe vnto thoſe that think themſelues wiſer then God, 1 Cor. 2,14. Secondly, the carnall reaſon that remaineth in the regenerate, is not ſubiect to the Law of God, neither indeede can be, Rom. 8,7. for no man is wholly regenerate, the beſt conſiſt of two men, for they are partly the olde man, and partly the new man, they are partly regenerate, and in part they remaine vnregenerate.

The Vſes. Therefore we muſt not counſell with fleſh and blood in the matters of God & in the myſteries of faith, Rom. 4,19, 20. Gal. 1,16. Prou. 3,5. Let vs conſult with the Scriptures, and make the word of God our Counſellers, and learne to ſubmit all that is in vs to the wiſedome of God. The eye is not able to looke vpon the brightneſſe of the Sun, ſo the eye of our reaſon is dazled at the glorious things of the goſpell of Chriſt, which things the Angels deſire to looke into. This is the cauſe that maketh many ſhrinke backe, when they ſee the greateſt number to walke in the broad way that leadeth to deſtruction, when they ſee the Church for the moſt part to conſiſt of the poorer ſort, and religion to be chiefly embraced of them, they are offended. Whē they ſee wicked men to proſper for the moſt part, they walke by reaſon, and not by Faith; by the light of the eye, not by the light of the Scripture. But wee are, euen the beſt of vs, fooles and blinde in the matters of God, and we muſt know our ſelues to be fooles before we can learne the wiſedome of God and ſubmit our ſelues vnto it. Maruell not therefore if few beleeue and obey.

Secondly, the naturall man cannot pleaſe God, Rom. 8,5,6,7,8. all his knowledge, reaſon, wiſedome, and vnderſtanding, cannot make him accepted, Tit. 1,15. Hee is without faith which purifieth the heart, and therefore all his workes are vnſauoury before him. Wofull therefore is the condition of an vnbeleeuer, whatſoeuer hee doth is ſinne: in euerie thought, word, and deede he ſinneth, waking and ſleeping: he ſinneth euen in the actions of religion, and euery worke encreaſeth his reckoning, and addeth to the account that hee is to make. And as the faithfull man the longer hee liueth, the more gracious and acceptable he is to God, ſo the vnbeleeuer the longer hee liueth, the more he addeth to the heape of his ſinnes, and the day of his reckoning will be ſo much the more fearfull and dreadful. *Gen.* 15, 16. For as the *Ammorites* were daily filling vp the meaſure of their ſinnes, and ſo haſting vnto iudgement, ſo is it with the vnregenerate perſon. The ſooner he dieth and is cut off, the better it is with him, for thereby his ſinnes are fewer, and his iudgement ſhall be eaſier. It is not ſo with the godly man. Againe, the vnbeleeuer and polluted perſon poiſoneth and infecteth all things that he medleth withall, hee defileth the earth, the aire, the heauens, the beaſts, the fruites, and all creatures and perſons that liue with them, Leuitic. 18,2. The land of *Canaan* was defiled by the inhabitants and it is ſaide, that in the end it ſhould ſpew them out, Deut. 28,15,16, &c. Hag. 2,14.

Vſe 3. Thirdly, men are vnable of themſelues to heare the word of ſaluation, Ioh. 8,43. ſo that to beleeue and practiſe religion is not eaſie; our naturall diſpoſition is as contrary to it as fire and water, Matth. 16,17. The carnall man ſeeth no more in the word of God, then in the word of man, nay his naturall reaſon will miniſter reaſon vnto him to thinke it is fooliſhneſſe, 1 Cor. 1,21. and to perſwade him that he neede not to be ſo preciſe in the hearing of it, nor be ſo curious in keeping of the Sabbath day. Let vs therefore forſake this counſeller, it neuer ſpeaketh good vnto vs, but euill; and croſſeth the motions of the Spirit.

Vſe 4. Fourthly, the preaching of the word is a neceſſary meanes to bring vs to God, and to worke in vs ſauing faith, and ſanctified obedience. Many men are by nature very wiſe & deepe-ſighted into matters of the world, and can diue to the bottome of all humane knowledge: neuertheleſſe all this is weake and vnſufficient to bring vs to ſaluation, as appeareth in the example of *Achitophel*. Hee was a great politician: his anſwers were as the Oracles of God, 2 Sam. 16,23. yet was not all his wiſedome able to guide and conduct him vnto heauen or heauenly things, but hee ended his dayes in horror and deſpaire, 2 Sa. 17,23. Therefore another meanes was needefull to bring vs to the knowledge of God and of our ſelues, God hath left vnto vs his worde, and would haue it preached and expounded in the Church, that thereby we might bee ſaued: as 1 Cor. 1, 20, 21. *Where is the Scribe? Where is the diſputer of this world? Hath not GOD made fooliſh the wiſedome of this world? For after that in the wiſedome of God, the world by wiſedom knew not God, it pleaſed God by the fooliſhneſſe of preaching to ſaue them that beleeue.*

Vſe 5. Laſtly, we muſt learne to ſubmit our wiſedome and our willes, our vnderſtanding and counſell to the will and counſell of God, after the example of Chriſt, Math. 26,42. *Not my will, but thy will bee done.* Wee muſt craue of GOD to direct vs in his will, and to teach vs his wayes.

[Verſe 23. *The Lord ſaid vnto Moſes, Is the Lords hand waxed ſhort?*] Heerein we haue the anſwer of God, ſetting his Almighty power againſt the want of all meanes, and as a ſufficient remedy of all euills. This teacheth that all things, euen aboue nature and reaſon, and how vnlikely and vnpoſſible ſoeuer in the eies of man, are poſſible with God, and he can eaſily bring them to paſſe, Eſa. 50.1. Gen. 18.14. Zach. 8.6. Ier. 32.27. Luke 1. 37. Matt. 19.29.

Doctrine. Things vnpoſſible with men, are poſſible with God.

***Reaſon* 1.** For why? He is in heauen, and there decreeeth and accompliſheth whatſoeuer hee will, Pſa. 115.3. nothing can giue any impediment to his purpoſes.

Secondly, he made all things of nothing in the beginning, for the things which are ſeene were not made of things which doe appeare, Heb. 11.3. hee alſo gouerneth them all, as a Captaine doth his hoſte or army, Exod. 15.3. *He dryeth vp the ſea, he maketh the floods a deſert, and clotheth the heauens with darkeneſſe*, Eſay 50.2.

Thirdly, this is the nature and eſſence of God to be almighty; take this from him, and we deny him to be God, and make him to be weake and impotent, which can no way agree to him.

***Vſe* 1.** The vſes. Learne from hence not to tye God to the courſe of ſecond cauſes: he made the Sunne to ſtand ſtill, Ioſh. 10.13. hee made the fire ceaſſe to burne, that it could not hurt them that were caſt into it, Dan. 3.25. Hebr. 11.33. he ſtopped the mouthes of the Lyons, Dan. 6.22. Heb. 11. 33. he made the yron to ſwimme which naturally ſinketh to the bottome, 2 King. 6.6. hee made the waters ſtand ſtill on an heape that they flowed not, and his people paſſed through as on dry land, Exod. 14.22. Ioſh. 3.17. Pſal. 114.5. It is he that worketh miracles and changeth the courſe of nature. This ſheweth the difference betweene God and all other creatures. True it is, they haue power, but they are not able to worke miracles, but by the power of him that ruleth the creatures.

***Vſe* 2.** Secondly, doubt not of any of Gods promiſes, Rom. 4.20, 21, though they ſeeme neuer ſo vnlikely or vncertain. Let vs not doubt of ſaluation, nor deſpaire of the conuerſion of any, Rom. 11. but be aſſured that he is able to doe it. This is a point which we ought to be well grounded in, we haue vſe of it in all eſtates, and conditions of life, eſpecially in times of affliction and aduerſity. Doubt not of his fauour in prouiding for vs temporall things, hee hath promiſed that hee will neuer leaue vs nor forſake vs, neither in youth nor age, neither in peace nor warre, neither in plenty nor pouerty: he is able to make good the words of his owne mouth, hee is our helper and deliuerer, Heb. 13.5, 6. Doubt not of his goodnes toward vs in ſpirituall things, he is entred into couenant with vs, that hee will write his lawes in our hearts, and remember our ſinnes and iniquities no more, Ier. 31. 33, 34. This is our comfort that hee whom we ſerue is a God Almighty.

***Vſe* 3.** Thirdly, we ſee that God can reuenge himſelfe of all his enemies, as alſo of the enemies of the Church, Deut. 32. 39, 42. Let them therefore feare him, Exod. 15.16. Heb. 10.31. euen him that is able to caſt body and ſoule into hell fire, I ſay vnto you, feare him, Matth. 10. 28. they lie vnder his hand that can execute vengeance; there is no power in any creature to rid himſelfe from his power.

***Vſe* 4.** Fourthly, be liberall to the poore, 2 Cor. 9. 7.8. God is able to make all grace abound toward vs. He is able to make vs abound and to preſerue vs from want, and therefore relying and grounding our ſelues vpon his power, we ſhould make others to abound, & giue cheerefully to our brethren that want, and diſtribute to their neceſſities according as wee haue receiued.

Vſe Laſtly, we ought to ſtudy and endeuour to be vpright in our liues and conuerſations, Gen. 17.1, 2. Let vs humble our ſelues vnder the moſt mighty hand of God, 1 Pet. 5.6. and quake at his iudgements, as the childe vnder the rod, Leuit. 10. 3. Let vs repent vs of our euill wayes, and ſerue him in newneſſe of life.

[Verſe 24, 25, 26. *And Moſes went out and told the people the words of the Lord, and gathered, &c.*] We haue in theſe words to the end of the Chapter, the third point, to wit, the execution both of that which God had promiſed in mercy, and of that which he had threatened in iudgement. Heere then is a double affect, one touching the fellow-helpers ioyned in commiſſion with *Moſes* as his aſſiſtants. They were as it were of his priuie counſell; he prepareth them, and God furniſheth them, and communicateth his Spirit vnto them: which is amplified by a double euent, the firſt is common to all the ſeuenty elders, *they propheſied*; whereby God ſealed vp vnto them the aſſurance of their calling, and procured them reuerence among the people, as we ſee in *Saul* 1 Sam. 10.10. and in *Salomon*, 1 King. 3.16, 28 The ſecond is ſpeciall, two of theſe Elders abode behind in the tents, and came not to the Tabernacle, ſhewing themſelues (by this drawing backe) vnwilling, and accounted themſelues vnable and vnworthy to vndergo the charge, as *Saul* when he was annointed to be king, hid himſelfe among the ſtuffe, 1 Sam. 10.22. as alſo *Moſes* and *Ieremy* did, when they were called, knowing that none is ſufficient for theſe things. Heereupon a yong man (who he was, or to what end he did it, it is vncertaine, becauſe it is not expreſſed) made report of their propheſying to *Moſes*, at the hearing whereof *Ioſhua* deſireth him to forbid them by his authority: hee was too much addicted to the perſon of his maſter, as many hearers are to their teachers, as *Paul* complaineth that ſome did hold of *Apollo* and ſome of *Cephas*, 1 Cor. 1. 12. as in our dayes, many conceiue too highly of *Luther*, otherwiſe a very worthy man: howbeit *Moſes* tendring the good of all the people more then his owne glory, reproueth his corrupt affection, *Enuieſt thou for my ſake*? and ſheweth a contrary diſpoſition in himſelfe, deſiring that all the Lords people could propheſie,&c.

The other effect is touching the fleſh prouided and ſupplied, which is enlarged by the inſtrumentall cauſe, *a winde went foorth from the Lord*: by the place from whence they came, *from the red ſea* out of *Africke* in great plenty and abundance: by the miſerable iſſue and euent of all, *While the fleſh ſtucke betweene their teeth, they were ſtriken with a great plague, and periſhed in great numbers*: and laſtly, by a memoriall of the ſinne and of the puniſhment, the name of the place was called, *Kibroth Hattaauah*, that is, the graues of luſt, for there they buried the people that luſted.

In this diuiſion it is to be noted, that *Moſes* going from the preſence of God, relateth nothing but that which God had ſpoken vnto him, and commanded him to ſpeake vnto thē; and therefore the Miniſters are warned thereby to teach nothing but what they haue receiued from the word, as it were from the mouth of God, Num.6,22,18. 1 Corin.11,23. Mat. 28,20. They are his meſſengers and embaſſadours emploied by him, Mal.2,7. This condemneth vnwritten verities and traditions maintained in the Church of Rome, vnder which they would conuey vnto vs a fardell fraught with their owne inuentions. But let the Miniſters giue attendance to the reading of the Scriptures, and conſult with God by them, 1 Tim.4,13,15,16, and let al Gods people ſhut their eares againſt humane deuiſes, & open their eares and hearts to receiue whatſoeuer God ſhall teach them in his word, 1 Kin. 13,15,16,17,&c.

[*There ran a young man, and told Moſes, and ſaid, Eldad and Medad do propheſie in the campe: Ioſhua ſaid, My Lord Moſes, forbid them.* *Ioſhua* feared leſt the credite and reputation of *Moſes* ſhould bee leſſened among the people by this communication of his ſpirit. He had a good intent, howbeit he was iealous of his maſter amiſſe, which proceeded from the corrupt fountaine of enuy, for which he is reproued. Out of which I might generally obſerue, that it is the duty of maſters to reproue their ſeruants, as Chriſt doth oftentimes his Diſciples. Priuate men, that haue onely a generall charge, are bound to reproue, Exod.22. Leuit. 19,17. much more ſuch as haue the ouerſight of the waies of others. Againe, conniuence & concealing of ſinne is a kinde of conſenting vnto ſinne: he that hideth and reproueth not his friends faults, maketh them his owne; As it is in prouiſion for the family, ſo it is in inſtruction: he that prouideth not for the good of their bodies, is guilty of their death, if they periſh through want of temporall things: ſo he that regardeth not the good of their ſoules, their blood ſhall be required at his hands if he ſuffer them to periſh through want of inſtruction. This reproueth all ſuch maſters as encourage or flatter their ſeruants in euill, or ſuffer them to do what they liſt. Theſe caſt away all care of their ſeruants, as *Caine* did of his brother, ſaying, *Am I my brothers keeper*? ſo do theſe ſay, Am I my ſeruants keeper? are they not old enough to looke to themſelues & to take charge of themſelues? ſhall wee make them alwaies as babes & children? He is iuſtly accounted a cruell maſter, that would ſuffer his ſeruant to drowne himſelfe when hee may hinder him and ſaue him aliue. *Eli* is puniſhed for ſuffering his ſonnes to run on in euill. Secondly, inferiours muſt ſuffer reproofe of their gouernours willingly and patiently, and not breake out into choler againſt them, like brute beaſts that are vnteachable and vntractable, which kicke & ſpurne at the handling of their wounds and ſores, becauſe they want reaſon to conceiue what is good for themſelues: ſo are theſe vtterly ignorant what is good for their ſoules. The patient loueth the Phyſition, though his potions be bitter, and the Surgeon mortifieth corrupt members: fooles doe hate correction, ſaith the wiſe man, and it is oftentimes the cauſe of ruine of vnbrideled youth, theſe do in truth hate their own ſoules: which is a fearefull kinde of hatred. Laſtly, let all gouernors & ſuperiours haue an eye euer watchfull ouer the waies of ſuch as are vnder them, that ſo they may encourage them in well doing, and reproue them for euil doing. This was in *Eliſha* toward *Gehazi* running after *Naaman* and hunting after bribes, 2 Kin.5,25. Thus alſo did *Salomon*, hee had an eye ouer *Shemei*, and quickly found out his departure out of *Ieruſalem*, and wandering beyond the bounds ſet vnto him, 1 Kings 2,43,44. Let euery one therefore take heed to their charges.

ctrine.
the duty
maſters to
oue their
ants.

Vſe 1.

Gen.4,9.

Prou.5,22, & 17,10.

[*My Lord Moſes*] Note heere the title which *Ioſhua* giueth to *Moſes*: he contenteth not himſelfe to call him by his bare name, but before it he prefixeth a title of honour. This teacheth that inferiours muſt vſe ſpeeches of reuerence & ſubiection toward their ſuperiours, as Mal. 1,6. 1 Pet 2,14, and 3,6. 2 King.13,14. Neh. 2,5, Eſter 5,4,8. 2 Sa.24,3. 1 Sam.25,24,&c. Thus haue Gods children by the light of the word, and the vngodly by the light of nature performed this duty. And no maruell: becauſe ſuperiours beare Gods image to inferiours, & are to them not by mans inuention or vſurpation, but by the ordinance of God in Gods ſtead, as *Moſes* made Ruler and Gouernor was to *Aaron*, Exod.4,16. *He ſhall be to thee in ſtead of a mouth, and thou ſhalt be to him in ſtead of God.* Againe, we haue the expreſſe law & commandement of God binding the conſciences of al, Exod.20,12. Pſalm.82,6. Laſtly, they are ſet ouer inferiours, not for their owne glory, but for their good, 1 Tim.2,2. Rom.13,4. He is the Miniſter of God to thee for good.

Doctrine.
Inferiours
muſt ſhew reuerence toward their
ſuperiours.

Vſe 1. This principle offereth theſe vſes; firſt, a reproofe of thoſe that are ſo farre from yeelding them reuerence, that they reiect their authority, and caſt off their yoke frō their necks, they mutter at thē & their commandements, they reuile them and vſe vnreuerent ſpeaches to them and of them, both before their faces and behind their backes, which ought not to be. Hence it is, that *Moſes* ſaith, Exod.22,28. *Thou ſhalt not reuile the Gods, nor curſe the Ruler of thy people.* And Eccl.10,20. *Curſe not the king, no not in thy thought, and curſe not the rich in thy bed-chamber, &c.* And the Apoſtle willeth *Titus* to exhort ſeruants to be obedient to their owne maſters, and to pleaſe them well in all things, not anſwering againe, Tit.2,9. It falleth out for the moſt part, that they haue leaſt honour at their hands of whom they ought to haue greateſt. Fathers and maſters haue many times more honour out of their owne doores, then they haue within them: & of other mens ſeruants and children, then they haue of their owne. For as Chriſt ſaith, *A Prophet is not without honour, but in his owne country, & among his owne kinne, and in his owne houſe*; ſo is it for the moſt part with all parents and maſters, Mark,6,4.

Secondly, if this duty be to be performed vnto men, much more muſt we hold it to bee due vnto God. If reuerence and obedience be due to mortall men, who haue the image of God vpon them, and that darkly & obſcurely, how much more may God iuſtly chalenge theſe duties, who hath giuen power and authority vnto men? Iohn 19,11. Hence it is, that God ſaith by the Prophet, *If I bee a father, where is mine honour? and if I be a maſter, where is my feare?* Mal.1,6,8. *If ye offer the lame and the ſicke, is it not euill? Offer it now vnto thy Gouernour, will he be pleaſed with thee, or accept thy perſon?* Numb.12, verſe 14 Heb.12, verſes 9,10.

Laſtly, it belongeth to all ſuperiours ſo to carry themſelues, that they may procure and deſerue reuerence, & do not iuſtly bring contempt vpon themſelues. For this cauſe doth *Paul* teach *Timothy* to flye youthfull luſts, 2, Tim.2,22, and to beware that he giue not occaſiō to make others deſpiſe his youth: which he ſhall do, if he be an example to the beleeuers, in word, in conuerſation, in charity, in ſpirit, in faith, and in purity. 1 Tim.4,12.

[*Forbid them.*] Heere we ſee what *Ioſhua* would haue *Moſes* do: he counſelleth him to reſtraine them. A young man, young counſell.

Doctrine. Young men are ordinarily raſh in iudging of others. The Doctrine from hence is, that young men are commonly and ordinarily raſh in iudging others, yea more raſh then elder men, & conſequently more apt to iudge amiſſe, and to giue euill counſell & ſentence of ſuch things as are well done. Such were *Rehoboams* greene heads, they gaue greene counſell, and ſuch as coſt him the loſſe of the greateſt part of his kingdome, 1 Kings 12, verſes 8,13,14. Grauity and ſobriety are commended in elder men, Titus 2,1,2. but young men follow the vanity of their young yeares, Eccl.11,9,10.

Reaſon 1. The reaſons are plaine. Firſt, age & yeares bring experience and ripeneſſe of iudgment, and ſo wiſedome. Youth is as greene timber, age as that which is ſeaſoned, Iob 32,7. *I ſaid, Daies ſhould ſpeake, and multitude of yeares ſhould teach wiſedome.*

Againe, their affections being hotter and ſtronger, are more vnconſtant and vnbrideled, ready to runne into extremities, as vntamed heiffers not vſed to the yoke.

Laſtly, they put farre from them the euill day; they thinke themſelues priuiledged by their age, and make account they haue time enough hereafter to enter into better courſes. They liue for yͤ moſt part, as if they had made a couenant with death and with hell, and are leſſe carefull to be kept and guided within the compaſſe of Gods lawes. Foraſmuch as ſentence is not executed ſpeedily againſt an euill worke, their hearts are fully ſet in them to do euill. Eccl.8,11.

Vſe 1. The vſes. Firſt, this teacheth vs not to reſt in the iudgement, nor to follow the counſell of yong men, except they haue old mens gifts and graces in them. For touching gifts, it is true which *Elihu* teſtifieth, Iob 32,9. Great men are not alwaies wiſe, neither do the aged vnderſtand iudgement. Old men may be yong in gifts, and young men may bee old in gifts. Secondly, let young men ſuffer their elders to ſpeake before them, eſpecially in cenſuring things that are ſtrange. It is a point of wiſedome for all, eſpecially for young men to ſuſpect their owne iudgement and ſentence concerning others, their perſons, their gifts, and their actions. Thirdly, it reproueth thoſe that ſet vp in the Church, & promote to the office of teaching, ſuch as are young in yeares and gifts, and not yet ſeaſoned to build vp others, but are light, wanton, raſh, not graue, diſcreete, and ſober. Adde vnto theſe, ſuch as aduance thoſe that are planted newly, conuerted to the truth of the Goſpel, before there be ſufficient triall made of the ſoundneſſe of their religion, and the ſincerity of their conuerſation. *Paul* teacheth *Timothy*, that the Miniſter muſt not be a nouice, or one newly come to the faith, 1 Tim.3,6. leſt beeing lifted vp with pride, he fall into the condemnation of the diuell. It is a fault among vs, that we many times giue too eaſie acceſſe to the Pulpit, to ſuch as beare themſelues as conuerts among vs, I meane ſuch as haue beene fugitiues and forſaken our Church, and returne home againe oftentimes worſe then they went out, and liue ſcandalouſly to the diſhonour of God, and the offence of many. Such ought to bee thoroughly tried and proued, let them liue in the place of common chriſtians, before they bee truſted with the place of Captaines: and let them thereby purchaſe to themſelues a good degree to farther promotion.

Laſtly, ſeeing raſhneſſe and vnaduiſedneſſe are ſpecially incident to youth, let them learn to ſeaſon their yeares with the word of God, let them make it their meditation, whereby they may repreſſe ſuch hot and haſty & head-ſtrong paſſions. The Prophet ſaith, Pſal. 119, 9. *Wherewithall ſhall a young man cleanſe his way? By taking heed thereto, according to thy word.*

And Moſes ſaide vnto him, Enuieſt thou for my ſake? In theſe words *Moſes* openeth and diſcouereth the particular ſinne wherewith *Ioſhua* was infected. We learne heereby in this reproofe, that all Gods people muſt beware of enuy, Iam. 4, 5. It is an affection compounded of ſorrow and malice. For ſuch perſons are malicious, alwaies repining and grudging at the gifts of God beſtowed vpon others, and as it were looke aſquint at them, as Gen. 26, 12, 13, 14, 27, and 30, 1, and 31, 1. Mark. 9, 38. Iohn 3, 26, 27.

ctrine. Gods peo- muſt be- of enuy.

ſon 1.

Firſt, becauſe it is a fruite of the fleſh, Gal. 5, 21. as carnall greefe and carnall hatred are, of which it is compounded: for it maketh mē repine and greeue at the bleſſings and proſperity of others, and that which is worſt of all, to hate the perſons that haue thoſe gifts, and in the end the good things themſelues that are in the perſons for the perſons ſake. This appeareth in the Phariſies, Math. 27, 18. when they ſaw that Chriſt was in more account among the people, and did exceed them in all his doctrine and miracles, they repined and grudged at him. It greeued them that any ſhould be equall vnto them, much more goe beyond them.

Secondly, God beſtoweth his gifts where he will, and to whom he will, & in what meaſure he will, Math. 20, 15.

Thirdly, it procureth the wrath of God, and is neuer left without puniſhment, as appeareth in the next chapter, where *Miriam* the ſiſter of *Moſes* is *ſtriken with the leproſie, becauſe ſhe enuied the gifts of Moſes*, God ſhewing therby how greatly he deteſteth this ſinne. 12, 10.

Fourthly, whatſoeuer is beſtowed vpon any member, is beſtowed vpon the whole body, 1 Cor. 12. Whatſoeuer is giuen to any part is giuen for the benefit of the whole Church, why then ſhould we enuy any, ſeeing we haue our part and portion in it?

Fiftly, it is a diuelliſh vice, it is worſe then fleſhly, and yet if it were no more, it were ſufficient to make vs to deteſt it: howbeit it ſauoureth not onely of the fleſh, but of the diuell: and it transformeth vs into the image of Satan, who enuied the happineſſe of our firſt parents in the garden, Gen. 3, 5. So *Caine* was of that euill one, 1 Ioh. 3, 12. and enuied his brother, becauſe God accepted him and his ſacrifice, Gen. 4. 5.

Sixtly, it croſſeth and controlleth the wiſedome of God in the diſtribution of his gifts & graces, as if God had done thē wrong, and bin too good to others: we can challenge nothing as due to our ſelues, but whatſoeuer we haue, we haue it freely: howbeit the enuious like not his adminiſtration, but diſlike that others ſhould enioy that which they want.

Laſtly, it is againſt the rule of charity, which reioyceth at the good of others, 1 Cor. 13, and is ready to beſtow and communicate good things where is want of them. So then where enuy is, there charity is not: and where charity is, there enuy is not.

Vſe 1.

This teacheth vs, that all are ſubiect to this euill, euen they that are godly, and in a great meaſure ſanctified, are apt to enuy at others excelling in the graces of God. And doubtles this is one cauſe oftentimes of contentions among the faithfull, 1 Corin. 1, 12. much more therfore the vnreformed and vnſanctified are ready to enuy them that goe before them. Let vs not haue the faith of GOD in reſpect of perſons, Iam. 2, 1. & let vs beware of hauing men in admiration for ſiniſter reſpects. The beſt things are ſubiect to be abuſed through our corruption.

Vſe 2.

Secondly, it ſerueth to reprooue many malicious perſons: ſome enuy others temporall bleſſings; others (that are worſe) enuy them the grace of God. If they haue more knowledg then themſelues, they cannot abide them, but ſpeake all manner of euill againſt them. Theſe men are poſſeſſed, nay poiſened with malice, ambition, pride, arrogancy, and diſſimulation: they are vtterly deſtitute of charity, or deſire of reconciliation to their brethren. Hence it is, that *Salomon* oppoſeth enuy and the feare of God, as things that cannot poſſibly ſtand together, Prou. 23, 17. and in another place, a ſound heart and enuy, Pro. 14, 30. If ſuch ſee another haue more wealth and riches then themſelues, they ſo vex & torment themſelues, that the things ẇ they haue, do them no good. Enuy is a very torment to the enuious, who enuying at others, do plague and puniſh themſelues. For as enuy hurteth not him at all that is enuied, ſo the enuious man carrieth about within his owne boſome, an inward and home-bred tormenter that neuer ſuffereth him to be quiet. Such a monſter is ſpite & enuy, that if he ſee, or heare, or think another to haue more or as much, to goe beyond him or be equall vnto him; it is a quotidian, nay, a continual feuer without any intermiſſion, it paineth him day and night. Pſalm. 112, 9, 10.

Prou. 27, 4.

Egidij Hunnij, commẽt. in Iohan. cap. 12.

Vſe 3.

How we may auoid enuy.

Thirdly, let vs vſe all holy and ſanctified meanes to preuent it, or to purge it away, if it haue ſeized vpon vs. Let vs labour for chriſtian charity, that ſo we may rid our hearts of the corrupt weeds of fretting and malice againſt our brethren, and decke our ſelues with lowlineſſe of mind, that we may baniſh pride and ſelfe loue, Phil. 2, 3. Store of charity and humility tempered together, will make a notable defence & preſeruatiue againſt this malady.

Secondly, be wel contented with Gods holy adminiſtration of temporall bleſsings, ſpiritual, & eternal, ẏ we do not any way charge him with folly, who is wiſedome it ſelfe; or with partiality, who reſpecteth no mans perſon.

Thirdly, to caſt our eyes vpon the troubles, ſorrowes, miſeries, and calamities of our brethren which they ſuſtaine and ſuffer, as well as vpon the gifts, bleſsings, comforts, & proſperity which they enioy, that ſo the conſideration of the one, may ſtay & vphold vs from grudging at the ſight of the other. But this is our fault, we looke vpon their good, but will not behold their euill: which if we did, wee ſhould finde cauſe many times rather to pitty them then to enuy them.

Fourthly, to marke that the gifts of others are for our benefit, as the good of one member of the body ſerueth for the vſe of another; and therefore wee are enemies to our owne good and welfare, when wee repine at that which others haue.

Fiftly, to pray to God for the obtaining of his gifts where we ſee them wanting; and for encreaſe of them where they are obtained, and for the continuance of them where they are encreaſed.

Laſtly, it is our duty to loue the graces of God whereſoeuer wee ſee them, yea euen in our enemies. Theſe are approued remedies to keepe vs from enuy.

[*Would God that all the Lords people were Prophets, and that the Lord would put his Spirit vpon them*] See heere the godlineſſe and humility of *Moſes*; he is ſo farre from enuying this gift of theſe two ſeruants of God, that he reprooueth *Ioſhua*, and wiſheth from his heart, that all the Church of God had ẏ ſame gift which he had, from the leaſt to the greateſt. As if he ſhould ſay, I am ſo farre from enuying them in hauing theſe graces, though they came not with the others, (ſeeing God confirmeth euen their calling alſo as well as the reſt,) ẏ I could rather wiſh if it pleaſed God, that all in the hoſt could propheſie, and were endued with mine and their graces.

If any obiect, that this may ſeeme to giue way for vnwarrantable wiſhes, friuolous deſires, and vaine praiers not grounded vpon any promiſe: I anſwer, it doth not, for he onely teſtifieth his holy deſire of the Churches good; as when we pray that God would keep vs this day from al ſinne. It is againſt the word of God to hold that we can be without ſinne, but it is not againſt it, to teſtifie our deſire to be free from it; for it is that which we ought al to aime at, and to endeuour that wee may attaine vnto. Neither doeth this praier giue ſcope to the wiſhes of the ſottiſh multitude, that pray for their friends when they are dead, who neuer praied for them when they were aliue, ſaying, God haue mercy on their ſoules, or God reſt their ſoules; whereby the Name of God is taken in vaine. For they haue receiued their iudgment according to their works, and are already either in reſt or in torment, frō which they cannot returne. We learne from hence that the godly doe heartily deſire the good and growth, the profit and encreaſe of the whole Church. It is the duty of all faithfull perſons, to deſire that all true Chriſtians may excell in graces, euen to be equall or aboue themſelues, how eminent and excellent ſoeuer their gifts & places be. This appeareth in *Iohn* the Baptiſt, Iohn 3,29,30. *Now is my ioy full; he muſt encreaſe, but I muſt decreaſe.* The Apoſtle deſireth, that the Theſſalonians, who were grown greatly in grace, might yet grow more and more, 1 Theſſ.4,1. Rom.1,11. This deſire of the proſperity and flouriſhing eſtate of the Church, made *Paul* to moue *Barnabas* to go againe and viſite the brethren in euery City, where they had preached and planted the Goſpel of Chriſt, *Acts* 15,36. *Rom.*9,3. *Gal.*6,16. *Math.*11,25. *Iohn* 17,24. 2 *Cor.*13,9. As thē *Ioab* ſent out to number al the tribes of Iſrael, ſaid vnto the King, *The Lord thy God adde vnto the people (how many ſoeuer they be) an hundred fold, and that the eies of my Lord the King may ſee it*: ſo ought we in ſeeking the encreaſe of the true Iſrael of God much rather ſay, The Lord adde vnto the church ſuch as ſhal be ſaued, how many ſoeuer they ſeeme already to be, thouſand thouſands, and that our eies may ſee the ſpirituall growth of them.

Doctrine. The godly deſire tha thers of the Church be equall them or a- boue them graces.

2 Sam.24,

Reaſon

For as the glory of God ought to be moſt precious vnto vs, ſo heereby he is moſt glorified, whē many lights ſhine before men, Mat. 5,16, Iohn 15,8.

Secondly, ſuperiours in gifts are fathers, and haue that title giuen vnto them, as well as ſuperiours by office and calling, and therefore as fathers reioyce to ſee their children excelling themſelues or others in gifts, as *Salomon* did exceed *Dauid*, ſo ought it to bee in the ſpirituall growth of the Church; ſuch as are fathers in reſpect of gifts, ſhould reioyce and be glad when they behold their inferiors to come forward to a perfect man, vnto the meaſure of the ſtature of the fulnes of Chriſt, Eph.4,13.

Thirdly, they heartily loue one another, therefore they cannot but deſire their greateſt welfare and excelling in all graces to the greateſt edification of other; not enuying, but reioycing in their encreaſing more and more: & contrariwiſe ſorrowing at their dwarfiſh eſtate, euer learning, yet ſtill needing to bee taught the firſt principles of religion, as not able to beare ſtrong meat, Heb.5,12,13.14.

Vſe

From hence we haue a way left vs to examine our ſelues and to iudge our ſelues, whether we belong vnto God and be truely ſanctified, or not: whether we be true parts of the true church or not, euen by this deſire of the good of the churches of God. Hereby we may diſcerne and try what is in vs: by this note we may proue our ſelues, truely to ſeeke Gods glory with ſincere harts, to wit, when we can reioyce in the excelling of other mens gifts aboue our owne; whether they be in the ſame or other callings with vs, wiſhing our ſelues inferiour to all others, and euery one to excell vs in gifts to the edification of the Church & Gods glory, in the ſetting vp and eſtabliſhing of the kingdom of Chriſt. Let vs not account it a ſhame to ſee a ſheep go before his Sheepheard, or the ſonne to go beyond the father, or the wife her husband, or the ſeruant his maſter: if the inferiours haue greater & better gifts then their ſuperiours, bleſſe God for it, and pray God yet more to multiply their graces. There are many Paſtours that are afraid, leſt their people by too often teaching, and by going and growing forward by reading and conference, ſhould be able to teach them their duty, or elſe controle their teaching of others. This is as vnnaturall, as if a father ſhould be greeued to ſee his childe proſper & to grow in ſtature. We muſt deſire the conuerſion of thoſe that bee out of the Church, therefore much more the bleſſing of God to be vpon the Church in a more plentifull meaſure, Acts 26,29, and 7,60. He that is deſirous of the good of ſuch as are not of the family, will be more carefull of thoſe that are of the family. Euery part and member of the body, deſireth and procureth the good of the other parts: ſo ought it to be in the myſticall body, whereof Chriſt Ieſus is the head, who laide downe his life for the Church, and ſhedde his precious blood for the ranſome of it, Acts 20, 28. It will be a great comfort to vs to finde this affection and deſire in our hearts, to long after the common good of the Church.

Secondly, it condemneth the Church of Rome, that hinder the growth and encreaſe of it, deteining the Scriptures from the people, & keeping them in blindneſſe and ignorance, whereas the Lord would haue his word communicated vnto all. When a Prince hath publiſhed ſtatutes for the gouernement of the Commonwealth, they are open for all to read them: ſo is it with God, after he cauſed the word to be written, he ſet them forth for all, commanding all to know them from the leaſt to the greateſt, from the loweſt to the higheſt. On the other ſide, the Papiſts extoll their ignorance, and bar the people from the meanes of growing.

Againe, it reproueth thoſe that ſeeke their owne good and glory, and care not how it goeth with others, whereas al the ſtudy & deſire of *Moſes* was, euermore to procure the good of Iſrael: he ſeemed vtterly to forget himſelf, and regarded not what became of him, ſo the Church might proſper and flouriſh, Exod. 32, 32. So was it with Chriſt, he ſought not his owne glory, but his that ſent him; and asketh, how they can beleeue, which receiue honour one of another, and ſeeke not the honour that commeth from God onely? Such were *Ioſephs* brethren, hearing his dreame of their ſheaues bowing downe and making obeyſance to his ſheafe, Gen. 37, verſe 7. and of the Sun and the Moone, and the eleuen ſtarres which made obeyſance to him, ver. 9. Such alſo were *Dauids* brethren, who hearing him to enquire what ſhould bee done to the man that killeth the Philiſtim, and taketh away the reproch from Iſrael, ſaid, *why cameſt thou downe hither? and with whom haſt thou left thoſe few ſheepe in the wilderneſſe? I know thy pride and the haughtineſſe of thy heart, for thou art come downe to ſee the battell*, 1 Sam. 17, 28. Theſe were afraid, he would riſe too faſt and outſtrippe them, and therefore enuied him. So is it with falſe Teachers, who in the pride of their hearts, did ſeeke themſelues aboue Gods glory, and the ſetting vp of Chriſts kingdome. The falſe teachers diſgraced the Apoſtles, and preached enuiouſly to adde to their ſorrowes, Phil. 1, 15, 16. Wherefore, let no man enuy the good gifts of others.

Vſe 3. Thirdly, let the Paſtors of the Church bee carefull of teaching the people committed to their charge, and to polliſh them as hewne ſtones for the ſpirituall building of the ſpirituall Temple, and diligently to ſquare them out, that ſo the body of Chriſt which is the Church, may grow vp to a perfect man. Eph. 4, 12. We cannot in truth deſire the growth of yͤ church, if we be not ready to feede it with the word of God? Can the mother be ſaid to be willing to ſee the growth of her childe, when ſhe neuer feedeth it? No, it is plaine, ſhe ſeeketh rather to ſtarue it? Euen ſo is it with the Miniſters, ſuch as withhold the food of life from them do ſtarue them, and are guilty of their blood.

Vſe 4. Laſtly, all are bound to procure the good of the Church, and to pray to God for the flouriſhing and happineſſe of it, Pſal. 122, 6, and 51, 18. We ſee how farre men are carried in naturall affection toward their children whom they haue beſtowed in marriage, to deſire that they might encreaſe to many generations. This is the marriage bleſſing, Gen. 24, verſe 60. *They bleſſed Rebecca and ſaid vnto her, Thou art our Siſter, bee thou the mother of thouſands of millions, and let thy ſeed poſſeſſe the gate of thoſe that hate him.* How much more ought our earneſt praier and deſire be, that the Iſrael of God may flouriſh and multiply, and haue the dominion and vpper hand ouer thoſe that hate them? Wee muſt deſire that the Church may bee a fruitefull mother of many children, like *Rahel* and *Leah*, which two did build the houſe of Iſrael, Ruth chapt. 4. verſe 11. We muſt be all helpers to helpe to builde the Church by our praiers, by our exhortations, by our life and example. Let vs reioyce when we ſee it encreaſe, and mourne when we ſee it decreaſe.

[Ver. 31, 32. *And there went foorth a winde from the Lord, and brought quailes from the ſea, and let thē fall by the campe, as it were a daies iourney, &c.* God promiſed to his people quails, & that in abundance: here we ſee by what means are brought among them, *there went foorth a winde from the Lord,* to whom the windes and ſeas do obey. He could haue done this by his owne immediate hand, if it had pleaſed him; but heereby he would teach, that in giuing his creatures, and in beſtowing his bleſſings, he doth not beſtow them immediately by his owne hand, but he giueth them by meanes of the creatures that he hath created, as we ſee in this place. This we may reade at large in Hoſea, chap. 2, 21, 22. When he giueth light, hee giueth it by the heauens, where he hath ſet the Sunne to rule by day, the Moone and the Starres to rule by night, Pſal. 136, 8, 9. He hath appointed the beaſts of the fielde to yeeld vs cloathing, and the earth to miniſter bread to the ſower, Pſalm. 104, ver. 4. Exod. 8, verſe 16. Gen. 7, verſes 11, 12. The reaſons heereof are euident.

Doctrine. God giueth good things by meanes.

Reaſon 1. Heereby he doth abate the pride and vaine glory of the ſonnes of men, that though they be Rulers of the earth, and Lords of ſea and land, and of all creatures in them, yet muſt they after a ſort be beholding to the meaneſt of them, and borrow ſuccour and ſuſtenance from them.

Secondly, heereby he blindeth the eyes of thoſe that will not ſee him, though he daily ſhine in their faces much more bright thē the Sun in the Firmament that caſteth his beames vpon the earth, I meane of wicked men that can looke no higher then to the creatures thēſelues, and therefore commit groſſe idolatry with them, foraſmuch as they looke not vp to God the author and giuer of them.

Thirdly, God did appoint *Adam* in the time of his innocency, that he ſhould receiue all by meanes of his labor, for he was ſet in the garden to dreſſe the garden & keep it. Gen. 2, 15.

Vſe 1. Conclude from hence an holy principle of our faith, to wit, the infinite power and glory of God, who hath the ſoueraigne command of all creatures, for great is his Name. He employeth them in bleſſing and in puniſhing at his owne pleaſure, and ſendeth them forth for the honour of his Name, Pſal. 8, 1. and 78, 16. He could with a word haue created theſe quailes as at the beginning, when he ſpake the word and they were, & vſed not the wind to bring them foorth; but he would manifeſt his ſoueraignty and dominion ouer all, that ſo all might ſtand in feare of him, to whom nothing is hard, Ier. 32, 27 Doubtleſſe, we muſt confeſſe that he is worthy of all honour, Reu. 4, 11. Pſal. 89, 8, 12. and let men ſubmit themſelues to him, Iob 36, 36, 37, and 42, 5, 6.

Vſe 2. Secondly, from hence ariſeth comfort to Gods children that liue vnder his protection; he hath all creatures at his commandement for their good. And it ſerueth as a terrour to the wicked that ſet themſelues againſt him, who doth whatſoeuer pleaſeth him in heauen and in earth, Pſal, 115, 3. The Lord of hoſts is his Name, who can arme, ſend foorth, and ſtrengthen the leaſt of them to their vtter ruine. Wherefore ſo long as God hath any creature about him, they ſhall not want meanes of their ouerthrow and deſtruction. And on the other ſide, the faithfull ſhall not want meanes for their preſeruation.

Vſe 3. Thirdly, whenſoeuer we want any bleſſing, we muſt ſeeke to the Lord; for he can reſtrain the ſweete influence of the heauens when it pleaſeth him, ſo that neither the heauens ſhall heare the earth, nor the earth the corne, nor the corne the people; he can make the heauens to be as braſſe, and the earth as iron, that they ſhall yeeld vs no benefit at all. For albeit he bleſſeth vs by the creatures, yet he doth limit and vphold them from yeelding vnto vs any good whenſoeuer he pleaſeth. Therefore is he to be ſought vnto for a bleſſing, leſt hee command them to do vs no good.

Vſe 4. Laſtly, ſeeing we muſt ſeeke God in the meanes, it teacheth vs from the example of God, that we alſo muſt vſe meanes for the obtaining of earthly bleſſings. We muſt labour in our places and take paines in our callings wherein God hath ſet vs. We muſt be diligent and induſtrious, Prou. 10, 4. *The hand of the diligent maketh rich.* True it is, the Scripture teacheth that it is the Lord that giueth power to get riches; neuertheleſſe, the hand of the painefull labourer is ſaid to giue riches alſo. We muſt pray vnto God for a bleſſing, and depend wholly vpon him, Pſal. 127, 1, 2. Yet we our ſelues muſt not be idle and do nothing. For as many vſe the meanes and neuer ſeeke to God, ſo there are others that relie vpon God onely, and neuer ſeeke the meanes at all. Theſe are like vnto thoſe that would faine be ſaued, and yet neuer ſeeke after the right meanes to attaine to ſaluation. *Balaam* wiſhed that he might die the death of the righteous, yet he would not ioyne with Gods people to haue remiſſion of ſins, and to heare the voice of God: ſo doe theſe offend in temporall things, they ſit ſtill and will not vſe the means wherby they may enioy the creatures of God to their good, although they would faine haue them. If we ſeeke them as GOD hath appointed, we ſhall finde comfort.

[Ver. 33, 34. *And while the fleſh was yet betweene their teeth, yer it was chewed, the wrath of the Lord was kindled againſt the people, and the Lord ſmote the people with a very great plague.*] In the middeſt of their luſtes and pleaſures, behold how Gods iudgements come vpon them. They had feaſted a long time, and had glutted themſelues with their fleſh; now their ſweete meate had ſowre ſauce, for the hand of GOD commeth vpon them for their ſinne, and ſuddenly the plague ſweepeth them away.

Doctri The iudg ments of do often come v ſuddenly

The Doctrine ariſing from hence is this, that the iudgements of GOD doe oftentimes fall vpon men and women very ſuddenly before they bee aware, when they leaſt of all thinke or imagine of the day of wrath, Iob 20,5,6,7.& 21.17. Pſal.73,19. Eſay 30, 13. Exod.12,29. Dan.5,30. Luke 12,20. The deſtruction of the wicked, ſhall come as a whirlewinde, Amos 1,14. Chriſt putteth vs in minde of the dayes of *Noah* and *Lot*, and telleth vs that the comming of the ſonne of man ſhall be when men thinke not of it; and therefore it is compared to the ſodaine comming of a theefe in the night, and the ſodaine trauell of a woman, Mat.24,43,44. 1 Theſſ.5,2,3. Actes 12,23. and like the fall of a ruinous wall at an inſtant, though it ſtand long, Eſay 30,13.

ſon 1. This is plaine, firſt becauſe they haue thorough Gods patience and long-ſuffering increaſed the number, waight, and meaſure of their ſinnes, and thereby compell the Lord to bring his iudgements ſodainely vpon them. They draw out his ſword, and will not ſuffer it to reſt in the ſheath: they offer a kinde of violence to God, and conſtraine him to bring his iudgements vpon them in a moment, they will not ſuffer him to ſtay any longer. It is iuſt to puniſh ſuch as abuſe his patience: hee hath waited a long time, and called them to repentance, they haue had time & warning enough, and made him dance attendance, as Prou.1,24,27. *Becauſe I called and ye refuſed, your deſolation commeth as a whirlewinde.*

ſon 2. Secondly, God reſpecteth herein the benefit of others toward who he hath not vſed as yet ſo long patience, to the end that they ſeeing others fall into ſodain deſtruction, may learne thereby not to abuſe his patience, leſt they alſo be ſodainly deſtroyed, Dan.5,22. when *Daniel* had told *Belſhazzar* of his father, how ſodainly the iudgement of God came vpon him for his ſecurity, he addeth, *And thou his ſonne knowing all theſe things, haſt not humbled thy ſelf, but haſt committed the ſame things thy ſelfe*; and therefore now alſo ſhalt thou ſodainly be deſtroyed: thou ſhouldſt haue conſidered theſe things before, and haue taken warning by thy fathers puniſhment; but ſeeing thou haſt not looked vpon him, as in a glaſſe ſet before thy eyes, to conſider the ſlippery eſtate wherein thou and all Princes and people ſtand, therefore now ſhall the ſame heauie hand of GOD finde thee out, and his iudgements ſhall preſently ouertake thee.

Vſe 1. The vſes follow. Firſt ſee from hence the happy eſtate of all ſuch as thinke of the day of their reckoning betimes, and prepare their garments that they be not taken naked. Men in ſodaine danger, as in a fire or ſodain tumult coming in the night ſeaſon, are glad to catch any thing to couer them, Mark 14,51. ſo ſhold we be cloathed with Chriſts righteouſneſſe, Reuel 16,15. Such are out of danger, & haue no cauſe to feare wrath and iudgement. It is the wiſeſt & ſafeſt way ſo to do, then we ſhall be ſure to eſcape and be ſaued.

Vſe 2. Secondly, it ſerueth to teach vs, that wee ſhould not enuy at the peace and proſperitie of the wicked, neither fret at the flouriſhing eſtate of the vngodly that liue in their ſinnes: for howſoeuer they be for a time forborne, & all goeth currant with them, yet thereby they are the more hardned in their ſinnes, till a far greater iudgement come vpon them. Therefore enuy not at thē though they grow great, for ſuddenly ſhall the iudgements of GOD take hold vpon them, and arreſt them as guilty of death, and then they ſhall periſh ſpeedily; ſo that there is no reaſon to greeue or grudge at their proſperity. They ſhall ſoone be cut downe as graſſe, and ſhall wither as the greene herbe; they ſhall be conſumed as the fat of Lambes, euen with the ſmoke ſhall they conſume away, Pſal 37,1,2,20. The eſtate of all the wicked is very tickliſh and vncertaine: they are ſet in ſlippery places, and God caſteth them downe into deſolation. Their end is ſodaine and fearfull, Prouer.6,15. like a violent ſtorme and tempeſt, while they are ſecure and thinke nothing of their end, while they eate & drinke, and are drunken, and giuen to vnlawfull pleaſures, the iudgement of God ſhall be as a ſwift meſſenger, or a ſodaine winde that ſhall blow them away as chaffe. For though God in patience beare with them, and put off his iudgements for a ſeaſon, yet when they do come, they ſhall come ſwiftly and ſodainely. Indeed it often maketh the beſt of Gods children to ſtumble, to ſee the proſperitie of the wicked, and greeue much to ſee men lying in their ſinnes as ſwine in the mire, or dogges in their vomit, to grow great and continue long without any croſſe or affliction, but let them waite but a while, and ſodainly they ſhall ſee the iudgements of God to ouertake them in their greateſt ruffe and riot into which they breake. Let no man therefore enuy them, their honour and glory, their riches and proſperity, for they all ſhall bee turned into curſes and iudgements. Who would repine at it, to ſee a theefe carried along thorough faire fields and greene meddowes, in a rich coach to the gallowes or place of execution? There is cauſe rather to bee greeued at it, and to pittie him then to enuy him: ſo likewiſe why ſhould we enuy at the proſperity of the wicked, conſidering it is the highway that leadeth to death and the verie occaſion of their ruine, they ſtād in danger euery houre to bee ouertaken with the iudgements of God which come ſodainely, that they ſhall haue no time to make their peace, or to reconcile themſelues by true Repentance. Pſal.37.35,36. We haue cauſe therfore to mourne for them, and not to murmure at them.

Thirdly, from hence ariſeth comfort to the faithfull. What though on the one ſide the wicked proſper & encreaſe in riches, though their eies ſtand out for fatneſſe, and cruelty compaſſeth them as a garment? and they haue more then heart can wiſh? And what though on the other ſide, the godly are afflicted and in trouble, though they be in want and oppreſſed, though they be in miſery and ſuffer many wrongs: Vſe 3.

Pſal.73.13. wrongs? yet we muſt not be diſcouraged, nor ſay, We haue clenſed our hearts in vaine, and in vaine wee haue waſhed our hands in innocency; foraſmuch as they are brought into deſolation as in a moment, they are vtterly conſumed with terrors, as a dreame when one Verſe 19,20. awaketh. Let vs therefore bee of good comfort, and not ſhrinke away: they are like the graſſe or flower of the field, which groweth and flouriſheth to day, and to morrow withereth and is caſt into the Ouen, or rather they are much more brittle, and ſubiect to a ſpeedier change. Let vs commit our wayes vnto the Lord and truſt in him: let vs giue all diligence to walke in his waies, which are ſanctified and holy waies, that we may not be reputed among the wicked, and ſo partake with them in the ſodainneſſe of their downfall. Let vs waite patiently vpon him; for yet a very little while, and the wicked ſhall not appeare; thou ſhalt looke after his place, and yet ſhalt not finde him; ſodaine deſtruction ſhall ſeize vpon him as a ſergeant, and he ſhall be caried away as with a ſtrong whirlewinde in a tempeſtuous and ſtormy day.

Vſe.4. Fourthly, it is our duty to watch and attend with all care for the time of iudgement. The day of the Lord, or the time of iudgment is twofold, generall and particular. Generall, when Chriſt ſhall breake the heauens, and come to iudge the quicke and the dead in the end of the world, when the pillars of the earth and the whole frame of heauen ſhal be diſſolued. Particular, at the day of our death, when euery particular ſoule muſt appear before the barre, and giue an account what it hath done. Great will be our miſery, if God come & find vs careleſſe and ſecure. If a man knew at what houre the theefe would come, doubtleſſe hee would watch, and not ſuffer his houſe to bee broken through, Marke 13,35,36. And this is the cauſe wherefore it pleaſed God to conceale from vs as well the day of iudgement, as the day of our death; hee would not haue vs know either the one or the other, to wit, whē he will come, or when we ſhall dye, to the end we ſhould alwayes watch and pray, and be in readineſſe, hauing our loines girt, and oyle in our lampes. Nothing is more certain then that he will come. *Enoch*, the ſeuenth from *Adam*, propheſied of it before the flood, *that the Lord commeth with thouſands of his Saints*, Iude verſe 14. howbeit nothing is more vncertaine then when he will come, for the Angels in heauen, and the Sonne himſelfe as hee is man, know it not, but the Father onely, Mat.24,36. Mar.13,32. So nothing is more certain then our death and diſſolution, and nothing more vncertaine then the time thereof, that we ſhould learn to looke for him euery day, nay euery houre, nay euery minute. It is well obſerued by *Auſtine*, *Aug Epiſt. ad Heſych.* that the Lord would haue vs to know the time of his firſt comming, becauſe the knowledge thereof is profitable and neceſſary: and therefore doth the Lord reproue the Iewes, that they could iudge the face of the sky, but they knew not the day of their viſitation: becauſe he that is ignorant of the firſt comming, can neuer prepare himſelfe for his ſecond cōming. But the day and time of his ſecond cōming is hidden from vs, *Zanch. de fine ſeculi.* becauſe it is not expedient for vs to know the ſame, leſt we ſhold ſay with the euill ſeruant, *My maſter doth defer his comming*, and ſo fall to beate our fellow-ſeruants, Luke 12,45. We muſt be wiſe-hearted, and looke for him euery day, and not fooliſhly promiſe to our ſelues a long time of his tarrying, leſt we deceiue our ſelues, and begin to eate and drinke, and to be drunken: whereas the Lord of that ſeruant ſhall come in a day that he looketh not for him, and in an houre Mat.24.50,5 that he is not aware of, and ſhal cut him aſunder, and appoint him his portion with the hypocrites, there ſhall bee weeping and gnaſhing of teeth. And if wee may not ſay, our maſter doth delay his comming, as euil ſeruants; then we may not ſay, where is the promiſe of 2 Peter 3.4. his comming? as prophane ſcoffers and mockers do, that walke after their owne luſts. But bee it that the generall comming of Chriſt were farre off, yet his particular comming to euery one of vs cannot be farre off, but is nere at hand, we know not whoſe turne ſhalbe the next; woe vnto vs if we be taken vnprouided. So then we ſee, that God hath concealed his comming both generall and particular, not to our hurt, but for our good.

Vſe 5. Laſtly, this ſerueth to admoniſh all men, that ſeeing the iudgements of God ſhal come ſodainely, and that ſodaine death and ſodaine deſtruction are fearfull to all men, to take heed that we abuſe not the patience of God by liuing in knowne ſin, and flattering our ſelues in it, leſt we be ſwept away ſodainly. Manie men are oftentimes praying and deſiring God to keepe them from ſodain death, they would by no meanes dye ſodainly; yet theſe men by abuſing the patience of God, and continuing in ſinne, do take the direct way and courſe to bring ſodaine death and deſtruction vppon themſelues. It is a manifeſt token of a plaine and ranke hypocrite, to craue to be kept from ſodaine death, and in the meane ſeaſon to doe nothing but practiſe and commit ſinne with greedineſſe. Certainly he that thus prayeth, doth it for no other end, but becauſe he is deſirous to liue longer to commit euill. He is afraide to come to an account, and yet he wold liue longer to make his account greater and more fearefull. Would we not therefore be ſodainly deſtroyed? Wee muſt labour to ſee the plague, and flie. But whither? not from God, for he is farre ſwifter then poſſibly wee can bee, who rideth vpon the winges of the winde, and can quickly ouertake vs: we muſt flye to God, and ſeeke to him for pardon betimes, and labour earneſtly for a reconciliation with him. The birds of the aire eſcape the ſnares of the fowler by flying: but whither? and how is it, and what do they? not by flying downe on the earth, for ſo they are taken: but by flying vpward; the higher ſo much the ſafer. So ſhould we flie, not downe from God, but flie on high, flie vp to God and ſeeke vnto him, for him we haue offended, and of him we muſt craue and ſhall obtaine forgiueneſſe. Let vs preuent his iudgements by our repentance, otherwiſe we ſhall periſh ſodainly. And when once we haue obtained his fauour, and made peace with him, though ſodaine death come vpon vs, as it did vpon righteous *Abel*, well-meaning *Vzzah*, religious and godlye *Ioſiah*, yet happy and bleſſed ſhall we be. It is wiſedome not to put off the day of iudgement, neither our particular day of iudgement, Amos 6,3. It is the occaſion of many euils, when a man neuer thinketh vpon the day of his diſſolution, and dreameth that the day of comming to his anſwer is not neare. Many impenitent perſons put off the day of their repentance in hope to haue time enough heereafter; whereas repentance is not in our owne power, and that which is late is ſildome true: and his iudgements are ſodain, yea ſo ſodain, that ſundry which promiſed vnto their ſoules many yeres leiſure and liberty to repent, haue not had ſo much warning as to ſay, *Lord haue mercy vpon me.* Wee haue had many examples of this daily, and therefore let vs be euermore ready and prepared before hand.

CHAP. XII.

MOſes in this chapter goeth forward to ſet downe another murmuring, which did nerer touch him then the former. Such as are mentioned in the Chapters before, infected in a manner, the whole people: this is more particular, and is directed directly againſt himſelfe, rayſed by his owne ſiſter and brother, both elder then himſelfe. Wherein conſider two things, Firſt their ſinne: ſecondly, the proceſſe of God againſt them for their ſinne. Touching the firſt, obſerue that though both of them ſinned, yet *Miriam* his ſiſter hath the chiefe hand in the ſinne, who drew *Aaron* by perſwaſion into a practiſe and participation of it, as the people had done before, when they mooued him to make the golden Calfe, Exod. 32,1,2. they were the authors of that idolatry, *Aaron* was drawne to conſent vnto it. That ſhee was the firſt in this treſpaſſe may appeare, firſt becauſe the verbe in the originall, is of the Feminine gender, and ioyned in conſtruction with *Miriam*, which ſerueth alſo to ſtrengthen the reaſon. Secondly, ſhe is named in the firſt place, not preferred for honors ſake (for there is no honour in committing of euil,) but becauſe ſhe had the principall hand in it. Thirdly, becauſe the puniſhment fell onely vpon her, and not vpon *Aaron*, who was euen conſtrained by her importunity, as it were againſt his will to ioyne with her.

The occaſions which both of them take to exalt and magnifie themſelues, and to call the authority of *Moſes* in queſtion, are double: his marriage, and his calling. The marriage of *Moſes* was with the woman that was a *Cuſhite*, which ſeemeth to be no other then *Zipporah* the *Midianite*. For firſt, we reade not of her death, who was brought to him by her Father immediately before the giuing of the Law, Exod. 18,5. Again, it is not to be thoght that hee would marry two wiues, eſpecially being now 80. yeeres olde, vnfit for any new marriage, and it being contrary to the firſt inſtitution. Thirdly, we reade of no other ſons that he had but *Gerſhom* and *Eliezer*, Exod. 2, 2,22, and 4,20. & 18,3. 1 Chron. 23,14,15. both which he had by *Zipporah* the daughter of *Iethro*: ſo that woman is like to be no other then this *Zipporah*, whom he maried when he fled out of Egypt and ſoiourned in Midian. For the Midianites are called Cuſhites, not that they came of *Cuſh* the eldeſt ſon of *Ham*, Gen. 10,6. but becauſe they poſſeſſed part of the land of *Cuſh*. And it may wel be that ſome ſtrife and contention aroſe firſt of all between *Zipporah* and *Miriam*, a common thing vnto that ſexe, as fell out betweene *Sarah* & *Agar*, betweene *Rahel* and *Leah*, and between *Hannah* and *Peninnah*, and haply it might bee for place and precedency; *Miriam* bearing her ſelfe bold, that ſhe was a Propheteſſe, and of the ſeede of *Abraham*, but *Zipporah* a forreiner and a ſtranger from *Iſrael*. And on the other, *Zipporah* alledging and pretending for her ſelfe, that ſhee was the wife of *Moſes*, the cheefe Gouernor of the people, and therefore as the cheefe roome was due to him before other men, ſo to her before other women. The other occaſion, was the office and calling of *Moſes*, they enuied his dignity and authority. For, as in of *Abrahams* houſe the ſtrife aroſe among the herdmen of his cattel, and of *Lots*, the flame whereof burned ſo faſt ẏ it caught holde vpon the maſters themſelues, and had quite conſumed them, had it not bene wiſely & timely preuented: ſo this quarrel as a ſpark of fire ariſing among the women for the vppermoſt roome and cheefeſt ſeate, couered for a ſeaſon vnder the aſhes, at length brake out into a flame, and caught hold of *Moſes*, againſt whom *Miriam* and *Aaron* ſtroue. As if they ſhould ſay, Thou art not ſo great a Prophet

Who this woman was that Moſes maried

Geneſis 13,8.

as thou wouldeſt be accounted; haue not the ſeuenty Elders the Spirit of God, and the gift of propheſie as well as thou? and haue not we that gift alſo? This is amplified by a double effect, one in God, he heard it; the other in *Moſes*, he held his peace and ſaid nothing, giuing no occaſion of this contention.

But before we come to the doctrines to be gathered from hence, we muſt ſpeake ſomewhat of the tranſlation of the words and of the interpretation. The words in the Originall lie thus, *And Miriam ſpake and Aaron againſt Moſes, becauſe of the woman the Cuſhite, whom he had marryed: for he had taken to wife a Cuſhite.* The Septuagint being deceiued in turning theſe words, gaue occaſion of errour and ſtumbling vnto others, making the Cuſhites to be Ethiopians, and ſaying that hee married an Ethiopian woman, thereby miſtaking this place and ſundry others: The vulgar Latine followed them ſtep by ſtep, and the Geneua likewiſe, all of them calling her an Ethiopian. To this purpoſe I cannot paſſe ouer the ſenſeleſſe tale of *Ioſephus* in his Antiquities, which he relateth of *Moſes*, when he is ſaid to haue ſerued *Pharaoh* in the warres againſt the Ethiopians at ſuch time as hee was brought vp in his courts as the ſonne of his daughter: for he tranſporteth *Midian* ouer the red ſea, and beyond all Egypt, and ſetteth it in Ethiopia, quite miſtaking the ſeat of Cuſh. The Ethiopians are directly vnder the Equinoctiall line, or not farre from it, but far from the land inhabited by the Cuſhites, who are neither blacke of color, nor in any ſort neighbouring the *Torrida Zona*: whereas *Moſes* maried the daughter of *Iethro* Prieſt or Prince of Madian, which is part of *Arabia Petræa* bordering the red ſea, for he fled from *Pharaoh* into the land of Madian. Now it is manifeſt that Cuſh could not be Ethiopia, but Arabia, both that Arabia called the Stony, of which we ſpake before, and a part of Arabia the Happy & the Deſert, which regions Cuſh and the Cuſhites preſently planted and peopled, after that they left Babylon to Nimrod, wherein they firſt ſate downe altogether. But *Ioſephus* preſuming that Cuſh was no other then Ethiopia, muſt needes maintaine that the wife of *Moſes* being a Cuſhite, was a woman of the Land of Ethiopia, and therupon frameth a formall tale that one *Tharbis* the daughter of the king of Ethiopia fell deepely in loue with the perſon and fame of *Moſes* while hee beſieged *Saba* her fathers chiefe citie, and to the end to obtaine *Moſes* for her husband, ſhe practiſed to betray her parents, countrey, friends, and the citie it ſelfe, and to deliuer them and her ſelfe into *Moſes* hands.

Heneken tes gunaikos aithiopiſſes, hoti gunaika aithiopiſſan elabe.

Whether Cuſh be Ethiopia or not.

The ſubſtance of this tale is told in this ſort, *While Moſes was greeued that his army lay idle, becauſe the enemy beſieged durſt not ſally out and come to hardy blowes, there happened this accident in the meane while: The Ethiopian king had a daughter cald Tharbis, who at ſome aſſaults beheld the perſon of Moſes, and withall admired his valour. And knowing that Moſes had not onely vpheld and reſtored the falling eſtate of the Egyptians, but had alſo brought the conquering Ethiopians to the very brinke of ſubuerſion: theſe things working in her thoughts, together with her owne affection (which daily encreaſed) ſhe made meanes to ſend vnto him by one of her truſtieſt ſeruants to offer her ſelfe vnto him, and become his wife: which offer Moſes on this condition accepted, that ſhee ſhould firſt deliuer the City into his poſſeſſion; whereunto ſhe condeſcending, and Moſes hauing taken an oath to performe this contract, both the one and the other were inſtantly performed.*

Ioſeph Antiq. lib. 2. cap. 5.

Heere is a pleaſant tale (for it is no better) whereof *Moſes* hath not one word, wherein are many plaine miſtakings. For as he is deceiued in taking Ethiopia to be the countrey of *Moſes* his wife, when indeed it was Arabia, ſo hee erreth no leſſe in naming a city of Arabia for a city of Ethiopia. For Saba is not in Ethiopia, but in Arabia, as both *Strabo* and all Geographers ancient and moderne teach vs, except haply *Ioſephus* can worke miracles, or rather impoſſibilities, and perſwade vs that the Queene of Saba, which came from the South to heare the wiſedome of *Salomon*, were a Negro or Black-Moore.

The diſ
of the
Ioſephu

Matth.

Againe, while *Moſes* kept the ſheepe of his father in law, the Prieſt of Madian, he is ſaide to driue the flocke to the deſart, and ſo came to the mountaine of God in Horeb, Exod. 3. 1. 2. Now that mount Horeb is not in Ethiopia, euery child knoweth; and Sinai where the law was giuen is expreſly ſaid to be in Arabia, Gal. 4. 25. But Horeb and Sinai were together, and differ as the whole and the part, Horeb being the name of that hilly coaſt wherein mount Sinai is ſituated.

Furthermore, we find that *Iethro* came to *Moſes* at Rephidim not far frō Idumea, where perceiuing the inſupportable gouernment of ſo great a multitude to lie vpon his ſhoulders onely, as a burden too heauy for him to beare, he aduiſed him to diſtribute that weighty charge among others, and to make Iudges and gouernours of euery Tribe to helpe beare the burden with him, Exod. 18. But if *Iethro* had beene an Ethiopian, it had beene a very farre progreſſe and weariſome perambulation for him to haue paſſed through al Egypt with the wife and children of *Moſes*, and to haue found *Moſes* in the borders of Idumea, the Egyptians hating *Moſes* to the death, and all that fauoured him.

Laſtly, if we will beleeue *Moſes* himſelfe, who ſpake being inſpired by the Spirit of God, then doubtleſſe his wife was not purchaſed after the manner that *Ioſephus* reporteth, that is, for betraying her countrey and kindred, her parents and friends; neither had ſhe the name of *Tharbis*, but of *Zipporah*; neither was ſhe a Negro, but a Midianitiſh woman. For *Moſes* flying out of Egypt for feare of *Pharaoh*, and for ſafety of his life, came to Midian,

Midian, and ſate downe by a Well as a man diſtreſſed, and diſconſolate, and a ſtranger, where he is ſaid to haue defended the daughters of *Reguel* from the other ſheepherds, and drew them water to water their ſheepe, vpon which occaſion he was entertained by *Iethro*, whoſe daughter he married, and not for any ſuppoſed betraying of townes and countries. Neither is it any thing againſt this opinion of *Moſes* his wife to haue beene an Arabian, that the Scriptures teach vs that he married a Midianitiſh woman: foraſmuch as Madian or Midian, ſtanding on the North coaſt of the red ſea ouer againſt the body of Egypt, and nere Ezion Gaber where *Salomon* prouided his fleete for India, in the region of Edom, may well be reckoned as a part of Arabia, as the red ſea is called *Sinus Arabicus*.

Moreouer, theſe foure nations are euerie where mixt in holy Scriptures, becauſe they dwelt confuſedly together, to wit, the *Madianites*, the *Iſmaelites*, the *Amalekites*, & the *Cuſhites*, which were all in one generall word *Arabians*, and in the word called ſometimes by one of thoſe names, and ſometimes by another, as Gen.37,25,27. & 28. it is ſaide that *Ioſeph* was ſold to the *Iſmaelites*, & in the ſame chap.ver.36. that the *Midianites* ſolde *Ioſeph* to *Putaphar Pharaohs* ſteward, and chap.39,1. that *Putaphar* bought *Ioſeph* of the *Iſmaelites*, which the Chaldean Paraphraſt in the ſame place, calleth *Arabians*. To make this yet more plaine, it appeareth Iudg. 6,3. ẏ when *Iſrael* had ſowen, then came vp the *Madianites*, *Amalekites*, and they of the Eaſt to ſet vppon them: they of the Eaſt were *Arabians* of the Deſert, ſo as where before in the buying of *Ioſeph* the *Madianites* and the *Iſmaelites* were confounded, here the *Madianites* & the *Amalekites* are made one nation, and chap.8, 24. theſe nations are all called *Iſmaelites*, and neither *Madianites* nor *Amalekites*, of which in proceſſe of time came the Mahometan *Arabians*. Neither is the marginall note vpon chap.37,28 of Gen. in the *Geneua* Bibles, any thing to the purpoſe, who to auoide the confounding of theſe Nations and taking one for another, tell vs that *Moſes* wrote according to their opinion who tooke the *Madianites* & *Iſmaelites* to be all one. For *Moſes* wrote the truth as it was in it ſelfe, who was no ſtranger, but well acquainted in *Arabia*, in ẏ border whereof and in *Arabia* it ſelfe he had formerly liued forty yeres, and therefore no man was better able to deſcribe theſe places, ſo that it is a vaine thing to make him vtter an vntruth contrary to his own knowledge, and to follow the opinion of others that were deceiued.

The like miſtaking of *Ethiopia* for *Chuſh* is found in many other places. The firſt is Gen.2,13. *The name of the ſecond riuer is Gihon, the ſame is that which compaſſeth the whole land of Ethiopia*, in Hebrew it is, the land of *Chuſh*. But the Ethiopians are as much as blacke or burnt faces, whoſe proper countrey is called *Thebaides*, lying to the Southward of all Egypt, farre diſtant from that land which was peopled and inhabited by the *Cuſhites*. And *Gihon* is a riuer that watereth *Chuſh*, and not *Ethyopia*. But it will be obiected, that *Homer* maketh a twofold *Ethyopia*, the Eaſt and the Weſt, which alſo is found in *Strabo*. For hee ſaith, Odyſſ.lib.1.

Obiection

Αλλ' ὁ μεν Αἰθίοπας μετεκίαθε τηλόθ' ἐόντας,
(Αἰθίοπας τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,
οἱ μεν δυσομένου ὑπερίονος, οἱ δ' ἀνιόντος)

Where he ſheweth expreſſely, that the Ethiopians are diuided into two ſorts, ſome lye vnder the Eaſt Sun, and ſome vnder the weſt. But this ſerueth nothing to bring theſe Chuſites to be either the one or the other, both of them being found elſewhere. For the Eaſt *Ethiopia* is that which compaſſeth *Nilus* to the South of Egypt, and is the ſouth border thereof, now a part of the Empire of the *Abyſſines* vnder *Preſter Iohn*: and the weſt *Ethiopia* is ẏ which ioyneth it ſelfe with the riuer *Niger*, which we call *Senega* and *Gambria*, for thereabout are theſe Ethyopians called *Perorſi*, *Daratites*, with diuers other names which *Pliny* numbreth in his fift booke and eight chapter: and theſe two do lye indeede directly eaſt and weſt, I meane that of *Niger*, and the other of *Preſter Iohn*. But touching *Chuſh* and the region of the *Iſmaelites* with the reſt, they are extended directly North from that of *Ethiopia*, which is beyond Egypt. The farther miſtaking of *Chuſh* for *Ethiopia* may be ſhewed out of two places in the ſecond book of the chronicles. Firſt, where *Zearah* the *Chuſhite*, brought an army of ten hundred thouſand againſt *Aſa* King of *Iudah*: which army whence it came the queſtion ariſeth, whether out of *Ethiopia*, or out of *Arabia* where the *Chuſites* inhabited? Doubtleſſe not from *Ethiopia*, for that had bene a ſtrange march and progreſſe for ſuch a multitude or world of people, hauing ſo mighty a King as the King of Egypt, betweene *Paleſtina* and *Ethiopia*. But theſe were the *Cuſhites*, *Amalekites*, *Midianites*, *Iſmaelites*, and *Arabians* (God hauing long before promiſed to make a great people of *Iſmael*, and that twelue Princes ſhould yſſue from him.) For after that *Aſa* ſtrengthned by God had defeated this huge army ſwarming with ſuch a multitude, he followed his victory, and tooke ſome of the Cities of king *Zearah* round about, and among the reſt *Gerar*. Now, that *Gerar* ſhould be any City of the *Ethiopians* no man can ſuſpect or defend as appeareth in theſe places, Gen.12,11. and Exod.17.8. compared together: *Abraham* departed to ẏ ſouth country, and dwelt between *Cadeſh* and *Sur*, and ſoiourned in *Gerar*. Now *Sur* is that part vpon which *Moſes* and the *Iſraelites* firſt ſet their feete after they had paſſed the redde ſea, where the *Amalekites* ſet vpon them in *Rephidim*, ſuppoſing they had beene

Anſwer.

Plin natur hiſt. lib.5.cap.8.

2 Chro.14,9.

Gen.25,16.

weary and vnable to reſiſt. And in the hiſtory of *Iſaac* it is written, that he went to *Abimelech* King of the Philiſtims vnto *Gerar*: but no man is ſo ſimple as to ſay, that *Abimelech* and the Philiſtims were Ethiopians. The ſame might be ſhewed out of many circumſtances in that chapter. Laſtly, *Moſes* himſelf deſcribing the bounds of *Canaan*, to confirme the faith, and to quicken the hope of Iſrael, hath theſe words, Gen.10,19. *The border of the Canaanites was from Sidon, as thou commeſt to Gerar vnto Gaza, as thou goeſt vnto Sodome and Gomorrah, and Admah, and Zeboim, euen vnto Luſka:* now *Sidon* was the Frontier of *Canaan* toward the North, and *Gerar* by *Gaza* toward the South. Another place of tranſlating Ethiopia for Chuſh, is in 2 Chro.21,16. which the Geneua Tranſlators haue thus: *The Lord ſtirred vp againſt Iehoram the ſpirit of the Philiſtims and Arabians which were beſide the Ethiopians.* But the Philiſtims and the Negroes are farre aſunder, as euery one that looketh vpon a Map may eaſily iudge: whereas the Philiſtims and Arabians do mixe and ioyne with the land of the Cuſhites, and are diſtant from Ethiopia about 32. or 33. degrees, and therefore cannot be their next neighbours, inaſmuch as all Egypt, and the deſerts of *Sur* and *Pharan* are betweene them; ſo that it ought rather to be thus tranſlated, *The Lord ſtirred vp againſt Iehoram the ſpirit of the Philiſtims and of the Arabians which confine* (or border) *vpon the Cuſhites:* for theſe indeede are their next neighbours. But the Iſraelites had neuer any communion or affaires with the Ethiopians, nor any intelligence or trade beyond Egypt to the South: but the enemies ꝥ they had on the ſouth and eaſt parts were theſe nations of the Chuſhites, Philiſtims, Iſmaelites, Amalekites, and Midianites, who in one generall name were all Arabians.

Geneſis 26,1.

Another miſtaking of Ethiopia for Chuſh is in the hiſtory of *Senacherib*, 2 Kings 19,9. where the *Geneua* ſaith, he heard that *Tirhakah* king of *Ethiopia* was come out to fight againſt him. This army that marched againſt the king of *Arabia*, not from *Ethiopia*, as *Ioſephus* himſelf maketh it manifeſt, for he confeſſeth, that this army came to releeue the Iewes and the Egyptians, whom the proud *Senacherib* ſought to oppreſſe together, and marched directly toward him by the way of the Deſert. So then, it ought to haue beene tranſlated *Tirbakah* king of the Chuſhites: for hee had great reaſon to muſter his men together, and to put them all in armor, foraſmuch as the houſes and the cities of the Chuſhites were next to the fire, and vpon whom the ſmoake of *Iudah* flaming was blowne, being their neereſt neighbors, and if the Iewes had miſcarried, their owne turne muſt haue bene the next.

Antiq.lib.10. cap.1.

Hauing waded thus farre in the bookes of the hiſtories, let vs proceed to conſider ſome places as il expounded in the prophets, where alſo Chuſh is miſtaken for Ethiopia, and firſt I propound a place in Ezekiel, Chap.29,10. where the Lord threatneth the vtter ſubuerſion of Egypt by the Babylonians, which is thus deſcribed in the tranſlators; from the tower of *Seueneh* euen vnto the borders of the Black-Moores: which laſt words ſhould rather haue beene conuerted, *from the Tower of Seueneh* to the borders of the Chuſhites or Arabians: betweene which two limites is ſituated all Egypt. For to ſay, from the borders of *Seueneh* to the Ethiopians is nothing at all, and can carry no ſenſe or meaning, *Seueneh* it ſelfe being the border of Egypt, confronting and ioyning to Ethiopia, or the Land of the Black-Moores. So then, if *Nebuchadnezzars* conqueſt had beene onely betweene *Seueneh* and the border of *Ethiopia*, it had bene a poore conqueſt, without victory, without enemies, without any land: becauſe as *Iunius* well obſerueth, *Seueneh* was the ſouth bound of Egypt ſeated in *Thebaida* which toucheth Ethiopia, and Cuſh noteth the North bound, as if the Prophet had ſaide, that Egypt ſhould be ouerrun and ouercome from one end of it to other; whereas *Nebuchadnezzar* neuer entred into any part of Ethiopia, as appeareth by the Prophet.

Annot.in 2,10.

Another place in Ezekiel is chap. 30,9. & is thus turned by the Geneuian Tranſlators, *In that day ſhall there Meſſengers go forth from me in ſhips, to make the careleſſe Moores afraide:* which ſhould bee amended and reformed by putting the word Chuſh or Arabia for Ethiopia or the Black-moores, as euery one may ſee which meanly vnderſtandeth the Geography of the world, knowing that to paſſe out of Egypt into Ethiopia there neede no Gallies or ſhippes no more then to paſſe foorth of one peece of dry land into another, Ethyopia and Egypt being in one continent & conterminate the one to the other, which are not diuided ſo much as by a riuer. Therefore in this place of Ezekiel it was meant, that from Egypt *Nebuchadnezzar* ſhould ſend Gallies along the coaſt of the red ſea, by which an army might bee tranſported into Arabia the Happy and the Stony (ſparing the long, weariſome march ouer all Egypt and the deſerts of Pharan) which army might thereby ſurprize them vnawares in their ſecurity & confidence. For when he was at *Seueneh* within a mile of Ethiopia, he needed neither gally, nor ſhip, nor boate to paſſe vnto it, being all one firme land with Egypt, without any water to diuide them; and it is well obſerued, that if he had minded to rowe vp the riuer for pleaſure ſake, he could not haue done it, becauſe the fall of *Nilus* tumbling ouer high and ſteepy mountaines, called *Catadupa Nili*, was at hand, and would haue hindred him.

Hiſtory world, W. R.

And as in the propheſie of Ezekiel before remembred, the word Ethiopia is inſerted in the tranſlations for Cuſh or Arabia, which putteth many hiſtories much out of ſquare, one kingdome being taken or rather miſtaken for another: ſo is it alſo in Eſay, chap. 18, 1. *Oh the land ſhadowing with wings, which is beyond the riuers of Ethiopia*, &c. whereas it ſhould be, *beyond the riuers of Cuſh or Arabia*. For the Land here ſpoken of by the Prophet Eſay, is confeſſed by all interpreters to be no other then Egypt. They were the Egyptians that ſent this meſſage to the Iſraelites, which Eſay repeateth: ſo that by the former tranſlation euerie man may ſee the tranſpoſition of kingdomes: for hereby Egypt is tranſported to the other ſide of Ethiopia, and likewiſe Ethiopia ſet next to Iudea, whereas it is the land of Cuſh and Arabia indeed, that lyeth between Iudea and Egypt, and not Ethiopia which is ſeated vnder the Æquator. Now if Ethiopia it ſelfe lye vnder the Equinoctiall line, with whom ẏ Iewes had neuer any acquaintāce, why ſhold any man dreame that they could haue anie knowledge of the Nations farre beyond it, & beyond the riuers of Ethiopia? except wee ſhall impiouſly and blaſphemouſly think that the prophet ſpake he knew not what, or vſed an impertinent and vnprofitable diſcourſe of thoſe nations, which were not diſcouered in 2000. yeeres after, inhabiting as farre South as the Cape of good hope, commonly known by the name of *Bona eſperanza*. Thus I haue runne ouer ſundry places in the law and in the prophets, which haue beene miſtaken and ill tranſlated, in which Cuſh (which is Arabia) is expounded to bee Ethiopia. Touching all which I do freely and ingenuouſly confeſſe, I haue lighted my candle at his candle, ẏ hath with great labour and induſtry publiſhed the hiſtory of the world, hauing heere & there inſerted ſome confirmation of that which hee hath learnedly written.

iſtory o
orld, by
V.R.

Thus vpon the occaſion of *Moſes* his marriage with the Midianitiſh woman called the Chuſhite, we haue ſhewed how ſundry tranſlators haue miſtaken the word Chuſh for Ethiopia, Madian being a part of *Arabia Petræa* or the Stony, as *Iunius* hath well tranſlated it, and *Vatablus* before him. It is not worth the ſtanding vpon or the gathering vp which the ſame *Vatabius* obſerueth out of the Iewiſh Rabbines, that *Zipporah* the Midianiteſſe, is therefore ſaid to be an Ethiopian, becauſe ſhe reſembled the Blacke-Moores in colour, and was tawny or black as the *Negroes* are which liue vnder the line: which hath indeed no colour of truth, and therefore wee will omit the ſame, and come vnto the words themſelues.

1 *And Miriam ſpake againſt Moſes and Aaron, by occaſion of the woman the Cuſhite, whō he had married: for hee had taken to wife a woman a Cuſhite.*

2 *And they ſaide, Hath the Lord indeede ſpoken onely by Moſes? Hath hee not ſpoken alſo by vs? And the Lord heard it.*

3 *But Moſes was a very meeke man, &c.*

Doctrine. Diſcomfort from ſuch as ſhould cōfort

The ſumme of theſe words we haue ſhewed before: wherein obſerue in the things ẏ *Moſes* ſuffered, that Gods children oftentimes finde great diſcomfort at their hands, of whom in al reaſon they ſhould expect the greateſt comfort. When the people did riſe againſt him mutinouſly and tumultuouſly, where ſhould he finde reſt? or in whoſe boſome ſhould hee poure out his complaint? or to whom ſhould he reſort for comfort but to *Aaron* and *Miriam*? to his brother and ſiſter? But here we ſee they are his chiefe troublers and tormenters. The former was a great tentation, when the people did ſet themſelues againſt him: howbeit this is greater, wherein not his enemies reproached him, and thoſe that hated him did not magnifie themſelues againſt him, but his deereſt friends and acquaintance, as befell alſo to *Dauid*, Pſal. 55, 12. The church maketh this complaint, *Cant*. 5, 7. That the watchmen that ſhould haue bene both her guide and her gard, ſmote her and wounded her, the keepers of the wals took away her veile from her. And Chriſt fore-telleth, that a mans enemies ſhall be they of his owne houſe, Marke 6, 4. This befell vnto *Iob* a man full of ſorrowes, his owne wife that lay in his boſome, and his friends that were as his owne ſoule, were the cheefe cauſes of his greateſt anguiſh. *Abel* found no worſe friend then his owne brother, that came with him to the place of Gods ſeruice, Gen. 4, 8. So *Iſmael* perſecuted *Iſaac*, *Iſmael* borne after the fleſh, him that was borne after the Spirit, Ge. 21, 9. Gal. 4, 29. *Ioſeph* receiued hard meaſure of his brethren, who was by them ſold for a bondſlaue, *Pſ*. 105, 17. *Moſes* was fain to fly out of Egypt, becauſe a Iew one of his owne brethren diuulged his killing of the Egyptian. The ſame befel *Zachariah* the ſon of *Iehoiada* the prieſt, who had ſaued the kings life, and ſet the crowne vpon his head, yet he remembred not the kindneſſe of the father, but ſlew his ſon: the father had in a maner giuen him life, but he took away life from his ſon, 2 *Chro*. 24, 21. Who vexed the church and trobled the Apoſtles more then falſe brethren? 2 *Cor*. 11, 26. The cauſe of this is the enmity betweene Chriſt and the ſerpent, and the ſeed of them both, & ſhewed it ſelfe immediately after the fall in *Cain*, who was of that euil one & ſlew his brother, 1 Ioh. 3, 12.

Vſe 1.

The vſes which wee muſt make heereof are, Firſt, to marke the truth of that which Chriſt teacheth, Math. 10, 34, 35, 36. that hee came not to ſend peace on earth, but rather a ſword: and to ſet variance betweene man and man. And in another place, *I am come to ſend fire on the earth, and what will I, if it bee alreadie kindled?* Luke 12, 49. Hee ſpeaketh not of the effect, but of the euent: not what the Goſpell bringeth forth properly, but what it worketh accidentally: not what it procureth in the faithful, but what it produceth in the vnfaithfull.

Vſe 2.

Secondly, God will haue al his to be wel tried which are in the faith, euen for their owne good, that we may know what we can ſuffer for the truths ſake, when we haue ſealed it vp by our patience in all tribulations. Thirdly, hence ariſeth comfort in our ſufferings. For, do we ſuffer affliction at their hands of whom we hoped for better dealing? maruell not at it, neither thinke it ſtrange: but let vs comfort our ſelues with the examples of Gods children, who haue had the ſame meaſure meaſured out vnto them before vs: nay let vs lay before vs the example of Chriſt himſelfe, who had experience of it not only in his owne countrymen the Iewes, but in *Iudas* one of his owne diſciples, of whom the Prophets propheſied, *He that dippeth his hand with me in the diſh, the ſame ſhall betray me*, Pſal. 41,9. Matth. 26,23. *Vſe* 4. Laſtly, from hence we learne, in all diſcomforts to flie vnto God, after the example of *Dauid*, who gaue himſelfe continually to prayer, when hee was vexed by ſuch vnexpected enemies, *Pſal.* 55, 16. when he had complained that his frend and companion roſe vp againſt him, hee addeth, *As for me, I will call vpon God, and the Lord ſhall ſaue me.* So it ought to be with vs, that wee may finde comfort in God when we can find none among men.

Againe, *Miriam* and *Aaron* were of great reputation among the people, and ſanctified in a great meaſure. *Aaron* was the Lords high Prieſt, conſecrated and annointed with holie oile; *Miriam* was a propheteſſe, and one that ſung the praiſes of God after their deliuerāce from *Pharaoh*, Exod. 15. yet loe how both of them faile in duty, and ſin againſt God, & oppoſe themſelues againſt his ſeruant *Moſes*: None ſo ſanctified, but manie wayes they faile. whereby we learn, that none are ſo ſanctified, but they faile many wayes. Let no man therefore dreame of perfection in this life, Rom. 7, 14,18,19,20,23.

Doctrine. Contentions and ſtrife are often in the Church.

Moreouer, from this example obſerue, that contentions are oftentimes in the church, euen between the members of the ſame body. True it is, it were to be deſired that ther were perfect loue and vnity, peace and concord in the church, but this is rather to be looked for then to be found. There aroſe ſtrife betweene *Abraham* and *Lot*, Gen. 13,8. betweene *Paul* and *Barnabas*, Acts. 11,2. & 15,39. betweene *Peter* and *Paul*, Gal. 2,11. So in the Church of the Corinthians, though they were ſanctified in Chriſt Ieſus, and called to be Saints, yet there were contentions among them. 1 Cor. 1,11. *Reaſon* 1. And no maruell: for firſt of all we know in part, and we propheſie in part: wee know ſomewhat, but we are ignorant of much more then we know, 1 Cor. 13,9. *Reaſon* 2. Secondly, there muſt be euen hereſies, that they which are approued may be knowne, 1 Cor. 11,19. *Reaſon* 3. Thirdly, Satans malice is exceeding great, he ſoweth the ſeeds of diſcord among the godly; for his hatred is exceeding great againſt ỹ church and he deſireth nothing more then the ruine thereof, Reuel. 12,4. Laſtly, ſelfe-loue remaineth in the beſt men, which is a remnant of the fleſh: this ſpurreth vs forward to ſpurne againſt one another, and while we challenge too much to our ſelues, we aſcribe too little vnto others, 1 Cor. 13,5.

Vſe 1. This offereth to vs this truth, that vnitie is no note of the true church, foraſmuch as it is ſomtimes out of the church, when as contention is in it. The falſe Prophets were manie that conſpired againſt *Micaiah*, *Eliah*, and *Ieremy*. Chriſt was condemned by a common voice of the people, and conſent of the Phariſies, which cried out, *Away with him, Crucifie him, crucifie him*, Luk. 23.18. 21. Thus then the mouths of the papiſts are ſtopped, which doe pleaſe themſelues in an idle conceit of a generall agreement of many people and Nations, which is oftentimes a maintenance of error & vnwholeſom doctrine, when it is ioyned with it. The vnity of one faith, and of the ſame doctrine beleeued and confeſſed, wee acknowledge to be a true marke of the true Church. Where there is the preaching of this faith, & the doctrine of Chriſt, and the ſealing vp of the ſame with the true adminiſtration of the Sacraments, there is a true church of God. The vnity which is without that doctrine which is according to godlineſſe, is as the crie of the whole city in maintenance of their idolatrie, *Great is Diana of the Epheſians*, *Act.* 19,28. Or like to the houſe which the ſtrong man poſſeſſeth, where all things are ſaide to bee in peace, Luk. 11,21. *Vſe* 2. Secondly, let vs neuer look for a perfect agreement or perfect vnity in this life. Such are falne into a deepe ſleep, and dreame to finde heauen vpon earth. We muſt embrace the truth before all be agreed, or els we ſhall neuer embrace it: foraſmuch as there is much ignorance (the matter or mother of error) euen in the moſt godly. Happy wil it be for vs, whē there ſhal be an end of theſe daies of ſin, for then ſhall be an end alſo of all contention. *Vſe* Thirdly, let vs follow mens examples no further then they follow Chriſt. 1 *Cor.* 11, 1. There are defects and infirmities in the beſt. We aime at perfection, but wee cannot hit it. Though we haue multitudes to go before vs, we muſt know whom they follow, before we follow and ioyne our ſelues vnto them. Many men may fitly be cōpared to a flock of ſheep, who at the firſt make many offers before any will aduenture: but if one begin to leap ouer, the reſt follow amain: ſo is it with diuers men that pinch curteſy at the firſt, and keep themſelues entire in the moſt holy faith; but if they ſee others giue their aſſent, they follow after & ſtick at nothing, neither try the ſpirits whether they be of God or not. *Vſe* 4. Laſtly, it is our duty to cut off all occaſions of debate, and as it were to take away the fuell that kindleth and continueth the fire. 1 *Cor.* 1.10. *Paul* beſeecheth the *Corinthians* as brethren, by the name of our Lord Ieſus Chriſt, that they all ſpeake the ſame thing, and that there be no diuiſions among them, but ỹ they be perfectly ioyned together in the ſame minde, and in the ſame iudgement.

[Verſe 2. *And they ſaide, Hath the Lord indeed ſpoken onely by Moſes?*] The true cauſe of this their murmuring and contention, was pride and ambition, ſelfe-loue, oſtentation, & vain-glory. Hereby we learne, that there commeth no greater plague to the Church of God then by ambition & deſire of preheminence, when men deſire to ouer-rule others, to haue the ſole command of all things in the church, and neuer to be commanded. This was the ſinne that cauſed our firſt parents to fall from God, and by their fall to ruine all mankinde, they would needs be as Gods knowing good and euill, Gen. 3, 5. The ambition and pride of *Amaziah* the prieſt of *Beth-el*, would not ſuffer the Prophet *Amos* in the land of *Iſrael*, but he commanded him to flie away into the land of *Iuda*, and propheſie there, *Amos* 7, 10, 12. We ſee this apparently afterward, chap. 16. of this booke in *Korah*, *Dathan*, and *Abiram*. This moued the high Prieſts, the Scribes and Phariſies, to perſecute Chriſt and his Apoſtles to wit, the loue which they had to their owne kingdome and hierarchy more then vnto the kingdome of God: they feared that if all men were brought to beleeue in Chriſt, they ſhold loſe their place and authority, Iohn 11, 47. Math. 23, 6, 7. So was it among the Apoſtles, they alſo ſtroue who ſhould bee the greateſt among them. So the Apoſtle *Iohn* ſpeaking of *Diotrephes*, ſheweth that *hee loueth the preheminence*, 3 Iohn 9, 10. Hee was a proud and ambitious man, affecting rule and authoritie ouer others, and thereby brought much miſchiefe and trouble vpon the church of God, prating againſt the Paſtors with malicious wordes; and not content therewith, neither doth he himſelfe receiue the brethren, & forbiddeth them that would, and caſteth thē out of the church. Neither is this euill dead with theſe; for this is a great plague of the church to this day and very pernicious. Nothing hath more ruined the church of God, ouerthrown piety, corrupted religion, hindered the Goſpel, diſcouraged the Paſtors and profeſſors of it, nothing hath more erected the kingdom of Anti-chriſt, then theſe petty popes, the true ſucceſſors of *Diotrephes*, ſuch as deſire to be vniuerſall byſhops, and to reign alone, to haue all the dealings in their owne hands, and the whole flocke to ſtand at their becke, and conclude what they liſt.

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The miſchiefe hereof appeareth by ſundry reaſons. Firſt, it cauſeth a great rent and diuiſion in the church, and diſturbeth the peace of it, Nu. 16, 1. *Korah* and his company went apart as ſciſmaticks, & cauſed a great contention to ariſe where was peace & vnity before. Secondly, it ſetteth vp men, & putteth downe the Lord and his ordinances, vrging, compelling, and commanding againſt the truth, *Act.* 4, 18, 19. *Annas* the high prieſt, and *Caiaphas*, and *Iohn*, and *Alexander*, a proude generation of ambitious prelates, commanded the Apoſtles not to preach and teach, nor to ſpeake at all in the name of Ieſus, whō Chriſt had charged and commanded to preach. And whereas he would haue them teach whatſoeuer he had commanded them, Math. 28, 20. they will limit them and ſtint the Spirit of God how far he ſhall go, and what he ſhall not do. Thirdly, it proceedeth from very euill rootes, and bringeth forth very euil effects, as an euil tree bringeth forth euill fruites. The cauſes from whence it floweth, are Satan, pride, contempt diſdaine of others, ſelfe-loue in our ſelues, no loue of the truth, no zeale of Gods glorie, no deſire of the good of the church: like mother, like daughter, as the root is, ſo is the branch. The effects thereof are trouble, diſquietneſſe, feare, flattery, enuy, and ſubtilty.

n 1.

n 2.

Reaſon 3.

Zeged. loci communes.

Let vs come to the Vſes. It reproueth the Byſhops of Rome, and the Romane Cleargy, which beare themſelues as Lords ouer the flocke of Chriſt, hauing all things to ſtand at their becke: therefore the Apoſtle *Peter* ſaith, the Elders that feede the flocke muſt not bee as Lords ouer Gods heritage, but examples to the flocke, 1 *Pet.* 5, 3. and Chriſt our Sauiour when the two ſonnes of *Zebedeus* ambitiouſly deſired to be aboue their fellowes, and ſtroue among themſelues which ſhould bee greateſt, Chriſt Ieſus therupon ſheweth how and which way euery one ſhould be great, & who ought to bee had in higheſt regard and reputation, euen ſuch and onely ſuch as do the beſt and greateſt ſeruice to the church, Mark. 10, 42. Lu. 23, 24. *Whoſoeuer wil be great among you, ſhall be your Miniſter: and whoſoeuer of you will be the cheefeſt, ſhall be ſeruant of all.* So then, the honor and the labour ſhould not be diuided, but go together: howbeit in the church of Rome they haue moſt honour that doe the leaſt labour, and contrarywiſe, they are leaſt reſpected, who haue moſt labored and taken greateſt paines among the people. But howſoeuer this be a common & receiued cuſtom, it ſhall bee altogether otherwiſe in the next life, when the great ſheepheard of the ſheepe ſhal appeare, then ſhall they be moſt honored of him that haue laboured moſt, & euerie one ſhall receiue not onely for his labour, *but according to his labor*, 1 Cor. 3, 8. The greateſt reward ſhall be for the greateſt labour, and the leaſt for the leaſt labor. O then we ſhall wiſh with al the deſire of our ſoules, ÿ we had labored more abundantly: and therefore let vs bee inſtant in ſeaſon and out of ſeaſon, while we haue time. The night cometh when none can labor. Hence it is, that Chriſt promiſeth to his Apoſtles ŵ had planted the churches, and beſtowed the greateſt paines, a chiefe place of honor nere to himſelf. Wo then to the biſhop of Rome, ÿ doth now dominere in the church, and ouer the faith and conſciences of men, who ſitteth in ÿ temple of God, ſhewing him ſelfe that he is God: he challengeth all power due to himſelfe, but laboreth not in the word & doctrine: he neither preacheth the Goſpel, nor taketh it to be any part of his Function,

Vſe 1.

2 Theſſ. 2, 4.

but

Mat.4.23. and 9,35.

but rather a great diſgrace to his vſurped office. This is not to be the vicar of Chriſt, for he went about all cities and villages teaching in their ſynagogues, & preaching the goſpell of the kingdome, and healing euery ſickneſſe and euery diſeaſe among the people. This is not to be the ſucceſſor of *Peter*, for he is commanded to feed the Lambes, to feed ẏ ſheepe of Chriſt, Ioh. 21, 15, 16, 17. and he fed them not onely by his deputies or aſſignes, but in his owne perſon, Act. 1, 15. & 2, 14. & 3, 12. & 4, 8. & 5, 29. and 10, 34. and he requireth all Paſtors to do the like, 1 Pet. 5. 2. *Feed the flocke that dependeth vpon you.* Wherefore the man of ſin, though he here vſurpe the higheſt honor, and challenge a triple crowne, and beareth both ſwords ciuill and eccleſiaſtical, to whom indeed neither is due, ſhal haue in the end the greateſt ſhame and contempt poured on him.

Vſe 2.

What ambition is.

Secondly, acknowledge this ambition to be a generall corruption, the reliques and remainders whereof, are in all the ſeruants of God, yea in al the children of *Adam*; we haue drawne it from him, and thereby it hath leauened and corrupted all mankinde. It drew, nay it threw *Adam* out of the garden of God: it quickly crept into the family of Chriſt, and infected his diſciples, and therefore being a ſubtle and ſecret euill it is to be looked vnto, that it ſteale not ſodainly vpon vs. If any man aske what it is? I anſwer, it is an immoderate deſire after dignity, and of dignity vpon dignity, it is a thirſt that neuer can be quenched: for as the couetous perſon hath neuer enough money, ſo the ambitious hath neuer enough honor: it is a ſecret poiſon, an hidden plague, the miſtris of craft, the mother of hypocriſie, the father of enuy, the fountaine of vices, the moth of piety, a blind guide and leader of the hearts of men; finally, we may ſay of the loue of it as *Paul* doth of the loue of money, *It is the roote of all euill*, 1 Tim. 6, 10. The farther we thinke our ſelues from it, the neerer commonly it commeth vnto vs: and therefore let nothing be done through ſtrife and vainglory, but in lowlineſſe of mind let each eſteeme other better then themſelues, Phil. 2, 3.

Vſe 3.

Luke 12,

Laſtly, let all learne to beware of this euil. To this purpoſe wee ſhould entertaine theſe meditations as ſo many ſoueraigne preſeruatiues, to teach vs, firſt that the ambitious perſon, neither knoweth God, nor himſelfe, nor his neighbor, nor his beginning, nor his end, nor the Scriptures: not God his Creator, not himſelfe his creature, not his neighbour, his equall, and perhaps his ſuperior; not his beginning, of the duſt of the earth; not his end, the graue, the wormes, the duſt out of which hee was taken; not the Scriptures, ẘ teach, *That God reſiſteth the proud, and giueth grace to the humble*, Iam. 4, 6. Wee dreame that other men will eſteeme of vs as highly, as wee vſe to do of our ſelues: but therein wee deceiue our ſelues. Humility is the ready way vnto true glory, Ambition is the path that leadeth to ſhame and contempt. Therefore Chriſt ſaith oftentimes, *Whoſoeuer exalts himſelfe ſhal be abaſed, and hee that ſhall humble himſelfe ſhall be exalted*, Mat. 23, 12. Luke 14, 11. & 18, 14. Secondly, ambition was the downfall of man from the beginning, yea of the Angels, not contenting themſelues with their eſtates. The higher men climbe, the more fearefull is their fall: whereas hee that creepeth low vpon all foure, neuer feareth a fall. *Pride is the fore-runner of deſtruction*, Prou. 11, 2. and 16, 18. & 18, 12. Thirdly, ſuch as haue had the greateſt gifts, and were beſt qualified with excellent graces, haue beene moſt backward in ſeeking honours, and bene hardly brought to accept of them being offered, euen when they followed cloſe at their heeles, as the ſhadow doth the body; as we ſee in *Moſes*, in *Ieremy*, and others. Such therefore as hunt after preferment, and are moſt haſty of it to catch it before it fall, as the dog doth a bone, or as the hauke houereth aloft for her prey, it is to bee feared they will be leaſt conſcionable in it, as giuing by their vntimely and vnmeaſurable deſires, iuſt occaſion to ſuſpect that they reſpect and aime at their owne good, more then the good of others, or the glory of God; and therefore honour of right ought leaſt of all to be conferred & beſtowed vpon ſuch. Fourthly, all place of ſuperiority is ful of much trouble, and accompanied with many cares and vexations: why then ſhould we deſire ſo eagerly and earneſtly that which bringeth ſo great annoyance & encombrance? what wiſedom were it for a man to lay ſuch heauy burthens vpon his ſhoulders, as therby he is ready to break his back? Yet ſo is it with haughty and ambitious ſpirits, they ſo cloy & clog themſelues with promotions & preferments, that they are not able to beare the waight of them, neither any way fit to diſcharge them, but in ſuſtaining them are like to break their backes, nay their necks. Fiftly, the greater honor we get, the greater account wee haue to make. The more is committed vnto vs, the more ſhall be required of vs. We are ſharpe ſighted to eſpy the leaſt occaſion of raiſing vs vp: but we cannot ſee what account wil be aſked of vs. Laſtly, ſuch as deſire promotion on earth, do oftentimes find confuſion in heauen: as wee ſee in *Abſolon* and *Achitophel*, one the ſon, the other the Counſellor of *Dauid*, both rebels & traitors to their Prince. Such as will be greateſt on earth, ſhall bee leaſt in heauen. The honor which here we haue, ſhould put vs in mind to ſeek the true honor of Gods kingdome. The earthly honor is but as a ſhadow, the heauenly is the ſubſtance. They that honor God ſhall be honoured of him, but they that deſpiſe him ſhalbe deſpiſed.

[*Hath the Lord ſpoken only by Moſes? Hath he not ſpoken alſo by vs?*] Behold here, how in the humor of their pride & ambition, they ſet thẽſelues againſt no other then *Moſes* himſelfe, a chiefe & a moſt excellent ſeruant of God; they ſtrike at the head and not at the feet, & touch him whom God had lifted vp aboue the reſt to gouerne his people. The Doctrine ariſing from hence is this, that proud and ambitious men do ſhew themſelues continualy moſt enuious and outragious, againſt the moſt excellent and moſt painful ſeruants of God. So did *Haman* againſt *Mordecai*, the true ſeruant of God, and faithfull ſubiect of the King, of whom it is ſaid, *He had ſpoken good for the king*, Eſth. 7,9. So did the high Prieſtes ſhew their malice againſt Chriſt, and afterward againſt his Apoſtles: *Diotrephes* againſt *Iohn*, and the moſt painful Paſtors. That Antichriſt of *Rome* hath alwaies beene moſt bitter againſt the chiefe teachers of the goſpel, and the beſt preachers of the reformed churches.

For firſt, they ſtand moſt of all in their way, and are a great eye-ſore vnto them, reſiſting their tyranny and pride, and diſcouering to ẏ world their Antichriſtian vſurpation. This is the true cauſe that they haue raged againſt them both aliue and dead, Reuel. 11,10. The two witneſſes are ſlaine, and they reioyced in their fall, becauſe they were vexed by them. This maketh the proud byſhop of *Rome* (euen vnder his owne noſe) better to endure the blaſphemous Iewes or any other profeſſed enemies of Chriſt, and of the chriſtian religion, then ſuch as beleeue in Chriſt, becauſe the other neuer trouble his kingdome; but theſe are ready to cal him to an account, and to anſwer for the deſtruction of the ſoules of men. Secondly, they are afraide leſt if theſe continue and proſper, their kingdome fall. This feare of the high prieſts was it that mooued them againſt Chriſt and his Apoſtles, Ioh. 11, 48. Thirdly, cankered and corrupt enuy cannot abide them that do any good in ẏ church or common-wealth, much leſſe them that do moſt good, and labour more then others, but it ſeeketh the ruine of ſuch. For their diligēce maketh the negligence of thoſe to appear the more. *Saul* enuied *Dauid* to the death, eſpecially for the gifts, graces, and bleſſings of God beſtowed vpon him.

See from hence this truth, that the beſt ſeruants of God oftentimes find the worſt entertainment in the world, and that at the hands of the higheſt and chiefeſt. Thus it fell out with *Moſes*, who was driuen by *Pharaoh* to forſake Egypt. Heb. 11, 37.38. So *Herod*, *Pilate*, the high prieſts & rulers of the people ſet themſelues againſt Chriſt and his Apoſtles. Wherfore when we ſee this, maruel not at it, neither be diſcoraged by it: when we finde and feele the like meaſure, let vs comfort our ſelues in the examples of the faithfull that haue gone before vs. We muſt not looke to be better then they, nor dreame of a condition higher then theirs: it is enough for vs to be made like vnto them. The more our graces increaſe, the more will the enuy of the malicious increaſe.

Secondly, this ſheweth the vnthankfulneſſe of the world, who hate them moſt, and loue them leaſt that do them moſt good. The vngodly reape many benefits by the godly, yet do they recompence them euill for good. The creatures grone vnder the burden which they ſuſtaine, yeelding helpe and ſuccor to the vngodly. By meanes of *Paul*, all that were in the ſhip had their liues granted vnto them, & yet afterward they would haue killed him, Acts 27,42. Whatſoeuer the wicked enioy, it is for the godlies ſake. They bring a bleſſing vpon the houſe, yea vpon the land where they liue. The faith of *Noah* preſerued his whole family though all were not faithfull that were in it, *Gen.* 7,1. The faith of *Rahab* beleeuing in God and ſhewing the ſoundneſſe of it by a liuely fruite in receiuing the ſpies, ſaued aliue her father and mother, her brethren and ſiſters & all that they had. But doth the world reſpect them any whit the more, or loue them one iot the better? No doubtleſſe, they will not acknowledge themſelues any way beholden vnto them, or that they fare the better for them. Whereas indeede, the godly are their good benefactors and patrons, whatſoeuer they eſteeme of them. The pooreſt man ẏ feareth God doth after a ſort giue life & liuing to the vngodly. They haue cauſe to thanke them for that which they haue, and for that conſideration to make much of thē. The heauens could not continue as they do, but wold fall vpon the heads of theſe prophane wretches, if once the number of the elect were accompliſhed, yet we ſee how badly and baſely they are accounted of, they hate them to the death, and procure what hurt they can vnto them.

The godly are the wicked mans good Benefactors,

Vſe 3.

Laſtly, acknowledge heerein the prouidence of God, that the giftes of his children ſhould not exalt them: for all are prone vnto vainglory, euen they that are ſanctified in the greateſt meaſure are ſpotted with pride and ambition, emulation, and deſire of ſuperiority, 2 *Cor.* 12,7. *Paul* ſaith of himſelfe, *Leaſt I ſhold be exalted aboue meaſure through the abundance of the reuelations, there was giuen to mee a thorn in the fleſh, the meſſenger Satan to buffet me, leaſt I ſhould be exalted aboue meaſure.* We ſee, he repeateth this twice, and beginneth & endeth the ſentence with the ſame thing, that he had this tentation, *leaſt he ſhould bee exalted aboue meaſure.* To teach vs that this fell out by Gods ſpeciall prouidence and diſpenſation. Hereby doth God work out their great good & turneth the enuy of enemies to the furtherance of his owne and his childrens glorie, whereby much euill is ſuppreſſed, which otherwiſe is ready to breake out.

[*And the Lord heard it.*] This followed their ſin immediately as a ſergeant ẏ doggeth the poore debter at the heels to attach him & arreſt him: God heard the ſin that they committed, their words came vp to his eares, and hee is determined not to keepe ſilence. We learne hereby, that God knoweth, heareth, and vnder-

Doctrine. God vnderſtandeth all the wayes of men.

derſtandeth all the wayes of men, nothing can be hid from his ſight, nothing can eſcape his hearing: hee diſcerneth and deſcrieth all the doings of men whatſoeuer they bee. God knew what *Adam* had done ſo ſoone as hee had falne, and eaten of the forbidden fruite, and called vnto him, *Adam, Where art thou?* Gen. 3.9. He ſaw all the wickedneſſe of man vpon the earth, and knew that euery imagination of the thoughts of his heart, was onely euill continually, Gen. 6, 5. He was not ignorant that the Sodomites were exceeding ſinners againſt the Lord, Gen. 18, 20. he heard the cry of their ſins, which ſounded ſhrilly in his eares, and pierced the clouds, and mounted vp to heauen: ſo Prou. 15, 3, 11.

Reaſon 1.

He made the eyes, the heart, & the eares, Pſal. 94, 9, 10, 11. yea hee hath fierie eyes, Dan. 10, 6. Many things hinder our eieſight; the darkeneſſe of the night, the diſtance of the place, the weakneſſe of the ſight, the excellency of the obiect, and the infirmitie of olde age; but nothing can hinder the light of his eye, no darkeneſſe, no diſtance, no age.

Pſal. 139, 7, 8.

Reaſon 2.

Secondly, he is infinite in nature, he cannot be excluded out of any place: wee may ſhut out the company of men, and haply the light of the Sunne, but it is impoſſible to ſhut out him that is euermore preſent in euerie place, euen as the light is preſent to thoſe that walk abroad at noon day, whether they open their eies or ſhut them, whether they ſee it or not; ſo the Lord is preſent to all men, though hee be not ſeene of al, yet they cannot go from his preſence. If then he cannot be farre from euery one of vs, it will follow from hence that he muſt needs know all our workes and words.

Reaſon 3.

Reaſon 4.

Thirdly, he is omniſcient, hee knoweth all things, nothing can be hid from him, Prou. 15, 11. Fourthly, he iudgeth all things, and all men according to their workes. It is his office to be the iudge of all the world, Gen. 18. 25. therefore he heareth, knoweth, and vnderſtandeth all things, 2 Cor. 5, 10. otherwiſe he cannot do righteous iudgement. Hee will not proceede vpon the bare and naked information of others, or by vncertaine geſſe and coniecture, but hee iudgeth according to his owne knowledge, which is euer certaine, and neuer doubtfull. Euery iuſt iudge proceedeth vpon a knowne and manifeſt cauſe.

Vſe 1.

We inferre from hence, that it is in vain for any man to be high conceited of himſelf, like the proud Phariſee, ſeeing God knoweth his eſtate and condition more truly and throughly then himſelfe. *Miriam* and *Aaron* in this place, holde themſelues as great Prophets as *Moſes*, but GOD knew the pride of their hearts, and the vanity of their words. He knoweth what each man thinketh in his heart, & ſpeaketh with his tongue. In vaine do any highly eſteeme of themſelues, and ouer-value their owne worthines, ſeeing they are ſo well knowne within and without to God: & as he valueth of them, ſo they are indeede, and not otherwiſe. If a man know one good thing in himſelfe, the Lord knoweth ten euill things in him, that are ſufficient to make him vile & abhominable in his ſight. The hypocriticall Phariſie in the Goſpell, knew a few things in himſelfe which he thought and prized to bee exceeding good; but (alas) the Lord, that ſeeth not as man ſeeth, knew for theſe ſeeming good things many inherent euils, that made him hatefull to God. The church of *Laodicea* was very greatly conceited of it ſelfe, ſaying; *I am rich and increaſed in goods, and haue need of nothing*; but the Lord heard this, and knew ẏ it was wretched and miſerable, and poore, & blind, and naked, Reu. 3. 17. It is not ſo with men as they value themſelues, but as God valueth thẽ, for he knoweth all things, yea thoſe things in them & by them, which they know not or ſee not in themſelues. There are three errors which did deceiue ẏ Phariſie in eſteeming of himſelf at too high a price, which deceiue alſo many thouſáds in the world as well as him. The firſt is, his error of compariſon, in comparing himſelfe with another perſon, wͨ was to behold his face in a falſe glaſſe. For he thought he had found out a man worſe then himſelfe, and this made him come boldly and confidently to God with theſe words; *Lord, I thanke thee that I am not as other men, nor as this Publican*, Lu. 18. 11. This compariſon was that wherein he was greatly deceiued: he thought himſelfe iuſt, and that he muſt needs be ſingular good, becauſe one ſtood by him, and many others liued with him, whom hee thought to be worſe then himſelfe. A ſecond cauſe of his error was his freedome from ſome groſſe ſins of the ſecond Table, which he iudged others to be guilty of: *I am not an extortioner, vniuſt, or an adulterer*; therefore he thought he muſt needs be a right honeſt and iuſt man. His third errour ſprang from his performance of ſome duties of religion to God, *I faſt twice in the weeke, I pay tythe of all I poſſeſſe*; thereupon he perſwaded himſelfe, that he was truely religious and holy in Gods ſight. Theſe were his fond conceits, and all of them erroneous, becauſe he went away condemned by Chriſt notwithſtanding all theſe gay and glorious workes, verſe 14. Theſe things touch vs alſo neerely, who are carried away with the ſame deceitfull pretences. For firſt, we alſo lay the foundation of godlineſſe vpon a compariſon, if we can find out any worſe then our ſelues, we take our ſelues to be ſimply good men; as a wiſe hiſtorian ſaide of the Popes, that *the bounty or goodnes of the Pope is praiſed, when hee exceedeth not the malignity of other men*. This courſe will vtterly deceiue vs, for when the Lord ſhal come to iudgment, he wil not iudge by cõpariſons what we are to ſuch a one: but according to his law: & thogh he find vs better then ſome other men, yet wil he enter into iudgement with vs, becauſe hee findeth vs to be worſe then we ought to bee by his word, wherby we muſt be iudged at the laſt day, Io, 12, 48.

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Guic lib.

The ſecond errour deceiuing the Phariſee and others in our age, is, becauſe they are free from ſome groſſe ſinnes, and therefore take themſelues to bee iuſt and vpright men: if they can make it good, that they be no vſurers, no vncleane perſons, no drunkards, no murtherers, oh then they are as honeſt & perfect men as the beſt of them all; but God wil not ſaue vs for ſome euils which we want, but condemne vs for thoſe which we haue. For though thou want theſe, thou maiſt abound in other.

Laſtly, they thinke if they performe ſome duties of the firſt Table, which ſauour of religion, they are in very good caſe: if they can ſay, I heare often, I pray often, I receiue the Lords Supper, they go away with this ſtrong fond conceit, that they are to bee holden religious perſons. This therefore cannot ſerue our turnes: for this we may doe, and yet bee proud hypocrites. We may pray, yet without any feeling, zeale, or good affection. We may heare, and yet practiſe nothing, but liue in diſobedience. We may reuerence the Miniſter, and entertaine him in our houſes, and yet reforme no ſinne that he reproueth. We may come to the Lords Table, and yet come as *Iudas* did, and goe away as he did, that is, without a ſound heart and a right faith. So that we may ſay of ſuch, as Chriſt himſelfe doth, Luke 16, verſe 15. *Ye are they that iuſtifie your ſelues before men, but God knoweth your hearts: for that which is highly eſteemed amongſt men is abhomination in the ſight of God.* The Lord knoweth how we pray, how we heare, and how we receiue the Sacrament: how highly ſoeuer we eſteeme of our ſelues by reaſon of ſome few good things which wee ſeeme to haue, yet God cannot bee deceiued, and it is certaine he will not be mocked.

Secondly, there is no dallying with God, or ſhifting from him, or hiding our waies and workes out of his ſight, neither can we reape any comfort in the flattering perſwaſions of others. It is a vaine thing for any man to eſteeme highly of himſelfe, becauſe other men as vaine as himſelfe ſooth him vp, and tell him he is in an happy eſtate and condition, that he is a faithfull and religious perſon and profeſſour, and ſhall without all doubt inherite the kingdome of heauen: when in the mean ſeaſon, his owne heart ſhall condemne him, and conuince him that it is nothing ſo. It is I ſay, a vaine thing to thinke one whit better of our ſelues for this, for GOD knoweth thy heart better then thy ſelfe, 1 Iohn 3,20. who knoweth all things. If thine owne heart condemne thee, God is greater then thy heart. There is no true comfort that reſteth vpon the breath of another mans mouth. Tell me, when a man lieth on his death bed, what comfort can the approbation of another man giue thee, that thou art a good man, when thy owne ſoule proclaimeth the contrary, and God knoweth thee to be euill? Doubtleſſe no more, then if he tel thee thou art ſound and in good health, when thou feeleſt thy ſelfe to be heart-ſicke, and at deaths doore. So if all the world ſhould acquit thee, and thine owne conſcience condemne thee, what good can ẏ vaine applauſe of ſinfull men do thee? It is true indeed in an earthly eſtate, it is a great matter to bee well thought off by others, becauſe then he ſhall be ſure to be cleere from the cenſure of earthly Iudges: but it is otherwiſe betweene God and our ſelues, for he is both witneſſe & Iudge of all our actions, and can make our owne hearts to ſpeake for him againſt our ſelues. What ſhould it profite a man, if all his neighbours round about him, ſhould conceiue an opinion of him that he is rich and wealthy, worth many thouſands, and in the meane ſeaſon he know himſelfe to bee poore and beggerly, & many thouſands worſe then nought, what benefit could any man take by ſuch a perſwaſion? So likewiſe what comfort can a man take to heare others tell him of his good eſtate before God, that he is iuſt and vpright before him, a man fearing God and eſchewing euill, when his owne conſcience knoweth by him that which all the world did neuer know, and God knoweth a thouſand times more then them both.

Vſe 3. Thirdly, from hence comfort ariſeth to all Gods true children and faithfull ſeruants, becauſe he knoweth what they are & what their condition is: he cannot miſconceiue through ſuſpition or ſurmiſe, nor be deceiued by miſinformation of others, becauſe he knoweth them well, and therefore their eſtate is happy and bleſſed before him. True it is, it hath bene the lot and portion of the godly to bee falſely accuſed and traduced in the courts and accounts of men; yet in reſpect of GOD they may take comfort from this doctrine, for they ſhall appeare iuſt before him, & therfore they may defie the malice of Satan and of all their aduerſaries. If they labour to keepe thẽſelues pure and holy before him, howſoeuer they be eſteemed of before men, let them reſt and bee content vntill they appeare before the throne and tribunall ſeat of God, who will bring to light the hidden things of darkneſſe, and will make manifeſt the counſels of the heart, and then ſhall euery man haue praiſe of God, 1, Cor.4,5. Pſal.7,8,9, & the malice of the wicked ſhall come to an end. This is the conſolation that euery ſoule may haue, if he leade an vpright life; for when men charge him, God will diſcharge him, and when they condemne him, he will iuſtifie him: and it ſhould moue vs to bring all our thoughts, words, & deeds as into Gods preſence, being well aſſured that he knoweth all of them. This will worke in vs a care to walke warily, as *Enoch* did before the flood, Gen.5,22, & *Abraham* after the flood, Gen.17,1. The want of this meditation cauſeth all ſinne to breake out of vs.

Vſe 4. Laſtly, it will teach men to be patient vnder the hand of God. Are we in any trouble, and

1 Sam.3,18.

and do we not know any particular cauſe why it ſhould be ſo? Yet let vs not murmure, but beare it with patience, becauſe though wee know nothing, yet God knoweth there is cauſe enough. As affliction cometh from him, ſo he knoweth wherefore he ſendeth it, and we ſhould ſtoop downe vnder his hand. Whē *Eli* heard all that the Lord had threatned againſt him and his houſe, this was his reſolution, *It is the Lord, let him do what ſeemeth him good.* We alſo ought to be patient and to hold our peace, and ſay with the Prophet, Pſal.119, 137. *Righteous art thou, O Lord, and vpright are thy iudgements.*

[Ver.3. *Now the man Moſes was very meeke, aboue all the men that were vpon the face of the earth.*] The reaſon is rendred why he put vp this wrong, he was a man lowly in his owne eyes, of great patience, and ſingular humility; he did not ſtorme and rage againſt them, hee did not raile at them and reuile them, he drew not out the ſword of iuſtice againſt them, or execute his authority, nor complaine to God againſt them, though he himſelfe were wronged, the people offended, and God diſhonoured greatly therby. He ſought not reuenge in his owne cauſe, neither deſired God to be reuenged of them. They could not be ignorant of his meekneſſe, for this is ſuch a vertue as cannot be hid

Obiect.

Now a queſtion may heere be moued, how the pen of *Moſes* could thus praiſe himſelfe in the higheſt degree, and call himſelfe not onely meeke, but very meeke: and not ſo onely, but meeke aboue all the men vpon the earth; conſidering the counſell of *Salomon*, Prou.27,2.

Anſwer.

For anſwer hereunto, it may ſeeme, that ſome things in the bookes of *Moſes* are heere and there inſerted and diſperſed, which could not be written by his hand, and therefore may ſeeme to be added by *Ioſhua*, or ſome other of the Prophets after him: as Exod.16,35. it is ſaid, that the children of Iſrael did eate Manna forty yeares, vntill they came to a Land inhabited, which is not ſet downe prophetically, but added hiſtorically, not by way of foretelling what was to come, but of telling what was already come to paſſe: but in the daies of *Moſes* they were not come to a land inhabited, it was *Ioſhua* that conducted them into yͤ land of promiſe. Likewiſe the hiſtory of the death and buriall of *Moſes*, recorded in the booke of Deuteronomy, chap.34, could not be penned by himſelfe, but muſt of neceſſity bee annexed by ſome of the Prophets. Neither doth this any way derogate from the authority of the writings of *Moſes*, which were giuen by the inſpiration of the Spirit, ſeeing we confeſſe the Prophets which came after, ſpake by the ſame Spirit. But howſoeuer it be, this is certaine that *Moſes* and the Prophets, whether they praiſe or diſpraiſe themſelues, wrote no otherwiſe then as they were commanded and appointed. Beſides, theſe words may be reſtrained to the cauſe and matter in hand, namely, yͭ as by nature he was very milde and gentle, ſo he departed not from his humility, though hee were exceedingly prouoked by thoſe whom he leaſt ſuſpected, and at whoſe hands he leaſt deſerued it. Hee became as a deafe man that heard not, and as a dumb man which openeth not his mouth, but vſed this as a reaſon to caſt downe himſelfe farther before God, and as *Dauid* ſaid, *I will bee yet more vile in mine owne eyes*: ſo *Moſes* ſaith, *I will bee yet more milde in mine owne eies*. And herein was his meeknes ſeene, hereby it was tried. Euery man will ſeeme to be milde when he is not prouoked; but when we are teazed and troubled, if then we keepe our meeknes, we ſhew that we haue this gift. It is no commendation to keepe ſilence and hold our peace, when no mā wrongeth vs, but if we can beare with patience the wrongs that are offered vnto vs, thē we may aſſure our ſelues that this vertue is in vs.

2 Sam.6,2

Doctrin

Euery m ſhould be milde & g tle in his cauſe.

We learne from hence, That euery one in his owne cauſe ſhould bee meeke and lowly, ready to put vp wrongs offered vnto them, Prou.24,29. Ro 12,17. Meekneſſe is a vertue which adorneth al perſons, eſtates & degrees; as the Magiſtrate, Ioſh.7,19, the Miniſter, 2, Tim.2,25: the maſter, Eph.6,9. Math.26,50: the wife, 1 Pet,3,4: a meeke and quiet ſpirit is of great price, and much accepted in yͤ ſight of God: the hearer of the word of God, Iam, 1,21: the ſeruant, 1 Pet.2,20. To be ſhort, it adorneth euery Chriſtian in his generall calling, Eph.4,1,2. The examples of the Saints are many that haue gone before vs. *Dauid* toward *Saul*. *Stephen* praied for his enemies. Chriſt ſetteth forth himſelfe as a patterne of this vertue, Math.11,29. and he hath left himſelfe an example of it, by waſhing the feet of his Diſciples, Iohn 13,5,15, and by bearing the reproches of the vngodly, 1 Pet.2,23.

Luke 9.5

Reaſon

Exod.34

Eph.4,3

Col.3,1

Rom.1

Nah.1,

Gal.5,2

·The reaſons to confirme the point, follow. Firſt, God the Father dealeth thus with vs, he beareth with patience and long ſuffering, and forgiueth ſuch as repent. Secondly, vengeance is the Lords, it belongeth to him only & to his aſſignes, to wit, the Magiſtrates, & not to priuate perſons. Such as take the ſword into their owne hand, doubt of Gods iuſtice, and in effect deny him to be iuſt. Thirdly, meekenes is a gift of the Spirit, and the contrary is a fruite of the fleſh and of our corrupt nature.

Vſe

Meekne what it

The ma wherin neſſe m ſhewed

If this be neceſſary for all, then we muſt learne the nature of it, and for this purpoſe conſider what it is, the matter whereof it ſtandeth, and the fruites thereof. Meekneſſe is a gift of the Spirit, which moderateth anger & deſire of reuenge, forgiuing offences and pardoning iniuries for peace and quietneſſe ſake: ſo that albeit a man be prouoked by iniuries receiued, yet he doth not intend nor enterprize to requite it, but brideleth all hatred & impatience. The matter wherein it muſt bee ſhewed, is priuate vnto our ſelues. In the wrongs and iniuries that touch our perſons, we muſt be as *Moſes* was in this place; wee muſt ſet his example before our eyes: but in matters of God, when his glory is impeached, or his truth diminiſhed, we muſt be earneſt & zealous; not patient, not forbearing, not long-ſuffering, but as this *Moſes* was in the caſe of God, Exod. 32, 19, 27. when he ſaw the Calfe, he waxed hot, not meeke; wheras in this place in a matter concerning himſelfe, he waxed meeke, not hot. So it was with *Dauid*, who held his tongue at his owne wrongs, and was as a man that could not heare; yet hee conſumed away with zeale againſt the enemies that forgat Gods word. The like we ſee in Chriſt our Sauiour, he was as a Lambe, meeke before the ſhearer, & opened not his mouth: yet whē the Temple was abuſed, and the worſhippe of God prophaned, *he made a whip of cordes, and draue the buyers & ſellers out of the Temple.* Laſtly, touching the fruites of it, we muſt vnderſtand, firſt, that it maketh a man with a patient and quiet heart to ſubmit himſelfe to yͤ iudgments of God, and not to murmure at thē, or to faint vnder them, as *Dauid*, beeing in great diſtreſſe through Gods heauy hand vpon him doth ſhew foorth this grace. Secondly, it maketh a man to beare the iniuries of men with a quiet minde, yea to forgiue and forget them. Thirdly, it maketh a man not onely to beare the iniuries of others, but to forbeare to offer wrongs and iniuries vnto others. For whoſoeuer is patient and meeke in ſpirit, will rather ſuffer then offer wrong.

Secondly, we ought to labour for the moderation of al our affections, eſpecially anger, hatred, malice, rancour, and reuenge. The motiues to ſtirre and induce vs hereunto are many, and of much force. Firſt, it is yͤ right way to bleſſedneſſe, Mat. 5, 5. If we would be happy, or any whit regard this promiſe, we muſt get the ſpirit of meekneſſe into our hearts, & expreſſe the power of it in our liues. Secondly, we muſt deale with our brethren, as God hath dealt with vs; we daily wrong him by our offences, and prouoke him by our ſinnes, yet he beareth with vs: ſhall we then be ſo vnlike to our heauenly Father, as by and by to reuenge the wrongs done to vs, and chalenge him the combate that any way toucheth our credite and eſtimation? Col. 3, 13. Thirdly, without it we cannot heare the word of GOD to our comfort and ſaluation, but it is made vtterly vnprofitable vnto vs, Iam. 1, 21. Fourthly, a ſoft and milde ſpirit pacifieth wrath, and heapeth coales of fire vpon the enemies head. It muſt be our wiſedome to giue place to wrath, Rom. 12, 19. It is our duty to be pitifull and courteous, and to loue the brethren, 1 Pet. 3, 8, 9. Laſtly, it moueth vs to caſt vp our eye to Gods prouidence, and to aſſubiect our ſelues vnto it, as we ſee in the examples of *Iob* and *Ioſeph*, who neuer ſought reuenge on them that did them wrong: but reſt in the will and pleaſure of him that ruleth all things.

Laſtly, it reprooueth ſuch as are contrary minded, who neuer came neere where this grace groweth. Theſe offend diuers waies firſt, by anger, hatred, cruelty, and reuenge, directly againſt the precept of the Apoſtle, Ro. 12, 19. Secondly, by reioycing at the calamity of good men, as *Shemei* inſulted ouer *Dauid* when he fled from his ſonne *Abſolon*, and was conſtrained to paſſe ouer *Iordan* for ſafety of his life. So was it with the Babylonians & Edomites ouer the Iſraelites, Pſal. 137, 7. Obad 12, 13. Thirdly, by enuying and grudging to ſee others proſper, and to greeue at the ſight of it. **Obiect.** But it will be ſaid, If we put vp iniuries, we ſhall be accounted no better then fooles and cowards, and be laughed at for our labor. **Anſwer.** Anſw. We muſt not regard the corrupt iudgment of man, 1 Cor. 4, 3. Theſe that are wiſe in their owne eyes, loue the praiſe of mē more then the praiſe of God, Ioh. 12, 48. Let vs ſeeke the praiſe of God, which is indeed the true praiſe: as for other eſtimation without this, it is but a ſhadow of true glory, if it bee ſo much. And this is a certaine rule, that it is no cowardize at all to obey God, and to follow his commandements, neither is it any point of wiſedome to bee ready to reuenge, Ier. 8, 9. And tell me, to what end ſerue Magiſtrates in the commonwealth? to what ende ſerue maſters in the family? are they not ſet vp of GOD to end controuerſies betweene man and man, and quarrels betweene ſeruant and ſeruant? It is no want of manhood for a ſubiect to complaine to the Magiſtrate, and to ſay as the poore widow did in the Goſpel, *Auenge me of mine aduerſary*, Lu. 18, 3. It is no part of a coward for the ſeruant to acquaint his maſter with the wrongs that are offered vnto him by his fellow ſeruant. **Obiection** But it is hard for fleſh and blood to put vp wrongs, and to digeſt the iniuries which are meaſured vnto vs. **Anſwer.** Anſw. I will ſay more then that, it is vnpoſſible for fleſh and blood to do it, if we bee no more then a lumpe of fleſh: but withall I adde, that fleſh and blood in the matters of God are euill counſellers; and if we haue no more in vs then theſe, and no farther worke begunne in vs, it is certaine we are not Gods children, neither ſhall inherite Gods kingdome. If we be not ſpirit as well as fleſh, wee are none of his.

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4. *And the Lord ſpake ſuddenly vnto Moſes, & vnto Aaron, and vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation; & they three came out.*

5. *And the Lord came downe in the pillar of the cloud, and ſtood in the doore of the Tabernacle, and called Aaron and Miriam, and they both came foorth.*

Hitherto of their ſinne: now wee come to Gods proceeding againſt them, conſiſting partly in a citation, partly in a conuiction, and partly in the execution of puniſhment vpon the principall offender. Firſt, we ſee how the offenders are cited and ſummoned to appeare before the Iudge; for GOD doth as it were ſend a proceſſe for *Miriam* and *Aaron* to appeare and hold vp their hands at his barre to plead guilty or not guilty. He calleth the parties offending, and the party offended and wronged before him. Albeit the Lord know all things, yet he will proceed iudicially againſt them. The doctrine from hence is plain, that God neuer bringeth iudgements vpon any people or perſon, but he doth firſt ſearch and finde ſufficient cauſe, why hee doeth ſo. Whenſoeuer he cometh to iudgement, hee will proceed vpon a manifeſt ground, and vpon a iuſt and knowne cauſe; he neuer doth it raſhly, but vpon deliberation, Gen, 3, 13, 14, and 11, 6, 7. and 18, 31. Zeph. 1, 12.

Doctrine. God neuer bringeth iudgment vpon any, but hee ſearcheth and findeth ſufficient cauſe.

Reaſon 1.

The reaſons are euident. For firſt, heereby the iuſtice of God is cleered: for heereby it appeareth, that whatſoeuer he doth inflict, he doth it not through any malice to their perſons, but becauſe they haue iuſtly prouoked him by their ſinnes: he doth it in loue to iuſtice, and in hatred to ſinne. He that hateth a man will ſmite him before hee make any enquiry of the matter, as they dealt with **Paul**, they ſcourged him to know what hee had done, and what was the matter of which hee was accuſed, Acts 22, ver. 24. It is not ſo with God. Secondly, the Lord requireth that all Magiſtrates ſhould obſerue this courſe, Deut. 13, 14. If then he charge them to enquire before they proceed to iudgement, much more wil the Lord himſelfe obſerue the ſame order.

Vſe 1.

This teacheth vs that the iudgements of God muſt needs be acknowledged to bee alwaies iuſt: though they be ſharpe and greeuous, yet they are euer righteous. For we ſee he proceedeth vpon knowne cauſes, he goeth not vpon vncertainties, but ſeeth & knoweth all things which appeare naked and open before him. The heart of man is ſhut vp from the ſight of men, and they cannot poſſibly diſcerne what lieth and lurketh therein: onely it is the Lord that diſcerneth the heart, Pſal. 33, 15, 1 Iohn 3, 20. The workman muſt needs know the worke and whatſoeuer is in ẏ work much better then the worke it ſelfe. God is the maker of the heart of man, & therfore cannot but proceed vpon iuſt & knowne cauſes.

Vſe 2.

Secondly, this ſtoppeth the mouthes of wicked men, which are ready to accuſe God of iniuſtice, as thoſe in Eſay 58, 3. where they complaine as if GOD did not ſee or regard them: and Ezek. 18, 2, 3 they tooke vp a prouerbe, ſaying, *The fathers haue eaten ſowre grapes, & the childrens teeth are ſet on edge.* Theſe thought that God puniſhed without meaſure or rather without cauſe. But as he knoweth all things, ſo he neuer doth any thing, but hee goeth vpon a ſure ground, he maketh enquiry firſt of all, and afterward proceedeth to iudgment. Many do ſo harden their hearts, & forget their owne waies, that they cannot perceiue the iuſt proceedings and puniſhments of God. If God once open their hearts to ſee the order which he obſerueth, they will confeſſe his iuſtice, & condemne their own folly.

Vſe 3.

Thirdly, it teacheth and inſtructeth euery man, that he ſhould ſearch his owne waies diligently, when the hand of God is any way vpon him, and conſider that God proceedeth in all his iudgements iuſtly, and vpon a ſure and tried ground. And if a man by ſearching and ſifting his owne waies, finde ſomewhat in himſelfe worthy of ſuch iudgement, he muſt know that God knoweth much more by him then himſelfe doth, 1 Ioh. 3, ver. 20. If the patient knoweth ſomewhat of his own diſeaſe, the Phyſition knoweth much more then hee doth: ſo is it in this caſe, he that is a patient vnder Gods hand, if he know any thing by himſelfe, he may well know that God knoweth much more: & if men by examining their conſciences can finde out ſomewhat, we may iuſtly feare and ſuſpect there is more behinde that is vneſpied of vs, and therefore we haue iuſt cauſe to humble our ſelues vnder his moſt mighty hand. We ſhould iudge our ſelues, that we may not be iudged of the Lord. There is no way to eſcape his iudgement, that knoweth all and is ignorant of nothing.

1 Cor. 11

Vſe 4

Fourthly, it is a matter of great comfort to thoſe that are the Lords, becauſe, though they be oppreſſed with falſe iudgements & vncharitable calumniations of men, yet when hee iudgeth, he will iudge righteouſly; when hee cometh to try all the children of men, he will firſt make enquiry, before euer he proceed againſt them. Therefore this is the comfort of euery man, he ſhall neuer bee wronged before God, howſoeuer he may be before men; ſo that he may ſtand at defiance with all his aduerſaries whatſoeuer they be, foraſmuch as GOD will proceed ſo iuſtly and righteouſly with him. Though they haue heauy and horrible things laid to their charge by malicious men, yet God himſelfe will do them right: and albeit they be denied iuſtice vpon earth, yet with God they ſhall be ſure to haue righteous iudgement.

Vſe

Fiftly, this ſerueth to informe thoſe that ſit in any place of iuſtice to doe right to others, either publike or priuate, in the commonwealth or in the family, namely, ẏ they ought not to proceed, but vpon a ſure and knowne cauſe. It is the practiſe of God, ſo to do, and it ought alſo to be theirs, and as it is the practiſe of God, ſo alſo it is the precept and commandement of God, to which they ought to be obedient. Whoſoeuer wil iudge truely, he muſt labour ſo to do it, that he peruert not iuſtice. It is the courſe that God hath vſually taken, and therefore they ẏ would be like vnto God, muſt proceed after the ſame maner, ſo as they haue him for an example. Firſt, we muſt make enquiry, and after the cauſe is tried & known, to ſit in iudgement, otherwiſe we can neuer deale iuſtly. Pro. 18, 13. Acts 21, 33, & 22, 24.

Some do altogether truſt reports and accuſations of ſeruants, and haue but one eare to heare: but as we haue one eare that we lend to the accuſer, ſo we ſhould keepe another alwayes for the accuſed.

Laſtly, this putteth vs in mind of the generall iudgement at the laſt day, that all muſt appeare before Gods iudgement ſeate, and be iudged of him, Dan. 12, 2. True it is, there ſhal mockers ariſe, and there are ſuch atheiſts already riſen in the world, that ſhall ſay, where is the promiſe of his coming? howbeit the iuſtice of God requireth it, though the patience of God do deferre it. We ſee not this alway done in this world. At that day ſhall euery man receiue according to the things he hath done in his body, whether good or euill. Let vs therefore endeuour euermore to keepe a good conſcience toward God and men.

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6. *And he ſaid, heare now my words, If there be a Prophet among you, I the Lord will make my ſelfe knowne vnto him in a viſion, and will ſpeake vnto him in a dreame.*

7. *My ſeruant Moſes is not ſo, who is faithfull in all mine houſe.*

8. *With him will I ſpeake mouth to mouth, &c.*

After the citation, followeth the conuincing of thoſe guilty perſons to their faces. For in iudgment, the parties accuſed muſt be preſent. This conuiction hath a preface, commanding them to heare: for it is the duty of all to heare, when God ſpeaketh: and the ſubſtance it ſelfe, containing Gods arguing, pleading, & witneſſing againſt them, and a reproofe of them. In the pleading God declareth, that he communicateth himſelfe in ſpecial manner to *Moſes* aboue the reſt of the Prophets: hee ſpake to them by viſions and dreames, but to him mouth to mouth; apparently, not darkly. But did *Moſes* ſee Gods eſſence, & behold him as he is? who is ſaid to *behold the ſimilitude of the Lord*. Anſw. No man hath ſeen God at any time, Deut. 34, 10. Exod. 33, and 34. He ſaw the likeneſſe of God, not the eſſence of God. He ſaw him in a certaine reſemblance ſo farre as he was able to bear and comprehend, and farther then any other, and in a greater meaſure and degree then the reſt For as God called him to a greater office and function, ſo he endued him with greater gifts, Heb. 3, 4, 5. Obſerue frō hence, that in former times God vſed many waies to diſcouer and manifeſt his truth and will vnto his people, Heb. 1, 1. See heereby the greatneſſe and excellency of his hand, hee hath diuers waies to manifeſt his truth, he vſeth what ſeemeth beſt to himſelfe, Iob 33. Againe, we haue occaſion heereby to conſider, that Gods mercy is greater to vs, thē to our fore-fathers: Chriſt hath left vnto vs from the boſome of his Father the doctrine of the Goſpel ſhining bright in our eies.

Moreouer in comparing *Moſes* with ẏ Prophets, and preferring him: We ſee that God reuealeth himſelfe to one more then to another, and giueth greater gifts to ſome, then he doth to other: to *Moſes* more plentifully then to the Prophets: To the end we ſhould ſtand in need one of another, and thereby binde vs more cloſely together, and to try vs how wee will employ them to the good of others, as he doth in earthly bleſſings. This point is of good vſe vnto vs being rightly applied. Let not ſuch as haue receiued a greater portion and meaſure of grace, contemne ſuch as haue leſſe: for ſhould ẏ ſeruant diſgrace or reproch ſuch as the maſter of the houſe doth accept and approue, nay doth grace and honor? Mat 25. 23. And as for ſuch as haue receiued leſſe, let not them enuy thoſe that God hath made aboue them: for though one member in the body haue more honour then another, yet is there no diuiſion in the body: ſo the ſtronger ſhould beare with the weaker. Againe, let euery one be thankefull for gifts receiued, that they may be ſanctified to our ſelues and to others, 1 Cor. 14. 18. Laſtly, it behooueth vs to ſtirre vp the gifts that are giuen vnto vs, and to deſire the beſt gifts that thereby wee may doe the moſt good. It is dangerous to hide the gifts we haue receiued, as the euill ſeruant did his talent: And if to couer them vnder a buſhell, much more to turne them and apply them to the deſtruction of the Church, & the ſubuerting of the faith, as many doe that are not ſanctified. Let vs labour to vſe them, and to vſe them well, that we may grow in knowledge, zeale and ſanctification, leſt they decay in vs, & ſo be taken away from vs, Mat. 25. 28

Doctrine. God reuealeth himſelfe to one more then to another. 1 Cor 12. 2. 3. Luke 1. 16. 17. Mat 11. 11. 2. King 2 9.

Vſe 1.

Vſe 2.

Vſe 3.

2 Tim. 1. 7.

My ſeruant Moſes is not ſo, who is faithfull in all my houſe. In theſe words we haue a notable deſcription of *Moſes* to his perpetuall commendation and praiſe with God and men. It is a notable dignity and prerogatiue to bee the ſeruant of the high God. How doe men delight to ſhroud themſelues vnder the liueries of great men, and how much do they take themſelues to be honoured by it? how much more ought wee to labour to approoue our ſelues in the preſence of the mighty God, and to ſhew our ſelues to be his faithfull ſeruants? Obſerue farther the title giuen to the church, it is called the houſe of God, wherby he doth not meane the Tabernacle, but the people of God, ouer whom he was made ouerſeer; ſo that he putteth the place for thoſe in ẏ place, the houſe for the family of God in the houſe: as *Cornelius* the captaine is ſaid to beleeue and to be baptized with all his houſe, that is, his houſhold: ſo heere we vnderſtand the family and church of God committed to his charge, which he led, ruled, and gouerned aright as a faithfull ſeruant to his maſter. The doctrine is this, that the Church or faithfull are the houſe of God, Hebr. 3. 6. 1 Tim. 3. 15. 2. Cor. 6. 16.

What is ment by the houſe of God.

Doctrine. The faithfull are the houſe of God.

Reaſon 1.

The reaſons are plaine. God dwelleth in it as a maſter in an houſe, & there doth manifeſt and communicate himſelfe familiarly to his people, as 2 Cor. 6, 16. Secondly, it is called his portion and his inheritance, Deut. 32, 9. It is his treaſure and his flocke, Acts 20, 28. 1. Pet. 5. 2, 3. Thirdly, it reſembleth an houſe, which hath ſome builder, owner, and lawes by which it is ruled. God is the owner of the Church, he hath builded it by his Sonne, Pro. 9, 1. Hebr. 3, 4. who hath purchaſed it to bee peculiar to himſelfe through his owne blood, and therefore the Church may fitly and iuſtly be called his: he bought it with a great price, it coſt him deare before he could redeeme it. It was before the diuels houſe, Math. 12, 44. He layeth claime to vs, and chalengeth man to be his owne: the Lord Ieſus tooke them out of his hand, & purchaſed them by giuing his life, whereby we are become his poſſeſſion.

Vſe 1. This ſerueth to proue Chriſt to bee true God equall to the Father, againſt ſuch heretikes as deny his deity. This houſe wherein *Moſes* is commended to bee *faithfull*, is his houſe, he is the heire of it, the owner of it, & the great Sheepheard of the ſheepe; it is he that dwelleth in our hearts by faith, Eph. 3, 17. This houſe belongeth to none properly but to God; it is not the houſe of *Moſes*, or of any man or Angel, but the houſe of God. Now this is truely called the houſe of Chriſt, Heb. 3. and therefore Chriſt is God. It is he that did build it, and ſet it vp. No houſe can build it ſelfe, for nothing can be the cauſe of it ſelfe, but muſt be cauſed by ſome other: ſo muſt the houſe be builded and made by another.

Vſe 2. Secondly, conclude from hence, that there is one onely true Church of the old and new Teſtament. The houſe of God and of Chriſt is one, wherein *Moſes* long agoe was faithful, and it is that which we our ſelues are. Therefore his dwelling houſe is the ſame. This houſe hath continued from the beginning, & ſhall continue vnto the end. It needeth indeed often repairing, but it ſhall neuer be aboliſhed, and taken out of the world. True it is, the Iewiſh Church had many types and ceremonies, howbeit in ſubſtance it is the ſame with the chriſtian Church.

Vſe 3. Thirdly, we may gather the ſafe condition of the Church. For who ſhall fight againſt the inheritance which he hath purchaſed, or ruine the houſe which he hath builded, or enter vpon the poſſeſſion which he hath obtained and bought lawfully at a deare price, and bee able to preuaile? We ſee by experience, that a man will ſpend limbe and life for his houſe & land where he dwelleth, and which he bought and paid for dearely. And will not God defend his inheritance which he knew before? whom he choſe to be his before the world? whom in time he called, iuſtified, ſanctified, & will glorifie? for whom he ſent his onely begotten Sonne from his owne boſome, to lay downe his life? This made the Prophet ſay, *Iſrael is an hallowed thing, whoſoeuer eateth it ſhall be conſumed, and come to nought*, Ier. 2, v. 3. Iohn 10, 28, 29. We are his, giuen vnto him by the Father, and he will neuer loſe vs: no man can take them out of his hand. This is a ſingular prerogatiue of ẏ faithfull, that Chriſt dwelleth with them, and abideth in them, Ioh. 14, 23. Eph. 2, 19, 20. He will neuer ſuffer his houſe to periſh, but giueth them his aſſurance and aſſiſtance to continue with them, which cannot agree with popiſh doubting and wauering, 2 Tim. 2, 19. 1 Pet. 1, 5. True it is, ſuch is our weakneſſe, that we are ready to giue ouer our hold of God, but he will neuer giue ouer the hold that he hath of vs. His ancre is ſo firmely ſetled and fixed vpon the ground of our heart, that no ſtormes or tempeſts can ſhake or looſe it. We are prone to leaue him, but he is reſolued not to leaue vs or to loſe vs. The Lord hath bought vs too dearely to part ſo lightly from vs. Our ſtate therefore is ſure and certaine, we ſhall not fall away for euer, whatſoeuer the Church of Rome holdeth, teacheth, and defendeth.

Laſtly, let vs labour to be of the houſhold of faith. Let vs not be prophane in life and looſe in conuerſation, but ſeparate from the wicked of the world which are no part of Gods houſe. We cannot be of the houſhold of faith, and of the houſhold of infidelity and impiety: foraſmuch as there is no concord or agreement, no fellowſhip or communion betweene light & darkneſſe, 2 Cor. 6, 19, 20. Let vs prepare for Chriſt a good lodging and entertainment in our hearts, that he may dwell in vs. Let vs not offend him, or greeue him, or driue him away by our ſins and diſobedience, as Heb. 3, 6. *His houſe we are, if wee hold faſt the confidence and the reioycing of the hope, firme vnto the end.*

[*Who is faithfull in all my houſe.*] *Moſes* receiueth this commendation from the mouth of God, that he was found faithfull; a faithfull teacher, a faithfull Prophet, publiſhing the will of God to the Church. The doctrine is, It is required of all the Miniſters of God, that they be found faithfull and conſcionable in their places, 1 Sam. 2, 35. Math. 24, 45. Luke 12, 42. 1 Cor. 4, 2, 17. The Prophets of God did ſtand vpon their watchtower, they hearkned and heard what the people did. So did the Apoſtles, and ſo they taught others to do the like, Eph. 6, 21. Col. 1, 7, and 4, 7. 1 Tim. 1, 12, & 2 Tim. 2, 2. A vertue neceſſary for all.

This appeareth by the titles giuen vnto thē in the Scriptures: they are called Embaſſadors of God, 2 Cor. 5, 20: the witneſſes of the truth, Acts 10, 39. 1 Pet. 5. 1. The ſtewards of the family and ſeruants of the houſe to giue euery one their portion in due ſeaſon; It is required of an Embaſſadour, to do the meſſage of him that ſent him: of a witneſſe to vtter the truth, and all the truth, and nothing but the truth: of a ſeruant, to do his maſters buſineſſe committed to his truſt.

Secondly, the good of the Church requireth it: for if it haue vnfaithfull and vnconſcionable teachers ſet ouer it, that ſeeke not the ſafety of the flocke, it cannot be but many of the ſheepe will periſh, Ezek.3.18. Laſtly, ſuch teachers as are vnfaithfull, bring deſtruction vpon themſelues as well as vpon the flocke. God hath commited the ſheepe of his paſture to their ſafe and faithfull keeping, ſuch then as deale vnfaithfully, ſhall beare their condemnation, and the blood of others ſhall be required at their hands, Eze.33.8.Ier.1.17.&14.15.

This grace of faithfulneſſe containeth the ſumme of all that is required of Paſtors and teachers in the execution of their Miniſtery, and ſerueth to reprooue ſundry abuſes. Firſt, of ſuch as are ignorant and vnlearned, which haue taken vpon them to be teachers of others, but haue not yet learned thēſelus. Theſe are vnfaithfull in the houſe of God, and are not able to breake the bread of life, they are entred into the ſheepfold but cannot feed the ſheepe, they would be accounted dreſſers of the vineyard, but are not able to labour in it. Theſe doe greatly hinder Gods kingdome, and deſtroy the ſoules of men, and further the kingdome of Satan, and are the maine cauſe of much palpable darkneſſe and ignorance. Such are much like to *Ieroboams* Prieſts taken out of the baſeſt of the people, theſe are fit inſtruments to further idolatry, and all maner of impiety. Secondly, of falſe teachers, theſe alſo are vnfaithfull in the houſe of God, & deſtroy the ſoules of the people by falſe doctrine. The former did ſtarue them, theſe do poiſon them, and both wayes the people periſh. It is all one whether we withhold bread from them, or infect it with poiſon. Such teachers the Apoſtle willeth to auoide, their falſe doctrine fretteth, eateth and conſumeth as the *Gangrene*. Thirdly, of idle and vnprofitable teachers, which eat the milke, & clothe themſelues with the fleeze of the flocke, but feed not the ſheep of Chriſt. Theſe are lazie and loitering ſeruants, that leaue their maſters worke vndone, & care not which end goe forward; theſe may be fitly coupled together with the firſt, for it is all one with the people, whether their teachers be ignorant or idle. But touching themſelues, their ſin is ſo much the greater, becauſe they can, but wil not teach the people. Idle perſons in any ſociety are by the Apoſtle branded by the name of theeues, where he ſheweth that not to labour is to ſteale: not becauſe they violently and forcibly take from others, and intrude themſelues into their poſſeſſions, but becauſe they are caterpillers and drones, eating that for which they neuer laboured: ſo theſe men that liue idlely in the Church and of the Church, doe incurre the iuſt rebuke of ſpirituall theft and fellony, in ẏ they liue by the Church, but doe not labour for the Church. The Church ſetteth them or rather hireth thē to worke, but theſe tye vp their owne hands becauſe they would not worke: they reape temporall things of the people, but do not miniſter ſpirituall things to the people. Fourthly, of vnſkilful Miniſters who alſo are vnfaithful: theſe will needs be doing, but in deed can doe nothing: they will needs be working, but they know neither how to begin aright, nor where to make an end. They can get vp into the pulpit as well as the beſt, but when they are there, they doe nothing leſſe then preach, but abuſe the place, the people, themſelues, the word, nay God himſelfe. A faithfull teacher muſt be a workeman that need not be aſhamed, diuiding aright the word of truth. A ſkilfull Carpenter or maſter-builder knoweth by line & leuell how to ſquare his timber, but a raw fellow neuer brought vp to the trade, will hack and ſo marre and mangle the timber. The Apoſtle compareth the Miniſters to ſkilful builders, not to them that can only hew and chop wood, for ſo euery bungler can doe that renteth it and cutteth it in peeces, hee careth not how, ſo it be done. A Miniſter muſt be a maſter in his profeſſion. Fiftly, it reproueth the abuſes of ſcandalous teachers, who build with one hand, and pull downe as faſt with the other. The Apoſtle requireth that the Miniſters ſhould be vnreproueable, the lights of the world, the ſalt of the earth, and examples to the flocke. Theſe are like images placed and ſet vp in croſſe wayes, that point the way to the paſſenger, but cannot ſet a foote forward themſelues; like the builders of the Arke that did good to others, but none to themſelues; they ſaued *Noah* and his family, but were drowned and deſtroyed themſelues. So theſe may peraduenture be inſtruments of conuerſion to others, and in the end be condemned themſelues. Neuertheleſſe their euill life doth ſcandalize many that are without, and many that are within the Church. And albeit it be a fault to ſtumble at theſe, namely, to heare and not to regard what they teach, yet woe be to them that lay ſuch ſtumbling blocks in the way. Laſtly, of flattering teachers, another ſort of vnfaithfull teachers in the houſe of God, that ſeeke to pleaſe men, who ſew pillowes vnder euery elbow, that ſay peace, peace, when there is no peace, that daub with vntempered morter. Theſe are politicke wiſe men of this world (but nothing wiſe for the world to come) who, to ſecure themſelues from danger, refraine themſelues from deliuering wholeſome doctrine and powerfull to the conſcience of the hearer. If the Phyſitian ſhould deale ſo with his patient, he ſhould kil him, & not cure him: or ẏ Chirurgian ſo handle a wound taken in the body, he ſhould not ſeeke the healing of the wound, but the hurt of the perſon. They dare not ſay as *Nathan* did to *Dauid* the king, *Thou art the man*; they dare not ſay as *Eliah* did to *Ahab*, *It is thou and thy fathers houſe that haue troubled Iſrael*, 1 King. 18.18. They dare not ſay as *Iohn* Baptiſt did to *Herod*, *It is not lawfull for thee to haue thy brothers wife*, Matthew 14. verſe 4. They dare not

Againſt vnſkilfull teachers.

2 Tim.2.15.

1 Cor.3.9.10.

Againſt ſcandalous teachers.

1 Tim.3 2.

Matth.5.13.14.

1.Pet.5 3.

Mat.23.3.

1 Sam.2.17.

Againſt flattering teachers.

2 Sam.12.7.

Math.23.

ſay to the Scribes and Phariſees as Chriſt did, *Woe vnto you Scribes and Phariſes, hypocrites*, but they are afraid of offending. All theſe ſixe ſorts are vnfaithful teachers & we haue ſhewed the cauſes of their vnfaithfulneſſe, they are vnfaithfull through their ignorance, vnfaithfull through their errours, vnfaithfull through their idleneſſe, vnfaithfull through their vnskilfulneſſe, vnfaithfull through their ſcandales, vnfaithfull through their flattery.

Vſe 2.

Secondly, this reprooueth the people that vpbraid ẏ Miniſters with too much teaching: for it is required of them that they bee found faithfull. They muſt teach & inſtruct in ſeaſon and out of ſeaſon: but many careleſſe hearers aduiſe them to ſpare their labours. *Paul* ſaith, *Woe vnto me, if I preach not the Goſpel*: he laboured greatly, that by all meanes hee might ſaue ſome. Many tell vs, we are too buſie, and doe meddle with reprouing ſinne more then wee need: but how then ſhould we be found faithfull in the Lords buſineſſe? or how ſhall wee eſcape the puniſhment of vnfaithfulneſſe in the great day of account? None ſhall receiue the incorruptible crowne of glory, but ſuch as haue beene faithfull: and none ſhall be exempted from eternall iudgement that haue beene vnfaithfull. Such men care not how little they heare, that thinke the Miniſters preach too much: nay they could be content to heare nothing at all, whoſe reward ſhall be according to their negligence.

1 Cor.9.20, 21,22,23.

Vſe 3.

Thirdly, it is the duty of the Miniſters to labour for this vertue, and to approue themſelues to God in a faithfull and carefull diſcharge of their callings. This is a duty which God ſo often and ſo ſtrictly commandeth: and by the execution of that commandement we are ſaid to ſaue men by preaching, and to deliuer from the pit of hell. This ſhall alſo bring vnſpeakeable ioy and comfort, peace and quietneſſe to our conſciences, when we are deſirous to diſcharge our duties in truth and ſincerity. Happy are they that haue this teſtimony of their conſciences, that they haue this way promoted the glory of God, aduanced the kingdome of Chriſt, and furthered the ſaluation of men. Oh how happy were it for vs, that it might be ſaid of vs, as it is of *Moſes* in this place, that we haue beene faithfull in his houſe! and thrice happy ſhall we be, if at the laſt day, our Lord and maſter comming from heauen, as a man that beginneth to take an account of his ſeruants, ſhall ſay vnto vs, *Well done, good and faithfull ſeruant, thou haſt beene faithfull ouer a few things, I will make thee ruler ouer many things, enter thou into the ioy of thy Lord.* If I ſhould ſtand to ſet down particularly the parts of this faithfulneſſe, whereby wee may procure ẏ commendation to our ſelues which is giuen to *Moſes*, I ſhould ſtand too long. The Miniſters muſt be men of knowledge, otherwiſe how ſhould they teach knowledge? they muſt be men of zeale, of painefulneſſe, and diligence, of an holy and vnblameable life, of ſincerity and vprightneſſe. They muſt reproue ſinne, as God puniſheth ſinne, that is, without reſpect of perſons in whomſoeuer they find it: they muſt keepe backe nothing, but reueale the whole counſell of God. *Finally they muſt take heed to themſelues and to the flocke, ouer which the holy Ghoſt hath made thẽ ouerſeers.* verſe 28.

Miniſters are ſaid to ſaue.
Iob 33.24.
Rom.11.14.
1 Cor.9.22.
1 Tim.4.16.

Mat.25.21. 23.

Act.20.

Laſtly, that which is heere particularly applyed to the Miniſters, ought to be extended & enlarged to all others which haue receiued any calling from God, in what place ſoeuer God hath ſet vs, we muſt be faithfull in it. The Magiſtrate muſt bee faithfull in the gouernement of his people, he muſt ſing of mercy and of iudgement. The Iudge muſt be faithfull in the miniſtring and executing of iuſtice, hauing courage and hating couetouſneſſe, knowing that they iudge not for man but for the Lord. The houſeholder muſt be faithfull in ordering and reforming, of his family, and walke in his houſe with a perfect heart, Pſa.101.2. To conclude, all inferiours muſt alſo be faithfull in their place, to yeeld honour and reuerence, to ſhew truſt and diligence toward their ſuperiors, conſidering that God hath ſet them in their places, remembring that euery man may gaine glory to his Name, if he be found diligent, how meane ſoeuer his calling is, and knowing that whatſoeuer good thing any man doth, the ſame ſhall hee receiue of the Lord, whether he be bond or free.

Vſe

Pſal.101

Exod.18

2 Chro.

Epheſ.6 7,8.

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9 *And the anger of the Lord was kindled againſt them, and he departed.*

10 *And the cloude departed from off the Tabernacle, and behold, Miriam became leprous, white as ſnow: and Aaron looked vpon Miriam, and behold, ſhe was leprous.*

Now we come to the execution of the ſentence. For when euill doers ſtand dumbe before the iugde, and can anſwere nothing for themſelues, but confeſſe themſelues guilty, what remaineth but to proceed to the puniſhment? as we ſee in the example of *Achan* who confeſſed he had ſinned againſt the Lord God of Iſrael and was ſtoned with ſtones, and of him that came to the feaſt without his wedding garment, ſo ſoon as he was taken ſpeechleſſe, hauing nothing to anſwer for himſelfe, the king ſaid vnto the ſeruants, *Binde him hand and foot and take him away, and caſt him into vtter darkneſſe.* The puniſhment is partly ſignified, in that, *the wrath of God* (by a metaphor drawen from men) is ſaid *to be kindled*, ſo that he would heare the offenders ſpeake no more vnto him, declared by the departure of the cloude: and partly inflicted, *ſhe became leprous white as ſnow*, that is, ſhe was ſtricken with ẏ moſt greeuous kind of leproſie, becauſe ſhe was the author & procurer of this murmuring. Howbeit afterward it is in part repealed & reuerſed, wherin we may ſee both ẏ occaſion & the mitigatiõ of the

Ioſh.7.

Mat.2
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the puniſhment. The occaſions are two: firſt the requeſt of *Aaron* made to *Moſes*, not to God, who refuſed to hear him lying in his ſin, or rather not ſufficiently humbled for his ſin; as alſo he did *Iobs* three friends, he would not receiue a ſacrifice at their hands, but *Iob* muſt pray for them, leſt he deale with them according to their folly. This requeſt of his is both generall for himſelfe and his ſiſter, that their ſinnes may be pardoned and not imputed vnto them; and likewiſe ſpeciall for *Miriam*, that ſhe might not be a ſpectacle and gazing ſtock to the whole hoſte, and a monument of Gods iuſtice for euer, but might bee healed of that foule and vncleane diſeaſe. The other occaſion is the prayer of *Moſes* directed to God; his hand had ſtricken and made the wound, and it is he that muſt and can heale & reſtore againe. The mitigation of the puniſhment followeth, which is reſtrained to ſeuen dayes, amplified by an vnequall compariſon drawne from the leſſe to the greater, from an earthly father to his children, who if hee ſhould ſhew any the leaſt token of his anger and diſpleaſure to his children, they wold be afraid and aſhamed for a ſeaſon to come into his preſence: how much more then ought ſhe to be aſhamed to lift vp her head and to come vnto the hoſte, among whom the Lord dwelleth and walketh, being ſtricken with his iudgement? For by ſpitting in the face is ment any token of reproch or diſgrace. Therefore ſhe was ſhut out and ſeparate from the hoſte ſeuen daies, during which time the people iourneyed not, till that one member, as it were cut off, were againe recouered & reſtored to the reſt of the body. Thus much touching the order of the words to the end of the chapter.

Firſt, let vs come to the ſignification of the puniſhment, *the wrath of God was kindled.* Wee learne hereby, that the wrath of God is kindled againſt offenders, Deut.32.22,41,42.

The reaſons hereof are euident. Firſt, the nature of God is moſt pure and holy, and hee hateth euill wherſoeuer he findeth it. Secondly, ſin maketh a ſeparation betweene God and his people, it hideth his face from vs that hee will not heare. Thirdly, he puniſheth ſin and executeth iudgement vpon the ſinner, yea hee ſpareth none, no not his owne children that prouoke him by their ſins, much leſſe others; as we ſee in *Adam*, in *Caine*, in the old world, in Sodome and Gomorrha, in *Pharaoh* and the Egyptians, and ſundry others.

The vſes remaine. Firſt we ſee, that anger is not ſimply to bee condemned in man, but the exceſſe or defect thereof, when it is too much or too little. It is a naturall affection graffed in man, when it is mooued as there is iuſt cauſe; it is an holy affection, noted to bee in Chriſt, he looked angerly vpon them, mourning for the hardnes of their hearts. And whē he ſaw the buyers and ſellers in the Temple, the zeale of Gods houſe did euen eat him vp, Now zeal is partly compounded of anger, and partly of ſorrow, and partly of loue. So muſt we be angry and greeued, if there be any loue of God in vs, at ſin wherſoeuer we find it. Anger indeed for euery trifle, or more then there is cauſe, is ſinfull, as alſo not to be angry when there is cauſe. But of this ſee farther, chap. 16.

Vſe 2.
Matth.10.28.

Secondly, feare to offend him that is a conſuming fire, and is able to deſtroy body & ſoul into hell fire. Euery one muſt learne to know what it is that doth offend him. It is ỹ breach of his law: he is offended by blaſphemy, by contempt of his word, by ſwearing, by idolatry, by breach of the Sabboth, and ſuch like impieties forbidden in the firſt Table. Theſe ſins for the moſt part men do little thinke vpon, and becauſe the lawes of men doe not take hold of them, they regard them not one whit: wheras God hath moſt ſeuerely puniſhed thē, and reuenged the diſhonor done to his name. The like we might ſay of adultery, drunkenneſſe, malice, couetouſneſſe, and ſuch like; they are for the moſt part thought to bee no ſins at all, and ſlightly conſidered off; whereas he is alwayes the ſame, & his law is alwayes ỹ ſame, & his iuſtice is alwaies the ſame, and his wrath is kindled againſt the children of diſobedience. Let no man make his mercy an occaſion of ſin, neither turne his grace into wantonnes.

Epheſ.5.6.
Eccleſ.8.11.
Pſal.50.21.

Vſe 3.

Laſtly, let vs giue our ſelues no reſt, till we be reconciled to God. It is a fearefull thing to lie vnder his wrath. Be not quiet, vntill he be appeaſed toward vs, & the ſword put vp into his quiuer. The wrath of a Prince is compared to the roaring of a lyon, he ſinneth againſt his owne ſoule that prouoketh him, much more may this be ſaid of God. Vſe therfore ỹ means and remedies to call in his anger, ſend an ambaſſage of peace vnto him, the procuring of our peace ſtandeth firſt in ſeeking aboue all things the fauor and friendſhip of God. *When Herod was diſpleaſed with the Tyrians and Sidonians, they perſwaded Blaſtus the kings chamberlen to ſtand their friend, they deſired peace, becauſe their country was nouriſhed by the kings countrey.* We are nouriſhed by God in whom we liue, and moue and haue our being, and therefore we haue more cauſe to come to him with one accord, and ſeeke his fauour. Secondly, in repentance and turning from our euill wayes, whereby we prepare our ſelues to meet him. Thirdly, in prayer and humbling our ſelues before him. Thus doth *Aaron* ſeek peace by ſtirring vp the ſpirit of *Moſes* to pray for them: and hereby did *Moſes* procure their peace. Thus did they ſtand in the gappe afterward, when the hand of God had made a fearefull breach among the people, and the peſtilence had ſlain many thouſands, wherby they made a bleſſed atonement, Num.16.47,48. Laſtly the procuring of our peace conſiſteth in beleeuing in Chriſt, and laying hold vpon his merits and righteouſneſſe, which was ſignified by the incenſe that *Aaron* offered, when he ſtood betweene the liuing & the dead. Chriſt Ieſus is our peace-maker, who hath broken

Prou.20.2.

How Gods anger is to be called in.

Amos 4.12.

Ephe 2.14.
16.18.

downe the middle wall of partition betweene vs, he hath reconciled vs vnto God, ſo that by him we haue an acceſſe vnto y Father; by faith we are ioyned to him and lay hold vpon him to eternal life. If we be earneſt in ſeeking theſe meanes of peace, we ſhall be ſafe, for the danger of his wrath is gone and paſt, Pſal. 2.12.

11 *And Aaron ſaid vnto Moſes, Alas, my Lord, I beſeech thee, lay not the ſin vpon vs, wherein we haue done fooliſhly, & wherin we haue ſinned.*

12 *Let her not be as one dead, of whom the fleſh is halfe conſumed, when he commeth out of his mothers wombe.*

Here we ſee (as we noted before) that God would not heare the offenders vnreformed ſpeake vnto him, neither abide any talking with them: but *Aaron* is faine to goe to *Moſes*, to intreat him that by his intreaty and interceſſion vnto God, the puniſhment of leproſie may be remoued; which is amplified by a comparison of likeneſſe, that ſhe may not be as one dead whoſe fleſh is halfe conſumed.

Doctrine.
God heareth not ſuch as lie in their ſinnes.
Ioh.9.31. Pſa. 66. 8.

We learn hereby, that God heareth not their prayers that lie in their ſinnes, and are not reconciled vnto him, Iob 42.7, 8. Eſay 1. 15. Gen. 20. 7.

Reaſon 1.

The reaſons why God heareth them not, are firſt because they refuſe to heare God ſpeaking vnto them; it ſtandeth with the rule of equity that God ſhould deale with them as they deale with him, and ſtop his eares againſt thoſe that will not heare him.

Ezek.8.8.
Zach 7,12,13.
Reaſon 2.

Secondly, his wrath lyeth vpon them.

Vſe 1.

Conclude from hence that the prayers of the wicked are abominable, Pro.28.[illegible] Not only their ſinnes prouoke God, but their prayers and their beſt works, ſo that thogh they multiply them, yet he will not regard them. This ſheweth their wretched eſtate and condition, they haue no acceſſe to God, they may come to his gate, but they can haue no entrãce, it is ſhut vp againſt them. They may knock & ſay, *Lord, Lord, open vnto vs*, but he wil anſwere, *Depart from me all ye workers of iniquity, I know you not.*

Luk.13.25.

Vſe 2.

Secondly, let none continue in any known ſin, but waſh their hearts and bee reconciled vnto God. For ſin ſtoppeth the eares of God that he cannot heare, and caſteth ſuch heauy clogs vpon our prayers, that they cannot poſſibly pierce the cloudes, aſcend into heauen, and come into the preſence of God. Our iniquities wherein we delight, are as fetters and bolts that are faſtned to our prayers, or as lead that preſſeth them down to the earth.

The life of a ſinner is vncomfortable.

The life of a ſinner that lieth in his ſinnes is of all other liues the moſt vncomfortable. For if we cannot pray to God in hope of mercy & forgiuenes, when our ſins diſquiet vs: or in hope of deliuerance when our troubles oppreſſe vs: what comfort haue we or can we haue in any thing vnder the Sun?

The life of the faithfull is moſt comfortable.

On the other ſide, when the faithfull lye vnder infinite calamities, ſicknes, pouerty, ſhame, contempt, reproch, ſlander, infamy, ſicknes, being forſaken of all, and hated of all, euen laden with an heap of miſery and aduerſity; yet this is their comfort, they can freely go vnto God, & haue acceſſe to the throne of grace; they may pray vnto him, & as it were poure out their cõplaints in his boſom.

Vſ

Mat.6.1
and 5.2

Laſtly, it is our duty, being reconciled vnto God, to be reconciled to our brethrẽ alſo. For no man is truely at one with God, that is not made one with his brother: and except we forgiue men their treſpaſſes, our heauenly Father will neuer forgiue vs: therfore whenſoeuer we bring our gift to the altar, and there remember that our brother hath ought againſt vs, we muſt leaue our gift before the altar, and goe our way to be reconciled firſt of al to our brother. As then we deſire forgiuenes of God, ſo ought we to forgiue. God forgiueth vpon condition that we ſhal forgiue. Thoſe that are vnmercifull ſhal neuer find mercy. We cannot haue a more perfect preſident to mooue vs to mercy, then to conſider how God dealeth with vs; he conſidereth whereof we are made, he remembreth that we are but duſt. We think it much and oftentimes complaine, that God will not heare our prayers; but we ſeeldome or neuer conſider that the fault is in our ſelues, becauſe we wil not heare our brethren. And what exception can we take againſt our brethren, which God may not ten thouſand times better except againſt vs? Haue we deſerued better at their hands then to bee ſo abuſed as we pretend our ſelus to be? ſo hath God of vs, and we cannot deny it. Are we his betters and ſuperiours? So is God ours. We vſe to ſay, we are not for him, we liue not by him, we can liue well enough without him? Neither doth God liue by vs, but we by him: and he can liue without vs (who liued before vs) but not we without him. Haue we often warned him to looke to his wayes and not to abuſe vs any longer? So hath God often warned vs. Haue we receiued wrong after wrong, and forgiuen ſeuen times, or ſeuenty times ſeuen times? So hath God forgiuen vs ten thouſand talents for an hundred pence. If then we retaine any malice in our harts, our prayers are not regarded, nay they are reiected as vile and abominable.

Matth.1
28.

Alas, my Lord, I beſeech thee lay not the ſinne vpõ vs, wherin we haue done fooliſhly, &c. obſerue here a notable point in *Aaron*: he is not ſtriken with y leproſie, but is free from it altogether; *Miriam* is ſtricken with the leproſie, but it is *Aaron* that calleth for mercy, when he looked vpon her and ſaw it: for the Prieſts were appointed to looke vpon it, and to pronounce the perſon to be either cleane or vncleane; ſo that puniſhments vpon others ſhould cauſe vs to amend, and to looke to our ſelues. Againe, we ought to deſire the good one of another, & to haue a fellow-feeling of the miſeries one of another. See alſo that he is as much humbled and caſt downe, nay more then ſhe is for this ſinne, and confeſſeth he had done amiſſe. We learne hereby, that ſinne committed againſt God, muſt touch vs and goe neere vnto to vs though we feele no puniſhment. It is no great matter to be humbled when the puniſhment is heauy vpon vs; but to bee brought low, euen vpon our knees, and to ſay with *Aaron*, Alas, lay not the ſinne vpon vs, is a notable and neceſſary duty required of vs. The moſt wicked men in the world that ſinne with an high hand will confeſſe their ſinne vnder the croſſe, while the hand of God lyeth vpon them, as we ſee in *Caine*, in *Pharaoh*, in *Saul*, in *Iudas*, and others, but this ariſeth more in conſideration of the puniſhment then of the ſinne: howbeit *Aaron* in this place felt no puniſhment, though he were a companion in the offence, which fell out in regard of the Prieſthood. For if any aske, why he was not ſtricken with the leproſie, foraſmuch as he was guilty of the ſame iniquity? I anſwere, it was not that his offence was ſlight, but becauſe his office was great; he was a liuely image of Chriſt Ieſus our true Mediatour, the onely begotten Sonne of God. God would not therfore bring his perſon into contempt and reproch, leſt the Prieſthood alſo ſhould bee reproched. Beſides, he did not contriue it, but conſent to it, and was drawne no doubt after a ſort, euen againſt his will by his ſiſter into a fellowſhip of this murmuring, as he had been before by the people to make ẏ golden calfe: ſhe had the principall hand in the ſinne, and conſequently in the iudgment. We muſt therfore be touched with ſinne principally becauſe it is ſinne, not becauſe the puniſhment lyeth vpon vs: but though we ſhould neuer be puniſhed and plagued, though there were no day of iudgement, no feare of hell, no ſentence of death, no feeling of torment, yet ſin ſhould be bitter and greeuous vnto vs, euen becauſe it is ſin: nothing in the world ſhold trouble vs more then that the law is tranſgreſſed, & God is offended. *Dauid* was not in perſon ſtricken with ẏ peſtilence, thogh it did deſtroy at noon day, and thouſands fell at his right hand, & ten thouſãds at his left, neither came it neere him, yet he was no leſſe humbled & grieued in his ſoule, then if his body had beene ſtricken with many running ſores. *Hezekiah* had an expreſſe promiſe from God of adding fifteene yeares vnto his dayes: and when his heart was lifted vp, glorying in his riches and treaſures, in his ſiluer and gold, in his armour and ointments, in his ſpices and iewels, which he had ſhewed to the meſſengers of the king of Babylon, the Lord threatned that in his ſons dayes all thoſe precious things ſhould be caried to Babylon; ſo that he had peace and truth in his daies: yet he humbled himſelfe for the pride of his heart, both he and the inhabitants of Ieruſalem.

The reaſons are plaine, for firſt, this is a ſigne of true humiliation & repentance, when we can mourne for ſinne, being free from the leaſt touch of puniſhment, it is a plaine token that we are touched with a conſcience for ſin it ſelfe. If only we be caſt downe for ſin when Gods wrath lieth vpon vs, we rather complain of the puniſhment, then cry out for the ſin. Secondly, ſin is able to ſeparate betweene God and vs, whereby he is diſhonoured: and what ought to enter deeper vnto vs, then to conſider how God is diſhonoured?

Reaſon 2.

Vſe 1.

We may from hence lawfully and truely pronounce a fearefull woe vnto them, that are no way humbled when the hand of God lyeth vpon them and writeth bitter things againſt them; doubtleſſe, we need craue no pardon if we affirme conſtantly & confidently, that they are deſperate ſinners. They feare neither God nor man, nor hell, nor death, nor damnation it ſelfe. They haue beene ſtricken from the ſoale of the foot euen vnto the head, there is no ſoundnes in them, but wounds and bruiſes & putrifying ſores, yet they will not know nor vnderſtand the hand that hath ſtricken them. Thus doth the Lord complain by the Prophet that he hath giuen them cleanneſſe of teeth in all their cities, and want of bread in all their places, yet they had not returned vnto him: he had withholden the raine from them, and yet they returned not vnto him: he had ſmitten them with blaſting and mildew, yet they returned not vnto him: he had ſent among them the peſtilence after the manner of Egypt, and ouerthrew ſome of them as God ouerthew Sodome and Gomorrha, and yet they returned not vnto him. Thus did they run on from euill to worſe, & filled vp the meaſure of their ſins, that they could not be reclaimed by any puniſhments though neuer ſo greeuous. I will propound one famous or rather infamous example to this purpoſe, very remarkable in the Scriptures, and ẏ is of *Ahaz*: the Lord brought great affliction vpon him, but he ſought to the king of Aſſyria, who helped him not, but not to the Lord who could haue helped; & in the time of his diſtreſſe, he did treſpaſſe yet more againſt the Lord. This was king *Ahaz*. Woe vnto vs, if it be ſo with vs: woe bee vnto vs if his iudgements doe not ſoften vs, but harden vs; not better vs, but make vs worſe. The fire purifieth the gold & maketh it more perfect, but the droſſe and refuſe it maketh worſe then it was before. So is it with impenitent perſons and all the reprobate, whom the Lord will in the end ſweep away as dung from the earth.

Eſay 1.6.

Amos 4. 6.7. 9.10 11.

2 Chro.28.22.

Vſe 2.

Secondly, it is our duty to walke in obedience to God, principally becauſe he commandeth it, not for reward ſake chiefly, for ſo doe hirelings, who if once the hire ceaſſe, wil work no longer, We muſt be obedient for loue to God & his law. But is it not lawful to do good in hope of reward, & to propound to our ſelus that end? It is lawfull, but that muſt not be the chiefe and principal end. *Moſes* had reſpect to the recompence of the reward, wherby he did ſhake off all drowſineſſe, encourage himſelfe in well doing, and quicken his zeale in the ſeruice of God and his people: neuertheleſſe he had other maine ends ẏ he aimed at. The loue of God muſt conſtrain vs, & his cõmandement bear ſway in our hearts far aboue all rewards.

Obiect.

Anſwer.

Heb.11.26.

So doth *Paul* encourage himſelfe to preach the Goſpel, becauſe hee ſhould haue a reward if he did it willingly, and a feareful woe hung ouer his head is he did it not, 1 Cor. 9.16, 17. howbeit in another place he telleth vs *that the loue of God conſtrained him*, 2 Cor. 5.14. And the Apoſtle *Peter* ſtirreth vp the Elders of the Church to feede the flocke, becauſe when the chiefe Shepheard ſhall appeare, they ſhall receiue a crowne of glory that fadeth not away, 1 Pet. 5.4. yet himſelf was ſtirred vp by Chriſt our Sauiour to feed his ſheepe and lambes, if he loued him, Ioh. 21.15, 16. So then, we muſt labour to do good, though we ſee no reward, euen in conſcience of our duty to God. And it is lawfull to abſtaine from ſinne for feare of puniſhment, but chiefly becauſe the righteous God hateth it, and the iuſt Iudge condemneth it.

Vſe 3. Laſtly, let vs hereby examine our ſelues, what account we make of ſinne, whether it be greeuous vnto vs as it is ſinne, or not. If it be, we may comfort our ſelues, that we haue receiued grace to humble our ſelues before the croſſe commeth: for then it is a free and voluntary humiliation. If wee leaue ſinne, becauſe ſinne leaueth vs, becauſe we cannot follow after it, becauſe we muſt leaue the world, becauſe we grow weary of it, becauſe it bringeth ſhame and reproch, becauſe we waxe old and our youthfull yeeres are ſpent, this repentance is not thanke-worthy, but falleth out ſildome to be true repentance. This is a forced and conſtrained repentance, and conſequently oftentimes, vnſound, ſeeldome ſincere. If we yeeld obedience for conſcience ſake, it is a token of ſincerity. We ſee the example of *Peter* after he had fearefully denyed his maſter, and ſworne that he neuer knew the man, it pleaſed the Lord of life graciouſly to looke vpon him with an eye of mercy, and to reſtore him by the ſpirit of meekneſſe; he had no puniſhment vpon him, yet he went out of that place and ſeparated himſelfe from that vngodly crue, and wept bitterly, Matt. 26, 75. Happy are we if we can doe the like. This humiliation ſhall bring peace and comfort at the laſt. It is a true note that we haue learned to know ſinne. If our ſouls can mourn in ſecret, whē we are in health, peace, at liberty, and in proſperity, it is a great mercy of God vouchſafed vnto vs: and his Name is highly to be praiſed, and his goodneſſe to bee acknowledged toward vs, whiles others are hardned in their ſinne, and freedom from puniſhment emboldneth them to their deſtruction.

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13 *And Moſes cryed vnto the Lord, ſaying, Heale her now, O Lord, I beſeech thee!*

14 *And the Lord ſaid vnto Moſes, If her father had but ſpit in her face ſhould ſhe not be aſhamed ſeuen dayes? let her be ſhut out of the campe ſeuen dayes, and after that let her be receiued in againe.*

In theſe words we haue the prayer of *Moſes*, and the anſwere of God; when we cry, God heareth. Where we ſee, it is our duty to pray one for another, & to commend the cauſes of others vnto God. When we ſee them in miſery and affliction, we muſt be interceſſors for them. We muſt doe it for our enemies and them that hate vs and haue done vs wrong. So it was with *Moſes* in this place. Againe, it appeareth hereby that the rebukes of parents are not lightly and ſlightly to be regarded of children, when they threaten or ſhew an angry looke or a frowing countenance, it ſhould worke ſhame and ſorrow in them, 2 Sam. 14. 24. Great is the authority of parents ouer their children, and great ſhould be the reuerence of children toward their parents, of which we ſhall ſpeake more, chap. 30. They are ouer their children in the Lord, and muſt gouerne them in his feare. Neuertheleſſe, the authority of God is much more ouer vs, then ours is ouer our children, therfore his chaſtiſements ought to goe neerer to vs, and more to humble vs then the threatnings and chaſtiſements of earthly parents, Heb. 12.9, 10. We haue had ẏ fathers of our fleſh which corrected vs, and we gaue them reuerence: ſhall we not be much rather in ſubiection vnto the Father of ſpirits, and liue? for they verely for a few daies chaſtened vs after their own pleaſure; but he for our profit, that we might bee partakers of his holineſſe. The power of parents is a limited power for they muſt rule in the Lord: and the obedience of children is a limited obedience, for they muſt obey in the Lord, Eph. 6.1. but the power, of God is abſolute ouer his children, and our obedience to him muſt be in all things. Beſides, we may gather, that God heareth the prayers of his ſeruants diuers wayes: ſometimes hee granteth whatſoeuer we aske; ſometimes he giueth more then we aske: ſometimes he heareth in part that which we deſire, and in part heareth not; part he granteth and part he denyeth: and ſometimes he giueth not the ſame which wee aske, but ſome other bleſſing like it or greater then it: and ſometimes he granteth our petitions, when he aſiſteth vs, comforteth vs, and giueth vs patience to beare that he layeth vpon vs, of al which we haue ſundry examples in the word of God. And howſoeuer it pleaſeth him to deale with vs, and whether ſoeuer of theſe wayes he heareth our prayers, wee muſt ſubmit our willes to his will, and reſt our ſelues contented with that he ſendeth. Moreouer greeuous ſinners and open and groſſe offenders ſhould bee ſhut out of the Church, whereof we haue at large ſpoken before, chapter 5. where we haue handled the whole doctrine in a maner of excommunication: but when they be penitent & are throughly humbled for their ſins, they muſt be admitted into the Congregation againe and receiued into the boſome of the Church, to be partakers of the priuiledges thereof. Howbeit through

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the corruption of Church officers and the abuſe of the cenſurers of the Church, ſome are caſt out that ought to be kept in and nouriſhed as obedient children of the Church; Thus it befell to the blinde man, he gaue glory to God being made to ſee, but he was caſt out of the Synagogue by the Phariſies, Iohn 9, 34, 35. Hee was a worthy member of the church, hee beleeued in Chriſt and worſhipped him. It is a comfort to all ſuch as are thus intreated. Againe, others are kept in ẏ church and foſtered in it, who iuſtly deſerue to bee throwne out by the power of the keyes, and to haue the ſpiritual ſword drawn out againſt them: ſo it was with the inceſtuous Corinthian that married his fathers wife, 1 Cor. 5, 1. hee deſerued iuſtly to bee put away from among them, yet they ſuffered this ſword to reſt in the ſheath, and purged not out that old leauen, but ſuffered him to remaine among them. 1 Cor. 5, 1, 7, 13. Such remiſſeneſſe and negligence was found in the churches of *Pergamus* and *Thyatira*, Reu. 2. 14, 15. 20. Others, that are iuſtly baniſhed out of the Church for ſome notorious crime committed againſt God, and offence giuen to the Church, are notwithſtanding vniuſtly kept out after their repentance and humiliation: ſo it was with the penitent Corinthian, he was much humbled for his ſinne and offence, yet the Church was not ſo careful to receiue him in as a member againe, as they ought to haue bene, but as before they kept him in when he ſhould haue bin reiected, ſo now they kept him out when he ſhould haue bene receiued, 2 Cor. 2. 7. 8. 9. 10. 11. And if any be thus dealt withall, as many haue bene in former times, let vs conſider that our cauſe is not ſtrange and ſingular, it is no other then hath befaln ſundry the deere children of God before vs.

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[*Let her be ſhut out of the Campe ſeuen dayes, &c.*] Notwithſtanding the former prayer of *Moſes*, *Miriam* muſt be put out from among them. *Moſes* though he were much wronged, yet neuer complained to God againſt his brother & ſiſter, nor againſt their wrongs, yet God will not pardon, but puniſheth for thoſe wrongs. For albeit he did paſſe ouer thoſe iniuries, yet God will not paſſe them ouer: and though he did not cry to God, yet their ſinne did cry, and God heard that crie. The Doctrine is this, that though Gods children pray not againſt their enemies ẏ wrong them and oppreſſe them, yet their wrongs cry out aloud, and God heareth and puniſheth the doers of wrong. The faithfull are of a patient nature, and holde their peace when they are laden with cart-loades of iniuries and reproches, neuertheleſſe God will not hold his peace; they are meeke as *Moſes* was, and put them vp, but God will not put them vp, nor ſuffer them to go vnpuniſhed. When *Abel* was ſlaine by the treachery of his brother, he could not cry out: but after his death, his bloode cried out for vengeance, *Gen.* 4. 10. Heb. 11. 4. and 12. 24. Hab. 2, 10. 11. Iames 4. 5. So did *Naboths* bloode cry for vengeance when he was dead, and that cry was heard.

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Reaſon 1.

And no maruell. For it is the office of God to execute vengeance, hee is the Lord the auenger, that will not hold the wicked innocent, nor cleere the guilty, Exod. 34, 7. *Hee hath ſaid, Vengeance is mine.* Rom. 12. 10. Deu. 32, 35. Hath he ſaid, and ſhall he not do it? or hath he ſpoken, and ſhal he not make it good? Secondly, hee requireth it at the hands of all Iudges and Magiſtrates to iudge iuſtly, & not to accept the perſons of the wicked: hee giueth commandement vnto them whom hee hath honored with his owne name, to defend the poore and fatherleſſe, and to do iuſtice to the afflicted and needy, Pſal. 92, 2, 3. If then Princes which are Gods vpon earth muſt doe right iudgement, then certainely the God of Gods, and Iudge of Iudges, will iudge the people righteouſly, and gouerne the Nations vpon earth, Pſal. 67, 4.

Reaſon 2.

Vſe 1.

This teacheth vs, that God heareth, and ſeeth, and knoweth all things. Though our ſinnes bee neuer ſo ſecret, and men conueigh them neuer ſo cloſely, and labor to hide them by all the fetches and deuices they can, yet they are open to him before whom all things are open and naked, Heb. 4, 13. *Caine* the firſt oppreſſor tooke his brother aſide, and carried him into the fielde; none was partaker of the murther, or priuy to it: yet the blood of the dead did proclaime and publiſh as it were with a loud and lamentable voice, both the ſinne and the ſinner in the eares of the Lord of hoſtes, as fully and ſhrilly as the voyces of liuing men can diſcouer any thing. Treaſons and conſpiracies againſt Princes, are plotted for the moſt part cloſely; for although they prepare many, yet they acquaint few with their moſt ſecret deſignes: neuertheles, God hath many wayes to finde out thoſe perſons and practiſes, Eccl. 10. 20. *Curſe not the King, no not in thy thought, and curſe not the rich in thy bed-chamber, for a bird of the aire ſhall carry the voice, and that which hath wings ſhall tel the matter.*

Vſe 2.

Secondly, we may conclude the wofull eſtate of all wicked men that are oppreſſors, which thinke to ouer-beare the poore & needy, and ſell them for a paire of ſhooes, Amos 2. 6. For this ſhould terrifie ſuch vngodly perſons from ſinning in this kinde: they may indeede perſwade themſelues that they ſhall eſcape, or relye vpon the fauour and countenance of men, or that the poor pitifully wronged dare not mutter againſt them; which are encouragements to the mighty to commit ſin and to liue in it: howbeit this is a vaine hope, and will in the end make aſhamed: foraſmuch as albeit they may conceale their purpoſes from men, and auoid the place of iudgement, yet they cannot eſcape the hand of God. Many receiue great wrongs, that dare not open their mouthes againſt their oppreſſours: the poore are troden vnder foote of the rich, the weake of them that are ſtrong, thoſe of low degree by them that are mighty; neuertheleſſe God will open his mouth in the cauſe of the afflicted, and ſtretch out his hand to recompence tribulation to all thoſe that trouble them. This vſe is handled by the Apoſtle *Iames*, chap. 5. 1, 2. *Goe to now, ye rich men, weepe and houle for your miſeries that ſhall come vpon you, &c.* where he threatened theſe hard-hearted men with ſundry iudgments for yͤ wrongs they did to iuſt men: let not ſuch therefore flatter themſelues, but rather labour to break off their ſinnes by righteouſneſſe, and their iniquities by ſhewing mercy to the poore, if it may be a lengthning of their tranquillity.

Vſe 3. Thirdly, ſeeing God is the great auenger of the wrongs of his children that neuer call vnto him for vengeance, then much more will he pitty them and take their cauſe into his owne hand when they call and cry vnto him day and night to ſaue them. The Lord gracious and mercifull hath promiſed, that when the ſtranger, the widow, and the fatherleſſe child are vexed and oppreſſed, and cry vnto him, he will certainely heare them, Exod. 22. 21, 22. 23, 24. For if God ſtay not til they cry, becauſe ſometimes they cannot, and ſometimes they dare not, & tarieth not til they opē their mouths to complaine: then we may bee aſſured, that when the oppreſſed in their miſery and anguiſh of their ſoule ſigh and grone vnto him, his wrath ſhall waxe hote and hee will kill their oppreſſours with the ſword of his iudgements.

Vſe 4. Laſtly, we haue a ſingular encouragement from hence vnto patience in ſuffering, euen vnto the comming of the Lord. He will take their cauſe into his owne hand at the length, though they ſuffer long. Nay, it is the maner of God for the moſt part to leaue his children in many troubles, vntil things ſeeme to be deſperate and paſt all hope of helpe; partly to ſtir vp his people to ſeeke to him with greater earneſtneſſe of ſpirit, partly to ſhew the greatneſſe of his own power what he is able to do, partly to catch the wicked in their owne crafty counſels and deuiſes, and partly to make it manifeſt that all our helpe commeth onely from the Lord, which hath made heauen and earth, to the end that the worke being his, the glory alſo may be his. We are ready to aſcribe our deliuerances to our owne power or policy, and to ſay in vaunting wiſe, *Mine hand hath ſaued me*, Iudg. 7. 2. God is patient, and ſuffereth long, but in the end he payeth home, ſo that the godly ſhall loſe nothing by their patience, and the vngodly ſhall gaine nothing but Gods vengeance. This might be enlarged by the example of the Iſraelites when they were in Egypt, the Lord could haue deliuered them before any of their miſeries were brought vpon them, but the time appointed was not yet come, and when all things ſeemed paſt recouery, ſuddenly God appeard for their deliuery. Let vs therefore be patient and ſtabliſh our hearts, for the comming of the Lord draweth nigh, Iam. 5. 8.

Why God oftentimes holdeth his peace till things ſeeme to be deſperate and paſt all hope.

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15 *And Miriam was ſhut vp from the campe ſeuen dayes, and the people iournyed not, till Miriam was brought in againe.*

16 *And afterward the people remoued from Hazeroth, and pitched in the wilderneſſe of Paran.*

In theſe words we ſee the puniſhment inflicted vpon *Miriam*, God neuer threateneth in vaine, but bringeth to paſſe whatſoeuer iudgement he hath denounced. He threatened *Miriam* for her murmuring with the leproſie, behold heere how hee letteth nothing fall to the ground of that which he had ſpoken. Obſerue from hence, that ſuch as are the principall doers in ſinne, are principally ſubiect vnto puniſhment. *Aaron* was acceſſary to this mutiny againſt *Moſes*, but *Miriam* was chiefe in the ſinne, and therefore is alſo chiefe in the puniſhment. *Simeon* and *Leui* were not the only murtherers of the Sichemites and inuaders of the city, but they were the chiefe ringleaders and therefore are onely named, Gen. 34. 25. and puniſhed, Gen. 49. 5. *Iacob* had a great family, as *Abraham* had three hundred and eighteene perſons of his houſe which he armed and conducted for the recouery of his nephew *Lot* out of the hands of tyrants: ſo no doubt they gathered together many ſeruants of their owne and out of their fathers houſe, by whoſe helpe they ſlew the men of that place and ſpoiled the city. See alſo to this purpoſe, 1 Sam. 15. 9, 21, 24, and 2. 27, 28, &c. Num. 25. 4. *Ioab* offended as the kings inſtrument in numbring of the people, yet *Dauid* had the chiefe hand, and therfore he is puniſhed with the diminution of his people, the puniſhment is proportioned according to the ſinne, he ſinned in numbring of them, the number of them therefore is exceedingly leſſened, for there dyed of the people from Dan euen to Beerſheba ſeuenty-thouſand men, 2 Sam. 24. 15. So in the killing of *Vriah*, *Dauid* contriued the plot, *Ioab* offered the meanes, the Ammonites put it in execution, 2 Sam. 11. 15. 16, 17. Howbeit *Dauid* is charged directly and expreſly to haue ſlaine him by the ſword of the enemies, and is moſt ſeuerely puniſhed, 2 Sam. 12. 9, 10, 11, 12. What then, may ſome ſay? Are the inſtruments of other mens euils without ſin? are they without fault, and to be holden excuſed, becauſe they are not the firſt and principall doers? No: they are not without blame. For whoſoeuer practiſeth any euill, whether he be principall or acceſſary, is guilty in the ſight of God; and therefore ſuch as are miniſters of other mens euills, are oftentimes puniſhed, whether they be reaſonable or vnreaſonable creatures, Gen. 3. 14. Leuit. 20. 15.

Doctrine. Such as h the chiefe hand in ſi are princip ly ſubiect v to puniſhment.

Obiect.

20.15. Exod.21.28,29,32. Ioſh.6.17. Eſay 30 22. As God is iuſt, ſo he puniſheth the inſtruments of iniuſtice. And as he pronounceth a woe againſt thoſe that pronounce wicked decrees, ſo he hath deſtroyed thoſe that haue executed them, as 2 King. 1.9. the captaines and their fifty were deſtroyed with fire from heauen, and yet theſe were but meſſengers and miniſters of the King. Notwithſtanding, though the inſtruments doe offend and not eſcape, the chiefe puniſhment is euer reſerued for the chiefe offender.

ſon 1. For firſt of all ſuch as are chiefe in gouernment ought to ſtay their inferiours from euil, as the head gouerneth the members. *Eli* is charged with the wickedneſſe of his ſonnes, in that they made themſelues vile, but he reſtrained them not, 1 Sam. 3.13. Such gouernours, make themſelues the taile and not the head: whereas they ſhould order thoſe of their houſe, as the ſoule ruleth the body.

ſon 2. Secondly, God will require the blood of thoſe that periſh, at the hands of the gouernours; for that which *Ezekiel* ſpeaketh of the watchman chap.3.17.18. holdeth proportion in euery ruler: the Magiſtrate is the watchman of the common-wealth: the Miniſter is the watchman of the Church: the houſholder is the watchman of the family; all ſet as it were in their watch-tower, and al muſt giue an account for ſuch as are vnder them.

ſon 3. Thirdly, the ſinne of thoſe that haue the chiefeſt hand in it is greater then of others; as then it is greater, ſo it deſerueth the greater puniſhment: foraſmuch as the ſinne and puniſhment ſhall be ſutable and proportionable one to the other.

ſe 1. It belongeth to all, eſpecially to ſuch as are ſuperiours, to conſider this; they thinke themſelues abſolute, and that they ought of right to command what they liſt to their inferiours. But as they are ſuperiour in place, ſo they ſhall alſo be ſuperiour in puniſhment, if they command any thing againſt God and his word. Euery one therefore muſt looke to his charge committed vnto him as a field to till, and bee good examples to thoſe that are vnder them, Pro.27.23. Pſal. 78. 71.72. Superiority is both an honour and a burden: as it aduanceth to dignity, ſo it inferreth and requireth a duty. The honour is great, but the burden & charge is farre greater.

2. Secondly, it is the duty of all houſholders to be carefull to order their families aright, and to compell them to ſerue the Lord; Obiect. The authority that Princes haue in the commonwealth, 2 Chro. 14.4 the ſame haue houſholders touching ẏ ordering of their houſholds, Gen.35.2. they muſt reforme abuſes, & purge their houſes of them that be vntractable and incorrigible, Pſal 101.2 In the fourth commandement, the maſter of the houſe is charged to looke to his family, to his ſeruants and children. See, ſee, I ſay, heereby the miſery of our times and people; they ſuffer thoſe that are vnder them to goe whither they will, and to do what they liſt: they neuer do ſo much as call them to an account where they haue beene, or what they haue done; whether they haue ſerued GOD or the Diuell. So they haue their owne worke done vpon the other daies, they giue thē liberty to all other works vpon the Lords day.

Vſe 3. Laſtly, there commeth a great bleſſing vpon their heads that are the chiefe and principall in any good worke, that draw on and encourage others in the waies of godlineſſe, for they ſhall haue a chiefe and principal reward. Happy and bleſſed therefore are they that gouerne their charges as becometh them, Gen. 18,18. *Abraham ſhall be a great and mighty Nation, and all the Nations of the earth ſhall be bleſſed in him*: and the reaſon is added, *becauſe the Lord knew him that he would command his children and his houſhold after him, that they might keepe the way of the Lord to doe iuſtice and iudgement*. This is a notable commendation of him, he was chiefe, and one that went before the reſt in good things, & therefore he ſhould chiefly be rewarded. O that the like might be ſaid of vs! This ſhould ſtirre vs vp, not onely to do good, but to be cheefe in doing good, to go before others, to leade them the way, that ſo we may haue the greater and better reward in that great day.

[*Miriam was ſhut vp from the Campe ſeuen daies.*] Heere we may behold the mitigation of the puniſhment inflicted vpon *Miriam*. If we weigh and conſider her deſerts, ſo hainous was her ſinne in equalling herſelfe vnto *Moſes*, and deſpiſing his calling, that ſhe deſerued to be ſhut out ſeuenty times ſeuen daies: but God dealeth not with her according to her deſeruings: but changeth the perpetuall puniſhment into a temporal chaſtiſement, which ſhould continue not ſeuen yeares, or ſeuen moneths, but ſeuen daies onely. When *Vzziah* vſurped the Prieſts office and would needs burne incenſe vpon the Altar of incenſe, he was ſtriken with leproſie, and he remained a leper vnto the day of his death, 2 Chron. 26, 21. The ſinne of *Miriam* was not much leſſe, yet God dealt mercifully with her at the entreaty of *Moſes*, ſo that ſhe was cut off from the hoſt onely ſeuen daies, that deſerued to be ſtriken all the daies of her life. Obſerue from hence, that GOD doth mingle his chaſtiſements with much mercy, and doth not deale with vs according to our ſinnes, Lament. 3, 32. Luke 1, v.20. 2 Sam. 24, verſe 13. Pſalm. 125,3.

Doctrine. All Gods chaſtiſements are with mercy.

Reaſon 1. Marke the reaſons heereof. Firſt, hee is ſlow to anger, and of great kindneſſe, more ready to ſhew mercy then to ſend iudgement, Pſal. 103,8,9. Secondly, he doth not afflict willingly, nor greeue the children of men, Lam.3,33. Thirdly, he dealeth with vs as a father dealeth with his children, & ſpareth them as a father doth his ſonne that ſerueth him, Mal.3, v. 17.

Pſal.103.13.Eſay.49.15. Fourthly, he ſpareth oftentimes the wicked and vngodly, and powreth not all his wrath vpon them; and ſo prone is he to ſhew mercy, that an outward humiliation hath obtained a mitigation and prorogation of the puniſhment. For when *Ahab*, hearing the threatning of God denounced to come vpon him as a fearefull thunderbolt, and againſt all his houſe, ſo that ſuch as dyed in the city ſhould be eaten of dogs, and ſuch as dyed in the field ſhould bee eaten of the fowles of the ayre, hee rent his clothes and put on ſackecloth vpon his fleſh, he faſted and lay in ſackeloth: the word of the Lord came vnto the Prophet, ſaying, *Seeſt thou how Ahab humbleth himſelfe before me? becauſe he humbleth himſelfe before me, I will not bring the euill in his dayes, but in his ſonnes dayes will I bring this euill vpon his houſe*, 1 King. 21. 27, 29. This was but a temporary repentance, as appeareth in the chapter following, verſe 8. yet it was not altogether fruitleſſe, but obtained a bleſſing anſwerable to the repentance: the repentance was for a time, the deferring of puniſhment was for a time alſo. If God grant thus much to the penitency of an hypocrite, we may be well aſſured that he will be gracious to ſuch as bring forth true repentance and the fruits thereof. Fiftly, we are the workemanſhip of God created by him: who willingly deſtroyeth not the worke of his owne hand? therefore hee is not pleaſed with the ſtriking of them, Iob.10.8.&c. Eſay 38. Laſtly, he ſeeth what is in our hearts, he knoweth that we are but duſt, euen as a wind that paſſeth away, Pſal.78.39. Therefore he is full of compaſſion, he turneth his anger away, and doth not ſtirre vp all his wrath.

See the accompliſhment hereof. 2 King. 9. 25.

Vſe 1. Learne from hence that God is compaſſionate, he is ſoone intreated vpon our ſerious repentance. He taketh no pleaſure in our deſtruction, hee deſireth not to cruſh vs vnder his feet, he is full of mercy and goodneſſe. This is the nature of God, theſe are his titles. And howſoeuer he may ſeeme to our corrupt affections to be ſeuere, and rigorous, as the euill and vnfaithfull ſeruant ſpeaketh in the Goſpel, Matth.25.24. *I knew thee to be an hard man, reaping where thou haſt not ſowen, and gathering where thou haſt not ſtrewed*: yet euen in his corrections and our afflictions, his great mercy and moderation appeareth, 1 Cor.10.13. This is a ſingular comfort to all that are in diſtreſſe, whether it be of body or minde, to conſider how God is affected toward vs.

Vſe 2. Secondly, we ſee that happy is the ſtate of the Church, no euill ſhall ouertake thoſe that are truely the Lords, farther then tendeth to their good, Gen.19.16. their afflictions ſhall fall out to the beſt. We deſerue to bee made like to Sodome and Gomorrha. Wee know the affliction of *Iob*, and the ende that GOD made, for hee is very pittifull and of tender mercy, Iam.5.11. Now he is euermore the ſame, with him is no change or ſhadow of turning; as he was good to him, ſo alſo hee is and will be good to vs.

Vſe Thirdly, is God thus fauourable? then be aſſured that the ſoule which returneth ſhall liue, Ezek.18.25. and 33.11. *As I liue, ſaith the Lord, I haue no pleaſure in the death of the wicked, but that the wicked turne from his way and liue: turne ye, turne ye from your euill wayes, for why will ye dye, O houſe of Iſrael?* It is with God as it was with the woman that had found her groat, as with the ſhepheard that had found his ſtrayed ſheepe, as with the father that embraced his leude and licentious ſonne.

Such as beginne to ſee their ſinne, muſt not thinke it to bee too late to returne. When God calleth and cryeth out ſo often, ſo earneſtly, ſo louingly, *turne ye, turne ye frō your euill wayes*: ſhall we anſwere as infidels, or as men in deſpaire, the time is paſt, it is too late? when God ſaith, *Why will ye die*? ſhall we reply againſt God, nay indeed againſt our owne ſelues, It is too late to liue? Let vs bewayle the abuſe of Gods mercy, patience, and long ſuffering, but withall we muſt know that the Lord delighteth not in the death of a ſinner, but would that he ſhould liue.

The people iourneyed not till Miriam was brought in againe. See here the greeuouſneſſe of ſinne: it was committed by one or two, but the contagion of it paſſeth farther: it was the worſe for them that were neere vnto it, for the people were ſtayed and could not goe forward. Sinne therefore hurteth not onely thoſe that commit it, but ſuch alſo as come neere it, and troubleth thoſe that are within the reach or ſent of it. Againe, as God is iuſt in cauſing her to be ſhut out of the hoſte, ſo he is merciful in ſuffring her to be brought in. And here is an inſtruction to the Church of God, that they be not too rigorous in execution of the diſcipline and diſpenſation of the keyes. We muſt be as ready to receiue the penitent, as zealous in caſting out the impenitent. We haue ſpoken already of putting out of the Church open offenders, and of the mitigation of the cenſure at the commandement of God; now before we end the chapter, obſerue the quality and condition of the perſon againſt whom God proceedeth. *Miriam* was a great Propheteſſe, the ſiſter of *Moſes*, and *Aaron*; and great ſuit and ſupplication was made to God for her, that ſhe might be healed of her leproſie, and receiued againe into the aſſembly, yet ſhe continueth a leper, and as an excommunicate perſon. We learne hereby this truth, That no man, though neuer ſo excellent, of what place ſoeuer he bee, can be free from Gods iudgements, when he hath ſinned againſt him. What was it that droue *Adam* out of the garden, and as it were baniſhed him into the reſt of the earth? Gen.3.24. was it any thing but diſobedience? 2 Sam.6.7. Who hath ſinned againſt the moſt High, and hath

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hath not reaped the fruit of his owne wayes? Let the Angels ſpeake that firſt ſinned, and were firſt puniſhed: who becauſe they kept not their firſt eſtate but left their owne habitation, he hath reſerued in euerlaſting chaines vnder darkeneſſe, vnto iudgement of the great day, Iude verſ.6. Was it any better with the old world, among whom were men of al ſorts high and low, rich and poore, old and yong; they ſinned together, and as it were made a conſpiracy with one accord againſt God, in the end they are ſwept away together with one vniuerſall Flood, Gen.7. The like wee might ſay of Sodome and Gomorrha, and the cities about them, which giuing themſelues to fornication, and going after ſtrange fleſh, ſuffered the vengeance of eternal fire, Iude ver.7. The like we may ſay of kings and Princes, nobles, iudges, Magiſtrates, old and yong, bond, and free, 2 Sam.12.10, 11. 2. King. 7. 19, 20. and 1.9, 10. Luk.12.20, and 16.22, 23. Pſalm. 82.6.7. and 49.2.10.1. Sam.2.29.30. Luke 1. 20. Eccle.11.9. 2 King.2.24.

ſon 1. God chaſtiſeth his children, that they ſhold not be condemned hereafter, 1 Cor.11.30, 32 when they runne aſtray, he putteth as it were a bridle in their mouthes whereby they are curbed and kept in obedience.

Secondly, hee is conſtrained to take this courſe, leaſt they ſhould truſt in themſelues, whereas they ſhould truſt in the liuing God, 2 Cor.1.8.9. We are hardly driuen out of our ſelues, and to renounce all confidence in the fleſh. We are quickely induced to ſacrifice vnto our net, and to burne incenſe vnto our drag, Hab.1.16.

Thirdly, hee doth it to humble vs and to prooue vs, Deut.8.2. Reuel.2.10. and that hee may doe vs good in the latter end, Deut.8.16. 2 Sam.16.12. ſo that he aymeth euermore at our good.

ſe 1. Vſes follow. See from hence the cauſe why they keepe Gods word, whiles other run on in euil: Pſal.119.6.7.70.71. It is good for them that they are afflicted, for before they went aſtray and wandred from his commandements. Doubtleſſe, if they had all things that the corrupt fleſh deſireth and luſteth after, they would runne into all exceſſe of riot with other men: for as they are no better then other by nature, ſo their workes would be no better then the workes of others. God ſeeing much droſſe in them, is driuen to caſt them into the fining pot to purifie them, that they may bee as pure and precious golde in his ſight.

ſe 2. Secondly, we muſt learne hereby to iuſtifie God and to condemne our ſelues. For if ſinne draw downe his iudgements vpon the moſt excellent that offend, then doubtleſſe wee are bound to confeſſe, that in his corrections he is iuſt and mercifull, Lam.3.22. When he afflicteth a nation or particular ſoule with famine, ſword, or peſtilence, as his quiuer is full of arrowes, he correcteth indeed, but the cauſe is in our ſelues, for his iugements are wrought out by man himſelfe, and we muſt learne to ſearch out the cauſe in our ſelues. It is ſinne onely that deſerueth and draweth downe his iudgements. We muſt therefore learne to iuſtifie God in all his wayes and workes, yea, if he ſhould ouerthrow our nation, and ſtrike downe our brethren and ſiſters, and bring vs vtterly to confuſion becauſe we prouoke him daily by our iniquities: his compaſſions neuer faile, and for that cauſe alone wee are not confounded.

Vſe 3. Thirdly, we learne that there is no reſpect of perſons with God in puniſhing, for none ſhall eſcape his hand. He puniſheth not the ſimple, and letteth others eſcape, no man can pleade any immunity or impunity by his high place, by his honour, riches, poſſeſſions, or any other prerogatiue whatſoeuer, Rom.2.6. for he will render to euery man according to his deedes. He looketh not vpon the outward appearance, but ſo many as haue ſinned without law, ſhall alſo periſh without law; and as many as haue ſinned in the Law, ſhall be iudged by the Law. As God in the decree of his election reſpecteth no mans perſon, nor in beſtowing his graces of ſaluation, which are the fruits of election, as vocation, faith, iuſtification, ſanctification, and ſuch like: ſo in his corrections and chaſtiſements, hee doth not ſtrike the poore and ſpare the rich, winke at the noble and honourable, and ſtrike downe the vnnoble and baſer ſort; but hee reſpecteth euery one as he findeth him, and puniſheth ſinne whereſoeuer ſinne reigneth, that all ſhould feare. Gal.3.28.

Vſe 4. Fourthly, conclude neceſſarily, that the wicked cannot eſcape. If he ſtrike his friends, he will not paſſe ouer his enemies. If the gold muſt paſſe the furnace, the droſſe ſhall be reiected. If the good corne muſt be ground in the mill before it can be bread for the vſe of man, the chaffe ſhall be burned vp with fire vnquenchable, Prou. 11. 31. 1 Pet.4. 17, 18. *Behold the righteous ſhall be recompenced in the earth: much more the wicked and the ſinner? and if the righteous ſcarcely be ſaued, where ſhall the vngodly appeare?* It is well ſaid of one, that the tribulations and afflictions of good men, doe not bring them behind the wicked, but rather ſhew that the plagues and puniſhments of the wicked are yet behind, for God reſerueth wrath for them, Nahum. 1. 2. and will take vengeance of his aduerſaries, Ierem 25. 29. Luke 23. 28. 31. The death and paſſion of Chriſt hath taken away yͤ vengeance & curſe of the afflictions of the godly, as he hath taken away the ſting of death and ſtrength of the law, though both death and the Law remaine; ſo that whatſoeuer remaineth in the cup for vs to drinke, is wholeſome and medicinable.

The vngodly doe now laugh at vs and deride vs when they ſee vs beaten at our Fathers hand in the houſe, or at our maſters hand in his ſchoole: ſo it was with *Dauid*, they clapped their hands and made a great ſhout when he was vnder the rodde, ſaying, *Aha, where is now his God?* Pſal. 41. 5. now he lyeth, he ſhall riſe vp no no more, verſe 8. Pſal. 69. 12. but let vs waite a while, before the time be long, we ſhall ſee them ſcourged with whippes, and caſt in priſon where they ſhall neuer get out. They ſhall be put in the ſtockes as euill doers; they ſhall be arraigned as guilty perſons, and receiue the ſentence of condemnation, as traitors againſt God: woe vnto them, there ſhall be weeping and gnaſhing of teeth.

Vſe 5. Laſtly, let vs learne to reforme our raſh iudgement touching the ſuffering of the ſeruants of God. We are ready to iudge them as plagued of God, Pſal. 73. 14. howbeit wee are not to iudge men to bee wicked and vngodly, to be ſtrangers from God and from his kingdome, becauſe we ſee ſometimes the hand of God to be ſtrangely vpon them; for as much as they may belong vnto God, albeit they ſuffer in that manner and meaſure. Rather we ought to admire and wonder at Gods iudgements, which are ſo iuſt, that hee will not ſpare his owne people when they ſin againſt him: and it is rather an argument that they are the Lords, becauſe iudgement beginneth at his houſe, and he will begin to plague the citie where his Name is called vpon. When we ſee ſtones cut, and hewed, and ſquared, ſhould we therefore thinke and thereby conclude that thoſe ſtones were not regarded, or that they were good for nothing? Wee ſhould rather iudge that they are fitted to ſome ſpeciall part of the building. So if a man come into an orchard, and find many trees cut and pruned, he knoweth it is the better for them, becauſe they are thereby made to beare the more fruit: whereas ſuch as are wilde and crabbiſh are let alone. So in the Church of God we ſee ſome men lye vnder afflictions, and the hand of God ſore vpon them, theſe wee may iudge to be as liuely ſtones cut and hewed for Gods building, or as good trees pruned to bring foorth more fruit: as for others, they are as ſtones refuſed, being ſuffered to runne on in their ſinnes, and not regarded of God. For if God did take any pleaſure in them, he would afflict them, and make them fitter for himſelfe. He winketh at many ſinnes in the wicked, which hee will not doe in his owne children, becauſe they are ſo neere to him, they are ſo dear vnto him, therefore he looketh for more at their hands, then he doth of others, as he reuealeth more vnto them then he doth vnto others. He giueth them more knowledge, and he requireth of them greater obedience, or elſe they taſte of his deeper chaſtiſement. A fire although it burne at the laſt that which is farther off from it, yet at firſt it taketh hold of that which is neereſt to it and burneth it, 2 Sam. 14. 30. Exod. 22. 6. So God who is a conſuming fire, *Heb. 12. 29.* albeit he will puniſh the wicked that they ſhal not eſcape, which are ſtrangers vnto him, and farre off from him, yet hee will beginne with his owne firſt, becauſe they are neareſt vnto him. To conclude, as we are not to thinke the eſtate of the wicked the better, becauſe they liue in pleaſure and proſperity, ſo we are not to eſteeme the condition of the godly to be the worſe, becauſe they lie vnder aduerſity, and the vngodly deride them and mocke and ſcoffe at them in their miſery and calamitie.

CHAP. XIII.

1 *And the Lord ſpake vnto Moſes, ſaying,*

2 *Send thou men that they may ſearch the land of Canaan, which I giue vnto the children of Iſrael: Of euery tribe of their fathers ſhall ye ſend a man, euery one a Ruler among them.*

The fourth murmuring. Heere is the fourth example of their murmuring. For the Iſraelites, thorough the occaſion of ſuch as ſearched the land and brought vp a falſe report thereof, murmured againſt God, as if he had neuer purpoſed to giue them poſſeſſion of the land of promiſe. This point is handled to the end of the next chapter, ſhewing their ſin, their puniſhment, and their reconciliation vnto God. Conſider in this Chapter two things, the ſearch of the Land, and the report giuen after the ſearch. *Verſe 1.2* In the hiſtory of the ſearching, are ſet downe, the things going before, to wit, Gods commandement to *Moſes*, but at the peoples requeſt, Deuterom. 1. 21 For they come to *Moſes*, willing him to ſend men to ſearch the land, being now not farre from the borders of it: *Moſes* declareth their petition to God, who approoueth of it and ſheweth that he is well pleaſed with it, as appeareth in this place.

Verſe 3 Secondly, *Moſes* ſendeth men, not light headed perſons or baſe companions, of no worth or reputation, but the choice of euery tribe, that their teſtimony might be more certaine and carry greater credite among the people. Theſe are ſet downe by name, of euery tribe one; verſe 4,5,6,7,8,9,10,11,12,13,14,15, ſo many, that the matter might bee carried without partiality; and no more, leſt the diſcouerers ſhould be diſcouered, & the meſſengers intercepted. Againe, if all had beene of one Tribe, or if theſe that were ſelected had beene of no note, their teſtimony might bee thought partiall and vncertaine. But being indifferently choſen from among all the people without inclining or declining to any ſide,

erſe 17,18, 20.

they haue their commiſſion giuen vnto them, to view the land, the people, and the cities. The Land, whether it were barren, or fruitefull; wooddy, or champion; good, or bad. The people, whether ſtrong, or weake; few, or many. The Cities, whether walled or not walled.

erſe 21,22,

The ſearch it ſelfe containeth the fact of theſe twelue men ſent out ſolemnely by the authority of God, by the commandement of *Moſes*, and by the conſent, yea the deſire of the people themſelues. What they did, is ſet downe, firſt generally, they went vp, they ſearched the Land from the wilderneſſe of *Zin* vnto *Rehob*, &c. then ſpecially they came to *Hebron*, where gyants dwelt and inhabited, then to the riuer of *Eſcol*, that is, of grapes, where they cut downe a mighty branch with one cluſter of grapes, which for the weight & greatneſſe thereof, they carried on a barre betweene two of them, with other fruite of the country for a tryall, verſe 23. Neither may this any way ſeeme vnto vs either vnpoſſible or vnprobable, foraſmuch as *Strabo* witneſſeth, that in the region of *Margiana*, and vnder the Mountaines of *Taurus* or *Caucaſus* (where it is likely the Arke reſted after the flood) are the moſt excellent vines in the world, and cluſters of grapes found containing two cubites in length: and it is the more probable, becauſe that place agreeth in climate with this part of Paleſtina, where the ſearchers of the Land found theſe branches of equall bigneſſe. God had promiſed vnto their fathers, to *Abraham* and his poſterity, to giue them the Land, and he that cannot lye would performe it: neuertheleſſe for the furtherance of his promiſe, he would haue them vſe the meanes to worke out his prouidence.

Doctrine. is our duty vſe meanes further ods prouience.

The doctrine. Howſoeuer God bee able without any meanes and inſtruments to bring his purpoſes and promiſes to effect, yet it is the duty of the godly to further the ſame by all ſuch meanes as God putteth into their hands. We ſee this in *Hezekiah*, he was certified in his mortall and deſperate ſickneſſe (for there was no hope in any art of man) frō the mouth of God, that hee ſhould liue fifteene yeares longer, yet he muſt apply the dry figges to his boyle; and no doubt he vſed food and rayment for the ſuſtenance of his body, and the curing of his diſeaſe, which heereby ſeemeth to be the peſtilence. So Acts 27,31. This alſo we ſee in *Rahab*, albeit ſhe had a promiſe of the ſpies for the preſeruing of her life, the ſauing of her houſhold, and the ſparing of her kindred; yet to be more ſure and ſecure, ſhee vſeth meanes, ſhe bindeth them with an oath, keepeth within the doores of her houſe, and tieth the line of ſcarlet threed in the window, Ioſh. 2,18. Likewiſe touching *Noahs* preſeruation, he muſt build the Arke, and thereby be ſaued, Gen. 6,14.

Reaſon 1.

For we muſt conſider, that no bleſſing is to be looked for at the hands of God when hee ſendeth meanes, if we do not vſe them. Indeed God is not tied to them, but can worke without them, yet he will not helpe vs without thē when hee affoordeth and offereth them vnto vs. When the Aramites came againſt *Ioab*, hee encouraged his ſouldiers, willing them to bee ſtrong and valiant, and to play the men for their people and for the Cities of their God, and then let the Lord do that which ſeemeth good in his eyes, 2 Sam 10,12. So the people of God had promiſe of the deſtruction of *Iericho*, neuertheleſſe they muſt compaſſe the walles ſeuen daies together, and blow with Rammes hornes, or elſe they could neuer haue entred the City, Ioſh. 6,4,5.

Reaſon 2.

Secondly, to neglect the meanes, is no better then a flat tempting of God. For when Chriſt our Sauiour was tempted to caſt himſelfe downe from the pinnacle of the Temple, he ſheweth, that the dooing thereof were a tempting of God, Math. 4, verſ. 7. *It is written, Thou ſhalt not tempt the Lord thy God.* He repelleth the tentation by this Scripture. Whereas therefore there was an ordinary and common way to deſcend by ſtaires, he could not caſt himſelfe downe without manifeſt tempting of God.

Deut. 6,16.

Vſe 1.

It is the duty of euery one in his calling to vſe the meanes carefully & conſcionably that God hath appointed, if euer we looke for any bleſſing from him. Hence it is, that *Paul* inſtructeth the Church of the Theſſalonians to labour and worke with their owne hands, and to do their owne buſineſſe, 1 Theſſ. 4, verſ. 11. It was not enough for them to ſay, they depended vpon GOD for their food and daily bread, but they muſt worke out his prouidence by their diligence in their calling. We haue no promiſe of bleſſing without this. God was able to haue giuen the Iſraelites the Land of promiſe without this ſearch, yet hee would haue this meanes vſed, for the manifeſtation of his owne glory, and for their further aſſurance of it. For meanes are granted to helpe vs, not to helpe GOD; vs, that neede them; not GOD, that needeth them not.

Vſe 2.

Secondly, we muſt take heed we doe not truſt in the meanes, although wee be commanded to vſe them, yet ſhould we not reſt in them, but looke higher and lift vp our eies farther; otherwiſe they are meerely vaine, eyther to helpe or deliuer vs, to ſaue or de-

1 Sam. 17, 45.

defend. The Prophets teach, that an horſe is a vaine thing, and Princes vaine to truſt in. This appeareth in that proud *Goliah*, the chãpion of the Philiſtims, hee came in the confidence of his owne ſtrength, with a ſword, & with a ſpeare, and with a ſhield: but did they profit him? nothing at all, his helmet of braſſe vpon his head, his coate of male vpon his body, his greaues of braſſe vpon his legs, his target of braſſe between his ſhoulders, the ſtaffe of his ſpeare like a weauers beame, could doe him no good, they were the god vpon whom he depended. Contrariwiſe, ***David*** ſheweth where his hope and truſt was, when he ſaide vnto him, *I come vnto thee in the Name of the Lord of hoſtes, the God of the armies of Iſrael, whõ thou haſt defied*. The inhabitants of *Iericho* truſted in their high, thicke, and ſtrong walles: but this proued vaine, for they found little defence and releefe in them, when notwithſtanding all their courage and confidence, GOD laide them flat to the ground, by weake and ſimple meanes, Ioſh. chap. 6, verſe 20. It is in vaine to truſt in riches, Luke chap. 12, verſe 20: or in ſtrength, Iudg. chap. 16, verſe 17: or in wiſedome, 2 Sam. chap. 17, verſe 23: or in all theſe, Ier. chap. 9, verſe 23, becauſe GOD can ouerturne them with the leaſt breath of his noſtrils.

Vſe 3.

Thirdly, learne that God is not tied to vſe meanes, he can, when he pleaſeth, worke without them, as he did in the creatiõ, giuing light to the world without the Sunne, and taking away the light thereof in the time of Chriſts paſſion, Math. 27, 45. Darkneſſe was ouer all the Land. So he nouriſhed *Moſes* and *Eliah* forty daies without food. He hath bound vs to them when he hath giuen them: howbeit, hee hath not bound himſelfe euermore to vſe them.

Vſe 4.

Fourthly, ſeeing this is required of vs in temporall and earthly things, much more is it neceſſary in heauenly things. Such perſons as will vſe no meanes, whereby they may come to faith and repentance, do indeed no more repent and beleeue, then a man can bee able to liue and proſper, to grow and waxe ſtrong without meate and drinke. And heerein we are to beware of a twofold deceit, whereby many ſorts are blinded and bewitched. The end of our faith is the ſaluation of our ſoules, 1 Pet. 1, 9. To attaine to this, we muſt vſe the helpes and meanes that God hath left & ſanctified. Neuertheleſſe Satan perſwadeth many thouſands in the world, that they ſhall attaine wel enough to this end, and ariue ſafely in this harbour, although they neuer vſe the meanes, and that they ſhall in good time reape eternall life, though they neuer ſowe the ſeeds of a ſanctified life. Now is the ſeed time: now is the time of labouring and of working: we ſhall neuer reape a good harueſt and a plentifull reward, if we vſe not the meanes to come thither. He that ſitteth ſtill and runneth not at al, can neuer winne the prize, or weare the garland. But as it is with vs in temporall things, for the ſauing of the body, ſo it is in ſpirituall things for the ſaluation of our ſoules. Notwithſtanding, men are for the moſt part great enemies in this reſpect to their owne ſoules. They ſay, God is a mercifull God, and Chriſt Ieſus is a moſt bleſſed Sauiour, we hope he wil ſaue vs and bring vs to heauen: and yet they omit, and neglect, and contemne the meanes of ſaluation, to wit, the hearing of the word, the calling vpon Gods Name, and the receiuing of the Sacraments. They that vſe theſe carefully and conſcionably, declare plainely, they looke for ſaluation: as for others, we regard not their words, when we ſee they looke one way, and their works another. It is in vaine to dreame of ſaluation, without vſing theſe. We imagine an heauen to our ſelues without theſe, and a ſaluation of our owne deuiſing; but in the meane ſeaſon, let vs take heed leſt we be ſhut out of Gods heauen, and depriued of that ſaluation which he hath appointed for his children.

A twofold deceit bewitching the world.

This ſerueth to meete with a peruerſe and prophane opinion of ſuch as reiect ſecond cauſes as needleſſe and vnprofitable, which reaſon that if God haue elected any to ſaluation, what need they care what they do? they are ſure (howſoeuer they liue) to bee ſaued: and if God haue reiected any, they ſhall bee damned, how well ſoeuer they liue.

Two rules touching Gods elect

To anſwer theſe vaine and ignorant perſons, obſerue with me two ſound rules to bee knowne and acknowledged in Chriſtian religion; firſt, the chiefe and principall cauſe being put and granted, it is not neceſſary that the ſecond and inſtrumentall cauſe ſhould bee remoued and taken away: both of them may well ſtand and agree together. For though one be ſubordinate to the other, yet both of them as good friends ioyne hand in hand, and neyther of them ouerthroweth the other. The Sunne doth not in vaine riſe and ſet euery day, thogh God as the firſt cauſe created the light. The fields are not in vaine ploughed and ſowed by men, and watered with the early and latter raine from heauen, although GOD bringeth foorth corne out of the earth, and giueth bread to ſtrengthen mans heart, Pſalm. 104, verſes 14, 15. Our bodies are not in vaine refreſhed with food, albeit God be the life and the length of our daies, Acts 17, 28. And touching our ſoules, it is not in vaine to beleeue in Chriſt, to repent from dead works, to heare the preaching of the Goſpel, and to yeeld obedience thereunto, although our ſaluation and eternal life be the free gift of God, Rom. 6, 23.

Zanch. de at- tribut. dei lib. cap. 2.

Secondly, whoſoeuer is predeſtinated to the ende, they are alſo predeſtinated to the meanes, without which the end cannot poſſibly be attained. Such as are appointed to eternall life, are alſo appointed to the meanes by which life euerlaſting may bee got and obtained. For almighty GOD hath from euerlaſting decreed both the ends and the meanes,not the end without the meanes, nor the means without the end,but both of them: and none muſt make any diuorce betweene theſe: God himſelfe hath preſcribed vnto vs the meanes to bring vs to the ends: & all that ſhall be ſaued,wil carefully vſe them. No man well aduiſed will reaſon thus,If it be determined by Gods prouidence, that I ſhall recouer my health, there is no need that I vſe either food or phyſicke; and if it be otherwiſe determined,I ſhall vſe in vaine the helpe either of the one,or of the other: foraſmuch as *Hezekiah* receiued ſuch promiſe of deliuery and recouery,yet he muſt take a lumpe of figges and lay it for a plaiſter vpon the boyle,that he may recouer,Eſay 38,21.No man in his right mind will argue thus, If God haue ordained that I ſhall come to my iournies end, I need not goe ouer the bridge, I may leape into the water, I am ſure I ſhall be ſafe and not be drowned:Or if it be determined,that theeues ſhall not rob me nor haue any power ouer me, I may thruſt my ſelfe into all companies, I may trauaile into dangerous places at all houres of the night, and though I ſtand there of purpoſe,they ſhall not be able to lay hands vpon me,nor to ſpoile me of my goods. If this kinde of reaſoning be extreme folly, how is it that we ſee not the vanity of the other?

Vſe 5. Laſtly,as God appointeth good meanes to bring vs to the end of our faith, ſo it is required of vs to beware of euill meanes and euill waies which leade to hell and tend to deſtruction. There are many in the world that perſwade themſelues,they may follow their euill waies with greedineſſe and delight, and yet that they ſhall eſcape death and damnation well enough,that albeit they ſowe to ẏ fleſh, yet they ſhall not reape corruption. Thus hee tempted and ſeduced *Eue* in the garden, that ſhe might eate freely of the forbidden fruite, and yet ſhe ſhould neuer die the death, but be as God knowing good and euill, Gen.3,4,5. But we muſt know, that God hath linked together as with a brazen chaine that cannot be broken,the pleaſures of ſinne and the puniſhments of ſinne,Rom.6,23,and 8,2. The Apoſtle ioyneth ſinne and death together, & coupleth them together as the cauſe & the effect: for the wages of ſinne is death. Thus we ſee the diuels cunning to beguile,teaching that we need not to do good things, and yet wee ſhall come well enough,ſoone enough, eaſie enough to heauen; and that we may follow euill things,and yet we ſhall eſcape hell and deſtruction. See more of this afterward,chapter 20.

17. *And Moſes ſent them to ſpie out the Land of Canaan, and ſaide vnto them, Goe you vp this way Southward, and goe vp into the Mountaine.*

18. *And ſee the Land what it is, and the people that dwelleth therein, whether they be ſtrong or weake, few, or many,*

19. *And what the Land is that they dwell in, &c.*

Albeit the Lord had promiſed to *Abraham* and his poſterity,to giue them the land of *Canaan* for a poſſeſſion, yet hee will haue them beare themſelues wiſely and warily,prudently and circumſpectly in the ſearch and viewing of it,to enquire into the people, their Cities, their Land,their multitude,their ſtrength, and ſo to get a perfect knowledge of them;and for this cauſe doeth *Moſes* ſo carefully inſtruct them.

Doctrine. The faithfull muſt deale wiſely in all their enterpriſes.

The doctrine. Wiſedome is a gift required of the faithfull in all their enterprizes, to doe nothing headily,raſhly,rawly,and ignorantly. We muſt deale not onely lawfully, iuſtly, honeſtly,and godlily,but wiſely,prudently, politikely. *Rebecca* hearing of the purpoſe and intent of *Eſau*, waiting opportunity to kill his brother,and being deſirous to preſerue them both, but eſpecially *Iacob*, conueyed him away, Gen.27,verſe 43. The like appeareth in *Abigael*, 1 Sam.25,18. ſhe preuented *Dauid* and the miſchiefe hanging ouer her owne head, and is therefore commended by *Dauid* himſelfe.So 2 Sam.20,16,17,18.And 2 King. 4,verſe 23. we haue a notable example in the Shunamite; ſhe wiſely diſſembleth the cauſe of her iourney,leſt ſhe ſhould greeue the heart of her huſband, onely ſhe deſireth leaue and liberty of him to goe to the Prophet. So Acts 23,verſes 6,7. *Paul* knowing the great iarre and diuiſion in iudgement among thoſe of the aſſembly,which conſiſted of two ſorts or ſects partly Saduces which denied the reſurrection, and partly Phariſees which acknowledged it, he taketh aduantage of the preſent opportunity to ſeuer them, and to deliuer himſelfe, Prouerbs,chap.13,verſe 16.Rom.chapter 16, verſe 19.

Reaſon 1. For firſt,wiſedome is more worth & much better then all weapons of warre, Prou.21, verſe 22.A prudent man is to be preferred before the valiant, and indeed he can do more. Hee can by counſell take a City wherein the valiant are, and by his ſtratagems throw downe the bulwarkes and Caſtles thereof, Eccl.chapter 7,verſe 12,and cha.ver.9,13,14, 15,16.

Reaſon 2. Secondly, if Gods ſeruants ſhould not deale wiſely, they ſhould lie open to euery enemy to be hurt and deſtroyed,to be ouertaken and circumuented in an exceſſiue hand. The times wherein we liue are dangerous,the perſons with whom we deale, are pernicious, the ſleights of Satan that dealeth againſt vs are miſchieuous, his inſtruments are growne cunning and crafty; Prou.1,verſes 11, 12. If then wee ſhould not deale, as well wiſely as lawfully, wee ſhould not bee able to withſtand them.

If we ſhould not order our affaires diſcreetely and with good aduiſe, forecaſting the iſſues and preuenting their attempts, we ſhould fall into the nets, & be caught in the ſnares which they lay for vs.

Vſe 1.

Seeing then this is ſo neceſſary, we learne that a wiſe and vnderſtanding heart is a great bleſſing of God. Indeed a ſimple minde and a ſingle heart is good in godlineſſe, that ſo wee may be innocent as Doues, Mat.10,16. Neuertheleſſe, we muſt be wiſe alſo as Serpents. So force and ſtrength are great gifts: howbeit the greateſt ornament that GOD giueth, which as ſalt ſeaſoneth euery action, is, when he giueth a wiſe and vnderſtanding heart, ſo as he enableth vs to preuent euils, and to diſappoint our enemies, as Chriſt promiſeth, Luke 21,14. and therefore Gods children haue asked this aboue other, 1 Kin.3,9.

Vſe 2.

Secondly, be wiſe in our generation, that they goe not beyond vs. It is moſt true, that he which maketh himſelfe a body of Chriſtal, that all men may looke through him, and diſcerne all the parts of his diſpoſition, doeth withall make himſelfe a tame aſſe, and thereby teacheth others, either how to ride him, or how to driue him. But wiſe men, though they haue ſingle hearts in all that which is iuſt and honeſt, yet they are like coffers with double bottomes, which when others looke into beeing opened, they ſee not all that they hold, on the ſodaine and at once. For we haue enemies, though they often make faire weather toward vs, yet are full of ſubtilty and pollicy, they are we ſee in their generation wiſer then the children of light, Luk.16,8 They are euer watchfull, dealing by meanes, whether iuſt or vniuſt, lawfull or vnlawfull; and malice againſt Gods ſeruants carrieth them ſo farre, that they make conſcience of nothing, ſo they may betray thē. We may ſay of ſuch as *Paul* doeth of *Elimas* the ſorcerer, Acts 13,10. *O full of all ſubtilty & all miſchiefe, thou childe of the diuell, thou enemy of all righteouſneſſe, wilt thou not ceaſſe to peruert the right waies of the Lord?* Eſpecially let vs labour in things of the beſt nature, to prouide things needfull to ſaluation. The vniuſt ſteward is commended by his Lord for proceeding & preparing wiſely for himſelfe. If then there be any true wiſedome in vs, let vs prouide things honeſt & heauenly in the ſight of God: for in vaine is he wiſe, that is not wiſe toward God and for himſelfe.

Vſe 3.

Laſtly, ſeeke to feare God, for that is the beginning of wiſedome, Pſal.111,10. Prou 1, 7, and 9,10. and let vs haue his word dwelling in vs plentifully & powerfully. The word is the wiſedome of God, and it ſhould be our wiſedome, becauſe it is able to teach vs wiſedome, Pſal.119,98,99. It is able to make vs wiſer then our teachers then our enemies, thē the ancient. If this be not in vs to guide vs, we ſhall vſe vngodly and vnlawfull ſhifts, wicked deuiſes. and leud inuentions. Theſe cannot proſper long with vs, for God will catch the crafty in their owne craft, 1 Cor.3,18,19,20.

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26. *And they went, and came to Moſes and to Aaron, and to all the Congregation of the children of Iſrael vnto the wilderneſſe of Paran, to Kadeſh, and brought backe word vnto them & vnto all the Congregation, and ſhewed them the fruite of the Land.*

27. *And they told him and ſaid, We came vnto the Land whither thou ſenteſt vs, and ſurely it floweth with milke and hony; and this is the fruite of it.*

28. *Neuertheleſſe, the people bee ſtrong that dwell in the Land, and the Cities are walled and very great; and moreouer wee ſaw the children of Anak there, &c.*

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The ſecond part of the chapter is the returne and report of the ſpies. Albeit they went to ſearch out the weakneſſe of the land, yet hauing warrant from *Moſes*, nay from God, they proſper, and his hand was with them in their going and in their returning. Touching the report they make, and the account they giue of their trauaile and perambulation, it is double; firſt, to *Moſes*, and then to the people. To *Moſes*, they dare not plainely deliuer the poiſon of their hearts. For howſoeuer this report may ſeeme at the firſt, to be the generall ſpeech of all the twelue, yet by the words following both in this and the next chapt. it will plainely appeare to be the report onely of ten of them, *Caleb* and *Ioſhua* being excepted, who ſpake better things and conuinced them. For the other ten, they, vnder glorious and goodly words, coloured and couered the wicked purpoſe and pretence of their prophane hearts, thinking to corrupt the people with the leauen of their owne rebellion, & to turne them away from attempting to conquer the Land, and to bring them to deſpaire of poſſeſſing the ſame. Wherefore, though they do not openly & profeſſedly diſſwade them, yet they ſpeake lies through hypocriſie: they doe not deale faithfully and ſincerely, but hauing two tongues in their heads, intended to ſtirre vp the people to mutiny and murmuring againſt *Moſes*, by laying before them the difficulty, nay the impoſſibility of the enterpriſe. Thus then we ſee, they performe their Embaſſage ſubtilly, not ſincerely: fraudulently, not faithfully: for they praiſe the Land with a loud voice, but their hearts are hollow, and they ſpeake the truth to deceiue. Their praiſe is ſhort, but the doubts that they caſt into the mindes of the people are many. The doctrine. Wicked men do oftentimes then ſpeak faireſt, when they intend the greateſt miſchiefe, and cloke their euill hearts with ſoft words, Ezr.4,2. Pſ.12,2: they ſpeake with a double hart. So did *Cain*, *Gen*.4,8: ſo did *Ioab*, 2 Sam.3,17.

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Reaſon

For firſt, they haue beene brought vp in the ſchoole of a very cunning maſter: Satan can transforme himſelfe into an Angel of light, as when he came to our firſt parents, he wholly pretended their good, and made himſelfe carefull to aduance them to a better eſtate, Gen.3,4. 2 Cor,11,3. Secondly, thereby they know they ſhall inſinuate themſelues more cloſely, and deceiue more eaſily. Open enemies are better preuented, Pſ.55,12. falſe brethren hardly diſcerned: this is the way to catch the ſimple and vnwary in their ſnares, Math.22,16.

Vſe 1. Learne from hence a property of mans hart, that it is very deceitfull, Ier.17,9,10. It is the nature of wicked men to ſuppreſſe the euill which they purpoſe, vntill they can ſee their fit times; according to the ſaying of the Prophet, *They will deceiue euery one his neighbour, and will not ſpeake the truth, they haue taught their tongue to ſpeake lies, and weary themſelues to commit iniquity*, Ier.9,5. *Herod* pretended loue outwardly to the new borne King of the Iewes, that he alſo would come & worſhip him, Mat. 2,8. but indeed he purpoſed in his heart to kill him, albeit the wiſe men perceiued it not. Thus do men dig deepe to hide their counſels, and weaue the ſpiders web ſo fine that it cannot be eſpied: they ſpeake peaceably to their neighbour with their mouthes, but in heart they lie in waite.

Vſe 2. Secondly, beware of ſuch enemies and beleeue them not: take heed of them and flye from them, Mar.13, ver.21,22,23. They haue ſmoothe words, but malice lodgeth and lurketh in their hearts. Where the water runneth ſtilleſt, there it is moſt deepe and dangerous, Prou.26,24,25. The examples are infinite of ſuch as haue beene ouertaken by them. They that haue good hearts are not eaſily brought to ſuſpect another to be euill: and while they iudge others to be like to themſelues, they are often taken in their nets.

ſe 3. Thirdly, we muſt not be ſimple and ſottiſh, which haue to do with ſuch deceitfull workmen that watch and ward for aduantage. It is our duty to entreate God to preſerue vs from them, that we may not be drawn away by thē to do as they do, Pſal.28,3. *Abel* was too ſimple for ſo cunning an enemy as *Caine*; ſo was *Abner* and *Amaſa* for *Ioab*; & they paid deerely for it.

Vſe 4. Laſtly, woe vnto all ſuch, they ſhall in the end be ouertaken in their owne waies, & ſhall fall into the pit which they haue digged for others. They may hide their counſels from men, but cannot from the all-ſeeing eyes of God. We ſee this in *Caine, Ioab, Abſolon, Iudas*, and others. The Lord ſhall cut off all flattering lippes, and the tongue that ſpeaketh proud things, Pſalm.12,3, and 7,15,16. Prou.26. 27. Let ſuch therefore conſider betimes the fruite of their leaſing, and know that it will be bitterneſſe in the latter ende. They flatter others and themſelues: but the Lord will not flatter them, but ſhall finde them out in their ſinnes.

[*They told them and ſaide, Wee came vnto the Land, &c.*] Wee ſaw before that there were twelue choſen that went to ſearch the Land: yet among them all, onely two deale faithfully and truely, the reſt were treacherous & hollow-hearted hypocrites. The doctrine ariſing from this compariſon of them is this, that the greateſt part are for the moſt part the worſt; the feweſt, the beſt. Luke 17,11. Gen.6,5,6, 8. God looked vpon the earth, and behold it was corrupt; for all fleſh had corrupted his way vpon the earth, verſe 12. *Caines* flocke multiplied, whiles *Adam* remained childleſſe, Gen.4,25. Many enter into the broad way, few into the ſtreight gate, Mat.7,13,14. Whē the ſinne of the Sodomites cryed to heauen for vengeance, and all the people both young and old from euery quarter wrought villany, onely *Lot* and his daughters were found in the City, that ioyned not with them, Gen.19,4,16. In the daies of *Michaiah, Ieremy, Eliah*, & *Eliſha*, were hundreds of falſe Prophets: though the children of Iſrael were as the ſand of the ſea, yet but a remnant ſhould be ſaued: & though many be called, yet few are choſen, Math.20 16. The ſeed of the word falleth into ſundry ſorts of ground, yet one onely is the good ground. Ten leapers were clenſed as they were going to ſhew themſelues to the Prieſt, but one only returned backe to giue God thanks. Luke 17,17,18, and 13,23,24.

Doctrine. The greateſt part are often times the worſt.

Eſay 1,9.

Reaſon 1. For firſt, God will haue his ſeruants prooued and tried in the falling away of multitudes on the right hand & on the left, whether they will cleaue vnto him and his truth, or not. It is ſmall commendation to continue in the faith, when others ſtand, for ſo do many hypocrites: but to hold out when others giue ouer their hold, is the tryall of a true Diſciple, Ioh.6,66, 67, 1 Cor.11,19. Secondly, men are for the moſt part addicted to follow the multitude, & to run in great heapes one after another, one giueth euill example vnto another, as we ſee in the men of the old world. Thirdly, ſinne is very pleaſant and delightfull to the fleſh, it is moſt conſonant and agreeable to our corrupt nature: but grace and piety are repugnant to the fleſh, and we ſtriue againſt it what we can, Gal.5,17. Laſtly, we heard before, the ordinance and decree of God which muſt in time take place, that hee which calleth many, hath elected out of that number but a few, Mat.19, 30. The net of the Goſpel being caſt into the ſea, gathereth together good and bad, but the bad are afterward caſt away, as vnprofitable, as reffuſe and reprobate ſtuffe.

Gen.6.

Mark.10,31.

Vſe 1. This ſerueth to conuince the Church of Rome, and the defenders of the Romiſh religion, that make vniuerſality & the multitude, a marke and note of Gods church, wheras the leſſer number is rather the truer note. For otherwiſe we might iuſtifie ẏ old world againſt *Noah* & his family, the *Sodomites* againſt *Lot* and his houſe. *Paul* complained that at his firſt anſwering, no man aſſiſted him, but left him alone, yet he had the truth on his ſide, 2 Tim. 4,16. and the Apoſtle *Iohn* ſaith, *Wee know that we are of God, and the whole world lyeth in wickedneſſe*, 1 Iohn 5,19. And if this were a ſure note, we might iuſtifie the religion of the Turkes & Sarazens, which ſpreadeth the wings of their ſuperſtition, much farther thē all popery doth, and occupieth a greater part of the world. But ſuch as profeſſe the truth of God truely, are the true Church, whether they bee many or few, whether they be in one part of ẏ world, or in many: and ſuch as do not profeſſe ẏ true faith, are no true Church, whether they bee neere or farther off, whether in one place, or diſperſed farther abroad. A multitude cannot make any religion to be true, nor fewneſſe to be falſe.

Popiſh reaſons to make the multitude a marke of the Church,

The reaſons which they bring to make the multitude to be a marke of the Church, make nothing to the purpoſe, but to mark out their owne weakneſſe, ſeruing rather for pomp and ſhew then for any weight and ſubſtance, as Pſal. 2,8. *I will giue thee the heathen for thine inheritance, and the vtmoſt parts of the earth for thy poſſeſſion*: and Pſal. 72,8. *He ſhall haue dominion from ſea to ſea, and from the Riuer vnto the ends of the earth*: ſo Luke 24,47, Chriſt foretelleth, that the Goſpel ſhould be preached among all Nations, beginning at Ieruſalem. I anſwer, it were no hard matter to produce an hundred ſuch teſtimonies, and all nothing to the purpoſe or point in hand. For the drift and ſcope of them is no other, then to make a difference of the Church vnder the law, and in the time of the Goſpel; at the firſt it was ſhut vp within a narrow compaſſe & corner of the earth, but afterward it was enlarged. For whereas before the coming of the Meſſiah, the bankes of the Church were the bounds of *Iudea*; vnder the Goſpel they ſhould be no longer pent vp in ſo narrow a roome, but the curtaines thereof ſhould be ſpread abroad to the vtmoſt parts of the earth. But all this is nothing to proue the multitude to be a note of the Church, foraſmuch as many beleeuers may bee in one Nation, and few beleeuers in many Nations, and therefore Chriſt ſaid, *When the Sonne of man cometh, ſhall hee finde faith vpon the earth?* Luke 18,8.

Vſe 2.

An obiection of the ignorant multitude.

Secondly, this ſerueth to reproue the common corruption that reigneth in the world among the ignorant ſort and blinde multitude, who build their faith and religion, not vpon the golden foundation of Chriſt Ieſus, 1 Cor. 3,11. being the head corner-ſtone, neither vpon the foundation of the Apoſtles and Prophets, Eph 2,v.20. but vpon the common cuſtomes and blinde faſhions of ſinfull men. For if they can ſay, Oh our fore-fathers were of this faith, our anceſtours and predeceſſours beleeued thus, they were wiſe, they did think, and ſpeake, and practiſe this: If I ſay, they can alledge this for themſelues, they thinke themſelues ſafe, they ſeeke no farther, they dreame all is wel, and take themſelues to be ſufficiently diſcharged, if they follow and practiſe the ſame that they do; they pray God they may do no worſe then they did. Thus while *the blinde leadeth the blinde, both fall into the ditch*, Mat. 15,14. Theſe are they that haue no ſure ground to build vpon, and can giue no reaſon of their faith, neither make anſwer to thoſe that aske a reaſon, 1 Pet. 4. They go blindfold to worke, and grope in darkneſſe, as the Syrians being ſmitten with blindneſſe walked to and fro they knew not whither, & ſo at length were led into Samaria, into the middeſt of the ſtrength of their enemies, 2 Kings 6,19. Like beaſts that follow the heard, who ſuppoſing that they are going to ſome freſh paſture to be filled, are many times driuen to the ſhambles and ſlaughterhouſe to be killed. This is all the religion that they know, to doe as the moſt doe, and to goe the way that moſt go. It is a common, but a very diuelliſh prouerbe, Do as the moſt do, and then the feweſt will ſpeake of it. But if we do as the moſt do, the beſt will ſpeake euill of it & condemne it, nay the word condemneth it, nay God himſelfe condemneth it. And if we do that the moſt do, we muſt do euill as they do; and if we walke with them for company, we ſhall alſo periſh with them for company, as it was in the daies of *Noah*. This is a ſure rule, It is better to go the right way alone, then to wander out of the way for company. It was better for *Noah* to be brought into the Arke with his family only, then to periſh in the waters with the prophane multitude. It was better for *Lot* with his daughters to leaue Sodome, then to tarry in it with the greateſt company that were deſtroyed with fire and brimſtone from heauen. Take heed thou doe not damne thy ſoule to the pit of hell for company, becauſe ſuch as ſinne together, ſhall be puniſhed together, Pſ. 37,38. If thou ſhouldſt ſee a multitude of men leape into the fire, or caſt themſelues into the ſea, or aduenture to goe into a den of Lyons, thou wouldſt not follow them, becauſe thou loueſt thy life & tendreſt the good of thy body. The ſoule is much more precious then the body, & the loſſe greater then the loſſe of gold and ſiluer, of pearles & precious ſtones; for one ſoule coſt more to redeeme, then al theſe are worth, if they were heaped and hoarded together: if then thou ſee many thouſands before thee leape into the pit of hell where the fire is vnquenchable, & caſt themſelues into the gulfe of perdition where their eſtate is vnrecouerable, wilt thou runne after them and follow thē for company to thine own deſtruction? Thou wouldſt not do the one, becauſe thou loueſt thy body; be ſure thou do not ẏ other, if thou loueſt thy ſoule.

It is better be ſaued alone, then be deſtroy with many,

Vſe 3.

Thirdly, it is a vaine and fooliſh, nay a wicked and damnable opinion, which many hold with tooth and naile and obſtinately defend, that any man may be ſaued in his religiō whatſoeuer he profeſſe, and howſoeuer he beleeue, if he be earneſt and feruent in it. If the Pagan might be ſaued in his paganiſme, or the Turke in his Turciſme, or the Idolater in his idolatry, what needed *Eliah* to haue ſaid, *If the Lord bee God, follow him: but if Baal, then follow him?* 1. Kings 18,21. he might haue ſaid as well, it is all one whom ye follow, the Lord, or *Baal*, if you be faithfull and feruent in your religion; and the eſtate of theſe worſhippers of *Baal* had beene very good. For they were very earneſt and zealous in their religion, as appeareth by long prayer and loud crying to *Baal* from ſe 26. morning euen vntill noone, *O Baal heare vs*; and by the cutting and lancing of themſelues with kniues and lancers till the blood guſhed ſe 28. out vpon them: neuertheleſſe *Eliah* being zealous for the honour of God, commanded thẽ to be ſlaine with the ſword, as falſe Prophets and ſeducers of the people. It had been a fooliſh thing for *Ruth* to leaue her country and kindred, and her fathers houſe, to goe among ſtrangers, and to change her religion, if ſhee might haue returned with her ſiſter vnto her owne people and to her falſe gods and vaine idols, if ſhee might haue beene as well with them; neither needed ſhe to haue ſaid, h.1,16. *Thy people ſhall be my people, and thy God my God, whither thou goeſt I will goe, and where thou lodgeſt, I will lodge, &c.* The Apoſtles and holy Martyrs had beene vnwiſe to thruſt themſelues into dangers, and to lay downe their liues for the teſtimony of the word, and witneſſe-bearing vnto the truth, if they might be ſaued without this, liuing in a falſe religion, being feruent in it. Nay, if this monſtrous and mad opinion were true, Chriſt Ieſus ſhould haue come in the fleſh and died in vaine, (which were blaſphemous to thinke:) for what needed hee to haue ſuffered, if euery man might bee ſaued in his owne religion without him? Chriſt himſelfe ſaith, *I am the way, the truth, and the life: no man cometh vnto the Father but by me*: therefore he that ſeeketh any other way, findeth not life and ſaluation, Ioh. 14,6. And the Apoſtle ſaith, *There is no other way vnder heauen whereby we can be ſaued*, Acts 4,12. And *Paul* ſaith, *There is one faith, not many faiths, as there is one God, not many gods*, Eph 4,5. The Idolatrous Epheſians were very zealous in worſhipping of 19,28. *Diana*, when they cryed out, *Great is Diana of the Epheſians*: yet did the Apoſtle cry out againſt their idolatry. What needed they to 14,15. teach the Gentiles to turne from theſe vanities, vnto the liuing God which made heauen and earth? it had beene enough to perſwade them to zeale and ſincerity. But this moſt diuelliſh doctrine was not hatched and broached in thoſe daies, theſe newters & cunning politicians of the world, were not then heard of: they are of a later brood ſprung vp in theſe 63. laſt and worſt times. It is the commandement of God, that we ſhould not follow the multitude, Exod. 23,2. But if it were enough to be feruent in that which we follow, we might follow the multitude as well as others, and the greateſt part which commonly is ẏ worſt part.

Vſe 4. Laſtly, it is our duty to ſtriue to enter at the narrow gate. The multitude cannot make that which is euill to be good, neither that which is good to be euill: and therefore we may not forſake the trueth becauſe the multitude forſaketh it. A great number cannot make vnrighteouſneſſe righteouſneſſe, and therefore they cannot make a falſe doctrine and falſe faith to be good. Hence it is, that *Ioſhua* after a generall receiuing of the couenant of God, and embracing the true religion of the Prophets and Elders which did profeſſe the ſame, doth ſolemnely proteſt to follow this rule, that although al they (which were a great multitude) ſhould goe after another religion, and ſerue other god, yet ſaith he, *As for me and mine houſe, we wil ſerue the Lord*, Ioſh. 24.15. Obiect. But it may be obiected, Is that alwaies falſe which the multitude holdeth? or that euer true which the feweſt beleeue? Anſwer. I anſwere, No: For when the trueth is generally embraced, if any priuate conuenticle ſtart vp afterward with different doctrine from that true Catholicke doctrine commonly receiued, it is a marke of a falſe Church, not of the true. It is not a multitude ſimply that can marke out the Church, but a multitude teaching, profeſſing, and holding the truth. But this is a falſe concluſion: Popiſh and ſophiſticall concluſions. A few muſt not forſake the multitude which profeſſe the truth, Therefore a multitude is a marke of the trueth. Or thus, It is good in good things to follow a multitude, Therefore it is ſimply good to follow the multitude. This is no better then a plaine fallacy, to draw that to bee ſimply true and in euery reſpect which is true onely in ſome reſpect.

Beſides, by the ſtrength of this reaſon, why may we not conclude, a few alſo to be a mark of the Church? For in the time of Chriſt and his Apoſtles, when the whole land of Iſrael boaſted of the Law and of the Temple, of the Prieſthood, and of the ſacrifices, the feweſt number were the beſt, the greateſt number the worſt. Ier. 18.18. Eſay 8.12,16, &c. Reuel. 13.6,7,8. The true Prophets were in a maner generally reſiſted, they were reputed as monſters among the people which had made a conſpiracy againſt God. When Antichriſt ſhould reigne and make war with the Saints, and ſhould ouercome, and power ſhould bee giuen him ouer euery tribe, tongue and nation, then a few were the true Church of Chriſt which keepe the teſtimony of Ieſus, that are written in the booke of the Lambe ſlaine from the beginning of the world; and all other multitudes were ſchiſmaticall & hereticall, which roſe vp with different doctrine from the Apoſtles. Thus we ſee, that neither few or many are ſimply the Church; not few becauſe they are few, neither many becauſe they are many; but if a few hold the faith of Chriſt, thoſe few are the true Church, and not the many that are againſt them: on the other ſide, if many diſperſed throughout the world beleeue aright, thoſe many are the true Church, & muſt be followed, the reſt which are few, declining from them, and departing from the truth, are a falſe Church, and we muſt decline & depart from them, and ioyne our ſelues to the former multitude. And as it is in matters of faith, ſo is it in matter of life and practiſe. When we ſee many walke in euill wayes that leade to deſtruction, follow them not, ioyne not with them, neither let vs addict our ſelues to them, but by all means keepe our ſelues from them. Let vs not do as the moſt do, when they do euill: but as the feweſt do, when they do good. Let no man be emboldned or encouraged vnto euill when he ſeeth the multitude that run that way: neither let any bee terrified or hindred from godlineſſe and embracing true religion by the fewneſſe of the profeſſors thereof. If we walke in the right way, it ſhall leade vs to life, albeit wee haue none to goe with vs. Some account it a ſufficient excuſe to ſay, I do but as others do, I ſhall doe no worſe then others, I ſhall eſcape as well as others. An euill, the more generally it is embraced, the worſe it is to be accounted, and the more it ought to be reſiſted and preuented. The moe that go to condemnation, the greater is the horror of the condemned; the moe, the more miſerable ſhal their condition bee. It ſhall exempt no man from puniſhment, though he pretend hee was moued and enticed by others. The multitude ſtirring vp *Saul* to ſpare *Agag* and the fatter Cattle, could not preſerue him or priuiledge him from the wrath of God, albeit hee alledged it as a buckler for his defence, 1 Sam. 15, 21. If all the world, taking example one from another, ſhould follow an euill and wicked way, the faithfull are bound to maintaine the right and truth, both in life and in Doctrine. *Noah* was a preacher of righteouſneſſe, when all fleſh was corrupted: and *Lot* kept him vpright in *Sodom*, and reproooued their vncleanneſſe. So did *Paul* in *Athens*, Actes 17, 16. his ſpirit was ſtirred in him when he ſaw the City fully giuen to idolatry.

Obſeruations to be marked touching the following of the multitude.

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30 *And Caleb ſtilled the people before Moſes, and ſaide: Let vs go vp at once and poſſeſſe it, for we are well able to ouercome it.*

The former euill report brought vp of the Land, is illuſtrated by the contrary teſtimony of *Caleb*: hee reſiſteth both them and their report, and his faithfulneſſe is ſet againſt the vnfaithfulneſſe of the other tenne. He ſheweth, that the land might be poſſeſſed, and ſtirreth vp the people to the atchieuement of it; he aſſureth them of victory and good ſucceſſe, if they builded vpon the vnmoueable rocke of Gods power. Now, albeit *Caleb* alone be named, yet *Ioſhua* alſo is vnderſtood, as chap. 14, 6. who ioyned not with them: but becauſe he was the ſeruant of *Moſes*, hee would not ſtirre vp the rage of the people againſt *Moſes* and himſelfe: but hee held his peace, vntill a fitter ſeaſon were offered, in reſpect of God, of *Moſes*, of himſelfe, of the people, & of the cauſe. A word ſpoken in ſeaſon, is as apples of Gold with pictures of Siluer, ſaith *Salomon*, Pro. 25. 11. In this example, *Caleb* ſpeaketh to ẏ praiſe of God in the middeſt of the congregation, & honoureth God before the multitude, when he was diſhonoured by others. We learne hereby, that God hath alwayes had ſome witneſſes of his truth in all ages, euen whē it hath beene moſt of al oppugned and reſiſted; as Reuel. 11, 4. Ier. 38, 8, 9. Luke 7, 35. Wiſedom is iuſtified of her children when others regard it not. *Nicodemus* ſtoode vp and defended the cauſe of Chriſt, when the Phariſies ſought to condemne him, Iohn 7, 35. When the whole multitude had condemned Chriſt, the penitent theef vpon the croſſe confeſſed him to be the Lord of life, Luke 23, 42. and when they ſate in councel vpon him to put him to death, and gaue full conſent to make him away, *Ioſeph* a good man and a iuſt, conſented not to the counſell and deede of them, Luke 23, 50, 51.

Why Ioſhua holdeth his peace.

Doctrine. God hath euer had ſome witneſſes of his truth.

And how can it be otherwiſe? For the truth ſhall neuer decay from the earth, but be ſpread abroad from place to place, and from generation to generation for euer, Pſal. 119, 89. We periſh and decay, for all fleſh is as graſſe, and all the glory of man is as the flower of ẏ fielde, but the word of the Lord abideth for euer, 1. Pet. 1, 24. God will haue this neuer to dye or decay, neuer to wither or to be worne away. Secondly, hee hath the hearts of all men in his owne hand, to turne them and change them at his pleaſure, as we ſee in *Paul*, who perſecuted the church, and bound them in chaines which called vpon the name of Chriſt: but the Lord ſodainly appeared vnto him when the poore ſheepe were neere to the ſhambles, conuerted him and appointed him a witneſſe of his truth *To beare his name vnto the Gentiles, and Kings, and the children of Iſrael*, Acts 9, 15. So ſayeth Chriſt, Luke 19, 40. *I tell you if theſe ſhould holde their peace, the ſtones would cry*; and therefore he can neuer be without ſome witnes to maintaine and defend his truth.

Reaſon 1.

Reaſon 2.

This teacheth vs, that God is moſt glorious and powerfull, he is a moſt mighty God, and will be knowne in the earth, Pſal. 8, 1, 2. with Math. 21, 15. Acts 14, 17. He chooſeth manie times inſtruments in the eyes of the world vnfit and vnable for to accompliſh any great worke, that the power and praiſe may bee giuen to him. We ſee how he worketh for the moſt part contrarie to the manner of men, that the opinion of our owne excellency ſhold not ouerſhadow his power. In war he ſaueth with few: in the ſaluation of the ſoule, which is one of the greateſt workes, he worketh by weake inſtruments, and putteth his grace in earthen veſſels, that the excellency of the power might be of God, and not of vs; euen as he commanded the light to ſhine out of darkenes, 2 Cor. 4, 6.

Vſe 1.

4,6,7. So that wee may conclude with the Pſalmiſt, *O Lord, our Lord, how excellent is thy name in all the earth! Who haſt ſet thy glory aboue the heauens*, &c. Pſal. 8,1,2. Mat. 21,15.

Vſe 2. Secondly, great and mighty is his truth & preuaileth: he hath alwaies had a church vpon the face of the earth, and he neuer forſaketh it though multitudes conſpire againſt it, and ſwarmes of enemies ſet vppe lies, yet it ſhall haue the vpper hand at laſt. This is eaſie to be ſhewed in the middeſt of darkneſſe, when the foggy miſtes of popery had corrupted ẏ aire, and ouer-ſhadowed the truth, yet God euermore raiſed vp ſome one or other that croſſed & oppoſed the ſtrong faction that was maintained in the church of Rome. This were not hard to ſhew in many particulars, touching the Canon of the Scriptures, touching the ſufficiency of the Scriptures, touching the reall preſence and tranſubſtantiation, touching the ſupremacie of the byſhop of Rome, and the infallibility of his iudgement, touching Pardons and Indulgences, and many other points, ẇ were neuer generally receiued, no not in the Church of Rome. The doctrine of Antichriſt hath beene reprooued in all times by ſundrie perſons, euen in the greateſt darkeneſſe of the night of ſuperſtition: for as it grew vp by little and little, ſo was it reſiſted openly & euidently: to which purpoſe I could produce infinite teſtimonies, which a man may reade at large in *Catalogo teſtium veritatis*, ſet forth by *Illyricus*.

Vſe 3. Thirdly, be not diſcouraged when the truth is oppreſſed, becauſe God is able to maintain it, and raiſeth vp his enemies oftentimes to defend it and to ſpeake for it, and the profeſſors and preachers of it, Acts 5,34. He maketh the weake ſtrong: and the fearefull to be bolde in his cauſe: ſo at the paſſion of Chriſt, when all forſooke him, euen his own diſciples, he opened the mouth of the theefe (as we noted before) vpon the croſſe, to confeſſe him as his Sauiour and Redeemer, that was able to beſtow vpon him the kingdome of heauen, Luke 23. He will neuer want hearts to beleeue in him, who can change the heart: neyther mouthes to confeſſe him, who out of the mouthes of babes and ſucklings hath perfected his owne praiſe.

Againe, obſerue that he ſaw what the greateſt number of the ſpies and ſearchers out of the Land hath reported; yet he is ſo farre from ioyning with them, that hee maketh it plaine and apparent, that they ſhould be well able to ouercome all their enemies. The Doctrine from hence is this, The euill of others, yea although they be many, ſhould not be imitated and followed of vs. We may not follow the example of euill men that go before vs in euil. We ſee this in *Micaiah* an holy prophet, when the Meſſenger ſent vnto him, bad him to ſay as the reſt had ſaide, and to flatter the King; *Let thy word, I pray thee, be like the word of one of them which declare good to the King*, 1 King. 22, 12,13, He refuſed to aſſent vnto it, but ſaide, *As the Lord liueth, what the Lord ſaith vnto mee that will I ſpeake*. verſe 14 So Ezek. 20. ver. 18. *Walke ye not in the ſtatutes of your Fathers, and keepe my iudgements*, Math. 23,6,7. *Noah* & his family were iuſt in that vniuſt generation, when the whole worlde had corrupted their wayes, and the whole earth was filled with crueltie, Gen. 6. *Eliah* was alone, when idolatry had gotten the vpper hand in Iſrael, 1. Kings 19, verſe 10. 1 Cor. 10,6. The Reaſons.

Doctrine.
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Reaſon 1. Whatſoeuer is in it ſelfe euill and vnlawful cannot bee made good and lawfull by anie example, nor by many examples. It cannot be warranted by the law of man, much leſſe by the law, the pure law of God himſelfe.

Reaſon 2. Secondly, no greatneſſe, no companie, no multitude can ſaue a man from iudgements due to the leaſt ſinne: for though hand ioyne in hand, the wicked ſhall not go vnpuniſhed, Pro. 5. and 11,21. If we could couer our ſelues vnder the might of others from wrath, wee might haue ſome couer for our ſinnes: but all this can doe vs no good, we lie open to Gods puniſhments.

Vſe 1. This ſerueth to reproue many carnall and formall Chriſtians that oftentimes encourage themſelues in euill, and ſtrengthen themſelues by the example of others, and eſpecially by the fall of ſuch as they finde recorded in holie Scriptures. They alledge for themſelues, that *Noah* fell into drunkenneſſe, *David* into adultery, *Lot* into inceſt, *Peter* denied his maſter, *Thomas* one of the twelue doubted thorough infidelity, and ſuch like. These examples are written not to the end we ſhould follow them and doe the like, but that others ſhould bee warned by their fals not to do the like, and be ſtirred vp by repentance after their example. Nay, theſe are the rather to be reproued, who ſeeme to builde vpon ſuch examples, becauſe they finde that theſe men were plagued & puniſhed for the euilles which they committed. The Scripture doth not ſet down their offence and then hide their puniſhment, but ioyneth the one with the other, as if this were written before our eyes, *Do not the like*. Seeing therefore others before vs haue beene viſited with great iudgements for the ſame ſins, feare leaſt the ſame befall to vs alſo that befell to them. If we will follow multitudes to euill, becauſe ſuch ſinnes are in faſhion and in common practiſe: if we will do as the moſt doe, let vs take heede, there is no comfort in ſuch companie; neither ſhall it eaſe any one to goe to hell in a throng. Let vs not regard the number, or authority, or learning of euill men; but rather follow the truth in matter of faith and profeſſion, for otherwiſe we ſhall quickly be remoued from it, Acts. 28,22. The truth was euerie where ſpoken againſt. It hath beene the portion of the truth in all ages, Eſay 55,1. Who hath beleeued our report? None of the Princes or Gouernors beleeued in Chriſt, Iohn 7, 48.

Why the fals of the faithful are recorded in Scripture.

48, 49. but a few of the people, whom they pronounced and accounted to be curſed.

Vſe 2.

Secondly, from hence we ground a reproofe for children and ſeruants following their Parents and maſters, and thinking it a ſufficient diſcharge to themſelues, becauſe they doe as they ſee them do before them. Wo vnto thoſe that giue them euill example, and lay a ſtumbling blocke before them. Such parents are greateſt enemies to their owne ſeruants. We muſt follow our heauenly Father before earthly fathers, & our Maſter in heauen before our maſters on the earth. Wee muſt follow them when they command vnder God, not when they command aboue him or againſt him. We muſt follow our teachers ſo long as they ſit in the chaire of *Moſes*, and teach vs out of the Law and the Prophets, Matth. 23,2,3. When the mother of Chriſt ſaide vnto him by way of taxing him for not following them, he anſwered, *Wiſt ye not, that I muſt bee about my Fathers buſineſſe?* The Diſciples of Chriſt replied vnto the Councell, charging them to preach no more in the name of Chriſt, *Whether it be right in the ſight of God to hearken vnto you more then vnto God, iudge you, Act.*4,19. And *Paul* willeth the Corinthians to be followers of him as far forth as he was of Chriſt, 1 Cor.11, 1. Wee muſt giue an account to God whoſe ſteps we follow, and therefore wee ought to ſay, *Wee ought to obey God rather then men,* Actes chap.5, ver.29.

Parents many times are the greateſt enemies to their own children.

Luke 2,49.

Vſe 3.

Thirdly, wee may gather from hence a reproofe of ſottiſh and ignorant Recuſants ſtanding and grounding onely vpon their Forefathers: ſuch as can giue no other reaſon of their religion, but that they were borne and bred in it. *Pſal.*78,8. *They ſhould not bee like their Fathers, a ſtubborne and rebellious generation, a generation that ſet not their heart aright, and whoſe ſpirit was not ſtedfaſt with God.* And indeede what doe theſe poore ſeduced ſoules ſay for themſelues which the Turkes and Infidels may not obiect and alledge as well as they? For haue not they ſucked in their ſuperſtition and impiety together with their mothers milke, and continued from father to ſonne for manie hundred yeeres? It is an horrible abhomination wherein they haue bene nuzled, can it be a good argument therefore from their birth and nurture to conclude their continuance in that damnable religion? If they thinke this to be a groſſe compariſon wrongly applyed vnto them, becauſe they hate that ſuperſtition, and profeſſe the Chriſtian religion, I would know of them whether they thinke vs to be right or not? The moſt learned and beſt approoued amongſt them deny vs to bee any church at all, becauſe we liue not vnder the gouernment of the byſhop of *Rome*; yet this is the Religion that we were borne and bred in, wee haue had it from our Fathers, we haue ſeene the practiſe of no other. If then they will not allow vs to reaſon in that manner, and to make the example of our Fathers a preſident to our ſelues, how is it that they take liberty to builde their faith vpon others, and to follow the footſteps of their forefathers? But as our religion thogh we be ready to defend it to bee good, becauſe it is builded vpon the foundation of the Prophets & Apoſtles, yet it is not therefore good becauſe we haue receiued it by tradition from men, but becauſe wee haue learned it from the word of God: ſo if they haue no more to ſay for the truth of their religion, and the iuſtification of their faith, then that they were born and brought vp in it, they build their faith and religion vpon the ſand which cannot continue, when the raine falleth and the winde bloweth vpon it.

Vſe 4.

Fourthly, this ſhould perſwade euery one of vs, how to carry our ſelues, namely, that we ſhould not take any approbation or liking of the euill of other, neither ought we to imitate any in ſinne, how holy ſoeuer they ſeeme to be, neither giue conſent to them by our practiſe, foraſmuch as Gods hand hath ouertaken them at one time or other. If a man ſurfet on that meat which he hath ſeene another before him to ſurfet, no man will pitty him: or if he ſee another drinke a cup of poyſon, and therevpon to fall downe dead before him, if he notwithſtanding will aduenture to drinke of the ſame cup, he muſt needs be without all excuſe, and periſh iuſtly: ſo is all euill as a cup of poyſon, he that taketh and toucheth it, ſhall ſpeed no better then we know thouſands haue done before vs, who haue bought their pleaſures of ſinne at too deare a rate. If men cry out vnto vs as the children of the Prophets did, *There is death in the pot,* 2 Kings 4,40. what do we but bring death and damnation vpon our owne ſoules, and as it were willingly lay hands vpon our ſelues, if we follow the euil examples yͤ are practiſed before vs? In the things that concern the body, euery man will be ready to flye ſuch occaſions, and auoide ſuch dangers, becauſe they tender their liues and loue their bodies: how ſtrange then and monſtrous is it, that mē dare imitate others in their ſins and euill practiſes, which they cannot be ignorant haue bin the cauſes and procurers of ſundry plagues & iudgements vpon them. Let euery man therefore labour and endeuour againſt theſe things, and looke narrowly to his owne waies, not ſuffering himſelfe to be corrupted and drawn to ſinne by the euill examples of others.

[*Let vs goe vp at once and poſſeſſe it.*] He ſtirreth vp the people to go forward, as the other perſwaded them to go backward. They mooued them to rebell, he exhorteth them to obedience.

Doctrine.
It is our d
to exhort a
ſtir vp one a
nother to
good thing

By this we learne, that it is the duty of Gods children to exhort and ſtirre vp one another to good things, Eſay 2,2. 1 Theſſ.5, 11. Heb. 3,13. We muſt not onely imbrace and receiue the truth our ſelues, but there is a farther duty required of vs, to admoniſh & encourage one another to all duties of holineſſe and righteouſneſſe.

And that for diuers reaſons. Firſt, wee are quickly hardned in ſinne. We are quickly dull and dead to all good; exhortation made by others ſetteth an edge vpon vs, and putteth life into vs, Prou.27,17.

Secondly, ſuch as continue to the end are made partakers of Chriſt, and with him of all other graces: this ought to prouoke vs to practiſe this duty, the rather ſeeing ſo great fruit commeth by it; the benefit of all benefits, and the bleſſing of all bleſſings, Chriſt Ieſus is made ours, Hebr.3,13.14.

Thirdly, we haue other reaſons vſed by the ſame Apoſtle, chap.10,25,26. Fearfull iudgements remaine for all backeſliders. Seeing therefore ſo great danger hangeth ouer their heads that reuolt and turne backe, let vs with all courage and care ſet vpon the practiſe of this duty.

Fourthly, the day of the Lord draweth nere, and wee muſt take heede that it take vs not vnready and vnprepared; wee muſt therefore ſtirre vp our ſelues and others to looke for it, and to long after it.

Laſtly, we ſee euill men do it in euill and to euill. They labour by all meanes to make others as bad as themſelues, and oftentimes ſo corrupt them that they become two-folde more the children of hell, Prou.1,10.& 7,21. Gen.11,3. This alſo we ſee in this place: much more therefore ought we to teach and inſtruct one another, and be helpers to the moſt holie faith one of another.

Seeing then we muſt performe this dutie to others, much more ought we to doe it to our ſelues. It is in vaine to go about to mooue others, and ſit ſtill our ſelues; like to *Herod*, who moued the wiſemen that came vnto him to go and ſearch diligently for the yong childe, but neither he nor his courtiers would beare them company, Mat.2.8. If then we would haue others go forward in good things, we muſt begin and leade the way our ſelues. The Prophet exhorting the people to praiſe the Lord, beginneth himſelf, *I will praiſe the Lord with mine whole heart*, Pſal.111,1. If we would mooue others, and then ſtand ſtill our ſelues, wee doe more diſcourage them by our deeds, then encorage them by our words. The Prophet *Zacharie* propheſying of the kingdom of Chriſt, & of the zeale of men embracing the Goſpel, ſaith, that the inhabitants of one City ſhal go to another, ſaying, *Let vs go ſpeedily to praiſe the Lord, and to ſeeke the Lord of hoſts, and they ſhall adde, I will go alſo*, Zac.8,21. And thus it ought to be among euery one of vs, if wee belong to the kingdome of Chriſt, and haue in truth embraced the Goſpel, wee ſhould call on another with vs to go the hearing of the word & calling vpon God, to the ſanctifying of the Sabbath, and to attend on the Miniſtery; and adde withall, I will go with you. The like we ſee in the prophet Eſay, chap.12.1,2,3,4. the faithfull people of God exhorting others to praiſe the name of God, do begin the ſong of praiſe and thankeſgiuing themſelues, *I will praiſe thee, for God is my ſtrength and my ſaluation*. So it is our dutie to go about to perſwade not onely by our words, but by our example: and we muſt firſt doe thoſe things our ſelues, which we require of other men. It is a note of hypocriſie to binde heauy burthens and greeuous to be born, and lay them on mens ſhoulders, but they themſelues will not moue them with one of their fingers, Math 23,4. Luk.11,46. It is not enough for the husband to ſay to the wife, Goe to the Sermon: it is not enough for the parents to ſay to their children, or maſters to ſay to their ſeruants, It is time for you to goe to the Church; but it is needefull for them to adde this withall, And I will go with you. So ought one brother, one neighbor, one friend to ſay to another, I pray let vs go together to ſuch a Sermon, let vs heare what God ſhall ſay vnto vs by his Miniſter: wee cannot teſtifie our loue toward them better then this way, and ſhew that we deſire their good: howbeit wee muſt adde, I will go with you, I will beare you company. This is the way for vs to preuaile with them, and to doe good vnto them.

Vſe 2. Secondly, we muſt conſider the ſtate one of another, how it is with them, whether they increaſe or decreaſe, whether they go forward or backward. This is a common default amōg vs al, we are not watchful ouer yͤ wayes one of another, we neuer conſider one another whether they ſtand ſtill or fall: wee are in this like to *Caine*, and ready to ſay, *Am I my Brothers keeper?* Gen.4,9. We care not for the moſt part how it goeth with them. **Obiect.** But peraduenture ſome man will ſay, Who art thou which iudgeſt another mans ſeruant? to his owne maſter he ſtandeth or falleth, Rom. 14,4. whereby it ſeemeth that euery one ſhould bee left vnto himſelfe. **Anſwer.** I anſwer, this place is nothing to the preſent purpoſe. For the Apoſtle ſpeaketh of things indifferent, and ſheweth that no man ſhould condemne as wicked and prophane any of the beleeuing Gentiles belonging vnto God, and therefore it belongeth to him onely either to approue or diſallow the things that are done. Wherefore, we are charged to take the charge one of another, & to procure their good by all meanes we can, Heb,10.24. Let vs conſider one another, to prouoke vnto loue and to good workes. And how can wee beare the burthen one of another, except wee know the eſtate one of another?

Vſe 3. Laſtly, it is our duty to reioyce at ſuch practiſe, when wee ſee men ready to practiſe this duty. As it miniſtreth matter of ſuch mourning and ſorrow to ſee men drawn away from the faith and obedience of the Goſpel, Gal.4.19 and 5.12. ſo it giueth great ioy and much comfort, to ſee this zeale and care one of another. The Prophet teſtifieth this, Pſal.122,12. *I was glad when they ſaide vnto me, Let vs go into the houſe of the Lord*, &c. It would greatly reioyce vs to ſee a man pull the friend whom we loue out of a pit into which he was fallen: but it ought more to cheere vp our hearts to behold a brother drawne out of the pit of hell & deſtruction, and made a Citizen of the kingdome of heauen.

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31 *But the men that went vp with him ſaide, We be not able to go vp againſt the people, for they are ſtronger then we.*

32 *And they brought vp an euill report of the land which they had ſearched, vnto the children of Iſrael, ſaying, The land thorough which wee haue gone, &c.*

33 *And there we ſaw the Gyants, the ſonnes of Anak*, &c.

Here we haue the ſecond report, which they make to the people, now they pull off their vizard, and ſhew themſelues in their colours. For after that theſe turbulent ſpirits preuaile nothing before the Councell, they flie to the people, ſtirring vp the multitude to a tumult and commotion; to which purpoſe they bring vp an euill report of the land, as if it yeelded nothing without great labour and extreame paines. ſo that when the inhabitants had ſpent themſelues and waſted their ſtrength, yet it was ſcarſe able to maintaine them: wherein as Serpents they hiſſe with two tongues, for they falſifie their owne words, they confound their owne practiſe, and ſlander the trueth of God with a lye. They belye themſelues, becauſe they had confeſſed openly, that it was a fruitfull land: now their tongues are diuided, they auouch that it cannot ſufficiently nouriſh the inhabitants.

The report of the ſpies contradicteth it ſelfe.

Againe, they confound their owne practiſe, for they did cut downe a vine branch with a cluſter of Grapes, and bare it vpon a ſtaffe betweene two vpon their ſhoulders. Laſtly, they ſlander the truth of God, who promiſed vnto their Fathers to giue them a *Land flowing with Milke and Hony*, Exod. 3, 8. If then it were barren and vnfruitfull, and not able ſufficiently, yea aboundantly to nouriſh the inhabitants, God had failed of his promiſe, and deceiued the hope and expectation of his people. True it is, theſe words are not literally to be taken, for there is in them another trope or figure: for firſt, a part is taken for the whole, ſo that the meaning is, that the land abounded with the beſt fruites: neuertheleſſe, ſuch are named and expreſſed, as needed leaſt labour and trauel of their owne. Againe, there is an hyperbolicall or exceſſiue ſpeech borrowed from the waters of the ſea, which oftē flow out of their banks, the meaning whereof is, that there ſhould bee great ſtore and plenty of theſe and ſuch other neceſſary and profitable things, ſo that they ſhould haue abundance. The commendation whereof is further ſet downe, Deut. 8. 8. 9. and 11. 11. 12. 14. 15. Therefore *Ierom* is much deceiued, that vnderſtandeth this flowing with milke and hony ſpiritually: and it is true that the word of God is ſaide to be milke for ſuch as are babes in Chriſt, 1 Cor. 3, 2. and learne the firſt principles of the oracles of God, Heb. 5, 12. Likewiſe to bee ſweeter then the honie and the hony combe, Pſal. 19, 10. neuertheles in this place we muſt vnderſtand it of the land it ſelfe and the fruitfulneſſe of it, and ſo it is ſaide to be, euen while the Canaanites did inhabite it, and when the Spies brought with them the commodities of it, long before the word of God was publiſhed in it.

Hieron. Ep. 129 ad Dardan.

Moreouer, they make report of great and mighty gyants, in compariſon of whom they thought themſelues as graſſe-hoppers. Some thinke they are ſo called, becauſe they were tyrants & oppreſſors, not in regard of ſtrength of bodye and eminency of ſtature. But ſuch there were both before and after the floode, Gen. 6. 4. and 14, 5. Numb. 13, 34. Deut. 2, 20. 21. Amos 2. Deut. 3, 11. Iudg. 14. 6. 19. & 16, 3. 1 Sam. 17, 4 2 Sam. 21, 19. 1 Chron. 20. 4, 5, 6, 7, 8. Theſe exceeded the bulkes and bodies of men that are now borne in this withered quarter and winter of the world, nature it ſelf and the force of it, as it were waxing old. We ſee then how theſe hollow-hearted ſpies diſcourage the people, and diſcouer their hypocriſie, for they blow hot and cold almoſt with one breath, and yet they would haue more vnderſtood then themſelues dare vtter. For they ſay, *The people are ſtrong*, but they meane, too ſtrong for them: they ſay, *Their Cities are walled euen vp to heauen*, Deut. 1, 28. but they mean they ſhall neuer be able to win them by ſcalado: they ſay, *There were Gyants in the land*, but they meane they would bee able to eate them vp as Graſhoppers: they ſay, *The Land did deuoure the inhabitants*, but they meane that albeit they ſhould haue no enemies, yet the Land would in ſhort time conſume them. They neuer once mention or remember the promiſe of God, but as Infidels diſtruſt and deſpaire, and cauſe others to diſtruſt and deſpaire, and as Apoſtataes they ſlide backe from the couenant of God. The doctrine; Euil men, though they long diſſemble and hide the euil and corruption of their hearts, yet at laſt they lay thēſelues open, and are often contrary to themſelues, Luke 9, 59. and 19, 22. and 4, 22. 29 Mat. 2, 8, 16. *Herod* ſent and killed the infants of *Bethlehem*, intending thereby to kill Chriſt, whom he pretended to worſhip: and 28, 13. Falſe witneſſes came and ſaid, *The Diſciples ſtole him away while we ſlept*. But this tale did diſcredite it ſelfe. The Diſciples of Chriſt were few and vnarmed, the watch were many, and with weapons. And if they were aſleepe, how knew they the diſciples did it? Wherefore we ſhold rather thinke, that they do dreame when they are awake, then ſuffer our ſelues to be perſwaded that they were awake, when indeede they did dreame. So Prou. 26, 26. *Whoſe hatred is couered by deceite, his wickedneſſe ſhall be ſhewed before the whole congregation.*

ſon 1.

For firſt, hypocriſie is like a wound healed outwardly, but feſtering inwardly; and therefore at laſt the corruption cannot but breake out. It is a true ſaying, *Nemo poteſt diu perſonam ferre fictam, citò in naturam ſuam recidunt quibus veritas non ſubeſt*, that is, No man can long continue masked in a counterfet behauiour; the things that are forced for pretences hauing no ground of truth to ſtand vpō, cannot long diſſemble their owne natures. This is the iudgement of God vpon hypocriſie: at the laſt it wil vncaſe and vncouer it ſelfe. Force the water againſt the current, at laſt it will breake out to his proper courſe, like to the bow, that being bent, quickely returneth to his place. Hypocrites haue no ſound hearts, there is no trueth in their inward parts, and therefore they muſt needs at length be made manifeſt.

ſon 2.

Secondly, a lyar at one time or other will ſhew what is in him, and miſerably forget himſelfe, and therefore it is not vnfitly ſaide, he ſtandeth greatly in neede of a good memory: but euerie hypocrite is a lyar, becauſe he ſpeaketh one thing with his mouth, & entertaineth another thing in his heart: hee pretendeth one thing outwardly, but lodgeth another inwardly, Pſal. 55, verſe 21. Therefore doth the Apoſtle ioyn them together, *They ſpeake lyes in hypocriſie*, 1. Tim. 4, 2.

ſe 1.

Heereby we learne, that wicked men neede no other iudges then themſelues to condemne themſelues. When no man can accuſe them of guile and deceit, they ſhal accuſe themſelues. Their owne cconſciences and practiſes ſhall pronounce ſentence againſt them, and therefore they cannot eſcape. This wee ſee in the conuincing of the vnfaithfull ſeruant. Do his fellowes accuſe him? or indite him? Doe they lay any thing to his charge, whereby hee is brought into ſuſpition? No, his owne words are ſufficient to lay him open; and therefore his Lord ſaid vnto him, Luk. 19, 22. *Thou wicked ſeruant, out of thine owne mouth will I iudge thee.* It can therefore go worſe with none then with the hypocrite, he ſhal be his owne iudge. He ſhall make known his owne wickedneſſe, and ſo bring to light his owne ſhame. Albeit he ſeeke to couer his owne prophane hart, yet himſelfe ſhall light a candle to behold it.

Doctr
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ſe 2.

Secondly, beware of hypocriſie, which is a capitall ſinne, and hath vnder it many other euils: it is a ſinne compounded of many other ſinnes: for they are notable couzeners and deceiuers: they are poiſoned with this corruption, and vſe diſſimulation toward God, toward man, and toward themſelues. They deceiue all ſauing ſatan whom they ſerue. First, ſuch goe about fooliſhly to deceiue God himſelfe, that cannot bee deceiued, and to mocke him that cannot nor will not be mocked (for he is the ſearcher of the heart:) and while they doe pleaſe themſelues, they thinke by vain ſhewes to pleaſe him, Eſay chap. 58, verſe 2. whiles they abound with ſecret and hidden ſinnes. Such pray with faigned lippes, Math. 15. verſe 8. They commit cloſe ſinne that God may not ſee them, or hauing ſinned ſeeke to hide their ſinnes from God. Secondly, they go about to deceiue men, deſiring to gaine an eſtimation of true godlineſſe, by contenting themſelues with the ſhining lampe of an outward profeſſion. They deſire no more but to ſeeme religious: if men will haue them in that account, they regard no more, and indeed that is more then they deſerue. Thirdly, ſuch do deceiue themſelues in the end moſt of all, James 1, 12. Theſe men therefore muſt needs be moſt odious to God, who ſeeking to deceiue God and man, do not deceiue them, but beguile themſelues. Hee is a notable couzener that couzeneth himſelfe, and that of ſet purpoſe.

einouſ.
hypo-

Uſe 3.

Laſtly, we muſt all labour to be ſound and ſincere, and ſtriue to attaine vnto integritie, and vprightneſſe of heart. This muſt ſhew it ſelfe in euery of our workes that wee performe: for none of them may bee without it, neither prayer, nor hearing the word, nor partaking the Sacraments. In prayer, it is not enough to moue the lippes, or bow the knees, or lift vp the hands, or vtter a voice, it muſt be a prayer of the heart and Spirit, Epheſ. 6, verſe 18. a lifting vp of the heart, Pſal. 145. verſe 18. God regardeth not the tongue or the number of words, ſo much as he doth the heart. The Prophet ſaith, *If I regard wickedneſſe in my heart, the Lord will not heare mee*: So Prouerbes chapter 28. verſe 9. Eſay 1. verſe 15.

Sincerity is as ſalt that ſeaſoneth euerie works.

In hearing the word vprightneſſe is required: and therefore Chriſt ſaith, *Take heed how ye heare*, Luke 8, 18. and he deſcribeth the ſauing hearers, that they haue good and honeſt hearts. Eccleſ. 4, 17. But ſuch as come for faſhion ſake, becauſe the world hath got ſuch a cuſtome; or for ſatisfying the lawes of men for feare leſt they ſhould bee preſented: or ſeeme to men to be religious, leſt they ſhould bee accounted Atheiſts: or to the end they might ſee and be ſeen, becauſe they haue a laſciuious and wanton eye; or that they might ſleepe and take a nap there, becauſe they cannot ſleepe at home; or that they might carpe and cauill, becauſe they loue not the miniſter; or to paſſe away the time becauſe they haue nothing elſe to do that day: all theſe are farre from trueth and ſincerity, they are no better then hollow-hearted hypocrites. And that we may ſhew our ſelues vpright this way, wee muſt conſider that wee are in Gods preſence, Acts 10, 23. and as the Miniſter muſt ſpeake as the oracles of God, 1 Pet. 4, 11. 1 Theſſ. 2, 13. ſo he that heareth muſt heare as the word of God, not of man. Secondly, we muſt haue a deſire to profit by it, & a purpoſe to practiſe it.

Sinifter ends in hearing of the word.

In the receiuing of the Sacraments, wee muſt alſo haue ſincerity and integrity. What did it profit *Simon Magus* to be baptized, and yet to lie in the gall of bitterneſſe? Acts 8, 21, 23. *Iudas* was admitted to the Lords Paſſeouer, but his heart was corrupt with couetouſnes. If any

How we may know whether we haue vprightneſſe in vs or not.

aske, how wee may know, whether this heauenly grace be in vs? I anſwer, by the infallible ſignes and tokens thereof accompanying it and going with it. Firſt, if we approue our ſelues to God in all things, not to man; if wee looke vp and lift vp our eies to God whatſoeuer we do, if we walke before him, 1 Theſſ. 2,4. and ſeek to haue the teſtimony of a good conſcience. The hypocrite ſeeketh no more then to approue himſelf to men, he careth not for the teſtimony of his owne conſcience, for that is ready to witneſſe againſt him. Secondly, ſuch are readie to yeelde ſimple and abſolute obedience to the word of God (though their owne reaſon be ready to croſſe the ſame) euen to all Gods commandements, Pſal. 119, 6. Thirdly, to repent of all ſinne, and not to retaine any one, but to hate the ſame vnfeignedly in himſelfe and in others. The manner of hypocrites is to hate ſinne in others, not in themſelues, Gen. 38, 24. Iohn 8,9. and to retaine ſome one ſinne or other, wherein hee taketh ſpeciall delight: as we ſee in *Herod*, Mark 6, 20. Fourthly, to humble our ſelues in the ſight of God, and to caſt downe our ſelues in his preſence, and to confeſſe our owne vilenes and vnworthineſſe to appeare before him, after the example of the ſeruants of God, Eſay 6,5. Iob 42,5,6. This note is taught by the prophets in ſundry places, Mich. 6,8. Hab. 2,4. Contrarywiſe, the hypocrite is proud, and pride is euermore the companion of hypocriſie. Fiftly, to be confident in good cauſes, and couragious eſpecially in time of perill, Prou. 10,9. & 28,1. Whereas the hypocrite hauing a corrupt conſcience is ouertaken with feare and trembling, Eſay 33,14. Prou. 28,1. Laſtly to be conſtant, and to perſeuere to the end in good things, to bee reſolute neuer to giue ouer a continued courſe of piety, vntil we giue ouer this courſe of life: ſuch bring foorth fruite with patience, Luke 8,15. and ſhall neuer be remoued, *Pſal.* 15,5. Whereas the double-minded man is vnſtable in all his wayes, Iames 1,8. his godlineſſe and religion is as the morning dew, Hoſea 6, 4. By theſe ſignes we may ſift and examine our ſelues whether this grace of ſincerity be in vs, or not.

Sundry mo- tiues to mo vs to ſinceri

And as the gift is excellent, ſo there are ſundry motiues to ſtirre vs vp vnto it. For God is good and gracious vnto ſuch as are pure in heart, Pſal. 73,1. and 125,4,5. hee is the Sun and ſhield to them, Pſal. 84,11. This is the life and ſubſtance of all other graces, without it the beſt things are but counterfet, and no better then ſinnes againſt God. Our faith muſt be vnfained, and loue without diſſimulation and our conuerſion muſt be a renting of the heart. Conſider alſo, that God is preſent euery where and knoweth all things, *Pſal.* 139,7. *Prou.* 15, verſe 3.

Moreouer, wee muſt meditate oftentimes vpon the iudgements of God which hee bringeth vpon the world, but eſpecially of the laſt iudgement in the end of the world, and of our particular iudgment at the houre of death, Ro. 2,16. Eccl. 12,14. The heart is the ſtore-houſe & keeper of the graces of God, *Pro.* 4,23. Mat. 13,18,19. Lu. 6,45. Math. 23,26. & therefore we ought carefully to looke vnto it.

CHAP. XIIII.

1 *And all the Congregation lifted vp their voice, and cryed: and the people wept that night.*

2 *And all the Congregation of Iſrael murmured againſt Moſes and againſt Aaron: and the whole Congregation ſaide vnto them, Would God that we had died in the Land of Egipt: or would God we had died in this wilderneſſe:*

3 *And wherefore hath the Lord brought vs into this land to fall by the ſword, that our wiues and our children ſhould be a prey? Were it not better for vs to returne into Egypt?*

WE haue ſeen in the former chapter the occaſió of this fourth murmuring, ariſing from the report of the ſpies whereby the ſeed was ſowne, which in this Chapter groweth vp to an open & obſtinate mutiny. The fruit was anſwerable to the ſeed, the ſucceſſe to the report. And who can ſtay the ſtreame driuen by ſo violent a winde and tempeſt? When the arrow is once ſhot out of the bow, it is too late to wiſh it may do no hurt where it falleth, becauſe where it hitteth it hurteth. But to come to the preſent matter in hand; the people giuing eare to theſe falſe reports, dream of danger where no danger is, like the ſluggard that ſaith, *There is a Lyon without, I ſhall bee ſlaine in the ſtreets*, *Prou.* 22,13. To minds that are fearfull and perplexed, all fanſies and coniectures ſeeme things of truth.

Conſider in this chapt. two points: firſt, the generall murmuring of all, that is, of the greateſt part of the people: ſecondly, the proceeding of God againſt thē for their murmuring. Their murmuring is accompanied with impatience, diſobedience, vnthankfulneſſe, blaſphemy, infidelity, and tempting of God, *Pſal.* 106,24,25, &c. and it is ſet downe generally cauſe the Iſra- s wept all

and particularly. Generally, they murmured againſt *Moſes* and *Aaron*, amplified by the effect, *they wept all the night*. The cauſe why they wept is the feare of death, and the ſenſe of their ſinne: they ſuppoſed that they were led as ſheepe to the ſlaughter, and brought into the wilderneſſe as to a place of deſtruction, & had forgotten the promiſe made 400. yeares before to their fathers. Wee ſee heere how quickly and eaſily they obey euil perſons that ſeduced them: they liſten with both their ears vnto them, and forget what they had often heard and ſeen. *Caleb* and *Ioſhua* warned them, but all was in vaine. The doctrine, This is the corruption of our nature, we are prone to bee peruerted, and ready to hearken to ſeducers, to follow euill liuers and euill teachers, while in the meane ſeaſon wee are hardly drawne to hearken and attend vnto thoſe that tell vs the truth without flattery or forgery, Exod. 4,1. The prophet of God ſent to propheſy againſt the Altar at *Bethel*, is eaſily ſeduced, and forſaketh the word of God, 1 Kings 13,21. Our Sauiour complaineth of the peeuiſhneſſe of the Iewes: *Wee haue piped vnto you, and ye haue not danced: we haue mourned vnto you, and ye haue not lamented*, &c. And Iohn 5,43. *I am come in my Fathers name, and ye receiued me not: if another ſhall come in his owne name, him yee will receiue*, 2 Tim. 4,34. Gal. 3,1,2. and 5,7. Titus 1,11. Mat. 24,5.

ctrine. re natu- ready to ken to ers and iners.

h.11,27.

ſon 1.

First, becauſe in the minde and vnderſtanding, howſoeuer there remaine certaine generall notions concerning good and euil, as that there is a God, that he is iuſt and a rewarder of them that do well, that wee muſt honour our parents, and not hurt our neighbors, yet euen theſe are corrupt and ſerue only to take away excuſe, Ro. 1,19,20. and beſides, wee haue all receiued from *Adam*, ignorance or want of knowledge of the things of God, 1 Cor. 2,14. Ro. 8,7. Likewiſe diſability to vnderſtand ſpirituall things, though they be plainly taught vnto vs, Lu. 24,41. 2 Cor. 3,5. & vanity of the mind, thinking truth to be falſhood, and falſehood to be truth, Eph. 4,17. 1 Cor. 1,21. Prou. 14,12. So then the originall or ſeede of all errors and hereſies is in our nature.

2.

Secondly, ſatan is mighty and ſubtle, he can transforme himſelfe into an Angel of light, & he employeth many inſtruments in his worke to ſeduce vs as he did *Eue*, which alſo worke mightily with ſtrong deluſions, 2 Cor. 11,3. Falſe Apoſtles are deceitful workers, transforming themſelues into the Apoſtles of Chriſt, 2 Cor. 11,23,24,25. they come in ſheeps clothing, though inwardly they bee rauening wolues, Mat. 7,15. 2 Pet. 2,1,2. Thirdly, it is Gods deepe, yet moſt iuſt iudgement vpon all that obey not the goſpel, to ſend them ſtrong deluſions, that they ſhould beleeue lies. This is a puniſhment ſent vpon the vnthankfulneſſe of men, when they haue the light, and yet ſhut their eies: heare the ſound of the Goſpel, and yet ſtop their eares; and vnderſtand the truth, yet harden their hearts againſt the truth: Mat. 13,14,15. 2 Theſſ. 2,11,12.

3.

Vſe 1.

This ſerueth to reprooue and conuince the raſh boldnes and heady preſumption of many men, who nothing conſidering the corruption of their owne nature, the vnſtaiednes of their iudgement, the leauen of error, the ſubtilty of ſatan, the craftineſſe of falſe teachers, the perſwaſible words of mans wiſedome, and the iudgement of God vpon all diſobedient perſons; make no conſcience whom they heare: & liuing in ſuperſtitious and idolatrous places, do aduenture too far to thruſt thẽſelues with great danger into their aſſemblies, & ſtick not boldly to heare the Sermons of Friars and Ieſuites; whereas they ſhould rather ſtop their eares againſt ſuch blaſphemies and impieties as they are conſtrained to heare. Theſe preſume too far vpon their owne knowledge, and are oftentimes caught before they bee aware, and entangled in the ſnare before they ſee it & can diſcerne it. Let vs haue eares of horne againſt their ſongs and enchantments. And it ſerueth to meet with others, that faile as much in their obedience, who nothing regarding their owne frailty and weakneſſe, neither the deceitfulneſſe together with the contagion & infection of ſinne, dare thruſt themſelues into all companies, and can glory that none ſhal be able to peruert them or to make them worſe. But it is eaſier to auoide their ſociety, then to ſtand in it without yeelding to their euill. We muſt feare our own infirmities, leſt we loſe the graces of God. A vagrant perſon that hath nothing to loſe careth not whither he goeth, or into what company he commeth, becauſe he knoweth he can loſe nothing: but the true man and honeſt trauceller that carieth a charge about him, and hath ſomwhat to loſe, maketh choiſe of times, places, and perſons. So ſuch as are not ſetled in religion, and are deſtitute of the grace of God, care not where they becom, or into what tentations they caſt themſelues, al is one to them in what company ſo ere they be: but he that knoweth himſelfe aright, conſidereth his owne frailty; and he that hath any precious graces in his ſoule, will beware to what place or company he reſort, leaſt he bee robbed and depriued of them. The leaſt of Gods graces is much more precious then all the treaſures of the whole earth.

Eaſier to auoid euil companie, then to keepe our ſelues from euil, being in it

Vſe 2.

Secondly, the Miniſters muſt watch and attend the flocke, ouer which the holy Ghoſt hath made them ouerſeers, to feed the church of GOD which he hath redeemed with his owne blood, Acts chap. 20. verſes 28,29,30. Earneſt teaching and preaching in ſeaſon and out of ſeaſon is moſt neceſſary, 2 Tim. chap. 4. verſes 2,3. If the preaching of the Goſpell be not heard, all errours, hereſies, ſchiſmes, vices, and impieties, will flow and abound in the Church. When the light is taken out of the Candleſticke, all is left in darkeneſſe, and men groape in blindneſſe, not knowing whither they go, or in what danger they remaine.

The true ſheepheards ſerue to driue away the Wolues from the flocke, leſt they breake into it to kill and deſtroy. When the foode of the ſoule is gone, it cannot but famiſh and periſh, Amos 8,11. Prou.29,18.

Vſe 3. Laſtly, it is the duty of all, conſidering how prone we are to yeeld vnto euill, to take heed to our ſelues, to beware of falſe teachers, and of wicked perſons, leſt wee loſe all that wee haue learned; to the end we may receiue a full reward, 3 Iohn 8. We muſt be conſtant and hold out to the end, keeping faith and a good conſcience. Let vs exhort one another to this grace of perſeuerance. It is better neuer to begin, then not to hold out vnto the end.

[Verſe 2,3. *And all the Congregation of Iſrael murmured, &c. and ſaide, Would God we had dyed in the land of Egypt*, &c.] In theſe words, we ſee their murmuring in particular. They wiſh that they had dyed in Egypt, or in the wilderneſſe, not that they might ſo ceaſe to ſin, and enter into the kingdome of glorie, for which the faithfull deſire it, Philip.1,23. but through impatience and contempt of the mercies and bleſſings of God: for they accuſe him of cruelty, or couzenage, or both; as if hee went about to betray them, and deliuer them into the hands of the *Canaanites*, and to deſtroy them, their wiues and children. Thus theſe traitors do accuſe God of treaſon; and al this, becauſe they ſhould haue to doe with powerfull enemies: as if they had not found greater experience of the almighty power of God. Beſides, they accuſe him of weakneſſe, as well as of rigor and cruelty, as if he were inferior to thoſe accurſed nations. Laſtly, to fill vp the heape & meaſure of their ſinnes, they would needs goe backe againe into Egypt. This mutiny paſſeth all the reſt that went before or follow after, & God did puniſh the ſame more greeuouſlie then any other. For after ſo many benefits beſtowed, ſo many remiſſions obtained, ſo many iudgments inflicted, ſo many miracles ſhewed, they eſteemed this wonderfull deliuerance from the Egyptian ſlauery, his feeding and conducting them through that great and terrible wilderneſſe, Deut.1.19: no otherwiſe then as notable effects of his hatred, not of his loue; imagining and charging *Moſes* that they were led as a prey to be ſlaughtered. All this miſchiefe hatched and harbored among them came to paſſe through the deceitfull report of the ſearchers, telling them that the Citties of their enemies were ſtrongly walled, and flanked with many Towers and Caſtles, & diuers of the people were giant-like men, of fearefull ſtature, which ſo far ouertopped the *Iſraelites*, as that they appeared to them, and likewiſe to theſelues, but as Graſhoppers, that is, of ſmall ſtature in compariſon of them. Hereupon they refuſe to goe any further, and proceeding in their inſurrection, they determine to caſt off *Moſes*, and to leaue him to ſhift for himſelfe, & ſo conſulted to chuſe them a Captaine, or as they cal it now adaies, an *Electo* to carrie them backe againe into Egypt, and to yeelde themſelues againe into the hands of *Pharaoh*. They began with weeping and teares, but they end in rage and madnes, proceeding from one degree to another; in the end ſeeking to murder ſuch as exhorted and perſwaded them to obedience.

Doctrin.
Wicked me
proceed fr
one euill to
another.

The doctrine. It is the nature of wicked men, they doe not onely ſin, but they increaſe their ſins, and adde ſin vnto ſin, they proceede from euil to worſe, and ceaſe not till they haue filled vp the meaſure thereof. Gen.15.16. 2 Tim.3.16.17. Mat.23.32. Rom.6.19. Eph.4.19. Being paſt feeling they wrought all vncleanneſſe.

Reaſon 1.

For firſt, they are compared to fooles & men beſides themſelues. *Salomon* affordeth ẏ wicked no better title, becauſe though hee knew iudgment prepared and prouided for him due to his ſin, yet he runneth on like a foole in his wicked courſe Prou.7.22. Lu.15.17. adding ſinne to ſinne, and neuer applying the threatning to himſelfe. Secondly, they through cuſtome and continuance in euill dooing, haue quite loſt the feeling of ſinne in their conſcience. Euen as a man that is poſſeſſed with a frenzy, receiuing blow after blow, hurt after hurt, and wound after wound, yet ſtill goeth away laughing, becauſe he hath no feeling of himſelfe, Marke 5. verſe 5. Euen ſo is it with wicked men, they haue no feeling of their ſinnes, their conſciences are dead and benummed, 1 Timothy 4.2. Thirdly, God giueth not repentance vnto them, and they can haue no heart to it at all, to bewaile and greeue for their ſinnes. Vntill Chriſt did looke backe vpon *Peter* with his Spirit as well as with his eye, he had no heart at all to mourne *and weepe bitterly* for his ſinnes, Math. 26,75. Thus doth God puniſh their want of conſcience, and the feare of his name.

Vſe 1

Behold from hence the difference betweene the godly and the vngodly. As there is in the manner of their ſinning, ſo likewiſe there is a difference in the meaſure of their ſinnes. The godly do not continually lye in them, and adde vnto them from day to day, as the Sow that walloweth in the mire. It is a moſt miſerable and fearfull condition, when men are ſo farre left of GOD, and forſaken in his iuſtice to multiply and increaſe their ſinnes, till they haue filled vp the heape and meaſure of them, ſo that one ſinne toucheth another, Hoſea chapter 4. verſe 2. We haue need continually to ſeeke vnto GOD, and to deſire him to ſtoppe the paſſage, that we doe not proceede in them, and augment them after the manner of wicked men, and multiply one ſinne vppon another. This therefore is a very dangerous eſtate, euen neere vnto deſtruction.

Vſe

Secondly, this giueth good and ſufficient warrant when to iudge a man to be a wicked perſon. If he adde ſinne vnto ſinne, and wee doe finde that hee hath giuen himſelfe ouer to remaine and continue in ſinne, to be euen a ſlaue to ſinne and ſatan, wee may pronounce ſentence and giue our verdict vpon him, that ſuch a one is a prophane perſon. This we may boldly auouch and auerre without crauing any pardon; as one Swallow maketh not a ſummer, ſo one ſinne maketh not a ſinner. But as we may iudge a man to bee of ſuch a trade, if we ſee him follow it earneſtly, continually, conſtantly, and in a manner to buſie himſelfe in nothing elſe; if he riſe vp early, and continue at it vntill night: ſo we way iudge a man to be prophane and wicked, if wee ſee him make a trade and occupation of ſin, if we ſee him follow his ſinne with greedineſſe, riſing betimes and purſuing the ſame till night, if we ſee him to be a breaker of the Sabbath, a beaſtly drũkard, an vncleane fornicator, or an open contemner of the word, if he delight in ſwearing, lying, and ſuch like ſinnes, we may iudge him to be a wicked and wretched man, ſuch an one as hath giuen ouer himſelfe to adde and multiply one ſinne in the necke of another. It may bee ſuch prophane perſons may refraine their ſinnes for a time, while the hand of God is vpon them, yet they are ſtill to be holden as euill men: for let God once remooue his hand, by and by they fall to ſinne afreſh, declaring plainly thereby, that the heart was wicked & vnreformed, and wholly bent to commit ſin, albeit they abſtained for a ſhort ſeaſon. We ſee this in the Sodomites which came to *Lots* houſe with an intent and ful purpoſe to commit filthineſſe, God ſmote them with blindeneſſe that they could not do it, Geneſ. 19, 11. becauſe they could not finde the houſe, yet they were neuer awhit the leſſe guilty of that vncleanneſſe. The like we might ſay of *Pharaoh*, who did take away *Abrahams* wife into his houſe, the Lord plagued him and his houſe for it, that he could not execute any wickedneſſe, Gen. 12. 17. yet he was no leſſe a ſinner. So is it with all wicked perſons, though they bee reſtrained by the hand of GOD, yet are they not reformed, but remaine as euil as they were before.

Vſe 3. Thirdly, wee ought carefully to reſiſt the beginnings of ſinne, and to take heede of entertaining a cuſtome in it. Cuſtome becommeth as the Blacke-Moores skinne, and the Leopards ſpots, Ierem. 13, 23. and turneth into a ſecond nature. True it is, a man may be drawne by infirmitie to fall; but this muſt admoniſh vs to beware of continuance in ſinne: for thereby in ſhort time wee ſhall become ſenſeleſſe. Sinne cleaueth faſt on, no man liueth and ſinneth not, but let vs not harbour it, let it not runne too farre or too faſt. Reſiſt therefore the firſt motions. A little ſparke nouriſhed maketh a great flame: a little Leauen leaueneth the whole lumpe. To giue way to it, is as the opening of the floodgates, or as the rolling downe a mighty hill: there is no ſtay of the paſſage of it. Learne to repreſſe euill thoughts, before conſent: if wee haue conſented, yet let vs not put it in practiſe; and if we haue practiſed, yet repent betimes and lye not in it, Iames 1, 14. The Apoſtle *Iames* maketh many degrees of ſinne; a drawing away, a conception, then the birth, laſtly death. One ſinne draweth on another, vntill man become abhominable. Hence it is, that many make no bones of ſin, but ſwallow as many as are offered vnto them. The common ſwearer cannot tell whether he doth ſweare or not, hee vſeth it ſo familiarly and ordinarily, that he maketh no ſcruple of it.

Vſe 4. Laſtly, let the faithfull grow better & better, and learne to proceede from grace to grace, and from faith to faith, Rom. 1, 17. and adde vertue to vertue, 2 Pet. 1, 5, 6. and as hee that is vniuſt becommeth more vniuſt, and he that is filthy becommeth more filthy, ſo let him that is righteous be more righteous, and he that is holy, let him become more holye, Reuelation 22, 11. This is a certaine note of continuance and perſeuerance; alſo of trueth and ſinceritie, Philip. 3. verſe 12. Iohn 15, 2. Let vs therefore make a beginning, and enter into the practiſe of godlineſſe: one good worke ſhall draw on another, and the longer that we continue in the exerciſe of pietie, the more eaſie ſhall it bee vnto vs, 1 Iohn chap. 5. verſe 3.

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6 *And Ioſhua the ſonne of Nun, and Caleb the ſonne of Iephunneh, which were of them that ſearched the land, rent their cloathes.*

7 *And they ſpake vnto all the company of the children of Iſrael, ſaying, The land which we paſſed through to ſearch it, is a good land.*

The ſinne of theſe perſons is further declared in theſe words, and the reſt that follow. They are admoniſhed, but they will not bee admoniſhed; rather they grow more obſtinate and hard-hearted, verifying the ſaying of *Salomon, Though thou ſhouldeſt bray a Foole in a Mortar amongſt wheate with a Peſtle, yet will not his fooliſhneſſe depart from him.* Prouerb. 27, 22. Heere wee haue an excellent ſpeech of *Caleb* and *Ioſhuah*, verſes 7, 8, 9. They put the people in minde of the goodneſſe of the land, and of the loue of God toward them, and that the enemies ſhould be bread for them, that is, they ſhould be as eaſily conſumed as a peece of bread is ſwallowed: as if they ſhould ſay, Wee ſeemed Graſhoppers vnto them, but we ſay vnto you that they ſhall bee bread for vs, we ſhall vtterly deſtroy them.

To conclude, they will them not to feare the people of the Land, becauſe God was departed from them, but hee was amongſt his owne people. Neuertheleſſe, they would not heare them, they did ſing a ſong to an heauie heart, Prou. 25, verſe 20. nay to an hard heart; they had brazen foreheads, and were aſhamed of nothing, and therefore for all the care

Doctrine. **The faithfull are greeued for the ſinnes of others.**

of them, and the loue ſhewed vnto them, they went about to ſtone them to death, had not God protected them that ſtoode in his cauſe. Obſerue firſt of all, in that *Caleb* and *Ioſhuah* rent their cloathes, and fel downe before the Lord (a geſture vſuall in theſe times) when they heard the blaſphemous words of theſe hypocrites, that the faithful are much grieued euen for the ſinnes and rebellions of others. This hath alwayes bene the holy affection of Gods ſeruants, they haue not onely mourned and lamented for their owne ſinnes, but they haue proceeded farther, to take to heart the ſinnes of other men, as *Lot*, 2 Pet. 2, 7. and *Dauid*, *Pſal*. 119, 136. They that eſcaped out of the common deſtruction are deſcribed by this note, they mourned and cried out for the abhominations that were committed in the land Ezek. 9, 4. Chriſt our Sauiour wept for Ieruſalem, Luk. 19, 41, 42.

Reaſon 1. The reaſons. Firſt, they know that Gods anger is prouoked for ſinne, and his curſe falleth vpon the head of the ſinner. *Ioſhua* had cauſe to mourne when he ſaw that *Iſrael* could not ſtand before their enemies, Ioſhua 7, 8. For *Achan* had ſinned againſt the Lord, and the hoaſt could not proſper ſo long as hee remained among them. No maruell therefore, if they be greeued whenſoeuer they behold the wrath and iudgements of God procured.

Reaſon 2. Secondly, if we know their iniquities, and do not mourne for them, they become ours, and we do thereby make them our own. Thus we are made partakers of other mens ſinnes. If we mourne for them, they are theirs, not ours: if we do not mourne, they are both theirs and ours. Hence it is that the Corinthians are reprooued, that they ſorrowed not for the inceſtuous perſon that was among them: yea thẽſelues were defiled by his ſinne, and became as one polluted lumpe with him, as the leauen leaueneth three peckes of meale into which it is put. And we ſee in the prophet Ezekiel 9, 5. they are ſmitten that mourned not for the abhominations committed, as well as they that did commit them.

Reaſon 3.

Obiection

Anſwer.

Cooper vpon Pſal. 119.

Thirdly, hereby much good and many benefites come vnto our ſelues. Such are pronounced bleſſed by the mouth of Chriſt, Mat. 5, 4. that mourn, whether it be for themſelues or for others, or both, for they ſhall bee comforted. When the heauens water the earth, there followeth a fruitfull increaſe: but when the earth watereth the heauens, there ſhal follow a more plentifull harueſt of all heauenly ſpirituall comfort. If any aske when the heauens are watered by the earth, foraſmuch as this may ſeeme to be out of courſe, and contrary to the nature of them: I anſwer, whenſoeuer a ſinner poureth out the teares of his penitent ſoule and broken heart into the boſome of God, then the earth may bee ſaide to water the heauens. For the teares of the godly fall not to the ground, they aſcend vpward, they do not deſcend downward: I vnderſtand it of the fruite and benefite of them; the Lord gathereth them when we ſhed them, as precious pearles, and putteth them in his bottle of remembrance. Euery drop that falleth from a penitent ſoul, is as a precious pearle: nay more worth then many Iewels of the world. It ſhall little auaile vs to haue many pearles and Iewels hanging about vs, and to want thoſe that now we ſpeak of. Theſe do not die and periſh, but are ſowne as good ſeede in the earth, the fruite whereof is very comfortable, becauſe they that ſowe in teares ſhal reape in ioy, Pſal. 126, 5.

The teares the godlie precious pearles.

Vſe 1. Learne from hence the difference betweene the godly and vngodly. The godly mourn for the ſinnes of others, as if they were their own, whereas the vngodly make a mock of ſin, and can laugh hartily at it, as if it were a matter of merriment and of paſtime, Prou. 14, 9. Heere then is a note to know, who are Gods Children, and who are not. When we cannot reforme and amend euill, yet if God haue giuen vs hearts to mourne for it, it is an happy thing for vs, a great bleſſing, and a good ſigne that we belong vnto him. *Lot* dwelt among the *Sodomites*, they were grieuous ſinners againſt the Lord, & the cry of them was come vp to heauen, he could do no good among them; yet he was ſo farre from ioyning with them, that hee vexed his ſoule for them. If we do not follow his example, in vaine we boaſt our ſelues to be the ſeruants of God. This made *Dauid* ſay, the zeale of thine houſe hath conſumed me, & the reproaches of them that reproached thee are falne vpon me, *Pſ*. 69, 9, 10. And the Iſraelites carried into captiuity wept when they heard the inſultings and blaſphemies of the wicked, Pſal. 137, 6. The godly muſt not ſay, I will walke in the way of the multitude, I wil ioyne with them, and that it is in vaine to ſtriue againſt them.

Vſe 2.

In this life and greefe mingled ther.

After this ioy and g are ſeuer

Secondly, ſee the ſtate of the faithful in this life, ſomewhat there is alwaies to humble and afflict them, in themſelues, or in others. The Prophet *Dauid* teſtifieth oftentimes his ioy of heart which God gaue him, neuertheleſſe this is not found without greefe and ſorrow. We haue no ioy without greefe in this world, but they are tempered and mingled together, bitter and ſweete one with another, leſt in ioy we ſhould be two ioyfull, & in ſorrow we ſhould be too ſorrowfull, the one ſeruing to allay the other, and the one making the other profita. Howbeit after this life, when God ſhall ſeparate the ſheep from the goats, theſe affections alſo ſhall bee ſeparated, the godly ſhall haue ioy without greefe, ỳ vngodly ſhal haue greef without ioy. To haue ioy without any trouble is not to be looked for vpon the earth, it is the condition of them that are glorified and perfected in heauen. On the other ſide, to haue greefe and anguiſh without ioy and comfort, is the miſerable condition of them that lye damned and tormented in hell, where is weeping and gnaſhing of teeth, Math. 25, 30. horror horrour without releaſe; weeping, but the teares ſhall neuer be wiped away; fire, but it ſhall neuer be quenched: this is their cup to drinke, this is their portion to inherite. But the godly vpon earth, haue the gifts of GOD mingled with wants, faith with infidelity, aſſurance with doubting, hope with deſpaire, loue with hatred, perfection with imperfection, ſanctification with the reliques of ſinne, as likewiſe they haue greefe tempered with ioy, and ioy with greefe. Indeed ſometimes they want the ſenſe and feeling of ioy and comfort, but neuer all hope and expectation of them.

Vſe 3.

Thirdly, we ought much more to mourne for our owne ſinnes, otherwiſe it were groſſe hypocriſie to mourne for others more then for our ſelues, or ſo much for others as for our ſelues. It is ſufficient that we mourne for other men, whoſe ſins we cannot amend: but more is required tobe performed toward our ſelues; wee muſt both mourne for them, and amend them. If we can weepe for them, and doe not amend them, our teares are counterfeit teares. Let vs therfore oftentimes examineour ſelues, how we are affected toward our ſelues and toward others, and touching our greefe conceiued for our ſinnes, and for the ſinnes of other men. Let vs marke where we beſtow our greateſt ſorrow, and thereby take notice how it ſtandeth with vs, and ſo learne to reforme our practiſe, if we finde it any way to bee amiſſe. The women that followed Chriſt our Sauiour to the Croſſe, wept for him and thought they had iuſt cauſe ſo to doe; but neuer imagined that they had more cauſe to weepe for themſelues, and therefore he correcteth that practiſe, Luke 23,28. *Daughters of Ieruſalem, weepe not for mee, but for your ſelues and for your children, &c.* We ſhall all of vs finde cauſe in our owne ſelues to mourne and humble our ſelues for our ſelues.

Vſe. 4.

Laſtly, we ought to haue a care of the ſaluation of others, and to deſire their repentance, otherwiſe our mourning is idle and nothing worth. He that is entred into the way of ſaluation himſelfe, will both hunger and thirſt after the ſaluation of other. And heereby we may try, whether our mourning for others be ſanctified or not. For as there is a carnall ioy, ſo there is a carnall ſorrow: and as there is a naturall ioy, ſuch as natural men haue, ſo there is a naturall ſorrow, ariſing from naturall cauſes. If we haue the ſpirituall & godly ſorrow, it will worke in vs a great care and deſire of the ſaluation of our brethren. As godly ſorrow cauſeth in vs repentance neuer to bee repented off, 2 Cor. 7,10. ſo godly ſorrow conceiued for the ſins of others, will bring foorth an earneſt longing in vs to bring them to repentance.

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8. *If the Lord delight in vs, then he will bring vs into this Land, and giue it vs, a Land which floweth with milke and hony.*

9. *Onely rebell not ye againſt the Lord, neither feare ye the people of the Land, for they are bread for vs; their defence is departed from them, and the Lord is with vs, feare them not.*

Of the interpretation of theſe words, wee haue ſpoken in the former verſes. They containe an effectuall exhortation able to ſtoppe the mouthes of the ſeditious ſpies, and to perſwade the people to proceed, building themſelues vpon the bleſſed experience of the loue of God toward them, and of his power ſufficient to ſaue them, and ready to ſtand for thē: and touching their enemies, they ſhould bee aſſured, they could not preuaile, becauſe God is not among them, he had laid them open to iudgement. The Doctrine. God is a ſhield and defence for all that are his, but as for his enemies, he taketh no care nor charge of them, he leaueth them to themſelues, Prou. 30,5. Exod. 15,2, and 29,45,46. Iudg. 2,14. Pſal. 3,3, and 18,2.

Doctrine.
God is a ſhield to his, but taketh no care nor charge of his enemies.

Reaſon 1.

The reaſons. God is the Captaine of his hoſt, to fight his owne battels againſt all the enemies of the Church, 2 Chro. 13,12. Ioſh. 5,14.

Reaſon 2.

Secondly, ſinne maketh naked and bare of Gods protection and defence, Exod. 32,25. when the people had committed idolatry, *Moſes* ſaw that they were naked, for *Aaron* had made thē naked vnto their ſhame among their enemies.

Reaſon 3.

Thirdly, the enemies of God haue forſaken him, and therefore hee will not be with them, becauſe they will not be with him: it is a iuſt thing that hee ſhould forſake them that haue forſaken him, and that he ſhould not be on their ſide, who are not on his. They that will not be his people, he will not be their God, Hoſ. 3,3, & 1,9.

Obiect. Anſwer.

From hence it may be obiected, Is not God ſaide to be euery where? Eſay 66,1. Anſwer. He is touching his eſſence, but not in his effectuall working by his Spirit to ſaue and deliuer. Thus he is onely with the godly. Hence it is, that in the end of this chap. verſe 42. the Lord ſaid to the rebellious, *Goe not vp, for the Lord is not among you, that ye bee not ſmitten before your enemies.* He was not among theſe, to fight for them, and to ſaue them, to defend and deliuer them by his power & great might; otherwiſe by his eſſence and according to his nature he was euen among them, as he is alſo euery where. Thus we ſee, how God is ſaid to be neere, and how to be farre off. For while he offereth grace by the miniſtery of his word, and cauſeth it to bee preached vnto vs, he is neere vnto vs, Eſay 55,6. Call vpon him while he is neere; to wit, while his arme is ſtretched out to receiue vs; and his mercy is offered to ſaue vs. Thus God may be ſaide to be in one place and in one perſon more then in another, yea in one place and perſon & not in another: and he is ſaid, ſometimes to come, and ſo ne-

How God is ſaid to bee neere, & how farre off.

times to go away, notwithſtanding he be euery where eſſentially, and there be no mutation of place, or ſhadow of change with him. When he beginneth to worke by his holy Spirit, faith, repentance, and ſanctification, in the hearts of his children, he may be ſaid to come vnto them, as Iohn 15,22. Reuel. 3,20. And when he preached by *Noah* to the old world, Chriſt is ſaid by his diuine Spirit to come among that people, 1 Per. 3,19. *He went and preached vnto the ſpirits in priſon, which ſometimes were diſobedient, &c.* So likewiſe his abſence or departure, is the remouing of the effects of his preſence, to wit, his grace and fauour.

How God may be ſaide to come to a people.

Vſe 1.

From hence ariſeth comfort to all the godly, they are ſafe and ſure vnder the wings of God, he is a buckler round about, he is their caſtle and their fortreſſe, whereupon they may be bold and confident in dangers, Pſal, 23,4. No enemy ſhall hurt them, no danger ſhall ouerthrow them. The enemies may oppreſſe them for a time, but God is not farre off: if he be on our ſide, who ſhall be againſt vs?

Vſe 2.

Secondly, woe be vnto all the enemies of God, they cannot ſtand nor proſper: which ſerueth to terrifie all euill dooers. They are as out-lawes or rebels, that liue no longer vnder the protection of law or Magiſtrate: ſo are the vngodly proſcribed of God, and lye open to iudgement. They are as ſouldiers without weapons, they haue neither ſhield, nor buckler, nor breſt-plate, nor helmet, nor ſword; their loynes are vngirt, their feet are vnſhod, their heads are vncouered in the day of battell; they lie open as naked men to be wounded and deſtroied. They haue nothing to defend them or to doe them good, all creatures are againſt them, nay the Creator himſelfe.

Vſe 3.

Laſtly, it is the duty of the faithfull to look to their waies, ſeeing the Lord is with them, and dwelleth among them. He is a God of pure eies, he ſeeth vs and all our waies; let vs therefore carry our ſelues vnſpotted of the world, and labour to *be holy, as he is holy*, Leuit. 11,44. and 19.1, and 20,7. leſt we giue him iuſt cauſe to leaue vs. If we haue any friend come vnto vs, we are willing to giue him the beſt entertainment we can, we are loth to depart from him, we are willing to content him: how much more ought wee to receiue the Lord? for we may expect more of him, and bee aſſured of defence & protection from him; greeue him not therefore nor his Spirit by our ſinnes. So long as they are foſtered in vs, he cannot be welcome vnto vs, neither ſhall we be welcome vnto him. They will driue him away & make him depart from vs. Our bodies ſhould be the Temples of the holy Ghoſt, and therefore we muſt remember, that as we are not our owne, but bought with a price, ſo we ought to glorifie God in our body and in our ſpirit, which are Gods.

1 Cor. 5,19.

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10. *But all the Congregation bade, ſtone them with ſtones: and the glory of the Lord appeared in the Tabernacle of the Congregation, before all the children of Iſrael.*

Theſe rebels had raged againſt God, no maruaile therefore if they raged againſt his ſeruants, who notwithſtanding had not vſed any rigour or force againſt them, onely they perſwaded thē to truſt in the promiſe of God, and boldly to proceed on their iourney toward the Land. But this is accounted as an hainous crime, and they deale with them as men worthy of death, according to the ſaying of *Salomon*, Prou. 9,7. *He that reproueth a ſcorner, getteth to himſelfe ſhame: and hee that rebuketh a wicked man, getteth himſelfe a blot.* Thus we ſee how wicked men can abide no reproſe, nay, they cannot ſuffer a word of exhortation, they cannot abide that others ſhould do better then themſelues. Againe, ſuch as are carnal and corrupt, are prone to hatred, malice, and reuenge, yea when no cauſe of offence is offered vnto them. See alſo how God protecteth his ſeruants in times of danger.

Doctrine. Such as are gods ſeru ſhall be e intreated.

But to paſſe ouer theſe points, from hence obſerue, that ſuch as are Gods ſeruants, and ſtand for good cauſes, ſhall be perſecuted, maligned, and euilly intreated, as if they were murtherers and malefactours. Though they deſerue to be fauoured and loued, yet they ſhall be hated, curſed, and contemned. So it was with *Moſes*, when he came to *Pharaoh*, & moued him to let the people goe, Exod. 5,1,2, 5,6. Dan. 3,19, and 6,16. Acts 4,20,21. and 5,18. Iohn 16,2. 1 Kings 13,4. Thus was it with *Eliah* and *Eliſha*; thus was it with *Michaiah* & *Ieremy*: and thus it was with all the Prophets, Math. 23,34.

Reaſon 1.

The reaſons; becauſe the world hateth the truth, and the profeſſors of it: The Preachers and profeſſours of it, becauſe they manifeſt & publiſh the truth, Gal. 4,16: The truth it ſelfe, becauſe men loue darkeneſſe more then the light, inaſmuch as their owne deeds are euill, Iohn 3,19. They are choſen out of the world, therefore the world hateth them; whereas if they were of the world, the world would loue his owne, Iohn 15,19.

Reaſon

Secondly, Satan is their enemy, and ſeeth that by them his kingdome is in danger to be ouerthrowne; hence it is, that he rageth and raiſeth perſecution, that thereby he may ſtop their mouthes, & ſtop the courſe of the truth, Reuel. 2,10, and 12,13.

Reaſon

Thirdly, God will haue his ſeruants tryed in their faith, patience, conſtancy, and obedience, Reuel. 2,10. We muſt learne to walke through good report and euill report, and bee ready to renounce all rather then the truth, which we muſt buy at any rate, but neuer ſel it though we might gaine all the world, becauſe all ſuch gaine is the greateſt loſſe, Math. 16, verſe 26.

Prou. 23

Vſe 1

The vſes follow. Firſt, maruaile not at it whe we ſee this come to paſſe: neither condemne the truth, or the profeſſours of it, 1 Iohn 3,13. *Maruaile not if the world hate you.* Let vs comfort our ſelues with this conſolation, that it is no rare thing, neither is our caſe ſingular, neither do we ſuffer alone, it hath beene the lot of all Chriſtians, nay of Chriſt himſelfe; let vs not ſeeke to be better then he was, the ſeruant may not be aboue his Lord, if they haue perſecuted him, they will perſecute vs, Ioh. 15, 2. Chriſt himſelfe pronounceth ſuch as ſuffer for righteouſneſſe ſake to be bleſſed, for ſo did they perſecute the Prophets that were before vs, Math. 5,12. Many men in the world are diſcouraged from godlineſſe of life and walking in a ſincere profeſſion, becauſe they ſee the godly perſecuted, and the vngodly to proſper and flouriſh: therefore *Iohn* doth forewarne, not to maruaile heereat, becauſe this ought not to ſeeme ſtrange vnto vs, it hath beene ſo from the beginning, and ſo it hath continued. The world, though it be full of changes, yet changeth not his nature, neither taketh vpon it any other ſhape. Wherefore, we muſt not ceaſſe from godlines for hatred of the world, but rather goe more zealouſly forward, remembring the words of Chriſt, Math. 11,12. The kingdome of heauen ſuffereth violence, and the violent take it by force.

Secondly, we muſt reioyce vnder the croſſe, and be glad when we ſuffer for the truth, not as euill doers, 1 Pet. 3, 17, and 4,15. but for well doing. So did the Apoſtles, Acts 5,41: ſo did the Hebrewes, chap. 10,34. They conſidered with themſelues, that they had in heauen a better & an enduring ſubſtance, they accounted it a great honour, that they were accounted worthy to ſuffer for his Name; they knew that they were made partakers of the ſufferings of Chriſt, and that the trying of their faith would worke patience, Iam. 1,3, and patience, experience: and experience, hope; and hope would not make aſhamed, Rom. 5,4,5. The cauſe therefore for which we ſuffer, muſt more comfort vs, then the trouble which we endure, diſmay vs. God will neuer be wanting vnto vs, by his grace and Spirit, to hold vs vp and to ſtand by vs, that either we ſhall eſcape the hands of the perſecuters, or elſe he will aſſiſt vs and ſtrengthen vs in the perſecution. The affliction is but for a moment, but ŷ fruite of it ſhall remaine for euer.

ſe 3. Thirdly, we muſt ſit downe, and caſt our accounts before hand, what our profeſſion will coſt, and not thinke with the ſonnes of *Zebede*, to ſit down at the right hand, and at the left hand of Chriſt in his kingdome, Mat. 20,21, but rather learne of Chriſt, Lu. 14,26. to hate father, mother, wife, children, brethren, & ſiſters, yea his owne life, that he may continue to be his Diſciple. When the brethren exhorted *Paul* not to goe vp to Ieruſalem, becauſe a Prophet foretold, that he ſhould be bound & deliuered into the hands of the Gentiles, hee anſwered, 21,13. *What meane ye to weepe and to breake my heart? for I am ready, not to bee bound onely, but alſo to die at Ieruſalem, for the Name of the Lord Ieſus.* Here was a chriſtian reſolution to vndergoe all tribulations, and reſiſt euen vnto blood, if he were thereunto called. The cauſe of ſhrinking back, is this want of fore-thinking.

Vſe 4. Laſtly, we ought to labour to poſſeſſe our ſoules with patience, and to ſhew our obedience in ſuffering, as well as in doing the will of God. There is a twofold obedience required of vs, the one actiue, the other paſſiue. Many thinke themſelues diſcharged of this duty, if they be carefull to do as God commandeth: but they neuer conſider that they are bound to glorifie the Name of God by ſuffering, as wel as by doing. Chriſt our Sauiour the moſt perfect patterne of obedience, hath performed the will of God both waies: and this is the ſubſtance of the Goſpel to teach what he did and what he ſuffered, Acts 10,39. Wherefore, let our patient minde alſo be knowne vnto al mē. Phil. 4,5. Luke 21,19.

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11. *And the Lord ſaide vnto Moſes, How long will this people prouoke me? and how long will it be, yer ye beleeue me, for all the ſignes which I haue ſhewed among you?*

12. *I will ſmite them with the peſtilence, and diſinherite, &c.*

Now we come to conſider how God proceedeth againſt theſe ſinners; & firſt touching his threatning, then of his execution of iudgment. He threatneth to ſweepe thē away with the peſtilence, and ſo to roote them out vtterly. The doctrine is this: Among other diſeaſes and iudgements ſent for ſinne, the plague and peſtilence is one. It cometh not by chance or fortune, but is ſent of God into townes and cities, as 2 Sam. 24,15. The Lord ſent a peſtilence in Iſrael, from the morning to the time appointed. Deut. 28,21,22. Leuit. 26,25. Ezek. 14,19. Numb. 16,46,47.

Doctrine. Among other iudgements ſent for ſinne, the plague is one.

Reaſon 1. The reaſons; firſt, becauſe all diſeaſes & afflictions come frō God, Amos 3,6, they come not out of the duſt, neither ariſe from beneath the earth, but they proceed frō God. Secondly, the titles giuen vnto them, proue as much; they are called the ſword of the Lord, 2 Sam. 24,16, and the arrow of the Lord, Pſal. 5,91.5

Vſe 2. This teacheth, that the peſtilence is not cauſed onely or chiefly by naturall meanes, but the chiefe and main cauſe is the wrath of God againſt ſinne, Deut. 28,15. And hence it is, that it bringeth with it horrour and feare, weeping and lamentation, terrour and aſtoniſhment, becauſe God ſtriketh the conſcience inwardly as well as the body outwardly. Hence it is, that there is remouing hither and thither, flying too and fro, and much amazement in all perſons. It is ſinne that bringeth all, both publike and priuate calamities: and God is able to finde out our ſinnes, and vs in our ſinnes.

And as we ſinne many waies, ſo he hath many waies to plague vs, and it lyeth in him to puniſh vs with one or with many of his plagues together. The Lord, if it had pleaſed him, could haue puniſhed *David* with theſe three iudgements, famine, the ſword, and the peſtilence, al together, and his pride and vaine confidence in his owne ſtrength deſerued no leſſe: but he brought onely one of them, and put him to his choiſe, whether of them he would haue. We can reaſon oftentimes among our ſelues of the cauſes of the plague, and can tell that it came into ſuch and ſuch places firſt of all by ſuch a carrier, or traueller, or infected perſon: neuertheleſſe, though it be not to bee denied but there may be ſuch cauſes, we may not omit or forget the chiefe and principall. And tell me, how came it at the firſt? and what ſhall we make the firſt cauſe within vs, but ſinne, and without vs, but God? No plague beginneth but by his iuſt and righteous hand, ſo no plague can ceaſſe before God will that ſent the ſame. And how is it, that one citty is infected more then another, and one houſe more then another, and in the ſame houſe ſome are ſmitten, others are not touched? Is not this the will and pleaſure of God alſo? This then noteth the great folly of ſuch as ſay, Oh, this is a contagious time of the yeare, when this ſeaſon is a little ouerpaſt, that wee may haue ſome froſt, or cold, or winde to purge the aire, you ſhall ſee all well againe, time will weare out all. But if God call not backe his hand, and ſtay his iudgement, no winde, no winter, no weather, no cold ſhall be able to do vs any good. And therfore we ſee oftentimes, that though we haue had many nipping froſts, and ſtrong windes, yet this ſickneſſe hath encreaſed and not beene diminiſhed.

2 *Sam.*24,13.

Vſe 2.

Secondly, the readieſt way to auoide the plague, is to abſtaine from al thoſe things that bring it, continue it, and encreaſe it. Men ordinarily do vſe ſweeping of houſes, waſhing of chambers, cleanſing of ſtreetes, perfuming of ſtuffe, killing of dogges, taking of phyſicke, and ſuch like: neither doth God condemne or reſtraine theſe or any good meanes to releeue our ſelues, prouided that we truſt in God, and not in them: notwithſtanding it is certaine, that all mans pollicy without God is able to do nothing. The plague cannot be remoued by any mans induſtry. We muſt waſh & clenſe and purge our hearts by true and vnfained repentance, Iam. 4, 8. Eſay 1, 16. Ier. 4, 14. Pſ. 51, 2, 7. All theſe places ſhew, how foule and filthy we are by nature. For that which is cleane of it ſelfe, needeth no waſhing: but we neede waſhing and purging, and therefore we muſt confeſſe we are vncleane. Nay, no mire is ſo foule, or dung ſo filthy as we are through corruption, Iob 14, verſe 4, and 25, verſe 4. Eſay 64, 6. Titus 1, 15. There is no ſent or ſauour, no carcaſſe ſo corrupt and ready to infect, as that which proceedeth from our ſelues, wherby we defile our ſelues and one another. This Chriſt teacheth, Math. 15, verſe 18. *Theſe things which proceed out of the mouth, come foorth from the heart, and they defile the man.* Keepe out ſinne from the heart, and the plague ſhall neuer defile the man: euery one therefore muſt labour to cleanſe the heart.

We muſt remoue that which bringeth the plague

What it is that doeth chiefly infect.

Vſe 3.

Thirdly, ſeeing it is cauſed by ſinne, wee muſt learne to ſearch and finde out the true cauſe of the plague. The enemies of Gods word will make the Goſpel the cauſe of the peſtilence and of all other calamities. So did *Ahab* & *Iehoram* make the Prophets the principall procurers of the famine which fell out in their daies, 1 Kings 18, 17. 2 Kings 6, 31. Thus dealt the heathen with the chriſtians that liued vnder the heathen and perſecuting Emperours; when any famine, or peſtilence, or ouerthrow befell among them, they imputed all to Chriſtians, and cryed out to haue them perſecuted and puniſhed, as appeareth at large in the Apology of *Tertullian*. Theſe are blaſphemous mockers and deriders of the holy faith of Chriſt, which open their mouthes againſt heauen. The chiefe cauſe of the plague is the contempt of the word, Ier. chapter 29, 17, 19.

Vſe 4.

Laſtly, euery one of vs muſt learne how to behaue our ſelues in the troubleſome times of this heauy iudgement. We muſt haue a tender feeling of their diſtreſſed condition that lye vnder this greeuous hand of GOD. The Church is compared to a body, wherof Chriſt is the head, Eph. 4, ver. 16, and the faithfull are members, Romanes 12, 4. 1 Corinthians 12, 12. They make but one body, though they be many different members, and are all vnder one head, and therefore are to helpe one another, to beare one anothers burden, and ſo fulfill the law of Chriſt, Galathians 6, 2, 1 Corinthians 12, verſe 24. Let vs conſider the ſeuerall duties belonging to ſeuerall perſons in the day of viſitation.

The duty
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The duty of Magiſtrates, is then eſpecially to ſee religion eſtabliſhed, euill doers cut off from the City of God, and all diſorders remoued, Pſal. 101, 8. They muſt humble themſelues, and cauſe the people to humble themſelues. They muſt appoint faſting and praier, that thereby they may moue the Lord to call backe his iudgement. We haue a notable example of this in the King of Nineue, when he feared a generall iudgement to come vpon himſelfe and his people, he roſe vp from his throne, and laide away his robe from him, he couered himſelfe with ſackcloth, and ſate in aſhes, yea he proclaimed that neither man nor beaſt, herde nor flocke, ſhould taſte any thing, and that they ſhould cry mightily to GOD, ſaying, *Who can tell, if God will returne and repent, and turne away from his fierce anger, that we periſh not?* Ion. 3, 6, 7, 8, 9. Here is a good preſident for Kings & Princes, what by their owne example & publike decrees they ought to do, that there may be a common humiliation of all eſtates.

Ionas 3,6

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It is the duty of the Miniſters to preach the worde moſt earneſtly, both the Law and the Goſpell, in ſeaſon and out of ſeaſon; to perſwade to repentance, to comfort the feebleminded out of Gods word, to ſtirre vppe the poore to patience, the rich to liberality, and all men to compaſſion and commiſeration. It belongeth vnto them as it were to ſtand in the gappe; they muſt aboue others pray earneſtly to God, Amos 7. verſe 25. knowing that the prayer of a iuſt man auaileth much if it be feruent, Iames 5, 16, 17. So was it with *Moſes* and *Aaron*, when the plague was begunne, he willed *Aaron* to take a Cenſer, who ranne into the middeſt of the Congregation, and ſtodde betweene the liuing and the dead, offering Incenſe, and making attonement for the ſinnes of the people, Numbers 16. verſe 48.

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It is the duty of all parents, to teach and inſtruct their children from whence, & for what cauſes God ſendeth the peſtilence, and other calamites, Deut. 6. 7. They muſt goe before them in a good example of life, Geneſis chap. 18, 19. and if they ſhould ſee all other careleſſe and negligent in this duty, yet muſt they ſay with *Ioſhua*, chap. 24. verſe 15. *As for mee and mine houſe, we will ſerue the Lord.* It belongeth vnto them to call their families vnto priuate humiliation, as *Eſter* did, chap. 14. verſe 16. and euery day they ſhould offer vp ſacrifice for their ſeruants and children, after the example of holy *Iob*, chap. 1. verſe 5. and pray for their ſafety and welfare, and euerie day giue thankes for their moſt mercifull deliuerance, while in the meane ſeaſon ſo many fall on their right hand and on their left.

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It is the dutie of rich men in time of contagion, to haue as at al other times, ſo then eſpecially a diligent care of the poore, becauſe then the greateſt occaſion is offered to doe good. We muſt not ſhut them vppe in their houſes, and then ſhut vp our compaſſion from them, as it were in a cloſe priſon without releefe. It is the commendation of the Chriſtian Church after the aſcenſion of Chriſt, that they had all things common, and no man ſaid that ought of the things which hee poſſeſſed was his owne; neither was there any among them that lacked, Acts 4, 32, 34. If they did this in the neede of the Church, how much more ought we to prouide for thoſe that cannot prouide for themſelues? He is not worthy to beare the name of a Chriſtian, that at ſuch times would withhold things neceſſarie from thoſe that are withholden from the companie of others. Woe vnto thoſe that would adde ſo great affliction to thoſe that are deepely afflicted already. The foure Lepers that were put out of the city according to the law, & dwelt apart by themſelues at the entering in of the gate for feare of infection, were notwithſtanding prouided for in the ſtreight ſiege of Samaria: ſo long as there was any thing in the city, they wanted not, but were prouided for, 2 Kings 7, 4. So it ought to be among vs.

The dutie of the poore and needy in time of the plague.

It is the dutie of the poore & needy to arme themſelues with patience, as a ſhield & buckler in time of trouble; knowing that nothing falleth out without the prouidence & appointment of God. He will not lay more vpon vs then he will enable vs to beare, but with the tentation will make an happy iſſue, 1 Cor. 10, 13. hee will comfort vs in our tribulation, 2. Cor. 1, 4, and pity vs as a father pities his children, Pſ. 103, 13, 14. Hee will ſtir vp the hearts of others to whom hee hath giuen this worlds good, to doe vs good, who hath the hearts of all in his owne hand. Such therefore ought then eſpecially to giue themſelues to prayer vnto God; they muſt alſo beare themſelues thankfully to men that haue bene raiſed vp to ſhew compaſſion toward them, but aboue all to God himſelfe, from whom euery good gift commeth, Iam. 1, 17.

The dutie of ſuch as are taken with the peſtilence.

The duties of ſuch as are taken with the peſtilence are alſo to be conſidered. They muſt conſider that their ſins haue deſerued that iudgement, that God thereby calleth them to repentance, ſtirreth them to praier, exerciſeth their faith, driueth thē from ſecurity, weaneth them from the loue of the world, and bringeth them to a loue and deſire of heauen. Such muſt renounce all confidence in the fleſh, and commit themſelues wholy to God, not doubting of his mercy: they muſt ſet their houſes in order to auoid contention, they muſt giue teſtimony of their faith in their ſickneſſe, and ſtir vp thoſe that are about them and come to viſit them, to the feare of God. Eſpecially let them take heede they doe not accuſe God of dealing hardly and rigorouſlie with them, becauſe he ſtriketh thē while he letteth others to eſcape: but let them ſtoope downe to his correction, & ſubmit themſelues to his heauenly pleaſure with all reuerence.

The dutie of all men in time of the plague.

Exod. 15, 25.

Laſtly, it is the duty of all men to make ſolemne profeſſion of their humiliation & repentance, humbling themſelues before God by faſting and praier, againſt whom they haue ſinned, 1 Kin. 8, 38. Al brauery and exceſſe ought then to be laid aſide, all riotouſneſſe and luxuriouſneſſe ſhould be baniſhed far from vs, Eſa 22, 12, 13, 14. The Prophet *Amos* reproueth the rich, & crieth out earneſtly againſt their ſenſleſneſſe, liuing in all kind of pleaſures and delights, & nothing at al regarding the affliction of *Ioſeph* chap. 6. So was it with the rich Glutton in the goſpel, though he ſaw *Lazarus* lye at his gate in great miſery, yet *he was clad in purple, & fared deliciouſly euery day*, Lu. 16, 19. ſuch is the pride and delicacy of our times, yͭ albeit God ſweep away many with his fearful viſitation, and the cry of the poore at ſuch times bee verie great, that it might euen moue the ſtones to relent, and that it ſoundeth with a ſhrill voyce in the eares of men and aſcendeth vp to God, yet the greateſt ſort are nothing moued: the Lord of hoſts calleth to weeping and to mourning, & to girding with ſackecloth, *and behold ioy and gladnes ſlaying Oxen and killing ſheepe, eating fleſh* *and drinking wine; let vs eate and drinke, for to morrow we ſhall die.* No man almoſt will diminiſh any thing of his brauery in apparell, of his daintineſſe in fare, of his coſtlineſſe in furniture, and of his exceſſe in all things. Let all ſuch as feare God, think vpon the euill day, & prepare themſelues againſt the time of affliction, & ſtoop vnder the mighty hand of God.

[*I will diſinherite them, and will make of thee a greater Nation and mightier then they.*] A moſt fearefull threatning. It is a ſore puniſhment when the father is conſtrained to diſinherite his ſonne, Gen. 49, 3, 4, but much ſorer when he muſt diſinherite all of them. God threatneth in this place to diſinherite thouſands of Iſrael, and to make of *Moſes* a mighty Nation. Math 3,9. And as *John Baptiſt* ſaid to the Phariſies and Sadduces that came to his baptiſme, that God was able of thoſe ſtones to raiſe vp children vnto *Abraham*, ſo doth the Lord ſay to *Moſes*, that he would deſtroy that whole people, for whom he had praied before, chap. 10, 36. *Returne, O Lord, to the many thouſands of Iſrael:* but of him hee would raiſe vp a great and a mighty Nation. This threatning we muſt vnderſtand conditionally, except his anger be appeaſed at the prayer and interceſſion of *Moſes*. The threatnings of God are twofold, ſome are peremptory and abſolute, neuer to be reuoked, as it is ſaid of ẏ lawes of the Medes & Perſians, that they could not be changed: as *Gen. 2, 17.* If *Adã* had praied al the daies of his life, that he might not die, but returne to his former condition, the ſentence of God had not bin reuerſed. The like we ſee concerning *Moſes*, Numb. 20, 12. God threatneth that he ſhould neuer enter into the Land of promiſe: Deut. 3, 26. *Moſes* vnderſtanding the threatering conditionally, beſought the Lord, that he might goe ouer *Iordan* into that Land, but the Lord was wroth with him and would not heare him, but ſaide vnto him, *Let it ſuffice thee, ſpeake no more vnto me of this matter.* The ſame we might ſay of *Dauid*, he receiued a threatning againſt his ſin, that the childe conceiued in adultery ſhould die, 2 Sam. 12, 14, neuertheleſſe he beſought God for the childe, with faſting, weeping, and praier, v. 16 he ſaid, *Who can tell, whether God will be gracious to me, that the childe may liue?* Notwithſtanding, according as the Prophet had denounced, the childe died. So then, we ſee that ſome of Gods iudgements denounced againſt the ſonnes of men, are abſolute and irreuocable, and muſt take effect: other of them are limited with a condition, and vpon humiliation and repentance are changed & altered; and ſo it is with the promiſes of God, ſome of them are abſolute, and ſome are with condition. Such as concerne ſaluation and are neceſſary to eternall life, are promiſed abſolutely in reſpect of God; ſuch as are temporall and belong to this preſent life, are promiſed conditionally.

Doctrine. The threatenings of Gods iudgements are conditionall.

We learne from hence, that the threatnings and denunciations of Gods iudgments are for the moſt part conditionall, not abſolute, toward his people, and to be vnderſtood with this exception, except they repent and amend. This condition is ſometimes expreſſed, and ſometimes vnderſtood. It is ſet downe expreſly, Ier. 18, 7, 8. Sometimes it is ſuppreſſed and vnderſtood incluſiuely, Gen. 6, 3.

Reaſon 1. The reaſons: Firſt, becauſe after threatning, if repentance follow, it cauſeth forgiuenes of ſin, and taketh away the cauſe of puniſhment. Sinne is the cauſe of Gods iudgements: if the cauſe be remoued, the effect will ceaſſe, Ezek. 33, 14, 15. *Whẽ I ſay to the wicked, thou ſhalt ſurely die; if he turne from his ſin, and do that which is lawfull, &c. he ſhall ſurely liue, he ſhall not die.*

Reaſon 2. Secondly, God is a gracious God, of great long-ſuffering, and of much patience, and vnſpeakable kindneſſe, ready (though much moued) to receiue to mercy as ſoone as we return to him, Ier. 3, 12. He promiſeth mercy to them that repent; his anger ſhall not fall vpon them that returne, becauſe he is mercifull and will not keepe his wrath for euer.

Reaſon 3 Thirdly, this is the end that God aimeth at in all his threatnings, not the deſtruction of them that are threatned, but their amendment, Ezek. 18, 23. *Haue I any pleaſure at all that the wicked ſhould die, ſaith the Lord God? and not that he ſhould returne from his waies, and liue?* and ch. 33, 11. *Why will ye die, O houſe of Iſrael?*

Vſe 1. The vſes. Firſt, conſider that in the greateſt and moſt fearefull threatnings of Gods heauy iudgements, there is comfort remaining, and hope of grace and mercy to be found, there is life in death, and health in ſickneſſe, if we can change and amend. Thus do the Princes of *Iudah* profite by the threatnings of the Prophet, when he had threatned deſolation of ẏ Lords houſe, and the deſtruction of the whole Land, for which the Prieſts and people would haue put him to death; they pleaded the practiſe & example of good *Hezekiah*, for the comfort of themſelues and the people of his time, and thereby ſtirred vp themſelues to feare ẏ Lord, and to turne from their euill waies, Ier. 26. 18. The place is worthy to be conſidered, where the Princes ſhew that *Ieremy* did no more thẽ *Micah* had done before him, yet *Hezekiah* and all *Iudah* did not put him to death, but feared the Lord and beſought him of mercy, and the Lord repented him of the euill which he had pronounced againſt them. Obiectio But it may be obiected, If God threaten one thing and doth another, it may ſeeme his will is changeable, and that he hath two wils. Anſwer. I anſwer, the will of God is one and the ſame, as God is one: but it is diſtinguiſhed into that which is ſecret & reuealed, as the Church is ſometimes viſible, and ſometimes inuiſible, yet but one Church. The ſecret will is of things hidden with himſelfe, and not manifeſted in the word. The reuealed is of things made knowne in the Scripture, Deut. 29, 29. and by daily experience. The ſecret is without condition, the reuealed with condition, and therefore for the moſt part it is ioyned with exhortation, admonition, inſtruction,

ction,and reprehenſion. But no man is exhorted and admoniſhed to doe his ſecret will,becauſe no man can reſiſt it, the reprobate and diuels themſelues are ſubiect vnto it,and muſt performe it,Rom.9.19.

ſe 2.

Secondly, it is the duty of the Miniſters to propound the threatnings of GOD with ſuch conditions,prouoking and perſwading all men to repentance and amendment of life,offering grace and mercy to the humble and broken hearted. They are to preach not onely the law, but likewiſe with the law ỹ Goſpel. And thus they are ſaid both to bind and looſe,both to retaine ſins and to forgiue. For as *Eliah* by his earneſt and zealous prayer did both ſhut vp the heauens, and open the windowes of heauen,ſo that it gaue raine,and the earth brought forth her fruit: ſo the Miniſters of God by their earneſt & zealous preaching,do ſhut vp the kingdome of heauen againſt all obſtinate perſons,and alſo open the heauens to ſuch as are penitent. To propound the threatnings of God without condition, is to bring men to deſpaire, and to take from them all hope of mercy and forgiueneſſe.

1,4,14.
22.3. Eſa.
,16.
4.25.Iam.
,18.
th.16.19.

ſe 3.

Thirdly,it is the duty of the people, whenſoeuer they heare the threatnings of God,to ſtirre vp themſelues to repentance,thereby to preuent his wrath,and to ſtay his iudgements. Let vs take heed, we doe not ruſh on, as the horſe in the day of battell, to our deſtruction. And thus haue ỹ ſeruants of God vnderſtood his threatnings, and accounted them as a Sermon of repentance,as we heard before of *Hezekiah* king of Iudah,and all Iudah with him, when *Micah* the Moraſhite propheſied, ſaying, *Thus ſaith the Lord of hoſtes,Sion ſhall bee plowed like a field,& Ieruſalem ſhall become heaps:* they fell not into deſperation, neither concluded an impoſſibility of obtaining pardon and the continuance of the Temple, of the citie, and of the whole kingdome,but beſought the Lord,and feared his Name,& the Lord repented him of the plague which he had denounced againſt them. And no maruell that this godly king conceiued the meaning of the threatning in that manner; for ſo did the King of Niniueh, an heathen and idolatrous king vnderſtand the threatning of *Ionah* no otherwiſe. Who can tell if God will turne and repent,& turne away from his fierce anger, that we periſh not? Thus alſo did *Hezekiah* before named vnderſtand the meſſage ſent to him from God by *Eſayah*, when he was ſicke vnto death: *Set thine houſe in order,for thou ſhalt die, and not liue;and therefore he turned his face to the wall,and prayed to the Lord of life.* Let vs make this vſe of the Miniſtery of the word,and of all the threatnings contained therein,to bee ſtirred vp to repentance and obedience,leſt we be deſtroyed. If there be no change in vs, let vs looke for a change from God: and he will neuer change his threatnings, except we change our liues and conuerſations.

12.11,12.
26.18.
3.9.
38.1,2.

4.

Fourthly,ſeeing the threatnings of God, ſuppoſe a condition,we muſt alſo know how we ought to vnderſtand his promiſes, to wit, with a condition. The threatnings of GOD haue a condition of repentance: the promiſes haue a condition of faith and obedience. God hath made many mercifull promiſes vnto vs in his holy word,howbeit he hath no otherwiſe bound himſelfe vnto vs, then wee will acknowledge our ſelues bound in duty to ſerue him.

Eſay 1.19.

We muſt not only conſider what God promiſed to vs,but withall remember what he requireth of vs. Hence it is,that ỹ Prophet ſaith, *I will ſpeake ſuddenly concerning a nation and concerning a kingdome,to built it and to plant it: but if it doe euill in my ſight,that it obey not my voyce, then will I repent of the good, wherewith I ſaide I will benefite them.* He hath promiſed to loue vs, but he requireth at our hands, to loue him againe. He hath promiſed to forgiue vs our treſpaſſes,but he chargeth vs to forgiue them that treſpaſſe againſt vs. He hath promiſed to be a Father vnto vs, but he locketh for at our hands that we walke before him as obedient children.

Ier 18.9,10.

Vſe 5.

Laſtly,if God threaten and no repentance followeth, then certainely the threatnings pronounced will come to paſſe. God threateneth not in vaine, he terrifieth not without cauſe.If we doe not preuent them, they will preuent vs and take vs away ſuddenly. See the fearefull examples of the flood, of Sodome,of the deſtruction of the ten tribes, of Ieruſalem and of the Iewes,of the ſeuen Churches of Aſia,and other Churches planted by the Apoſtles,ſupplanted in the wrath of God; all aſſure vs of the truth of this point.Conſider our owne wayes in our hearts.We liue where wee heare the fearefull iudgements of God daily and deſeruedly threatned againſt vs for our ſinnes, and namely for the contempt of the Goſpel in all places and among all perſons, there followeth little repentance and amendment of life; nay, it ſeemeth that God hath blinded our eyes and hardned our hearts, leſt we ſhould returne and be ſaued. What will folow,nay what muſt neceſſarily folow,whoſoeuer hath halfe an eye may eaſily perceiue. Yet ſee how we deceiue our ſelues with flattering words,as Ier.7.4 they ſaid, *The Temple of the Lord,the Temple of the Lord*: ſo wee can ſay,Tuſh,The Goſpel,the Goſpel,it can neuer be rooted out from among vs,Popery ſhal neuer bee eſtabliſhed any more. But what doe we glory ſo much of the Goſpel? or why doe we put confidence in this title? For this Goſpel ſhall bee a witneſſe and giue in verdict againſt vs,and as an vpright iudge condemne vs. And what is vnpoſſible vnto God? what cannot his power, what may not his iuſtice doe? ſuch as beleeue not the trueth but haue pleaſure in vnrighteouſnes, ſhall bee damned Can we challenge to our ſelues any more then Gods owne people, that had the law and the Prophets,the Temple and the ſacrifices, the

Math.13.15.

The vaine confidence of fooliſh Goſpellers,

2 The.2.11,12

Arke and the Couenant? or more then the Churches of Aſia, and other founded by the Apoſtles? who ſeeth not a generall coldneſſe, a palpable deadneſſe, a fearefull declining and falling backeward generally in all places? All which make a preparatiō to apoſtacy. Papiſts euery where encreaſe,and are winked at: they haue beene threatned with enditements, forfeitures, and impriſonments, but they liue at eaſe,grow rich,haue great friends, and laugh all their enemies or oppoſites to ſcorne. Such as haue beene zealous, decay: godly parents faile, and a crooked generation ariſeth after them: ignorance aboundeth: wickednes hath the vpper hand; and he that ſetteth himſelfe againſt euill,maketh himſelfe a prey, Eſay 59. 15. Atheiſts ſwarme euery where, and lift vp their hornes on high: the people for the moſt part are fit for any change, to profeſſe Chriſt, or antichriſt,to worſhip God in truth or in an Idoll.

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13 *Then Moſes ſaid vnto the Lord, Then the Egyptians ſhall heare it* (*for thou broughteſt vp this people in thy might from among them:*)

14 *And they will tell it to the inhabitants of this land: for they haue heard that thou Lord art among this people, that thou Lord art ſeene face to face,&c.*

To the former threatning is annexed an excellent prayer of *Moſes* made in behalfe of the people. We haue not many of his prayers recorded in Scripture: but ſuch as are left vnto vs,are moſt worthy and heauenly,teſtifying that he had the ſpirit of ſupplication in a plentifull meaſure,and therefore no maruell,being ſo excellent,if they were alſo very effectuall. Whereby we ſee,it is not for nought,that he is ſaid after a ſort to haue bound or chained the hands of God,Exod.32.10. and to haue preuailed more by his word then *Ioſhua* by his ſword,by his prayers, then the hoſte of Iſrael by their weapons of warre,Exod.17.11. And in this place,after that God had threatned to make a generall hauocke and deſtruction of this ſtubborne people,as a man wipeth a diſh and turneth it vpſide down, he ſtandeth in the gap to turne away the wrath of God,Pſa.106 23. which otherwiſe as a mighty flood would breake in vpon them,and beare downe all before it. Whereby it appeareth,that the words in the former threatning were not vttered definitiuely,but conditionally, to wit, if *Moſes* did not make interceſſion for them, and ſtand betweene God and his people. For if they had beene ſpoken ſimply, or beene vnderſtood to be ſpoken in that ſort, *Moſes* ought not to haue prayed for them, but to haue giuen place to the threatning,and reſted in the decree and determination of God, ſubmitting himſelfe to his holy will and pleaſure. But he was ſtirred vp thereby to ſeeke and to ſue for pardon for them,and therfore he vnderſtood the ſame conditionally.

The ſumm of the pray of *Moſes.*

The ſumme and effect of the prayer is, that GOD would not deſtroy his people vtterly according as he had threatned; and he moueth him to ſhew mercy toward thē by three reaſons. The firſt is drawne from the conſideration of the enemies of the Church, that they might haue no occaſion to reproch the holy Name of God, and to tread his glory (which is higher thē the heauens) vnder their feet, taking occaſion thereby to blaſpheme him,if he ſhould deſtroy his people, which he with a ſtrong hand had brought out of Egypt Exod.32.12. Deut.9.28.and 32.27. The ſecond reaſon is drawne from the nature and eſſentiall properties of God,he is of long-ſuffering and great mercy,&c. The third is taken from the former works and examples of his great goodneſſe, wherein he moueth God to pitty them, ſeeing he had oftentimes before ſhewed fauour toward them: all which had beene vtterly loſt,if he ſhould vtterly deſtroy them. Out of theſe words,as alſo out of all the reaſons vrged by *Moſes*,in generall we learne, that the ordinary meanes and ready way to reuoke and call in Gods iudgements, is true, hearty,and vnfained prayer, whenſoeuer his hand in any ſort lyeth heauy vpon vs, Pſ.107. 6,13,19,28.and 106.23. Iam.5.17,18. Numb. 12.13. 1 King.8.33,35,37,44.

Doctrine, The meane to reuoke Gods iudge ments,is tr and vnfain prayer.

Reaſon 1.

The reaſons. Firſt it is profitable to all things, and is of force to obtaine euery good thing: and if euery good thing, then alſo to remooue euery euill thing from vs; It obtaineth bleſſings of al ſorts,publike and priuate, ſpirituall and temporall,for our ſelues and for others,touching this life and a better,Ioh.16. 23. *In that day, ye ſhall aske me nothing: Verily, verily, I ſay vnto you, Whatſoeuer ye ſhall aske the Father in my name, he will giue it you.* Where we ſee the generality of the promiſe, confirmed by a vehement aſſeueration. Secondly,prayer obtaineth the pardon & forgiuenes of ſins, Act.8.22. Iam.5.15. 1 Ioh.5. 16. and ſinne is the true and proper cauſe of all iudgements whatſoeuer: if then it obtaine the remoouing of the cauſe,it ſhall alſo obtaine the taking away of the effect. For the cauſe being remoued,the effect wil ceaſſe. Thirdly,it is ſo mighty that it is able to throw downe ỹ faſteſt hold and ſureſt poſſeſſion that Satan hath gotten: *Paul* hauing ſhewed that we wraſtle not with fleſh and blood, that is, not onely,or chiefly with them,but with principalities & powers, and ſpirituall wickedneſſe in high places,preſcribeth this as a meanes to ſubdue and ouercome them. And Chriſt our Sauiour telleth his diſciples,that this kind goeth not out but by prayer and faſting. If then it be able to caſt him out with all his forces, it is more able to preuent iudgements threatned,or to remooue them when they are inflicted.

Reaſon 2.

Reaſon 3.

Mat 17.2
Epheſ.6.1

Obiect.1.

But againſt this point,many things are obiected; firſt it is ſaid in general,that the prayers of many are fruitleſſe: that they call vpon God,but can receiue no anſwer; To this I anſwer,

ſwer.

ſwer, Many make their prayers vnprofitable, becauſe they pray amiſſe, Iam.4.3. the fault is in themſelues, not in God. Againe, albeit he doe not heare and helpe his ſeruants preſently, yet he doth it, when the doing of it is better, both in reſpect of his owne glory and our owne good. He beſt knoweth the times and ſeaſons which he keepeth in his owne power, Act.1.7.Heb.4.16. For this cauſe, hee would not by and by worke a miracle at the requeſt of his mother, Ioh.2.4.7. nor heare the Canaanitiſh woman at the firſt Mat.15. but delayed her ſundry times. Laſtly, it falleth out oftentimes, that when the faithfull aske one thing, he granteth them another, fully equiualent to that and ſometimes farre better; and thus hee heareth them, 2 Cor.12.8,9.Mat.26.39. *Paul* prayed againſt a tentation, hee hath grace to withſtand and reſiſt it: Chriſt Ieſus prayed to haue the cup of the Croſſe remooued: he muſt drinke of it, but hee hath ſtrength ſufficient giuen him to ouercome it. God therfore heareth our prayers, when he giueth vs as good a bleſſing or a better, though we obtaine not the particular which we deſire.

ect. 2.

Againe, it may be ſaid, *Moſes* prayed that he might enter into the land of promiſe, and yet was not heard, Deut. 3.25. of which we ſpake before. I anſwer, he prayed after a ſort againſt the expreſſe will of God, onely he was ignorant whether the threatning were conditionall. Beſides, we cannot ſay that this was altogether friuolous and fruitleſſe, becauſe he obtained to ſee the Land, ſo that albeit he did not ſet foot in it, yet the Lord ſhewed him all the land to his great comfort, & ſtrengthning of faith: ſo that, in effect he ſaid or elſe might ſay with *Simeon*, Luk.2.29,30. *Lord now letteſt thou thy ſeruant depart in peace, for mine eyes haue ſeene thy ſaluation.*

ſwer.

ect.3.

Thirdly, we heard before, that *Dauid* prayed for the reſtoring of his child to health whē it was ſicke, yet the child dyed, and he was not heard, 2 Sam. 12.16. Anſwer. He was not heard in that one particular: howbeit afterward God gaue him another ſonne, another ſonne by the ſame mother, another ſonne that ſate vpon his throne after him. Againe, God had mercy on the ſoule of the child, of which he was perſwaded, becauſe he ſaith, I ſhall go to him, but he ſhall not returne to me, 2 Sam. 12.23. ſo ÿ his prayer was an acceptable ſacrifice to God, & a profitable ſacrifice to himſelf

ſwer.

ect.4.

Laſtly, it may be obiected, that God (who hath no greater to ſweare by) ſweareth by himſelfe, that though *Moſes* and *Samuel* ſtood before him, yet his mind would not be toward this people, Ier.15.1. and though theſe three, *Noah*, *Daniel* and *Iob* were in the land, they ſhould deliuer but their owne ſoules, &c. Eze. 14.14. they ſhould deliuer neither ſonnes nor daughters, verſe 16. I anſwer, this is nothing to the purpoſe, for heerein nothing is expreſly affirmed, but the matter is onely ſuppoſed, as 1 Cor.13.1,2. Againe, it is ſaid expreſly, that they ſhould deliuer their owne ſoules, and therefore we cannot ſay, that their prayer is without profit. Now let vs proceed to ÿ vſes.

er.

Vſe 1.

Firſt, we may hence conclude, that great is the vſe, vtility and neceſſity of prayer in the church, greater thē of the Sun in ÿ firmament. For what haue we left when God is offended and prouoked, but this? when this is rightly performed, it calleth in his wrath gone out againſt vs. Neuertheleſſe, the Apoſtle requireth two things to make our prayers effectuall and of great profit toward vs: the one in reſpect of the perſon that prayeth, the other in reſpect of the prayer of the perſon. Touching the perſon of him that prayeth, if he deſire to haue his prayer heard, hee muſt be iuſt & righteous; it is not the prayer of euery man whatſoeuer he be that auaileth much, but the prayer of a righteous man, that feareth God, that beleeueth in Chriſt, that ſerueth him in ſpirit and truth, and walkes before him in holineſſe and righteouſneſſe of life; theſe are they whoſe praiers pierce the heauens, and preuaile much with the Almighty. This is taught in many places of the word, Pſal.34,15, and 145, 19. 1 Pet.3,10. 1 Tim.2,8. Prou.15,29. The praiers of ſuch, are like to *Iacobs* ladder which was ſet vpon the earth, and the top of it reached vp to heauen, Gen. 28,12. ſo do the praiers of the faithfull, they are made on earth, but they reach vp to the clouds, nay to heauen, and come into the preſence of God himſelfe: our praiers aſcend to him, and his graces deſcend to vs. On the other ſide, as the praiers of the righteous are moſt acceptable to God & profitable to vs, ſo the praiers of the wicked and vnrighteous are moſt abhominable. As the one ſort are ſweet in the noſtrils of God, and aſcend as incenſe, ſo the other are vnſauoury, and ſtinke worſe then dung and mire in his ſight. Wherefore let not the vngodly men perſwade themſelues of Gods fauor, or think he any whit regardeth the words of their mouthes: for ſuch as incline their hearts to wickedneſſe, the Lord will neuer heare them.

Prou.15.8. and 21.27. and 28.9. Eſay 1.11. and 66.3. Amos 5.22. Ier 6.20. and 7.22 Ezek. 8. 18. Mich. 3.4. Ioh.9.31.

Againe, our praiers muſt be feruent & earneſt, they muſt be kindled with a burning zeale againſt all coldneſſe, they muſt flow from vnfained faith againſt all doubting and wauering, they muſt be continued with great conſtancy and perſeuerance againſt all wearineſſe and giuing ouer before we haue obtained. As then hee that prayeth muſt be righteous, ſo muſt his prayer be feruent, if he will obtaine any thing at the hand of God.

Luk.11.6. and 18.3. and 21. 35. Ephe.6. 18. 1 Theſſ. 5.17. Matth. 15.25,26,27, 28.

Vſe 2.

Secondly, hence ariſeth great comfort to the people of God that grone vnder affliction and are ready to ſinke downe vnder an heauy burden. Let none of Gods ſeruants deſpaire of helpe, but hope in God, who hath left vs this as a plaſter to heale all our wounds, or as a medicine to cure all our diſeaſes. Hence it is, that the very infidels by light of nature and other ſuperſtitious perſons haue confeſſed this truth, that haue not yeelded to the truth of

God. The Marriners, that were ignorant of the true God, cryed vnto their gods, when the ſea wrought and was tempeſtuous againſt them, Ion.1.5. and the ſhipmaſter ſtirred vp *Ionah* to pray to his God, if ſo be that God would thinke vpon them that they periſh not, ver.6. *Pharaoh* the king of Egypt, knew that the prayers of *Moſes* and *Aaron*, the holy ſeruants of God, were very profitable and acceptable; therefore he ſent for them and deſired them to pray for him, when the plagues of God lay vpon him and his people. This alſo did *Ieroboam*, that wicked king that made Iſrael to ſinne, know and vnderſtand; for when his hand was dryed vp, which he thruſt out to lay hold on the Prophet of God, hee deſired him to pray that it might be reſtored. If theſe haue confeſſed ẏ benefit of prayer, how much more ought we? though there be an infinite diſtance betweene heauen and earth, between God and man, yet heareth he from his holy hil the ſupplications of his righteous ſeruants powred out before him. Affliction taketh away all comfort and ioy from the ſonnes of men, that are vnregenerate: when they are pinched with pouerty, with famine, with miſery and calamity, they are quite out of heart, they diſtruſt, they deſpaire, they fret & fume, they mutter and murmure againſt God. They haue no hearts to lift vp vnto him, neither can they runne to the throne of grace to find mercy in time of need, but doe oftentimes blaſpheme the God of heauen, and repent not of the workes which they haue wickedly committed. They would faine haue ſome comfort in their ſorrows, but they know not of whom to ſeeke it, or where they ſhall find it. Hence it is, that they runne to muſicke and inſtruments of delight, to wine-tauernes, to ſtrong drinke, to euil company, and ſome to witches and enchanters, which they call cunning men, and cunning women. But the ſeruants of God which haue learned better things, know that God is the Father of all comfort and conſolation, and therefore they fly vnto him by prayer, who is able to deliuer their ſoules from death, their eyes from teares, and their feete from falling, Pſa.56.12,13. and 116.8. In troubles therefore, if wee call vpon him, we haue his promiſe (ſurer then the heauen) that he wil helpe vs and ſend vs a ioyfull deliuerance.

Exod.8.8. and 9.27 and 10.16,17.

1 King.13.6. Ier.42 2. Act.8.24.

The behauiour of the wicked in time of affliction.

2 Cor.1.3.

Vſe 3. Laſtly, let vs from hence be mooued to be diligent in this duty, and not to giue ouer till the God of bleſſing powre downe a bleſſing vpon vs. How heauy ſoeuer his hand be, and how long ſoeuer, in continuance, yet if we can call vnto him, wee are ſafe.

Wofull were our condition, if we ſhould cry and there were none to heare: but it is otherwiſe with vs, we doe not ſo ſoone call, as he is ready to anſwer. A poore ſilly lamb entangled in the buſhes and brambles, if it can but bleat, the ſhepheard will quickly helpe it: ſo if we be the ſheepe of Chriſt, and can call vnto him, the good ſhepheard of the ſheepe will by and by heare vs: if we can lift vp our voyce to him that ſitteth in the heauens, hee will ſoone free vs and deliuer vs out of our affliction. So long as we haue a mouth to ſpeake, he hath eares to heare: and when the tongue cannot, if with the heart we can ſigh to him, he vnderſtandeth that language, and we ſhall be ſure of helpe, as *Abraham* gaue ouer asking, before God gaue ouer anſwering, Gen.18.32,33.

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15 *Now if thou wilt kill all this people as one man, then the nations which haue heard the fame of thee will ſpeake, ſaying,*

16 *Becauſe the Lord was not able to bring this people into the land which he ſware vnto them, therefore he hath ſlaine them, &c.*

Now let vs come to conſider the parts of the prayer as they lye in order. And firſt we may not thinke that we haue the whole praier which *Moſes* vttered, and that he deliuered it in no moe words: for it appeareth by the abrupt beginning, ver.13. that he had ſpoken ſomewhat before: but this is onely the ſubſtance of the prayer, and hath the chiefe reaſons which he vſed. The firſt argument is very forcible and effectuall, and largely preſſed vpon God, which ſheweth that ẏ nations round about had heard of their deliuerance out of Egypt, the Canaanites had heard that God was among his people with his word, with his preſence, with his authority, with his ſignes and miracles: if then God ſhould deliuer them to death, theſe curſed nations would reuile the Name of God, and accuſe him either of impotency or of tyranny: that by reaſon of his hatred toward thē, he would not, or of his weakneſſe he could not bring them into the land of promiſe; whereupon he concludeth that it were far better for God, to free his name from ſuch blaſphemous reproches by ſparing his people. *Moſes* neuer once offereth to plead for pardon through any thing ẏ was to be found in the people themſelues, he confeſſeth that there was matter enough in them to haue remoued them long agoe out of the world: but he lifteth vp his eies vnto heauen, and deſireth God to looke vpon himſelfe and to haue reſpect to his owne name, leſt the infidels and idolaters ſhold take occaſion by the deſtruction of the Iſraelites to blaſpheme him. How forcible this reaſon is, and how powerfully it pierced as I may ſay the eares, nay the heart of God, appeareth notably by the mouth and confeſſion of God himſelfe: I would make the remembrance of them to ceaſſe from among men, were it not that I feared the wrath of the enemy, leſt their aduerſaries ſhold behaue thēſelues ſtrangely, and ſhould ſay, Our hand is high, & the Lord hath not done all this. What was it then that hindered him from putting out their name from vnder heauen? Not that they were not worthy to periſh, but it would haue opened the mouthes of the infidels to ſcoffe at God whom they ſerued, and at his religion

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The reaſons follow. God doth not beſtow any thing to any other end then this, he aimeth at this marke and hath reſpect to his own glory, both in giuing and forgiuing, Eſay 48.9. Prou.16.4. and therefore ought we alſo to ſet the ſame end before vs in prayer. The Lord in all his actions of mercy and iudgement hath euermore a ſpeciall reſpect to the promoting of his honor, and the maintaining of his owne glory, Exod.9.6. Rom.9.17. Exod.32. 11, 12. Secondly, the ſeruants of God haue beene ſo farre carryed with a deſire of promoting and preferring of it, as that they haue preferred it before their owne life, nay before their owne ſoule and ſaluation when they haue come in compariſon together, as appeareth in *Moſes*, and in *Paul*. Thirdly, Gods glory is moſt deare to himſelfe: if then we will bee his children, tender & deare vnto him, we muſt follow his example, we muſt prize that at the higheſt rate which he prizeth aboue all, we muſt loue that which he loueth, and that ought to bee moſt deare vnto vs which is moſt deare to him.

32.32.
9.3.

8.11.

ſe 1.

The vſes. This reproueth the moſt part of the world, who neuer ſet this marke before them to ayme at, nor intend the glory of God in their prayers, but the fulfilling of their own wils and deſires, and the ſatisfying of their owne gaine and profit. It is nothing precious vnto them, but leſſe regarded then their owne names. Euery man naturally regardeth himſelf and magnifieth his owne name, but the name of God neuer goeth neere them. *Ioſhua* hath relation to ſuch a point as this, when he ſaith, ſpeaking of the Canaanites and all that inhabited the land, *They ſhall cut out our name from the earth, and what wilt thou doe vnto thy great name?* *Salomon* teacheth in the Prouerbes, that a good name is rather to be choſen, then great riches, and louing fauour rather then ſiluer and gold, & it is better then a precious oyntment; but if we ſpeake of the Name of God, which is glorious and fearefull, Deu.28.38. it ought to be more deare vnto vs then all the ſiluer & gold, then all the Iewels & precious ſtones ẘ worldlings make their heauen and happines.

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Secondly, let vs in all diſtreſſes and troubles be comforted with this conſideration, that he will reſpect his owne glory, and therefore the good of his Church. For the preſeruation of the Church, and the aduancement of Gods glory are ioyned together. He will neuer forſake thoſe ŷ are his, in proſperity or in aduerſity: becauſe if he ſhould any way faile of his promiſes, he ſhould loſe much of his own glory, which is vnpoſſible. The Church ſhall neuer ſinke vnder the burden that lyeth ſore vpon it It is like the buſh that burned, which *Moſes* ſaw in the wilderneſſe while he fed the ſheepe of *Iethro* his father in law, it flamed but it conſumed not: whereby God declared the low ebbe of the church into ẘ it was brought, diſtreſſed in Egypt, but it ſhould not be deſtroyed; he that dwelled in the buſh preſerued the ſame, Deu.33.16. If then the glory of God ſhall neuer faile, the gates of hell cannot preuaile againſt the Church.

Vſe 3.

Laſtly, we muſt giue no occaſion of cauſing the name of God which is holy in it ſelfe; to be blaſphemed. Let vs be no means to make it euill ſpoken off, but labour by all means to be inſtruments of ſetting it forth. Bleſſed are ſuch as any way aduance it. Euery one ſhould aime at it, high and low, rich and poore, maſter and ſeruant, husband and wife. Euery one may gaine ſome glory to God, how meane ſoeuer his place, how ſimple ſoeuer his calling be. The Apoſtle chargeth the Iewes, that through thē the Name of God was blaſphemed, becauſe they had the law and made boaſt of God, they knew his wil and were inſtructed in the word. For as wicked children doe diſhonour and diſcredit their parents, 1 Sam. 8. 3. ſo it turneth after a ſort to Gods diſcredit in the world, when they which are called the children of God, and named by the name of Chriſt, doe liue vnworthily ſo high and holy a calling. There is none that liueth in the Church, albeit in the pooreſt and loweſt calling, but if hee profeſſe Chriſt, and walke not according to his profeſſion, he cauſeth the Name of God to be euill ſpoken off: the ſeruant that hath the meaneſt office, if he will be thought religious and haue the Goſpel in his mouth, and do not performe the duties of his calling with great care and a good conſcience, hee cauſeth the Name of God and his doctrine to be blaſphemed, 1 Tim.6.1. The higher & more eminent any mans place is, the more ſcandal he giueth and the greater occaſion of greefe to the godly, of hardning to the wicked, and of diſhonor to God. Let a man be as prophane as may be, that neither feareth God, nor reuerenceth man, let him liue in the groſſeſt ſinnes that can be committed or named; let him bee an open blaſphemer, a contemner of the word, a prophaner of the Sabboth, an abuſer of the Sacraments and of all good things, there is commonly no great matter made of it, he is neither reproched, no reproued. But let one that profeſſeth religion bee ſuddenly ouertaken thorough infirmity in any ſinne or purpoſe of ſin, not onely he is taunted and traduced by the prophane multitude, but the truth of God and the profeſſion of the trueth, nay the God of truth is euill ſpoken off, diſhonoured and blaſphemed. Theſe things ought to goe neere vs, euen to the heart, and to make vs watchfull ouer our wayes: ſeeing wee haue thoſe that watch ouer vs, to ſee if they can haue ought whereof to accuſe vs.

Matth.5.16.
1 Tim.6.1.
Tit.2.5.
Phil 2.15.
Ioſh.15.8.
2 Sam.12.14.
Rom.2.24.
Verſe 17.
Verſe 18.

17 *And now, I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying,*

18 *The Lord is long ſuffering and of great mercy, forgiuing iniquity and tranſgreſſion, and by no meanes clearing the guilty, &c.*

In theſe words we haue the ſecond reaſon drawen from the conſideration of the nature or being of God, which is ſeene by ſhewing mercy and iudgement, both which are in his hand, mercy to his owne people, iudgement to his enemies. This deſcription is taken out of the booke of Exodus, chap. 34.6. very comfortable to afflicted and diſtreſſed conſciences. So *Ionah* 4.2. firſt he is ſaid to be long ſuffering; then, of great mercy, and thirdly forgiuing iniquity and tranſgreſſion. If any aske, Is he onely mercifull? is he not alſo iuſt? The anſwer is, he wil by no meanes cleare the guilty, but will viſite the iniquity of the fathers vpon the children. But of this latter clauſe we ſhall ſpeake afterward, verſe 33.34.

Doctrine. God is of great patience and much long ſufferance. Out of the former, note, that it is the property of God to be alwayes of great patience, much gentleneſſe, and long-ſufferance. Hee is of a forbearing nature, and ſlow to anger, expecting many dayes the conuerſion, repentance, and recouery of ſinners, Eſay 65.2. Ier. 35.15. and 25.5. Matth. 23.37. We haue many examples hereof in the word of God, Gen. 6.3. 1 Pet. 3.20. The long ſuffering of God waited in the dayes of *Noah* while the Arke was a preparing. So Luke 13.6.7,8,9. 2 Chro. 36.15. We haue all experience of this point.

Reaſon 1. The reaſons: firſt he knoweth our weakeneſſe, our corruption and inclination to euill, he knoweth whereof we are made, he remembreth that we are but duſt, Eſay 57.16, Pſalm. 103.14. yea, as a wind that paſſeth away, and commeth not againe, Pſal. 78.38.39. no better then vanity, yea, lighter altogether then vanity, Pſal. 62.9.

Secondly, his nature is to be mercifull & full of compaſſion, 2 Chron. 36.15.

Thirdly, the ſinnes of the wicked are not yet full, they haue not yet filled vp the meaſure of them, Gen. 15.16.

Laſtly, he is not willing that any ſhould periſh, but that all ſhould come to repentance, and therefore he is not ſlacke concerning his promiſe, but is long ſuffering to vsward, 2. Pet. 3.9.

Obiection. Before wee come to the vſes of this doctrine, we muſt remoue a few obiections that ſeeme to make againſt this point. And firſt, how can God bee ſaid to be very patient and to ſuffer long, ſeeing his iudgements are often ſaid to come ſuddenly & ſpeedily as a whirlewind and a tempeſt? and when they ſhall ſay, peace and ſafety, his comming ſhall be as the comming of a theefe in the night, or as trauell vpon a woman with child, 1 Theſſ. 5. 2.3.

Anſwer. I anſwer, to be long before he come, and to be ſwift when once he commeth, are not oppoſite or contrary the one to the other. He waiteth a long time, but when the dayes of his patience are expired, then ſuddenly deſtruction commeth. He giueth warning after warning, and will doe nothing but hee reuealeth the ſame to his ſeruants the Prophets, Amos 3.7. Dan. 9.5.6. but when his patience is abuſed and contemned, then he commeth ſwiftly and ſtayeth not. The Apoſtle *Peter* ſpeaking of the ſecond comming of Chriſt to iudgment ioyneth both theſe together, and ſheweth how and wherefore he is both long in comming, and yet ſwift in comming; hee forbeareth becauſe he is patient,. and hee commeth ſuddenly in his glory becauſe he is iuſt, 2 Pet. 3.9,10. firſt hee ſaith, that God is long ſuffering, not willing that any ſhould periſh: then he addeth, the day of the Lord will come as a theefe in the night. Thus we ſee how he ſuffereth patiently, and yet withall how he cometh ſuddenly.

Obiect. Secondly, the queſtion may be asked whether the Miniſters ſhould forbeare or abſtaine from threatning and denouncing of Gods iudgements againſt the vngodly, ſeeing God is gentle and mercifull, ſlow to anger and of great kindneſſe? whereby they ſhall terrifie men without cauſe, and make themſelues lyars.

Anſwer. I anſwer, it is true that *Ionah* the Prophet was diſcouraged vpon this ground and conſideration, from threatning deſtruction againſt Nineueh. Though he were ſent againſt the citie with heauy tidings, yet he conſulted with fleſh and blood, & fled to Tarſhiſh from the preſence of the Lord, Ion. 1.3. becauſe hee knew that God was a gracious God and mercifull, repenting him of the euil, chap. 4.2. But this was his infirmity, and therefore he is reprooued, ver. 10.11. Wherefore it belongeth to all faithfull Miniſters of God as a part of their function, howſoeuer the iudgements of God be differred and their Sermons derided, to open their mouthes boldly, and to reprooue ſinne earneſtly, that they may thereby deliuer their owne ſoules and ſaue the people that heare them, 2 Tim. 4.2.

Obiect. Thirdly, it may be asked, whether it be lawfull for the godly to craue of God to be patient and long-ſuffering, to beare with the vngodly and veſſels of wrath? eſpecially conſidering the praier of *Ieremy*, chap. 15.15. Lord, remember me and viſite mee, and reuenge mee of my perſecuters, &c. The prayer of *Moſes* and of *Ieremy* ſeeme to be contrary.

Anſwer. Anſwer. The prayer of *Ieremy* is ſpeciall and extraordinary, and containeth no generall rule and direction for the Church. He ſpake this as a Prophet, not as a priuate man, for hee foretold to his perſecuters the vengeance and wrath of God certainely to fall vpon them; the generall rule belonging vnto all, is ſet downe by Chriſt, Matth. 5 44. To pray for our enemies and them that hate vs.

Obiect. Laſtly, it may be demaunded, whether the publiſhing and preaching of the doctrine of

Gods patience and forbearing be not dangerous and hurtfull, as ſeeming to tend to leade men into ſinne, and miniſter occaſion of hardening the heart, and delaying of repentance. I anſwer, from Gods delaying of his iudgements wee may not conclude the delaying of our repentance. True it is, the vngodly abuſe this doctrine to licentiouſneſſe, Rom. 2. 4. 5. as they do alſo other doctrines and the Scriptures themſelues, to their owne perdition: the prouidence of God to idleneſſe, the predeſtination of God to wickedneſſe, the mercy of God to prophaneneſſe, the grace of God to wantonneſſe, iuſtification by faith to careleſneſſe of good workes, yea Chriſt himſelfe to be a ſtumbling blocke and a ſtone of offence. Notwithſtanding we muſt vſe the doctrine of Gods patience to our comfort and to bring vs thereby to repentance.

ſe 1. Now we come to the vſes of this doctrine which are many, ſeruing for inſtruction, reprehenſion, conſolation, and exhortation. Firſt of all, it ſerueth for our knowledge and inſtruction, and teacheth vs what a good God wee ſerue and worſhip, ſuch a one as willeth not and wiſheth not the death of a ſinner: ſuch a one as is gentle and gracious, mercifull, and pitifull, Pſal. 145. 8, 9. Ezek. 18. 23. and 33. 11. Againe, this teacheth vs what is the cauſe that God ſpareth ſo long both his and the Churches enemies, to wit, becauſe he is patient. Thus doth the Prophet tell the Iſraelites the cauſe why yͤ Lord had ſpared yͤ Aſſyrians ſo long, *Nah.* 1. 3. We ſee how prophane many are, blaſphemers of Gods Name, prophaners of his Sabboth, deſpiſers of the word, haters of good men; iniquity aboundeth euery where. We might wonder that ſuch liue vpon the face of the earth, and wherefore they are ſpared, but that he is a God of patience and long ſuffring, or they could not continue. Is not the earth filled with cruelty & oppreſſion, as it was with the old world, that was deſtroyed with an vniuerſall Flood? Doth not pride, fulneſſe of bread, aboundance of idleneſſe, and contempt of the poore abound, as in Sodome and Gomorrha which was deſtroyed with fire and brimſtone from heauen? Ezek. 16. 49. So Gen. 19. 24. How then could our cities and houſes ſtand and continue, if GOD were not very patient?

ſe 2. Secondly, it ſerueth for reprehenſion. For it conuinceth thoſe that ſcoffe at his threatenings, becauſe God a long time deferreth his iudgements againſt the vngodly. Hence it is, that they iudge them, & perſwade themſelues of them, to be no better then Scar-crowes, and therefore to bee vaine and not to bee feared. Such perſons doth the Apoſtle *Peter* deſcribe, that mocke at the ſecond comming of Chriſt, which ſhal come as a ſnare vpon all them that dwell vpon the face of the whole earth, Luke 21. 35. 2 Pet 3. 1, 2. Ezek. 12. 27, 28. Againe, it meeteth with ſuch as abuſe Gods patience to harden their hearts in ſinne. The more God ſpareth vs, and the longer he waiteth, the more inſolent and vntoward the greateſt ſort doe grow, abuſing the lenity and long ſuffering of God, preſuming and waxing bold to offend, becauſe he doth not ſpeedily puniſh, Eccle. 8. 11. Nehe. 9. 17. ſinne is increaſed by this meanes: for the more he ſuffereth the greater is our ſinne.

Vſe 3. Thirdly, this ſerueth for comfort and conſolation. It lifteth vp perplexed and diſquieted conſciences for their ſinnes, trembling vnder Gods hand as the child vnder the rod, and fearing to be conſumed in his wrath. Let no man deſpaire or be out of hope, for this is his nature, he is long ſuffering, Exod. 34. This is vttered to *Moſes* to comfort him, who feared the vtter ſubuerſion and deſtruction of Iſrael for their idolatry in worſhipping the golden calfe, Exod. 32. 2. Pſal. 103. 8, 9. Againe, it ſerueth to worke confidence and aſſurance of faith and mercy in the hearts of the godly, that if they pray vnto him, and deſire to haue his anger remoued, he will be appeaſed toward them and ſpare them, as we ſee in this place how *Moſes* vſeth theſe words to the ſame purpoſe. Laſtly, it comforteth the Church againſt the wickedneſſe and cruelty of her perſecuters: they ſticke not oftentimes to ſhed innocent blood, and God ſeemeth for a time to hold his peace, and nothing at all to regard either what the enemies doe, or what his children ſuffer, for he ſendeth downe no puniſhment vpon them. Notwithſtanding, we muſt not imagine that God hath forgotten vs in our miſeries, as if he had ſhut vp his kindneſſe in diſpleaſure, but he is patient euen toward them, he beſt knoweth his times and ſeaſons for iuſtice and iudgement, as he doth for mercy and compaſſion. When the time of his patience is runne out, then will his time of iuſtice clearely appeare. Thus doth *David* comfort himſelfe, a man that had experience of many ſorrowes, Pſ. 86. 14, 15. *O God, the proud are riſen againſt me, and the aſſemblies of violent men haue ſought after my ſoule, and haue not ſet thee before them: but thou, O God, art a God full of compaſſion and gracious, long ſuffering and plenteous in mercy and truth.*

Vſe 4. Laſtly, ſundry exhortations ariſe from hence to ſundry good duties, which I will only point out; firſt, it ſerueth to mooue vs to breake out into the praiſe of God. Our ſinnes deſerue ſuddenly to be ſwept away, the meaſure of them is exceeding great. It is his great mercy that we are not vtterly confounded & conſumed, Pſal. 130. 3 4. Secondly, we muſt be patient toward our brethren, Col. 3. 12, 13. Ephe 4. 32. Let vs deale with our brethren, as we ſee God hath dealt with vs. If we be haſty to reuenge, let vs take heed, leſt we kindle the wrath of God againſt our ſelues, Matthew 6. verſe 15.

Laſtly, it is our dutie to repent of our ſinnes while we haue time, and to ſeeke the Lord while he is neere, Rom. 2. 4. Ioel 2. 3.

Verſe 19. *Pardon, I beſeech thee, the iniquity of this people, according to the greatneſſe of thy mercy, and as thou haſt forgiuen this people, from Egypt, euen vntill now.*

Heere we haue the third and laſt argument of the prayer to mooue the Lord to pardon them, wherein he putteth the Lord in mind of his workes of mercy, and thereupon is bold to pray for the continuall courſe of more mercy, *Pardon this people, as thou haſt forgiuen them from Egypt vntill now.* The doctrine. All the benefites and bleſſings that we receiue in this life, are ſuch as giue vs hope and aſſurance, that we ſhall receiue more bleſſings and mercies from God; So then the point to be conſidered is this, that mercies preſent aſſure more mercies to come vpon the faithfull, as Pſal. 77. 5. Ioſh. 10. 25. 1 Sam. 17. 34, 35, 36, 37.

Doctrine. All the bleſſings preſent giue aſſurance of more bleſſings to come

Reaſon 1.

The reaſons. A promiſe in part performed is a good aſſurance that the reſt alſo ſhall be performed. So then if God haue giuen to a man any bleſſing in part, it ſhall be an aſſurance vnto him, that he ſhall alſo receiue more from God. Euery gift of God is as a pawne or gage laid vp and left with vs; for when hee beſtoweth any bleſſing, he giueth vs earneſt to aſſure vs of moe that ſhall follow, and of a greater meaſure of the ſame gift, 2 Cor. 1. 22. and 5. 5. Epheſ. 1. 14. Secondly, deedes are much more effectuall and powerfull then words. Albeit the word of God be ſure whatſoeuer he hath ſpoken, yet we lay better hold vpon his workes. Men are not ſo much afraid of Gods threatnings to come, as when they ſee and feele his iudgements preſent vpon themſelues and others: ſo is it in this caſe; for though the promiſes of God bee good payment, becauſe he hath promiſed ẏ cannot lie, Tit. 1. 2. yet we are not ſo eaſily drawne to beleeue them, made by wordes onely, as when we find them in part performed vnto vs; then we conceiue vndoubted and aſſured hope to receiue the reſt alſo, becauſe he doth thereby as it were enterpaiment of a debt, I meane a debt by promiſe on his part, not by any deſert on our part.

Vſe 1.

The vſes follow. Firſt, this teacheth euery man, that he ought to obſerue and keepe in mind the benefits and mercies of God both vpon himſelfe and other: how God from time to time hath bleſſed him, that ſo he may haue comfort in time of need. For this is the cauſe why ſo many deſpaire and haue no comfort at all when the iudgements of God are vpon them, they forget Gods goodneſſe, and neuer caſt their eyes backe to the times paſt, nor remember the former benefits and comforts which they haue receiued from God, and ſo are wholly deſtitute of comfort, and remaine without hope to receiue any moe mercies frō him. When *Moſes* prayed vnto God to ſhew him this mercy, that he might enter into the land of promiſe, he beſeecheth the Lord after this manner, *O Lord God, thou haſt begun to ſhew vnto thy ſeruant thy greatnes and thy mighty hand, I pray thee therefore let mee goe ouer and ſee the good land that is beyond Iordan*, Deuter. 3. 24. Whereby wee ſee, he conſidereth how God had dealt with him in former times, and maketh that a motiue to ſtirre vp his faith for the time to come, to hope for, and to deſire the continuance thereof.

Vſe 2.

Secondly, this teacheth all of vs, whereupon we ought in our wants and neceſſities to ſtay our ſelues and looke for comfort: ſurely in the remembrance of Gods former promiſes. There we ſhall be ſure to finde comfort, if we thinke vpon them. For they are as ſure pledges to vs, that we ſhall afterward receiue moe alſo. And let vs labour to reſt vpon God becauſe he hath giuen vs many bleſſings and mercies in former times, ſo that we need not feare for the time to come, but that wee ſhall alſo receiue more at his hands, who giueth liberally one bleſſing after another, Iam. 1. 5. Foraſmuch as he is God for the time to come, as well as for the time paſt, and all his gifts and calling are without repentance, Rom. 11, 29.

Vſe 3.

Thirdly, this ſhould mooue vs earneſtly to labour for the firſt grace, and neuer to giue reſt to our ſelues vntill we feele an addition and encreaſe of the ſecond and third grace in our hearts, and to multiply them one after another, that they may dwell in vs plentifully, and make vs fruitfull in all holy conuerſation. If we haue the firſt grace in our hearts, and be carefull to vſe the ſame well, it is as ſeed ſown in good ground, it will bring forth a wonderfull encreaſe, and a notable harueſt in the end. *Paul* would haue *Timothy* to *ſtirre vp the gift that was in him*, 1 Tim. 1. 6. If wee bee once in Chriſt, he will purge vs more and more, that we ſhall bring forth more fruit, Ioh. 15. 8.

Vſe 4.

Laſtly, obſerue that this is a priuiledge belonging onely to the faithfull, that they ſhall haue the mercy and fauour of God continued vnto them. The bleſſings that God beſtoweth vpon the wicked doe ſerue to make them without excuſe, and are as ſeales of condemnation: they are not aſſurances vnto them that they ſhall haue moe beſtowed vpon them, he hath made no ſuch promiſe vnto them, neither can they gather any hope to haue any farther encreaſe of the ſame, or any addition of new bleſſings. Albeit it be ſo with the godly, ẏ former bleſſings of God are pledges of more, yet it is not ſo with the vngodly, 2 Sam. 7, 17. Iudg. 10 12, 13. Eccle. 8. 12, 13. Eſay 65. 20. He tooke away his mercy from *Saul*, but hee would neuer doe it from *Dauid*: he deliuered the vnthankefull and rebellious Iſraelites out of the hands of their enemies, but he threateneth that he will deliuer them no more. The euill ſeruant hath his talent taken from him, and neuer reſtored vnto him againe: and thereupon Chriſt deliuereth the manner of Gods dealing as well toward the faithful, as the vnfaithfull, Matth. 25. 29. *Vnto euery one that* *hath ſhall be giuen, and he ſhall haue aboundance: but from him that hath not, ſhall be taken away euen that which he hath.* For they doe abuſe his mercies, and neuer make any good vſe of them: how then ſhould they bee continued vnto them? nay, how ſhould they not be depriued of them? They become much more ſinfull and grow worſe and worſe by his bleſſings: God requireth the more of them, but they performe the leſſe duty vnto him. It is therefore a vaine hope and a meere preſumption for ſuch to thinke to haue his goodneſſe continued; rather they may conclude, that God will take them away ſuddenly, and beſtow them no longer vpon them, except they turne from their euill wayes.

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20 *And the Lord ſaid, I haue pardoned, according to thy word.*

21 *But as truely as I liue, all the earth ſhall be filled with the glory of the Lord.*

22 *Becauſe all theſe men which haue ſeene my glory, and my miracles which I did in Egypt & in the wilderneſſe, and haue tempted me now theſe ten times, and haue not hearkened vnto my voyce:*

23 *Surely they ſhall not ſee the Land, &c.*

24 *But my ſeruant Caleb, &c.*

We haue in theſe words the effect of the prayer of *Moſes*, and the anſwer that God giueth vnto him. The ſumme whereof is this, that the fathers ſhould die in the wilderneſſe, becauſe, though they had ſeene his glory and miracles in Egypt and in the wilderneſſe, yet they tempted him *ten times*, that is, not once nor twice, but oftentimes, a certaine number put for an vncertaine, as Gen. 31. 41. Iob. 19. 3. Dan. 7. 10. and therefore they ſhould be all deſtroied, excepting *Caleb* the ſeruant of God. If any aske the queſtion why *Ioſhua* is not expreſſed, and wherefore his name is concealed? I anſwer, becauſe the Lord pronounced the former ſentence concerning the people that were in their tents; but *Ioſhua* (that attended vpon *Moſes*) was preſent with *Moſes* and *Aaron* before the dore of the Tabernacle of the Congregation, therefore the iudgement denounced againſt the people that abode in their tents no way touched him. *Caleb* was with the people, ſo that it behoued him (who had ſpoken the truth of the land) to be excepted; *Ioſhua* was not, and therefore there was no need to haue him exempted from them, who was not among them. For being with *Moſes* and *Aaron*, he is accounted in their number. Secondly, they are commanded to returne backe againe into the wilderneſſe by the way of the red ſea, verſe 25 when they were now come to the borders of Canaan; which they could not heare without great greefe and anguiſh of minde. Before they wept without cauſe, verſe 1. Now they haue cauſe to weepe for this heauy iudgement. Thirdly, their children ſhold beare the burde of their fathers ſin & wander in the wildernes forty yeres, howbeit in the end they ſhould enter into the land. Fourthly, the Spies themſelues that had ſearched the land, which were the authors of all this mutiny, and had brought vp an euill report of the land, were ſmitten with a fearefull plague, & dyed ſuddenly by the hand of God. Heere we may obſerue in theſe words, that God heareth the prayer of *Moſes* and pardoneth the people according to his prayer, ſo that the Lord heareth the prayers of the faithfull according to his promiſe. Secondly, Gods iudgements are tempered with mercy. Thirdly, ſuch as haue receiued the greateſt mercies and become vnthankfull and diſobedient, are the greateſt ſinners, and ſhal receiue the greateſt iudgement. Fourthly, in excepting *Caleb* and *Ioſhua* from the common deſtruction, it appeareth that God is a iuſt & righteous God, who as he doth not account the wicked innocent, ſo he will not account the innocent to be wicked.

Matth. 11. 20, 21, 22, 23, 24. Luke 12. 47.

Popiſh doctrine touching the pardon of ſin, and the retaining of the puniſhment.

The Popiſh teachers alledge this example to prooue that God pardoneth ſinne, and yet puniſheth the ſinner, & that the ſame puniſhment ſo inflicted is a ſatiſfaction to God for their ſinne, and that the eternall puniſhment due to this people was pardoned at ẏ requeſt of *Moſes*. If this were true, then all this people were beleeuers and had true faith in the Meſſiah, which is a bold aſſertion without all ſhew of reaſon, and likelihood of trueth; It may probably and charitably be thought, that ſome of them were beleeuers and repented, to them theſe were chaſtiſements. The like may be ſaid of *Moſes* and *Aaron* and of *Dauid*, of which, they were ſhut out of the land of promiſe, and he was puniſhed by the death of his child, and in other his children and houſe; not thereby to ſatisfie God by bearing part of the temporall puniſhment belonging to their ſin, but that *Moſes* and *Aaron* might learne together with all the people, to put their truſt in Gods promiſes made vnto them, and to waite on him with patience. The end therefore was not Gods ſatiſfaction, but their owne reformation, and the peoples inſtruction. And *Dauid* had many puniſhments, that the mouths of the heathen might thereby be ſtopped, who were likely to blaſpheme God becauſe of his ſinne. The truth is, before forgiueneſſe, ſuch iudgements are puniſhments of ſinne, but after forgiueneſſe obtained, they are the fights and exerciſes of the iuſt. This is the difference betweene the afflictions of the faithfull, and of the vnfaithful; that which is to the iuſt, the exerciſe of vertue, is to the vniuſt the puniſhment of ſinne. That which is laid vpon vs after forgiueneſſe in Chriſt, is onely in reſpect of the time to come, to weaken and weare away the power of ſinne, and in death vtterly to deſtroy it. If any obiect, that death is the wages of ſinne, and that yet it continueth after forgiueneſſe: I anſwer, it is ſo indeed, originally and

Auguſt. de peccat. merit. & remiſ. lib. 2. cap. 34. Origen in Gen. hom. 16.

and naturally: but to the faithfull it hath loſt his ſting; the poiſon of it is taken away and turned into a medicine, and is made the way to life and ſaluation. That which was the gate of hell is made an entry to the kingdome of heauen.

Bern.in Cant. Serm.26.

Thus we ſee, that the Popiſh ſatisfaction is weakely grounded, and the gainefull fire of purgatory ſtanding vpon the rotten and ruinous pillar of ſatiſfaction is vtterly quenched, that though the Ieſuites and their inſtruments labor to blow the bellows to kindle it againe, yet they are not able to put any ſparke of heat into it.

When the ſinne is forgiuen, the puniſhment is alſo remitted.

For this is a certain doctrine, that when God pardoneth ſinne, he alſo remitteth the puniſhment. For firſt, the fault & the puniſhment are relatiues which ſtand together and fall together: admit of the one, you yeeld the other: take away the one, you ouerthrow the other. Againe, when God doth not remit the fault, he doth retaine the puniſhment, & who can deny this? therfore on the contrary, when he forgiueth the fault, he doth not retaine the puniſhment. The fault is a greater matter then the puniſhment: if then God forgiue the fault which is the greater, it may not ſeeme ſtrange that he ſhould forgiue that which is leſſer, and onely depending vpon the fault. Beſides, when once a debt is diſcharged, it were extreme wrong and iniuſtice to require the payment thereof againe: but ſinnes are debts, Matth.6.12. The obligation ſtanding againſt vs is cancelled, and the creditour is fully ſatisfied, how then ſhould we feare any arreſt or impriſonment? who ſhall ſue vs, or who can lay any thing to our charge? In a ciuill court, he were a very corrupt iudge, who hauing acquitted & cleared a man that ſtood as guilty, from al offence, would notwithſtanding giue ſentence that he ſhold be executed: for this were as much as to pardon the theft, and to hang the theefe. They that are iuſtified by faith, are at peace with God, Rom.5.1. and there is no condemnation to them that are in Chriſt Ieſus, Rom.8.1. When God forgiueth the ſinnes and tranſgreſſions of the penitent, he remembreth them nomore, Ier.31.34. hee blotteth them out of his ſight, he ſetteth them as farre from vs, as the Eaſt is from the Weſt, Pſal.103, he ſcattereth them as a cloud, and caſteth them into the bottom of the Sea, Mic. 7.19.

The meaning of the words.

But touching the pardon mentioned in this place, the anſwer of God is to be referred to the prayer of *Moſes*, & is proportioned out according to his requeſt. He deſired, that God would not vtterly root out that whole people as one man, according as he had threatned: his prayer is granted, and God declareth that hee had pardoned them, not abſolutely, but according to his word: he requeſted they might not vtterly be deſtroyed, he receiueth anſwer, they ſhall not vtterly be deſtroyed. And concerning ſatisfaction to God for our ſinnes by our ſelues, it is more then we are able to make it coſt more to redeeme a ſoule and to pay a price ſufficient for it. For to ſatisfie is to yeeld a ſufficient recompence to God for the tranſgreſſions ẏ we haue committed againſt him. This Chriſt our redeemer is onely able to doe, and his ſatiſfaction is all-ſufficient.

Obiect,

But they tel vs that mans ſatisfaction is not a ſupplying of any want in Chriſts ſatisfaction, but an application of it to vs.

Anſwer,

A moſt fooliſh and witleſſe conceit. For when a man hath a medicine fully ſufficient and auaileable for the curing and healing of a wound, what needeth another medicine for the healing the ſame wound, which he muſt apply and lay to the former medicine to make it good? is not this applycation needleſſe? And if a ſurety (vndertaking for vs) hath diſcharged our debts, it is very ridiculous to ſuppoſe that we muſt pay the debt againe, that ſo our ſureties payment may ſtand in effect. We reade of the ſatisfaction ẏ Chriſt hath made, and we beleeue it: but of a ſatisfaction applying his ſatisfaction, we reade not and therfore we beleeue not; which is no better then a cloake to couer their ſhame, and ſoundeth harſh to the eare of reaſon it ſelfe.

But to paſſe ouer theſe things, let vs conſider the ſentence pronounced againſt theſe men, that all of them ſhould die in the wilderneſ, as they had all broken out into open wickedneſſe.

Doctri

Where

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Gen.6.5

7.17.and

20 and 1

24.25.De

9.4.Ios

21.Hoſ.4

3.Ze.1.1

*Reaſ.*1,

The doctrine, ſinne generally entertained, bringeth a generall deſtruction: when it is once come to the height in the maner and meaſure, it cauſeth deſtruction to come vpon ſuch perſons, The reaſons follow.

This is agreeable to the courſe of Gods iuſtice, that his iudgements may be anſwerable to the ſinne. A generall ſinne deſerueth a generall plague. Secondly, as ſinnes are reſembled to ſickneſſes, ſo puniſhments are to medicines which muſt be fitted to the diſeaſes, and not to a part thereof. Now if vniuerſall and ſpreading ſins ſhould not haue vniuerſall & ſpreading iudgments brought vpon them, the plaſter ſhould be leſſe then the wound, & the remedy much weaker then the diſeaſe. The vſes remaine.

Vſe 1

Firſt, ſeeing God giueth ſentence to bring deſolation vpon this people for their common ſinnes, we haue great cauſe to feare, that the day of our deſolation and iudgement cannot be farre off. For ſeeing it hath beene already prooued, that we are growne a cold and careleſſe people, a lukewarme Church, neither hote nor cold, ſeeing wee are growne to the height of wickedneſſe, and haue added ſinne to ſinne, as it were drunkenneſſe vnto thirſt,

Deut.1

what can be expected in the next place, but ẏ deſtruction be brought vpon vs? If God haue deſtroyed other nations, and rooted them out for the ſame ſinnes that are found among vs, what can be expected by vs, but that wee hauing the ſame weight of ſinnes ſhould alſo haue the ſame weight of iudgement? He hath made vs already to drink of many iudgments, onely this remaineth that as yet we haue not dranke the dregges; we haue not yet taſted of vtter deſolation. No nation hath brought forth worſe fruits, or ſhewed leſſe thankefulneſſe. We haue iuſt occaſion therfore to feare, that the day of Gods viſitation cannot be far off by the courſe of iuſtice, and doubtleſſe it is the nearer, becauſe we are growne ſottiſh and ſenceleſſe, and haue put all feare thereof from vs. The land is generally full of retchleſneſſe and ſecurity; and this addeth to our ſinne, ſo that we may ſay, as it is, Ier. 6.28,29,30. They are all greeuous reuolters, walking with ſlanders: they are braſſe and yron, they are all corrupt, &c. Thus was it with the Sodomits immediately before their deſtruction, the Sunne was riſen vpon the earth, they thought there had beene a faire day comming, but it was a day of wrath, a day of trouble and diſtreſſe, for the Lord rained down fire and brimſtone vppon them, and all the wicked were as ſtubble. So it was alſo in the dayes of *Noah*, and ſo it ſhall be in the end of the world.

Secondly, it teacheth vs, who are the greateſt enemies to a ſtate, to a nation, to a kingdome, to a land, to a people, to our townes and cities, & to our families; euen they that are the greateſt ſinners. Theſe are they that bring thoſe dayes of deſolation, the dayes of darkeneſſe and gloomineſſe, the dayes of waſtneſſe and confuſion, to wit, ſuch as ſinne with an high hand, that are obſtinate and hardhearted and ſetled to continue in the dregs of them. When Ieruſalem was beſieged by *Nebuchadnezzar* king of Babylon, Ier. 32.4. who were the chiefe enemies of the citie and kingdome? doubtleſſe, not ſo much the Babylonians and their army, as the citizens themſelues; they were ſuch as lodged within, not they that lay without, 2 Chron. 36. 16. Dan. 9.10,11. Nehe. 13.17,18. The ſtrongeſt enemies were in the heart of the citie, and they were they that did weaken it. It is ſinne that openeth the gates, and throweth downe the walles, and letteth in the enemie, and maketh hauocke of all. The ſin of *Achan* made Iſrael to turne their backes to their enemies, Ioſh. 7.8. according to the threatning, Deut. 28.15.25. The contempt of the word, prophaning of the Sabbaths, whordome, drunkenneſſe, couetouſneſſe, and oppreſſion doe ſharpen the ſwords of enemies, and giue them aſſured hope of victory, Hab. 1.3,4,5,6. If we ſin againſt God with an high hand, and breake out into all enormities, it is in vaine to truſt in our fenced cities and multitudes of men. If our armies be neuer ſo ſtrong, if our cities were neuer ſo ſure blocked, if we had walles flanked with barracadoes and other fortifications, that we feared not to haue them ſurprized by ſcalado; yet if ſin be ſuffered and foſtered within, it weakeneth all our force, it maketh fruſtrate all our deuiſes, it throweth our caſtles and citadels downe to the ground, it filleth vp the trenches, and maketh the way eaſy to batter our walles and to breake in pieces the towres thereof. Sinne is as a Cannon that beareth all before it, and where it beareth ſway, an hundred wals cannot keepe out the enemy. And this the heathen knew and confeſſed. But where Religion is entertained, and godlineſſe flouriſheth, there the citie is notably garded, Deu. 4.6. and 28.1.7.

Plaut. in Perſa

Vſe 3. Laſtly, ſuch as haue any loue to their countrey, and would haue the people freed from deſtruction, and continue in peace and quietneſſe, let them ſhew it by their loue to the Lord and his Law, and by ſeeking to bee at peace with him. If we be reconciled vnto him, that he hath no controuerſie againſt vs, he wil make euen our enemies to bee at peace with him. This ſerueth to admoniſh vs all to take heede, leſt we adde ſinne vnto ſinne. We account him an enemy, and that iuſtly, that conſpireth and combineth with another to open the gates vnto him, and to bring him in to deſtroy the citie and people: ſuch an enemie is ſinne, it taketh part with our enemies, and they both ioyne together, and tend both to one end, to wit, to ouerthrew our peace and ſafty. Stay therfore the courſe of ſinne, that it grow not to haue the vpper hand. Seeke not to be acquainted with it, be not any meanes to ſpred it farther, and to conuey it from one to another. Marke then from this conſideration, who are indeed and in trueth the beſt Citizens, and beſt towneſmen in places where they liue. Not alwaies the richeſt, not alwaies the nobleſt, not alwayes the ſtrongeſt, not alwayes the moſt politicke. The beſt citizen is the godly man: the beſt towneſman is the man that feareth GOD, and walketh in his wayes. Such are the chariots and horſemen of the kingdome. They are the ſtrength of the land that are ſtrong in the Lord. On the contrary ſide, the worſt citizens are the vngodly, who pull it downe as it were with their owne hands. What hath beene the ruine and ouerthrow of the moſt famous kingdomes in the world? and what hath turned the nobleſt Cities into duſt? what hath brought infinite calamities of famine, of the ſword, of the peſtilence, of fire, of ſlauery, and ſuch like, but the impiety of men? ſo that the Lord hath beene compelled to reuenge himſelf of the very places which they poſſeſſed, of the wals and buildings, yea of the cattell and beaſts that fedde thereupon. Stand faſt therefore in the moſt holy faith, and let not ſinne enter: for when it commeth, it layeth all waſte: from this commeth the ruines of countreyes, of cities, of houſes, and of particular perſons.

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26 *And the Lord ſpake vnto Moſes, and vnto Aaron, ſaying,*

27 *How long ſhall I beare with this euill congregation which murmure againſt mee? I haue heard the murmurings of the children of Iſrael which they murmure againſt me.*

28 *Say vnto them, As truely as I liue, ſaith the Lord, I will ſurely do vnto you, euen as ye haue ſpoken in mine eares.*

The Lord as a iuſt Iudge proceedeth to giue ſentence againſt theſe wicked men whoſe deſtruction was concluded. They had gone backe from their obedience, God charged them to goe backe againe toward the red ſea, ſo that they were forty yeeres before any of that people came into the land, which might haue beene poſſeſſed in forty dayes. This ſentence pronounced by the mouth of God, is either generall againſt the whole multitude, or ſpeciall againſt the firſt contriuers and principall authours of this rebellion. The generall puniſhment is concerning themſelues or their children.

Touching themſelues as they had ſpoken, ſo the Lord would doe, they ſhould not come into the land, their carcaſſes ſhould fall in the wilderneſſe; and touching their children, they ſhould wander in the wilderneſſe forty yeares. The fathers themſelues had murmured againſt *Moſes* and *Aaron*, verſe 2. this doth God account as chiefly done againſt himſelfe, *You haue murmured againſt me.* He accounteth the diſobedience ſhewed to the Miniſters that bring the word, as a diſobedience againſt himſelfe the authour of the word, as Luk.10.16. to teach vs to ſubmit our ſelues to Gods holy word, albeit it be deliuered to vs by man, like vnto our ſelues. The doctrine, when once the Miniſters of God are no longer regarded, when they cry early and late, and we ſtop our eares, God himſelfe taketh the matter into his owne hand. When God ſent *Noah* to preach repentance to the old world, and they repented not, he commeth againſt them to their deſtruction, Gen. 6.1,4. *Come thou and all thine houſe into the Arke, for yet ſeuen daies, and I will cauſe it to raine, vpon the earth forty dayes and forty nights, and euery liuing ſubſtance that I haue made, will I deſtroy from off the face of the earth.* So 2.Chro.36.15,16. Ierem. 7.13,14. and 14.15,16. Zach.7.11,12. This is the courſe of the Lords dealing: firſt hee preacheth by his Miniſters, then he puniſheth with his iudgements. The reaſons.

Doctrine. When the Miniſters of God are not regarded, God taketh the matter into his owne hand.

Reaſon 1. Firſt, becauſe the word offered and brought vnto vs, being contemned, they ſhew contempt againſt God himſelfe, and in deſpiſing his word, they deſpiſe the Lord himſelfe, Ioh. 13.20. and therefore no maruell, if he be conſtrained to take the matter into his own hand, and to deale with them himſelf, that they may know what he can doe, who regard not what his ſeruants ſpeake.

Reaſon 2. Secondly, God loueth thoſe that are his owne, and he is entred into a couenant with them, and cannot but continue his loue vnto them, Ioh.13.1. now theſe that he loueth, hee chaſtiſeth, Heb.12.6. and if they will not bee warned by his threatnings, he will make them ſeeke vnto him by his corrections and puniſhments. Iob.33.16.

Vſe 1. This teacheth the Miniſters of God how they may ſtay themſelues in following the duties of their calling, among ſo many diſcontentments that they meet withall, both in the hearing and practiſing of the people. For albeit their labour ſpent early and late cannot preuaile, yet the Lord himſelfe will take the matter into his owne hand, and deale with them himſelfe. The word which wee bring is not our owne, it is the Lords: we are but as the Apothecaries boxe that holdeth the precious oyntment: if then he be patient toward the contemners of it, much more ought wee to be patient, and commit the cauſe to him whoſe cauſe it is. *Peter* being a Fiſherman before his calling, Matth.4.18. had toiled all the night, but had taken nothing, yet when Chriſt bad him continue his labour, he was ready to caſt downe the net into the ſea, Luk.5.5. and at length he encloſed a great multitude of fiſhes.

The Miniſters are made the fiſhers of men, Matth.4.19. to catch them with the angle of the word, and to take them in the net of the Goſpel, Matt.13.47. And albeit we doe oftentimes toile and moyle and take nothing, becauſe men are growne ſo wily as to paſſe by the net, and can by no meanes abide to come neere it: yet we are not to be diſcouraged, the maſter of the net commandeth vs to labour in ſeaſon and out of ſeaſon: and if a multitude of them will not be taken in this net, Chriſt Ieſus will take hold of them another way, to wit, by the net of his iudgements. 2 Tim.4.

Albeit therefore we doe not ſee ſuch profit of our paines and labours as wee expected and deſired, yet let vs be content and commit the ſucceſſe of all to him that ſent vs, hee will doe that for vs which we cannot doe for our ſelues; hee will take them in hand that hath their hearts in his owne hand, and reforme all that belong vnto him, & bring euerlaſting confuſion vpon his enemies that ſhall neuer bee forgotten, Ieremy, chapter 20. verſes 8,9.

Vſe 2. Secondly, it ſerueth to terrifie all that obſtinately ſet themſelues againſt the word of God, becauſe God wil take the matter into his owne hands. If his word cannot bee a fire to burne vp all corrupt affections in vs, Ier.23.29 God will himſelfe be a conſuming fire, Hebr. 12.29. If his word bee not as an hammer to breake in pieces our rocky and ſtony hearts, he will be an hammer that ſhall beat vs to ſhiuers and grind vs to powder, Matthew, chapter 21. verſe 44. Let all ſuch know, that albeit they eſcape the mouth of the Miniſter, yet they ſhall fall into the hands of God himſelfe, which will be more fearefull vnto them, for he is able to deſtroy both body and ſoule in hell, Matth. 10.28. Indeed he is patient, but he will not beare long with the contempt of his word: and though hee ſeeme not to heare at the firſt, yet in the ende he will make it manifeſt that hee heareth thoſe which would not heare him: Let vs therefore hearken vnto the word with diligence and attention, while it is offered vnto vs.

Laſtly, let euery one make conſcience of hearing the word, and be admoniſhed by it; otherwiſe moſt certainely it will fall out, he ſhall be forced to take vs into his owne hands, and to deale with vs himſelfe. This ſhould moue vs to reforme our ſelues and to amend our liues by the Miniſtery of the word, that ſo we may eſcape the hands of God, and not lie vnder his correction. Is it not better for children to be admoniſhed by their fathers ſeruants, then to fall into the hands of their fathers? Is it not better for men that liue in leud courſes to be admoniſhed by a friend, then to fall into the hands of the Magiſtrate, and to go to the ſtocks for correction? ſo in this caſe it is farre better for men to be reformed by the word of God, brought vnto them by the Miniſter, then to fall into the hands of the liuing God to be iudged by him. This did *Eli* teach his children, 1 Sam.2,25. *If one ſinne againſt another, the Iudge ſhall iudge him: but if a man ſinne againſt the Lord, who ſhall intreate for him?* Our condemnation ſhall be ſo much the greater, becauſe we will not be admoniſhed by his word. Let vs therefore be wiſe in this point. Some children are ſo way ward and peeuiſh, that no words will ſerue them, ſpeak vnto them neuer ſo much, they will not heare, neither will they regard. And *Salomon* ſaith well, *A whip for the horſe, a bridle for the aſſe, and a rod for the fooles backe*, Pro.26,3: and of children he ſaith, *Fooliſhneſſe is bound in the heart of a childe, but the rod of correction ſhall driue it far*, Pro.22,15. So is it with al thoſe that are ſtubborne and refractory, they eſteeme words as winde, they neuer lay them to their hearts: they muſt be brought low by ſtrong hand, and they muſt feele the ſmart of their ſinnes before they will be humbled. We ſee this in *Pharaoh* and his people, they had oftentimes heard *Moſes* and *Aaron* ſpeake vnto them in the Name of the Lord, Exod.5,1,8,1,&9,1,13,&10,3. But what did all this worke in him, but as ſo many hard ſtrokes vpō the anuill, which make it harder? ſo *Pharaoh* hardened his heart, and would not let the people go, Exo.8,15, ſo that God is conſtrained to enter into iudgement with him, and he that would not giue eare to the word, was conſtrained to giue place to the waters, for he and his hoſt were drowned in the red ſea. Thus was it alſo oftentimes with the Iſraelites that refuſed & miſuſed the Prophets, they euer brought vpon their heads ſome iudgement or other.

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33. *And your children ſhall wander in the wilderneſſe forty yeares, and beare your whoredomes vntill your carcaſes be waſted in the wilderneſſe.*

34. *After the number of the daies in which ye ſearched the Land, euen forty daies (each day for a year) ſhall ye beare your iniquities, euen forty years, and ye ſhall know, &c.*

In theſe words *Moſes* farther deſcribeth the ſentence of God againſt theſe rebels: the puniſhment reſted not only vpon their own perſons, but flowed downe to their children, like a violent tempeſt that firſt falleth vpon the Mountaines, and after deſcendeth into the vallies. Note heere firſt of all, how God dealeth with theſe mutiners and with their off-ſpring. The ſpies had bin 40. daies in ſearching the Land, and for their wickedneſſe they ſhall wāder 40. yeares in the wilderneſſe, a yeare for a day. A dram of ſin hath a pound of ſorrow. A day of pleaſure hath a yeare of paine. Obſerue from this, that in iudging and puniſhing of ſinnes, God oftentimes puniſheth in proportion, ſo that the iudgement is anſwerable to the ſinne. Of what kinde the ſinne is, of the ſame kinde is the puniſhment, Gen.42,21. God ſent vpon Sodome a puniſhment like to the nature of their ſin, they burned in vnclean and vnnaturall luſt one toward another, and the Lord ſent fire from heauen to burne them vp. The people in the wilderneſſe with their viperous and venemous tongues ſpake againſt God and *Moſes* his ſeruant, and the Lord ſent venemous and fiery ſerpents to ſting and to bite them, Numb.21,5,6. So *Dauid* ſinned greatly in numbring of the people, through the pride of his heart, and vaine glory in his owne greatneſſe: God could haue puniſhed him many other waies, but he meeteth with him in the ſame kinde, he diminiſheth yͤ number of his people exceedingly by the peſtilence, in whoſe ſtrength he much truſted. The reaſons follow.

Doctrine.
Sinne and the puniſhment of ſinne, are proportionable.
Gen.19,5,24.

First, God hath many waies to puniſh ſin, yet it pleaſeth him to ſend his puniſhments according to our ſinnes, thereby to ſtrike vs with inward remorſe, and to worke a deeper impreſſion in the conſcience. For when he puniſheth after this manner rather then after any other, the iudgement it ſelfe doth more effectually force the ſufferer to acknowledge Gods iuſtice in plaguing of him in that ſort. This we ſee in *Adoni-bezek*, who was ſerued himſelfe as he had ſerued others, he had cut off the thumbes and great toes of threeſcore and ten kings which gathered their meat vnder his table, the Iſraelites ſerued him with the ſame ſauce, they alſo cut off his thumbes and his great toes; this meaſure repaied vnto him cauſed him to ſay, *As I haue done, ſo God hath requited me*, Iudg.1,7. The puniſhment preſenteth the ſinne as it were viſibly before his face; and when God dealeth thus with a man, it oftentimes bringeth him to thinke of thoſe ſinnes which otherwiſe he would neuer haue remembred: ſo that thereby he may iuſtly acknowledge, that it is iuſtly come vpon him. Secondly, this maketh men not onely to iuſtifie God, whoſe iudgements are alwaies iuſt, but maketh thē alſo to iudge themſelues, and thereby they oftentimes preuent yͤ more heauy iudgments of God. He doth it for their good, & iudgeth no mā twice, if he be wiſe to iudge himſelf. Thirdly, God hath giuen a law, & by yͤ law he requireth a proportionable pu-

Reaſon 1.

Reaſon 2.

1 Cor. 11,31.
Reaſon 3.

niſhment for ſinne, Leuit. 24,19. This courſe will the Lord take (who is the ſupreme Magiſtrate) ſo often as it pleaſeth him, albeit he do not tie himſelfe to that law.

Vſe 1. This ſerueth to warrant vs, that wee may lawfully expect iudgement from God in proportion vpon men for their ſinnes. For ẏ which hath bin, may be; and that which the Lord hath done, he will certainely do it againe, ſo that we may promiſe and perſwade our ſelues that they ſhall in the end be paid home to the full, with due proportion of puniſhment according to their ſinnes. In the deſtruction of *Ieruſalem*, we reade, that the enemies came vpon them the ſame day, that they put Chriſt our Sauiour to death, euen then, I ſay, came the ſword vpon them, and recompenced them in the ſame manner by putting them to death. How many are there which haue ſometimes beene ſeruants (though now they are maſters) and beene faithleſſe to their maſters? & what hath followed? haue they eſcaped? nay, hath not God met with them in the ſame manner, by giuing to them faithleſſe ſeruants, deceiuers, purloiners, and theeues, that haue waſted and ſpoiled their goods, as they in former time did their maſters? How many in our daies haue bene ſtubborne and diſobedient againſt their parents in their youth, neuer doing them reuerence, nor yeelding to them any obedience, mocking at their age and other infirmities? Haue not theſe monſters bene puniſhed? Yes, God hath paid them home with the like, and ſent them diſſolute children, diſobedient, ſuch as grow weary of them and thinke they liue too long, minding their patrimony, more then regarding their parents. How many are there that haue abuſed and wronged their former wiues? and hath not God vſually plagued them in the ſame ſort in giuing them a ſecond into their boſome which hath embraced the boſome of ſtrangers, and dealt wickedly and falſely with them? 2 Sam. 12,11. Iob 31,9 10. God could haue met with thē by other means and puniſhed them a thouſand other waies, but it pleaſeth him to make his puniſhments anſwerable, and carrying a likeneſſe with the ſinne for which it is inflicted: ſo that they are puniſhed by that thing, by which they haue ſinned againſt God. Couetous perſons which get their goods by fraud and oppreſſion, are themſelues or their heires many times oppreſſed, and deceiued, and brought to beggery. Gluttony, ſurfetting, and drunkenneſſe are oftentimes puniſhed with dropſies and many groſſe and corrupt humors, diſtempering their bodies, and bringing them with ſpeed to their graues. But all theſe iudgments before rehearſed belong only to the body, & do not ſtretch to the ſoule and conſcience: neuertheleſſe the Lord ceaſſeth not to repay vs euen in this kinde alſo according to our ſinne. Hence it is, that he threatneth to ſend ſtrong deluſions vpon men to beleeue lies, which will not receiue and beleeue the truth, 2 Theſſ. 2,11. and they which will not beleeue wholeſome doctrine, but hauing itching eares, get them an heap of teachers, ſhall turne their eares from the truth, and be turned vnto fables and beleeue lies, 2. Tim. 4,3,4.

Vſe 2. Secondly, whenſoeuer we remaine vnder any iudgement of Gods hand, whatſoeuer it be, let vs labour for ſpirituall wiſedome, that we may be able to ſee and diſcerne, what the ſinne is which is the cauſe thereof. For by the manner of the iudgement, we may oftentimes finde out the manner of our ſinne. And doubtleſſe theſe benefits will come thereof: we ſhal be able to iuſtifie God, and alſo to iudge our ſelues, and thereby we ſhall eſcape farther puniſhments and plagues that God purpoſed to bring vpon vs. This way we ſhall make the puniſhment profitable vnto vs, if we take it and lay it vnto the ſinne, as it were a ſalue vpō the ſore. This will bring vs to remember many ſinnes, and to repent truely of them, which otherwiſe we ſhould not thinke vpon. It will worke in vs a care to *iudge our ſelues, that we be not iudged of the Lord*, 1 Cor. 11,31,22. This is no ſmall benefit and comfort. and therefore we ſhould entertaine a ioynt-meditatiō, both touching the ſinnes that we haue committed, and touching puniſhments that wee haue ſuffered, that ſo we may to our farther good compare the one with the other.

Vſe 3. Laſtly, as God dealeth with men in regard of their ſinnes, ſo he dealeth oftentimes with his childrē in good things & for good things. He will not onely reward our good works, euen to a cup of cold water, *giuen to a diſciple, in the name of a diſciple*, Mat. 10.42. but hee will reward according to our deeds, bleſſing with the ſame bleſſing, and mercy with the ſame mercy, 2 Tim 1.18. *Oneſiphorus* ſhewed mecy vnto *Paul*, he prayeth to God, *That he may find mercy of the Lord in that day.* Hee that is mercifull and liberall to the poore, hath a promiſe that he ſhall neuer want. Chriſt our Sauiour deſcribing what is true bleſſedneſſe, wherin it conſiſteth, ſaith, among other things Mat. 5 4. *Bleſſed are the mercifull, for they ſhall obtaine mercy.* True it is, God is able to reward ſuch many other wayes, but he promiſeth and performeth this rather then any other, to ſtrengthen our faith in his word, and to teach vs to acknowledge and confeſſe his own in ẏ worke. And heereby haue all ſuch as are any way vnder the gouernment of others, a notable encouragement in well doing, that God will returne them a like meaſure of bleſſing according to that themſelues haue done. If we be truely ſeruiceable and conſcionable in our duties toward thoſe whom God hath ſet ouer vs, we ſhall by a ſpeciall bleſſing of God find in time to come thoſe that ſhall be vnder vs faithfull alſo toward vs. He that will rule well, muſt firſt learne to obey wel: if we be not obedient to others for conſcience ſake, let vs neuer thinke to finde others obedient to vs. Haſt thou bin a dutifull childe to thy parents, and obeied

34,35. obeyed them in the Lord? Thou maieſt well hope and expect the ſame at the hands of thy owne children hereafter. Or haſt thou beene a faithfull ſeruant to thy maſter according to the fleſh, ſeruing him with feare & trembling in ſingleneſſe of thy heart? Thou maieſt well look for the like ſeruice at the hands of others. It is the common rule of chriſtianity, and that which the heathen themſelues were not ignorant off, *Whatſoeuer ye would that men ſhould doe vnto you, do you euen ſo to them: for this is the law and the Prophets*, Mat. 7, 12. On the other ſide, they that are ſtubborne and diſobedient children, euill and vnfaithful ſeruants, may iuſtly feare to haue the ſame meaſure meaſured vnto them againe. They that are now yong men & liue vnder the roofe and gouernement of their parents, if they deale falſely and deceitfully with them, how can they but thinke that God will make them reape a plentifull harueſt of ſuch darnell as themſelues haue ſowen & ſcattered abroad? They that are now children of their fathers & mothers, may in time to come themſelues be fathers & mothers of their children, & ſo haue others ſtand in the ſame place to them, that themſelues now ſtand to their parents. If they mocke and ſcoffe at them for their infirmities, as *Ham* & *Canaan* did, Gen. 9, 22. Or contemne their wholeſome counſels and holy admonitions, as the ſons of *Eli* did: 2,25. Or if they beguile them, or cloſely conuay away their money or any of their goods from 7,2. them as *Micah* did from his mother: as many make it a ſlight and ſlender matter to ſteale from their parents, as if all were their owne they can lay fingers vpon, euen while they bee aliue; and others giue liberty to take and embezell from them, if it be but a little and no great ſums: Or if they think they liue too long 7.41. that they may enioy their liuing, as *Eſau* did; let them know that there is a iuſt God in heauen, that will another day withhold his grace from their poſterity, that they ſhall finde their owne children ready to deſpiſe them and ſet them at nought, to reiect their admonitions & threatnings, to circumuent them & purloine from them, yea to gape for their death ỳ they may haue their goods. And when this cometh to paſſe, then let them conſider their owne ſin as the cauſe of their childrens ſinne, and that their children do forget them to be their parents, becauſe themſelues neuer remembred ỳ they were children. The like we may ſay of ſeruants; they that are now ſeruants of their maſters, may alſo hereafter come to be maſters of their ſeruants. If then you ſhall deale wickedly with them, in word or in deed, you ſhall make a ſtreight, yet a iuſt & equal law againſt your ſelues. The Apoſtle giueth an excellent precept vnto ſuch, Tit. 2, 9, 10. *Exhort ſeruants to be obedient to their owne maſters, and to pleaſe them well in all things, not anſwering againe, not purloining, but ſhewing all good fidelity, that they may adorne the doctrine of God our Sauiour in all things*. Let ſuch therefore looke to themſelues, that they bee not paide home in their kinde. If they learne to giue ſtubborne and froward anſwers, and to deſpiſe them that are ouer thē, as *Agar* did *Sarah*, Gen. 16, 4. Or if they returne them ſleeueleſſe anſwers when they call them to an account of their doings, as *Gehazi* did to *Eliſha*; who, when he asked him, whither he went, or where he had beene, ſaid, *Thy ſeruant went no whither*, 2 Ki. 5, 25. Or if they ſlāder and belye their maſters, or any way falſely accuſe them, as *Ziba* did *Mephiboſheth*, 2 Sam. 16, 3. Or if they run away from their maſters, and will not tarry in their houſes, like the ſeruants of *Shemei* that fled from him, 1 King. 2, 39. Or if they picke and ſteale from them, as *Oneſimus* did from *Philemon*; or any way deale fraudulently & falſly with their maſters goods which he hath committed to their truſt, as the vniuſt ſteward did with his Lord, Lu. 16, 5, 6, 7. Let theſe look for no better dealing in times to come at the hands of their owne ſeruants, but be well aſſured, that it is iuſt with God to ſend them the like falſe and diſobedient ſeruants as themſelues haue beene to their maſters. Thus then we ſee how all inferiors ſhold be encouraged to honour their ſuperiours, becauſe God will cauſe them to be honoured and on the other ſide be terrified from deſpiſing and diſhonouring them, leſt another day he cauſe them alſo to be diſhonoured.

[*Your children ſhall wander in the wilderneſſe forty yeares, and beare your whoredomes &c*] By whoredome, we muſt vnderſtand the puniſhment of the idolatry and infidelity of their fathers falling from God, and ceaſing to truſt in him. For as idolatry, ſo infidelity is ſpirituall whoredome. They were as a wife that had forſaken her husband, and broken the couenant of her God. So then obſerue, that according to the number of the daies, in which the fathers had ſearched the Land, euē forty daies, the children muſt beare their iniquities, and wander too and fro, forward and backward, forty yeares before they ſhould enter into the Land. The doctrine from hence is this: The iudgements and puniſhments of God, deſerued and procured by the fathers ſinnes and rebellions, do oftentimes fal vpon their children and poſterity: they do not end and ceaſſe in themſelues, but deſcend to their ſtocke & iſſue that liue after them, Exod. 20, 5. and 34, 7, 8.

Doctrine. God viſiteth the ſinnes of the father vpon the childrē

Reaſon 1. The reaſons. Firſt, becauſe the children of men and their poſterity, though they be oftentimes infants, and haue not vnderſtanding to conceiue of ſinne, yet the ſame iudgements that belonged to the fathers ſinnes, ſhall light vpon them, becauſe God would therby ſhew his anger & ſore diſpleaſure againſt their ſins, in that when it pleaſeth him, hee will puniſh thoſe for their ſinnes, which as yet had committed no ſinne at all, Rom. 5, 14, Gen. 7, 4, and 19, 25.

Reaſon 2. Secondly, touching thoſe that are of ripe years, they are of two ſorts: either wicked, & ſo like to their parents, and then it is iuſt with God to bring his iudgements vpon them, becauſe he would ſhew himſelfe diſpleaſed with their ſins: or elſe they are godly, not tainted and defiled with them, yet neuertheleſſe there is other corruption enough in thē, which may iuſtly & worthily call for temporal iudgment.

Obiect.

But ſome haply will obiect, that this may ſeeme to bee quite contrary to other Scriptures, as Ezek.18,4,20. where it is ſaid, *The ſoule that ſinneth, ſhall die the death*: and againe, *The ſonne ſhall not beare the iniquity of the father, neither ſhall the father beare the iniquity of the ſon: the righteouſnes of the righteous ſhall be vpon him, and the wickedneſſe of the wicked ſhall be vpon him.*

Anſwer.

I anſwer, we muſt marke the occaſion of theſe words. The children of Iſrael tooke vp a taunting prouerb againſt God, and in their afflictions ſaid, *The fathers haue eaten ſowre grapes, & the childrens teeth are ſet on edge*, v.2. that is, the fathers haue ſinned, and the children are puniſhed. Theſe were quick-ſighted to looke vp, but they could not looke downe-ward vpon themſelues: they could ſee farther off, but were blinde neerer home. Theſe were ranke hypocrites, who had rather accuſe God then themſelues; and as *Adam* caſt the fault from himſelfe vpon his wife, Gen.3,12, ſo do they from themſelues vpon their fathers. They neuer thinke of their owne eating of the ſowre grapes, they thought themſelues free frō any ſin that ſhould procure ſuch iudgements, but God taketh the ſons in the ſins of the fathers, and then puniſheth them for their owne ſins, taking occaſion from their fathers ſins. Euery mans ſin ſhall be vpon his owne head, ſo that though a wicked father be condemned, yet his ſonne not treading in his ſteps, ſhall be ſaued. And though God puniſheth temporally for ẏ ſin of the father, yet he doth not condemn any eternally for the ſame. For as the godlineſſe of the father ſhall nothing helpe the ſon to eternall life; ſo his wickednes ſhall not hinder his ſaluation, except he be wicked himſelfe; and walke in the ſteps of his wicked father.

Obiect.

But it wil peraduenture be ſaid, that *Dauid* ſinned in the numbring of the people, & yet the people were puniſhed, many thouſands were plagued for his offence, and he eſcaped ſcot-free: *Loe, I haue ſinned, and I haue done wickedly: but theſe ſheepe, what haue they done? Let thine hand, I pray thee, be againſt me and againſt my fathers houſe.*

2 Sa.24,15,17

Anſwer.

I anſwer, this is a certaine & infallible rule, that there is no vnrighteouſneſſe with God, who is the Iudge of all the world.

Deut.32,4.
Lament.3,33

And touching the people, though they were free from this ſin of *Dauid*, yet they had many other greeuous ſins, for which God might iuſtly puniſh them, and God, either for ſome ſecret or elſe ſome open ſin, had a quarrell againſt them, as is plaine by theſe words; *The anger of the Lord was againe kindled againſt Iſrael, and therefore he moued Dauid againſt them to ſay, Go number Iudah and Iſrael.*

2 Sam.24,1.

It is not ſaid, that he moued *Dauid* againſt himſelfe, but againſt them. So then their owne ſin was the cauſe of the kings ſin, and the kings ſin brought this puniſhment vpon them, and therefore their ſin was the cauſe of the cauſe of their puniſhment.

The cauſ
the cauſe
the cauſe
the thing
cauſed.

It may be they abuſed the peace & plenty giuen vnto them after the three yeares of famine, & after the foure great battels which they had fought againſt ẏ Philiſtims: for it is hard to vſe Gods bleſſings wel, our corrupt nature being ready to turne good into euill, and bleſſings into curſes, Deut.32, 6,15. Therefore the people are eſpecially plagued, because their ſin was the firſt cauſe of al, which ſin he puniſhed with the ſin of *Dauid*, and both of thē with that greeuous peſtilence.

God puni
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And touching *Dauid*, we cannot ſay, he altogether eſcaped vnpuniſhed, for God by one and the ſame plague and iudgement ſtriketh many waies and many perſons: his ſword hath many edges, and cutteth euery way: he vſeth no rod that hath not many ſharpe twigs, nor no whip that hath not many cordes of wiar to draw blood in many places. True it is, he was not ſtriken with this raging peſtilence: neuertheleſſe, he was diuerſly puniſhed with it, with greefe and ſorrow, with horrour & feare, with loſſe of his ſubiects & of his honor, Pro.14,28

Vſe 1.

The vſes. Firſt, this ſerueth as an admonition to all parents, to teach thē, that if they loue their ſons, they muſt leaue their ſins, and walke in a carefull obedience to the law of God. If they doe not remember his commandements, it ſhall come to paſſe that he will not remember their children for good, but for euill. If thē there be no loue in vs, either toward God or our ſelues, yet for the childrens ſake of our body, and for our poſterity that come after vs, we ſhould labour to forſake our ſins. For his iudgements ſhall not end in vs, but follow vs at the heeles, and fall vpon ſuch as are neere vs and belong vnto vs. God will take vengeance of the children for the ſins of the parents, although they haue in themſelues enough to worke out their owne deſtruction, yea, thogh they haue no more in them but originall ſinne. Many loue their children better then themſelues, and deſire their good more then their owne. If we would indeed ſhew our loue to them, we muſt walke in obedience vnto God. To ſay we loue them dearely, and yet to liue prophanely, is vtterly to deceiue our ſelues. To commit wickedneſſe with greedineſſe, is not the way to ſhew our loue to them, or to procure their ſafety, but rather to make them partakers with vs in the puniſhment. Many children may now ſay to their parents, as *Zipporah* ſaid to *Moſes*; for as ſhe ſaid, *Thou art a bloody husband to me*; in like manner may many children ſay to their parents, Yee are indeede bloody parents vnto vs, becauſe they haue brought the curſe of God both vpon themſelues and vpon their poſterity.

Exod.4,26.

Alaſſe, do men marry wiues to bring forth children to Satan? to be caſt into the fire of Gods wrath? Is there no care in you, O fathers? no loue in you, O mothers to your owne children, the fruite of your owne bodies? If there be any ſparke of piety, nay of pitty and compaſſion in vs, let vs ſhew it in this, by forſaking of our ſinnes, and by reforming of our liues, whatſoeuer is amis in vs; and by giuing vnto them a good example of life: otherwiſe moſt certainely we ſhal finde the wrath of God extended euen to our houſes and little ones, he will forget to ſhew mercy vnto them, but in great wrath & heauy diſpleaſure will he remember them. Let not theſe things be forgotten but remembred, & grauen in our hearts, to wit, that wicked parents are the greateſt enemies to their children. We cannot abide that others ſhould intreate them euilly, when in the meane ſeaſon none do more hurt them and miſuſe them thē our ſelues.

2. Secondly, it reproueth thoſe parents, that imagine by fraud and oppreſſion, wrongful & iniurious dealing, to ſet vp their children and enrich their poſterity, and get to themſelues great names: whereas this is the ready way to bring the curſe of God vpon their names, vpon their ſubſtance, vpon their houſes, vpon their children, vpon their labours, and vpon all their poſterity. Such couetous practiſes (whatſoeuer their pretences be) cannot build vp their houſes, which they might eaſily know if they did beleeue the word, which teacheth that God is an auenger of all ſuch things, 1. Theſſ.4,6. And the Prophet telleth vs, that *the ſtone ſhall cry out of the wall, and the beame out of the timber ſhall anſwer it; woe to him that buildeth a Towne with blood, &c.* This woe fell vpon *Ahab*, that ruined his houſe: as it doth many great houſes in our daies. 2,11,12.

ſe 3. Thirdly, this warneth vs that therefore we ſhould not ſleepe ſecurely in ſin, becauſe God by and by puniſheth it one way or other. The wicked are often ſeene in great power, ſpreading themſelues like the greene bay tree, Pſal. 37,35, and they go vnpuniſhed for a while, Pſ. 73. Iob 21. but looke vpon their poſterity, and you ſhall ſee GOD meeteth with them in his good time, yea often when they are dead and rotten. Euill doing is alwaies attended with euill ſucceſſe in themſelues or in thoſe that are theirs. We ſee tyrants and bloody perſecutors flouriſh and proſper for a time, howbeit if not in their owne perſons, yet in the ſecond or third deſcent, they haue beene buried vnder the ruines of thoſe buildings, of which the mortar had beene tempered with innocent blood. We noted this before in the perſon of *Ahab*, after he had ſhed the blood of *Naboth* the true ſeruant of God and of his children; who, I pray you, could do greater hurt to his owne houſe then himſelfe? Did not hee in a manner pull it downe with his owne hands? for therefore was the kingdome taken away and remoued from his houſe, and his ſeuenty children were all ſlaine with the edge of the ſword, 1 Kings 21,21. *Behold, I will bring euill vpon thee, and will take away thy poſterity, &c.* Thus was it with *Ieroboam* who made Iſrael to ſin, God ſwept him away and all his ſtocke as dung from the face of the earth, 1 King. 14. 10. It behoueth therefore Princes and ſubiects to pray one for another, foraſmuch as GOD taketh occaſion by the ſinne of one man to puniſh another. This duty ſhould alſo be performed of fathers and children, of maſters and their families, leſt God caſt them together in one iudgement.

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Vſe 4. Laſtly, children ought not in all things to follow the example of their parents. It is no iuſt defence or good excuſe before GOD, to ſay, our parents did ſo. If they haue bin wicked, ſwearers and blaſphemers, contemners of the word & of the Sabbaths of God, we muſt not follow them in their ſins, leſt we reape the fruite of that which they haue ſowne. Wherefore children muſt not walke in the wicked waies of their fathers, but rather bee humbled and craue pardon and forgiueneſſe euen for their ſins which they after a ſort haue bequeathed as a legacy vnto them: ſo that their children inherite their ſinnes as well as their ſubſtance, becauſe they ſend forth an euill ſauour which bringeth downe the curſe of God vpon them, as Dan.9,8,16, where *Daniel* doth not onely confeſſe his owne ſin, and of others that then liued, but he is wonderfully caſt downe for the ſins of their predeceſſors: *For our ſins, & for the iniquities of our fathers, Ieruſalem and thy people are become a reproch to all that are about vs.* And the Lord promiſeth on the other ſide, that he which ſeeth his fathers ſins, & is humbled for them, and doth not the like, ſhall not be puniſhed for them, but ſhal finde God mercifull vnto him; but whoſoeuer ſeeth the wickedneſſe of his fathers, and iuſtifieth them by word or practiſe, filleth vp the meaſure of their ſins, & bringeth downe a plague vpō his own head, Mat. 23,32,35: *Fulfill yee the meaſure of your ſins, that vpon you may come all the righteous blood that hath bin ſhed frō the blood of Abel, &c. Verily, I ſay vnto you, all theſe things ſhall come vpon this generation.* Ezek.18,24.

36. *And the men which Moſes ſent to ſearch the Land, who returned and made all the Congregation to murmure againſt him by bringing vp a ſlander vpon the Land:* 37. *Euen thoſe men that did bring vp the euill report vpon the Land, died of the plague before the Lord.*

After that God had giuen ſentence againſt all the murmurers together; now he proceeds againſt the captaines and ringleaders of ẏ reſt, I meane the men that were ſent to ſearch out the land, which opened the mouths of the reſt againſt the Lord; theſe were ſmitten downe & died by the plague and peſtilence, according to the threatning before ver. 12. *I wil ſmite thē with the peſtilence, and I wil make of thee a greater and mightier nation then they*; and this had bin no hard thing with God, who had before as it were hewed them out of the rock, & multiplied them to many thouſands out of ſmall beginnings.

Doctrine. The cheefeſt offenders ſhal be chieſlie puniſhed.

The Doctrine from hence is this: Such as are leaders and drawers forward of others, and ſoliciters of them to ſinne, are capitall offenders, the burden of the ſinne & of the puniſhment thereof lieth cheefely vpon them. Iudgments are principally intended & directed againſt thoſe that haue the chiefe hand in miſleading others; we ſee this euidently in the fall of our firſt parents, the ſerpent is firſt puniſhed, then the woman, and laſtly *Adam*, Gen. 3, 14, 16. The iudgement of God lay heauy vpon the idolatrous kings of Iſrael, which in a few deſcents were rooted out; Thus is *Ieroboam* branded, that *hee made Iſrael to ſinne*, 1 Kings 12, 30. 2 Kings 13, 2, and 10, 29. 1, Kings 15, 2, 3, 34. The reaſons.

Reaſon 1.

It is a ſinne for man to erre of himſelfe, and bringeth iudgement, to goe out of the way, though he be not ſet out of it: but it is a greater ſinne and bringeth a greater iudgement to cauſe others to do ſoe, for now he ſinneth not alone. Satan that old ſerpent was chiefly puniſhed, becauſe he was the chiefe procurer of mans fall, but *Adam* eſcaped not who was ſeduced, but was no ſeducer; he was deceiued, but was no deceiuer: the diuell was a deceiuer, but was not deceiued: the woman was both deceiued and a deceiuer alſo. They that cauſe others to fall, haue a greater iudgement belonging vnto them. We obſerued this before in *Miriam*, chap. 12, 10. ſhe was a leper white as ſnow, who drew *Aaron* to ioyn with her againſt *Moſes*, and therefore as ſhe had the chiefe hand in the ſinne, ſo ſhee was ſtriken with a foule leproſie.

Reaſon 2.

Secondly, principall offenders in ciuill ſtates are chiefly puniſhed before ſuch as are onely acceſſaries. In euil, we may ſay, Two are worſe then one, becauſe if one determine to giue ouer, he hath a fellow to ſtirre him forward, & if he be ready to ceaſſe, he hath another to helpe him vp.

Vſe 1.

This ſerueth to reproue ſuch as draw on others to ſinne, as they are capitall offenders, ſo they ſhall be puniſhed as capitall offenders. Wo to ſuch as lay a ſtumbling blocke before others to cauſe them to fall. In this number I range thoſe that keepe common houſes of drunkenneſſe, to tempt and ſeduce others, and ſuch as haunt them continually, & meet there, and intend to make others drunke; of which places I may ſay as *Salomon* doth of other, Pro. 7, 27. *Their houſe is the way to hell, going downe to the chambers of death.* Theſe men are capitall offenders, & are ſo hardened in ſinne, that they make a mocke and a ſport at it as at a paſtime yea they make a mocke of thoſe that ſet themſelues againſt it. It ſerueth alſo to reprooue thoſe that any way make others partakers of their ſinnes, whether it be by commanding, or by counſell, or by perſwaſion, or by euill example. We ſhall finde the number of our own ſinnes to be great enough, and the account hard enough which we are to make for them, that we ſhould be afraid to heap vp more, and ſo to make the weight greater and the burden heauier.

Vſe 2.

Secondly, this muſt teach all ſuch as are Rulers and Gouernours to looke to their wares, and to take heed they be not any cauſe of the fall of others. A Gouernour lifted vp aboue others, is as an high Cedar or mighty Oake, aboue the lower ſhrubs. The Oake neuer falleth but it beateth downe the leſſer trees that ſtand neere vnto it. So is it with ſuch as are ſet before others, in what calling ſoeuer it be, they ſtand not alone, they fall not alone. If they ſtand faſt and vnmoueable, they are as firme pillers to beare vp others. If they fall, they wrap others in their owne ruine, & Gods iudgements will lye heauy vpon them and vpon thoſe that belong vnto them. This doeth the Prophet teach touching negligent watchmen, that keepe ſilence and doe not blow the trumpet, and thereby cauſe many to periſh in their ſins, Eze. 3, 18. *Their blood will I require at the watchmans hands.* This may be ſpoken likewiſe of other Gouernours. God hath made the Magiſtrate a watchman, and requireth of him to cauſe his lawes to bee obſerued; and godly *Nehemiah* acknowledged it to be his duty to ſee God to be ſerued, and his Sabaths to be ſanctified, chap. 13, 17. *What euill is this that yee do, and prophane the Sabbath day?* There was buying and ſelling vpon the Sabbath day and he reproueth the buyers by name, as if the fault were chiefly in them; for as we ſay commonly in another caſe, if there were no receiuers there would be no theeues, ſo we may as truely ſay, if there were no buyers, there wold be, there could be no ſellers. And it is certaine, that becauſe theſe finde readily ſuch as will buy of thē, it encourageth the ſellers to come and offer their wares. For if the Iewes had not beene willing to buy their wares, the Merchants of *Tyre* would neuer haue brought their commodities to vent them vpon that day. If therefore the Magiſtrate doe not his duty, but hold his peace, the blood of ſuch as periſh ſhall be required at his hands alſo. The like we might ſay of fathers and maſters that ought to teach and inſtruct ſuch as belong vnto their charge; and this haue all godly Gouernours obſerued: ſuch then as are negligent in this duty, & open not their mouthes, make themſelues guilty of the ſinnes that their ſeruants and children commit, as it is noted of *Eli*, and bring vpon themſelues many grieuous iudgements.

Vſe 3.

Thirdly, we muſt neuertheleſſe vnderſtand, that it ſhall bee no iuſt plea or pretence for ſuch as are ledde aſide out of the right way by others, or haue a ſtumbling block laide before them to cauſe them to fall, to alledge for thēſelues, Alaſſe, I was deceiued, I was moued & drawne by others: theſe are no better then *Adams* figge leaues, hee poſted his ſinne ouer to his wife, *The woman that thou gaueſt me, &c.* So did the woman to the ſerpent, *The ſerpent beguiled me, &c.* So it was with *Saul*, he tranſlated

Gen. 3, 1

ted the fault from himſelfe to his people, *The people ſpared the beſt of the Sheepe and of the Oxen to ſacrifice vnto ÿ Lord thy God*, 1 Sa. 15, 15. 28. But God bindeth them all together as it were in one bundle, and they are all puniſhed, the ſerpent, the woman, the man: And *Saul* hath the kingdome rent from him, and giuen to a neighbour of his better then himſelfe. The people for the moſt part thinke themſelues to be diſcharged, if they can lay the blame vpon their Teachers: Alas, if we had beene taught better, we would haue done better; our Miniſters ſhall anſwer for vs: if we be ignorant, it is their fault. Thus doe many deceiue themſelues, but this ſhall neuer goe for good payment. Christ ſaith, *If the blinde leade the blinde, both ſhall fall into the ditch*, Mat. 15, 14. not onely the blinde leaders, but they alſo for company that are blindly led. Therefore none ſhal be excuſed by the careleſneſſe and negligence of their Paſtours, for *they ſhall die in their owne ſinnes and iniquities*, Ezech. 33, 8. Iere. 14. 15, 16.

Thus the caſe alſo ſtandeth with ſeruants and others vnder the gouernment of others. They thinke all ſhall goe well with them, if they haue the examples of their maſters and rulers to go before them. The poore thinke themſelues excuſed by the rich, the lower ſort by the greater, the fewer by the multitude, the wife by the husband, the ſubiect by the Magiſtrate. Thus alſo it falleth out in the breach of the Sabbath, of which we ſpake before. The ſeller turneth it ouer to the buyer, and the buyer putteth all the fault vppon the ſeller, whereas indeede neither are innocent, but diuide the ſinne betweene them, and therefore both of them are reprooued as guilty, and ſhal diuide the puniſhment alſo betweene them.

4. Laſtly, this ſerueth as an inſtruction to the godly, that albeit we be ouertaken in any ſin, and fall into it our ſelues, yet let vs take heed we do not pull others after vs. We muſt not be ſo ſottiſh as to thinke, that by procuring and perſwading others to ioyne with vs as companions and brethren in euill, that the euil is thereby leſſened: no, it is thereby rather increaſed. We ſhould be greeued for our owne faults, and know that the burden of our owne ſinnes doth preſſe vs downe ſo deepely, that we haue ſmall cauſe to adde the weight of other mens ſinnes to our owne. On the other ſide, happy are they that leade the way to true godlineſſe, and bring on others vnto the true feare of God, *They ſhall ſhine as the brightneſſe of the Firmament, and as the Starres for euer and euer*, Daniel 12, 3. As then, *Whoſoeuer ſhal break one of theſe leaſt Commandements, and teach men ſo, ſhall be called the leaſt in the kingdome of heauen:* ſo, *Whoſoeuer ſhall do them and teach them, the ſame ſhall be called great in the kingdom of heauen*, Mat. 5, 19. It is a praiſe and commendation to performe the will of God, and to do his commandements: but it is a double praiſe, to bring others to the practiſe of them alſo. *Hee that conuerteth his brother to the trueth, ſaueth a ſoule*, Iam. 5, 19, 20. No man can do better ſeruice to God, or to his neighbour.

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39 *And Moſes tolde theſe ſayings vnto all the Children of Iſrael, and the people mourned greatly.*

Moſes rehearſeth what the Lord had denounced and determined, or elſe he could not be ſaide to *be faithfull in the houſe of God*, Num. 12, 7. He hid nothing from them, but reuealed the whole counſell of God. This is the Miniſters duty, they muſt keepe backe nothing of all the things that he ſhall ſay vnto them, 1 Sam. 3, 17. Numb. 22, 38. Matth. 28, 20. Otherwiſe they cannot take the conſciences of the people to record, that they are pure from the blood of all men, *Act.* 20, 26. Againe, we ſee what this meſſage of *Moſes* brought from the mouth of God wrought in the people, they mourne and lament, not ſlightly but bitterly. But they ſhould haue taken heede of murmuring at the beginning, and then they had preuented this mourning at the later end. And wherefore doe they mourne ſo greatly? not for their ſin, but for the puniſhment fallen vpon themſelues and vpon their children; as *Iudas* and other ſonnes of perdition, who can quickly mourne when they are puniſhed, but are hardly drawne to it when they haue ſinned. But *Peter wept bitterly* ſo ſoone as hee had ſinned, Mat. 26, 75. albeit hee ſaw no puniſhment comming. A good child feareth the diſpleaſure of his father more then the rod. So it ought to be with all of vs.

Doctrine. Sinne is pleaſant in the beginning, but bitter at the latter end.

We learne from the behauiour of the people this Doctrine, That ſin though it be pleaſant in the acting, yet it bringeth much ſorrow and bitterneſſe in the latter end. It is conceiued in pleaſure, but it bringeth foorth paine, Gen. 3, 6. Ier. 2, 19. Pro. 7, 22, 23. 1 Tim. 6, 10. *Ahab* tooke poſſeſſion with great ioy of the vineyard of *Naboth*, purchaſed with the reward of iniquity, but the prophet is ſent vnto him with this heauy tidings, 1 Kings 21, 19. *Haſt thou killed and alſo taken poſſeſſion? In the place where dogs licked the blood of Naboth, ſhall dogges licke thy blood, euen thine*, Luke 6, 25. and 15, 13, 14, 16.

Reaſon 1.

The Reaſons: Firſt, becauſe ſinne is the tranſgreſſion of the law, ſo it is defined by the Apoſtle, 1 Iohn. 3, 4. *Whoſoeuer committeth ſin, tranſgreſſeth alſo the Law: for ſinne is the tranſgreſſion of the Law.* Now God hath ſet a curſe to euery tranſgreſſion of the Law, Gal. 3, 10 and this curſe muſt take place vpon the ſinner, and cannot be ſeuered from the ſinne.

Reaſon 2.

Secondly, in ſinne are two things, the act it ſelfe, and the guilt of it: the acte it ſelfe is tranſient, and hath the pleaſure while it is in committing, but the guilt of it remaineth behinde, and bindeth a man to iudgement.

This teacheth euery man, that hee ſhould enuy no man in the pleaſure of his ſinning: for albeit hee haue ſome pleaſure in the committing of it, yet ſo ſoone as the pleaſure is gone and paſt, then followeth the guilt, then followeth the puniſhment at the heeles, and waiteth vpon the ſinner, as the Sergeant doth vpon the debter. The vngodly are oftentimes thought the onely happy men in this worlde, but there is no happineſſe to bee found in ſin; it is the highway to vnhappineſſe, to miſerie, to greefe, to anguiſh, to iudgement, to confuſion, to condemnation. Theſe are like to a fooliſh traueller, who comming to his Inne, calleth for great variety of meate to delight his taſte, and taketh great pleaſure in eating and drinking of all that is ſet before him without refuſing any; but he neuer thinketh of the reckoning which is to come immediately after, which daſheth all the mirth and iollitie that went before. Thus it is with the ſinner, hee followeth his ſinne with greedineſſe, he taketh delight therein, and cannot bee ſatisfied; but he neuer remembreth the day of account, neither the reckoning that waiteth vppon him hard at the heeles. Hereupon *Salomon* ſingleth out the *yong man*, and telleth him, that albeit he follow the luſtes of his eyes, the deſires of his heart, together with the pride and pleaſure of life, yet he muſt *know that for all theſe things God will bring him into iudgement*, Eccles. 11,9. O that euery ſinner would thinke vpon this, and marke the latter end of ſinne! This would be a notable meanes to reſtrain vs from wickedneſſe, and to pull backe our feete from thoſe euill waies into which we are entred: if we would remember that the daies ſhal come, yea the times approach wee know not how ſoone, wherein the Lord will ſay to vs, *Come, giue an account*: but (alas) theſe things are now hidden from vs.

Hence it is, that *Zophar* ſetting downe the eſtate of the wicked, Iob 20,12. ſaith, *Though wickedneſſe be ſweete in his mouth, though he hide it vnder his tongue, though hee ſpare it and forſake it not, but keepe it ſtill within his mouth; yet his meate in his bowels is turned, it is the gall of Aſpes within him: He hath ſwallowed downe riches, and he ſhall vomit them vp againe, God ſhall caſt them out of his belly.* Where he compareth ſinne with ſweete meate mingled with deadly poiſon, & he ſpeaketh of goods euilly gotten, w^c^ turne to the deſtruction of thoſe that poſſeſſe them. The ſame doth *Salomon* teach touching drunkenneſſe, Prou. 23,31,32. and touching whordome, chap. 5,3,4. as alſo elſewhere he ſheweth, that *in the tranſgreſſion of an euill man there is a ſnare.* It is otherwiſe with godlineſſe, and the feare of God: it ſeemeth bitter to the fleſh and is oftentimes accompanied with manie troubles and afflictions which are verie vnpleaſant to the outward man: notwithſtanding afterward it bringeth enduring pleaſure and contentment vnto the ſoule: for, *our light affliction which is but for a moment, worketh for vs a farre more exceeding and eternal waight of glorie, while we looke not at the things which are ſeen, but at the things which are not ſeene: for the things which are ſeene are temporal, but the things which are not ſeene are eternal.*

2 Cor. 4,17,18

Vſe 2.

Secondly, let no man meaſure the nature of ſinne by the beginning of it, but by the end: and when we are deuiſing to commit any ſin, let vs bethink our ſelues what will be the end of it: this will bee a great meanes and a ſoueraigne preſeruatiue to ſtop the courſe of it. For ſinne is ſaid to haue *deceitfulneſſe* in it, Heb. 3, 18. and the pleaſures thereof to endure for a ſeaſon. Heb. 11,25. The ſinne of *Iudas* that was a theefe and kept the bagge, and betrayed his maſter for thirty ſhekels of ſiluer, was verie ſweete vnto him; but in the end his mouth was filled with grauell, he had enough of them, & too much, for his conſcience was vexed with horror, and he felt an hell in his owne bowels; ſo that he carried them backe to the Phariſies, and hanged himſelfe, Mat. 27,5. Then hee repented, but then it was too late: and thus doe the wicked repent. *Eſau* a very prophane perſon, ſold his birthright for a meſſe of pottage, it was ſweet meate vnto him, but it had ſoure ſawce: for hee found no place for repentance, *Though he ſought the bleſſing carefully with teares*, Heb. 12,17. Thus it was with the fooliſh Virgins, Matth. 25. and ſo it ſhall be with fooliſh men in the latter end.

Vſe 3.

Aug. de ve
falſa pæn.

Thirdly, we muſt be carefull to take heede of the leaſt meaſure of ſinne that can be. There is no ſinne ſo litle, but if it be neglected, it wil increaſe: and whoſoeuer deſpiſeth ſmall ſins, quickly falleth into greater; it is like the infant conceiued in the wombe, Iames 1,15. All ſinne, though it haue not a wide mouth like a Lyon to ſwallow vs at one morſell, yet by little and little it will ſting vs to death. The ſand on the ſea-ſhore, though it be verie ſmall and little in quantity, yet too much waight thereof will ſinke the ſhip. The drops of raine that fall from heauen are very little, yet they make great ſhowres, and great ſhowres bring mighty floods that ſweepe away all before them. A little ſparke of fire neglected, causeth a great burning, and kindleth a great matter, Iames 3,5. If then wee deſire to preſerue our ſelues ſafe and ſound from the heighth of ſinne, let vs take heed we be not oppreſſed with y^e^ waight of it, and ſet on fire with the ſparkes, and wet with the droppes of it. Beware of ſmal ſinnes, if wee would bee preſerued from the greater, one making an eaſie path and paſſage to another.

Qu. Curt.
reb. geſt.
lib. 4.

Vſe 4

Fourthly, let vs labour to preuent the firſt beginning of ſinne, and ſeeke to pull it vp as a bitter roote in the firſt ſprouting. In the diſeaſes of the body, it is a good rule to withſtand the beginning, becauſe it is too late afterward to prouide a remedy. Many a wound might haue beene healed, if it had bin looked vnto betimes, which by continuance proueth incureable. So the diſeaſes of the ſoule ſhould be preuented in time, while we perceiue them to be growing and going forward. Men are carefull to kill ſerpents in the ſhell, and to deſtroy noyſome beaſts before they can run and rauen abroad, thereby to preuent the danger that otherwiſe in time might grow by them, if they were ſuffered and let alone. Thus ought we to deale with our ſinnes, we muſt endeuour to ſtruggle againſt them, and to ſtrangle them in the birth and beginning, that ſo they may neuer come to perfection, neither bring vs to deſtruction. Deſtroy them, or elſe they will deſtroy vs: if we doe not kill them, they will kill vs, *for ſinne when it is finiſhed, bringeth foorth death*, Iam. 1, 15. A yong plant may eaſily bee pulled vp by the rootes: but if it grow in the ground till it be a great tree, it can hardly be tranſplanted and remoued. In like ſort ſo long as our ſinnes are yong, they may with leſſe ſtrife and labour bee rooted out: but if once they bee confirmed by age, and ſtrengthened by cuſtome and continuance in our hearts, we ſhall finde it a very hard matter to diſplace them and diſpoſſeſſe them, Ier. 13, 23. & 2, 22. If once they haue gotten the maſtery, they wil hardly leaue their hold. We ſhall finde it little better then to waſh a Tile or brick, and go about in a manner an vnpoſſible worke, they are become as Cart-ropes which are not eaſily vntwiſted, Eſay 5, 18. Or as a threefold cable which is not quickly broken, Eccles. 4, 12. Cōſider the truth of this in theſe three things, Drunkenneſſe, whoredome, and ſwearing: what meanes ſoeuer are vſed to take theſe away, they are vnprofitable: the drunkard will *follow it ſtill*, Pro. 23, 35. Such as comit whoredome ſildome returne againe, and *take holde of the paths of life*, Prou. 2, 19. & when a man hath once accuſtomed himſelfe to ſwearing, he cannot but ſweare at euery word, he neuer *feareth an oath*. Cuſtome taketh away feare of ſinning: where no fear is to offend, men are bold to ſin: & when men are growne bold and paſt ſhame, they haue no ſenſe of ſinne. You ſhall heare them ſweare ordinarily and horribly, and yet they know not of it, or at leaſt neuer conſider it, Rom. 2, 4. Eph. 4, 19.

ſe 5.

Laſtly, it behooueth vs to vſe all the meanes we can to keepe vs from ſinne, as wee would do to keepe vs from the peſtilence, leaſt wee grow ſecure and ſenſleſſe, and think our ſelues in good caſe, when we are neereſt to deſtruction and fartheſt off from ſaluation. The meanes which God ſanctifieth as ſo many preſeruatiues to worke in vs a conſcience of ſinne, and to ſtay vs from falling into the ſame are many: Firſt the miniſtery of the word. I range this in the firſt place, both becauſe of the power of it, and becauſe it giueth force vnto the reſt. God commandeth his Miniſters to cry alowd and ſpare not to preach the doctrine of repentance, and to tell the people their ſinnes, Pro. 1, 20, 21. and 9, 2, 33. Epheſ. 4, 11, 12. Thus hee ſent *Ionah* to the Niniuites, Ionah 3, 4. *Nathan* to *Dauid*, 2 Sam. 12, 1. and the prophets continually to the Iſraelites, 2 Chronic. 36, 14, 15. Acts 2, 37, 38.

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Secondly, the benefites and bleſſings of God which are many and great, daily & continuall, vpon ſoule and body; hee ſaueth and preſerueth vs, in him we liue and mooue, who reneweth his mercies to vs euerie morning, Pſal. 68, 18. Lam. 3, 23. he daileth loadeth vs with benefits wonderfully. *Moſes* telleth the people, that the Lord beſtowed ſo many benefits vpon them, that *they ſhould loue the Lord with all their hearts, and with al their ſoule*, Deut. 10, 12. *That they ſhould cleaue vnto him, and knit their hearts vnto him*, Ioſh. 23, 8. and 24, 14. 1 Kings 14, 7, 8. *Paul* beſeecheth the Romanes *by the mercies of God*, to offer vp their bodies as an holy ſacrifice vnto God. God hath made vs to abound with this argument, and hath often ſpoken vnto vs.

Rom. 12, 1.

Thirdly, he hath beſtowed vpon vs his own Sonne, the greateſt bleſſing in heauē or earth, for a greater cannot be promiſed of God, or comprehended of vs, Rom. 8, 32. *He ſpared not his owne Son, but deliuered him vp for vs all*, Ioh. 3, 16. He gaue his owne, his onely Sonne for vs his enemies euen vnto the death, that wee ſhould be reconciled vnto him. If the conſideration of this and the earneſt meditation in it, will not mooue vs to repent of ſin, nothing in the world will put life into our hard hearts.

Fourthly, the corrections and chaſtiſements which are laide vpon vs, Pſal. 89, 31, 32. Iob 33, 16. *The Lord openeth the eares of men, euen by their corrections which he hath ſealed*: ſo that we ſhould humble our ſelues when we feel them, Heb. 12, 6, 11. It is our duty therfore to mourn for ſin betimes, which wil bring with it comfort in the latter end, Luk. 6, 21. *Bleſſed are yee that weepe, for ye ſhall laugh*. This vſe did *Dauid* make of them, Pſal. 119, 71. To this wee may ioyne the chaſtiſements of God ſent vpon others, though we feele them not our ſelues: for if we ſee them or heare of them, they ſhould be as ſo many warning peeces to our ſelues to call vs to repentance, Eſay 26, 9.

Fiftly, priuate admonitions and exhortations, yea reproofes and threatnings of iudgement when the former will not ſerue, Leu. 19, 17. Prou. 9, 8. *Rebuke a wiſe man and hee will loue thee*. Math. 18, 15. Thus he may be wonne by his brother, *Pſal.* 141, 5. Let vs not therefore refuſe this meanes, but make good vſe of it.

Iames 5, 20.

Laſtly, the inward motions and inſpirations of the holy Spirit, which he ſtirreth vp in our hearts, as it is ſaide of *Dauid*, that God *cauſed his owne heart to ſmite him*, 2 Sam. 24, 10. and Pſal. 16, 7. We haue all of vs at one time or other ſome good motions and deſires put into our mindes; let vs make much of them and entertaine them into our ſoules, leſt hee withdraw his Spirit from vs, and giue vs ouer vnto our ſelues.

40. *And they roſe vp early in the morning, and*

gate them vp into the top of the Mountaine, ſaying, Loe, we be heere, and will goe vp vnto the place which the Lord hath promiſed: for wee haue ſinned.

41. *And Moſes ſaid, Wherefore now doe you tranſgreſſe the commandement of the Lord? but it ſhall not proſper.*

42. *Goe not vp, for the Lord is not among you, &c.*

Heere we haue the behauiour of this crooked and peruerſe people, hearing from the mouth of *Moſes* the minde of God, that they muſt go backe againe by *the way of the red ſea*, and ſhall wander vp and downe fourty yeares in the wilderneſſe, for the falſe report which the ſpies had brought vp of the Land, and for their own beleeuing of that report: Now they will not obey, but will needs goe forward, though God had commanded them to retire and returne. See heere the peruerſeneſſe of our nature, as if we had made a generall conſpiracy neuer to obey him, but to oppoſe againſt him whatſoeuer he ſay, ſo we euermore ſtriue againſt that we are forbidden. They refuſed before to goe into the Land, now they will needs in a Brauado proceede when they are forbidden. When they ſhould go forward, thē they will go backward and make them a Captaine to conduct them into Egypt. When they ſhould go backward, then they will goe forward, though they periſh for it. This is our corrupt nature, that which God willeth vs to do, we will not do: and that which he willeth vs not to do, that we will do: whereby we ſee that the luſtes of the fleſh are enmity againſt God.

Againe, obſerue that when God is not with a people, they cannot proſper, his preſence is the cauſe of victory, 2 Chron. 20,27. If he be gone from vs, and goe not foorth with our armies, we fall by the ſword of the enemy, wee cannot ſtand before them, we go out one way, and flie before them ſeuen waies. Deut. 28,25. Moreouer, we ſee in the example of this diſobedience, that God oftentimes puniſheth one euill man by another, one of his enemies by another enemy; neuertheles, afterward they alſo periſh. They are his rod, and when it hath bin imploied to ſcourge malefactors, it is caſt into the fire. But to paſſe theſe ouer, which partly haue beene handled before, and partly come more fitly to be handled after, let vs conſider this generall point; that wicked men that haue ſold themſelues to ſinne, do at length come to that meaſure of ſinne, that no bandes or banks can hold them or containe them. Such as haue giuen themſelues vp to ſin, do not onely proceed in ſinne wilfully and violently, but come to that height, that neither the iudgements of God, nor his mercies can reſtraine them, but they breake through all, like an vnruly beaſt, whom no hedge can hold, no fence can order, no boundes can keepe in, whatſoeuer they be, Ier. 5,8. 2 Chron. 36,13,14,16. Pſal. 50,17. Eſay 1,3,4,5,6,7,8.

Doctrine. Such as haue giuen vp thēſelues to ſin, do fill vp the meaſure of them.

And no maruaile. For their hearts are obſtinate, their conſciences are hardened and ſeared as with an hot iron, ſo that they cannot be ſoftened with the oyle of his mercies, not terrified with the fire of his threatnings, nor broken in peeces with the hammer of his iudgements. They haue gotten hearts that cannot repent, and therefore when ſinfulneſſe and obſtinacy meet together, there muſt needs be an exceeding great meaſure of iniquity.

Reaſon 1.

Rom. 2,5.

Secondly, becauſe there is in ſuch a great contempt of God & his word: now contempt ioyned with ſinne, maketh the ſinne greater. It is noted as the top of *Eſaus* prophane hart, that *he contemned his birthright*, Gen. 25,34. It was a note of prophanenes, to ſet it to ſale, to preferre his belly before the pledge of Gods fauour, to ſweare raſhly, and ſecurely to paſſe ouer what he had done; but to contemne and deſpiſe the grace of God, paſſeth all the former, and containeth the height and depth of his prophaneneſſe.

Reaſon 2.

This argueth, that the times wherein wee liue, are growne to a maruailous height of impiety, and that we are come to a fearefull degree of all prophanenes. For not only groſſe ſinnes as great beames in our eies are to bee found among vs, but euill men are carried violently with a full career in their ſinnes, like an horſe without a bridle that ruſheth into the battell. We are growne to this perfection, as it were to a complete age of ſinne in the midſt of the bleſſings and benefits of God, we turne his grace into wantonneſſe, & the more grace aboundeth, the more ſinne continueth: and though he warne vs by his word, yet we will not be warned. His word is as the winde that paſſeth away. Againe, many men liue in ſinne in the middeſt of the iudgements of God, not onely generall iudgements, but euen ſpeciall vpon themſelues, yet they are ſetled in the dregs of their wickedneſſe, nothing can turne them or amend them. This cannot but argue a great height of impiety. This maketh all ſinne whatſoeuer to be vnpardonable, when wee grow obſtinate and ſapped in our euill waies, that nothing can preuaile with vs. If any haue a ſeruant or childe, whom he hath warned of his euill courſe, and lately corrected him for the ſame, if this ſeruant or this childe ſhould (notwithſtanding words and blowes vſed toward him) continue to doe the ſame things, would you not thinke that he deſerued a greater meaſure of puniſhment? Then let vs, I pray you, iudge our ſelues in this caſe. God hath giuen vs his word and commandements, to tell vs what we ought to do, & what not to do, & often ſendeth his iudgments among vs for the farther manifeſtation of the truth of his word: yet we ſee men will to their old ſins againe though they die for it, & that eternally in ſoule and body. We muſt therefore expect daily a greater meaſure of Gods iudgements

Vſe 1.

Zeph. 1,12.

Afflictions contemned abuſed, bri moe affli ons.

then before, becauſe wee continue obſtinate and rebellious.

Secondly, ſeeing nothing will hold vs from our ſinfull wayes, but we will ruſh forward, it teacheth euery mã, that it is our duty to humble our ſelues for our obſtinacy, impenitency, and hardneſſe of heart, in that wee are ſo dull and ſlow of heart to beleeue and to repent of thoſe things which we haue heard reprooued out of the word of God. The heinouſneſſe of obſtinate ſinnes committed with an high hand will appeare vnto vs by theſe particulars.

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open.

First, obſtinate proceeding in ſinne keepeth al mercie from vs, as a thick cloud that ſuffereth not the comfortable light of the Sunne to ſhine in our faces. This made the Apoſtle ſay, that *blindneſſe was happened to Iſrael*, that they were not his people, Rom. 11,25. Woe vnto them in whom this remaineth, for God hath giuen vnto them the ſpirit of ſlumber, eyes that they ſhould not ſee, and eares that they ſhould not heare, Rom. 11,28. Secondly, it maketh the leaſt ſinne that a man committeth or can commit to bee like to that ſinne againſt the holye Ghoſt that ſhall neuer be forgiuen, neither in this world, neither in the world to come. Mat. 12,32. For it is not ſo much ſin that condemneth a man (for then all men ſhould bee contemned, inaſmuch as all men haue ſinned) as obſtinacie and wilfull continuing in ſin. And haue wee not therefore great cauſe to humble our ſelues for the ſame, and to lament bitterly? Thirdly, it is a ſinne againſt the Goſpell it ſelfe, and againſt the doctrine of ſaluation, ought we not therefore to mourne for it?

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ous ſin.

Notwithſtanding many are ſo farre from leauing off their continued practiſe of ſinne, that they repent of their repentance, they are ſorry that they haue turned and changed ſo farre. This is ſuch a ſin as maketh men odious in the ſight of God, and maketh them more acceptable to ſatan, when they greeue that they haue a little broken off their ſinnes, and made a few ſteps, & ſome ſmall beginnings to repentance. This is an high degree of ſinne: and this was it that did fill the hardneſſe of *Pharaohs* heart to the full. He and his ſeruants were at the laſt content that *Iſrael* ſhould depart out of Egypt: this was ſome kinde of relenting, and a bringing of their former hardnes to a better temper: but they are much greeued for that which they had done, and therefore they ſay one to another, *Why haue we done this, that we haue let Iſrael go from ſeruing vs*? Thus it was alſo with the Iſraelites themſelues, they had hitherto proceeded toward the land of promiſe, and as it were ranged themſelues vnder the ſtandard of God, but now they repent of all that they had done, and would needes returne backe againe into Egypt. But on the other ſide, when a man can mourne that he hath not mourned; and repent that he hath not repented, & humble himſelfe becauſe hee hath not bene humbled, this is a true and great meaſure of grace: and this is that which a man muſt firſt doe, before he can truly repent of any particular ſinne whatſoeuer.

Obiect.

But ſome will ſay, what neede ſo many words of exhortation to repentance? We hope we haue repented long agoe, both often enough and well enough.

Anſwer.

Thus do ſome proud hypocrites deceiue themſelues. Theſe are like to the young man, that being ſent to the law for the direction of his life, anſwered, *All this haue I done from my youth, what is yet wanting*? (Math. 19,20.) This conuinceth thoſe men to their faces of want of repentance. For if ſuch men haue repented, it is with ſuch kinde of repentance as many take vp and vſe after their cuſtomary ſwearing, who when they haue ſworn and taken the name of God in vaine, doe preſently aſke forgiueneſſe and cry God mercie, and yet preſently ſweare againe & againe, like dogs that returne to their vomit: I cannot ſay like the ſow that was waſhed, walloweth againe in the mire, for they were neuer waſhed from their ſinne: but I may more fitly compare them to the harlot in the Prouerbes, *That eateth and wipeth her mouth, and ſaith, I haue done no wickedneſſe*. (Prou. 30,20.) With ſuch kinde of repentance it may be theſe haue repented, wheras in truth it is rather a bolde preſumption, then a true conuerſion: for alas, this is no repentance at all, but onely a meere deceite and deluſion of the deuill. This is an euident truth, and a verie plaine rule not to bee denied, or diſputed, or gainſayed; Whoſoeuer is come to this paſſe to thinke hee hath repented enough, it is moſt certaine he neuer truly repented, hee is not in the account of God and his word a true conuert or penitent. For all ſuch as haue repented aright, do thinke it, nay they know it to bee vnpoſſible for them to repent enough: ſuch are our offences againſt the eternall and infinite maieſty of God, as no man is ſo humbled for them as that he can ſay, he neede be humbled no more for them. All our life, if it were or could be as long as *Methuſelahs*, muſt bee a continuall practiſe of repentance. As we daily ſinne, ſo we ſhould daily craue pardon of ſin, and daily repent vs of our ſinne, both of our knowne and ſecret ſinnes.

Vſe 3.

Laſtly, this ſerueth to exhort euerie of vs to take heede of obſtinacy, impenitency, and reſolution to go forward in ſinne: we muſt fly from it, and labour againſt it. Let vs breake off our ſinnes by timely repentance, & by doing the contrary good commanded. For this alſo is another rule certain and infallible without any exception or contradiction, that a man can neuer be free from the forbidden euill, ẘ doth not earneſtly labour to do the contrarie good. A man is neuer free from vnbeliefe, that is not alſo furniſhed with true faith in his heart. For there is no meane betweene faith & infidelity, betweene righteouſnes and vnrighteouſneſſe, and therefore it is not poſſible for a man to be free from an obſtinate heart frozen in the lees of ſinne and diſobedience, that is not alſo furniſhed in ſome meaſure with repentance and other graces of the Spirit. As often as a man ſtumbleth in the ſtreets, ſo often he will riſe againe, and that quickly to the end none ſhould eſpy him in his fall, & point at him with his finger: ſo it ought to be with vs in this caſe. Whenſoeuer we fall into ſinne, we ought by and by to labour to riſe vp again by repentance, leſt by delaying and deferring the time, we adde impenitency to our impiety. Let vs all labour after renewed repentance in this life, without which al muſt periſh eternally in the life to come. This is a neceſſary duty, wee muſt all ſtriue and endeuour with might and maine to attaine vnto it; & though ſatan caſt many lets, as it were ſo many blocks in our way, and ſeeke to entrappe vs with his ſubtle deuices, yet wee muſt breake through them all, and ſet our ſelues cloſe to the practiſe of this duty. The more profitable and neceſſary it is, the more doth ſatan ſeeke to hinder vs and keepe vs from it. There is no way to come by life and ſaluation, but by repentance. It is a true ſaying of him that is *the truth* Iohn 14,6. *That except we repent, we ſhall all periſh*, Luke 13,3. *If we will iudge our ſelues, we ſhal not be iudged of the Lord*, 1 Cor. 11,31. This is a good iudgement: happy is hee that ſitteth thus in iudgement with himſelfe, he ſhall not feare the eternall iudgement. Many there are in the world, that thinke this an vnpleaſing doctrine and duty, they would willingly come to ſaluation and to the kingdome of heauen, but tell them of repentance, they account it an hard ſaying, they are not able to abide it: they are loath to change their liues and become new men, they are loth to leaue their ſinne and the old *Adam*. Theſe may bee fitly compared to a traueller, that deſireth to be at his iourneies end, and coming to an hard, ſtony, & ſtreight way, thorough which hee muſt of neceſſity paſſe, or elſe he can neuer be there; what doth he? Hee ſeeketh for ſome other place or paſſage, he wandereth vp and downe, and coaſteth hither and thither; and yet when he hath troubled and tired himſelfe, there is no remedie, he muſt paſſe thorough the narrow lane, howſoeuer it ſeeme hard vnto him. So is it with vs, wee would faine haue ſaluation, but how? we would haue it by any meanes rather then by changing the ſinnefull courſe of our liues, as we ſee Micah 6,6,7. If the Lord would be *pleaſed with thouſands of Rammes, or with ten thouſands of riuers of oyle*; or if he would accept at their hands *their firſt borne for their tranſgreſſion, and the fruite of their bodies for the ſin of their ſoule*, they would be readie to giue it vnto him rather then mortifie any the deeds of the fleſh and crucifie the old man. There is nothing ſauoureth more hardly in their eares then the doctrine of mortification. But to dreame of an heauen without repentance, is as fooliſh, as to dreame of paſſing ouer a broad and deepe Riuer without either bridge or barge. There is no comming into the land of the liuing, of the liuing God, and of thoſe that liue with God, without repentance and change of minde; the bridge is broken down that ſhould tranſport vs and ſet vs ouer. For this is the onely way this is the doore by which we muſt enter, or elſe no ſaluation can be attained. Enter then into this way, and ſet open this gate, that the *King of glory may come in*, Pſal. 24,7,9. exerciſe your ſelues in this duty, ſo ſhall ye bee able to ſtand before the preſence of God at that great and terrible day, when hee ſhall iudge euerie man according to his workes, Rom. chap. 2. verſe 6.

CHAP. XV.

1 *And the Lord ſpake vnto Moſes, ſaying,*

2 *Speake vnto the children of Iſrael, and ſay vnto them, When ye be come into the land of your habitations which I giue vnto you:*

3 *And will make an Offering by fire vnto the Lord, a burnt Offering or a ſacrifice; in performing a vow, or in a free-will Offering, or in your ſolemne feaſts,* &c.

4 *Then let him,* &c.

IN the latter end of the former chapter, we ſaw the deſperate folly of ỹ people, that albeit *Moſes* made knowne vnto them the heauy diſpleaſure of God, that hee had left them to themſelues, and was no more among them, after they had ſo often played and dallied with his mercifull ſufferings, yet they would needs amend their former diſobedience by a ſecond contempt, making offer to enter into the land contrary to the direction of God and the aduice of *Moſes*. But what became of it? The ſwords of the enemies which God had hitherto bended and rebated, are left no leſſe ſharpe then death it ſelfe, and are without mercie ſheathed in their bowels. For the *Amalekites* and *Canaanites* beeing ioyned together, and watching their aduantage, ſet vpon them, put them to route, and ſlaughtered the greateſt part of them: the *Amalekites* encoraging one another to bee reuenged of their former loſſe re-

receiued at *Rephidim*, Exod. 17. the *Canaanites* ſeeking to preuent their own diſplantation & deſtruction threatned: after which ſlaughter they followed their victory, and purſued thoſe broken and disbanded companies all the way of their flight euen vnto *Hormah*.

In this chapt. we haue ſundry ceremoniall precepts, which ſeeme to be deliuered to them immediately after the former puniſhment executed vpon the offenders: wherin God teſtifieth, that albeit the *Iſraelites* had iuſtly deſerued to haue finall deſtruction brought vpon them, yet God would not vtterly depart from them, and wholly leaue them to thẽſelues, but continue his loue and fauor toward them, and be reconciled vnto them, ſmelling the ſweete ſauour of a ſacrifice, and verifying the ſaying of the Apoſtle, Ro.3,3,4. Obſerue here certain new additions propounded as appurtenances to the lawes before deliuered at large in the booke of *Leuiticus*. Theſe are foure in number: firſt, touching the ſacrifices: ſecondly, touching the firſt fruites: thirdly, touching the clenſing of ſins that are committed: laſtly, touching the fringes they are commãded to make: all ceremoniall, all temporall in regard of the letter, but all ſignificant in regard of ẏ matter.

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ontents chapt.

But before we come to handle theſe particulars, it ſhall not be amiſſe briefly to ſhew the cauſes why theſe ſacrifices were inſtituted in the old Teſtament. Firſt, to maintain the publike aſſemblies of the faithfull, and their meetings together to ſerue the Lord. For, if euerie man were left to himſelf, religion wold quickly decay or corrupt. Secondly, that they might be ſhadowes of good things to come, and as it were pictures ſet before their eies, to put them in mind of Chriſt and his ſacrifice, who is therfore fitly called *the Lamb ſlaine frõ the beginning of the world*, Reu.13,8. Thirdly, theſe ſacrifices were alſo as the Sacraments of the church, and viſible ſignes of inuiſible grace, & teſtimonies of Gods infallible promiſe made to the fathers touching ſaluation in the Meſſiah to come. Fourthly, they ſerued to be as an open confeſſion of their faith, what God they ſerued, & in whom they beleeued, and that they hated and deteſted the vanity and idolatry of the Gentiles. Fiftly, they were alſo a teſtification of their thankfulnes for ſundry benefits receiued that therby they might be taught to acknowledge from whence they came. Laſtly, they ſerued for the maintenance of the Miniſterie, and conſequently for the furtherance of ẏ worſhip of God, Deut.18,3,4. 1 Cor.9,13. Theſe were the chiefe ends for which they were ordained. Now let vs return back to the particular handling of the matters contained in this chap.

uſes crifices ſtitu-

b.10. de ci.cap.5.

[*Speake vnto the children of Iſrael, and ſay vnto them*] The firſt point is touching the ſacrifices, the ſumme whereof is to teach what oblations are to bee vſed in euery ſacrifice, how much wine, how much oyle, how much flower is to be taken and applied in euery ſpecial ſacrifice. The ſeuerall ſorts of ſacrifices are ſet downe in the booke of *Leuiticus*: but in what proportion theſe things ſhould bee added, is not there deſcribed, but heere it is declared in this place. And theſe things thus performed according to the commandement of God, hee is ſaid to ſmel a ſweet ſauour. This offereth diuers good vſes vnto vs, albeit the things themſelues be ceaſed and abrogated.

Doctrine. Of the meate and drink Offering.

Vſe 1.

The Vſes. Firſt, the offering is ſaid to *bee a ſweet ſauour, or a ſauour of reſt* (often repeated verſes. 3,7,10,13,14) which God accepteth, wherein he delighteth, and whereby he is appeaſed; ſuch as he reſteth in, & ſo ceaſeth from his anger. This is a borrowed ſpeech taken from ſweet odours and perfumes, wherein hee which ſmelleth a ſweet ſauour, reſteth & contenteth himſelfe. If any ask the queſtion, whether God ſmell any ſauour or not? I anſwer, this muſt be vnderſtood figuratiuely or myſtically. For if we ſpeak properly, ſauour & ſmell is the obiect of the ſenſe of ſmelling, which agreeth to ſenſible creatures, and not either to God who neither hath ſenſes, nor is ſenſible; neither is a creature, or to any ſpirit. For as Chriſt ſaith, *A ſpirit hath not fleſh nor bones*, ſo vnto the ſame agree neither ſenſes nor ſenſible things. And if it were true, that God were affected with ſmels, yet the fume and ſauor that cometh from the burning of the fleſh, cannot it ſelfe be pleaſant and delightfull to the ſenſes, but is rather noiſome and vnſauoury, and therefore ſome other thing muſt be meant by it. How then cometh it to be a ſweete ſauour? I anſwer, two waies; partly in regard of their willingneſſe and obedience, ẇ God preferreth before all ſacrifice that hath horne and hoofe. *Behold, to obey is better then ſacrifice, and to hearken, then the fat of Rams:* therfore where the external worke was ſeparated from the inward deuotion & obedience, it was no ſweet ſauour but it was hatefull and abhominable to God: partly alſo and principally, becauſe it was a type and figure of Chriſt, who was indeede an *offering and a ſweet ſauour to God*, Eph.5.2. He is the truth of all ſacrifices, and his blood the accompliſhment of all the blood ſhed in ẏ ſacrifices. He hath performed all in his own perſon, & brought an end to them, they are no longer to be continued: he hath appeaſed the wrath of God, he hath taken away our ſins, & therby teſtified his abundant loue toward vs, *for greater loue hath no man then this, that a man lay down his life for his friends*. This ſacrifice was very acceptable to God the father, in it he reſteth and requireth no further ſatisfaction at our hands, contrary to the doctrine of the popiſh church. The force of this ſacrifice is very great, not ſo of any other. None of them were of & in them ſelues *a ſweet ſauor of reſt*, neither brought they pardon of ſin, and therfore God teſtifieth ẏ he *ſtood not in need of them*: but they were a ſweete ſauour as they were referred to the ſacrifice of Chriſt, and were offered by faith in him, as Heb.11,4. by faith *Abel* offered, and thereby obtained witneſſe that hee was righteous.

Obiect. Anſwer.

Gen.8.21. Exod.29,18.

Luke 24,39.

1 Sam.15,22.

Iohn 15,13.

Pſal.40,6.and 50,13.and 51, 16. Eſay 1,11. Amos 5,21. Micah 6,7.

And now alſo none of our ſpirituall ſacrifices are acceptable to God, but ſo far forth as they are offered by faith in Chriſt, 1 Pet. 2, 5. Al our ſacrifices are acceptable through Chriſt. If any

Obiection

ask, whence it cometh ỷ his ſacrifice is ſo effectuall and forcible?

Anſw.

I anſwer, firſt from the dignity of his perſon, which offered himſelfe for vs, for he was true God equal to his Father, & therefore of infinit value, Acts 20, 28. Iohn 6, 62, 63. Secondly, from the fulneſſe of his obedience toward his Father, Phil. 2, 6, 7. & from his keeping of the law perfectly for vs, Math. 5, 17. Gal. 4, 4. whence we ſee that he was tainted with no ſin, 1 Pet. 2, 22. Iohn 8, 46. that he ſhould haue need to offer firſt for himſelfe, as the prieſts of *Leui* were conſtrained to doe in the law, Heb. 7, 27. Hence it is, that the Apoſtle ſaith, *He gaue himſelf for vs*, not for himſelf *who was without ſin, Heb.* 9, 13.

The excellency of Chriſts ſacrifice.

Vſe 2.

Secondly, the ſacrifice of the burnt offering made by fire, had a meat-offering ioyned to it, verſ. 4. of *a tenth deale of floure, mingled with the fourth part of an Hin*. This was a meaſure of moiſt or liquid things, as the Gomer & Epha were of dry and ſolid, containing ſix pints, according to the computation of the Hebrewes, which ought to haue moſt knowledge in theſe things. But to leaue this, wee muſt conſider, that to the burnt offering is ioyned a meat offering, this meate offering is no other then the fleſh of Chriſt, which hee ſhould offer for the ſins of the world, Iohn 6, 53, 54, 55. 1 Cor. 10, 3. *They did all eate of the ſame ſpirituall meat, and dranke the ſame ſpirituall drinke*, that is, Chriſt Ieſus.

What the Hin was.

Obiect.

If any aske how he is made meate for vs, and drink for vs?

Anſwer.

I anſwer, in that he was crucified, dead and buried: our life ariſeth out of his death: our ſtrength out of his weaknes, & our ſaluation out of his condemnation. This is our meat offering, as indeed it was theirs alſo, and this we muſt eate by faith, if we deſire to liue for euer. This muſt teach vs to hunger after him; the nature of this hunger muſt be according to the nature of the meate; ſpirituall meate requireth ſpiritual hunger in our harts. As truly as we hunger after our meate, ſo truly ſhould we hunger after this meat-offering. This made the Apoſtle *count all things as dung*, that he might win Chriſt, Phil. 3, 8. Neuertheleſſe, great is the prophaneneſſe of the world: for wee are for the moſt part like thoſe *Iſraelites* that preferred *the Onions and Garlick of* Egypt, before Angels food, Numb. 11, 5, 6.

Vſe 3.

Laſtly, the ſacrifices offered vp, muſt haue *Wine powred* vpon them, ver. 5. as alſo oyle, of which we haue ſpoken before chap. 6. Out of which wee muſt learne to acknowledge, that for the faith and truths ſake, for Chriſt and the Goſpels ſake, wee muſt not account the beſt things we haue, no not our owne liues deere and precious vnto vs, but be ready to forſake brethren and ſiſters, houſe and lands, & to offer vp our bodies, and to haue our blood ſhed and poured out as a drinke offering to God, 2 Cor. 4, 10. Gal. 6, 17. 2 Tim. 4, 6. Phil. 2, 17. For as Chriſt offered himſelfe for vs, ſo ſhould we be content to offer vp our ſelues to him: & as he ſhed his blood for vs, ſo ſhould we be ready to giue our liues for his truth. *He that will ſaue his life ſhall loſe it; but hee that loſeth his life ſhall ſaue it*, Math. 16, 25 This haue the faithfull done: for they conſidered that in heauen they had *an enduring ſubſtance*, Heb. 10, 34. If they loſt a temporall life, they found an eternall: & if they parted from any earthly treaſure, they obtained heauenly: and therefore their gaines were infinitely greater then their loſſes. It is not enough to profeſſe the truth in proſperity, ſo long as it is faire weather, and the Sun ſhineth warme vpon vs. Euery hypocrite will go ſo farre: but we muſt remember *the pouring out of the wine vpon the meat offering*, as the faithfull complain that *their blood hath bene ſhed like water round about Ieruſalem*, Pſal. 80, 3. We muſt know that it is our duty to ſtand in a ſtorme as well as in a calme, when the winde bloweth as well as when it bloweth not, and when perſecution ariſeth as well as in time of peace and plenty, Mat. 10, 32, 33. Thinke it not therefore ſtrange when trouble appeareth, and the *fierie triall* cometh, *which is to try vs*, 1 *Pet.* 4, 12. We muſt reioyce vnder the croſſe. All men can reioyce and be glad when they haue a plentifull harueſt, when they find great ſpoiles, & when the riches of their houſe encreaſe, *Pſa.* 4, 7. but we muſt reioyce if the wil of God be to proue vs ſo farre, when we ſuffer the ſpoiling of our goodes, and are companions of them that are ſo vſed. To conclude, we haue all neede of patience, Heb. 10, 36. that we do not faint when we are rebuked. Let vs therefore be alwayes ready for affliction, & when we haue ſuffered much, yet make preparation and prouiſion for more, for *we haue not yet reſiſted vnto blood, ſtriuing againſt ſin*, Heb. 12, 4. But we for the moſt part promiſe to our ſelues reſt and eaſe, we are willing to hear of ỷ *meate offering*, but we care not for *powring wine vpon it*. Wee would haue Chriſt, but we would not ſuffer for Chriſt. We are willing to haue him our meat, but not our croſſe.

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13 *All that are borne of the country ſhal do theſe things after this manner, in offering an Offering made by fire of a ſweet ſauour vnto the Lord.*

14 *And if a ſtranger ſoiourne among you, or whoſoeuer bee among you in your generations, and will offer an Offering made by fire of a ſweet ſmelling ſauour vnto the Lord: as ye doe, ſo ſhall hee doe.*

15 *One ordinance ſhall bee both for you of the Congregation, and alſo for the ſtranger that ſoiourneth with you,* &c.

Moſes hauing ſet downe ſundry rites and ceremonies, ſheweth in theſe words the perſons to whom they belong, & of whom they muſt bee practiſed; they belong euen to the ſtrangers & ſo-

ſoiourners among the Iſraelites as well as to the Iſraelites themſelues, namely, if they were circumciſed; as it is ſaide before touching the eating of the Paſſcouer, chapt. 9: One law is appointed for the one and the other. The doctrine is this: The members of the church (of what place & people ſoeuer they are) are one entire body, and are to bee ruled by the ſame lawes, Exod. 12,48,49. Eph. 1,22. and 3,15. & 5,21. Coloſſ. 1,18. To this purpoſe it is called ſometimes a body, ſometimes a city, ſomtimes a temple, and ſometimes a family. But it may be obiected, if it be one body, one temple, one city, one family, how is it that we reade of many Churches: as of the Romanes, of the Corinthians, and of the ſeauen churches of Aſia? I anſwer, there is one Church, but it hath many particular parts: as the great Sea, though it be one, yet there are many parts according to the ſeueral coaſts and countries by which they run, as the Britan, the French, the Spaniſh, the German ſeas, and yet all but one ſea.

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The reaſons. Firſt, the ruler thereof is one God and one Lord ouer all, who is bleſſed for euer. This one God hath one church, & hath prepared for it one place and one ſaluation, Eph. 4,5,6. Secondly the body, tied as it were by ioynts and ſinewes in the ſame: the members are diuers, but they make but one body: there is *one hope, one inheritance, one baptiſme, one faith,* being vnited by meanes of the miniſtery, Epheſ. 4,12. They haue the ſame Sacraments, they eate one bread, and they drink of the ſame cup. The inward meanes is one Spirit, by which they walke, 1 Cor. 12,13. Thirdly, they are ruled by one head which coupleth them together. For, *as one body can haue but one head, ſo one head can haue but one body: and thogh the members be many, yet the body is but one.* Col. 1,18.

1.

The Vſes. Firſt, the tolleration of diuers & contrary religions is not lawful. As the church is one body, ſo it is to be ruled by one law; one law is appointed for all. This tolleration and diſpenſation is like the ſowing of diuers ſeeds together in one ſielde, or the mingling of linnen and wollen together in one garment: as if a Painter ſhould ioyn to the head of a man the neck of an horſe, & then adde to the body ſundry feathers of diuers ſorts, and make the picture beneath to end like a fiſh, what a monſter would this be? So this linſy-wolſy Religion, conſiſting of contrary parts, & not one agreeing to another, would make the church a very monſter: and it is directly contrary to the firſt and ſecond commandement, and the office of the Magiſtrate, appointed and ordained to maintain the pure worſhip of God. *Ahab* and his people are reproued for halting with God and wauering between his opinions. *Salomon* is reproued for this, 1 Ki. 11. and contrariwiſe the beſt Kings, *Ioſiah, Hezekiah, Aſa,* and *Iehoſhaphat* are commended for their conſtant profeſſion and perſeuerance in the ſame truth. Secondly, all monuments of idolatry and ſuperſtition muſt be demoliſhed and puſled down, and idolaters ſhould be ſlain. Good kings are reproued for ſuffering hil-altars and Groues, & not taking them away. Beſides, it is a means to ouerthrow church and kingdome. 1 Ki. 11, 19. If a church be corrupt in the foundation of the doctrine, and the ſubſtance of Gods worſhip, we ought to ſeparate from it, & not ioyn as a member with it of the ſame body. This vnhappy toleration is accompanied with ſundry miſchiefes: it ſheweth a coldneſſe in Gods cauſe, and litle or no zeale in defacing the monuments of idolatry, and no hatred of them at all, being content to giue the glory of God to another, which he wil not haue to be giuen. It nouriſheth a ſerpent in the boſom, and ſetteth vp vncertainty of faith and religion; leaueth men in a mammering what to do, and to which ſide to ioyne himſelf, maintaineth confuſion in Gods worſhip, foſtereth ſchiſmes, troubles, ſeditions, and rebellions among ſubiects, breaketh the ſweet & comfortable knot of the vnity and amity of brethren, and laſtly bringeth danger to Prince and State. It is directly againſt ſincere profeſſion, Ioſhua 24. verſe 19. 2 Ioh. 10,1. The Samaritans ſerued euerie one the god of his country, and ſo ſerued not God at all. The Apoſtle ſaith, *There is one faith,* Epheſ. 4,5. *an houſe diuided againſt it ſelfe cannot ſtand,* Mat. 12,25. *Frō ſuch ſeparate,* 1 Tim. 6,3.

de art

Deut. 12. 2. 3, 4. & 7,4,5. and 13,1,2. Gal. 5, 12.
Reuel. 2,14. 15,20.

2 Chro. 17,14
Acts 19,9.
2 Cor. 6, 16.
Reuel. 18,5.

Obiect.

Now let vs ſee what may be obiected in defence of toleration. Firſt, it is ſaid, it giueth to euery one contentment, and therefore it is a ſafety to a commōwealth.

Anſwer.

I anſwer, Contentment muſt be giuen by lawful meanes, otherwiſe diſcontentment is better: as iuſt warre to be preferred before vniuſt peace. Againe, *there is no true ſafety without Gods bleſſing*: and as the heathen Philoſopher reaſoneth againſt cōmunion of all things, ſo we may againſt the toleration of all religions. He taught, *That whatſoeuer is cared for of all, is cared for of none*: ſo wee may ſay, whatſoeuer giueth contentment to all, giueth indeed contentment to none. Hence it is, that there are ſo many iars and contentions, which indeed are the ruine of a kingdom, Neh. 2,19,20. from 1. ver. to the 16. This was the moſt diuelliſh policy of *Mahomet* to patch vp his *Alchoran* with ſhreds of all ſorts of errors, ſchiſmes, and hereſies, borrowed from Iewes and Gentiles, that there might bee ſomewhat to content all perſons, that ſo ſome of all ſects might be allured vnto that ſuperſtition.

Ier. 22,15, 16.

Ariſt. pol. lib. 2.

Obiect.

Secondly, the Iewes warranted by the word did ſuffer amongſt them the idolatrous Gentiles, Deut. 14,21. Exod. 12,44. therefore we may do the like.

Anſwer.

I anſwer, priuate toleration in conuerſation, did not allow any open profeſſion or practiſe of idolatry in thoſe Nations, Deu. 12,1,2,3. Again, thogh they by reaſon of their weake eſtate ſuffered many, Deut. 7,22. yet afterward in a perfect ſtate we finde not any. Laſtly, ſome things were tolerated contrary to morall lawes, as we ſee in the caſe of diuorce for trifling cauſes, and of vſurie to ſtrangers, which we may not now tollerate.

Obiect.

Thirdly, corrupt manners in well-ordered gouernment haue had open tolleration, therefore the roote from whence they ſpring may alſo, which is corrupt religion, as tolleration of polygamy and of vſury to ſtrangers. I anſwer: firſt the ſequele is falſe, for there is great difference betweene manners and falſe worſhip, yea betweene doctrines fundamentall & otherwiſe, 1 Cor. 3, 11, 12, 13. Secondly, touching diuorce and polygamy, there is no allowance, but a permiſſion onely, Math. 19, 8. and that of vſurie was particular for thoſe nations, Deut. 23, 20. Exod. 21, 1.

Anſw.

Obiect.

Fourthly, it doeth greatly manifeſt, commend, and extoll true religion, 1 Cor. 11, 19. I anſwer no otherwiſe then as one contrary being ſet to another, doth make the ſame better to be ſeene: and thus doth ſinne ſerue to commend the grace and mercy of God, as Rom. 5, 20. *Where ſinne abounded, grace did much more abound*: howbeit this commeth to paſſe accidentally, not directly and properly.

Anſwer.

Obiect.

Fiftly, the conſcience is not to bee forced, therefore men ſhould be left to themſelues. I anſwer, it is lawfull to force them to ẏ means. Luke 14, 23. *Compell them to come in, that my houſe may be filled*; that by the bleſſing of God vpon the vſe of the means, they may afterward willingly yeeld, 2 Chron. 34, 33. Ezra 10, 8. The ſonne that anſwered his father, that hee *would not work in his vineyard*, afterward repented and went, Matth. 21, 29. And ſome haue bene forced in the beginning to come to the word, who afterward could hardly bee forced and driuen from it. There is an actiue violence and a paſſiue. Many are haled to the means by violence, and come to the church as a Beare to the ſtake, but afterward the violent take the kingdom of God, and lay hold on it by force.

Anſwer.

Math. 11, 12.

Obiection

Sixtly, all manner of wicked men and wickednes are to be left vnpuniſhed, for the tares and the wheate in one field muſt bee let grow together vntill the harueſt, and then they ſhal be ſeparated, Mat. 13, 30. the tares ſhalbe burned, the wheate ſhall be preſerued. I anſwer, the ſcope is onely to ſhew that both good and bad are by Gods decree to remaine til the end of the world, to vphold the godly againſt that tentation, as the application or reddition (the ſecond part of the compariſon) doeth ſhew in the expoſition of it by Chriſt himſelfe, Mat. 13 36, 37. The godly muſt not be offended at the multitude and growth of the wicked, we muſt neuer look for perfection vpon the earth. This parable doeth no way touch the authoritie of the Magiſtrate, nor the diſcipline of ẏ church, neither pleadeth pardon and impunity for malefactors, but warneth vs that offences ſhall neuer be wanting in the church to the end of the world, but it ſhall alwayes bee troubled with ſuch abuſes. There ſhal alwaies be a mixture ſo long as the world ſtandeth, and therefore we ought not to depart out of the church as ſchiſmatiks do, for the blots and blemiſhes that appeare in it. Thus much of this parable.

Anſw.

Beza de hæret. à mag. puniend

Auguſt. de fide & oper. cap. 1. & 2.

Obiectio

Seuenthly, euery chriſtian Magiſtrate is not of power to ſuppreſſe contrary religions without the ruine of his kingdome. I anſwer, wee ſpeake of ſuch as God hath giuen power into their hands: whenſoeuer God requireth it at their hands, he will enable them to perform it, and then they ought to ſet vpon that as a ſpeciall duty. Where there is no power, God accepteth the will for the deede: ſo that if they endeuour to reſtrain ſuch and cannot, it is not their ſinne.

Anſw.

2 Cor. 8, 1

Hitherto we haue ſpoken of falſe religions in generall: now among all other falſe religions popery is one of the worſt, and leaſt of all to be tollerated in any State, or in any ſort, as that which raceth the foundation of the chriſtian faith, and pulleth it vp by the rootes, as plainly appeareth by theſe particulars. Firſt, it maintaineth inherent righteouſneſſe of their owne, and iuſtification by workes done by themſelues, & in themſelues: and therby make iuſtification and ſanctification all one, contrary to the Apoſtles doctrine, 1 Cor. 1, 30. & 2. Cor. 5, 21. It reiecteth and derideth the imputation of Chriſts righteouſneſſe, whereby we ſtand righteous in the ſight of God thorough his righteouſnes and merits imputed vnto vs. And hence it is, that they make his righteouſnes vnperfect, and giue a power to themſelues to make ſatisfaction for ſin by temporall puniſhment, and the ſacrifice of the Maſſe. Secondly, they corrupt the worſhip of God in ſubſtance, by profeſſing and practiſing idolatry and worſhip of images, making the church an harlot, by forſaking her firſt husband, and bringing in more then heatheniſh idolatry by adoring Saints, angels, crucifixes, relickes, & their breaden god, & by entertaining a mixture of Paganiſme and Iudaiſme. Thirdly, the church of Rome is the church of Anti chriſt, therefore not of Chriſt: for to ẏ byſh. of Rome do all the notes and properties whereby Antichriſt is deſcribed in holy Scripture, agree truly, fully, ſolely. This wil not be hard to reſolue if we conſider the place where we are to ſeeke him, and where wee ſhall finde him: the time when the church was to looke for him: and laſtly the qualities wherby he is to be known. The ſeat of Antichriſt is myſticall Babylon: & myſtical Babylon is no other thē Rome it ſelf. For the whore of Babylon is the great citie, ẘ in the Apoſtles time had rule and dominion ouer the kings of the earth, Reu. 17, 18. and this City is ſituated vpon ſeuen hils. Reu. 17, 9. *the ſeuen heads are ſeuen mountaines on which the woman ſitteth*: which agreeth properly to Rome, and euery hiſtorian, nay euery Poet almoſt, cal it the *city on ſeuen hils*. Secondly, touching the time of the reuealing and manifeſtation of Antichriſt, it was foretold by the Apoſtle, that he ſhould come when the Emperors were remoued and taken out of the way, and when once the Empire in the weſt ſhould be diſſolued,

Popery no
be tollera
in any ſta

Rainol. co
with Hart. c
8.

The byſh
of Rome i
Antichriſt.

Proper. eleg
lib 3 Virg
Georg. lib
Varro lib
lingu. Lat
Plutar Pr
Rom.

ued, then ſhould Antichriſt ſucceed in ẏ ſeate, that is, in the gouernment of Rome, 2 Theſ. 2, 8. and this we ſee with our eies to haue long agoe come to paſſe, that it needeth no farther inquiry. The Apoſtle had ſpokē plainly of this to the *Theſſalonians* by word of mouth, & therfore forbeareth to ſet it downe in writing, leſt he ſhould bring on his owne head, and on the church the needleſſe hatred of ẏ Romane monarchy; his own writing remaining as a ſtrong euidence againſt himſelf and others. For when the Romans ſhould reade or heare that he had propheſied of the diſſolution of the Romane Empire, they would ſoone raiſe perſecution againſt him and the reſt of the beleeuers, as if they expected the ruine, & deſired the downfall thereof. And this truth in all likelyhood was wel marked, and continued in the church from age to age, becauſe it is generally vnderſtood of the Roman Empire and Emperor, by moſt of the Ancients.

l de reſur.
Ambroſ.
Theſ.2.
in Theſ 2.
ad Al.
eſt 11.
catech 15
in 2 Theſ.

Laſtly, the conditions and qualities of Antichriſt do bewray the ſame alſo. Now, hee is plainly deſcribed by the Apoſtle, 2 Theſſ. 2, 4. yea ſo plainly, as if then hee had bene alreadie come and reuealed to the world. He is ſaide to bee an aduerſary oppoſed to Chriſt, yet not profeſſed, but diſguiſed: for vnder the maske and vizard of hypocriſie, he oppugneth Chriſt and his truth, and denieth the Lord Ieſus to be that Chriſt, annointed to be the only King, the onely Prieſt, and the onely Prophet of the church; in all which the byſhop of Rome will haue a ſhare, and communicateth them to others. This high prieſt is no better then an apoſtate, a ſtar falne from heauen; he lifteth vp himſelfe aboue all that is called God, that is, all to whom the name of God is communicated, and ſitteth in the temple of God as god. Fourthly, a perfect papiſt, that is, ſuch a one as acknowledgeth the Councell of Trent, and is obedient to the doctrine of the Ieſuites, cānot be a good ſubiect, neither obey for conſcience ſake: for he beleeueth the Popes ſentence in excommunication to be good, nay to be Gods ſentence: hee obeyes ſo long as pleaſeth the pope and his inſtruments: he keepeth not promiſe or oath with heretikes, he receiueth pardons to free from loyalty and allegeance, harboureth Seminaries, looketh for a golden day, practiſeth the moſt diuelliſh deuices to eſtabliſh popery; entertaineth conference with his Princes ſworne enemies: and maintaineth that this proud prelate may depoſe Princes by his prieſtly power. Laſtly, it is dāgerous to Prince and State to permit them, foraſmuch as hereby they haue meanes to work and wreak their malice: Recuſants will conuerſe with Ieſuites moſt freely, and Ieſuites ſhall not bee kept to any good termes and behauior: whereby the ſecrets of the land are diſcloſed, home-bred foes are encreaſed, good ſubiects are diſcoraged, and meanes affoorded to hollow-hearted enemies, to forecaſt and to fortify themſelues.

Vſe 2.

Secondly, this ſerueth to reproue diuers ſorts that erre in practiſe, & offend againſt this rule. And firſt of all, ſuch as ſeek reuenge, and therby ſhew themſelues far from true loue. To reuenge wrongs is proper to God; we muſt not intrude vpon his office, neither vſurp his right Deu. 32, 35. Ro. 12, 19. Heb. 10, 30. Pſal. 94, 1. *Pro.* 14, 29. If we practiſe this wee worke wickednes againſt him, and prouoke him to work reuenge vpon our ſelues. Is it a ſmall offence for any ſubiect to vſurp the office of ẏ Prince? or of the Iudge in giuing ſentence vpon any? Such vſurpers are ſuch perſons againſt GOD. Againe, it ſerueth to rebuke ſuch as will not forgiue; how can ſuch perſwade themſelues to be members of the church, and one body with their brethrē, while they refuſe to be one with them? Theſe doe make an heauy law againſt themſelues, Mat. 6, 14. 15. & 18, 22. & 5, 44. 1 *Pet.* 3, 8. Thirdly, ſuch as haue no feeling of the troubles & calamities of their brethren, Heb. 13, 3. much more ſuch as adde affliction to the afflicted. The captiuate Iews complain againſt the inſolency and cruelty of the Caldeans, *Pſ.* 137, 3. they required of them in ſcorn and deriſion to ſing in their hearing one of the ſongs of Sion, and made themſelues merry when they ſaw them heauie hearted. The enemies of God and his people are vnmerciful & haue no pitty, Eſay 47, 6. God reprooueth for this, *Pſal.* 102, 19.

Vſe 3.

Laſtly, all members of the church ſhould liue in all loue, peace, and concord one with another, Gen. 13. conſidering we are brethren; and auoid all diſſention and diſcord. As in the naturall body we ſee how one member is readie to aid & affect another, and ſtand for the good of another: ſo ſhould it be in the myſticall body, all ſhould be vnited together. As the ſubiects of one Prince that belong to one kingdome, are ſubiect to the ſame lawes, & bound to maintaine mutuall peace one with another: ſo if God be our king, and rule in our harts by his word and Spirit: and if wee belong to his kingdome, wee muſt imbrace one another in loue, and endeuor *to keepe the vnity of the Spirit in the bond of peace*. We muſt do *nothing through ſtrife and vainglory*, Phil. 2. 3. We muſt *all ſpeake the ſame things, that there be no diuiſion among vs.* Hatred is a fruit of the fleſh, Gal. 5, 20. On the other ſide, to walk in loue, is to walk in the ſpirit, and it is a fruite of the goſpell. If we haue neuer ſo excellent gifts, all remaine vnprofitable without this. Now, the way to trie whether this be in vs toward the brethren, is to examine it by theſe foure rules. Firſt, Chriſtian loue muſt not begin for any worldly reſpects, nor end for wordly reſpects and conſiderations, but principally muſt be for and in God. Carnal loue is begun for carnall reſpects, and therefore ſoon withereth away. We muſt loue our brethren principally, becauſe they are the ſons of God, and members of Chriſt. They are his brethren, and he accounteth them ſo: and therefore if God be our Father and Chriſt our brother, they alſo muſt be our brethrē. This is

Epheſ. 4, 3.
1 Cor. 1, 10.
Galath. 6, 2.
1 Cor. 13. 1. & 14, 1.

The way to try whether the loue of the brethren be in vs.

Ioh. 20, 17.

preſſed by the Apoſtle, 1 Iohn 5, 1. *Euerie one that loueth him that begate, loueth him alſo which is begotten*, that is, whoſoeuer loueth God the Father, loueth alſo the ſonnes of God. Secondly, true Chriſtian loue muſt not bee outward in ſhew onely, but inward in the heart, 1 Iohn 3,18. To loue in ſhew, is the loue of *Caine* toward *Abel*. Thirdly, wee muſt loue thoſe that are our enemies and hate vs: for if we loue them onely that loue vs, what ſingular thing do we? or what reward haue wee? Math. 5,46,47. Laſtly, Chriſtian loue muſt not be onely in time of proſperity, but is chiefely tried in aduerſity, when moſt neede is. This rule is ſet downe by the Apoſtle *Iohn*, *Whoſoeuer hath this worlds goods, and ſeeth his Brother haue need, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him?* 1 Iohn 3,17. And *Salomon* ſheweth, that *a friend loueth at all times, and a brother is borne for aduerſitie*, Prou. 17,7. In time of peace and plenty, euery one will ſeeme a friend, but not in miſerie: *The poore is hated euen of his owne neighbour, but the rich hath many friends*, Prouerbes chap. 14. verſe 20. howbeit in time of neede is the true friend tried.

Theſe rules muſt ſerue for our inſtruction: wee muſt loue all thoſe that are the ſonnes of God by grace and adoption: wee muſt loue al thoſe ẏ are the brethren of Chriſt by faith & ſanctification: wee muſt loue them inwardly in truth and in heart: wee muſt loue our enemies: and not onely in their proſperity and flouriſhing eſtate, but in their greateſt neede, and then be aſſured that the loue of God ſhall be our ſhield and protection.

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18 *Speake vnto the children of Iſrael, and ſay vnto them: When ye come into the land whither I bring you:*

19 *Then it ſhall bee that when ye eate of the bread of the land, ye ſhall offer vp an heaue offering vnto the Lord.*

20 *Ye ſhall offer vp a cake of the firſt of your dough, for an heaue offering as ye do the heaue offering of the*, &c.

21 *Of the firſt of your dough yee ſhall giue vnto the Lord, an heaue Offering in your generations.*

Doctrine. Whatſoeuer we haue, by Gods bleſſing we haue it.

Heere is the law for the firſt of the dough to be offered to God. This is the ſame Law in effect with that often repeated touching the firſt fruites, Exod. 22,29. & 23,19. and 34,26. Deut. 14, 23. The ſubſtance of theſe lawes was to teach them to acknowledge from whence they inioyed their Land, their Corne, their Wine, their Dough, and all their ſtore that they poſſeſſed, to wit, by the meere gift and bleſſing of God. The doctrine from hence is this, The author and giuer of all outward bleſſings whatſoeuer is God, and hee alone. Whatſoeuer wee poſſeſſe, by the ſole gift of God we do poſſeſſe it, Eſay 26, 12. and 45,7. Iob 21. Pſal. 147,14. Iames 1,17. Ezek. 16,17, 18,19. Acts 17,25.

Reaſon 1

The reaſons. Firſt, he hath made all things, and therefore they are his owne by right of creation, Pſal. 24,1. & 50,12 Rom. 12,36. Secondly, all things are diſpoſed by his prouidence being his own, for he doth all things in heauen and earth whatſoeuer hee pleaſeth, as at the firſt hee made them, Pſal. 113,5,6. Thirdly, wee are ſent vnto him for our dayly bread and for all temporall bleſſings, and are commanded to go to him in all our need, looking for them at his hands, Math. 6,11.

Vſe 1.

This teacheth euery man to bee content with his portion whatſoeuer it bee that God hath giuen to him, albeit we haue leſſe then others, yet wee muſt conſider it is GOD from whom we haue it, and therefore we ought not to be diſcontented with it. Such as any way murmure when they haue not their own mind fulfilled, are wilfull men and checke the wiſedome of God as if he were vnrighteous, becauſe he giueth not to euery one alike. This was the common ſinne of the Iſraelites, as we haue often noted: we muſt not be like them, to *murmure as ſome of them murmured, and were deſtroied of the deſtroyer*. This is the mother of vnthankfulneſſe, and robbeth him of the honour due vnto him: who better knoweth what is good for vs then we our ſelues, Phil. 4,11.

1 Cor. 10

Vſe 2

Secondly, it is our duty whatſoeuer we haue receiued, whether it be little or much, to vſe it well and employ it to good vſes. The heathen man could ſay, We are not born for our ſelues only: then much more ought we that are chriſtians to know and teſtifie that wee were not born for our ſelues, but for the church & people of God, and thereby made ſeruants vnto all. We muſt therefore take ſpeciall care ẏ we do not abuſe his giftes, or wrong any of his creatures which we enioy, for which we muſt giue an account: inaſmuch as we in wronging of them do wrong God himſelfe the giuer of them; and then we may iuſtly feare leſt he take them away, who is as well able to take them away from vs, as to giue them to vs, yea, and he will do it. Hence it is that *Iob* ioyneth both together; *The Lord hath giuen, and the Lord hath taken away*, Iob 1,21. ſo that we ſhold be careful to vſe them to the glory of God; it is not enough that we do not abuſe them, we ſhal be called to a reckning for a farther duty, becauſe we muſt not onely abſtaine from euill, but do that which is good.

Cicer. de Of
lib. 1.

1 Cor. 9,1

Vſe 3.

Thirdly, if we would haue theſe bleſſings continued vnto vs, wee muſt keepe in with God, ſeeing he is the author of them; let vs labor to ſerue him in righteouſnes and true holines all the daies of our life, Mat. 6,33. Seeke his friendſhip, and preferre his loue and fauour aboue all things in this world. He did make the world for ſuch as are his friends, and not for thoſe that are his enemies. And albeit the enemies of God haue gotten a very great ſhare of theſe bleſſings, yet they are no better then vſurpers.

ſe 4.

Laſtly, this offering of their firſt fruites, was an acknowledgement that they held all from God, and they brought the ſame as a teſtimony of their thankfulneſſe, when GOD had brought them into the Land, that they entred into houſes which they builded not, & fields which they ſowed not, he requireth of them to bring the firſt of all that they had taſted vnto him. The practiſe heereof wee ſee taught to the people when they ſhould come into the Land, Deut.26,9,10. they muſt confeſſe the benefits which they haue receiued of him, ſaying, *I haue brought the firſt fruites of the land, which thou O Lord, haſt giuen me: and thou ſhalt ſet it before the Lord thy God, and worſhip before the Lord thy God.* If then we receiue his bleſſings without the praiſe of his Name, we defile them, and we diſhonour him, and his creatures become vncleane vnto vs, 1 Tim.4,4,5. *Euery creature of God is good, and nothing to bee refuſed, if it be receiued with thankeſgiuing: for it is ſanctified by the word of God and praier.* Of whom ſhall we receiue our food, if we ſeeke it not at Gods hand? If the childe want food and raiment, to whom ſhall he go but to his father? He giueth to the beaſt his food, and to the young Rauens which cry, Pſal.147,9, and 104,27,28. And as we haue our meate from him, ſo we muſt eate and drinke as in the preſence of God, Deut.14,26. If this point were well printed in our mindes, and grafted in our hearts, that God is preſent at the Table with vs, that he ſitteth downe with vs, and riſeth with vs, that he cometh with vs, and departeth with vs, it would teach vs more ſobriety & moderation then is commonly vſed among vs. The very heathen had ſome knowledge of this, and were not altogether ignorant of it, they called *their Tables ſacred,* and thought that their gods were alwaies attendant at their meates and meales. Thus by this light of the truth ſhining (though darkly) among thẽ, God left them altogether without excuſe. Woe then to vs that profeſſe our ſelues chriſtians, if we do not learne that God is preſent with vs at our Tables, & will take an account of vs for all our words and deeds whatſoeuer. If a childe be at the table with his father, and his father ſitting at the vpper end of the boord haue his eie euermore vpon him, he will not dare to vſe ſuch boldneſſe as otherwiſe hee would if he were abſent: for then peraduenture he would not ſticke to play his prankes, to throw his trencher vnder feet, and to dally as a wanton with his meate: but if he be at his fathers table, and ſit at his elbow, and remaine in his ſight he will behaue himſelfe ſoberly and orderly, or elſe he ſhall be rebuked and chaſtiſed. So likewiſe it ought to be with vs, if we did conſider that God is with vs in our eating and drinking, it would be of ſufficient force to teach vs to behaue our ſelues reuerently, and to take heed of all exceſſe; but whether we conſider it or not, we ſhall finde in the end, that he is not farre from euery one of vs that abuſe his creatures, to the diſhonour of his Name, and to the danger of our owne ſoules. If we do not praiſe God for our meates and drinkes, we are no better then theeues and vſurpers, (albeit otherwiſe they may be called our owne) becauſe God hath not wholly reſigned vp his right vnto them, who hath created them.

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22 *And if ye haue erred, and not obſerued all theſe commandements which the Lord hath ſpoken vnto Moſes,*

23 *Euen all that the Lord hath commanded you by the hand of Moſes from the day that the Lord commanded Moſes, and thenceforth from among your generations.*

24 *Then it ſhall be, if ought be committed thorough ignorance, without the knowledge of the congregation, that all the congregation ſhall offer, &c.*

Heere we haue a law ſet downe touching the ſacrifice for ſinnes of ignorance. If the former lawes were broken through errour and ignorance, not wilfully & of a ſetled purpoſe, the manner of cleanſing the ſame is ſet down, whether it be done by the whole multitude, or by one priuate man. Where we ſee, that it may fall out, that the whole Church may erre and go aſtray both in iudgement and in practiſe.

Doctrine. Ignorance of the word of God, is a greeuous ſin.

Obſerue hereby, that the ignorance of the will and word of God, in whomſoeuer it bee found, is a great and greeuous ſinne againſt God, Leuit.4,2. and 5,17. Eſay 1,3, and 5,13. and 27,11. Ier.10,25. Luke 12,48. The Prophet *Hoſea* complaineth, that there was no knowledge of God in the Land, chap.4, ver.2. They were deliuered out of Egypt, planted in a fruitefull land, furniſhed with all commodities, he gaue them his word and ſacraments, he dealt not ſo with euery Nation, Pſal.147,20. yet they had no knowledge of his wayes, nay they regarded not the knowledge of his waies. This is a foule ſinne to hate the light, and yet to liue in darkneſſe, and to loue darkneſſe more then the light, Ier.4,22. *They were fooliſh and knew him not, they were fooliſh children and had no vnderſtanding, they are wiſe to do euil, but to do good they haue no knowledge.*

Reaſon 1.

The grounds of this doctrine are euident. For firſt, all the corruption that befell vs thorough the fall and diſobedience of *Adam*, is ſinne: therefore ignorance and blindneſſe of minde being a part of that corruption, muſt needs alſo be ſinne; the naturall man knoweth not the things of the Spirit of God, becauſe they are ſpiritually diſcerned, 1 Corinth.2, ver. 14.

Reaſon 2.

Secondly, ignorance is contrary vnto the image of God, wherein at the firſt we were created, and therefore it muſt needs follow that it is ſinne. Now a part of Gods image in man, was knowledge, Col.3,10. as well as holineſſe and righteouſnes, Eph.4,24. Ignorance therefore being contrary and oppoſite to this, muſt needs be ſinne.

Reaſon 3.

Rom.4,25.

Thirdly, that for which Chriſt died to aboliſh and take away, muſt needs be ſinne, for wherefore dyed he, but *for our ſinnes?* but hee ſuffered euen for our errours in life, & for our ignorances; which was repreſented by this, that *euery high Prieſt taken from among men, had compaſſion on the ignorant, and on them that are out of the way, for that he himſelfe alſo is compaſſed with infirmity*, Heb.5,2. and *hee entred into the holieſt of all once euery yeare, not without blood, which he offered for himſelfe and for the errours of the people*, chap.9,7.

Reaſon 4.

Fourthly, as knowledge is the beginning and foundation of all piety and obedience: ſo ignorance is the mother and roote of all errour, euill, wickedneſſe, and prophaneneſſe, Math.22,29. *Yee erre, not knowing the Scriptures, nor the power of God:* and therfore it cannot be but diſpleaſing vnto God, Pſalm.94, verſe 10.

Vſe 1.

This teacheth the folly of many men in our times, who thinke that ignorance ſhall excuſe them; they regard not to learne or know any thing, and then thinke themſelues excuſed, becauſe they know not. Theſe are willingly, nay wilfully ignorant, 2 Pet. 3,5. They know nothing, becauſe they will know nothing, like to him that ſhutteth both his eyes, becauſe he will not ſee the light. But this cannot ſhield and ſhelter them from the iudgements of God and from his heauy wrath, 2, Theſſ.1,8. who will come to render vengeance in flames of fire vnto ſuch as haue not knowne the Goſpel. Wee haue the word of God among vs, and we heare the ſound of it, yet few or none at all care to get knowledge and vnderſtanding by it. This is a moſt fearefull kinde of ignorance, and a great meaſure of ſinne. Ignorance is twofold, ſimple, and affected: and both condemned, and both ſhall receiue vengeance and iudgement. The ſimple, is when we haue not the meanes, and ſo haue not that knowledge which we ought to haue: for *he that ſinneth without law, ſhall alſo periſh without law; and as many as haue ſinned in the law, ſhall be iudged by the law*, Rom.2, ver.12. This is a fruite of our originall corruption, & taketh hold vpon all, and is ſufficient to condemne the very Turkes and Infidels: becauſe, not onely to be ignorant of that which wee haue meanes to know, but to be ignorant of that which we ought to know, is a ſinne. Some things we may be ignorant of, without ſinne: nay, Chriſt our Sauiour as he is man, knoweth not all things, Math.24,36. Mark.13,32. Secret things belong not vnto vs, but vnto the Lord, Deut.29, verſe 29. But the things reuealed belong to vs and to our children to do them; and to be ignorant of any of theſe, is a ſinne in the ſight of God. Affected ignorance is, when we haue the light of the truth ſhining in our faces, but we ſhut our eyes againſt it, leſt it ſhould ſhine into our hearts: and this is our caſe. We haue the word, wee may reade it or heare it read, we haue it preached, and other meanes of knowledge offered vnto vs, therefore all ſuch are left without excuſe. It ſhall not excuſe a ſubiect when hee hath broken ſome penall ſtatute, to ſay, Alaſſe, I knew not the law, I was vtterly ignorant of it, I neuer heard in all my life of any ſuch matter. For the law is paſſed, printed, and publiſhed, and thou muſt take knowledge of it. Euery man at his owne perill muſt looke to it, and if he runne in danger of it, it is his owne fault: ſo we may ſay of the law of God. He hath ſet it foorth to the view of all, and all muſt make enquiry after it at their vttermoſt perill.

If then the Turkes and Sarazens, if the Infidels and Barbarians that want the meanes, ſhall not be excuſed at the day of iudgement by their ignorance, how ſhall we thinke to eſcape that haue had the meanes? And ſo doth the Lord tell them of Corazin and Bethſaida, and denounceth a fearefull woe againſt Capernaum, becauſe they had much mercy ſhewed vnto them, & yet neuer regarded the ſame, and therefore telleth them, that it ſhould be eaſier for *Tyre* and *Sidon*, yea for *Sodome* and *Gomorrah* in the day of iudgement, Math.11, 21,23,24.

Vſe 2.

Secondly, woe to our times, woe to the age wherein we liue: for little knowledge reſteth in the hearts of the greateſt part. They know nothing of God, of his nature, of his eſſential properties, of the Trinity, of the Law, of the Goſpel, what faith is, what iuſtification, or repentance. They are ignorant how to worſhip God, though they be often taught: they remaine euer the ſame men, euer ignorant: euer learning, but neuer coming to the knowledge of the truth. Two chiefe cauſes there are of this, the one in the mind, the other in the will. In the minde, impotency of vnderſtanding, they are dul to conceiue the things of the Spirit. The wiſedome of God is fooliſhneſſe to them, as mans wiſedome is fooliſhneſſe to God, 1 Cor.2. The other is in the will, they ſauour the things of the fleſh wholly, they finde no ſweetneſſe in the word, their hearts are put out of taſte by worldly things. Theſe, as they that are euill and blinde by nature, ſo are they become worſe by nurture and education, they are nuzled in ignorance all their youth, & for the moſt part all their life: parents be generally ignorant themſelues, and no care is in them to haue them inſtructed. *Salomon* ſaith, *Teach a childe, or traine vp a childe in the way that hee ſhould go, and when he is old he will not depart from it*, Prou.22,6. He will both ſooner apprehend it, and better keepe that which is taught him. If this time be paſſed ouer, it is harder to learn afterward; the eies being blinded and filled with the duſt of earthly things, can diſcerne nothing; and when ſuch come to age, they vtterly deſpiſe the things that belong to a better life. It is with vs as it was with the Land of Egypt, it was ouerſpread with darkneſſe, onely a ſmall part, where the children of Iſrael were, being excepted: ſo hath ignorance ouerſpread y͏ͤ greateſt part of our land. For look vpon very many places, they lie waſte as a wilderneſſe for want of builders, the harueſt is great, but there is great want of Labourers to gather together the corne, Mat. 9, 37. They haue blinde guides ſet ouer them, that can do nothing to the ſheepe but fleece them, & they can ſay nothing to them, but Bring ye, or pay ye. If we caſt our eies vpon ſuch places as haue able Teachers ouer them, hauing gifts ſufficient to inſtruct them, yet many of them are idle without care and conſcience of their duties: is it then to be wondered at, that the land is full of ignorance and empty of knowledge? Againe, in ſuch places where are able Miniſters and willing to take any paines amongſt the people according to the meaſure of grace affoorded vnto them, yet euen there you ſhall finde little or no knowledge at all; and where they haue bread enough, they ſtarue themſelues and periſh for hunger; and where they may haue plenty they liue in penury and miſery, and want of all things. They haue meate and drinke offered vnto them, but they will not reach out their hand to take the ſame, like to the ſluggard, that *hideth his hand in his boſome, and will not ſo much as bring it to his mouth againe*, Prou. 19, 24. Many there are, that doe manifeſtly and openly oppoſe themſelues againſt knowledge, and ſet themſelues againſt ſeeking after it ſo farre as they can or dare. This plainly ſheweth, that indeed they neuer had any true knowledge at all: and others albeit they doe not directly oppoſe themſelues againſt knowledge, yet in the meane ſeaſon (which is all one) they haue no loue of it, neither any holy deſire to come to knowledge. If we conſider farther how empty our churches and ſeats are, it will appeare that our ignorāce muſt needs bee very great. For how ſhould ſuch careleſſe & rechleſſe perſons haue knowledge? I am perſwaded, if theſe were well and throughly examined, they would be found beyond all meaſure blinde and ſottiſh, olde and ignorant, worſe then infants and little children. Knowledge of God is not naturall, it is not borne and bred in vs and with vs: neither is it to be gotten in our daies by extraordinary meanes: ſeeing therefore they vſe not the ordinary, it followeth that they are deſtitute of knowledge.

auſes of
ance.

Another reaſon why men are ſo drowned in the ſea of ignorance, is becauſe though they heare much, yet they digeſt little or nothing at all: like to him that ſeeth meate before him but taſteth none of it. In the body, he that eateth much and digeſteth nothing, cannot haue his health, nor proſper: ſo is it in the ſoule; it may be theſe will heare two or three times in a quarter, but they neuer make conſcience to meditate on that which they haue heard, but let that ſlippe which they haue learned, and ſo indeede are neuer bettered by that which they heare.

Vaine allegations of ignorant people.

Another reaſon why ſo much ignorance is among men, is, becauſe they want exerciſing of themſelues in the Scriptures: they apply themſelues to no conſtant reading of them, or reaſoning and conferring about them; and therefore it is not poſſible for them to haue any ſound and well-grounded knowledge in them at all. The Miniſters may waſt thēſelues like lights in the Tabernacle, yet theſe people will neuer attaine to any knowledge. Some alledge, that their callings are ſuch as they giue them no leiſure to attend the Scriptures, or to ſpend any time in reading. But it ſeemeth ſtrange to mee, that men ſhould finde a time for all other buſineſſe vnder the Sun, and yet not finde any time to further their own ſaluation. How monſtrous a thing is it, that they haue time enough and enough for the bodie, but can finde none at all for their ſoules? They can finde time and leiſure to prouide wealth for themſelues and their children, and yet carry poore ſtarueling ſoules to the graue, ſuffering them from time to time to languiſh and to periſh for want of nouriſhment. As theſe liue in darkneſſe and ignorance vpon earth, ſo it ſhall bee iuſt with God to thruſt them into vtter darkneſſe in hell.

Obiection.

Anſw.

But it may bee obiected, that the Apoſtle ſaith, 1 Cor. 8, 2. *Knowledge puffeth vp, but charity edifieth.* I anſwer, the Apoſtle meaneth a falſe perſwaſion of knowledge, wherby a man thinketh he hath ſome great matter in him: & therefore he addeth in the next words, Verſe 2. *If any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know.* If knowledge puffe vp any, the fault is in the perſon or vaine perſwaſion of the perſon, not in the gift of God. Wee muſt know therefore that the Scriptures belong to all, and that the knowledge of them is neceſſary to al. And who may exempt themſelues from them? or who ſhall ſay, they belong not vnto him? Shall Kings and Princes, and ſuch as ſit in the throne? No, though they haue a multitude of buſines waiting vpon them; and are many waies diſturbed and diſtracted by State affaires, yet they muſt haue the law of God with them, & reade in it all the daies of their life, that they may learne to feare the Lord their God, Deut. 17. 18. 19. Shall Captaines and Gouernours in warre and peace? No, for was not *Ioſhua* ſuch an one? yet the *Booke of the Law muſt not depart out of his mouth, but he muſt meditate therein day and night*, &c. *For that hee might make his way proſperous, and haue good ſucceſſe*, Ioſh. 1. 8. Shall Noblemen and Gentlemen exempt thēſelues? No, not they neither: for the Eunuch a man of great authority vnder *Candace* Queene of the Ethiopians, who had the charge of all her treaſure, while he was in his chariot, read the propheſie of *Eſay*, to further himſelfe thereby in knowledge, Acts 8,27.28. and 17.11: alſo the Noblemen of *Berea* ſerched the Scriptures daily, whether thoſe things were ſo which the Apoſtles preached. Who then may thinke themſelues diſcharged? May the Miniſters? No, they ſhould be men of knowledge, and giue attendance to reading aboue others, 1. Tim.4,13. May the people? No, it is a generall precept giuen by Chriſt to them, to *ſearch the Scriptures*, Iohn 5,39. and yet no doubt many among them were poore, and tradeſmen: ſo Pſal.1,2. Col.3,16. May ſuch as are weake in iudgement, and ſimple witted? No, the law of God was written *to giue wiſedome to the ſimple*, Pſal.19,7: and the Prouerbes were penned to giue ſubtilty to the ſimple, and to the yong man knowledge and diſcretion, Prou.1,v.4. May the young man deferre the matter vntill age? No, he muſt ſeaſon his young years with the knowledge of the Scriptures, Pſal.119,9. 2 Tim.3,15. May they that are rich and wealthy be priuiledged from this? No, *Abraham* ſaith of the brethren of the rich man, *They haue Moſes and the Prophets, let them heare them*, Lu.16,29. It is in vaine to be rich in the world, and not to haue the word alſo to dwell richly in them, that ſo they may be rich in God. May women be freed frō this duty? No, the grandmother & the mother of *Timothy* taught him & trained him vp in the Scriptures of a childe, which could not be, if themſelues had beene without knowledge, 2 Tim.1,5. So then we may conclude, that all which liue in ẏ Church, and would bee accounted members of the Church, whether they be Princes or ſubiects, Miniſters or people, noble or vnnoble, high or low, learned or vnlearned, young or old, rich or poore, maſters or ſeruants, men or women, one or other, al I ſay, ought to be endued with the knowledge of the waies of God.

Vſe 3. Thirdly, it teacheth euery one of vs to examine himſelfe and his owne heart, how farre he is guilty of this ſinne of ignorance. It is the firſt degree or ſteppe of knowledge, for a man to know and acknowledge his owne ignorance. For till we come to this to finde our ſelues to liue in ignorance, and to mourne and lament for it, it is vnpoſſible for vs euer to attaine to ſound and perfect knowledge. But

Obiect. ſome will ſay, How ſhall we attaine to this knowledge which you ſpeake of?

Anſwer. I anſwer, the way is to exerciſe our ſelues in the reading of the Scriptures. He that would haue water, muſt draw it out of the well: and hee that would haue knowledge, muſt draw it out of the fountaine of the Scriptures. This doth Chriſt often point vnto, in the Euangeliſts, ſtirring vp men to reade, and reprouing thoſe that would not: as Math.12, ver.3. he ſaid to the Phariſies, *Haue ye not read what Dauid did?* and verſe 5. *Haue ye not read in the Law?* and cha.19,4. likewiſe he ſaid to the chiefe Prieſts & Scribes, *Haue ye neuer read, Out of the mouths of babes and ſucklings thou haſt perfected praiſe*, Math.21,16. Pſal.8,2. and verſe 42. he ſaide, *Did ye neuer reade in the Scriptures, The ſtone which the builders refuſed, the ſame is become the head of the corner?* and chap.22,31. he ſaide to the Sadduces touching the reſurrection from the dead, *Haue ye not read that which was ſpoken of God?* So he ſpeaketh to him that asked what he ſhould do to inherite eternall life, Luk.10,26. *What is written in the Law? how readeſt thou?* And *Abraham* ſaith to the rich glutton, *They haue Moſes & the Prophets, they haue their writings among them.* And ſpeaking of the deſtruction of Ieruſalem, *Who ſo readeth let him vnderſtand*, Math.24,15. The contrary, when we do not and will not reade and obey this commandement ſo often repeated and vehemently vrged, is the cauſe of errour and hereſie, of euill, of diſcomfort, and of al prophaneneſſe, Acts 13,27. Mark.12,24.

Secondly, ſuch as would haue the true and ſauing knowledge, muſt firſt of all lay before him the grounds and principles of Chriſtian religion: otherwiſe whatſoeuer he knoweth, he ſhall know nothing as he ought to know, like him that would build without a foundation, Heb.6,1.

Thirdly, earneſt praier to God for the help of ~~his~~ holy Spirit to aſſiſt him, and to teach him ~~how~~ to profite aright by the reading of the Scriptures. For hee that is the author of them, beſt knoweth how to giue vs vnderſtāding to edifie our ſelues by them in our moſt holy faith. And heereby we ſhall learne more then ſuch as onely meddle with the Scriptures, and neuer practiſe this duty of praier, neither craue a bleſſing of him vpon their labours.

Laſtly, conference with others, to miniſter helpe and comfort one to another. This did the two Diſciples vſe going to *Emmaus*, *who talked together of all thoſe things which had happened touching Chriſt*: Luke 24, they reaſoned of his paſſion and ſuffering, and they are farther instructed in the truth of the matter, and in the vnderſtanding of the Scriptures. This was the bleſſing of God vpon their practiſing & performing of this duty. If we reaſon ſoberly & reuerently, Chriſt Ieſus will come among vs, and be preſent with vs by the grace of his Spirit, and by his bleſſing of our endeuors, which ought to be an encouragement to the ſame.

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30 *But the ſoule that doth ought preſumptuouſly, whether he be borne in the Land, or a ſtranger, the ſame reprocheth the Lord; and that ſoule ſhall be cut off from his people,*

31 *Becauſe hee hath deſpiſed the word of the Lord, and hath broken his commandement, that ſoule ſhall vtterlie be cut off: his iniquity ſhall bee vpon him.*

Hitherto we haue ſpoken of the ſinne of ignorance: now of preſumption and voluntary ry ſins, which are ſaid in the originall to be cõmitted *with an high hand*, that is, proudly, ſcornefully, arrogantly, deſpitefully, and deſperately againſt God. And therefore it is ſaid, that *he reprocheth the Lord, and hath broken his couenant*, ſuch a one muſt be cut off from his people. This cutting off for iniquity, ſome vnderſtand of excommunication by the cenſure of the Church; others, of killing by the ſword of the Magiſtrate: but which way ſoeuer it be taken, it ſheweth the greatneſſe of this crime. And becauſe there is no kinde of ſacrifice ſet downe for the expiation of this ſin, ſome do hold, that it figureth out the ſinne againſt the holy Ghoſt, which ſinne being vnpardonable, Math. 12,32. 1 Iohn 5,16, there remaineth no ſacrifice for it, but a certain looking for of iudgement and fiery indignation which ſhall deuoure the aduerſaries, Heb. 10, 26,27. Howbeit, I rather thinke, that no ſacrifice is expreſſed, becauſe there is no new addition preſcribed touching any ſacrifice, as there is of the other, becauſe this is already handled in the booke of Leuiticus, chap. 6,2, &c. And this ſinne is oppoſed againſt the ſinne of ignorance: but all ſinnes of preſumption are not the ſinne againſt the holy Ghoſt. God forbid, we ſhould ſo entangle mens conſciences, and hold all preſumptuous ſinnes to be *that vnpardonable ſinne*. Neither can I be of their opinion, that thinke God would haue no ſacrifice offered for ſuch ſinnes, leſt the ſacrifices ſhould waxe vile and contemptible, and men ſhould thereby bee encouraged to giue themſelues ouer to commit ſinne with greedineſſe, and neuer regard whether they ſin ignorantly or preſumptuouſly. It is no encouragement to ſinne of ignorance, becauſe the meanes is ſet downe to be cleanſed of it. And who will willingly wound himſelfe, albeit he haue a Phyſition that can cure it?

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From hence we may gather a difference betweene ſinne and ſinne: all breake the law and deſerue eternall death, Ezek. 18,4. Rom. 6,23. Neuertheleſſe ſome are greater and ſome are leſſer. There are therefore of ſinnes ſundry ſorts, Iude, verſe 22,23. Hence it is, that ſinne is diuided diuers waies; eyther it is originall, which we draw from our parents, and bring with vs into the world: this is an hereditary ſinne, it is the inheritance that all parents bequeathe vnto their children, as Pſal. 51,5. Ro. 5,14. Or elſe it is actuall, which is a fruite of the former; ſuch are euill thoughts, words, and workes, ſuch as agree not with the law of God. This diſtinction is proued, Rom. 5,14, and 7,20. and 9.11. Againe, there is a raging and reigning ſinne, when the ſinner maketh no reſiſtance by the grace of the Spirit, Rom. 6,12, and 1 Iohn 3,8. *He that committeth ſin*, to wit, of ſet purpoſe, and delighteth therein, *is of the diuell*: it is ſo called, becauſe we foſter and cheriſh it, and become bondſlaues vnto it, and likewiſe becauſe it hath rule ouer man, & carrieth him headlong to deſtruction. Such are all ſinnes in the vnregenerate, and ſo continue till there be a new birth; and ſome alſo in the regenerate in their ſlidings and fallings againſt their conſcience: and there is alſo a ſinne not reigning, which the ſinner repelleth and reſiſteth by the grace of the Spirit, & daily reneweth his repentance for them. Such are the ſinnes of ignorance, omiſſion, and infirmity which remaine in the regenerate ſo long as they liue, which they acknowledge, bewaile, hate, and reſiſt, and pray daily that they may be forgiuen them, ſaying, *Forgiue vs our debts*, 1 Iohn 1,8. Rom. 7,17, and 8,1. Many other ſuch differences of ſinnes might be noted, but theſe are ſufficient to ſhew that there is difference betweene ſinne and ſinne.

Reaſon 1.

And no maruaile, becauſe the commandements of God are not alike, but ſome are greter and ſome leſſer. The lawes of the firſt Table are called, *the firſt and great commandement*, Math. 22,38, and do concerne the Lord himſelfe. The lawes of the ſecond are inferiour to theſe, as they that concerne our brethren like to our ſelues.

Reaſon 2.

Secondly, there is great difference in the manner of ſinning; ſome ſinne ignorantly, ſome wittingly, Pſal. 19,12,13. 1 Tim. 1,13. Some are principall and ringleaders in the ſin, others are onely acceſſaries; ſome are onely in thought, others in deed; ſome offend of malice, ſome offend of weakneſſe; ſome commit ſinne; others, beſides this, haue pleaſure in them that do them, Rom. 1,32.

Reaſon 3.

Thirdly, in reſpect of God himſelfe, all ſins do not alike diſhonor him, neither is his wrath kindled alike againſt all; ſome are deſperate ſinners that will not be reclaimed, and deſpite the Spirit of grace, with whom the Lord cannot but be more offended then with ſuch as are humbled for their ſinne.

Vſe 1.

Campian.rat.8. and Duræus in his defence.

This difference ſerueth to condemne ſuch as make all ſinnes equall, none greater or leſſer then others, none before or after other. True it is, the Church of Rome lay this errour to our charge (as alſo they falſely do many other) as if we were of the ſect of the Stoikes, holding an abſurd opinion touching ÿ abſurd doctrine of the equality of all ſinnes: which ſheweth that they are farre ſpent and drawne dry, and cannot charge vs with true crimes, when they are conſtrained to obiect againſt vs ſuch groſſe opinions as we deteſt and condemne, & haue confuted more then they, both in Schooles and Pulpets. What errors and hereſies, thinke you, will theſe men be afraid to broch againſt vs among their owne diſciples, that take vp al things vpon truſt at the ſecond hand? and what imputations wil they not dare to lay vpon vs in their Sermons, which they know ſhall neuer come to be examined (foraſmuch as their hearers are forbidden to reade any of our writings) when they bluſh not, neither are aſhamed to publiſh to the view of the whole world ſuch open and manifeſt vntruths?

Obiect. But they obiect, that we teach all ſinnes to be mortall and to deſerue death, euen the leaſt of them. Answer. I anſwer, we teach no other doctrine then the Scripture teacheth vs, Rom.6,21,23. Iam.2,10. Neuertheleſſe it followeth not by any good conſequent, that though euery ſinne in Gods iuſtice bee adiudged worthy of eternall death, that therefore it doth equally deſerue it. See more of this, chap.19.

Vſe 2. Secondly, from this doctrine receiued, it followeth, that the puniſhments of hell are diuers alſo, according to the different deſart of ſinne, Luk. 12,47,48. Math.23,15, and 11,22, 24. They that breake the law and teach others to do the like, are twofold more the children of hell then others. They are the children of hell that tranſgreſſe the law, but they that lay a ſtumbling blocke before others, and draw them out of the way, are guilty of a farther ſin, and conſequently of a greater puniſhment. Sodome ſhall be caſt into hell, but Capernaum ſhall deſcend deeper and ſuffer more. This muſt we lay to our hearts, foraſmuch as we are like to Capernaum not to Sodome. Euery man muſt receiue at the laſt day according to his euill workes: but Gods iudgements ſhold not be right, if he did iudge ſinnes to be equal, and puniſh ſinnes equally. On the other ſide, we may conclude, that there are degrees of glory in the kingdome of heauen; which ſerueth to ſtirre vs vp to labour to out-goe and out-ſtrippe others, conſidering that we ſhall receiue a greater reward. It is a point ſeruing to animate and encourage all men in well-doing, to know that the Magiſtrate ſhall receiue according to his care, the Miniſter according to his paines, and euery one according to his duty and obedience in the life to come.

Vſe 3. Laſtly, hence is a direction for Magiſtrates, ſeeing offences are different, there ought to be a difference in puniſhment of malefactours. All lawes ſhould not be written with blood, neither all puniſhments take away life. But if leſſer ſins ſhould be puniſhed ſharply, & great more remiſly, it were againſt the rule of reaſon and the law of equity. Hence it is, that Chriſt teacheth, that among the Courts of the Iewes, they alwaies puniſhed according to the quality of the offence, and did not make an equality among offenders, Mat. 5, verſe 22.

Verſe 31. [*Becauſe he hath deſpiſed the word of the Lord, and hath broken his couenant, &c.*] Here is the deſcription of this ſin: whereby we ſee wherunto it tendeth being once entertained.

***Doctrine.* Sin is come to the height, when men are bold to ſinne.** We learne from hence, that men are come to the height of ſinne, when they commit ſin boldly and boaſtingly, proudly, and preſumptuouſly, Eſay 3,9. Numb.25,6. 1 Sam.16, 22. Ier.3,3. Prou.2,14. The reaſons.

Reaſon 1. For this manner of ſinning is without any ſigne of grace, & is done in contempt of God and his lawes, as we ſee in this place.

Reaſon 2. Secondly, this kinde of ſinning doth cry to heauen and calleth downe iudgement, ſo that he cannot but puniſh it ſeuerely, Gen.18, ver. 20,21.

Vſe 1. This reproueth the ſinnes of our times, for as we liue in the light of grace, ſo we are come to the light of ſinne, becauſe ſome maintaine ſinne, and others brag & boaſt of thoſe ſinnes that they haue committed, and greatly delight in them, Pſal.52,3,4. Eſay 1,23. 2 Pet.2,15. The ſinne of theſe men is ſo much the greater, becauſe heere we haue the coupling and combining of two ſinnes together, ſinne and the loue of ſinne. Where there are two ſtrong poiſons mixed together, there the party is in great danger that drinketh of that potion: ſo it is in this caſe, two ſinnes being ioyned in one, ſinne, & impudency in ſinning, that perſon is much more guilty. This boldneſſe and impudency is alſo accompanied with impenitency, for certainely, he that ſinneth with an high hand and with a proud heart, cānot repent and leaue his ſinne, he cannot be ſorry for it and turne vnto God, but lyeth vnder a great meaſure and degree of euill.

Vſe 2. Secondly, let ſuch as are guilty of theſe bold and preſumptuous ſinnes, breake them off by true repentance and by reforming ſuch as are committed to their charge. For euery ſin muſt be repented off: but greater ſinnes muſt haue greater repentance for them: therefore wee ſhould labour to repent of all, whether they be moe or few, greater or leſſe, once committed or often, that ſo God may paſſe by vs whē his iudgements run through the world. Take heed therefore of preſumptuous ſinnes. Gal.6,1. Some are ſuddenly ouertaken, theſe ſinne, but not ſo greatly as they that runne willfully and violently into euill. It is an euill to take the Name of God in vaine, though it be in heate and in haſte howſoeuer; but it is worſe to ſweare and blaſpheme in cold blood, in common talke, & that without remorſe. The corrupt affection in theſe is worſe then the action of ſinne. Such as once fall into drunkenneſſe cannot be excuſed; but they ſinne doubly and trebly that delight in drunkennes, & haunt drunken houſes, and keepe drunken company, and nouriſh all occaſions to bring themſelues to commit ſinne vpon ſinne. So it may be ſaid, touching the breach of the Sabbath, he ſinneth that pretendeth ſome neceſſity of ſome great buſines, and that he is vnwilling to abſent himſelfe frō the houſe of God, and doth it ſildome; but he that maketh a common practiſe of prophaning the Lords day, ſometimes by ſtaying at home in his chamber, ſometimes by walking abroad in his fields, ſometimes by lying in an alehouſe, ſometimes by ſitting at tables & cards, do offend much more and come into the number of preſumptuous ſinners. Obiect. But ſome peraduenture will aſke the queſtion, How may a man know whether he ſin with an high hand, whether he be come to the height of ſinne, to ſinne preſumptuouſly? Anſw. To this I anſwer: it is no hard matter to diſcern thy eſtate by theſe notes.

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Firſt, whoſoeuer diſliketh and hateth the word of God, may iuſtly feare and ſuſpect himſelfe. For he that cannot patiently endure to reade it, or to heare it read or preached, becauſe it layeth open his ſin, and as a true glaſſe maketh his corruptions manifeſtly to appeare, he certainely is a bold and preſumptuous ſinner. So long as a man is content to ſubmit himſelfe to Gods ordinance, and to be willing to heare his ſinnes reproued, ſo long there is hope of ſuch a ſinner. Againe, they ſin purpoſely, and proudly, and preſumptuouſly, that are offended either with the Miniſter or with a priuate friend that reproues him for his ſins. Theſe are louers of their ſins and are reſolued to dwell in them, becauſe they hate thoſe that loue them, and out of loue admoniſh them of their euill waies. And if peraduenture they haue failed in the manner of their reproofe, theſe by & by conceiue that they haue ſinned more in reprouing, then themſelues in committing the acte it ſelfe. Thirdly, they are paſſing apace to tht height of ſinne, that excuſe and leſſen their ſinnes, or elſe defend them: ſuch as ſay, it is no ſuch great matter that they haue done. Laſtly, they are greeuous ſinners ſapped in them, that make no vſe of the croſſes and afflictions that God ſendeth vpon them: that are no whit bettered, or reformed, or humbled by his iudgements.

Laſtly, it is our duty to pray vnto God that we may be kept and preſerued from this high meaſure of ſinne, Pſal. 19,13. The Prophet prayeth to the Lord to *keepe him from preſumptuous ſinnes*. This ſheweth to vs, that we are ready to fall into them. And what do they but publiſh this as with a loud voice, that cry out that God is mercifull, and thereupon take occaſion to goe forward, preſuming of his mercy? We ſhould be carefull to beg from God his grace, that we may reſiſt ſin in the beginning, leſt *our hearts be hardened by it*, Heb. 3,13, and we thereby be drawne in the end to make no conſcience of ſinne. If any aske how wee may know, whether we be willing to leaue ſin and reſiſt it in the beginning? I anſwer, we may examine our ſelues by the contrary rules to the former. If a man make the law of God his delight, and can therefore loue it, & make much of it, becauſe it maketh his ſinnes manifeſt vnto himſelfe, hee certainely is no louer of his ſinnes. Thus it was with *Hezekiah*, when he had receiued an heauy threatning of an heauy iudgement from the mouth of God, hee ſubmitted himſelfe, and ſaid to the Prophet, *The word of the Lord is good, which thou haſt ſpoken*. Secondly, hee loueth not his ſinnes that loueth him that reproueth him for his ſins. He that imbraceth that Miniſter or that brother that telleth him of his corruptions, certainely he is not determined to imbrace and entertaine his ſins. Thirdly, he that is ſo farre from excuſing of his ſinnes, that he is ready to accuſe himſelfe; and he that is ſo farre from defending and maintaining them, that he laboureth to reconcile himſelfe to God, and to haue a cleere conſcience toward God and man, hee doubtleſſe ſhall not need to feare to come to the height of ſinne. Laſtly, he declareth that he is not beſotted with the loue of his ſinnes, that loueth God that chaſtiſeth him, euen for his chaſtiſements ſake: who, ſo ſoone as any croſſe befalleth vnto him, preſently runneth home to his owne heart, and condemneth his ſinne, and iudgeth himſelfe, and layeth all vpon himſelfe, as iuſtly befallen him for his ſins. If theſe things be found in vs, we may reioyce and be glad, that albeit we cannot but commit the acte of ſinne, yet we keepe our hearts and ſoules from delighting in ſinne and the affecting thereof. Thus we may acquit our ſelues of a great deale of the guilt of ſinne, albeit not of the outward acte it ſelfe, by ſeeking the aſſwaging and leſſening of it.

g.20,19.

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32 *And while the children of Iſrael were in the Wilderneſſe, they found a man that gathered ſtickes on the Sabbath day.*

33 *And they that found him gathering ſticks, brought him vnto Moſes and Aaron, and vnto all the Congregation.*

Here followeth an example of Gods iudgment vpon him that gathered ſtickes on the Sabbath day. This is not to be conſidered in it ſelfe only, but as it dependeth vpon the words immediately going before, as a reaſon or an example of that law, that whoſoeuer doth any thing preſumptuouſly or with an high hand, ſhall die the death: and albeit it be ſet downe after it, yet I take it to haue bene done before it. The Iſraelites had found out a man that had ſinned, not of ignorance, or one that gathered ſtickes vpon neceſſity, but they ſaid to *Moſes*, as the Phariſies did to Chriſt, touching the woman taken in adultery; *We found her in the very acte*; ſo did they take this breaker of the Sabbath, in the very acte of gathering ſtickes, who ruſhed deſperately againſt the law, as a Shippe that daſheth it ſelfe in peeces againſt a Rocke, for he ſinned in contempt of God and his ordinances. The Lord had deliuered his law to all Iſrael, and repeated the ſame againe, he had commanded it carefully to be kept, and *none to goe out of his place to gather Manna vpon that day*, Exod. 16,29. The obſeruation of this day was the eſtabliſhing of the whole law, and the breach of it, a deſtroying of the whole worſhip of God. This did this wicked perſon know wel enough, but he neuertheleſſe would goe out of his place. God hath ſaid, they ſhould not kindle a fire throughout their generations that day, neither could he be ignorant of it, yet he would kindle a fire to prouoke God to anger againſt him. In this we ſee his ſin, and the manner of it, he is brought to *Moſes*, and is put in ward. *Moſes* asketh counſell of God, what ſhold be

Iohn 8,4.

Exod. 35,2,3.

Obiect.

Anſwer.

done with him: God appointeth him for examples ſake, to be ſtoned to death, which is done accordingly. But this may ſeeme a ſmall offence, he did not beare any great burden on the Sabbath, nor labour in the workes of his calling, neither offend in any great matter, he did onely gather a bundle of ſtickes and that (as it ſhould ſeeme) but once, he did not make any practiſe of it, I anſwer, we muſt conſider, not onely the deed done, but alſo the māner of doing; he did it to deſpiſe and deſpite God, a ſinne in whomſoeuer, worthy of no leſſe puniſhment then death it ſelfe.

Doctrine. The leſſe the thing is for which a man will ſinne, the greater is the ſinne.

Gen.2,17.and 3,3.

We learne from hence, that euery ſinne is ſo much the greater, by how much leſſe the thing is for which men ſin. I ſay, the leſſe the thing is for which a man will ſinne and tranſgreſſe the law of God, the greater alwaies is his ſinne. A man would thinke it nothing to picke vp a few ſtickes, but the leſſe it was, the greater was his contempt of God, that hee would runne into the breach of the law, and prouoke the wrath of God for it. Thus wee might ſpeake of the ſinne of our firſt parents: God tried their obedience in abſtaining from the fruite of one tree, & yet they would taſte thereof, and thereby ruined themſelues and al their poſterity. The matter wherein they ſinned, was ſmall, but the ſin thereby was made the greater. *Eſau* is noted in holy Scripture for his prophanenes, ẇ was ſhewed in this, that *for one meſſe of broth he ſold his birthright*, Gen.25,33.Heb.12,16. So is it ſpoken of *Iudas*, that for thirty ſhekels he ſold his Maſter, and betraied the Lord of life into the hands of ſinners, Mat.26,15.& 27,5. A goodly price at which he (that is God of heauen and earth, & heire of all things) was valued, ſaith the Prophet *Zachary*, ch.11,13. The leſſe the reward was, the greater was his iniquity: for thereby he made it manifeſt at how vile, how baſe and ſmall a price our Lord Ieſus Chriſt the Sauiour of the world was valued & eſteemed by him. The like we might ſay of the ſin of the Iewes, when they denied the holy one and the iuſt, & deſired a murtherer to bee granted vnto them at ſuch time as *Pilate* was determined to let him goe, Acts 3,13,14. They weighed him & *Barrabas* together in the ballance, & they preferred him that was a theefe & a robber, Iohn 18,40. a ſeditious fellow, Lu.23,25. who had alſo committed murder in the inſurrection, Mar.15,6. Him I ſay, they preferred before the Lord Ieſus. This might farther be proued out of other places, which I onely point out, Prou. 28,21. Ezek.13,19. Amos 2,6. The reaſons.

Reaſon 1.

Firſt, this argueth plainly to their faces, that ſuch perſons are deſtitute of the feare of God and man, that they dare ſinne and diſhonour God for ſo ſmall and abiect a thing. The ſmaller the thing is, the greater is the contempt. There are commonly two things that draw men to ſinne, either the feare of ſome euil that they would auoid, or elſe deſire of ſome good that they would enioy. Now doubtleſſe there is but a ſmall meaſure of the grace of GOD, whenſoeuer men are drawn to tranſgreſſe for ſuch ſlight and ſlender occaſions. Secondly, it argueth a mans heart to bee moſt corrupt, when he will not ſticke to ſin and offend God for a ſmall thing, and it warranteth others to iudge the ſame man to be very wicked, and to preſume he will much rather ſinne and much more offend for a greater thing, that is ſo eaſily brought to commit ſinne for euery triffle of little or no value. He that will peruert iuſtice for a few morſels of bread, will ſooner do it for many peeces of gold: and they that will ſell the poore for a paire of ſhooes, will make no bones to do it for a brace of angels. The vſes follow.

Reaſon 2.

Vſe 1.

This conuinceth many, that they liue vnder a greater guilt of ſinne then they are aware of, for they haue an erronious iudgment of themſelues; they thinke the leſſe the matter is wherin they ſinne, the leſſe is their ſin, whereas indeed it is for the moſt part the quite contrary, for the leſſe the thing is for which we chuſe to ſinne, the greater is our ſinne. He that will lye and face, ſweare & forſweare for a ſmal thing, and vpon euery occaſion, certainely God will iudge him more ſeuerely for it, then he will do thoſe that haue had ſome greater cauſe to doe it, albeit no cauſe can excuſe it wholly. So for a man to robbe another, where are but ſmall things to be had, he offendeth more thē others that rob for great ſtore of gold and ſiluer: and the reaſon is, becauſe it argueth greater contempt of God, and leſſer regard of his diſpleaſure and of his law, it bewrayeth greater corruption of his heart, and leſſe loue of iuſtice and righteouſneſſe: and beſides, though hee tooke but little, yet he would haue takē more, if more had beene to be taken, according to the ſaying of our Sauiour, *Hee that is faithfull in that which is leaſt, is faithfull alſo in much: and he that is vniuſt in the leaſt, is vniuſt alſo in much*, Lu.16,10. Againe, many a man doth abuſe the Sabbath day (which is the point heere in queſtion) by walking abroad in the fields, or by following his baſe pleaſures, perhaps he lieth aſleepe at home, or goeth to the alehouſe, or ſitteth at cardes; ſuch a one worketh not with his hands in his calling, hee goeth not to plough, he doth not buy and ſell, neuertheles he offendeth God more, and his heart is more corrupt then he that walketh and worketh in his calling for his neceſſity.

Obiect.

Anſw.

But it may bee obiected, that then a man were as good offend and tranſgreſſe for great things as for ſmall. To this I anſwer, that it is an euill and falſe conſequent: he that ſo reaſoneth, declareth himſelfe to be moſt corrupt & ſinfull: for whether a man ſin for much or for litle, he prouoketh God againſt himſelfe both waies, and therefore both are to be ſhunned. Euery one in his ſeuerall place ought rather to reaſon thus, I may ſinne againſt God and offend him in a ſmall thing as well as in a great, and oftentimes moue him vnto anger more in a ſmaller then in a greater, therefore I will make conſcience of both, I wil auoid all kind of euill, I wil walke vprightly, and work righteouſneſſe in his ſight. So ſhall we be ſure to reape the benefit and comfort of it heereafter in the life to come.

Vſe 2. Secondly, it admoniſheth euery one of vs that wee ſhould labour to haue ſuch good hearts ſo ſanctified, that not the greateſt prouocations of pleaſure, of profit, of honour, of ſinne, or any thing whatſoeuer ſhould prouoke vs to ſinne; if not the greateſt, then not the leſſe; and if not the leſſe, then not the leaſt of all. For as he that withſtandeth the greateſt euils, ſheweth himſelfe to haue the greateſt meaſure of grace: ſo he that is perſwaded and prouoked by ſmall things to ſinne, it argueth him to haue the greater corruption and hardneſſe of heart, and therefore though we cannot be without ſin, (*for there is no man that ſinneth not*,) gs 8,4,8 yet we ſhould labour to make our ſinnes the leſſe ſinfull, and our ſelues the leſſe ſinners: which we ſhall do, if we take heed we be not prouoked to ſinne by ſmall things of little value. Whoſoeuer will ſinne for a little, hee may deſpaire with himſelfe of any great matter, and may well thinke that he ſhall neuer bee able to reſtraine himſelfe to any purpoſe, but in ſhort time he ſhall be brought to ſinne in farre greater things. It is the policy of Satan to be content to draw men onely to little ſinnes, and to let them continue long in them: for he is that olde and ſubtill ſerpent, that knoweth there is more danger for the moſt part in little ſinnes then in greater ſinnes. A mote is not perceiued in the eye, whē a great beame cannot be hid: and though a mote be diſcerned, yet becauſe it is little, it is let alone, the danger of it is thought to be little or nothing. Touching great ſinnes, all men will readily acknowledge and confeſſe them to bee ſinnes; whereas little ſinnes make them think them to be no ſins, or that they may ſafely ſuffer them to remaine & continue in them without any danger. Hence it is, that men are ſo much giuen to flatter themſelues and to think all is wel with them, becauſe they finde others tainted with greater ſinnes then themſelues, as it was with the Phariſie, Luke 18, whereas an enemy neglected and contemned, doth oftentimes more hurt then ſuch a one as we are more watchfull ouer.

Vſe 3. Laſtly, it reproueth thoſe that giue ſcope and liberty to themſelues to follow ſome ſins, becauſe they are little in their eies. Hence it is, that *Salomon* bringeth in the ſluggard, ſaying, *A little ſleepe, a little ſlumber, a little folding of the hands to ſleep*, Prou. 6,10. and 24.33. So it is with euery ſinner, hee cryeth out, a little more ſinne, a little more euill; the yong man, a little more daliance; the couetous perſon, a little more riches and care: the oppreſſour, a little more wrong: the blaſphemer, one oath more: the drunkard cryeth for a little more drinke, one pot more is not ſo much: that is, they perſwade themſelues they may liue in theſe ſinnes becauſe they are litle, or they may adde ſome little more to them without any great danger. But many a little maketh a great deale, euery droppe of raine helpeth to make the flood, and euery corne to fill vp the meaſure; and as a little ſparke kindleth much wood and maketh a great fire: ſo a little added to ſinne, and to that little a litle more, maketh the ſinne to be exceeding ſinfull, and the ſinner a great ſinner before the LORD our GOD.

Moreouer, we muſt vnderſtand that God forbiddeth the leaſt ſinnes as well as the greateſt; and the Prophet reproueth the hypocrites of his time, who though they would not eate of polluted or vncleane fleſh, *yet the broth thereof was found in their veſſels*, *Eſay* 65,4: and the Apoſtle deliuereth this precept, *Abſtaine from all appearance of euill*, 1 *Theſſ*. 5,22. If Satan can draw *Caine* to hate his brother, hee will quickly draw him to kill him. If he can entiſe *Achan* to *couet the ſiluer and gold which hee ſaw*, Ioſh. 7.21. it will not be long before he moue him to take them away; and therefore in the confeſſion of his ſinne he ioyneth them together, *I coueted and conueyed them away*. The Cockatrice egges are venemous and hurtfull, not onely to eate, but to tread vpon them, and to be ſprinkled with them, Eſay 59,5. So the leaſt medling with euill is contagious and bringeth infection. Therefore the Apoſtle willeth *to hate the very garment ſpotted with the fleſh*, Iude, ver. 23. The ſmalleſt ſinnes are to be ſhunned. Our firſt parents were forbidden not onely to eate of the forbidden fruite, but to touch it, as appeareth by the confeſſion of the woman. Gen. 3,3. It behoueth vs therefore to labour for ſpirituall wiſedome that we may be able to ſee his policy, and for ſpirituall ſtrength to withſtand his ſtrength and prouocations, and by theſe two helpes we ſhall be ſure to keep our ſelues free from the guilt of many ſinnes.

Two helpes to withſtand ſinne.

And that we may the better do ſo, two things are required of vs moſt neceſſary for this purpoſe, the feare of God and the loue of God. If we get into our hearts the feare of God, *who can deſtroy both body and ſoule in hell*, Math. 10,28. Exod. 1,17. we ſhall eaſily ouercome all other feare of euill, the greater will preuaile ouer the leſſe; neither the ſmalleſt nor the greateſt delights and deſires of the world, ſhall cauſe vs to offend him, nor prouoke vs or preuaile with vs to cauſe vs to ſinne againſt him, becauſe his feare doth keep and reſtraine vs. But, where the feare of God is not, there is an eaſie lapſe into all euill, Gen. 20,11.

Againe, we muſt haue the loue of God in vs. This will cauſe vs to loue him better then our ſelues, and make vs loth to offend him though we might get the greateſt gaine and commodity by it, much leſſe for ſmal and baſe things. *Cyprian.* We ſhould account it, if we loue him indeed, a more miſerable thing then hell it ſelfe, to offend him.

Let vs all therefore labour for theſe two, the feare and the loue of God, to haue them ſetled in our hearts; theſe are the ſtrongeſt of all other paſſions.

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34 *And they put him in ward, becauſe it was not declared what ſhould be done to him.*

35 *And the Lord ſaide vnto Moſes, the man ſhall be ſurely put to death; all the Congregation ſhall ſtone him with ſtones without the Campe.*

Q. Curtius de rebus Alexand.

Why executioners of iuſtice are euill ſpoken off.

Ariſt. polit. lib. 6, cap. 8.

We ſaw before the ſinne of him that brake the Sabbath: now we may behold how he is firſt put in ward vntill the will of God were farther knowne; then he is commanded *to bee ſtoned with ſtones*, and by whom? *by all the Congregation*. This was an ordinary kinde of puniſhment among the Iewes, and alſo among ſome of the Gentiles. Neither had they any ſet perſons appointed to be executioners and miniſters of iuſtice, as now is vſuall in our daies, but it ſtood meerely at the pleaſure of Princes & Iudges and others officers to name and aſſigne ſometimes one and ſometimes another, and ſometimes many; and it was done without any note of infamy. For it was no more reproch to execute a malefactor, then to condemne him. Neither were they of the baſer, but of the better ſort that were ſometimes ſingled out for this purpoſe, Deut. 13,9,10. 1. Sam. 22,17,18. *Samuel* himſelfe hewed *Agag* in peeces before the Lord, 1 Sam. 15,33. 1. King. 2,31,34. Iudg. 8,20,21. Exod. 32,29. The like might be ſaid of *Phinehas* that ſtood vp and executed iudgement, Pſal. 106,30. and of *Eliah*, who ſlew the Prieſts of *Baal*, 1 King. 18,40. This was the order among the Hebrewes: but now ſuch perſons deputed for executions are commonly euilly ſpoken off, & of baſe account; firſt, becauſe the common ſort that commonly offend, are commonly afraid at the ſight of them, and their hearts ariſe againſt them, and therefore can hardly meete them in the ſtreetes, but they ſet themſelues againſt them. And no man would willingly be puniſhed for his offences. Thus they hope, if there were no executioner, they ſhould eſcape and not be executed. Now becauſe the ſight of ſuch officers bringeth to their remembrance their owne offences, therefore they cannot abide them, as fearing that in the end they may alſo take their liues from them. Thus they hate his perſon more then their owne euill: although it be not the perſon, but their owne miſchiefe & miſdemeanour that taketh away their liues. Secondly, ſuch perſons are of euill note, becauſe many of them leade a wicked & prophane life, and are many times as euill as thoſe whom they execute. The office doth not defile them, but rather they defile the office: it is they that make the office odious, not the office them.

Doctrin

God puniſheth the breach of firſt Table well as of ſecond.

But to paſſe this ouer, in the puniſhment executed vpon this perſon that brake the Sabbath, we learne that the Lord wil puniſh wicked men, not onely for ſinnes of iniuſtice, but for ſinnes of vngodlineſſe; not onely for the breach of the ſecond Table, but for breach alſo of the firſt Table, Exod. 20,5,7, and 31,13, 14, and 32,10. Ier. 10,25. Ezek. 20,13,21. Neh. 13, 15,18. Ier. 17,29. Leuit. 24,11,12, 14,15. Deut. 13,9,10. This is farther to bee ſtrengthened with reaſon.

Reaſon 1.

Firſt, true godlineſſe and religion haue the promiſes of the bleſſings of this life and of the life to come, 1 Tim. 4,8. Deut. 28,1,2,3,4,&c. then it will follow on the contrary, that impiety and vngodlines haue the curſes & plagues both of the one and the other due vnto them. For it were great iniuſtice in God, if he ſhould reward the workes of piety and religion, and ſhould not as well puniſh the workes of impiety and prophaneneſſe.

Reaſon 2.

Secondly, ſuch workes are committed directly and immediately againſt the perſon of God himſelfe, but the workes of vnrighteouſneſſe are againſt men. He is more ſeuerely puniſhed that flieth in the Princes face & woundeth him, then he that hurteth any of his ſeruants. Such as *with an high hand breake the firſt Table*, do as it were flie in Gods face and rebell againſt them; ſuch as tranſgreſſe the ſecond, hurt ſome of his ſeruants. So then, when we fall to practiſe againſt his owne perſon or his honour, there is great reaſon to thinke hee will viſite for thoſe eſpecially, and therefore ſuch lawes are called, *the firſt and great commãdement*, Math. 22,36,38.

Reaſon 3.

Thirdly, ſuch works of impiety are the cauſes of wrong, iniuſtice, hatred, and of all vnrighteouſneſſe. The breach of the firſt Table procureth the breach of the ſecond, Rom. 1, 21, 22, 23. Becauſe they regarded not to know God, he gaue them ouer to vile affections. When he gaue them vp to vncleannes, it was a puniſhment of their vnthankfulneſſe and not honouring of him.

Vſe 1.

The vſes follow. Such are firſt of all reproued as are accounted ciuill honeſt men in the world and reputed vnblameable among their neighbours. I doe not meane that they are to bee reproued for their ciuility and honeſty, which are not to be condemned in themſelues (for they are good,) but ſuch as content themſelues with an outward ciuill carriage among men, and to be praiſed of them, hauing no feare of God, or care of religion in them: but all their care and conſcience is to deale iuſtly with men, and in the mean ſeaſon wholly neglect their duty to God; theſe are liable to Gods iudgements, as well as thoſe that are altogether prophane and wicked. Theſe are they that haue no care to ſanctifie the Sabath, no delight in praier, no hungring & thirſting after knowledge, but remaine in blindneſſe & ignorance, careleſſe in frequenting the hearing of the word, and in receiuing of the Sacraments. They will boaſt, they loue the

34,35.

Church as well as any of their neighbors, but ſmall fruites appeare of their going thither, or of their coming from thence. They thinke all is well enough, if they be iuſt in their outward dealings: they make account that they are not to be blamed, and they ſtand in feare of no iudgments of God at all. So it was with the rich man, Math. 19,20. he thought *he had done al euen from his youth, that he lacked nothing*: but being tried by the firſt commandement, whether he did loue God aboue all, he plainly deſcried that his ciuill honeſty was meere hypocriſie, and his fulfilling of the law no better then a flattering of himſelfe. In like manner do ſuch men much deceiue themſelues, and are like to a ſubiect whoſe whole care is to deale iuſtly and vprightly with his fellowes, but vtterly neglecteth his duty to his Prince, and practiſeth rebellion againſt him all his life. If ſuch a man deale iuſtly among other men, and will not commit adultery or murther by any meanes; tell me in reaſon, can all this his care helpe him, when he ſhal be conuicted for high treaſon againſt his Prince? Certainely this iuſt and vpright carriage toward the people ſhall ſtand him in little ſtead. Likewiſe many men in all places do liue continually in the practiſe of rebellion againſt the perſon of God himſelfe, howſoeuer they ſeeme very carefull and conſcionable of their duty toward men, yet God will finde them out for the contempt of him. For they are growne to this prophaneneſſe, What need ſo much preaching? or ſo much hearing? and ſo they begin to ſcorne and ſcoffe at thoſe that liue in the obedience of theſe holy duties. Let me tell theſe, though they be neuer ſo iuſt in their conuerſation, doing no wrong, paying all mē, ſhewing mercy to them that need, yet they lie open, notwithſtanding all theſe, to Gods iudgements for want of the true power of religion. If thou ſhouldſt ſee a man liue in the groſſe ſinnes of the ſecond Table, in murther, adultery, robbery, drunkenneſſe, falſe witnesbearing, and the like, wouldſt ẏ not think him worthy to be plagued by the hand of God? why then ſhould we thinke that ſuch as liue in ẏ breaches of the firſt Table (more groſſe thē theſe) which haue the firſt place, are not liable to iudgement, as wel, or rather much more then the other?

2. Secondly, this teacheth all ſuch as haue any rule ouer others, to be carefull to teach ſuch as are vnder them in the waies of godlineſſe, that they may know the Father to be true God, & him whom he hath ſent Ieſus Chriſt, Iohn 17, 3. Firſt, it is the duty of Princes and Magiſtrates to haue a great care of true religion, that God be faithfully ſerued by their people. It is not enough for them to prouide that they may haue a people faithfull and loyall to thēſelues, except they be alſo faithfull to God. The godly kings are commended for their care in aduancing the glory of God, and for their zeale in cauſing all the people committed to their charge to be inſtructed. It were eaſie to enlarge this by the examples of *Dauid*, of *Aſa*, of *Iehoſhaphat*, of *Hezekiah*, and *Ioſiah*: they made a couenant with God to ſerue him themſelues, and to cauſe him to bee ſerued of their people. *Aſa* commanded *Iudah* to ſerue the Lord of their fathers, and to doe the law and the commandements; that whoſoeuer would not ſeeke the Lord, whether he were ſmall or great, whether man or woman, ſhould be put to death, 2 Chron. 14,4, and 15, 13. Deut. 17,19. 2 Kings 23,2,3. 2 Chron. 19,7,8,9. Thus it ought to be with all fathers and maſters, they muſt teach their children & ſeruants, that they may know the Lord, and ſet their hope in him, & not forget his works, but keepe his comandements, Pſal. 78,6,7, & 4,9, and 11,19,21. Eph. 6,4. Deut. 6,7. *Eli* the Prieſt of the Lord is firſt threatned, and afterward puniſhed for neglect of this duty, 1 Sam. 2, and 3. The example is written for our inſtruction, that we ſhould beware of the like tranſgreſſion.

Vſe 3. Thirdly, ſee the fearefull condition of many men of all ſorts, for they liue vnder a fearfull iudgement of God, and yet do not ſee it, becauſe through the whole courſe of their liues, they practiſe the workes of impiety, liuing in palpable ignorance, in contempt of the Word, Sabbath, and Sacraments. If a man ſhould doe nothing but practiſe treaſon and rebellion againſt the King, deſpiſing his word and contemning his Proclamations, in what a fearefull condition would we account him to be? And when the King himſelfe ſhould appoint a day, wherein he would haue his owne perſon ſpecially attended and wholly waited vpon, if his houſhold ſeruants ſhould refuſe to giue him any attendance, but waite worſe vpon him that day then any other, and giue themſelues wholly to attend vpon their owne pleaſures, would he not thinke himſelfe notably abuſed, and diſcharge ſuch of his ſeruice? and were they not ſure to run into his diſpleaſure, and to procure iudgement vpon themſelues? Notwithſtanding, this is the ſtate of many among vs. God hath commanded vs to reuerence his Name, his Sanctuary, his Sabbath, his Word, his Miniſtery; if then we ſhall dare to ſweare & blaſpheme openly, to reiect the word of God, and to abuſe the Sabbath by following after our pleaſures and profits, our ſports and recreations, and thereby practiſe after a ſort againſt the perſon of GOD himſelfe, do they not prouoke me to my face, ſaith the Lord, and ſhall they go vnpuniſhed? No certainely, they ſhall not, his iudgements ſhall ouertake them for theſe things.

God hath ordained and enacted as by a ſolemne Proclamation, that all ſorts that profeſſe themſelues his ſeruants, ſhould waite vpon him on the Sabbath; he is then determined to ſet foorth the greatneſſe of his glorious Name, and the riches of his houſe, and ẏ might of his power, and the honour of his Maieſty:

it is his will and pleaſure that men, women, & children ſhould aſſemble together before him to giue him attendance: ſhall we anſwer with *Korah* and his company in the next chapter, *We will not come vp*? Numb. 16,14. And albeit we be not ſo impudent and ſhameleſſe to ſay ſo, yet it is little better, becauſe we do not appeare before him. Nay we ſerue our ſelues by walking in our owne waies, and many ſerue Satan the enemy of God, by following his wayes with greedineſſe. If wee giue vp our ſelues to our pleaſures and profits, we ſerue our ſelues: when we giue vp our ſelues to our ſinnes, and delight in drunkenneſſe and ſuch like wickedneſſe vpon that day, we ſerue the diuell. And in truth, let any man marke it, he ſhall ſee that God is no day worſe ſerued of the common ſort, then vpon his owne holy day, ſo that when he requireth all our ſeruice, he can get little or none at all at our hands.

Vſe 4.

Laſtly, let no man flatter himſelfe in performance of duties vnto men, and thinke himſelfe in good caſe becauſe he liueth vnblameably in the eyes of ẏ world. We muſt learne to deny not onely worldly luſtes, but all vngodlineſſe: and we muſt liue not onely ſoberly & righteouſly, but alſo godly in this preſent world, Titus 2,12. Chriſt gaue himſelfe for this purpoſe, to purge vs from al iniquity, and to purifie vs to be a peculiar people vnto himſelfe, zealous of all good workes. And indeed the ſinnes of the firſt Table are the greateſt & moſt hainous ſinnes, and deſerue the greateſt plagues of God, and moſt fearefull condemnation: he will *reward with euerlaſting fire*, not onely ſuch as know not their duties to men, but *ſuch as know not God, neither obey the Goſpel of Ieſus Chriſt*, 2 Theſſ. 1,8. And this is noted as a maine cauſe of the deſtruction of the olde world, to wit, diſobedience to the word, 1 Pet. 3,20. When the Iſraelitiſh womans ſonne whoſe father was an Egyptian, blaſphemed the Name of the Lord, and as it were thruſt him through with horrible curſes, Leuit. 24, 11. he is commanded to be put to death and ſtoned, verſe 16,23. Theſe ſinnes are euery where little thought vpon, and ſuppoſed to be either no ſinnes at all, or very little ones.

How the breaches of the firſt Table are greater then the breaches of the ſecond

But mans iudgement is corrupt in the matters of God, except we looke vpon ſinne with the light of the Scripture: and if we ſhall paralell the ſinnes of the firſt Table with the ſinnes of the ſecond in equall degree, the greateſt of the one with the groſſeſt of the other, & both done in knowledge alike, and ignorance with ignorance, comparing deeds with deeds, words with words, & thoughts with thoghts; the breaches of the law beeing thus conſidered, are farre greater againſt the firſt then againſt the ſecond Table, becauſe they are cōmitted immediately againſt the perſon of the great God, as rebellion againſt the perſon of a Prince is greater thē the inſurrection againſt another: the murthering of a Prince more thē of many others, 2 Sam. 18,3. See then from hence, the wofull abuſe of our ſinfull times & prophane people. Such as would ſeeme to make conſcience of ſtealing, of whoring, of robbing, and falſe witneſſing in iudgement, and hold them vnworthy to liue vpon the earth that commit theſe things: marke their waies in matters that concerne the moſt high God, poſſeſſour of heauen and earth; and you ſhall euidently perceiue, they thinke it no euill or enormity to be ignorant of GOD and his word, to maintaine ſuperſtition and ſet vp humane traditions, to abuſe his Name by curſed oathes, to prophane his Sabbath by curſed or corrupt workes, to deſpiſe his Word, and to refuſe his Sacraments. Theſe are ſo ordinarily, ſo openly, ſo impudently committed with bold, nay with brazen faces, and defended alſo by thoſe that do them, as if we would deſpite God to his face, and thruſt him out of his kingdome and from the gouernement of the world. I will tell you what I haue obſerued by the common courſe of the world, that moe periſh through ignorance and prophaneneſſe, then do by all the deeds of vnrighteouſneſſe. Satan preuaileth more among the people by bringing them to a prophane life, and keeping them in ſottiſhneſſe and blindneſſe touching the will of God, then by murther, whoredome, and theſt laid together. I know I ſpeak this to many that haue moſt wretched and ſwiniſh hearts, but no eares to heare: and therefore regard their owne pleaſures more then they doe their ſaluation. Theſe are the dangerous daies ſpoken off by the Apoſtle, 2. Tim. 3,1,4,5. God in his mercy amend them: if not, let them that be ignorant, be ignorant ſtill, 1 Cor. 14,38. and he that is filthy, let him be filthy ſtill, Reuel. 22,11. that ſo they may fill vp the meaſure of their ſinnes, Math. 23, 32.

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36 *And all the Congregation brought him without the Camp, and ſtoned him with ſtones, and he died as the Lord commanded Moſes.*

It may ſeeme ſtrange at the firſt, that they ſhould conſult with God what to do with this prophane perſon: ſeeing the Law had appointed death for him that tranſgreſſed this commandement, Exod. 31,14. and 35,2. why then did they enquire, or wherefore did they put him in minde to know what ſhould bee done vnto him? Some anſwer, that albeit God had decreed that ſuch ſhould be puniſhed, yet he had not declared by any law the kinde of puniſhment: and therefore they asked how hee ſhould be puniſhed, as for example, whether he ſhould be hanged on a tree, or burned with fire, or ſtoned with ſtones, or ſtriken with the ſword. But this anſwer cannot ſatisfie mee: for when death is appointed in the Law, and the particular kinde not expreſſed, the Magiſtrate was left free to ſet downe the ſame, as alſo

Ioſh.7, with 6

alſo when no puniſhment at all is mentioned. Deut. 25, 13. 14. neither were the people bou͂d to aske counſell at the mouth of God vpon euery occaſion of execution of iuſtice againſt euill doers, where the manner of puniſhment is not limited. It was the law of God, that *witches ſhould not liue*, Exod. 22, 18. *Saul* did wel, and is commended by the Spirit of God, that he cut them off that *had familiar ſpirits out of the land*, & rooted out the wizards; yet he did not aske, neither was he bound to aske counſell how or which way they ſhould be put to death, though God had not defined the particular, Leuit. 20, 27. This then is left to the diſcretion of the Magiſtrate, when hee hath the generall, to decree the particular puniſhment as he thinketh good. In ſundry places of the bookes of *Moſes*, wee finde ſundry lawes ſet downe inflicting death vpon the offenders, & yet the manner of death is not named, Geneſis 9. verſe 6. Exod. chap. 21, 19, 20. Leuit. chap. 20. verſes 9, 11, 15, 16, 17, 18. Deut. chap. 20. verſe 25. and 24, 17. All this were to no purpoſe, if the Magiſtrate might not proceede againſt them *ex officio*, without knowing the farther pleaſure of God. For it had bin all one as if no ſentence of death had beene ſet downe, inaſmuch as they might as eaſily and with as little labour know the puniſhment in particular as when no puniſhment at all is expreſſed. Neither did the Iewes take thẽſelues to be bound in that caſe to enquire of God, Leuit. 20, 10. Deut. 22, 22. Iohn 8, 5. Wherefore, I rather thinke they conſulted with God about the quality of the work, then the maner of the puniſhment. God had threatned, that whoſoeuer did *Worke on the Sabbath ſhould be put to death*: but hee had not followed his handy-worke, nor laboured in his calling: he had onely gathered a few ſtickes. True it is, he had done it impudently, yet it was doubt full whether this fact were within the compaſſe of that law or not: and therefore *Moſes* would not call the life of this man in queſtion without certaine direction from the mouth of God. For life is precious, and blood being ſpilt, is as water poured vpon the earth, ẏ cannot be gathered vp againe. So then they deſired to know, whether this fact were worthy of death, not by what manner of death he ſhould die. And as the Iewes in other things are full of fables, ſo in this they haue deuiſed of their owne braines, that this man was *Zelophehad*, of whom we reade afterward in this Booke, chapt. 27, 3. where it is ſaide of him that he dyed not in the conſpiracie of *Korah*, but in his owne ſinne: thereby caſting an aſperſion vpon him, and charging him with an imputation which the Scripture doeth not charge him withall, of which wee ſhall ſpeake more afterwards. But who it was, and what his name was, and whether he were one of the Iſraelites or of the ſtraungers that came with them out of Egypt, or what his purpoſe was, it is vncertaine; but whoſoeuer it were, he is put to death for prophaning of the Sabbath.

Doctrine. The Sabbath day muſt bee ſpent religiouſly.

Wee learne heereby, that the Sabbath day ought wholly to be ſpent in religious and holy exerciſes. It is the end why it was ſanctified of God, that wee ſhould ſanctifie it, and ſpend it in holy vſes from morning vnto euening, Geneſis chap. 2. verſe 2, 3. Where wee ſee, hee bleſſed it and ſanctified it in the Garded, or at leaſt in the time of mans innocency, Exodus chap. 16, 20. Eſay 56, verſe 2. & 58, 13. Exod. chap. 20. verſe 4. This was the practiſe vnder the Law, continued alſo vnder the Goſpell. It was the cuſtome of Chriſt to preach the goſpell in the Synagogues on that day, he did it not for once or twice, but it was his ordinary and vſuall manner. So the Diſciples, Acts 20, 17. and 17, 1, 2. 1 Cor. 16, 1. Reuelat. 1, 10. The doores of the Temple were kept ſhut the ſixe dayes, but opened from morning vntill the euening vpon the ſeuenth day, Ezek. 46, 1, 2.

Reaſon 1. There are many reaſons in the fourth commandement, drawne from the equity and liberality of God in giuing vs ſixe dayes, from the example of Gods reſt, and from the conſideration of the end why it was appointed to bee kept holy, all theſe are of great force, Exod. 20, 4, 5.

Reaſon 2. Secondly, this ſerueth to preſerue men from barbariſme and Atheiſme, and all irreligions prophaneneſſe. We ſee notwithſtanding this comfortable & profitable ordinance of God, how much impiety and looſeneſſe is in the world: but if euery man were left vnto himſelfe to ſerue God as himſelfe liſt, to his priuat deuotions without this generall obſeruation: it is to bee feared wee ſhould ſhortly haue no knowledge, no faith, no church, no religion, no order: that the greateſt part would ſcarſe thinke of God, from one weeke, nay from one yeere to another, or haue any acquaintance with his word and Sacraments, or reade the Scriptures, or pray vnto him: nay they would ſcarſe know whether there were any Scriptures or Sacraments, or not. Therefore the Lord ſaith, *The Sabbath is a ſigne betweene mee and you throughout your generations, that yee may know that I am the Lord that doth ſanctifie you*, Exod. 31, 13. For when doe the greateſt part reade, or heare, or conferre, or meditate, or pray but vpon the Sabbath? Take away therefore that day, you take away all theſe.

Reaſon 3. Thirdly, Chriſt Ieſus vouchſafed to honour this day aboue the reſt of the daies of the weeke after his reſurrection, and that by his ſpeciall app[illegible]ings in it, as wel as by his riſing again vp[illegible]. If we obſerue and marke it, wee ſhall ſee he ſhewed himſelfe to his diſciples and followers vpon that day eſpecially. Firſt, to *Marie Magdalene* early in the morning, Iohn 20, 1. and 14. Secondly, to the other women, as they were going to communicate to the Apoſtles the certainty of his reſurrection, which the Angels had declared vnto them before at the ſepulcher, Matth. 28, 9. Thirdly, to the two diſciples going to *Emmaus*, which alſo was the ſame day, Luke 24, 21, For they ſaid, it was *ẏ third day ſince theſe things were done.* Fourthly, the ſame day at night he appeared to his Diſciples, Iohn 20, 19. Fiftly, he appeared for the confirmation of the faith of *Thomas* in the matter of his reſurrection vpon this day, Iohn 20. verſe 26. Vpon this day did the holy Ghoſt deſcend: and this was the firſt day of the creation.

Vſe 1.

The Vſes follow. The ſanctifying, ſeparating, and keeping of the Lords day, is a morall duty charged vpon euery ſoule, whatſoeuer & whereſoeuer we be, in what ſtate and condition ſoeuer, in bondage and exile, vpon the land or ſea, in ſickeneſſe or in health, at home or abroad, with our ſelues or with others, whether we be high or low, Prince or ſubiect, maſter or ſeruant, bond or free, male or female; all perſons muſt know, that this day muſt bee ſanctified vnto the holy worſhip of God, and be ſpent in the meditation of holy things. It is not as ſome prophane perſons haue ſaide, that ſauour of nothing but the world, that rich men may keepe the Sabbath, but poore men cannot: for GOD will haue the poore keepe holy this day, as well as the rich. As with him is no reſpect of perſons, ſo in giuing his law hee reſpecteth not perſons: wee haue not one of the Commandements for the poore and another for the rich, but they belong to all, as he is God of all, and will bee ſerued of all. And if this be not a morall duty, then we ſhould haue but nine Commandements that binde perpetually, wheras they are often called the *ten words*, Exodus chap. 34. verſe 28. Deut. 14. 13. and 10, 4. and Chriſt ſheweth, he *came not to deſtroy the Law, but to keepe it and fulfill it*, Math. 5, 17. Againe he ſaith, *Hee that ſhall breake one of the leaſt of the commandements, and ſhal teach men ſo, hee ſhall be called the leaſt in the kingdome of heauen*, verſe 19. he ſhall bee ſhut out of it, and haue no place in it. But it may be obiected, we keepe not the ſame day that the Iewes did, they obſerued the ſeuenth day from the creation, we the firſt day of the weeke. Why then was this day changed? and who changed it? and whether may it be changed againe? I anſwer firſt, touching the firſt; the reaſons of the change are to put a difference betweene the Iewiſh and Chriſtian Sabbath, which could not be ſo fitly done but by change of the day. Secondly, to keepe a memoriall of the day of our redemption: for as the ſeuenth day kept a memoriall of the work of the creation, ſo doeth this firſt day of the weeke of our Redemption: as great a worke, yea greater then the former, for it was more to redeeme vs out of hell, then to create vs out of nothing, Eſay 66, 24.

The Sabbath is morall.

Obiect.

Anſwer.

Why the Sabbath was chãged.

Thirdly, to free the church from the ſacrifices and ceremonies of the Iewes, and to take from it the yoake that lay as an heauie burden on the neckes of thoſe that liued in the time of the Law, Actes chap. 15. verſe 10. which neither they nor their Fathers were able to beare: for when this day was changed, it was no more tied to the Iewiſh Sabbath, which was ſolemnized with many ceremonies belonging neceſſarily vnto it. The Iewes were tied to a ſtrict and rigorous kinde of reſt, they might not *kindle a fire throughout their habitations*, Exod. chapt. 35. verſe 3. It was alſo a figure of the euerlaſting reſt of Gods children in the kingdome of heauen, Eſay 66, 23. Heb. 4, 9. It was obſerued in remembrance of their deliuerance out of Egypt, which fell out that day, Deut. 5, 15. Exodus 11. It was tied preciſely to the ſeuenth day from the Creation, and celebrated with ſundry ſet rites and ceremonies, Numbers 28. verſes 9, 10. Neuertheleſſe, there is a Sabbath morall and perpetuall, a time to bee ſet apart to the worſhip of God to the end of the world.

Who alte
the Sabb

The next Queſtion is, who altered it? I anſwer, Chriſt himſelfe is the author of this change. The Apoſtles often teach, that whatſoeuer they taught, they receiued it from Chriſt: they learned it at his hand before, either by word of his mouth, or by reuelation of his Spirit: but the Apoſtles enioyned the firſt day of the weeke to bee kept as a Sabbath of reſt, 1 Cor. 16, 1. The Church euery firſt day of the weeke made a collection for the poore, which followed the hearing of the word, the offering vp of prayers, and the receyuing of the Sacraments, as a fruite of them, Actes 2. ver. 42. Wherein obſerue by the way, that the Sabbath was appointed for the benefit, good, and comfort of the poore, not for their hurt or hinderance; whereby as God is glorified, ſo the poore are encouraged to tender their ſeruice to God this day; and the mouthes of thoſe carnal men are ſtopped, that would haue the rich keep the Sabbath, but not the poore. If any ſay collections for the poore were lawful, and might be made any day as well as on a Sabbath: I anſwer, the Apoſtle doth not onely ſay, that then collections were made, but this was made an Apoſtolicall ordinance and inſtitution to bee done that day eſpecially: for hee commandeth the Corinthians to obſerue it that day, as hee had ordained it *in the Churches of Galatia*. 1 Corinth. 16, 1, 2. So then, becauſe he gaue ſuch order, wee may conclude it to be an ordinance.

Obiect.
Anſw.

The Apoſtles alſo aſſembled themſelues vpon this day, for performance of diuine duties, Actes 20. verſe 7. *They kept this day for a Sabbath*: neither kept they orderly any other, ſauing when they came into the Synagogues of the Iewes, who were ſo addicted vnto the Law of *Moſes*, that they would meete vpon no other day. Beſides, it is ſaid of Chriſt, that after his reſurrection, hee taught his Diſciples whatſoeuer *belonged to the kingdome of God*, as Actes 1. verſe 3. but the alteration of the Sabbath belongeth to Gods kingdome. The laſt queſtiõ remaineth, whether it be in the liberty of the Church to change the day againe? I anſwer,

ſwer, it is not. For as it was not at the firſt chãged without the authority of Chriſt and his Apoſtles directed by Chriſt, *who is Lord of the Sabbath*, Math. 12, 8. ſo it can receiue no farther change without him or them. But if the Church had this power, thẽ the Church might well be ſaid to be Lord of the Sabbath. Againe, the times and ſeaſons are in Gods hand, Act. 1, 6. but they ſhould be left to the Church as a treaſure to diſpenſe, if it might diſpoſe & tranſpoſe the Sabbath at her pleaſure. Againe, one day to be kept in ſeauen, is morall & perpetuall, otherwiſe if once we depart from this ſimplicity, that we be not tied of neceſſity vnto it, a mã may ſay, that one day in ſeuẽ weeks or in ſeuen yeares is enough, and ſo at length it ſhall be ſaid, we are not bound to meete together publikely, aboue one day in an hundred yeares. Therefore I ſet it downe as an vnchangeable rule, that the obſeruation of one day in ſeuen, not in fiue, or one in fifteene, but one in ſeuen, neither more nor leſſe is morall: but if it ſhould euer be changed againe, we could not keepe the iuſt number of one in ſeuen, but at the firſt change the proportion and morality would be broken. If any aske, how then was it changed at the firſt? I anſwer, the Iewes that beleeued, altered not the morality of one in ſeuen, albeit they changed the day which was ceremoniall. For in the firſt change they kept two Sabbaths together, to wit, the Iewiſh and the Chriſtian, & yet without breach of the former proportion. The Iewes kept the ſeuenth day for the week paſt, we take the firſt day which is next to it, and ſo keepe the Sabbath for the weeke to come: they obſerued that day in memoriall of the worke of creation which was paſt, we chriſtians keeping (as we haue great cauſe) the remembrance of the worke of redemption, begin our Sabbath at the reſurrection of Chriſt for the time following. And thus was the day altered without breaking the morality of one day in ſeuen, which is vnpoſſible euer to be ſo changed againe. The Princes of *Iudah* are charged to *change the boundes and landmarkes*, Hoſ. 5, 10. God hath ſet ſtakes and boundes as it were to compaſſe and incloſe his Sabbath, by appointing the time and limiting the ſeaſon, therefore to remoue this, is as great an offence to God, as to pull vp the pales and hedges of the ground is a treſpaſſe to man. If then we take vpon vs to appoint another day of our owne, it cannot be called *the Lords day*, but mans day, or our owne day, or the Churches day. And it may be ſaid of vs, as Eſay 1, 12. *Who required theſe things at your hands*? To ſet vp another day, is to appoint a ſtrange day, like to *Nadab* and *Abihu* that offered ſtrange fire: If any ſay, we may ſerue the Lord as well vpon another day, I anſwer, ſo might *Nadab* and *Abihu* conſume the ſacrifice with ſtrange fire, as well as by that preſerued on the Altar, yet they were puniſhed of God becauſe they altered his inſtitution, as we haue ſeen before.

Vſe 2.

Secondly, this reproueth ſundry ſorts of perſons that offend againſt this doctrine. Of all the commandements of God, none are more often vrged, and yet not one is, or hath beene more deſpiſed and tranſgreſſed. The breach of the Sabbath is the maine ſin of the world, a generall euill ſpreading farre and neere, an iniquitie abounding in euery congregation, as if God had neuer ſpoken any thing touching a Sabbath, or as if it were a meere ordinance of man. Nay, humane inuentions and traditions are ordinarily better obſerued and more regarded then this commandement of GOD. Now it reproueth eſpecially three ſorts.

The firſt reproofe.

Firſt, ſuch as make the Lords day, which ſhould be the market day of the ſoule, a day of vain pleaſures and carnall delights, a day of ſports and recreations, thinking it enough if they follow not the workes of their calling. For wherefore are the workes of our ordinary vocations forbidden vpon the Sabbath? and why are we reſtrained from them? not that they are vnlawfull in themſelues, but becauſe they take vp the minde and ſuffer it not to bee emploied in Gods buſineſſe. The ſame may be ſaid of our owne pleaſures much more, which naturally we follow with more greedineſſe and earneſtneſſe. And it is well obſerued, that the multitude had rather goe to Church then goe to worke, yet had rather go to play then to the Church. This is the diſpoſition of the greateſt part, eſpecially of ſeruants and of the younger ſort, who commonly make no other reckoning of this day, then as of a day of riot and reuelling, of gaming and drinking, neuer intending the worſhip of God, which ought then eſpecially to be performed. Thus is the commandement turned vpſide downe, and that day which ſhould be kept holy to the Lord, is ſpent in the ſeruice of the diuell. If they haue beene at the Church in the forenoone, they diſpenſe with themſelues to ſerue Satan in the afternoone. But as Chriſt telleth vs, that none can ſerue God and Mammon, ſo no man can ſerue GOD and their pleaſures on that day.

The ſecond reproofe.

Secondly, heere are reproued ſuch as ſeeme more ciuill then the former, but yet take liberty to follow their owne buſineſſe & ordinary affaires. Such are they which go or ride about their worldly matters, to buy, to bargaine, to ſell, to talke with others, robbing God of his day to ſpare one of their owne. God hath kept but one day in the weeke to himſelfe, and euen this alſo we take from him, and grudge at it to giue it to him, like *the rich theefe that hauing many ſheepe of his owne, yet killed his neighbours that had but one*, 2 Sam. 12, 4.

The third reproofe.

A third ſort are reproued, who think it enough, if they obſerue ſo much as is enioyned by lawes and iniunctions of men, if they be at morning and euening praier, they thinke they giue to yͤ Lord a large allowance, and iuſtifie themſelues as if they were good obſeruers & ſanctifiers of the Sabbath. Such men take liberty all the reſt of the day to do what they liſt pertaining to thẽſelues,

ſelues, whether to their profit or to their pleaſure. Thus they make it partly the Lords day, and partly their owne: howbeit there is no parting of ſtakes with him. We cannot properly call it the Lords day, except wee make it wholly to be his, and conſecrate it wholly to his worſhip.

Vſe 3. Laſtly, it is our duty to remember this day before hand, that ſo wee may euery way fit our ſelues to the ſanctifying of it, and therfore the Lord ſaid, *Remember the Sabbath day to keep it holy.* Exodus 20, 8. Our nature is very forgetful of this performance of holy duties, and therfore we haue need to think of them before hand. God hath giuen vnto vs ſundry commandements, but he commendeth the Sabbath to vs eſpecially aboue all the reſt: he dealeth with vs like a maſter, that giueth many precepts to his ſeruant, but willeth him to remember one aboue all the reſt. So it is with the Lord, he ſaith; *Thou ſhalt haue no other Gods before me,* Exodus 20,3. *Thou ſhalt not make to thy ſelfe any grauen Image.* verſe 4. *Thou ſhalt not bow downe thy ſelfe vnto them, nor ſerue them.* verſe 5. *Thou ſhalt not take the name of the Lord thy God in vaine,* ver 7. But aboue all theſe, *Remember the Sabbath day to keepe it holy.* For indeede the right obſeruation of all the reſt conſiſteth in the due regard of this. How can we learne obedience to the reſt, vnleſſe wee be carefull to keepe this day? Or how ſhould we be able to practiſe them, & to know what God requireth, except we giue attendance at the poſts of his houſe to heare his voice? We muſt euermore remember the precept of the Apoſtle, Col. 3,2. *Set your affections on things aboue, and not on things vpon the earth:* but this ought eſpecially to be conſidered on this day. Wee muſt diſpatch all worldly buſineſſes before, that they do no way diſturbe vs and diſtract vs. And when the day of the Lord is come, wee muſt aſſemble together, that ſo there may be an holy conuocation, Leuit. 23, verſe 3.

It was the cuſtome of the people to come together at ſuch times, Luke chap. 4. verſe 16. *Paul* ſheweth that at *Antioch, Hee found the whole City aſſembled vpon the Sabbath day,* Acts 13,43,44. This aſſembly is called Gods army, Pſalme 110,3. It was counted an happy thing to dwell in the Lords houſe, Pſal. 27, 4. and 84, 4. Then ought the word to bee both read and preached; ſo was it in the time of the law, Acts 15,21. And both of them did Chriſt himſelfe performe ordinarily, Luke 4. ver. 17, 20. It is a part of the Miniſters ſanctifying of the Sabbath by doing the ſame. The idle miniſtery is a great cauſe of prophaning the Lords day, both in themſelues and in others. It is the duty of the people to heare the word with all reuerence and attention, to marke and lay vppe in their hearts what they haue heard, to the end they might put it in practiſe. And when wee are departed, we ſhould ſpend the reſt of the day in priuate duties, as Prayer, Reading, Meditation, and Conference; things not greatly regarded of the greateſt ſort. We are ſoone weary of the beſt things, and quickely loathe that we ſhould chiefely loue. The cauſe why we profit not by the publike Miniſtery, is the want of the performance of theſe duties priuately.

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38 *Speake vnto the children of Iſrael, and bidde them that they make them fringes in the borders of their garments, throughout their generations, and that they put vpon the fringe of the borders a Riband of blew.*

39 *And it ſhall bee vnto you for a fringe, that ye may looke vpon it, and remember all the Commandements of the Lord, and do them: and that ye ſeeke not after your owne heart, and your owne eies, after which ye vſe to go a whoring.*

40 *That ye may remember,* &c.

This is the law of making Fringes vpon the foure quarters of their veſture whereby they couered themſelues, that they might looke continually vpon them, and remember all the commandements of the Lord, and doe them. Of this reade Deut. 22,12. Theſe Fringes and Ribands ſerued them for a monument, that they might conſider they were a people conſecrated vnto God, not as Infidels to walke after their owne fancies. For vpon theſe were written ſome parcell of the Law. This was alſo the cauſe that the Iewes were commanded to haue the Law written vpon the poſtes of their doores, and likewiſe that they ſhould beare it about them euermore, & decke themſelues with it, that it ſhould be as a ring vpon their fingers, as a bracelet vpon their hand, & as a frontlet before their eyes, that is, alwayes in ſight and remembrance. To this end alſo it muſt bee written vpon the frontiers of the Land, vpon the gates of the Citie, and vpon the poſtes of euery mans priuate houſe, Deut. 6,8,9: that they might haue euery day & euery way occaſion giuen vnto them to talke and conferre of the word of God, ſitting, walking and lying, at home, or elſe abroad. This vſage was afterwards abuſed by the pride and hypocriſie of the Phariſies, as Chriſt chargeth them, Matth. 23,5. who becauſe they would bee thought to haue a more ſpeciall holineſſe then the common ſort, had made long gardes, and ſentences of Scripture written vpon them that might bee ſeene a farre off. But for our ſelues, we muſt conſider, that though this ceremony bee no longer in vſe, and that theſe Fringes and Laces are ſhadowes, which ended at the comming of Chriſt, yet an inſtruction remaineth to vs, to exerciſe our ſelues in his law day and night, Pſalme 1,2.

Ioſephus reporteth of the Iewes, that they knew the Scriptures as well as their owne names, whereas many among vs ſcarſe know the names of the Scriptures. Wee learne from hence, That all ſorts both yong and old, of what condition ſoeuer, are enioyned to know the doctrine of the Scriptures, and the wil of God reuealed in them, Deut.6,6,7. Ioh. John 5,39. Coloſſ. 3,16. 2 Tim. 3,15. Pſal. 119,9. The Reaſons. Firſt, becauſe God hath appointed ſuch as are gouernors ouer others, to be teachers of them that belong vnto their charge. Such as are fathers and maſters of Families are bound to inſtruct their children and ſeruants, & therefore none ought to be without knowledge, Epheſ.6,4. Gen. 18,19. But how ſhall they be able to do this, except they haue knowledge, whereby they may bee able to performe this duty? Secondly, ignorance is the cauſe of all error, becauſe the naturall man perceiueth not the things that are of God, and the wiſedome of God is fooliſhneſſe to man. So then being of our ſelues blinde, and wanting the light of the word, we muſt needs goe aſtray. Hence it is, that Chriſt ſaith vnto the Sadduces, *Te erre, not knowing the Scriptures,* Math.22,29. Thirdly, the want of knowledge is the cauſe of ſundry fearfull iudgements, ſpirituall and temporall, Hoſea 4,6. inward and outward, Eſay 1,3,7. So then as ignorance is the cauſe of ſinne, ſo it is the cauſe of iudgement the reward of ſinne. If wee care not to know him, but neglect and contemne the meanes of knowledge, no maruell if we be puniſhed.

This reproueth the church of Rome of an horrible iniury offered to the people of God. They teach that ignorance is the mother of deuotion, and keepe the Scriptures in the Latine tongue, as it were vnder locke and key. And albeit they haue tranſlated them, or the greateſt part of them into Engliſh, yet they ſet out ſharpe edicts ratified vnder an horrible curſe, that no Lay man (as they ſpeake) ſhall preſume to reade them, vnleſſe they be ſpecially licenſed by their inquiſitors and confeſſors: directly contrary to the end of the Scriptures, which were written that we ſhould beleeue, and by beleeuing haue eternall life, John chapt. 20. verſes 30, 31. They beate downe ignorance, and teach that all ought to know the Lord from the higheſt to the loweſt, Ieremy 31,30. and that God will poure out his Spirit vpon all fleſh, Ioel chap. 2. ver, 28. Whereſoeuer he vouchſafeth great means hee requireth a great meaſure of knowledge. This diſcouereth the byſhop of Rome to bee no better, and indeede no other then Antichriſt, making lawes contrary to Gods lawes, and yet binding the conſciences of men vnto them.

But it will be ſaide, that the vnlearned and vnſtable peruert them, 2 Pet.3. and therefore it is dangerous to reade them. I anſwer, bee it that ſome do ſo, ſhall all therefore be forbidden the free vſe of them? All things, euen the beſt are abuſed, meate, drinke, apparrell, the Sacraments, Chriſt himſelfe, and what not? ſhall all be barred therefore from the heauenly Manna, which is ſweeter then the hony and the hony comb? more to be deſired then great heapes of riches? which is much more profitable then is the finding of great ſpoiles? The Scripture is a notable part of our ſpirituall armour, Epheſ.6,17. able to offend, and to wound our enemy. If a Captaine ſhould go into the field with his ſouldiers, and ſuffer them to carry with them no weapons but ſuch as ſhould ſerue to defend their owne bodies, and forbid them ſuch armour as ſhould any way hurt their enemies; if hee ſhould permit them the ſhield but not the ſword, or allow them a Corſlet, but not the ſpeare: would he not bee thought, and that iuſtly and worthily to betray thē into the enemies hand? But thus it is with the Popiſh captains that muſt or at leaſt will be accounted the onely maſters of Iſrael; they allow to the people after a ſort the girdle of truth, the breſt plate of righteouſneſſe, the ſhield of faith, and the reſt to defend themſelues; but touching the ſword, *The two edged ſword of the word*, Heb.4,12: wherewith Chriſt our Sauiour reſiſted, and we after his example muſt reſiſt the deuill, Matth. 4,4. they forbid them to gird that about their loynes; as if it were like *Saules* armour, which *Dauid* could not go withall, becauſe he had not proued it: whereas indeede it is like *Dauids* ſling, & the ſtone which he ſlang that ſmote the Philiſtine in the forehead, and cauſed him to fall vpon his face to the earth, verſe 49. and therefore what doe they but treacherouſly betray the people of God, and leade them naked into the field to be vtterly ſpoiled, and ſo to fall before their enemies?

1 Sam.17,39.

Secondly, it confuteth thoſe amongſt our ſelues, that ſay what neede ſo much teaching and preaching? There are ſome that thinke themſelues to bee wiſe men, much wiſer then their fellowes, that ſticke not to ſpeake thus: but this their wiſedome is no better then fooliſhnes with God. 1 Cor.1.23. The preaching of the croſſe I confeſſe is accounted no better then fooliſhnes, but it is to them that periſh: whereas to them that are ſaued it is the power of God. It is accounted a ſtate-policie now adayes, to defend litle preaching and leſſe hearing. But ignorance can vphold no kingdom. Religion and the knowledge of it is the pillar and ſtay of a State and Common-wealth: the want of it is the cauſe of tumults, rebellions, inſurrections, and ſeditions. What was the cauſe of the rebellion in the North in ẏ dayes of our late Soueraign of bleſſed memory? was it any other then want of knowledge, and of Preachers to plant knowledge in the hearts of the people? but (bleſſed be God) they haue ſince bene better ſtored, and that hath broght better quietneſſe in thoſe parts. And what is the cauſe of the often riſings, rebellions, and treaſons in the kingdome of Ireland at this day, but becauſe they remain either Atheiſts, or Popiſh, or ſottiſh, wanting the meanes of knowledge to inſtruct and informe them better? True Religion is a bulwarke and a Caſtle

True religion is the ſtay and pillar of a State.

ſtle of defence to any kingdome, the very charriots and horſemen of Iſrael, 2 King. 2. 12. and godlineſſe hath the promiſes of this life, and of the life to come, 1 Tim. 4, 8. Wherefore, they are prophane ſpeeches of ignorant people, or of idle teachers going about to maintain their ignorance and idleneſſe, who think that a ſermon in a quarter is ſufficient, either for yͤ Miniſter to preach, or the people to heare. If you marke or would examine what the people are that liue vnder ſuch, and for the moſt part you ſhall ſee they know nothing. But the Miniſter muſt preach in ſeaſon and out of ſeaſon: & the duller the ſcholler is, he ſhould haue his leſſon the more often repeated. Such for the moſt part are the people, ſlow in hearing, dull in conceiuing, weake in remembring & bearing away what they haue heard. Some there are, who not onely are ignorant, but defend their ignorance, and thinke men neede not haue any knowledge in the Scriptures, nor trouble themſelues any way about it. Theſe doe imagine that it belongeth onely to the Miniſters and other lerned men to know the Scriptures. And it is fit hee ſhould haue more knowledge then a priuate man, becauſe hee is appointed of God to teach the people, but this exempteth not the people from it. For take this as a certaine principle, that the pooreſt & ſimpleſt perſon muſt haue asmuch knowledge for matters of ſaluation as the Miniſter hath, or els he ſhall neuer be ſaued.

Vſe 3. Laſtly, let all men know, men and women, children and ſeruants, that in their ſeueral places they are bound to exerciſe themſelues in the Scriptures, and daily to meditate in them, that ſo thereby they may come to knowledg: for withour knowledge in the word, it is vnpoſſible for any to bee ſaued. The way for a man to get his liuing by his trade, is not to exerciſe himſelfe in it once in a weeke, or to imploy himſelfe to it once in a quarter, but hee muſt vſe it dayly and diligently, or elſe he ſhall neuer liue by it, or thriue in it. So may I ſay in this caſe; a man that hath a deſire to be ſaued, and to liue heereafter in a better life, it is not ſufficient for him to reade the Scriptures, and to meditate in them now and then, or when he hath nothing elſe to doe, and to keepe himſelfe from idleneſſe; but hee muſt obſerue a conſtant and continual courſe in the ſearching and reading of them, that by them he may come to knowledge, by knowledge to faith, by faith to obedience, and by obedience to ſaluation. Ignorance ſhall excuſe no man at the day of iudgement, *He that knoweth not his Maſters will, ſhall be beaten*, Luke 12, 48. Hoſea 4, 1, 2. If we thinke to pleade for our ſelues, and to alledge in our defence, that we followed our callings to erne our liuings, & to maintaine our families, it ſhal not ſerue our turnes, this will not bee taken for currant payment. Our particular and our generall calling agree well together: God hath not ioyned them in euery man. Our particular calling is to follow our buſineſſe; our generall calling is to know the Scriptures: yͤ one doth not abrogate the other, inaſmuch as God hath commanded them both, & *what God hath coupled together, no man ſhall put aſunder*, Math. 19, 6.

CHAP. XVI.

1 N*Ow Korah the ſonne of Izhar, the ſonne of Kohath, the ſonne of Leui, and Dathan and Abiram the ſonnes of Eliab, and On the ſonne of Peleth, ſonnes of Reuben, took men.*

2 *And they roſe vp before Moſes with certaine of the children of Iſrael,* 250. *Princes of the aſſembly, famous in the Congregation, men of renowne.*

3 *And they gathered themſelues together againſt Moſes, and againſt Aaron, and ſaid vnto them: Ye take too much vpon you, ſeeing all the Congregation is holy, euery one of them, and the Lord is among them: Wherefore then lift ye vp your ſelues aboue? &c.*

IN this chap. we haue two other murmurings ſet down; the latter ariſing out of the former, as one ſticke on fire kindleth another. The former conſiſteth of a few, carried away with enuy and emulation againſt *Moſes* and *Aaron*; the originall whereof aroſe from *Korah*, of the Tribe of *Leui*, who firſt blew the bellowes, and tooke it greeuouſly, that the Prieſtly dignitie was tranſlated to *Aaron*; and challenged *Moſes* of partiality, as if hee had preferred his owne Kindred, and followed his priuate affection, rather then the direction of God. This ſeditious *Korah* aſſociateth vnto himſelfe, *Dathan*, *Abiram*, and *On* of the Tribe of *Reuben*, whom he knew to be ill affected towards *Moſes*; becauſe hee being the eldeſt ſonne of *Iacob*, had by right of his birth-right, the Principality and gouernement of the whole people belonging vnto him, and therefore they thought themſelues as worthy to haue the Soueraignty in their hands, as *Moſes* was to haue it in his hands. All theſe ioyning together, made a ſchiſme or rent amongeſt the people, and aſſemble two hundred and fifty others, all Princes of the aſſembly, which ſeeme to ſtand for the good of the whole Congregation; as alſo all Rebelles haue euer had

The cauſe of Korahs Conſpiracy.

had ſome pretence and colour: for they plead that all the Lords people are holy, *that God is preſent among them*, and therefore they ſhould no longer vſurpe the ſole gouernment of the whole hoſte. It is vſuall in all ages of the Church to haue ſchiſmes and rents to ariſe in it, and for men to ſeparate themſelues from the Church, becauſe (forſooth) it is not well gouerned as it ought to be. Now, albeit this open inſurrection were a flat rebellion againſt the expreſſe ordinance of God, yet they ſet many goodly ſhewes vpon their doings, helping a bad cauſe with a beautifull colour, leſt they ſhould ſeeme to be mad without reaſon, alledging that *all the Lords people are holy, and the Lord is among them.* We learne heereby, that whatſoeuer corruptions breake out of men and whatſoeuer euils they doe, and howſoeuer they decline from God, from his word, and from his ordinances, yet they will labour to excuſe it, to defend it, to colour it, that it ſhould not ſeeme as it is. When euill men haue committed euill, they are ready to iuſtifie their euils, that they may ſeeme good. We ſee this in *Saul*, 1 Sa. 13.11.12. and 15.15. ſo Ioh. 12.5,6. *Iudas* pretended the poore and his great care of them, albeit he cared not for them, but for himſelfe, and chap. 11.48. So *Caiaphas* pretendeth the ſafety of the people, to wit, if Chriſt were not put to death, the Romanes would come with a mighty army, and ouerrunne them: but the taking of him away and the putting of him to death, was indeede the true cauſe why the Romanes came, and deſtroyed the Temple, the Citie, and the people. This we ſee ſometimes alſo in thoſe that are not the worſt men. The fact of *Simeon* and *Leui* againſt the Shechemites was no better then horrible murther committed againſt the Law of God and of nature, and againſt the league and couenant that had paſſed between them, which ought to be held inuiolable euen among infidels: yet ſomewhat they pretend to couer it, Gen. 34.31. *ſhould he deale with our ſiſter as with an harlot?* So the Iſraelites touching their Idolatry, Exod. 32.1. and *Aaron*, verſe 23. and our firſt parents, Gen. 3. and in a maner all wicked men do the like, that are vnregenerate, without repentance and ſanctification. The reaſons.

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ſon 1.

For men are affected to their actions as they are to themſelues. Though they be corrupt & abominable, yet they would not bee thought and iudged to be ſo: ſo it is with their actions that proceed from them, though they bee wicked and vniuſt, yet they would haue them accounted iuſt, and therefore they ſeeke excuſes for themſelues, as *Adam* did fig leaues to couer his ſhame and his ſinne. Secondly, if they ſhould pretend nothing, al would be ready to condemne them, and to paſſe ſentence vpon them, therefore to blinde the eyes of others, they caſt a miſt before them as iuglers vſe to doe that they may not be eſpied. This did *Herod*, Mat. 2.8. he pretended to *come and worſhip Chriſt*. For he knew well enough, if hee had dealt plainely, and told them hee ſought the life of the babe, they would haue deteſted his deteſtable cruelty.

17.
ſon 2.

Vſe 1.

This ſerueth to reprooue diuers ſorts that goe about to varniſh their actions with falſe colours, thereby to blind the world and to put out their eyes. Theſe ſhew themſelues to bee ranke hypocrites & exceeding ſinners againſt the Lord, which ſerue to harden their hearts and to hinder them from a ſight of their ſinnes and ſorrow for them. For no man can returne from his ſinnes, and repent of his euill wayes, ſo long as he goeth about to defend them: becauſe all ſuch ſinners doe declare a firme reſolution to continue and goe forward in ſinne, and thinke themſelues ſafe and ſure, becauſe they haue ſome colours for their actions. But ÿ firſt beginning of repentance is confeſſion: a duty oftentimes commended, and continually practiſed by the faithfull. The firſt thing that *Ioſhua* perſwaded *Achan* to performe when he was taken as guilty for taking the accurſed thing, was, that *he ſhould giue glory to the God of Iſrael, and make confeſſion vnto him*, Ioſh. 7.19. Prou. 28.13. 1 Ioh. 1.9. Whereas ſuch as hide their ſinnes ſhall not proſper, and they that ſay they haue not ſinned, doe make God a lyar, and his word is not in them. Wherefore we cannot giue a more euident ſigne of our want of ÿ grace of repentance, then by defending, denying, excuſing, or leſſening of ſinne.

Pſa. 32.3,4,5.

Vſe 2.

Secondly, this ſheweth the cauſe why the dregs of Popiſh religion are ſo ſetled in the hearts of men that they are hardly rooted out; euen becauſe ſuch deceitfull colours are ſet vpon them and their ſuperſtitious practiſes. If they be accuſed for their idolatry & worſhipping of Images, they pretend they worſhip God in the Image. Touching the worſhip of Saints and praier to them, they ſay they honor them as the friends of God, and that they are vnworthy to approch or to come neere to God themſelues, and therefore in humility they goe to the Saints and Angels: but this is nothing but to ſpeake lies through hypocriſie, Col. 2.23. Concerning their ſacriledge in withholding the cup from the people, they haue their colour, that the labour of the Prieſt would be too great, if he ſhould deliuer the ſame to all himſelfe, or elſe that the blood of Chriſt might be ſpilt vpon the ground: but theſe excuſes cannot deceiue God, hee ſeeth their open declining from the word of God, from the example of Chriſt, and from the practiſe of the Apoſtles, their hypocriſie is made open and euident to all, they can now no longer hide it. They teach and maintaine that heretical Princes eſpecially being excommunicated, ſhold not be obeyed. Thus they blanch the matter, whereas *Paul* taught and practiſed obedience for conſcience ſake, and that ſuch as reſiſt, *purchaſe to themſelues iudgement.*

Rom 13.2,5.

Vſe 3.

Thirdly, we are to iudge no otherwiſe of all ſuch as tranſgreſſe the Law of God, whatſoeuer

ſoeuer their allegations be. How many men are there that thinke euen groſſe and palpable ſinnes to be no ſinnes at all, becauſe they can blanch and colour them ouer? How many thinke to excuſe their ignorance, as if it were no euill at all? why is there no more ſtore of knowlege in our dayes among maſters and ſeruants? why ſo much ſtore of blindneſſe in the matters of God? O ſay they, We are dull and forgetfull, we haue our callings to follow, we muſt prouide for wife and children. This is a wilfull ignorance: this ſhall excuſe no man. Such can finde and take time enough for the world, but they lacke time to lay a good and ſure foundation for the world to come. Some pretend their age and infirmity, which hinder them from comming ſo often to the houſe of God. But many of them haue reſorted no better to it in their youth, and as yet they haue ſtrength enough alſo to walke farther for their pleaſure. God knoweth their hypocriſie, that they are able to doe more in ciuill things. It is a common practiſe in the common ſort to pray for the dead, God bee with him, the Lord reſt his ſoule, God haue mercy on him, God ſend him a ioyfull reſurrection, and ſuch like: What, ſay theſe ignorant perſons, this teſtifieth our loue and our charity. This is a blanching of the matter, and the caſting of a new paint vpon a rotten poſt. For who are theſe that pray for the dead, but ſuch as neuer prayed for them being aliue? nay, doe not indeed know which way to pray? When the Scripture taxeth ſhewes of hypocriſie, and reprooueth priuate prayers in publike places; they haue their anſwere ready, they doe it to ſtirre vp to deuotion, and to fill and prepare themſelues to performe holy duties. Yea, but this ought to be done at home: priuate places are appointed for priuate actions, and publike, for ſuch as are publike. They kneele downe to their owne deuotions, that ſildome or neuer pray at home, and haue no care to prepare themſelues priuately before they come; whereas GOD knoweth, and man knoweth, and the Miniſter knoweth, that theſe men that are ſo deuoute at priuate prayer in open places, ſit moſt prophanely, moſt vnreuerently and vnſeemely at publike prayers. Touching the Sabbath day, it is notoriouſly knowne what blanches they haue to couer their vile blemiſhes, or rather their ſores; as that a man may learne as much at one Sermon in the forenoone, as he can wel meditate vpon in the afternoone, and practiſe all the reſt of the weeke. O how doe theſe deceiue themſelues! God knoweth the heart of theſe hypocrites. It is not the care they haue of meditation and practiſe, that cauſeth them to ſpeake this; for how doe they ſpend that time but in pleaſure and vanity? So for the Sacraments, they ſay they cannot come to communicate, becauſe they are not in charity with their neighbours, they are not prepared as they ought to be. Thus they thinke to creepe away in the darke, and to bee holden excuſed. But this is to excuſe one ſinne with another, and to adde ſinne vnto ſinne.

1 Cor.11.21, 22.

Vſe 4. Laſtly, this muſt teach vs on the contrary, that we muſt not colour our actions like hypocrites, and pretend to iuſtifie our ſelues when we know they are euill. This is a ſigne of an euill heart and of a guilty conſcience: this is no better then to binde two euils together in one bundle, firſt to dare them to doe euill, and then to colour it. And this latter is worſe then the former, it ſheweth leſſe grace and more corruption. God cannot be deceiued by any pretence cunningly contriued, though man may be, becauſe our moſt ſecret actions and imaginations are manifeſt before him. This prouoketh Gods wrath the more, and when we muſt appeare before his righteous iudgement, all things ſhall appeare as they are, and all colourable pretences ſhall vaniſh away as ſmoake, and all things ſhall appeare as they are indeed. God is a perfect light, *he dwelleth in light that none can attaine vnto*, 1 Tim.6.16. and yet if he bee not light enough, hee will take other lights to helpe him, and *ſearch Ieruſalem with candles*, that hee may puniſh the men that are ſetled on their lees, that ſay in their hearts, *The Lord will not doe good, neither will he doe euill*, Zephan.1.12. Then certainely he will diſcouer all, euen the ſecret parts of thy heart, which now thou goeſt about to hide and conceale. Then he will make vs know that he knew all things which are written in this booke of remembrance.

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4 *And when Moſes heard it, hee fell vpon his face.*

5 *And he ſpake vnto Korah and vnto all his company, ſaying, Euen to morrow the Lord will ſhew who are his, and who is holy, and will cauſe him to come neere vnto him: euen him whom hee hath choſen, will hee cauſe to come neere vnto him.*

6 *This doe: Take your cenſers, Korah and all his company.*

7 *And put fire therein, and put incenſe in them before the Lord to morrow: and the man whom the Lord doth chuſe, the ſame ſhall be holy: Ye take too much vpon you, ye ſonnes of Leui.*

Heere beginneth the proceeding againſt theſe ſeditious, firſt by *Moſes*, and then by God himſelfe. The Lord firſt ſetteth his Miniſters on worke, to deale with this people, if that will not ſerue, then he will take the cauſe into his owne hand. Firſt, *Moſes fell on his face*, a common geſture vſed in prayer: thereby no doubt making ſupplication to God to appeaſe the multitude. Then hee turneth his ſpeech to *Korah*, and appealeth to the iuſt iudgement of God, that it would pleaſe him to decide the queſtion whom he had choſen to bee his Prieſts, as *Eliah* did, 1 King. 18. 24. *in their halting betweene two opinions.* Then in the end he returneth their falſe accuſation, iuſtly vpon their owne heads, and ſheweth that hee was not afraide of their faces: they had ſaid to *Moſes* and *Aaron, Ye take too much vpon you, ſeeing all the Congregation are holy*; he payeth them home in their owne language, *Ye take too much vpon you, ye ſonnes of Leui.* Heere *Moſes* ſetteth forth the dignity of the Miniſtery, that there is a ſpeciall couenant and agreement betweene God and his Miniſters. The doctrine, It is a ſpeciall fauour that God maketh a couenant with his Church, that they ſhall bee a precious people in his ſight; but it is a farre greater fauour, that among or out of his Church in generall, the Lord ſhould make a more ſpeciall couenant with his Miniſters, that he ſhould take them to bee a peculiar people to himſelfe, 1 Sam. 2.28. and 3. 20. Exod. 19.22. 2 Cor. 2.15.16. Mal. 2.5,6.

ctrine. Mini- are in iall grace fauour God.

ſon 1. The reaſons follow. Firſt, the Miniſters are Gods ſeruants and Ambaſſadours, 2 Cor. 5.20. they are in ſpeciall place about him, ſuch as ſtand before him, and miniſter vnto him vpon earth, as the Angels miniſter vnto him in heauen, Mal. 2.7. and 3.1. Reuel. 1. 20. and 2.1. and 3. 1.

ſon 2. Secondly, they are as it were of Gods priuy counſell, not to giue him counſell, but to take counſell from him, and to reueale his counſels to the ſonnes of men, Amos 3. 7. for therefore he teacheth them, that they ſhould teach his people, Mal. 2.7. True it is, God reuealeth his ſecrets to his people, neuertheleſſe, it is by the meanes of the Miniſter.

Vſe 1. This ſerueth fitly and fully to reproue ſuch baſe perſons that thinke baſely of the Miniſtery, and thoſe that account the Miniſters as the ſcumme or refuſe of the people, who indeed are little better themſelues, (I will not giue them the titles which they iuſtly doe deſerue) diſhonouring that calling which God himſelfe hath highly honoured, and throw downe that which he hath aduanced and lifted vp. I range among ſuch thoſe alſo, that thinke the Miniſtery too baſe for their birth or quality, yea they thinke their kindred exceedingly debaſed and diſgraced, if they haue a Miniſter of their name. We would thinke it an high honour for any of our children or kindred, to be preferred as a ſpeciall fauorite about a Prince: and yet we cannot bee content that they ſhould haue this ſpeciall calling and iudgement of the Miniſtery, which is not inferiour to any place or calling whatſoeuer in the common wealth, as we haue ſhewed often before.

True it is, the greateſt part of the world thinke otherwiſe, and I confeſſe it: but it is becauſe they haue corrupt eyes which the vaine pompe and glory of the world doe dazle, ſo that they cannot ſee nor perceiue the glory of God in the calling of the Miniſters of the Goſpel. For if they had a better and a clearer ſight, they would thinke it the greateſt honour and higheſt fauour to bee ſet in that calling.

Vſe 2. Secondly, this is an admonition and warning to all men, that they ſhould not in any caſe abuſe, offend, diſgrace, wrong, and reuile thoſe that are called of God to be the Miniſters of his word, whom he hath ſet *to be neere vnto him*: becauſe they are in ſpeciall grace and fauour with God. Dare any oppoſe againſt him that is the kings friend or fauorite? Doe not all deſire and ſeeke his fauour? how then dare wee diſgrace and diſhonour thoſe whom God would haue honoured, and ſpeake contemptibly and contumeliouſly of their Miniſtery, ſeeing God hath ſaid they are the men whom hee would haue honoured? When the king would haue *Mordecai* honored for the good ſeruice hee had done to his perſon, he ſaid, *What ſhall be done to the man whom the king delighteth to honour?* Eſter 6.6. The Miniſters are Gods ſpeciall fauorites, and therefore ſuch as wrong and moleſt them ſhall not bee left vnpuniſhed: for thoſe whom God will honour, they ſhall be honoured, eſpecially of thoſe that know the vſe, neceſſity, & profit of the Miniſtery.

Vſe 3. Thirdly, from hence ariſeth matter of comfort to the Miniſters themſelues. Hath hee made a ſpeciall league and couenant with them to fauour and protect them? Then we are aſſured, that the iniuries and wrongs which are done vnto them, reſt not in their perſons, but extend to God himſelfe who is wronged with them, ſo that he will reuenge their wrongs, and protect their perſons, Deut. 33. 11. *Smite through the loynes of thoſe that riſe vp againſt them, that they riſe not againe.* We haue alſo comfort as a ſhield and ſhelter from the baſe eſtimation of the vnthankfull world; 1 King. 22.8. though they hate vs as enemies, yet God honoureth vs as his ſeruants, nay as his friends, and receiueth vs into ſpeciall fauour: ſo that he often maketh vs to be had in great honour & eſtimation, euen of thoſe that before had ſo baſely eſteemed of vs. Let it not therefore trouble vs, though wee bee not regarded of men, ſeeing we ſtand or fall, not to them, but to our owne Maſter, who hath thus farre honoured vs to be put into his ſeruice; and therefore let vs ſay with the Apoſtle, *It is a ſmall thing that I ſhould be iudged of you, or of mans iudgement: yea, I iudge not mine owne ſelfe,* 1. Cor. 4.3.

Laſtly, it teacheth what the Miniſters of God ought to be, they ſhould bee men of an vnblameable life and holy conuerſation, becauſe they come ſo neere to God, leſt it bee ſaid to them, as Pſal. 50.16. *What haſt thou to doe to declare my ſtatutes, or that thou ſhouldeſt take my couenant in thy mouth? ſeeing thou hateſt inſtruction, and caſteſt my words behinde thee.*

If all the people of GOD muſt bee holy, much more then ought the Miniſters to bee endued and adorned with integrity of life. They muſt be neither ignorant nor vaine, becauſe *they come neere vnto God*. He that loueth his friend, will bee very wary and circumſpect what maner of ſeruants hee commendeth to his friend to be in his ſeruice: and yet how vnfaithfully do many deal with God ẏ dare commend to him idle & wicked Miniſters to be his ſeruants, and to carry his word to his people? It were to be wiſhed, that ſuch as haue authority in their hands would turne all ſuch vnworthy ſeruants out of his ſeruice, and put them to ſilence, which cauſe the holy ordinances of God to be prophaned and polluted by their wickedneſſe.

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8 *And Moſes ſaid vnto Korah, Heare, I pray you, ye ſonnes of Leui.*

9 *Seemeth it but a ſmall thing vnto you, that the God of Iſrael hath ſeparated you from the congregation of Iſrael, to bring you neere to himſelfe, to do the ſeruice of the Tabernacle of the Lord, and to ſtand before the Congregation to miniſter vnto them?*

10 *And hee hath brought thee neere to him, and all thy brethren the ſonnes of Leui with thee: and ſeeke ye the Prieſthood alſo?*

Moſes proceedeth and goeth forward to ſee if he could draw theſe proud conſpirators to a ſight of their ſinnes, and thereupon putteth *Korah* in mind how graciouſly God had dealt with him and the reſt of the Leuites, to ſuffer them to come neere vnto him to do the ſeruice of the Tabernacle, and to ſtand before the Congregation to miniſter vnto him: vppon which conſideration he mooueth them, that they ſhould not bee carryed beyond the bounds of their calling. We learne hereby, that the moe meanes and helpes wee haue to preuent ſinne and to keepe our ſelues from offending againſt God, the greater our ſin is, and the greater ſinners we are, if wee breake theſe bands and caſt theſe cords from vs. The ſinnes of the Iſraelites are often aggrauated, and made the more grieuous and heinous, becauſe the Lord had ſent his prophets among them, Ier. 7. 13, 14. and 11. 7, 8. and 35. 14. Pſa. 78. 17, 31, 35 56. Matth. 11. 21, 22, 23, 24. Dan. 9. 5. 6.

Doctrine. The greater our meanes are to preuent ſinne, the more wee offend if we reiect thoſe meanes.

Reaſon 1. The reaſons. Firſt, becauſe thoſe men ſinne againſt knowledge, hauing the word to informe them, and their owne conſciences to conuince them. Knowledge maketh euery ſinne the greater, Luk. 12 47. Ioh. 15. 22. and 12. 48. They are like to a man that hath much meat and digeſteth nothing, ſo that it corrupteth in the ſtomacke and doth him no good at all. *Bernard.* Now they that haue many meanes for the ſoule, are like him that hath much meat for the body: for they that heare much and haue many inſtructions, and yet do not bring forth fruits anſwerable thereunto, their ſinne is the greater, and themſelues thereby made inexcuſable. *Reaſon 2.* Secondly, it argueth obſtinacy and hardneſſe of heart; they haue many ſtrokes giuen them, but they feel none of them. For ſuch as tranſgreſſe in the middes of thoſe helpes that ſerue to reſtraine ſinne, do not ſin of infirmity or weakneſſe, but of obſtinacy and wilfulneſſe. Now the more wilfull a man is, the more ſinnefull hee is, and the greater is his ſinne.

Vſe 1. This conuinceth our times of much ſinfulneſſe, and in theſe times ſome places, and in thoſe places ſundry perſons, to be greater ſinners then others. And why greater? Becauſe our times haue had more meanes to preuent and keepe from ſinne then other times haue had. *What could the Lord haue done for vs, that he hath not done?* We haue beene as his vineyard which he hath fenced, he hath gathered the ſtones out of it, he hath planted it with the choiceſt plants, and hedged about it, that the beaſts of the field and of the forreſt ſhould not hurt it: he may therefore iuſtly looke that it ſhould bring forth grapes, but it hath brought forth wild grapes, Eſay 5. 4, 5. or as his figge tree which he hath digged and dunged, and therefore he may well ſeeke fruite thereon, eſpecially hauing waited with patience for it. *Luke 13.6.*

What hath not God done for vs and to vs to reclaime vs? Our times and people haue had many deliuerances from dangers, that other times and people haue not had, which threatned vs both within and without, both forrain and domeſticall. We haue had greater bleſſings beſtowed vpon vs then others: we haue had the word more plentifully preached to vs, then others. All theſe (we being vnthankefull and diſobedient) doe make vs greater ſinners then others which haue wanted theſe bleſſings. Thus doe wee turne our bleſſings to be our bane, and Gods mercies to be curſes vpon vs. We ſee many Congregations, where God hath riſen early and late, giuing them his word and faithful Miniſters as diligent watchmen to admoniſh them, and to threaten his iudgements, are oftentimes more ſinfull then other places that haue wanted theſe meanes, and no worſe perſons in the world then ſome that liue vnder the ſtanding Miniſtery of the word, God in iuſt iudgement giuing them ouer to Satan. If ſuch be giuen to common and continuall ſwearing and abuſing of the Name of God, to contempt of the word and of the Sabbath, they are greater ſinners then others, and are more guilty in his ſight, and conſequently ſhall be more ſharpely and ſeuerely puniſhed.

Vſe Secondly, it admoniſheth all that enioy the meanes of preuenting ſinne, as benefits and bleſſings, the Scriptures and word of God, his corrections and chaſtiſements, his promiſes & threatnings, his patience & long ſufferance, ẏ they labor to make profit by thē & to fulfil all righteouſneſſe, leſt God account their ſinne greater then others. For we muſt know this, whatſoeuer is a ſinne in others; is a trebble ſinne in them, becauſe they haue the ſword of God to cut the knots and ſinewes of ſinne in ſunder, when others haue not had that means. We may with griefe ſpeake of many places, that *Iſrael hath beene without a teaching Prieſt, and without Law*, 2 Chro. 15.3. they haue wanted the gracious meanes of ſaluation to teach, to reproue, to inſtruct, and to correct: & therfore no maruell if ſinne abound. But they that liue where ſinne is daily met withall and encountred, do make their ſinne out of meaſure ſinfull. Let vs therefore diligently examine our ſelues, how we are affected at the hearing of the preaching of the word, and of the theatnings denounced againſt our ſinnes.

ſe 3.

Laſtly, learn from hence ẏ the word is neuer preached in vain, whether we be conuerted by it, or not. For it is like *the raine and ſnow that falleth from heauen, that returneth not thither againe, Eſay* 55.10,11. *So the word of God ſhall not returne to him as a voide and vaine thing, but ſhall accompliſh that which he pleaſeth, and ſhall proſper in the thing whereunto he ſendeth it.* But ſome will ſay, Then it is better to be without the word, then to haue it; if mens ſinnes be ſo much the greater, becauſe they haue beene ſo much taught: and it may ſeeme better, not to heare it at all. I anſwere, this is true in ſome ſort, howbeit not ſimply in it ſelfe. Let no man thinke his caſe the happier, becauſe hee wanteth the word; for as *Paul* ſaith, they that haue the law, if they contemne it, ſhall periſh by the law: and they that want the Law, ſhall periſh without the law, Rom. 2.12. Beſides, they may be ſaid to haue the meanes, ẏ want them when they may haue them. No man muſt reiect the word, becauſe they that refuſe it are made worſe by it. Would a man be willing to caſt away his wealth, becauſe he ſeeth himſelfe made worſe by it, more couetous, more cruell, more hard hearted, more high minded? We ſee no, in the example of the rich man, Matt. 19. rather then he would caſt it away, hee would labour for a liberall hand and a mercifull heart to vſe it aright: ſo is it in this caſe. Indeed, it had beenebetter wee had neuer knowne the word and the way of righteouſneſſe by the direction of the word, then to depart from it: better I ſay, in reſpect of the end of our eſtate and the iudgment that hangeth ouer vs, yet we ſhould not therefore wiſh to be without the word; but rather to haue a ſanctified heart that we may keepe our ſelues from the ſinnes of others. Then we will account it an happy thing to liue in ſuch places, where the word of God is truly preached. Let vs therefore labour to make good vſe of the good meanes that our good God hath afforded vs for our good, and labour to profite by them in faith and obedience, or elſe our ſinnes ſhall be made ſo much the greater, and conſequently our iudgments the greater alſo.

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11 *For which cauſe both thou and all thy company are gathered together againſt the Lord: and what is Aaron that ye murmure againſt him?*

Heere *Moſes* farther layeth open the ſin of *Korah* and his confederates; neither doth hee charge them behind their backs, as if he were afraide to ſpeake to them, but to their faces, that, if they had any thing to ſay, they might anſwer for themſelues. It is the maner of many men, to be liberall of ſpeach of thoſe that are abſent, but are ready to holde their peace when they are preſent to plead for themſelues. Now he telleth them that the contempt of *Aaron* was the contempt of God; and their murmuring againſt him, a murmuring againſt God. We learne hereby, that to rebell againſt the meſſage of God, to ſcorne and reiect it, is to rebell againſt God, to ſcorne and reiect God himſelfe, Exod. 16.8. 1 Sam. 8.7. Eſay 7.13. Whatſoeuer is brought vnto vs, whether it be the promiſes of God for the eſtabliſhment and confirmation of our faith, or inſtructions for our obedience, by the meſſengers and Miniſters of God, if it be refuſed and reſiſted, God himſelfe is reiected and the Spirit of grace is deſpited, Lu. 10.16. Ioh. 13.20. 1 Theſſ. 2.15,16.

Doctrine. To deſpiſe and reſiſt the Miniſtery is to deſpiſe and reſiſt God.

Reaſon 1.

The reaſons, becauſe firſt they come not in their owne name, neitheir doe they diſcharge their owne meſſage: they are no other then the mouth of God; they come not from themſelues, neither for themſelues, their authority and calling is from God. Therefore *Moſes* ſaith in this place, *What is Aaron that ye murmure againſt him?* And the Apoſtle ſaith of himſelfe & the other fellow labourers, 1 Cor. 3.5. *Who is Paul, or what is Apollo, but the Miniſters by whom ye beleeued, euen as the Lord gaue to euery man? neither is he that planteth any thing, neither he that watereth, but God that giueth the encreaſe is all in all.*

Reaſon 2.

Secondly, God doth account all things done to thē, in the execution of their Miniſtery, as done to himſelfe, Matth. 10.40. *Hee that receiueth you, receiueth me: and hee that receiueth me, receiueth him that ſent me:* therefore he that receiueth the Miniſter, receiueth with him God the Father.

Vſe 1.

It is the duty of all to prepare themſelues when they come to the Miniſtery of the word, becauſe then they muſt conſider that they are come into the preſence of God himſelfe, to receiue, not ſo much from the mouth of the Miniſter, as from the mouth of God, direction and inſtruction concerning his will, Deut. 5.27,28. Gal. 4.14. 1 Theſſ. 2.13. O my brethren, if we did beleeue this to be the trueth of God, wee would not ſtumble ſo much againſt it, and be ſo often offended at it, wee would not reiect it and ſet ſo light by it as too commonly we doe. Let vs be like to *Cornelius*, Act. 10.33. We muſt ſet our ſelues in Gods preſence, whenſoeuer we begin to heare the to bee endued and adorned with integrity of life. They muſt be neither ignorant nor vaine, becauſe *they come neere vnto God.* He that loueth his friend, will bee very wary and circumſpect what maner of ſeruants hee commendeth to his friend to be in his ſeruice: and yet how vnfaithfully do many deal with God ẏ dare commend to him idle & wicked Miniſters to be his ſeruants, and to carry his word to his people? It were to be wiſhed, that ſuch as haue authority in their hands would turne all ſuch vnworthy ſeruants out of his ſeruice, and put them to ſilence, which cauſe the holy ordinances of God to be prophaned and polluted by their wickedneſſe.

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8 *And Moſes ſaid vnto Korah, Heare, I pray you, ye ſonnes of Leui.*

9 *Seemeth it but a ſmall thing vnto you, that the God of Iſrael hath ſeparated you from the congregation of Iſrael, to bring you neere to himſelfe, to do the ſeruice of the Tabernacle of the Lord, and to ſtand before the Congregation to miniſter vnto them?*

10 *And hee hath brought thee neere to him, and all thy brethren the ſonnes of Leui with thee: and ſeeke ye the Prieſthood alſo?*

Moſes proceedeth and goeth forward to ſee if he could draw theſe proud conſpirators to a ſight of their ſinnes, and thereupon putteth *Korah* in mind how graciouſly God had dealt with him and the reſt of the Leuites, to ſuffer them to come neere vnto him to do the ſeruice of the Tabernacle, and to ſtand before the Congregation to miniſter vnto him: vpon which conſideration he mooueth them, that they ſhould not bee carryed beyond the bounds of their calling. We learne hereby, that the moe meanes and helpes wee haue to preuent ſinne and to keepe our ſelues from offending againſt God, the greater our ſin is, and the greater ſinners we are, if wee breake theſe bands and caſt theſe cords from vs. The ſinnes of the Iſraelites are often aggrauated, and made the more grieuous and heinous, becauſe the Lord had ſent his prophets among them, Ier. 7.13,14. and 11.7,8. and 35.14. Pſa. 78.17,31,35 56. Matth. 11.21,22,23,24. Dan. 9.5.6.

Doctrine. The greater our meanes are to preuent ſinne, the more wee offend if we reiect thoſe meanes.

Reaſon 1.

1 The reaſons. Firſt, becauſe thoſe men ſinne againſt knowledge, hauing the word to informe them, and their owne conſciences to conuince them. Knowledge maketh euery ſinne the greater, Luk. 12 47. Ioh. 15.22. and 12.48. They are like to a man that hath much meat and digeſteth nothing, ſo that it corrupteth in the ſtomacke and doth him no good at all. Now they that haue many meanes for the ſoule, are like him that hath much meat for the body: for they that heare much and haue many inſtructions, and yet do not bring forth fruits anſwerable thereunto, their ſinne is the greater, and themſelues thereby made inexcuſable. Secondly, it argueth obſtinacy and hardneſſe of heart; they haue many ſtrokes giuen them, but they feel none of them. For ſuch as tranſgreſſe in the middes of thoſe helpes that ſerue to reſtraine ſinne, do not ſin of infirmity or weakneſſe, but of obſtinacy and wilfulneſſe. Now the more wilfull a man is, the more ſinnefull hee is, and the greater is his ſinne.

Bernard.

Reaſon 2.

Vſe 1.

This conuinceth our times of much ſinfulneſſe, and in theſe times ſome places, and in thoſe places ſundry perſons, to be greater ſinners then others. And why greater? Becauſe our times haue had more meanes to preuent and keepe from ſinne then other times haue had. *What could the Lord haue done for vs, that he hath not done?* We haue beene as his vineyard which he hath fenced, he hath gathered the ſtones out of it, he hath planted it with the choiceſt plants, and hedged about it, that the beaſts of the field and of the forreſt ſhould not hurt it: he may therefore iuſtly looke that it ſhould bring forth grapes, but it hath brought forth wild grapes, Eſay 5.4,5. or as his figge tree which he hath digged and dunged, and therefore he may well ſeeke fruite thereon, eſpecially hauing waited with patience for it.

Luke 13.6.

What hath not God done for vs and to vs to reclaime vs? Our times and people haue had many deliuerances from dangers, that other times and people haue not had, which threatned vs both within and without, both forrain and domeſticall. We haue had greater bleſſings beſtowed vpon vs then others: we haue had the word more plentifully preached to vs, then others. All theſe (we being vnthankefull and diſobedient) doe make vs greater ſinners then others which haue wanted theſe bleſſings. Thus doe wee turne our bleſſings to be our bane, and Gods mercies to be curſes vpon vs. We ſee many Congregations, where God hath riſen early and late, giuing them his word and faithful Miniſters as diligent watchmen to admoniſh them, and to threaten his iudgements, are oftentimes more ſinfull then other places that haue wanted theſe meanes, and no worſe perſons in the world then ſome that liue vnder the ſtanding Miniſtery of the word, God in iuſt iudgement giuing them ouer to Satan. If ſuch be giuen to common and continuall ſwearing and abuſing of the Name of God, to contempt of the word and of the Sabbath, they are greater ſinners then others, and are more guilty in his ſight, and conſequently ſhall be more ſharpely and ſeuerely puniſhed.

Vſe

Secondly, it admoniſheth all that enioy the meanes of preuenting ſinne, as benefits and bleſſings, the Scriptures and word of God, his corrections and chaſtiſements, his promiſes & threatnings, his patience & long ſufferance, ẏ they labor to make profit by thē & to fulfil all righteouſneſſe, leſt God account their ſinne greater then others. For we muſt know this, whatſoeuer is a ſinne in others, is a trebble ſinne in them, becauſe they haue the ſword of God to cut the knots and ſinewes of ſinne in ſunder, when others haue not had that means. We may with griefe ſpeake of many places, that *Iſrael hath beene without a teaching Prieſt, and without Law*, 2 Chro.15.3. they haue wanted the gracious meanes of ſaluation to teach, to reproue, to inſtruct, and to correct: & therfore no maruell if ſinne abound. But they that liue where ſinne is daily met withall and encountred, do make their ſinne out of meaſure ſinfull. Let vs therefore diligently examine our ſelues, how we are affected at the hearing of the preaching of the word, and of the theatnings denounced againſt our ſinnes.

Laſtly, learn from hence ẏ the word is neuer preached in vain, whether we be conuerted by it, or not. For it is like *the raine and ſnow that falleth from heauen, that returneth not thither againe*, Eſay 55.10,11. *So the word of God ſhall not returne to him as a voide and vaine thing, but ſhall accompliſh that which he pleaſeth, and ſhall proſper in the thing whereunto he ſendeth it.* But ſome will ſay, Then it is better to be without the word, then to haue it; if mens ſinnes be ſo much the greater, becauſe they haue beene ſo much taught: and it may ſeeme better, not to heare it at all. I anſwere, this is true in ſome ſort, howbeit not ſimply in it ſelfe. Let no man thinke his caſe the happier, becauſe hee wanteth the word; for as *Paul* ſaith, they that haue the law, if they contemne it, ſhall periſh by the law: and they that want the Law, ſhall periſh without the law, Rom.2.12. Beſides, they may be ſaid to haue the meanes, ẏ want them when they may haue them. No man muſt reiect the word, becauſe they that refuſe it are made worſe by it. Would a man be willing to caſt away his wealth, becauſe he ſeeth himſelfe made worſe by it, more couetous, more cruell, more hard hearted, more high minded? We ſee no, in the example of the rich man, Matt. 19. rather then he would caſt it away, hee would labour for a liberall hand and a mercifull heart to vſe it aright: ſo is it in this caſe. Indeed, it had beene better wee had neuer knowne the word and the way of righteouſneſſe by the direction of the word, then to depart from it: better I ſay, in reſpect of the end of our eſtate and the iudgment that hangeth ouer vs, yet we ſhould not therefore wiſh to be without the word, but rather to haue a ſanctified heart that we may keepe our ſelues from the ſinnes of others. Then we will account it an happy thing to liue in ſuch places, where the word of God is truly preached. Let vs therefore labour to make good vſe of the good meanes that our good God hath afforded vs for our good, and labour to profite by them in faith and obedience, or elſe our ſinnes ſhall be made ſo much the greater, and conſequently our iudgments the greater alſo.

11 *For which cauſe both thou and all thy company are gathered together againſt the Lord: and what is Aaron that ye murmure againſt him?*

Heere *Moſes* farther layeth open the ſin of *Korah* and his confederates; neither doth hee charge them behind their backs, as if he were afraide to ſpeake to them, but to their faces, that, if they had any thing to ſay, they might anſwer for themſelues. It is the maner of many men, to be liberall of ſpeach of thoſe that are abſent, but are ready to holde their peace when they are preſent to plead for themſelues. Now he telleth them that the contempt of *Aaron* was the contempt of God; and their murmuring againſt him, a murmuring againſt God. We learne hereby, that to rebell againſt the meſſage of God, to ſcorne and reiect it, is to rebell againſt God, to ſcorne and reiect God himſelfe, Exod.16.8. 1 Sam.8.7. Eſay 7.13. Whatſoeuer is brought vnto vs, whether it be the promiſes of God for the eſtabliſhment and confirmation of our faith, or inſtructions for our obedience, by the meſſengers and Miniſters of God, if it be refuſed and reſiſted, God himſelfe is reiected and the Spirit of grace is deſpited, Lu.10.16. Ioh.13.20. 1 Theſſ.2.15,16.

Doctrine. To deſpiſe and reſiſt the Miniſtery is to deſpiſe and reſiſt God.

Reaſon 1.

The reaſons, becauſe firſt they come not in their owne name, neither doe they diſcharge their owne meſſage: they are no other then the mouth of God; they come not from themſelues, neither for themſelues, their authority and calling is from God. Therefore *Moſes* ſaith in this place, *What is Aaron that ye murmure againſt him?* And the Apoſtle ſaith of himſelfe & the other fellow labourers, 1 Cor. 3.5. *Who is Paul, or what is Apollo, but the Miniſters by whom ye beleeued, euen as the Lord gaue to euery man? neither is he that planteth any thing, neither he that watereth, but God that giueth the encreaſe is all in all.*

Reaſon 2.

Secondly, God doth account all things done to thẽ, in the execution of their Miniſtery, as done to himſelfe, Matth.10.40. *Hee that receiueth you, receiueth me: and hee that receiueth me, receiueth him that ſent me:* therefore he that receiueth the Miniſter, receiueth with him God the Father.

Vſe 1.

It is the duty of all to prepare themſelues when they come to the Miniſtery of the word, becauſe then they muſt conſider that they are come into the preſence of God himſelfe, to receiue, not ſo much from the mouth of the Miniſter, as from the mouth of God, direction and inſtruction concerning his will, Deut. 5.27,28. Gal.4.14. 1 Theſſ.2.13. O my brethren, if we did beleeue this to be the trueth of God, wee would not ſtumble ſo much againſt it, and be ſo often offended at it, wee would not reiect it and ſet ſo light by it as too commonly we doe. Let vs be like to *Cornelius*, Act.10.33. We muſt ſet our ſelues in Gods preſence, whenſoeuer we begin to heare the word of God. We ought as much as we can, to ſuppreſſe all thought and conſideration of men, and weigh with our ſelues from whence the word commeth, from whom the meſſenger commeth, & in whoſe Name he ſpeaketh vnto vs. This is a forcible meanes to make vs profit by hearing. He that can ſee in the perſon of the Miniſter the perſon of God, and ſettle his affections wholy vpon God, whom he knoweth to be preſent with him, I neuer doubt of that man, but he will heare to his ſaluation.

Vſe 2. Secondly, acknowledge from hence, that the deſpiſing of the word of God, the not beleeuing or not conſenting to it when it is taught by men like to our ſelues, is one of the greateſt ſinnes of all other that can fall out among the ſonnes of men. As it is moſt common, ſo it is moſt fearefull, and ſhall receiue the greateſt puniſhment from God, Matt. 10. 14, 15. Act. 13. 51. O that all men would take a ſcantling of this ſin by a right conſideration of the doctrine which I handle, and you heare. For the doctrine teacheth that the withſtanding of the Miniſtery of the word, and murmuring againſt his ordinance, is an open ſtanding out againſt God, and a reſiſting of him. Can there be greater pride, inſolency, contempt, vnthankefulneſſe, rebellion, and diſobedience, then to reſiſt the Lord? The Apoſtle ſpeaking of the Magiſtrate ſaith, *Whoſoeuer reſiſteth the power, ſhall receiue to himſelfe damnation*: if this be true of man, much more may we affirme it of God, that whoſoeuer reſiſteth him ſhal bring vpon himſelfe ſwift and ſudden damnation. For are we ſtronger then he? Now, we muſt vnderſtand, that all ſuch as ſet themſelues withall their might and cunning againſt the Miniſtery of the word, they do as it were take God to taske, they ſingle him out to combat with all, but they ſhal find in the ende themſelues vnequally matched. Shall he that is duſt lift vp himſelfe againſt his maker? ſhall he that is no better then a blaſt or puffe of wind contend with him that rideth vpon the wings of the wind, and is able to ſcatter vs as chaffe before the winde? O then how fearefull will the account be of many among vs, that ſhew as great ſcorne and contempt, as great ſecurity and infidelity, as the Iewes did, 2 Chron. 36. for which they were carried away into captiuity and ſwept out of the land of their habitation! Such perſons do in a manner bid God defiance to his face. For when the Miniſter preacheth, God preacheth: when the Miniſter threatneth, God threatneth: when the Miniſter promiſeth, God promiſeth: when the Miniſter comforteth, God comforteth. It is he that ſpeaketh by his ſeruants the Prophets, Heb. 1. 1. When they beſeech vs to be reconciled, God beſeecheth vs by their Miniſtery, 2 Cor. 5. 20. True it is, they ſpeake, but God ſpeaketh to vs in them & by them. This made the Apoſtle ſay, *We then, as workers together with him, beſeech you alſo, that ye receiue not the grace of God in vaine*, 2 Cor. 6. 1. That which is ſpoken of the Sacrament of Baptiſme, may rightly be ſpoken of the Miniſtery of the word. It is ſaid, that Ieſus came into the land of Iudea and baptized, Ioh. 3. 23. but it was by the hands of his diſciples, Ioh. 4. 2. The Baptiſme was his, but the Miniſtery was theirs. So doth the Lord preach vnto vs, as Chriſt then baptized, he preacheth to vs by the mouth of his Miniſter, he ſpeaketh whē they ſpeake vnto vs. Such then as yeeld not to the promiſes, or threatnings, or admonitions that are offered vnto them, what doe they but ſay plainely, I will not beleeue God, I will not commit my ſelfe and mine whole eſtate into his hands, I doe not thinke that he will do as he threatneth? This is no other then to giue vnto God the lie to his face.

Rom. 13. 2.

Vſe 3. Laſtly, this giueth comfort and encouragement to all the Miniſters of God in the thankleſſe labours of their weariſome calling. God will care for vs, howſoeuer men reiect vs. Hee will confirme our word by teſtimony from himſelfe, in his mercies toward them that beleeue, in his iudgments vpon the wicked that reſiſt, and in preſeruing vs becauſe wee haue beene faithful in doing the meſſage for which we are ſent, Ezek. 33. 32. 33. Matth. 10. 19, 20, 22, 26, 28, 29, 30. It is alſo a comfort to all ſuch as doe heare aright, ſuch as bring foorth the fruit of the Goſpel, doe not onely receiue the Goſpel, but they receiue God himſelfe.

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12 *And Moſes ſent to call Dathan and Abiram the ſonnes of Eliab, which ſaid, We will not come vp.*

13 *Is it a ſmall thing that thou haſt brought vs vp out of a land that floweth with milke and hony, to kill vs in the wilderneſſe, except thou make thy ſelfe altogether a Prince ouer vs?*

14 *Moreouer thou haſt not brought vs into a land, &c.*

Moſes hauing ſpoken to *Korah* the principall conſpiratour that firſt began to roule this ſtone, and nothing at al preuailed againſt him, doth not giue ouer, but tryeth if any of the reſt had any more ſparke of grace, or feare of God in them. But the farther he proceedeth, the leſſe hope he findeth. For *Dathan* and *Abiram* refuſe to come vnto him. Before this they aſſembled themſelues tumultuouſly before they were called, but now being lawfully called, they will not aſſemble. Nay, they open their mouthes to accuſe him of cruelty and treachery, both of them heinous crimes, but both of them falſely aſcribed vnto him: Of cruelty, as if he purpoſed to kill them in the wilderneſſe: of treachery, as if hee had brought them from a *land flowing with milke and hony*, but had brought them to poſſeſſe no land. Thus they preferre Egypt before Canaan, the place from which they were gone before

Ier. 5. 4, 5.

before the place to which they were going. And yet this is not the depth of their impiety; for I take this anſwer of theirs to bee a very mocke and ſcoffe caſt out partly againſt *Moſes*, and partly againſt God, which will appeare if we compare the words of *Moſes* to *Korah* with this anſwer. For *Moſes* had ſaid, Seemeth it but a ſmall thing to you to ſeeke the Prieſthood alſo? they borrow his own words and caſt them in his owne face, Is it a ſmall thing that thou haſt brought vs into the wilderneſſe to kill vs? As if they had ſaid, Thou telleſt vs that it is a great matter to vſurpe the Prieſthood, but why doſt thou not conſider, that it is alſo a farre greater matter to kill ſo great a multitude? And whereas God ſo often promiſed to giue to Iſrael a *land flowing with milke and hony*, they turne it into a ieſt, and tell *Moſes* that Egypt was that fruitfull land, as for other land they could ſee none for their feet to reſt vpon. We learne hereby, that they which are hardned in ſinne, and reſolued not to giue ouer, doe not onely ſtoppe their eares againſt all reproofe, which notwithſtanding is a great ſinne, but reuile, raile vpon, and deſpiſe ſuch as tell them the trueth, and lay before them their faults, though they be the Miniſters of God that doe it; This wee ſaw before verſe 3. in *Korah* and his company, *They gathered themſelues againſt Moſes and againſt Aaron, and ſaid vnto them, Ye take too much vpon you*, 1 King. 18. 17. and 21. 20. and 22. 8. Ierem. 15. 10. and 18. 18. and 44. 16, 17. Actes 17. 18.

The reaſons: firſt becauſe as no bitter things are pleaſant to the ſicke man, who would euer haue his humour ſerued, ſo no reprooſes are pleaſant to the ſinner, 1 King. 22. 7. Euery ſinner is as a ſicke man; and euery reproofe is as a bitter ingredient, nothing pleaſing to the taſte. A wicked man deſireth to heare nothing but pleaſing things: to giue a reproofe vnto him, is no better welcome vnto him, then if you gaue him gall and vineger to drinke.

Secondly, they are fallen into a ſweet ſleep of ſinne, and cannot abide to be awaked, or any way diſturbed and diſquieted. They loue to goe to hell with eaſe, they would not bee troubled in their iourney. But the reprooſes of the Miniſter doe croſſe them, and therefore they ſpeake all manner of euill againſt him.

This ſheweth the miſerable condition of ſuch as iuſtifie themſelues in their ſinnes, who being conuicted of a great height of iniquity and impiety, doe caſt the Miniſters reproofe as dung into his face, and defend whatſoeuer themſelues haue committed. A ſicke man that is ſo farre from taking the potion giuen him by the counſell of a learned Phyſitian, that in ſtead of taking it, he doth caſt it in the Phyſitians face, may well be thought to be in a deſperate condition and muſt needs periſh: ſo it is with men ſpiritually ſicke with ſinne, euen heart-ſicke, who are ſo farre from receiuing a rebuke at the hand of the Miniſter, that they will be impatient toward him, and returne rebuke for rebuke vnto his face, nay ſtorme and raile at him with opprobrious and contumelious termes, it argueth they are forlorne men and in a pitifull and deſperate eſtate. It were infinite to ſpeake of all ſorts that are poſſeſſed with a ſpirit of contradiction to gaineſay the trueth. Some find fault becauſe we reprooue ſuch ſinnes as are not found in the place where we preach: others, becauſe by reprouing ſinners, we would ſeeme to make the world beleeue, that they are more ſinfull then other people, and thereby make them odious to others. Others accuſe vs, that we reprooue ſin out of hatred and malice, not out of loue: malice to their perſon, not hatred of the ſinne. But the Miniſter is to reprooue any ſinne that is in the land: beſides, how know they it is not in that place? And if it be not, we know not how ſoone it may be. We muſt learne to deteſt all ſinne, but how ſhall wee deteſt that which we know not? and if wee doe know it, no man knoweth it ſo well, but hee may know it better: and no man deteſteth it ſo much, but he may learne to deteſt it more. The aſſaults of Satan and tentations to ſinne come ſuddenly, if we be not forewarned, we may be ſurpriſed ſuddenly.

Againe, the reprouing of ſin in one place is not the clearing of another, or in one perſon is not the iuſtifying of another. Laſtly, to accuſe the Miniſters of reprouing through malice, proceedeth in themſelues from want of charity. *Ahab* accuſed *Micaiah* of hatred becauſe *he neuer propheſied good vnto him, but euill*: but indeed the hatred was in himſelfe: as alſo he charged *Eliah* to be the man *that troubled Iſrael*, whereas indeed it was he and his fathers houſe, 1 Kin. 18. 17, 18. we are thought to be their enemies, for no other cauſe but *becauſe we tell them the trueth*, Gal. 4. 16.

1 King. 22. 8.

Vſe 2.

Secondly, beholde from hence the cauſe why the Miniſter of the Goſpell is ſo ordinarily hated of the wicked world; it is vpon no other ground, then becauſe he doth reprooue ſinne. If he would hold his peace and ſay nothing, or if he would ſew pillows vnder mens elbowes, or if he would *propheſie to them of wine and ſtrong drinke*, and giue them liberty to doe what they liſt, and then tell them all is well done, *hee ſhall euen be the Prophet of this people*, Mic. 2. 11. The true Miniſters of the word are neuer loued of the world, becauſe they cannot but ſtrike at the head and roote of ſinne with the two edged ſword of the word, whereſoeuer they find it: therefore they are made as markes for euery one to ſhoot at, Ioh. 7. 7. and if themſelues ſpare them, yet they can be content to heare others ſpeak euill of them, without defending them and their righteouſneſſe. But howſoeuer it goe with vs, it is our duty to preach the Goſpel, and to go through good report and bad report, 1 Cor. 9. 16 Eze. 3. 17. We haue the charge of mens ſoules committed vnto vs, we bring *glad tidings of peace, and* *glad tidings of good things*, Rom. 10. 15. Wee ſhould be welcome vnto our people, and therefore it is vnreaſonable we ſhould receiue ſuch a recompence of our labours, as to be reuiled and euill ſpoken off. But this hath beene the condition of the Prophets, of the Apoſtles, of Chriſt himſelfe: he was called *Beelzebub*, and charged to caſt out diuels by the power of ỹ diuell. Let vs wait vpon our Lord and maſter that hath called vs, he will giue vs a better recompence of our ſeruice, Dan. 12. We ſhall ſhine as the ſtarres, and Eſay 49. 4. My iudgment is with the Lord, and my work with my God.

Vſe 3.

Laſtly, euery one ought to examine himſelfe, whether he be guilty of this ſinne or not: and if hee bee, to labour to repent of it and to reforme himſelfe, if not for the Miniſters ſake, yet for our owne ſake, and the ſaluation of our owne ſoules. True it is, the Miniſters are oftentimes forced to ſpeake many things that are not pleaſing to the hearers: yet ſhould the people ſuffer the words of exhortion, admonition, and reprehenſion, conſidering that in all of them they ayme wholly at their good. The Phyſition is oftentimes troubleſome to his patients, and the father giueth many checks to his ſonnes, yet doe they truely loue them and ſeeke their good, euen while they doe moleſt and trouble them: ſo is it with the Miniſters of God, albeit they doe greeue and moleſt the people of God, yet it is for their good and ſaluation, and therefore they may ſay with the apoſtle, *If any haue cauſed greefe, he hath not greeued me but in part: that I may not ouercharge you all*, 2 Cor. 2. 5. Therefore it is ỹ duty of the people, quietly to ſuffer the word of exhortation and to digeſt a reproofe, thereby to ſhew themſelues obedient in all things, for this is *the proofe and tryall of our hearts*, 2 Cor. 2. 9.

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15 *And Moſes was very wroth, and ſaid vnto the Lord, reſpect not thou their offering: I haue not taken one aſſe from them, neither haue I hurt one of them.*

16 *And Moſes ſaid vnto Korah, Be thou and all thy company before the Lord, thou and they, and Aaron to morrow.*

17 *And take euery one his cenſer, &c.*

18 *And they tooke euery man his cenſer, &c.*

19 *And Korah gathered, &c.*

Doctrine. All Gods children ought to be angry at ſin.

We ſee heere how *Moſes* appealeth from them to God the iudge of heauen and earth, and referreth the deciding of the controuerſie vnto him. This is the preparation to the puniſhment of theſe men; wherein conſider, firſt the anger of *Moſes* againſt them; ſecondly his prayer to God to reiect their offering: thirdly, his words to *Korah*. In his anger obſerue, that it is the duty of all Gods children, to bee angry at ſinne, whenſoeuer they ſee God diſhonoured, and his ordinances contemned and deſpiſed. There is a ſanctified and holy kind of anger, Exod. 16. 20. albeit *Moſes* were the *meekeſt man vpon the earth*, as we heard before, Num. 12. 3. Yet when he ſaw their diſobedience, hee was wroth with them. The like we ſee Exod. 32. 19, 20. and in *Eliah*, 1 Kin. 19. 14. Ier. 6. 10, 11. it is called *the fury of the Lord*. All zeale conſiſteth of anger, Numb 25. 7. The reaſons will farther confirme this point.

Reaſon 1. *Reaſon 2.*

For firſt, in many places of the Scripture it is attributed vnto God, Rom. 1. 18. Ioſh. 3. 36. But to the nature of God nothing can agree, but that which is iuſt and holy. Secondly, that affection was truely and naturally in Chriſt our Sauiour, Mar. 3. 5. *he looked angerly vpon them, mourning for the hardneſſe of their hearts*: ſo Ioh. 2. 17.

Vſe 1.

The vſes: firſt the affection of anger is not in it ſelfe vnlawfull. True it is, there is a corrupt anger, which we are to ſtriue againſt and labour to ſuppreſſe, 1 Tim. 2. 8. Matth. 5. 23. Iob 36. 18. there is alſo an holy and lawfull anger, when it hath a good ground, and is ſeaſoned with moderation, Leuit. 10. 16. 2. Sam. 12. 5. and 13. 21. Neh. 5. 6. Eſter 7. 7. The Stoikes, one of the ſtricter ſects of the Philoſophers, condemne all anger; but this is to make men ſenſeleſſe, and to transforme them into ſtockes and ſtones. For it was created of God, and was in man before the fall, and before any euill entred into the world. All the workemanſhip of God was approoued to be very good, Gen. 1. 31. ſo that being more ancient then euill, it muſt be holden in it owne nature to be good and lawfull. But it will bee obiected that anger in many places is forbidden, and condemned, Matthew, chapter, 5. verſe 22. I anſwer, not all anger, but all corrupt anger, ſuch as *are angry vnaduiſedly*. So then, he ſpeaketh of this affection, not as it was created, or renewed by Gods Spirit, but as it is corrupted and depraued with originall ſin. Againe, it will be ſaid, that the Stoickes define it to be a perturbation of the mind, and therefore euill. I anſwer, that perturbation is double: ſomtimes it is moued vpon iuſt cauſes, and ſometimes vpon vniuſt cauſes. The perturbation of the minde mooued vpon vniuſt cauſes is vniuſt and euill; the other is iuſt and commendable. The perturbation is good if the cauſes be good: it is euill, if the cauſe be euill. Laſtly, it will be alledged, that Chriſt our Sauiour teacheth vs, when we haue receiued *a blow on the right cheeke, we ſhould turne to him the other alſo*, Matth. 5. 39. I anſwer, the meaning is not, that wee ſhould expoſe our ſelues to all iniuries but abſtaine from all priuate reuenge, hauing no calling thereunto. Whenſoeuer thoſe two come in queſtion together, either to reuenge or to receiue a new wrong and a freſh iniury, wee muſt chuſe the latter: becauſe to reuenge is ſimply euil in the doer, but to ſuffer wrong is not euill or ſinfull in the ſufferer.

Obiect. 1.
Anſw. Matth. 5.
Obiect. 2.
Anſwer.
Obiect.
Anſwer.

Secondly,

ſe 2.

Secondly, this reprooueth ſuch as know not what this holy and ſanctified anger meaneth, which can proſecute their owne cauſes and quarrels with the greateſt deſire of vengeance, but know not what it is to be angry in the cauſe of God. It was not ſo with *Moſes*, as we ſaw before. Some are prouoked by euery ſmall and trifling occaſion. Heereby charity is violated, which ſuffereth long, 1 Cor. 13. 7. and couereth a multitude of ſinnes, Prou. 10.12. Anger looketh in a deceitfull glaſſe, which maketh euery Moul-hill to ſeeme a mountaine, euery ſmall ſlip is eſteemed a capitall offence, and euery word of diſgrace worthy of a ſtab. Others are prouoked when there is no ground but their own ſuſpition, as *Eliab* was angry with his brother *Dauid*, becauſe he ſuſpected him to haue come to the battell in the pride of his heart, 1 Sam.17. 28. And this is ỹ common cauſe of much anger and heartburning in our dayes, want of loue cauſeth men to interprete the actions of others in worſe ſenſe, and vpon their owne falſe ſurmiſe they ground their anger. One is angry, becauſe ſaluting his neighbour, he did not ſalute him againe; and ſpeaking friendly to him, he would not ſpeake againe: albeit haply he ſaw him not, or obſerued him not. Another, becauſe he heareth his vices reprooued out of the word of God, beginneth to rage through impatience: in which regard oftentimes it falleth out, that he incurreth more anger and danger that reproueth ſinne, then hee that committeth it. Of this euill anger doth the Apoſtle ſpeake, Eph.4.31.26, 27. and *Salomon*, Prou. 14.17, 29. and 29. 22. Many are the euils and miſchiefes that follow this euill affection, foraſmuch as it ouerturneth both the Law and the Goſpel. It were an eaſie thing to runne ouer moſt of the commandements which it cauſeth men to breake, and in a manner defaceth the whole image of God. For firſt, how ſhould we loue God whom we haue not ſeene, if we doe not loue our neighbour whom we haue ſeene? 1 Ioh.4 20.

is a
of the
Law.

Secondly, it ouerthroweth the principall part of Gods worſhip which ſtandeth in the inuocation of Gods Name, Pſ.26. 6. 1 Tim.2.8. Mat.5.23. Thirdly, it cauſeth the breach of the third commandement, by cauſing men through impatience to fall to curſing and banning, to ſwearing and blaſpheming the Name of God. For when they grow cholerick againſt others, they vtter ſundry horrible imprecations, and begin to fret and rage againſt God himſelfe. Fourthly, it maketh men altogether vnfit for the exerciſes of the Sabbath, hauing their mindes diſtracted and diſturbed with thinking vpon the wrongs and iniuries of others and their owne reuenge. No man can heare the word of God aright that is choked with this thorne, Iam.1. 19,20,21. 1 Pet.2. 1, 2. Neither doth this paſſion worke any better effects in the ſecond Table, for as much as it turneth iuſtice and charity vpſide downe: Iuſtice it ſelfe, which requireth that the ſame be giuen to euery one which belongeth vnto him: whereas anger maketh men not only to neglect doing of good duties which they owe to their neighbours, but to oppreſſe them with iniuries and reuenge: Charity, which is the ſumme of the Second Table, the effect wherof is this, that we loue our neighbour as our ſelfe. But anger maketh men hate them as mortall enemies. It often bringeth forth murther and ſhedding of blood, Ge.34.25. 1 Ioh.3.12,15. Wherby we are alſo made like vnto Satan, for he is the ſpirit of diſſention, as God is a Spirit of loue, and of peace. It is the nature of Satan to delight in rage and fury, for he is a *murtherer from the beginning*, Ioh.8.44. Beſides, it is a ſinne againſt the Goſpel, and maketh vs ſubiect to Gods anger, and bringeth impenitency and ſtoppeth the courſe of Gods forgiueneſſe toward vs. For as we forgiue others, ſo doth he forgiue vs, Matth.6.14,15. if therfore we retaine our anger toward our brethren, God will retaine his anger toward vs.

Vſe 3.

Laſtly, we muſt examine our ſelues, whether our anger be iuſt or not. We are of our ſelues prone to breake out into choler, and to bee mooued otherwiſe then there is cauſe. We muſt therefore marke two things, the cauſes thereof, and the effects: If the cauſes bee Gods glory, iniury offered to our ſelues or our neighbours, if the cauſe be weighty, and the affection moderate; If the effects which it bringeth forth bee dutie to God and man, then it is a lawfull anger: but if otherwiſe, it is vnſanctified and vnlawfull. Let vs learne to be moſt moued in Gods cauſe, as *Moſes* was; the glory of God was precious and deare vnto him. So it was with *Phinehas*, Numb. 25, 7,8. ſo it was with *Elias*, 1 Kin.19.14. becauſe *the children of Iſrael had broken downe his Couenant, caſt down his Altars, and ſlain his Prophets.* Happy are we if theſe things moue vs, and go neere vnto vs.

[Verſe 15. *Reſpect not thou their offering.*] It may ſeeme ſtrange that he which before had ſpoken againſt them, ſhould now pray againſt them. We are commanded to pray one for another, ſo that *Moſes* may ſeeme to break the rule of charity. I anſwer, this toucheth not their perſons, nor their liues, but hee deſireth their amendment, that they may be aſhamed of their own folly, & confounded in their own pride. He craueth of God no more, thē to ſhew and make manifeſt his owne innocency and vprightneſſe, which was to be decided by that offering. We learne hereby, that God reſpecteth not the works of euill men, be they performed neuer ſo religiouſly outwardly, Gen. 4.4,5. Eſay 1. 11.12, and 66.3. Prou. 15.8. and 21.27. Ierem.6.20. The reaſons follow.

Doctrine. God reſpecteth not the workes of euill men.

Reaſon 1. *Reaſon 2.*

Firſt, whatſoeuer they doe, is ſinne, 1 Tit. 1. 15 *their minde and conſcience is defiled.* Secondly, their perſons do not pleaſe him, Gen. 4.4,5.

4.4,5.Mal.1.10. God regarded not *Caines* Oblation,becauſe he regarded not *Caines* perſon: and he regarded not *Caines* perſon, becauſe he was a wicked and faithleſſe man.

Vſe 1. The vſes. Firſt, we may therfore conclude, that ſuch workes as God hath not commanded, ſhall not be receiued, Matth. 15.9. *In vaine they worſhip me, teaching for doctrines the commandements of men.* Many doe thinke to pleaſe God by their good intents, but that is *a vaine worſhip.* God will be ſerued according to his owne will, not after our owne fancies. He hath ſet downe and appointed how he will be worſhipped, he hath not left it to our diſcretion, whatſoeuer the Papiſts prattle.

Vſe 2. Secondly, it reproueth ſuch as thinke it enough to come to the place of Gods worſhip, and to be preſent at prayer, the word, and Sacraments, albeit they bring with them no true deuotion. Theſe doe exceedingly deceiue themſelues, diſhonour God, and prophane his holy things, which is a greeuous ſinne. Theſe men doe lay the foundation of all their hope, and the ſtay of all their comfort vpon the broken ſtaffe of an outward ſacrifice, which in the end will faile them. For albeit they be neuer ſo looſe in their liues, and prophane in their conuerſations, yet they truſt by vertue of their good prayers and other good deedes, to pacifie Gods wrath, to eſcape his iudgements, to make amends for their ſinnes, and to come to heauen by the ſtring of their workes. Of this ſort are infinite numbers, who, as they ſatisfie themſelues, ſo they think to ſatisfie God with externall wordes and workes. Theſe are in deed holy in themſelues, if they were religiouſly performed: but as they proceed from them, they are hypocriticall and accurſed. Theſe are ſuch as ſhall ſay, *We haue eate and drunke in thy preſence, and thou haſt taught in our ſtreets:* but he ſhall ſay, I tell you, *I know you not, whence ye are, depart from me all ye workers of iniquity,* Luke 13.26,27. And to all ſuch the Prophet ſaith, *put away the euill of your workes,* Eſa.1.16. Our plauſible ſhewes (be they neuer ſo great) can doe vs no good, God ſeeth the falſehood of our hearts, and hateth the ſame: as on the other ſide, he commendeth and rewardeth the meaneſt ſeruice that the faithfull yeeld, being offered in the vprightneſſe of their mindes.

Vſe 3. Laſtly, we muſt learne to come to God in an holy and right maner, with a true faith, a ſincere affection, and a purpoſe to performe obedience, or elſe all is in vaine. Hence it is that Chriſt ſaith, *Take heede not onely what you heare,* Mar.4.24. but alſo *how ye heare,* Luk.8.18. If we looke as well to the manner, as to the matter of our ſeruice, we ſhall bee accepted; and be well aſſured of happy and good ſucceſſe.

[Verſe 16,18,19. *Moſes ſaid vnto Korah, Be thou and all thy company before the Lord,&c.*] In the words before, hee proteſted his owne innocency, that hee had giuen them no iuſt cauſe of this inſurrection, he had not taken an aſſe from them, nor any way hurt them; wherin he ſpeaketh modeſtly of himſelfe, for hee had done them all good, and preferred their ſafety before his owne life, To teach vs, that Magiſtrates ſhould be vpright in their gouernment, and ſeeke the good of thoſe ouer whom they are ſet. Such was the ſincerity of *Moſes* in this behalfe, that he appealeth vnto God for the truth of it.

Magiſtra ſhould be right in th gouernme

The like we ſee in *Samuel,* 1 Sam.12.3. he made proteſtation in the ſight of the Lord, and before his Annointed, that he had not laid his hand vpon any mans goods, ſo much as a ſhooe, and no man could accuſe him: and in *Paul,* Act. 20.18.33,34. So Exod.18.21. They muſt be men fearing God, and hating coueteouſneſſe, which is *the roote of all euill,* 1. Tim.6 and no better then idolatry, Ephe.5. *Gehazi* couected and obtained both money and rayment of *Naaman*, but he procured from God the plague of leaproſie, as the wages of his iniquitie, 2 King.5. *Achan* dreamed of a golden day, when he ſtole away the wedge of golde, but he was ſtoned with ſtones for his labour, Ioſh.7. *Iudas* receiued thirtie peeces of ſiluer for betraying his maſter, but it was not long before he brought them backe and hanged himſelfe. But to proceed, conſider the care *Moſes* hath of the good of theſe men, hee laboureth againe and againe to reforme them.

Hitherto hee ſaw no good of his labours, yet he will not giue ouer, vntill God command him to ſeparate the people from them, as deſperate perſons that could not bee recouered. The Miniſters, though they ſee little or no fruite of their labours, yet muſt continue in teaching; and though they gaine vnto God few or none at all, they muſt not giue ouer, but bee conſtant in the worke of the Lord.

Doctri

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Reaſon

The reaſons follow. Firſt, becauſe wee know not when God may be pleaſed to bleſſe our labours, and heare our prayers, and ſaue the ſoules of thoſe that are rebellious againſt him, 2 Tim.2.25,26. the man of God muſt be gentle vnto all, *in meekeneſſe inſtructing thoſe that oppoſe themſelues, &c.* The husbandman knoweth not what profit he ſhall receiue of his labours, when hee hath tilled his ground, and though hee reape little profite the firſt yeere, he will not giue ouer, but ſtill he hopeth for better increaſe: ſo ſhould it bee with the Miniſters of God, though we ſee little hope of gaining at the firſt, yet we ſhould be conſtant, we know not how ſoone it may pleaſe him to bleſſe our labours, to turne their hearts, and to adde them vnto the Church.

Reaſon

Secondly, we haue the example of God, he is patient and beareth long with the veſſels of wrath, as Chriſt ſaith to Ieruſalem, *hee would haue gathered them together*, but they would not, Matth.23.37.

Thirdly, albeit we gaine none, and when we hearken, we can heare no man repent of his wickedneſſe, ſaying, *What haue I done,* Ierem.8.8. yet we doe not altogether loſe our labour: and in this it is better with vs, then the earthly husbandman; if hee haue no encreaſe, he loſeth all his coſt and labour. It is not ſo with vs, for we ſhall haue no leſſe recompence, if we be found faithfull in diſpenſing the word and Sacraments, then if we had gained many thouſand ſoules to God, 2 Cor. 2.15. We are *the ſweet ſauour of God* to euery man, we ſhall haue our reward with God. The ſeruants, which our Sauiour ſent out to *inuite the gheſts*, mooued none to come to the feaſt, yet were they neuer a whit leſſe welcome (when they returned) to the maſter of the feaſt: he was indeed wroth with the gheſts that were bidden, not with the ſeruants that did bid them, becauſe they had done their deuoire. So God will not be offended with his Miniſters, when they haue done their endeauour, although they gaine none to him, and therefore they haue reaſon to be faithfull and conſtant in their places.

This reprooueth many Miniſters, ſuch as can be content to labour in their youth, and in time of their ſtrength, and ſo long as they finde good entertainment among men: but when once they grow old and are come to their gray haires, and when they finde not ſo good entertainement as before they did, or as they looked for, they grow idle and negligent in their callings, and as much as lyeth in them they betray and deliuer the people into the hands of their ſpirituall enemies. But theſe men are willing in age to receiue the wages as well as in youth: and whether their doctrine bee receiued or not, they are ready to receiue their tithes. There is no reaſon, that while our hands are open, our mouthes ſhould be ſhut. When we are no longer able to labour through weakeneſſe of body, and the infirmities of age, we ought to bee maintained of the Church, euen for labours beſtowed and ſtrength ſpent in our youth. A good maſter will not turne out of his dores an olde ſeruant that hath beene faithfull to him, but keepe him for the ſeruice hee hath done him in his youth: and ſome will doe as much to their very dogge when hee is growne olde. Much more then ought it to be ſo with yͤ Miniſter, hee ſhould not bee turned out to the wide world, but reape the fruit that hee hath ſowne in his youth. Others, while they are in poore and low eſtate, preach diligently, but when they are once growne warme, and haue feathered their neſts, and haue caught that for which they fiſhed, can bee content to holde their peace, and hang vp their nets, and ſay nothing at all. Theſe lye vnder a fearefull curſe, *Woe vnto them becauſe they preach not the Goſpel.*

Theſe men grow rich themſelues, but it is to be feared, they make a poore people. The flocke hath fedde them to the full, but they will not feed the flocke, but ſuffer them to remaine empty.

Vſe 2. Secondly, this teacheth what loue ought to be betweene the Miniſter and the people, ſeeing there is ſo much required of one toward another. If there bee true loue on the Miniſters part toward the people, it cannot be that he ſhould giue ouer, but rather ſpend his ſtrength and his time onely for the good of thoſe that are committed to his charge. This made the Prophet *Eſay* anſwer the Lord, *Heere am I, ſend me,* When he heard the voyce of the Lord, ſaying, *Whom ſhall I ſend? and who will go for me: Behold, I, and the children whom the Lord hath giuen me.* (Eſay 6.8. and 8.18.) So doth Chriſt charge *Peter* as he loued him to *feede his ſheepe and his lambes,* Ioh.21.15. On the other ſide, it is a great diſcouragement to the Miniſter, if hee finde not ſome loue againe from the people, anſwerable in ſome ſort to his care and diligence. Neuertheleſſe, if he finde no fruits of loue from them, it ſhall not excuſe him if hee hold his peace, foraſmuch as God will giue him his reward, vpon whom he is to depend.

Vſe 3. Laſtly, great comfort ſhould ariſe from hence to euery faithfull Miniſter, and make him conſcionable in his calling, to know that God requireth of him to perſeuere in teaching, and therefore he muſt neuer giue ouer to ſpeake in the Name of God. Such as *lay their hand vpon the plough, and looke backe, are vnfit for the kingdome of God,* Luke 9.62. As then it is ſaid of euery Chriſtian man, *that if hee be faithfull vnto the death, hee ſhall receiue the crowne of life,* Reuel.2.10. ſo it is true of euery Chriſtian Miniſter, if hee bee faithfull in preaching the Goſpel vnto the death, hee ſhall receiue *an incorruptible crowne of glory,* not otherwiſe.

The prophet *Ieremy* would haue ceaſſed crying, and haue holden his peace, but the word was as fire within him, that it could not bee ſmothered and ſuppreſſed, but the flame of it brake out. We haue no promiſe, except wee continue. Let no man therfore faint and waxe weary, let no man giue ouer, but hold out conſtantly to the end.

20 *And the Lord ſpake vnto Moſes, and vnto Aaron, ſaying,*

21 *Separate your ſelues from among this congregation, that I may conſume them in a moment.*

22 *And they fell vpon their faces and ſaide, O God, the God of the ſpirits of all fleſh, hath not one man onely ſinned, and wilt thou be wroth with all the Congregation?*

26 *And he ſpake vnto the Congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leſt ye periſh in all their ſinnes.*

Now doth the Lord take the cauſe into his owne hand, and reuealeth to *Moſes* what hee will doe, that he would vtterly deſtroy theſe conſpirators, and al that belonged vnto them. Touching the prayer of *Moſes* and *Aaron*, who humbled themſelues ſo ſoone as they heard the threatning of God, it teacheth that Gods children haue ſoft and tender hearts, if they heare the ſound of Gods threatning behind them: for it is as the cracke of a terrible thunder like to rent the hard rockes in ſunder, whereas the vngodly are ſenſeleſſe and feele nothing, albeit the threatning doe concerne themſelues; ſee more of this before, chap. 14.

Behold the loue of God to the faithfull.

Againe, behold how, in this deſtruction, God prouideth for the ſafety of his ſeruants, hee could doe nothing till they were departed and ſeparated from the wicked. The like we ſee in Gods dealing toward *Lot*, *hee being mercifull vnto him*, Gen. 19. 16. for the Angels profeſſe that *they could doe nothing till he were gone*, v. 22. and chap. 18. 32, We ſee then how the vngodly doe fare the better for the company of the godly: for why were theſe ſeditious perſons ſpared ſo long, but becauſe many good men were among them? and ſo ſoone as they were departed from them, the *earth opened and ſwallowed* ſome of them, and *a fire came from heauen*, and conſumed others. When the Sodomites were taken priſoners and carried away as captiues, they were reſcued and deliuered, but it was for *Lots* ſake, becauſe he was among them. So then wicked men may thanke the godly for their deliuerance, 2 King. 3. 13, 14. Iob 22. 30. Act. 27. 24. And why doth God ſpare this wicked world? Doubtleſſe it is for his childrens ſake: but when once the number of them is accompliſhed, then will he raine down fire and brimſtone vpon the reprobate.

Doctrine. Such as haue ſociety with wicked perſons, ſhalbe partakers of their puniſhment.

Now from this commandement of God giuen to *Moſes*, and by *Moſes* to the people for the ſeparating of themſelues from the Synagogue, and departing from the aſſembly of theſe ſinfull men, we learne, that they which haue ſociety and familiarity with incurable and incorrigible perſons, whē God commeth to iudge and puniſh, ſhal be partakers of their puniſhment, Gen. 14. 12.

The Sodomites had much good, in that *Lot* was among thē; but *Lot* had no good by his being among the Sodomites. They were freed from captiuity, becauſe they had him in their company: but he was led captiue by the enemies, becauſe he had them in his company. The Scripture is plentifull in this point, Pr. 9. 6. and 4. 14. 15. Act. 2. 40. Re. 18. 4.

Reaſon 1.

The reaſons are, firſt, becauſe either they commit the ſame ſinnes with them, or els they are drawne after a ſort to conſent vnto them, if not in word or deed, yet at leaſt by their ſilence: and then it will follow in equity, that they which conſent with offenders, ſhall alſo haue one puniſhment with them. So it is with God in this caſe, they that partake with other men in their ſinnes, ſhall alſo partake with them in the puniſhment. For as there is an euill in word, ſo there is an euill in ſilence.

Reaſon

Secondly, all vnneceſſary ſociety is a countenancing and a confirming of them in their euil, and conſequently it keepeth them from a ſight of their ſins & from turning vnto God by true and vnfained repentance, 1 Cor. 5.

Reaſon

Thirdly, except we do renounce their company, we cannot keepe the commandements of God, and obey him. The Prophet kept his mouth as with a bridle, while the wicked was before him, Pſ. 39. 1. We muſt not caſt pearles before ſwine, *leſt they trample them vnder their feet, and turne againe, and rent vs*, Matth. 7. 6. Therefore doth *Dauid* ſay, *Depart from mee, yee euill doers: for I will keepe the commandements of my God*: as if, while he was in their company and they in his, he could not doe it.

Pſal. 11

Vſe

This ſheweth the folly of ſuch as taxe thoſe with a note of purity & ſingularity, which vpon a good ground refuſe to aſſociate themſelues with vngodly perſons. They taxe them of pride and terme them ſelfe-conceited brethrē, reuiling them & taunting them with one breath. For they call them brethren, no otherwiſe then in the ſpirit of ſcoffing; & ſelfe-conceited, in the ſpirit of *Shemei* railing at them, as he did at *Dauid*, as if they did it for no other end, but becauſe they would bee thought better, holier, and wiſer then other men; or as if they ſaid, *Stand apart, for I am holier then thou*, Eſay. 65. 5.

Thus they accuſe them to be vncharitable men, and to diſdaine their neighbours, and to thinke no company to bee good enough for themſelues. All theſe are falſe accuſations, alledging falſe cauſes of their ſeparation. It is not becauſe they are new fangled, and ſo forſake their old friends and companions, and caſt off all good fellowſhip: it is the commandement of God that doth require it, and their owne both duty and ſafety that calleth for it.

Vſe 2.

Secondly, it reprooueth ſuch as can brooke and digeſt all manner of people, and neuer refuſe or finde fault with any. It is no greefe to them to heare and ſee any thing, *they neuer vexe their ſoule for it*, as righteous *Lot* did, and the reaſon is, becauſe they want his righteouſneſſe, and therfore therfore they can brooke, ſwallow, and digeſt vnrighteouſneſſe.

2 Pet.

They are not led by the ſame ſpirit that *Lot* was, who greeued at the vncleane conuerſation of the Sodomites: neither is it with them, as it was with *Dauid*, who cryed out in the bitterneſſe of his ſoule, *Woe is mee that I remaine in Meſhek*, Pſal. 120. 5. that I dwell in the tents of Kedar. If they bee in company with Ruffians, ſwaggerers, blaſphemers, and drunkards, they can liue and conuerſe with them, as well or better then with others. And yet euen theſe, when they come among thoſe that feare the Lord, can diſcourſe of points of Religion, they can report what excellent Sermons they haue heard, and giue a good teſtimony of many good preachers.

Thus do they gild and ouer-lay their tongues with fine gold, whereas there is nothing elſe but corruption and rottenneſſe within. Take theſe when they are at the beſt, they are no better then hypocrites: for certaine it is, they muſt counterfet on the one ſide or on ỹ other, Prou. 26,7. But without crauing any pardon, we may wel conclude of theſe, that when they liue among the worſt ſort, their behauiour is naturall: But when they conuerſe among the better ſort, it is meerely artificiall: among the one they ſhew without any vizard what they are; among the other they put on a vizard to appeare that which they are not.

63. Laſtly, it teacheth vs to beware of voluntary ſociety, and vnneceſſary fellowſhip with wicked men, leaſt being partakers with their ſinnes, wee be alſo partakers of their puniſhment. If the danger of the ſinne cannot preuail with vs to cauſe vs to ſhun it, let the conſideration of the puniſhment teach vs to refraine from them, 1 Cor. 5,5. and 2 Cor. 6,17. *Come out from among them, and be ye ſeparate, & touch no vncleane thing, and I will receiue you.* If any aske what ſociety is neceſſary, and what is vnneceſſary? I anſwer, If it be in neceſſarie things, it is either for this life, or for the life to come. As for example, a man may conuerſe with ſuch in Faire or Market, to buy and ſell, to trade and trafficke, or in the priuate houſe, if our particular calling and abode there doe require it: or if a man goe to them to ſeeke their reformation by exhorting and admoniſhing of them: or if a man haue publike ſociety with them in the hearing of the word, or in receiuing the Sacraments, or in ioyning together in prayer: this is alſo a neceſſary, a lawfull, and warrantable ſociety, and it doth not wrap a man in the guilt of thoſe ſinnes which are in them with whom we conuerſe; & therfore ſuch as are of the Separation haue litle reaſon and leſſe conſcience to ſeparate themſelues from the Church of God, becauſe of the wickedneſſe of ſome men which are therein. For bee it granted that ſuch are admitted to the publike exerciſes of our religion: it will wrappe thoſe onely in the guilt of their ſinnes that haue power and authority to remooue them, and not thoſe that doe neceſſarily conuerſe and communicate with them. No man may forſake the Church, becauſe ſome wicked men are in it. Notwithſtanding, heere we are to marke, that albeit there be ſome neceſſary ſociety which is lawfull, yet vnder a colour heereof we may not plead for that which is voluntary and vnneceſſary, for thus their ſinnes become our ſinnes. A bleſſed martyr ſometimes made this prayer, O Lord deliuer me from my other mens ſinnes, from my guilt of the ſinnes of other men: howſoeuer he did not commit them himſelfe, yet becauſe being preſent he did not reproue them, he acknowledged himſelfe guilty of them. So if we haue inward and priuate ſociety with them, and we freely go to their houſes, & inuite them home to our houſes, and can be content to hear their oathes and blaſphemies, and not haue an hart and tongue to reproue them for the ſame, wee are thereby made partakers of their ſins whatſoeuer they be. Thou haſt power in thine own houſe to reproue them: there thou art both a Magiſtrate and a Miniſter; a Magiſtrate to rule, and a Miniſter to teach and to reprooue. If thou doe not therefore diſcharge theſe duties, it ſhall ſtand vpon thy ſcore and reckoning, & thou ſhalt giue an account for it. We haue ſinnes in great number of our owne, and therefore we need not draw the guilt of other mens ſinnes vppon our owne head, to anſwer for thoſe alſo which wee did neuer commit in our owne perſons. The burthen is alreadie too great, let vs not therefore by this adding to it, make the burthen thereof altogether intollerable.

Euery man is a King and a Byſhop in his owne houſe.

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27 *So they gate vp from the tabernacle of Korah, Dathan and Abiram, on euery ſide: and Dathan and Abiram came out and ſtood in the doore of their tents, and their wiues, and their ſonnes, and their little children.*

28 *And Moſes ſaide, Heereby ye ſhall know that the Lord hath ſent me to doe all theſe workes: for I haue not done them of mine owne mind.*

29 *If theſe men dye the common death of all men: Or if they be viſited after the viſitation of all men, then the Lord hath not ſent me.*

30 *But if the Lord make a new thing, and the earth open her mouth and ſwallow them vp with all that appertaine vnto them, and they go downe quick into the pit, then ye ſhall vnderſtand that theſe men haue prouoked the Lord.*

31 *And as ſoone as hee had made an end of ſpeaking,* &c.

In theſe words ſee the willing obedience of the people to the former Commaundement. They were willed to ſeparate from the Tents of thoſe wicked, they doe ſeparate and depart from them, by and by they gate them vp from their Tabernacles. And *Moſes* doth notably confirme them in their obedience, by foretelling both the death, & the maner of the death of theſe rebels. We learn from hence, that God neuer bringeth any greeuous iudgement vpon any people or nation, nor vpon any priuat perſon, but hee doth alwaies firſt forewarne the ſame and foretelleth it. God alwayes teacheth before he puniſherh, and hee warneth before hee ſtriketh, Amos chapt. 3. verſe 7. Luk. 13, verſe 7. 1 Kings 22,17. We reade that the world was once drowned by water, and it ſhall be deſtroyed the ſecond time by fire. Of the firſt deſtruction, we finde that he foretold it vnto *Noah*, before euer hee brought it vpon the face of the earth, Gen. 6. verſe 3. Heb. 11. verſe 7. 1 Pet. 3,20. And touching the ſecond deſtruction of the world by fire, GOD hath not left vs ignorant, but in diuers places

Doctrine. God alwayes warneth, before hee ſtriketh.

of the Scripture hath ſet it downe vnto vs, 2. Pet.3,7,10.

Reaſon 1. The Reaſons hereof are partly in regard of the godly, and partly in regard of the vngodly. Touching the firſt, he would not take his owne people at vnawares, becauſe hee loueth them, and would haue none of them to periſh *but would haue all come to repentance*, 2 Pet.3,9. that ſo they might preuent his iudgements, Amos 4,12. Secondly, touching the vngodly and ſuch as are not the Lords, they ſhal thereby be made without excuſe, their mouths are ſtopped, and the iuſtice of God is cleared, they hauing nothing to anſwer for themſelues, or to accuſe God of any vniuſt dealing, Iohn 15, 22. Theſe men therefore muſt learne to accuſe themſelues becauſe they had warning, but they would not bee warned: he would haue healed them, but they would not bee healed, Ier.20,6.&51.9. 1 King. 22,25.

Vſe 1. Acknowledge from hence the great mercy and wonderfull patience of God: whoſe maner is alwaies to giue warning before hee ſend iudgement. This the Lord needeth not to doe, for vpon our owne peril we are bound to take heed of his iudgements before they come: yet ſo good is our God, that hee onely deſerueth this title to be called *the good Lord*, as *Hezekia* calleth him, 2 Chron. 30, 18. *The good Lord pardon euery one that prepareth his heart.* He wold haue vs preuent his puniſhments before they fall, and to ſend out our prayers as Ambaſſadors to God, to treate of conditions of peace with him. He doth not play the part of a ſubtil enemy to ſteale vpon vs at vnawares, foraſmuch as before he ſtriketh he alwaies forewarneth, that thereby he might ſaue all thoſe that belong vnto him, and bring vpon others iuſt condemnation. How graciouſly dealt he with *Korah* and his fellowes? with *Dathan* & *Abiran*? How often did *Moſes* warne them? Who is it then that ought not to confeſſe that God willeth not the death of a ſinner? Or who can deny but that theſe malefactors periſhed moſt iuſtly?

Vſe 2. Secondly, when we ſee any ouertaken with any iudgement, we muſt confeſſe that God is true, as in his promiſes, ſo alſo in his threatnings. If his deſire were not that we ſhould preuent them, doubtleſſe he would neuer giue warning of them. If he had a will and purpoſe to deſtroy vs, he would not tell vs before hād; both that he would bring them, and ſhew vs the way how to auoide them. There is no man that can iuſtly ſay, that the ſilence of God, and the holding of his peace is the cauſe of his ſecurity: he cauſeth a trumpet to ſound ẏ alarme before hee ſet himſelfe in battell array againſt his enemies. For his manner is neuer to come with any iudgement, but he alwaies ſendeth a warning peece before. Obiect. But ſome man will ſay, It was thus indeed in the time of the prophets: but wee haue no Prophets in theſe daies to foretel things to come as in former times they had, and therefore we haue no ſuch direction.

Anſwer. I anſwer theſe men as *Abraham* did the rich man in the Goſpel, that his brethren had *Moſes* and the Prophets among them, *If they will not beleeue them, neither will they be perſwaded although one roſe from the dead*, Luke 16,31. True it is, that *Moſes* and the Prophets were dead long before, but his meaning is, they had the bookes of the Law, and the writings of the Prophets before them, they were read & preached *in their Synagogues euery Sabbath day.* Acts 15,21. So I may truly ſay, that wee haue Prophets among vs, and all that contemne them ſhall *know there hath bene a Prophet among them*, Ezek. 33,33. For we haue the holy Scriptures, wherein are contained the workes of the Prophets and Apoſtles: and beſide theſe, GOD hath giuen vs his Miniſters, that they ſhould as it were put life againe into the dead Prophets, that is, that they ſhould open & declare vnto vs thoſe things that are doubtful and obſcure: and therefore if any bee admoniſhed by them, that ſuch & ſuch iudgments ſhal come, and they threaten plagues according to the generall directions which they haue in the word, Deut.28,15,16. Leuit.26.15,16. Let vs not withſtand the Spirit ſpeaking in them, for it is the wonderfull goodneſſe of God that he vouchſafeth to ſend them vnto vs, and to tell vs before of his iudgements.

Vſe 3. Laſtly, it is the duty of euery one to make good vſe of the word of God, & to know that God looketh for attention and obedience at our hands, that ſo he may not bee inforced to proceed againſt vs in iudgement. O happy are they that *ſeek the Lord while he may be found, and call vpon him while he is neere*, Eſay 55,6. Such then as reiect the Miniſtery of the word, reiect their owne peace, and bring vpon themſelues ſundry iudgements. The word goeth before to prepare our hearts, and it is a two-edged ſword, *piercing euen to the diuiding aſunder of ſoule and ſpirit*, Heb.4,12. But if we be ſo hardhearted, & made of mettal tougher then braſſe and iron, that this ſword going out of the mouth of God cannot enter into vs, hee hath another two edged ſword, the ſworde of his iudgement, that ſhall cut vs in peeces, and bring vs to vtter confuſion. Reuel.1, If the former bee not ſharpe enough to cut the cords of our ſins which we haue ſo ſtrongly twiſted, yet the latter ſhall be able to conſume vs, and wee ſhall not be able to reſiſt it.

33 *And it came to paſſe, as hee had made an end of ſpeaking all theſe wordes, that the ground claue aſunder that was vnder them.*

32 *And the earth opened her mouth, and ſwallowed them vp, and their houſes, and all the men that appertained vnto Korah, and all their goods.*

The threatning of the iudgement went before, denounced by God, pronounced by the mouth

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mouth of *Moſes* : the execution followeth, with wonderfull terror and aſtoniſhment on euery ſide, when the earth which GOD had made firme, and eſtabliſhed by a perpetuall decree to ſtand faſt vnder our feete, could no longer ſuſtaine and beare vp theſe wretches, but ſwallowed them vp. We ſee here, that all the threatnings of God in their times and ſeaſons come to paſſe, and that all the elements are armed for the confuſion and deſtruction of the wicked. Now theſe rebels beginne to cry, verſe 34. but they cry out and howle when it is too late: they ſhould haue cryed vnto God for mercy and forgiueneſſe while it was time, and pardon was offered. Thus no doubt did many men of the old world cry out when they were in the water, but then the acceptable time was paſt, they ſhould haue watered their harts with the teares of repentance when *Noah* preached vnto them. The Sodomites no doubt cried out when fire and brimſtone was come downe vpon them, but they ſhold haue cryed to God when hee cryed vnto them by *Lot* whom he ſent among them. But then was the time of iudgement, the time of mercy was gone and paſt. So it was with *Eſau*, when he had ſold his birthright, and loſt the bleſſing, he cryed with a great cry and a bittter, but it was too late, Heb. 12, 17. Gen. 27, 28. So did the rich man *being in hell in torments*, Luke 16, 23. then he called for mercy, but mercie was departed from him. Heere is time and place for mercy, but there is no mercy to be had in hell. The earth is the ſchoole of inſtruction, hell is the houſe of correction. There the Reprobate cry and yell, where is nothing but weeping & gnaſhing of teeth, but it is without eaſe, without end, without profite. They that could ſhedde neuer a teare to God in this life, ſhall be conſtrained to ſhed abundance of teares in the pit of deſtruction. The teares of repentance that we poure out aſcend vp vnto heauen, and are kept in a bottle of remembrance: but the teares that are wrung from the reprobate in hell, are neuer gathered vp, nor regarded of God, and are vtterly vnprofitable to our ſelues. Let it therefore bee our wiſedome to make vſe of the time of Gods mercy and patience, and know that there is no place of repentance after this life. But to leaue this to our farther meditations, conſider with me in theſe fearefull examples of *Korah*, *Dathan*, and *Abiram*, and their companions (as well thoſe that were ſwallowed in the earth, as thoſe that were conſumed by fire) the end of all Conſpirators and ſeditious perſons, ſuch as riſe vp againſt Princes and lawfull Magiſtrates, that are the Lords annointed, & haue their power from him; they cannot proſper or haue good ſucceſſe, but are made examples to others. The doctrine from hence aſſureth, that ſeditions perſons come to deſtruction & to an vntimely death, albeit timely enough in reſpect of their merits and deſerts. Such as reſiſt lawful and publike authority, are iuſtly cut off by that authority which they reſiſt. I will not handle this point at large as it would require, I will be ſhort in it, as the life of theſe men alſo ought to bee. Looke vpon the attainder of the two Eunuches that ſought to lay hands vpon King *Abaſhueroſh*, Eſter 2, 21. In whoſe enditement, though there were no fact found, but onely a plot and purpoſe to haue done it, yet they dyed as iuſtly as *Mordecai* was iuſtly honoured and rewarded for the diſcouerie thereof. The Scripture is full of prohibitions and examples ratifying the ſame, Eccle. 10, 20. Prou. 24, 21, 22. Ier. 27, 8. 2 Sam. 18, 9. & 16, 23. This *Dauid* knew well enough. For when *Saul* was deliuered into his hand, and lay aſleepe in his tent, he would not kill him, neither ſuffer any to touch him, but ſaid, *Who can ſtretch forth his hand againſt the Lords Annointed, and be guiltleſſe?* 1 Sam. 26, 9, 10. and 24, 7, 11.

They that ſlew *Iſhboſheth* and brought his head to *Hebron* vnto *Dauid*, looking for a reward were indeed iuſtly rewarded with death, and had their hands and feete cut off, and were hanged vp, 2 Sam. 4, 11, 12. hee required his blood at thoſe wicked mens hands, and tooke them away from the earth. Heereunto come the words of *Iezebel*, 2 Kings 9, 31. *Had Zimri peace which ſlew his maſter?* But we need not ſeeke ſo farre for forreine examples: wee haue ſeene the truth of this oftentimes at home. I may not forget the late examples very memorable and remarkeable, I meane the righteous & moſt deſerued execution of thoſe that prepared the powder, and would haue lighted the match in that late & monſtrous Gun-powder Treaſon; ſome of them hang in the aire, others hanged themſelues, &c. None eſcaped ẏ hand of God or man.

Reaſon 1.

And no maruell: becauſe ſuch as fight againſt God, from whom commeth all power, and it is hee that ſetteth Princes vpon their throne, Iohn 19, 11. Rom. 13, 1. 2. Pſal. 75. 7. Prou. 8, 15. Daniel 2, 21. He annointed *Saul* by the hand of *Samuel*, to be *Head ouer his people*, 1 Sam. 10. 1. and he *choſe him to be King ouer Iſrael* verſe 24. He ſent his ſeruant *Eliah* to annoint *Hazael* and *Iehu*, the one to be King of Syria, the other ouer Iſrael, 1 King. 19, 15, 16. The God of heauen gaue to *Nebuchadnezzar a kingdome, power, ſtrength, and glory*, thogh he knew not God, neither acknowledged the hand that ſet him vp, Daniel 2, verſe 27. 2. Chron. 9. verſe 8. and 1 Chronic. chapt. 28. verſe 4. If then *Cæſar* be ordained to be *Cæſar* of God, they cannot proſper that ſet thēſelues againſt *Cæſar*, becauſe they ſet themſelues againſt God.

Reaſon 2.

Secondly, ſuch are ſeuerely puniſhed, becauſe diſobedience and diſloyalty, rebellion & treaſon, are not one ſinne onely, but the ſinke of all ſinnes, and as *Paul* ſpeaketh of another, the *roote of all euill*. An heathen man could ſay, That Rebellion is all kinde of euill, and as a Channell from whence they doe flow.

The firſt ſparke of that fire is pride and ambition: diſcontentment giueth it entertainement, enuy bloweth thē coales, wrath & malice increaſe the flame, till all things farre and neere be in a combuſtion.

Thirdly, as rebellion is an heape of manie ſinnes, ſo it ruineth many perſons, and therefore they iuſtly deſerue firſt of all to be buried in thoſe ruines themſelues, and to fall into the pit which they digged for another. The life of one Prince is of more value then of many others. Therefore the people ſuffered not *Dauid* to goe in perſon againſt *Abſolon*, but ſaide vnto him, *If wee flye away, they will not care for vs, neither if halfe of vs dye will they care for vs, but now thou art worth tenne thouſand of vs*, as 2. Samuel, chap. 18. verſe 3. And againe, when *Iſhbi benob* which was of the ſonnes of the gyants, was like to haue ſlaine *Dauid* with the ſword, (had he not beene preſently ſuccoured by *Abiſhai*, who ſmote the Philiſtim and killed him) his men ſware vnto him ſaying, 2. Sam. 21, 17, *Thou ſhalt go no more out with vs to battell, that thou quench not the light of Iſrael.* The King is the Sunne and ſhield of the Land, he is the *light of Iſrael*, take him away, and all is left in miſerable and vncomfortable darkeneſſe. Many mens liues depend vpon his life: and the ſafety of thouſands vpon his ſafetie. Princes are the Fathers of the Country, more dangerous for the ſubiect to kill one of them then for the childe to kill the Father, as much more as the ruine of the commonwealth, conſiſting of innumerable thouſands of houſes, is worſe then the fal of one particular and priuate houſe. As then the Captaine of an hoaſt is worth many ſouldiers, and the Gouernour of a ſhip many common paſſengers and Marriners, ſo is the Head of the kingdome more of valew then many ſubiects. Though many ſouldiers haue fallen in battell, yet often the victory hath beene gotten: ſildome or neuer when the Generall falleth, 1 Kings 22, 35, 36. And to this purpoſe wee may well apply that which is written, though ſpoken to another end, *I will ſmite the Sheepheard, and the ſheepe of the Flocke ſhall bee ſcattered abroad*, Matth. 26, verſe 31.

Fourthly, ſuch as conſpire againſt Princes haue bene puniſhed oftentimes in their houſe, in their lands, in offices, in death, in buriall, in name, and in poſterity. For who knoweth not the cuſtome obſerued euen from the beginning? as we may ſee alſo in holy Scripture, Eſter 8, 1. 2 Sam. 16, 4. 1 Kings 2. 16. Ier. 22, 8. Prou. 10, 7. All dignities and preferments are taken away from ſuch: greeuous torments and tortures are laide vpon them: a violent death is prepared for them, an honourable buriall is denied vnto them, their blood is ſtayned and tainted, and the children vnborn feele the ſmart of it.

Vſe 1. This putteth vs in minde of ſundrie duties due to Kings and Princes. Firſt, we muſt ſtand in feare of them, *they carry not the ſword in vain*, Rom. 13. 4. Iob 19, 29. It is not put into their hands for a ſhew: for he is the miniſter of God *to take vengeance on him that doth euill.* Therefore *Salomon* ſaith, *The wrath of a King is as the Meſſenger of death*, Prouer. 16, 14. and *like the roaring of a Lyon*, chap. 19, 12. We muſt therefore feare the ſword of *Cæſar*: and therefore haue Princes the ſword of iuſtice born before them, that the beholding thereof might put all perſons in remembrance of this dutie. Among the heathen, the Romane kings, Dictators, Pretors, and Conſuls had their Rods and Axes euermore carried before them, to breed a terror of their authority in all that ſee them. A good ſubiect (as one ſaith) feareth blame as much as paine, and reproch as much as death. The good ſubiect hath alwayes one eye vpon the ſharpneſſe of this ſword that he doth not prouoke it: and the other vpon the heynouſneſſe of this offence, that hee neuer commit it. This feare is the beſt porter at ẏ Princes gate: it ſerueth notably to keepe all traitors and rebels out of the kings Court, and treachery out of the peoples heart. It is as a bridle ẏ curbeth all diſobedience: where it is not, there is an eaſie entrance for traitors and treaſons: like the horſe which hauing the bridle pulled out of his mouth, ruſheth forward into the battaile, without order and gouernment. Hence it is, ẏ *Salomon* ioyneth the feare of God and the fear of the King together, Prou. 24, 21. where the feare of GOD is, which is the beginning of wiſedome, there will follow the feare of ſuperiour powers ordained of God.

Plutar. in v. Romu.

Vſe 2. Another duty is to honour Princes, whom God hath firſt honoured, Rom. 13, 7. *Giue honor to whom ye owe honor.* So Exod. 20, 12. and 22, 28. 1 Pet. 2, 17. *Eſter* would not preſume into the preſence of the great King, vntill hee held out his golden Scepter, Chap. 5, 1, 2. *Ioab* though hee were Captaine of the hoaſt, gaue *Dauid* the honour of the victorie, 2 Sa. 12, 27. *Nathan* the Prophet, and *Zadok* the Prieſt, made obeyſance before *Dauid with their faces to the ground*, 1 Kings 1, 23. And *Bathſheba* the Queene, *bowed her face to the earth, and did reuerence to the King, and ſaide, Let my Lord King Dauid liue for euer*, v. 31. Euery ſoule is bound to yeeld this honour, if they would be honoured of God.

Vſe 3. Thirdly, we are to performe obedience, whereunto a way is made by the former. For, if wee truely honour them, wee will readily obey them, euen for Conſcience ſake. This is a dutie yeelded by the Childe vnto the Father, by the Seruant to the Maiſter: much more then ought it to bee yeelded by the Subiect vnto his Soueraigne, as in Titus chapter 3. verſe 1. and in the 1. Peter, chapt. 2. verſe 13. This muſt bee performed readily, ſincerely, and heartily. *Obiect.* But it may bee ſayde, That ſome are euill Princes, wicked men, contrary to God whence ſpringeth all goodneſſe, are ſuch to bee obeyed? *Anſwer.* I anſwer, It ſkilleth not what their perſons bee, the power

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full ſecurity, and therefore it is iuſt with God to make vs ſeele his iudgements in our owne perſons.

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41 *And on the morrow, all the Congregation of the children of Iſrael murmured againſt Moſes and againſt Aaron, ſaying, Ye haue killed the people of the Lord.*

42 *And it came to paſſe, when the Congregation was gathered againſt Moſes and againſt Aaron, that they looked toward the Tabernacle of the Congregation, and behold the Cloud couered it, and the glory of the Lord appeared.*

43. *And Moſes and Aaron came, &c.*

44 *And the Lord ſpake vnto Moſes, ſaying, &c.*

45 *Get you vp from this Congregation, &c.*

In theſe words to the ende of the chapter, we ſee another murmuring the day after the former. The earth that had opened her mouth was ſcarſe cloſed, and the fire that was kindled, was ſcarſe quenched, when they fell to a freſh conſpiracy. This is the nature of wicked men, they are neuer at reſt, like the ſea that is euer troubled, Eſay 57,20. This is the nature of ſinne, if it be not by and by ſtaied and repreſſed, it winneth ground, and ſpreadeth farther like a canker. Whereby we ſee, it is an eaſie ſteppe and deſcent from one euill to another, as it is to go downe a ſteepe hill. Now the ſinne of theſe men is three-fold: Firſt, they are as blinde men that cannot ſee the iudgements of the Lord, but accuſe *Moſes* of murther, and impute to him the death and deſtruction of thoſe that were buried in the earth, & conſumed to aſhes with the fire. *Moſes* was onely the Miniſter of God in their deſtruction, the cauſe of their owne death was in thēſelues: as if a malefactour, neuer conſidering what himſelfe hath committed, ſhould caſt the cauſe of his condemnation vpō the Iudge, and cry out againſt him as a ſhedder of blood.

Secondly, their vnthankfulneſſe, who will by no meanes confeſſe that they were ſaued the day before, and ſundry times beſides from deſtruction, by the interceſſion of *Moſes*: if he had not praied for them, they had periſhed as one man with the ſeditious. For they were all become as one ſicke body wherein no part was ſound, but ful of wounds, and bruiſes, and putrifying ſores, Eſay 1, 6. They ſeeke his death that after a ſort had giuen them life, and they riſe vp againſt him, that had beene the meanes of their deliuerance.

Thirdly, as they did condemne the innocent, ſo they iuſtifie the vngodly, *both which are an abbomination to the Lord*, Prou. 17, 15. Such wicked perſons as God had rooted out of the Land of the liuing, and turned them into the earth, which was weary to beare ſuch vnprofitable burdens; they call them *the people of God*, which were no better then a curſed crue of conſpirators againſt God and ſuch as he had appointed to manage the State Ciuill and Eccleſiaſticall. Theſe men therefore riſing vp in their ſtead that were fallen into the pit, and defending their cauſe (of whom GOD had taken the account) doe make themſelues guilty of their ſinnes, & are iuſtly ſwept away with the iudgements of God.

Doctrine. **The wicked will not bee warned by former iudgements.**

We learne heereby, that ſuch is the corrupt heart of wicked man, that it will take no warning by former iudgements, though they be neuer ſo fearefull and euident. They had often ſeene how great things God had wrought among his people, yet they are blinde and doe not ſee them; they are wilfull, and will not regard them; they are ſottiſh, and will take no knowledge of them, Pſal. 10, 5. Eſay 22, 12, 13 Pſal. 24, 38, 39. Luk. 19, 42. Dan. 5, 22. This maketh ſinne out of meaſure ſinfull.

***Reaſon* 1.**

The reaſons. Firſt, becauſe they ſee God is a mercifull & patient God, he beareth long and holdeth his peace, and *therefore they thinke he is like vnto themſelues*, Pſal. 50, 21. ſo they abuſe his patience and will do nothing.

***Reaſon* 2.**

Secondly, they thinke the day of their iudgment is not neere, they ſet it farre off from them. It may be, it may come in time, but they hope there will be peace in their dayes. Ezek. 12, 27. The people iudged that the Prophet had propheſied *for many daies to come, and of ſuch times as were farre off*: and thereupon they concluded, that the daies were prolonged, and euery viſion failed.

***Reaſon* 3.**

Thirdly, they loue their owne ſinnes, and out of that great loue to their ſinnes, they are vnwilling altogether to take notice of any iudgement due to their ſinne, & cannot abide that the Miniſter or any other ſhould giue thē warning of the ſame, *for they hate him that rebuketh in the gate, and they abhorre him that ſpeaketh vprightly*, Amos 5, verſe 10. The vſes remaine.

***Vſe* 1.**

Firſt of all, are men naturally ſo vnwilling of themſelues to ſet before them Gods iudgements? Then this ſerueth as an admonition to the Miniſters, that they ſhould often threaten Gods iudgeme[illegible] againſt the wicked, ſeeing they are ſo dull and vnwilling to take any notice of them, or to be warned by them. God worketh out his iudgements in euery place, and he ſetteth his Miniſters on worke, that they ſhould cry ou[illegible]nd not ſpare to publiſh them and make them [illegible]owne, though men be neuer ſo much hardened in their ſinnes, ſometimes by reaſon of the profite that they make by their ſinnes, & ſometimes by reaſon of the pleaſure that they finde in their ſinnes. But howſoeuer they be admoniſhed of any iudgement preſent or imminent, they are little affected with it, they are ready to ſay with the Atheiſts, 1 Cor. 15, 32. *Let vs eate and drinke, for to morrow we ſhall die*. Let vs alone with our doing for the preſent, and we will take order for thoſe iudgements that are to come hereafter, well enough.

If

Obiect. If any ſay, it behoueth not the Miniſter to be ſo feruent and earneſt in his reproofes, but to handle ſinne more gently, becauſe many are the worſe for ſharpe rebukes, and few or none the better. Anſwer. I anſwer, this is our greefe, and cauſeth vs often to mourne in ſecret, but yet this cannot be our diſcharge: for we muſt labour to free and deliuer all men (ſo farre as we can) from the fierce wrath & iudgements of God, otherwiſe their blood would light vpon our heads, and be required at our hands, if they periſh through our negligence. It is the nature of the Cocke (as ſome obſerue) that at the dead time of the night hee croweth moſt loud and ſhrill: whether he doth ſo or not, I know not, but this I am ſure of, that the Miniſters of God ought to do ſo; when they ſee men to be moſt dull and dead in their ſinnes, they ſhould be moſt earneſt and vehement, euen at the deadeſt times of all, they muſt bee moſt zealous, that ſo they may deliuer their owne ſoules, and not be conſtrained to anſwer for the ſinnes of thoſe that periſh.

Vſe 2. Secondly, this reproueth the age wherein we liue, of much corruption, becauſe it can ſleepe ſo ſecurely at the noyſe of Gods iudgements. Theſe murmurers in this place had heard the pittifull cry and fearefull noiſe of thoſe that were ſwallowed vp in the earth; yet they haue already forgotten that which fell out but a day before. We commonly ſay, A wonder laſteth but nine daies: but behold how they had ſeene one of the greateſt wonders in the world, when the earth, *whoſe foundation the Lord hath laid to bee firme and ſtable, that it ſhould not be remoued for euer*, Pſal. 104,5) opened her mouth and ſwallowed theſe vnbeleeuers, and they had heard with their eares their outcryes when they deſcended into the deepe, yet this wonder laſted but one day, nay not one whole day, for on the morrow it was quite out of their remembrance. We haue had all ſorts of warnings whatſoeuer, generall & particular: by his word, by his workes: by his iudgements vpon others, and vpon our ſelues; yet we take generally and particularly little warning by them. How hath God dealt with many of vs, and how neare hath he come vnto vs with his particular iudgements vpon our families? We ſee this with our eyes, wee need not ſay, we haue heard and our fathers haue told vs: for wee haue ſeene and haue knowne the hand of GOD heauy vpon their wiues, their children, their ſeruants, and yet they take no more notice of them, then if they were in another world. Sometimes God doth puniſh men with leſſe iudgements, when they haue deſerued greater: he doth but as it were touch them with the little finger, when they haue deſerued to bee ſtriken with his whole hand: and ſmiteth them with the backe of the ſword, that deſerue to bee cut in peeces with the edge. Take example in the ſinne of drunkenneſſe, and wonder at it. How many drunkards hath God caſt downe in a ditch, from a bridge, from an horſe, where peraduenture they haue broken arme, or legge, or face, whē God could as eaſily haue ſuffered thē to haue broken their neckes, & ſo to haue ended their ſinfull daies wretchedly, as they liued prophanely: yet which of them hath beene bettered or admoniſhed by it? or who hath taken inſtruction from it, to feare the Lord, or to repent of the ſame ſinne? Many there are that are companions in ſin, and brethren in euill; they ioyne together in the practiſe thereof. God giueth warning ſometimes by the death of one of theſe companions which dieth deſperately in his ſins, yet will not the reſt take warning, but proceed in their wickedneſſe, as if there were no GOD to take vengeance of their preſumptuous ſinnes.

Vſe 3. Laſtly, it belongeth to euery one to take notice of the corruptions of his owne heart, that he is very forgetful of Gods iudgements & very vnwilling to be admoniſhed of them, but is ready to paſſe them ouer, and to put thē from him, as matters that no way concerne him. This is a voluntary and wilful ignorance. Let vs therefore learne to make good vſe of them, and to lay them vp in our hearts, as wee would do a treaſure in our coffers. The conſideration of theſe well digeſted, may doe vs more good, then all the gold and ſiluer in the world. As *Dauid* ſaid, *I will neuer forget thy precepts*, Pſal. 119,61. ſo let vs ſay, I wil neuer forget thy iudgements. And as he remembred his mercies of old, ſo let vs remēber his iudgments of old. And whereas the greateſt ſort make a mocke both of their owne ſinnes, and of Gods puniſhments, let vs ſay with the Prophet, *My fleſh trembleth for feare of thee: and I am afraid of thy iudgements*, Pſal. 119,120. He giueth warning of his iudgements before hee ſmiteth, and he ſmiteth one to teach another, that ſo we ſhould not fall into his iudgments, but might learne to preuent them by a timely care of auoiding ſinne. We are yet ſafe from his reuenging hand; let vs not be ſecure, nor abuſe his patience. Security is one of the laſt ſinnes that ſhall be in the world. For before the fearefull day of the Lord, there ſhall be a generall ſecurity, when all are ready to fall aſleepe. Let vs bee warned by other mens harmes, leſt we feele them vpon our ſelues, Eſay 28,15. Chriſt our Sauiour ſpeaking of the laſt times, ſaith, *When the Sonne of man cometh, ſhall he finde faith on the earth?* Luk. 18,8: and therefore he compareth them to the daies of *Noah* and of *Lot*, when they did eate & drink, build and plant, marry and giue in marriage, euen vntill his iudgements fell in the midſt of them, *ſo ſhall the comming of the Sonne of man be.* Math. 24, The more common this ſinne ſhall bee, the more watchful we ought to be, that ſo againſt this vniuerſall ſlumber, we may prepare a generall remedy.

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46 *And Moſes ſaid vnto Aaron, Take a cenſer, and*

and put fire therein from off the Altar, and put on incenſe, and goe quickly to the Congregation, and make an attonement for them: for there is wrath gone out from the Lord, the plague is begun.

47 *And Aaron tooke as Moſes commanded, and ranne into the middeſt of the Congregation: and behold, the plague was begun among the people, and he put on incenſe, and made an attonement for the people.*

48 *And hee ſtood betweene the dead and the liuing, and the plague was ſtaied.*

49 *And they that died in the plague, were fourteene thouſand, &c.*

50. *And Aaron went againe, &c.*

We heard before the ſinne, or rather the many ſinnes of theſe men: now *Moſes* ſetteth downe the puniſhment that fell vpon thē. Albeit God at the interceſſion of *Moſes* did not conſume them in a moment, yet he ſent a fearefull plague, and a deuouring peſtilence among them, that ſmote downe fourteene thouſand and fiue hundred, *beſide them that died about the matter of Korah.* And this plague had paſſed a great deale farther, had not *Moſes* and *Aaron* by their feruent praiers preuailed mightily with God to ſtay his hand, ſo that we may ſay as it is in the Pſalme, *He ſaide, hee would deſtroy them, had not Moſes his choſen ſtood before him in the breach to turne away his wrath, leſt he ſhould deſtroy them*, Pſal.106,23. This is a borrowed ſpeech from warrefare and the beſieging of a City where the walles are battered with engines that make a breach in thē, ſo that nothing remaineth but for the enemy to giue the aſſault, and to make an entrance, & put all to the ſword: meaning thereby that the wrath of God is as the violent ſhaking of the walles of a City, there can no ſtrength hold out againſt him. Now *Moſes* and *Aaron* did as it were oppoſe thē ſelues againſt Gods wrath and the peoples danger by earneſt and hearty praier made on their behalfe, that God would ſpare his people & not deſtroy them with the peſtilence. For as in times of greateſt danger and diſtreſſe, the moſt valiant Captaines and Souldiers offer themſelues to manifeſt perilles when a breach is made in the wall for the enemy to enter with all his forces, that thereby they may driue backe ſuch as are preſſing forward to giue the aſſault: ſo did *Moſes* and *Aaron* ſtand betweene the liuing and the dead, & interpoſed body for body, and life for life.

hat it is to d in the ach.

We learne hereby, that the neceſſity, dignity, and worthineſſe of the Miniſtery, is exceeding great in reſpect of the good of the people, 1 Tim 3,1. Eph.4,11,12,13. Acts 8, 29, and 9, 11, and 10,20, and 16,9 10,14.15, 29,30. Math.16,19.

rme. t the ity of Miniſtery.

This is farther confirmed by the titles wherby they are called and adorned. They are appointed to be Shepheards, by the great Shepheard of the ſheepe, 1 Pet.5. Eph.4,11,12: to be Ouerſeers of the Church of Chriſt, Acts 20,28: to bee as fathers ouer their children, Exod.20,12. 1 Cor 3: to be as nurſes ouer the infants, and to be as ſtewards ouer the houſe to giue to euery one his portion.

aſon 1.

Reaſon 2. Secondly, they haue charge ouer mens ſoules not to watch ouer the body only, Eze. 33, 1 Tim.5,16.

Reaſon 3. Thirdly, the Miniſtery of the word is the only ordinary meanes to bring to ſaluation, 1 Cor.15,1,2. Rom.10,14. If then the neceſſity and dignity of ſaluation it ſelfe be great, then ought the Miniſtery to bee had in great price by which we are made partakers thereof.

Vſe 1. The vſes. Great ſhould bee the loue of the Paſtour toward his people. Great ſhold their care be ouer the ſheep and Lambes of Chriſt; for as they loue Chriſt himſelfe the Lord of the ſheepe who ſhed his moſt precious blood to redeeme them, ſo ought they to loue his ſheepe, which are after a ſort become their ſheepe: for as the ſheepe haue taken charge of them to maintaine them, ſo they haue takē charge of the ſheepe to feede them & inſtruct them. Our principall endeuour ought to be to procure their good, and we muſt hunger and thirſt after their ſaluation, Exod.32,31,32. They ought to bee our crowne and glory in this life, if we looke for a crowne of glory in the life to come, 1 Pet.5,4. And as at all times we ought to ſeeke to winne men to God, ſo eſpecially wee ought to haue a care of theſe ſheepe when they are ſicke: when they are viſited by the hand of God we ſhould comfort the feeble minded, and ſupport the weake. We ſee how *Aaron* the ſeruant of God, when the peſtilence was broken in among thē, took his cenſer, and ranne in among them, & ſtood betweene the liuing and the dead, that hee might make an attonement for them.

1 Theſſ 2,20.

Obiection. Heere the queſtion may be asked, whether it be the Miniſters duty to viſite thoſe that are ſicke of the peſtilence & other contagious diſeaſes; and ſo much the rather, becauſe the example of *Aaron* ſeemeth to inferre and perſwade no leſſe.

Anſw. I anſwer, the practiſe of *Aaron* in this place is not to this purpoſe, for he was High-Prieſt, and did this as a figure of Chriſt. For *Moſes* & *Aaron* were not ſo ſimple as to thinke that the burning of a little incenſe could ſtay ỹ plague: but this did repreſent the ſweet ſauour of the mediation & interceſſion of Chriſt, who made peace betweene God and man. Againe, the Miniſter is a publike perſon, and the ſeruant of the whole Church, and euery man hath intereſt alike in his office and Miniſtery, 1 Cor.9, 19. 2 Corin.5,5. *Wee preach not our ſelues, but Chriſt Ieſus the Lord, and our ſelues your ſeruants for Ieſus ſake.* If then he be the ſeruant of the whole Church, then no one hath ſo great intereſt in him as to cauſe him to endanger his life, and ſo the whole be depriued of him. So then, before he viſite ſuch, he ought at leaſt to haue the conſent and approbation of the reſt of the Church, and be aſſigned by them vnto that office. Laſtly, I do not hold the viſitation of the ſicke to bee a Miniſteriall duty, but a Chriſtian duty. It is not laid vpon them as they are Miniſters, but as they are chriſtians. For if it were a duty proper to them, as it is to preach the word and to miniſter the ſacraments, then no man ought to viſite the ſicke, but ſuch as are Miniſters of the word. I grant indeed, it cheefely lyeth vpon thē and is required of them, when they are beſt able to performe it: but ſometime the faithfull brother is able to do it as wel as the Miniſter himſelfe: and according as God hath beſtowed this gift ſo he requireth the practiſe of it, Gen.48,1. 2 Kings 8,29. and 13,14. Iob 2,11. Pſal.41,4. Math 25,37,40. Iohn 11,3. 2 Cor.1,4.

Obiect.

What then? May the Miniſter at ſuch infectious times forſake the flocke? and leaue them to the wide world? may he ſhift for himſelfe, & leaue them without inſtruction?

Anſwer.

I anſwer, in no wiſe. There is then more cauſe to call the ſounder ſheepe together, and to pray heartily and earneſtly to God for their fellow-brethrē, remembring the counſell of the Apoſtle, Heb. 13,3. Remember them that are in bondes, as bound with them: and them which ſuffer aduerſity, as being your ſelues alſo afflicted in body.

Vſe 2.

Secondly, ſee from hence who are indeede the brazen walles that compaſſe the land, and hold out the enemy; not onely the policy, and wiſedome, and counſell of Magiſtrates, but likewiſe faithfull Miniſters are a ſtrength and defence vnto it. For though they be oftentimes contemned and deſpiſed, derided and abuſed, though no account be commonly made of thē; yet they are the ſtrength of ẏ ſtrength of the Commonwealth, and they are the pillars that beare vp the pillars, and they are forcible and notable meanes of keeping out the iudgements of God. Hence it is, that *Eliſha* ſaid of *Eliah*, when hee ſaw him goe vp by a whirlewinde into heauen, *My father, my father, the chariot of Iſrael, and the horſemen thereof*, 2 Kings 2,12. And thus alſo ſpake *Ioaſh* of *Eliſha*, when he wept ouer his face, when hee was fallē ſicke of the ſicknes wherof he died, 2 Ki.13,14. *O my father, my father, the chariot of Iſrael, &c.* And they may be iuſtly ſo called.

Sin bringeth all confuſion.

They beate downe ſinne which weakneth the Land. For what bringeth the change of Princes, the alteration of kingdomes, the ruine of ſtates, the ouerthrow of houſes, the inuaſion of enemies, and the confuſion and deſolation of all things, but the prouoking of God vnto wrath by ſin? Sinne is as the breach in a wall that weakeneth the City, and openeth a gate to the enemy. Let the walles be neuer ſo well flanked with ditches, trenches, barricadoes, citadels, and caſtles, countermures and fortifications, ſinne maketh them all vnprofitable. Hence it is, that the people falling into idolatry, are ſaid *to be made naked by Aaron*, Exod. 32,25. Obedience is as a ſtrong banke & bulwarke, that keepeth the flood of vengeance & indignation from the city of God. No manner of defence can keepe out the enemy, if ſin be freely entertained within. The wall is repaired and the breach is made vp by repentance.

Vſe 3.

Thirdly, they are in poore and pitifull caſe for ignorance, for wickedneſſe, for perill and danger to periſh, where yet this benefit is not vouchſafed. They are as a land threatned with infinite and innumerable enemies, which are without chariots and horſemen, without armour and munition. A man of neceſſity muſt continue languiſhing in paine, hauing a broken member or a bone out of ioynt, except he haue a ſkilfull Surgeon or bone-ſetter. Wee are of our ſelues as members out of ioynt, rent and diuided aſunder in opinion and practiſe one from another, which are coupled and knit together between themſelues by the Miniſtery of the word, which ſerueth *for the gathering together of the Saints*, Eph.4, ver.11,12. When the blinde are ſuffered to leade the blinde, both fall into the ditch. The poore cripple remained for the ſpace of thirty eight yeares in wofull taking, becauſe he had no mā *when the water was troubled by deſcending of the Angel, to put him into the poole*: ſo is it with thoſe that cannot come to the water of life, brought by the Angels of the Churches, they cannot bee cured of their diſeaſes. (Iohn 5,5,6.) They are in a moſt pittifull caſe that want bread to ſuſtaine life, they muſt needs in ſhort time famiſh becauſe they haue no food, Amos 8.11. It is often to bee conſidered of vs, what the Prophet *Hoſea* teacheth, chap.9,6. *The daies of viſitation are come, the daies of recompence are come, Iſrael ſhall know it*: And why ſo? the anſwer is, *The Prophet is a foole, the ſpirituall man is mad.* It is very vncomfortable to bee in a wide houſe in a darke night, where is no light at all, and yet much worke to be done and no meanes to giue direction: ſuch is their condition that want Teachers, who are the light of the houſe, and the ſalt of the earth, without which we rot and putrifie in ſinne, like fleſh vnſalted and vnſeaſoned.

Vſe 4.

Fourthly, woe to the fooliſh Prophets, that propheſie out of their owne hearts, & follow their owne ſpirit, and haue ſeene nothing, Ezek.13,4,5. Theſe cannot aſſure themſelues to be the Lords watchmen. Theſe Prophets are like the foxes in the Deſert, they haue not gone vp into the gappes, neither made vp the hedge for the houſe of Iſrael to ſtand in the battell in the day of the Lord. Where the Prophet ſetteth downe ſundry true notes of falſe teachers, how we ſhould know them.

Firſt, they teach themſelues, and not the truth of God; they are wiſe out of their owne wits, not out of Gods word: they are ready to ſpeake for thēſelues, not in the cauſe of God. The true Paſtours bring the word of GOD that ſent them, Iohn 7,16,17,18. 2 Pet.1,21, 22. Such then as broach new doctrine which they neuer learned out of the word, nor receiued from God,are without queſtion falſe teachers. Secondly, they are like hungry foxes that lie in waite for their prey, giuen to couetouſneſſe and ſeeking after their owne gaine, they will tranſgreſſe for a peece of bread. Theſe intend nothing but filthy lucre, & loue the wages of iniquity,as *Balaam* did,2 Pet.2, 3,13,14,15.Iude,ver.12,16. Such a one was *Iudas*.Thirdly,they neuer go vp to the breach, nor make vp the hedge for the City or Vineyard of God,they care not though the enemy ſpoile the one and root vp the other : they neuer make interceſſion for the people, they rebuke not,they exhort not, they threaten not, rather they proclaim peace & promiſe liberty for euery one to do what he liſt,1 Pet.2,19.

Vſe 5. Laſtly, the people muſt performe to their Miniſters, ſuch duties as are anſwerable vnto their care. Firſt, they muſt make good vſe of the Miniſtery,deſiring truly to be gathered to the Church by the effectuall working thereof, Acts 2,37,38,47,& 16,30. We haue ſhewed before,chap.3, that the moſt floriſhing commonwelths are nothing except this be among them. Secondly,it behoueth vs to reioyce in ſeeing or hearing of any approoued man and faithfull Teacher brought into the Miniſtery of the word,and the ſeruice of the Church by an ordinary and lawfull calling, Lu.1,14,15. 16,17.& on the other ſide to be greeued whē ſuch are taken out of the Church, and the vſe of them denied, Acts 20,37,38. or ſuch kept out that haue worthy gifts & deſire to be imploied.But we ſee commonly men are glad to ſee ſuch brought into yͤ Church,as will ſpeake of *wine and ſtrong drinke*,Mic.2,11.ſuch as will vſe them well in tithes, ſuch as will not trouble them long in teaching, ſuch as will feaſt them often at his table. Laſtly they muſt expreſſe their hearty loue to their Miniſters againe,recompencing loue for loue,and labouring to do them good,whom they ſee to be ſo needfull for thē : euen as neceſſary as the Phyſition in time of ſickneſſe, as the Captaine in time of war,as the reapers in time of harueſt. Woe therefore ſhall bee to thoſe that account them worthleſſe,needleſſe,fruitleſſe.

[Ver.47,48. *He put on incenſe, and made an attonement for the people ; and ſtood betweene the liuing and the dead,&c.*] Obſerue againe another point, that *Moſes* and *Aaron* aduentured their owne liues in the time of this plague for the good of the people,they made ſupplication for them, becauſe they were the people of God,the poſterity of faithfull *Abraham*, and were committed to their charge & ouerſight, and becauſe the enemies, both the Egyptians and the Canaanites ſhould not blaſpheme the Name of God,and triumph in their deſtruction. Hence it is,that *Aaron* as he was appointed and commanded, *did put incenſe in his cenſer,and made an attonement for the people.* Wee learne hereby,that the force, efficacy, and neceſſity of praier to God is very great, to obtaine any bleſſing,or to remoue any iudgmēt, 1 Chron.21,17.Phil.1,4. 1 Theſſ.5,17.Thus did *Moſes* often preuaile, Exod. 17,and 32. Luke 21,ver.36. *Ioaſh* acknowledged that the praiers of *Eliſha* an holy Prophet of god ſtood his kingdome in more ſtead, then all the horſes and chariots of Iſrael could do,2 King.13, 14. The reaſons.

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Reaſon 1. Firſt, it is a fruite of faith,and a teſtimony to our owne hearts, that we do beleeue. *It is the praier of faith that ſaueth.* Iames 5,ver.15. But where there is no calling vpon the Name of God by praier,there can be no faith in God at all. Theſe cannot preuaile with God, nor obtaine any thing at his hands.

Reaſon 2. Secondly,whatſoeuer we receiue frō God, we muſt receiue it by praier. For what is it that praier cannot obtaine? whatſoeuer wee aske,we receiue, Math.7.7. Our wants therefore beeing great, the neceſſity of this duty muſt needs be great alſo.

Reaſon 3. Thirdly,it is a part of our ſpirituall armour, or at leaſt that which giueth vs ſtrength to vſe the armour appointed to euery Chriſtian,Eph. 6,16.without which all the reſt wil ſerue vs in little ſtead.

Vſe 1. Firſt, this reprooueth ſuch as thinke it to be needleſſe to be performed to God,becauſe he knoweth whereof we haue need, and need not to be put in minde thereof. It had beene a very needleſſe thing for *Moſes* and *Aaron* to bee ſo earneſt for the people, to runne in with all haſte, and to *ſtand betweene the liuing and the dead,* if praier had beene needleſſe or booteleſſe. It is true, hee knoweth whereof we are made, and it is true,he needeth no remembrancer or informer to put him in minde of what hee hath forgotten : howbeit this ought rather to ſtirre vs vp to praier,as we ſee, Math.6,verſes 8,9. *Your heauenly Father knoweth whereof ye haue need,after this manner therefore pray yee* : hee concludeth that wee ought therefore to pray, becauſe our heauenly Father knoweth what we want : whereas theſe would gather the cleane contrary,God knoweth what we need,therefore pray not at all. If the former bee Chriſts concluſion, the latter muſt needs be the diuels.

Againe,it reprooueth thoſe that would ouerthrow praier by the decree of God, by the which indeed it is eſtabliſhed. For thus they reaſon ; foraſmuch as God hath decreed and determined with himſelfe before hand all things,what he will do and what hee will not do, what he will giue and what hee will not giue, which purpoſe of his, our prayer cannot alter,neither can it change the thing that is gone out of his mouth : to what end therefore ſhould we pray? and if we doe, what benefit ſhall we reape by our praier, more then we ſhould if we praied not? Theſe are like to thoſe wicked men deſcribed in the Scriptures, Iob 21,verſe 15, *What profite ſhould wee haue, if we pray vnto him* ? Mal.3,14.

To anſwer theſe, wee muſt know that

Iohn 4,11,12.

as God hath determined what hee will giue & beſtow, ſo he hath alſo determined that we ſhal vſe the meanes to obtaine them. The woman of *Samaria*, who pretended that *Iacob* their father had giuen them the well, whereof *he dranke himſelfe, and his children, and his cattell*, yet knew that they muſt haue ſome waterpot or ſomewhat elſe to draw water out of ẏ wel. Gods decree is as a well of liuing water, & as the headſpring of all good things: prayer is as the bucket or pitcher to draw out the waters. As then God hath decreed to giue, ſo he hath decreed to giue by praier, and hath appointed that we ſhould aske, & without praier we haue no promiſe to receiue. God determined that hee would not vtterly deſtroy the Iſraelites for this murmuring, thogh he threatened them, as we ſaw before. And why? becauſe he had alſo determined, that *Moſes* ſhold turne away his anger by his praier for them, ſo that by meanes of his praier, they ſhould bee ſpared. The Lord promiſed to *Eliab*, that hee would ſend a gracious raine in Iſrael, which it had wanted for the ſpace of three yeares and ſixe moneths; neuertneleſſe, we reade that the Prophet ceaſed not to pray for the performance of it, 1 Kin. 18,42. Iam. 5,18. God had determined after 70. yeares captiuity to deliuer his people out of Babylon, neuertheleſſe, *Daniel* ceaſed not to pray to God to remember his promiſe and to bring them backe, ch. 9. that their ſinnes might not hinder the work of God. Laſtly, it reproueth ſuch as are ignotant, and know not how to pray, neither yet what praier meanes: not how to begin, nor how to make an end: neither what to aske, nor how to behaue themſelues in praier.

Vſe 2.

Publike praier is to be preferred before priuate.

Publike pr
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Praier is a
bour of the
heart,

Secondly, euery one muſt labour to performe this duty, and to make knowne his wants vnto God, publikely and priuately, and both of them muſt be performed conſtantly and feelingly. Some vnder pretence & colour of their priuate praiers & deuotions, neglect the publike inuocation of God, and the aſſembling of the Church. But theſe dally with the people of God, and deceiue their owne ſoules, and haue taught their tongues to lye. For who will truſt them or beleeue them? Doubtles, if they thought their owne priuate praiers auailable, they would much more conſider, that the publike praiers of the whole Church gathered together in his Name are ſo, much rather. This is more forcible in it ſelfe, more acceptable to God, and more profitable to our ſelues. More forcible and powerfull, becauſe the mouthes of many being opened, doe make a louder cry in the eares of God, and moue him the ſooner to heare vs, Ioel 2,16,17. It is more regarded of God, becauſe it tendeth more to his honor and glory, & he is much delighted in ẏ ioynt-conſent of his Saints worſhipping of him, Mat. 18,20. It is more profitable to our ſelues, becauſe it bringeth downe a greater bleſſing: to omit that it ſerueth as a ſpeciall meanes of edification, becauſe our common praiers ſerue to ſtir vp the zeale and enflame the affections one of another, as euery ſticke put into the fire, ſerueth to make the heate the greater. Againe, others lurking vnder the ſhadow of publike praiers, thinke themſelues wholy diſcharged of any farther duty, and not once in all their liues praied priuately. But we muſt be carefull to performe this duty, not onely publikely with others, but priuately with our families, in our houſes, and ſecretly alſo by our ſelues in our chambers, when the doore is ſhut and no man ſeeth vs, but our heauenly Father onely, who ſeeing vs performe it ſecretly, *will reward vs openly*, Math. 6,6. Many thinke it to be ſufficient to pray with others, or to bee preſent at the praiers of others, & thinke ſome force to be in it, and ſome good to come to themſelues by it: but theſe do greatly deceiue themſelues. This praying in the preſence of others onely, is onely lippe-labour; whereas our praier ſhould be heart-labour. For all the powers of the heart and ſoule ought to manifeſt themſelues, and to be ſet on worke in that holy exerciſe. If any ſickneſſe or other viſitation from God befall them, they will peraduenture ſay ſomewhat, but this praier is often as ſicke as the ſicke man himſelfe. Theſe are like to wicked *Ahab*, he neuer praied but in time of trouble; then they trouble God a little, but it is ſore againſt their wils, for ſo that they might want their troubles, they could be content ẏ he ſhould want, & themſelues ſpare their praiers. Such as pray onely in the church, pray onely for faſhion, or for cuſtome, or for company, becauſe it is the manner of all others to do ſo. Thus while they thinke they haue performed a ſeruice and ſacrifice to God, they haue rather diſhonoured and deſpiſed him. Euery Chriſtian that is of the Church, ſhould make his houſe a Church, to performe the worſhip of God in it, Rom. 16,5. Philem. verſe 2. This is a great honour to any houſe & family. They are vnworthy to be fathers and maſters of families, that do not ordinarily aſſemble them to this duty; becauſe thereby, they, and all their houſes, their goods, aud ſubſtance lye open to Gods curſe, neither can they looke for any bleſſing to come vppon them.

Vſe 3

Laſtly, let vs all ſtirre vp our ſelues to performe this duty, let vs often exerciſe it. Chriſt our Sauiour, a mirrour and patterne of al righteouſneſſe, oftentimes vſed it, and ſpent *whole nights in praier*, Luk. 6, v. 12. Pſalm. 55,17. and 119,62. God hath commanded it; our owne neceſſity hath commended it; the fruite of it hath ſanctified it. We haue daily ſinnes, daily wants, daily tentations, daily dangers, daily decaies in good things: praier is as foode, whereby the graces of God are preſerued & encreaſed.

[*Aarō made an attonement for the people, & ſtood between the liuing & the dead.*] Obſerue in theſe words that *Aaron* the high Prieſt, in taking his cenſer, & offering vp with fire taken from the Altar incenſe to God, is a notable figure and type of the interceſſion of Chriſt, the true high Prieſt of our profeſſion, Heb.3,1. that he maketh for all his elect to his Father. The doctrine is this, Chriſt Ieſus hath ſet himſelfe as Mediatour betweene God and men. For *Origen* ſaith well, *hom*, 9. in *Numer.* that we muſt aſcend vnto the high myſtery (or ſignification) of this Scripture, and conſider how Chriſt Ieſus, *the great high Prieſt*, (Heb.4,14.) taking our nature vpon him, ſtood as in the midſt betweene the liuing and the dead, and brought it to paſſe by his death, that death ſhold ſpread no farther, 1 Tim.2,5. Iohn 12,32. Rom.5,11. and 8,34. *He maketh interceſſion for vs*, not that now he boweth the knee to his Father, or liſteth vp his eyes, or ſpredeth abroad his hands, or vttereth any voice of praier for his Church being now in the heauens, for this he hath already ſufficiently performed, Ioh.17,1. Now he preſenteth to his Father the merites of his death and paſſion, of his obedience and reſurrection, which hath the force of a liuely praier, and reconcileth the Father vnto vs. Thus then we ſee that Chriſt Ieſus is the true *Aaron* the high Prieſt that maketh attonement betweene God and vs, Heb.7,24,25. Eph.1, verſe 5,6.

rine.
Ieſus
Media-
between
and man

ſon 1.

The reaſons. Chriſt Ieſus our Redeemer hath fulfilled all the parts of a Mediatour, and left none vnperfected, he alone *hath trodē the wine-preſſe of the wrath of his Father*, Eſay 65,5. Hee appeareth before the Father for vs and in our names, as we do before the Father in his name, he offereth vp our praiers, and worketh our ſaluation, Ioh.17,9. Heb.4,14, & 2,15,17. *He hath deliuered all them which for feare of death were all their life time ſubiect to bondage.* Secondly, the blood of Bulles and Goats outwardly ſprinkled, & the aſhes of beaſts were not falſe & lying ſignes repreſenting that which is not, but true and effectuall ſignes of purifying and cleanſing: theſe did *ſanctifie the vncleane as touching the purifying of the fleſh*, because ſuch as were ſhut out of the Congregation for ſome legall and externall vncleanneſſe, had thereby entrance againe into the aſſemblies, & might lawfully come to the worſhip of God, and be partakers of holy things: much more thē doth the blood of Chriſt (which is the truth & ſubſtance of all the former) and which indeed is the blood of the Son of God, Acts 20,28. *purge your conſciences from dead workes, to ſerue the liuing God*, Heb.9,13,14,14,24.

ſon 2.

,12,13.

ſe 1.

The vſes remaine. Firſt, this teacheth that we haue no other Mediator in heauē or earth, but Ieſus Chriſt who maketh interceſſion for vs. In the old Teſtament, no praier is made to *Henoch* though he walked with God; or to *Abraham*, though the father of the faithfull: or to *Moſes*, though God ſpake to him face to face: no praier was offered vp to any Cherubin or Seraphin, to any Saint or Angel. The Church of Rome therefore is an Apoſtate Church, which hath made ſo many Mediators and Aduocates for vs in heauen, as there are Saints departed and perfected; yea, which is more abſurd, they make one Saint Patron for one diſeaſe, and another for another, ſo that they haue left nothing for Chriſt to doe, as I haue ſhewed more at large elſewhere. Neither let them obiect, that there is one Mediatour of redemption, but many Mediatours of interceſſion. But as this is an euill diſtinction, ſo it is as euilly obſerued by themſelues. And will they beare vs in hand that the ſimple people (ſimple indeed they are (God wot) among them) vnderſtand this difference? and can tell how to diſtinguiſh betweene theſe, to giue to each his due and no more? But what ſpeake I of the ſimple people? of whom I may ſpeake as *Ieremy* doth, *Surely theſe are poore, they are fooliſh; for they know not the way of the Lord, nor the iudgement of their God: I will goe vnto the great ones and ſpeake vnto them.* The learned thēſelues among them doe ioyne with Chriſt our Sauiour other Mediatours, not onely of interceſſion, but alſo of redemption and ſaluation. Hitherto commeth the praier to the Popes great martyr, *Thomas Becket* of Canterbury, who died in the Popes quarrell, which he maintained againſt his ſoueraigne king, *Henry* the ſecond, and therefore a falſe martyr, but a true traitor and rebell.

Comment. vpon Philem.

Ier.5,4.

Breuiarium ad vſum eccleſ. Sarum in feſto S. Tho. Cantuar.

Tu per Thomæ ſanguinē, quem pro te impendit,
Fac nos (Chriſte) ſcandere, quò Thomas aſcendit,
that is,

By the blood of *Thomas*, which he for thee did ſpend,
Make vs (O Chriſt) to climbe whither *Thomas* did aſcend.

A moſt blaſphemous praier, wherein they preſent not the blood of Chriſt who gaue himſelfe a ranſome for vs, but the blood of *Thomas* to bring vs to heauen. It were endleſſe to ſhew their idolatrous praiers made to ỹ bleſſed Virgin, deſiring to haue her to reconcile them to her Sonne. Among the reſt, conſider this one:

O fœlix puerpera,
noſtra pians ſcelera,
Iure matris impera
redemptori. that is;

O holy mother, which doſt purge away our ſinnes, command thou him that is our redeemer by thy motherly authority. And touching *Peter* and *Paul*, they ſay. *Concede vt amborum meritis æternitatis gloriam conſequamur*; that is, Grant that by the merites of them both, wee may obtaine eternall glory. Neither ſhall we need to maruaile at theſe things (although they ſound harſh in all Chriſtian eares) if we conſider what they aſcribe vnto the *Croſſe of Chriſt*, I meane to the wood & tree to which they make their praier to this day, ſaying,

Ex Rom Breuiar.

Sabb. in Hebd. quarta Quandrag.

O crux, aue, ſpes unica,
Hoc paſſionis tempore,
Auge pijs iuſtitiam
Reiſq́; dona veniam; that is,

O Croſſe, all haile, thou that art our onely hope; at this time of the paſſion encreaſe thou righteouſneſſe to the godly, and grant pardon to them that are guilty. Other groſſe blaſphemies they haue reformed in their Porteſſe, but this which giueth as great and groſſe honour to the wooden croſſe they haue reſerued and reteined. What is become now of their diſtinction, that Chriſt is the Mediatour of redemption, but the Saints of interceſſion, when as they aſcribe to the Virgin *Mary*, to *Peter*, to *Paul*, nay to a vile traitour, nay to a wooden croſſe, power to purge away the ſinnes of the faithfull, to grant them pardon and forgiueneſſe, and to bring them to ſaluation? Moreouer, the Apoſtle ſpeaking of one Mediatour, and naming Chriſt to be that one, 1 Tim. 2, 5. ſpeaketh in that place of prayer, and therefore euen in praier he will haue vs to acknowledge no Mediatour of interceſſion, but Chriſt Ieſus onely. A Mediatour of interceſſion as it is defined by *Auſtine*, cannot agree to any ſauing to Chriſt; for he teacheth, that it is commanded that euery Chriſtian ſhold pray for others, *but he, who requeſts for all, and for whom none requeſteth, is the one and true Mediatour*. Againe, they obiect, that the Saints pray for vs, and therefore we may pray to them. I anſwer, this will not follow. Againe, they pray for the perfecting of the body of Chriſt, & deſire the full gathering together of the Saints, they long for the reſurrection & reſtitution of their bodies which lye in the duſt, they wiſh to ſee the auengement of the blood of the holy martyrs ſhed for the teſtimony of the truth, and craue to behold the laſt comming of Chriſt to iudgment to reſtore all things: howbeit they know not the particular troubles of Gods children, neither vnderſtand the inward wraſtlings and bucklings with ſin and Satan which the conſcience ſuſtaineth, no more then *Eli* knew *the trouble of heart that Hannah had, though ſhe praied in his preſence*. Wherefore, let vs content our ſelues with the onely and all-ſufficient mediation of Chriſt, remembring the ſaying of the Apoſtle *Iohn*, *We haue an aduocate with the Father, Ieſus Chriſt the righteous, and he is the propitiation for our ſinnes*, 1 Ioh. 2, 1, 2. And ſeeing he calleth vs vnto himſelfe, let vs not refuſe to goe to him. When he ſaith, *Come to me*, Mat. 11, 28. ſhall we ſay, nay, we wil go to ſome other? When *Mary* called her ſiſter ſecretly, ſaying, *The maſter is come, and calleth for thee*; *as ſoone as ſhe heard that, ſhe aroſe quickly, and came vnto him*. So it ought to be with vs. Our maſter Chriſt calleth vs, why doe we run from him, why do we not run to him? why do we run to any other? Let vs not refuſe to come to him, who gaue his life for vs that we might liue in him. Shall we then depart from him that calleth vs, to them ẏ call vs not, that know vs not, that heare vs not, ẏ help vs not, ẏ ſaue vs not?

Aug. contra epiſt. Parm. lib. 2 cap. 8.

Obiect.

Anſw. What the praiers of the Saints departed are.

Vſe 2

Secondly, this condemneth the ignorant multitude, which through palpable and horrible ignorance ruſh into the preſence of God without any Mediator, knowing neither God nor themſelues. They dream that God is mercifull, & neuer conſider what he is in his owne nature, to wit, a God of perfection, a moſt iuſt Iudge: and we can neuer reconcile his mercy and iuſtice, but by looking vpon him in ẏ face and countenance of Chriſt Ieſus, in whom only he is wel pleaſed, Mat. 3, 17. We can receiue nothing at his hands, except we come to him in his Son. For as he is perfect, ſo he accepteth of nothing that is vnperfect. But we can offer nothing to God, but that which is tainted and defiled with ſin; and if God looke vpon vs & our wants out of his Sonne, wee are no better then the children of wrath, he findeth matter enough in vs to reiect our workes, and to condemne our perſons. We haue our praiers heard no other way but in the Name of Chriſt. We are no otherwiſe accepted *but in his beloued*, to wit, in Chriſt. He is the onely Sauiour of the Church, he saueth his people from death, *and him that hath the power of death, that is, the diuell*. He saueth vs from our ſins, guilt, and puniſhment. For ſin is the power & ſting of death, & an vgly ſerpent; Chriſt only hath quelled him, he hath merited our ſaluation by his death and paſſion, none elſe hath done it, none elſe could do it. The Saints glorified, and all the company of ẏ elect Angels in heauen were too weak and vnworthy to accompliſh this work. The Papiſts, as we haue ſhewed, make him but half a Sauiour, ioyning others with him in ẏ worke of ſaluation. For they teach that with Chriſts merites we muſt ioyne the workes of grace in the matter of iuſtificatiō, & that with Chriſts ſatiſfaction of ẏ wrath of God, we muſt ioyne our ſatiſfaction by temporall puniſhment. But we haue ſhewed before, that he will bee a ſole Sauiour, or elſe no Sauiour at all.

Iohn 15, 6.
Eph. 1, 6.
Acts 4, 12.
Heb. 2, 14.
Math. 1, 21.

Vſe 3.

Thirdly, it behoueth vs in remembrance of this excellent benefite of Chriſts attonement, to be thankfull to God. This is the main cauſe of al thankfulnes. The moſt common bleſſings which we receiue, muſt at all times moue vs to be thankfull, as meat, drinke, health, wealth, liberty, peace, proſperity, and the like; but this ſhould as it were ſwallow vp all the remembrance of all the reſt, and the zeale thereof cōſume vs: *What ſhall I render vnto the Lord for all his benefites toward me? I will take the cup of ſaluation, and call vpon the Name of the Lord.* What deadneſſe of hart then remaineth in many mē, that neuer remember this great worke, thereby to be prouoked to obedience and newneſſe of life, that ſo we may return our loue to God againe, who loued vs firſt?

Pſ. 116, 12.

Vſe 4.

Laſtly, we muſt acknowledge, what we are in our ſelues, to wit, vtterly loſt, the enemies of God, the children of wrath, the bondſlaues of Satan, and the heires of condemnation. This we muſt confeſſe frō the bottome of our hearts,& haue a liuely feeling thereof, before we can receiue him as *our Peace-maker and Sauiour*, Math. 18,11. and 15,14. Luke 4,18, and 19,10. We muſt ſay with *Daniel*, *Shame and confuſion of faces belongeth vnto vs*, chap. 9, 8. What was due to the people in this place, and what might they haue looked for, if *Aaron* had not made an attonement, but preſent death? So is it with vs, we are borne dead in ſinnes and treſpaſſes,& can looke for nothing but wrath, and iudgement, *and fiery indignation which ſhall deuoure the aduerſaries*, Hebr. 10, 27. if Chriſt do not make peace between God and vs. Let vs therefore looke for ſaluation from him, as men hearing of cunning Phyſitions to cure diſeaſes, do ſeeke and ſend to the farre and neere, Math. 9,20,21. Iohn chap. 7, verſe 37.

CHAP. XVII.

1. *AND the Lord ſpake vnto Moſes, ſaying,*

2. *Speake vnto the children of Iſrael, and take of euery one of them a rod, according to the houſe of their fathers, of all their Princes according to the houſe of their fathers, twelue rods; write thou euery mans name vpon his rod.*

3. *And thou ſhalt write Aarons name vpon the rod of Leui, for one rod ſhall bee for the head of the houſe of their fathers.*

WEe haue ſeene in the former chapter, how the people *enuied Moſes in the Camp, and Aaron the Saint of the Lord*, Pſalm. 106,16, ſo that he was conſtrained to ratifie & confirme the Prieſthood by the ſwallowing vp of *Dathan* and *Abiram* in the earth, and by conſuming of *Korah* and his confederates with fire, all of them being *the children of rebellion*, as they are called in this chapter, verſe 10. But heere wee may behold a notable example of Gods wonderfull mercy, who is more ready to compaſſion then to reuenge, and therefore deſtroyeth ſome, that he may inſtruct others. Wherefore in this chapter *Moſes* continueth the ſame argument handled before, and ſheweth how GOD once againe eſtabliſheth the Prieſthood to *Aaron* and his ſonnes for an euerlaſting couenant; whereupon he commandeth that euery Tribe ſhould bring a wooden ſtaffe, with a name written vpon them, & to put them together, ſo as they might not be diſcerned aſunder, but by the ſight of the names. Theſe ſtaues thus prepared and ordered, were laide before God in the Sanctuary, and when they were taken thence againe, *Aarons* ſtaffe that had his name vpon it, did flouriſh, and all the reſt without any change remained dry and dead, as they were before: whereby the Lord ſhewed, that he had choſen that houſe to ſerue in the Prieſthood.

diuiſion e chapt.

Conſider in this preſent chapter, two things: Firſt, the confirmation of the Prieſthood to *Aaron* and his ſonnes. Secondly, the repentance of the people, and reſting in the ordinance of God, after they were humbled by the plagues of God, and ſaw the flouriſhing of *Aarons* rod.

Touching the firſt, to wit, the ratification of the Prieſthood, and the deciding of the controuerſie to whom it did belong, & ought to belong hereafter, we muſt obſerue the commandement of God to *Moſes*, and his obedience. God commandeth *Moſes* to take of euery Tribe a rod. Now whether it were of ſeuerall kindes of wood, according to the number of the Tribes, or of one kinde only, to wit, the almond, as *Munſter* thinketh, it is vncertaine. And the queſtion may be asked, whereas euery ſtaffe muſt haue a name written, that is, the 12 rods, 12 names, what name was written? Some thinke, that the Tribe of *Reuben* had the name of *Reuben*; the Tribe of *Simeon*, yͤ name of *Simeon*, and ſo of the reſt. But it is to bee thought, yͤ the name of the Prince of yͤ Tribe was written, rather thẽ the name of the author of the Tribe; and the words of the text doe fauor this interpretation, v. 2. elſe to what purpoſe is *Moſes* appointed to take ſeuerall rods of the Princes of euery Tribe? ſo that for example the rod of the Tribe of *Reuben* had the name of *Elizur*, written, and ſo of the reſt, as they haue bene ſet downe before, ch. 1, 5,6,7. aud 7,12,30,36. For as the name of *Aaron* was written vpon the rod of *Leui*, not the name of *Leui* himſelfe, v. 3. ſo no doubt the names of other Princes that were heads of the families of their fathers, were written vpon the rods of their Tribes, not the names of the authors of yͤ Tribes. Al theſe rods were laid vp together in *the Tabernacle of the Congregation*: then yͤ Lord giueth them this token to aſſure them whom the Lord choſe and ordained, that there might be no more contention about the Prieſthood, namely, that *his rod ſhould waxe greene, flouriſh, and beare bloſſomes*. Thus doth God cut off all occaſions of murmuring among them.

Ezek. 37,16.

Munſter annot. in Num.

[*Speake vnto the children of Iſrael, and take of euery one of them a rod.*] The people ought to haue bin throughly humbled for their offence, & to haue their hard hearts broken in peeces by the conſideration of Gods iudgements and miracles, and ſo throughly to bee moued to reuerence the ordinance of God concerning the Prieſthood. But becauſe God is conſtrained to work another miracle, & to change the courſe of nature, and to *call things that were not, as though they were*, it appeareth they were not yet ſufficiently touched and humbled: for God doeth no worke in vaine. If then the dignity of the Prieſthood had bene ſufficiently confirmed by the puniſhment taken of the ſeditious and their partakers, this new miracle had not beene wrought in the dry and withered rod. Wherefore God goeth about by this meanes to remedy their pride and preſumption, and ſheweth his great mercy and goodneſſe toward them in calling them to repentance and in curing of their infirmities.

Doctrine. God is deſirous to haue ſinners broght to repentance

We learne heereby, that the Lord is very deſirous to haue ſinners conuerted and brought to repentance, that ſo he may ſaue them, Eſay 65,2. Ezek. 33,11. and 18,31,32. Math. 23,37. 2 Cor. 5,20. *Peter* preacheth repentance to them that killed the Prince of life and denied him in the preſence of *Pilate*, when hee was determined to let him go, Acts 3,13,15. Euen to theſe that murthered and betrayed the Sonne of God, did the Lord offer ſaluation. To this end he is of ſuch great patience, becauſe he is not willing that any one ſhould periſh, 2 Pet. 3,9. The reaſons.

Becauſe firſt, they are his creatures and his *Reaſon 1.* workmanſhip, and therfore there is great reaſon, why he ſhould deſire their good. Naturall parents do deſire to ſaue and keepe in health their children. They that belong to God are his deere children, Eſay 49,15,16. He loueth *Reaſon 2.* Iſrael as his firſt borne. Secondly, he hath not onely created them when they were not, but alſo redeemed them when they were loſt, and that with no leſſe price, then with the blood of his owne Sonne, Col. 1,20. 1 Ioh. 1,7. Ro. 5,9,10. If then he haue done this for them, doubtleſſe he will goe forward with his loue toward them: he will raiſe vp them that are fallen, ſeeke them that are loſt, quicken them that are dead, and bring them home that are ſtrangers to him. Thirdly, it is more honour *Reaſon 3.* to God to conuert and ſaue, then to deſtroy and caſt away his people. Doubt not, but bee well aſſured, that God will do that which tendeth moſt to his owne glory, Rom. 11,1,2. Iuſtice and iudgement cauſeth him to be feared, but his mercy and loue is that which maketh him to be honoured of men.

Vſe 1. The vſes remaine. Hath God an earneſt deſire to conuert and ſaue men? Then it ought alſo to bee our deſire to bee like in this to our heauenly Father, that is, to labour to conuert and bring home others vnto God, that goe aſtray from him: for in ſo doing wee ſhall follow the footſteps and example of God; dealing with our brethren in mercy and compaſſion as God hath dealt with vs. Let the husband 1 Cor. 7,16. labour to conuert the wife, and the wife to win her husband; the parents their children, and the children their parents: and euery one to conuert his brother. A duty moſt acceptable to God, and moſt profitable to others. An argument of loue and charity, greater loue then this can no man ſhew. So ſaith Chriſt to *Peter*, *When thou art conuerted, ſtrengthen thy brethren*, Luke 22,32. Iam. 5,19,20.

Vſe 2. Secondly, this ſerueth to condemne the practiſe of many men in our times, and to teſtifie that they are farre from God, and can haue no aſſurance to themſelues that they are his children and beare his image. God is deſirous *to ſeeke out and to ſaue them that are loſt*, like Luke 19,10 the good Shepheard that leaueth 99 in the wilderneſſe, and this was the end of the comming of Chriſt. But we are for the moſt part careleſſe in this duty: few do thinke it to belong vnto them. Others are ſo farre from ſeeking to conuert, that they rather ſeeke to ſubuert others: and of theſe the number is farre greater then of the former, who doe croſſe by all meanes they can, the purpoſe and deſire of God. He laboureth to ſaue, and they to deſtroy; he to build, and they to pull downe; he to plant, and they to root vp; hee to bring to heauen, and they to hell. Theſe are of their father the diuell, and his luſtes they do: they ioyne with him, they labour for him, they aduance and enlarge his kingdome, and they ſeeke to bring moe vnto him. This is a fearefull ſinne, which we muſt repent of, or elſe we ſhall repent of it when it is too late.

Vſe 3. Laſtly, this muſt teach euery one to haue a ſpeciall care of his own ſaluation, ſeeing God is ſo deſirous of it. For euery man ſhould bee more carefull of his own good, then another, or of anothers. It is ſo in the body, it ought alſo to be ſo in the ſoule. We cannot be more carefull of our owne ſaluation then God is: & therefore ſeeing he is ſo deſirous of it, let euery man labour to doe what in him lieth toward his conuerſion, that ſo God may accept of him.

Obiect. But ſome will ſay, It lieth not in my power to conuert my ſelfe, I can do nothing vntill it Anſwer. pleaſe God to worke it. I anſwer, doe that which is in thy power; and God will giue a bleſſing. It lieth in thy power to heare ÿ word, to reade the Scriptures, and to attend to the Miniſtery of it. Come diligently and conſtantly to the place of Gods worſhip, & God will worke in thee his grace to thy conuerſion. If thou do not, neuer accuſe God, but the frowardneſſe of thine owne will which faileſt in that which thou art enabled to do. For if we ſay wee deſire ſaluation, and yet deſpiſe the meanes, we deceiue our ſelues. On the other ſide, from hence ariſeth matter of ſpecial comfort to euery one that truely endeuoreth his owne ſaluation, and can make enquiry into his eſtate, whether he be one of that number that ſhall be ſaued, or not. For although hee be clogged with many ſinnes, and daily addeth more vnto the burden, yet let him not deſpaire, nor thinke they ſhall hinder his ſaluation.

This is his comfort, that with God all things are poſſible: and when the deſire and power of God go together, how great ſoeuer his ſinnes be, he ſhall not neede to doubt of his ſaluation. Let him looke vp to Chriſt, his merits do ſurmount all our ſinnes.

4 *And thou ſhalt lay them vp in the Tabernacle of the Congregation before the teſtimony, where I will meete with you.*

5 *And it ſhall come to paſſe, that the mans rod whom I ſhall chooſe, ſhall bloſſome; and I wil make to ceaſe from me the murmurings of the children of Iſrael, whereby they murmure againſt you.*

6 *And Moſes ſpake vnto the children of Iſrael,* &c.

The Lord goeth forward to declare his wil to *Moſes*, and foretelleth his great and miraculous worke, that in one day the rod ſhould bring forth buds, bloſſomes, and fruites, to ſtay the murmuring of the people. All miracles ſerue to ſome good end, and as a kinde of Sacraments do confirme ſome doctrine. Theſe rods were not greene and growing, but were long ſince cut off from their trees, and altogether withered: and (according to the opinion of ſome) were ſuch as the Princes for honors ſake did carry when they executed iudgment. Wherfore it was vnpoſſible, according to the courſe of nature, that any of them ſhould bee freſh, and flouriſh, and bring forth fruite. For as they were all of them laide vp together, ſo they were all of them alike dead, and without life: and therefore, whereas *Aarons* rod flouriſhed, and by flouriſhing the vigor of life appeared to be in it, it manifeſted apparently the power of God, and the Prieſthood of *Aaron*. If any obiect, that the emulation and murmuring could not by this meanes bee taken away betweene the houſe of *Aaron*, and the reſt of the Leuites, ſeeing his name onely was written vpon the rod, and not the names of any of them. I anſwer, that ſeeing God ſhewed forth his power almighty, in that rod which had the name of *Aaron* vpon it, it was a plaine ſigne and infallible token, that *Aaron* was choſen to the Prieſthood, and that al others were excluded from that dignity, and ſo the people confeſſe in the end of the chapt. Now whereas God in the flouriſhing of the rod, ſaith that he would ſhew whom he had choſen, hee declareth that in beſtowing his giftes and benefits in the church, hee doth not reſpect any mans merit, but dealeth with euery one according to his owne good pleaſure. *Aaron* was not aduanced to the Prieſtly dignity by any vertue of his owne, but meerely through the grace of God. So are wee adopted and made heires of euerlaſting life, not through our own workes or merits, but by Gods fauour, ſeeing *it is not in him that willeth, nor in him that runneth, but in God that ſheweth mercie*, Ro 9,16. Of this we haue ſpoken before, chap.2. v. 18,19. Touching this miracle which God purpoſeth and promiſeth to worke in the ſight of all Iſrael, wee learne, That God hath from time to time wrought miracles againſt the courſe of nature for the good of his church. Hee is not tied to the ordinary courſe of naturall things, but he worketh extraordinarily ſo often as it pleaſeth him. All times and ages of the church witneſſe this truth, and teſtify the miraculous workes of his hand, in the Sun, in the Moone, in the Aire, in the Waters, in the Fire, in the Earth, and in all creatures both high and low. Thus he plagued the Egyptians, Pſal.105,27 29,30,32,34,&c. Thus he dealt with his owne people when they came out of Egypt, Pſa.78, 12,13,14.15,16. Leuit.9.24 Ioſhua 10, 12 Iudg.6,21 & 13,19. 1 Kings 18. In the New Teſtament we haue ſundry miracles of Chriſt our Sauiour: and the miracle of al miracles accompliſhed which was propheſied long before, that *a Virgin ſhould conceiue and beare a ſonne*, Eſay 7. verſe 14. Math. 1. verſe 23. Luk. 1, 31.

Doctrine. God can work miracles aboue Nature, when it pleaſeth him.

Reaſon 1.

The Reaſons follow. Firſt, that ſo he might worke faith in them that otherwiſe would not beleeue. Thus doth God take away all excuſe, when he worketh aboue nature, as Exod.4,1. When *Moſes* was ſent to the Iſraelites in Egypt, to tell them of their deliuerance, ẏ God had heard their grones and ſighes, & had ſeene al their troubles and miſeries: he alledged that the people wold not beleeue him, nor hearken vnto his voice; and therefore did the Lord inable him to turne his rod into a ſerpent, & the ſerpent into his rodde, that ſo they might beleeue that the *Lord God of their fathers had appeared vnto him*, Exod.4,5. Againe, he is willed to put his hand into his boſome, and when he pulled it out, it was leprous as ſnow, verſe 6. and putting his hand into his boſome againe, when he pulled it out, *Behold it was turned again as his other fleſh*, verſe 7. Whereupon the Lord ſaith, *If they will not beleeue thee, nor hearken to the voice of the firſt ſigne, they wil beleeue the voice of the latter ſigne*, verſe 8. And if they would not beleeue either the one or the other, hee is yet willed to take the water of the Riuer, and to poure it vpon the dry land, and *the water ſhould become blood vpon the dry land*.

Reaſon 2.

Secondly, God getteth glory hereby among his children, his praiſe is by it ſet forth, when by nothing elſe. Wee are mooued at ſtrange things, Iohn 11,15,45. and taught to beleeue. *Lazarus* was raiſed from the dead, who had lyen in the graue foure dayes, ver. 39. to ſhew forth Gods glory, verſe 40. Math. 9,8. Luke 13,13. and 23,47. So that miracles ſerue to worke faith in vs, and to gaine glory to God. The Vſes.

Vſe 1.

Firſt, conſider from hence the greatnes and power of God, who is to bee compared vnto him? Eſay 44,24. and 45,5. None of all the creatures, be they neuer ſo excellent in ſtrength and glorious in power, can do ſuch things, &

therefore nothing can be matched with him; let him therefore be preferred aboue all. This is the vſe vrged by *Moſes* in his ſong of thākſgiuing after their paſſing ouer the red ſea, Exod. 15,10,11. and Pſal. 77.12,13,14. He is the onely author of miracles, hee it is onely that properly doth them, and no other. For a miracle is a worke wrought aboue the ſtrength of nature, as we ſhall ſhew more largely afterward. But no creature can worke aboue the courſe of nature, he onely that is the author of nature muſt do it.

Obiect.

But it may bee obiected, that ſome of the Prophets did raiſe the dead, as *Eliah* 1 Kin. 17, 21,22. and *Eliſha* 2 King. 4,34,35. made Iron to ſwim, being an heauy thing, to aſcend vpward, 2 Kings 6,6. commanded fire to come from heauen, being a light thing, to deſcend downward, 2 Kin. 1,10. healed many incureable diſeaſes, 2 Kings 5,10. and wrought many great workes, Heb. 11,33,34,35. So did the Apoſtles raiſe the dead, cleanſe the Leapers, reſtore ſight to the blind, healed the ſick, caſt out diuels, and this was their office & calling to which they were appointed, Math. 10, 8. Acts 5,15. & 19,12. I anſwer, the gift which they had was the faith of miracles. And this was done in this manner. God reuealed vnto them by his Spirit, that he would worke ſuch and ſuch a miracle when they prayed, & thereupon either by commanding the euill ſpirit to depart in the name of Chriſt, or by impoſition of hands in other workes they wrought the ſame. They hauing this knowledge by reuelation of the purpoſe of God, beleeued the ſame, and were as the mouth of God, and the hand of God, being his meſſengers, to ſignifie what he would do, Marke 11,22,23. Heb. 11, 33,34. They then had no power of their own, it was the diuine power onely that wrought them.

Anſwer.

Obiect.

Anſwer.

But ſome will ſay, that the diuels can work miracles contrary to nature, and therefore it is not proper to God. I anſwer, hee can worke wonders, but not miracles. For though euery miracle be a wonder, yet euery wonder is not a miracle. He can do things extraordinary, or otherwiſe then the common courſe of nature, but he cannot worke aboue or againſt nature. Thus he cauſed fire to fall from heauen, & the winds to blow downe dwelling houſes, as we ſee in the hiſtory of *Iob*. Hee alſo cauſed bliſters and vlcers to ariſe in his body, and without queſtion they were true vlcers, as ẏ Scriptures plainly ſetteth downe, and *Iob* truly felt, Iob 2,7,8. Howbeit this he did no otherwiſe but by the force of nature, for he cannot make raine, or thunder, or lightning, or winde, or ſtorme, or tempeſt; this is the worke of God, and commeth from his hand, Gen. 7,4. Deut. 11,14. & 28,12. 1 Sam. 12,17,18. 1 Kin. 8, 35, 36. and 17,14. & 18,1. 2 Kin. 3,17. Iob 5, 10. and 28,26. and 37,23,45. Pſalme 105, 32. & 107,25. & 135,7. & 147,8. & 148,7,8. Ier. 5, 24. & 10,13. & 51,16. *Zach.* 10,1. Acts 14,17. Iames 5,18. The deuill cannot make the matther whereof the rain is ingendred. They then are deceiued, that thinke the deuill is able to make raine, or haile, or ſnow, or vapor, or the leaſt flye that flyeth in the aire, or the ſmalleſt worme that creepeth in the earth. Neuertheleſſe, when the matter of ſtormes & tempeſts is prepared of God, he can gather it, and haſten it, and make it more terrible, and carrie it from place to place, from country to country. For as hee can aſſume a body, but not make a body: ſo he can vſe the winde, but not create the winde. If ſtormes and windes might bee raiſed and framed by the power of ſatan, they might be ſaid to execute his word, & he might be ſaid to be the father of the raine. So then briefly, it is ſafeſt to hold this as a trueth, that God cauſed the fire, but ſatan brought it vpon *Iobs* flocke: God cauſed the winde, but ſatan draue it vpon the foure corners of the houſe. For when once they are raiſed, ſatan hath power by Gods permiſſion, to carry and tranſport them from Region to Region: ſo ẏ when naturally they blow one way, he can beſides nature turne them another way, neuertheleſſe he is not able to ſend winds, or raiſe tempeſts where none are. It may be further ſaid, that the ſorcerers of Egypt did bring forth Frogs, and turne water into blood, and rods into ſerpents and ſuch like, Ex. 7,11,22. & 8,7. I anſwer, it may be ſatan did fetch theſe frogs and ſerpents from other places, and conuey them in a moment into the preſence of *Pharaoh* and of his Princes; for the effecting whereof, more haſt and ſpeede were requiſite then power, and yet neither were wanting to him beeing a ſpirit. *Sampſon* was able by Art and cunning to gather together 300. Foxes in ſhort ſpace, that with his foxes and firebrands he might annoy the Philiſtims, Iudg. 15,4. Much more is ſatan able, who may moſt truly bee called *a mightie hunter before the Lord*, to bring together on a ſodain a great number of theſe Frogs, which could not be far to ſeek in the bogs, mariſhes, & fens of Egypt. Or elſe this was done in outward ſhew and appearance onely, not in deed and in truth. If it be further vrged, that it is expreſly written that the ſorcerers broght forth Frogs, and turned water into blood, &c. I anſwer, the Scripture often ſpeaketh of things, as they appeare and are offered to the ſight, not as they are in themſelues. As he that appeared to the witch at *Endor* is called *Samuel*, yet it is certaine it was not the true *Samuel*, but the diuell in his habit and likeneſſe, 1 Sam. 28,14. & *Daniel* ſaith, ch. 9.21. the man *Gabriel* appeared vnto him, becauſe he appeared in the ſhape of a man, whereas he was one of the *Angels that ſtood in the preſence of God*, Luk. 1,19. ſo haue Images oftentimes the names of thoſe whom they repreſent. Thus *Ioſephus* teſtifieth, that ẏ ſerpents of theſe Magitians did creepe in the ſhew & likeneſſe of true ſerpents. And *Iuſtine Martyr* one of the moſt ancient ſaith (*Quaeſt. Orthod.* 16) that they did dazle and deceiue the eyes

God only ſendeth the raine the diuel cannot make it.

Obiection

Anſw.

Obiect.

Anſwer.

Exod. 32,

Nehem. 9,

Ioſeph.

Iuda.

ſe 2,5.

in cap.3.
ad Ti

eyes of the beholders, and caſt a miſt like Iuglers before them. And *Ambroſe* calleth their fact, a counterfeit emulation of that they had ſeene *Moſes* do before them. But howſoeuer this were done, whether by a reall tranſportation, or by a deceitfull apparition, certaine it is, they could not make true ſerpents, true blood, true frogs, and yͤ for theſe cauſes. Firſt, becauſe it is holden, that God only hath power to change and conuert a dead ſubſtance into a liuing ſubſtance, a rod into a ſerpent. Secondly, theſe ſorcerers could not doe a leſſe thing, therefore not poſſibly the greater. They could not by all their power and art preſerue themſelues from the botches & other plagues of Egypt, for the boyles & blaines ſeized vpon them that they could not ſtand before *Moſes*, Exod. 9, 11. which notwithſtanding is more eaſie then to make or change a creature; nay they could not bring forth lice, but ſaide, *Thus is the finger of God.* Thirdly, the true ſerpents of *Moſes deuoured the other Serpents*, Exo. 7, 12. From whence *Ioſephus* and *Ferus* conclude, they were no better then images and repreſentations. For it is not ordinary that one creature ſhould deuoure another of the ſame kinde, as a ſerpent, a ſerpent; or a Lyon, a Lyon. And if this were found, either wee muſt imagine that the Magitians ſerpents and frogs were exceeding little, or elſe it is incredible & vnpoſſible, that one creature ſhould receiue into it ſelfe another creature of equall quantity, with preſeruation of it ſelfe. Laſtly, if any ſuch power had bin in the Magitians, to make true frogs and ſerpents, they might alſo by the ſame power haue remoued thoſe that *Moſes* brought. For he that can build vp, can alſo pull downe: and it is one and the ſame art to knit and vnloose: nay, it is an argument of greater power to make them, thẽ to remoue thẽ. Now they could not take them away, albeit they were annoyed by them, but were conſtrained to intreate *Moſes* to pray for their remouall, Exod. 8, 8. And if they had bin able to make them, they ſhould be more cunning artiſts and craftſmen then their maſter, I meane the diuell. Thus much of the ſlights & iugling tricks of theſe couſening ſorcerers.

8,18,19.

in Exod.

ſe 2.

Secondly, we muſt learne to feare God and to obey him; he commandeth Nature & it giueth place to him, who is the God of power, and he ſhall reigne for euer and euer, Exo. 15, 18. He ſtopped the mouthes of the Lyons, & quenched the violence of fire. True it is, that ordinarily the Lord gouerneth the world by ſecond cauſes, howbeit he is free to vſe them, or not to vſe them: and he can change yͤ courſe of them to the preſeruation of the godly, and to the deſtruction of the wicked. A ſingular comfort to all ſuch as belong to him, to moue them to caſt their care vpon him, and to cleaue vnfainedly vnto him with all our hearts by a liuely faith. He neuer wanteth meanes to doe vs good, or to procure our ſafety. Vpon this foundation did thoſe ſeruants of God builde, that were threatned to be caſt into the hot fiery furnace; for they conſidered, that the God whom they ſerued, was able to deliuer them, and therefore they feared God more then the King, Dan. 3, 17. And albeit God do not ordinarily in our dayes work myracles, yet he hath the hearts of all men in his owne hand, and hee turneth them as it pleaſeth him, and maketh oftentimes our enemies to bee at peace with vs, Prou. 16, 7. On the other ſide, this ſerueth for the terrour of the vngodly, that God hath infinite waies to worke out their deſtruction: the leaſt of all the creatures once armed by the Creator, are of wonderfull force, and ſhall bee ſufficient to deſtroy all his aduerſaries. This doth *Moſes* teach, touching the drying vp of the red ſea, a worke farre exceeding all the limits of nature, Exod. 15, 14. 15, 16. The people ſhall heare of it and be afraid, the Dukes of *Edom* ſhall be amazed, the mighty men of *Moab* ſhall tremble, and the inhabitants of *Canaan* ſhall melt away. Now they knew they had not to do with a weake & impotent God, ſuch as were the gods whom they worſhipped, but with him that could command ſea & land: and this doth *Rahab* confeſſe to yͤ ſpies whom ſhe receiued into her houſe, Ioſh. 2, 10. 11. Let all theſe therfore know, that they muſt feare him that is able to deſtroy, and to caſt both body and ſoule into hell fire.

Vſe 3.

Thirdly, we muſt learne to giue God that which is his owne and due vnto him. We muſt acknowledge him to bee the ſole author and worker of all the myracles that haue beene or ſhall be in the world. Neither Saint, nor Angel, neither Prophet, nor Apoſtle, neither Satan the prince of darkneſſe, nor any of the diuels, is able to work any myracle; it is the prerogatiue royall of God. Let vs not ſtand in feare of the diuell and his angels, they cannot of themſelues do any thing vnto vs, but that which the Lord willeth. The common and ignorant ſort of men ſtand pitifully in feare of witches and of their practiſe, as the cheefeſt plagues of a Pariſh, & they confeſſe they haue bin as glad to pleaſe them as their mothers, & as much afraid to diſpleaſe them, as euer they were to diſpleaſe their fathers, as if the whole world were gouerned by witches. O that theſe men would be as carefull to pleaſe God, & as fearefull to offend him: as for witches, they are more afraid of them thẽ hurt: they are but the diuels inſtruments to deceiue the world; the diuell hath vtterly blinded the eyes of theſe and of many others, to make them beleeue that they do thoſe things which they neuer do, neither indeed can do. The diuell himſelfe is Gods ſeruant or rather ſlaue, to do his will whether he will or no: for he can do nothing but what the Lord willeth. He ruleth all things by his prouidence, the diuell cannot kil a flye except he haue liberty giuen vnto him. But to returne to the former point, that it is God onely that worketh myracles, obſerue with me that he worketh two waies; ſomtime by

God worketh myracles two waies.

Obiect.

Mat.7,22,23.

Math 10,7,8.

Anſwer.

Why God vſeth means in working of myracles.

Exo.19,18,19

Exod.20,19.

Math. 12,24.

Obiect.

Anſwer.

by himſelfe alone, and ſometimes by ſome other creature. By himſelfe alone, when he vſeth no inſtrument at all, as in the creation of the world, making al things of nothing, without helpe of Angel or other matter. So he turned backe the ſhadow of the diall of *Ahaz* by himſelfe alone, and many other ſuch like. Againe, when it pleaſeth him he vſeth means, as in the myracles wrought in Egypt, he did them by the hand of *Moſes* and *Aaron*. But heere we muſt take heed of two extremes, and God is diſhonoured by both of them. Firſt, that we derogate nothing from the Maieſty of God, albeit it pleaſe him to vſe meanes in many of his myracles, becauſe he vſeth thē freely, not of neceſſity, and he is as well able to worke without them as with them. Secondly, that we do not magnifie the creatures and inſtruments which the Lord vſeth aboue that which is conuenient, becauſe that were to ſet them in the place of God, who haue no more power then that which is giuen them from aboue. But ſome may heere aske the queſtion, why doth God vſe meanes in working of myracles? Why did he vſe the holy Prophets, and Apoſtles, and ſometimes alſo ſuch as haue no iuſtifying faith, as *Iudas* and others? no doubt as he preached, ſo he wrought myracles, for he had the ſame commiſſion with the reſt. I anſwer, he vſeth them, not becauſe he ſtandeth in need of them, or is tied vnto them, but for theſe cauſes. Firſt, to teach vs that he approueth the meanes whereby things are brought to paſſe, and he ſheweth by his owne example that we ſhould make account of them: ſo that if any neglect or contemne them, he oppoſeth himſelfe againſt the Lord. Secondly, to ſupport and vphold mans weakneſſe, who is not able to looke vpon his Maieſty, when he worketh by himſelfe, as a weake eye cannot ſee things that are farre off, except he put on his ſpectacles. This is plaine in the example of the Iſraelites, when they heard the thunder and lightning, and the ſound of a Trumpet exceeding loud, and the Mountaine ſmoaking, they were ſo afraid, that they deſired the Lord to ſpeake no more vnto them, but that *Moſes might ſpeake vnto them, and they would heare him*. Thirdly, the Lord vſeth meanes for the triall of our faith, whether we will aſcribe the work that is wrought onely to the worker thereof, or to the meanes; or partly to the one, and partly to the other: or as ſome doe, all to the inſtrument, and nothing to the principall. In the myracles wrought by Chriſt himſelfe, wee ſee how diuerſly men were affected: for thogh they were effected by the finger of God, yet the Phariſies blaſphemed, and ſaid, *This fellow caſteth out diuels, by Beelzebub the Prince of the diuels*. This argueth great corruption of nature and want of faith. And as we haue ſhewed why God vſeth meanes, ſo it may be asked, what meanes God vſeth in working myracles? I anſwer, they are of diuers ſorts. Firſt, ſuch as may ſeeme to haue ſome force and power in them for the working of the myracle. When the waters of *Marah* were bitter, that the people could not drinke of them, the Lord ſhewed *Moſes* a tree, which when he had caſt into the waters, they became ſweet. Secondly, he vſeth meanes that haue no appearance of any power or vſe in the working of a myracle; ſuch was the touching of the hem of Chriſts garment, which infinite numbers touched, and yet receiued no vertue from thence. Such was the lifting vp of the rod of *Moſes*, and the ſtretching out of his hand at the red ſea. Such was the ſtriking of the Rocke with his ſtaffe at the waters of ſtrife, which had no power to make the waters guſh out. Such was ẏ handkerchieffe of *Paul* to cure diſeaſes, & the ſhadow of *Peter*, by which many were healed. For theſe cures were wrought when the Apoſtles were abſent, and knew nothing of them, but were buſied in other more important workes of their callings. Thirdly, he vſeth ſuch meanes as ſeeme no way auaileable vnto the worke, but rather quite contrary, to hinder it, as curing the blinde man, *He ſpat on the ground, and made clay of the ſpittle, and laid vpon his eies*; which might ſeeme more auaileable to put out ſight, then to reſtore it, to make a man blinde, then to make him ſee. Thus then wee ſee, and learne to acknowledge, that euery miracle is wrought by the ſole and omnipotent power of God.

Laſtly, we learne heereby, that we haue a moſt ſure word of the Prophets and Apoſtles, whereunto we muſt take heed as vnto a light that ſhineth in darke places. We are not cunningly circumuented by deuiſed fables, but we haue the whole doctrine of ſaluation deliuered in the Scriptures, fully confirmed vnto vs. For to what end do all the extraordinary works of God, done by the hands of the Prophets and Apoſtles ſerue, but to make plaine the doctrine which is according to godlines, and thereby to worke in our hearts faith and beleefe? The myracles of Chriſt vnwritten, & therefore now vnknowne, were not vnprofitable to be read, & vnworthy to be known; neuertheleſſe theſe were ſufficient. When Chriſt came into the world, he was many waies *wonderfull*, it is one of his names by which he was to be called; he was wonderfull in his perſon, wonderfull in his doctrine, and wonderfull in his workes. In his perſon, becauſe of the vnion of his two natures, he was both God & man. In his doctrine, & the word preached by him, becauſe hee taught the way of God plainely, cleerely, and euidently: nay, as one that had authority, for his word was with power, and they were aſtonied at his Doctrine. In his works and myracles, becauſe they plainly proued him to be God. The doctrine of Chriſt ſerued for faith: the myracles ſerued for the doctrine: foraſmuch as they tended, eyther to prepare the mindes of men to receiue the doctrine, or to ſtrengthen faith in the doctrine already receiued. Both theſe were committed

to

2 King.20,

Exo.16,23

Math.9,20. Luke 8,48.

Numb 20.

Acts 5,15. 19,12.

Ioſh.6,20,

Iohn 9,6,

Vſe 4.

Ioh.20,30

Eſay 9,6.

Math.1,23. Luke 1,35.

Math.22,

Math.7,28. Luke 4,32.

Math. 11,4. Iohn 5,36. and 10,25.

1 Cor. 14,

Iohn 14,11.

to writing by the will and appointment of Chriſt himſelfe, to further the faith and ſaluation of the people to ẏ end of the world. The doctrine long ſince written, is no otherwiſe to be regarded, then the liuely voice of Chriſt if he were among vs, & we heard him preach to vs, as the Iewes did: and the myracles that are written are no otherwiſe to be eſteemed, then if we ſaw them done before our eies, ſo ẏ wee need no other, no new myracles to confirme ẏ doctrine of Chriſt & of his Apoſtles. They were needfull when the Goſpel was firſt planted, and ſeemed ſtrange in the world, as it were in the infancy of the Church. That truth is already plentifully confirmed, except we ſhould account it new euermore. Hence it appeareth, how ſound & vnreaſonable the Romaniſts are that require of the Miniſters of the Goſpel, to confirme their calling by myracles. For thus they reaſon, Extraordinary callings are to bee confirmed by myracles: but ẏ planters of our Churches ſhew no myracles; therefore their calling cannot be of God. Theſe are like to the Iewes, of whom Chriſt ſpeaketh, Mat. 12, 38. If I ſhould aske of them what ſignes and myracles the Prophets ſhewed, *Nathan*, *Iddo*, *Obadiah*, *Micah*, & many others, I think their beſt anſwer would be ſilence. Wee reade expreſly, that *Iohn* the Baptiſt did no myracle, Ioh. 10, 41. yet was his calling extraordinary. The rule that Chriſt giueth vs to diſcerne falſe doctrine from the true is this, *By their fruites ye ſhall know them*, Mat. 7, 16. The doctrine that is taught is the true fruite, they are known therfore by deliuering the doctrine, not by working of myracles. We teach no other doctrine then is ſet downe in the Scripture, ſo that it is ſufficiently confirmed by myracles already. For if the doctrine of the Apoſtles be our doctrine, doubtleſſe the myracles of the Apoſtles are ours alſo, which may not bee ſeuered and diuided from the doctrine it ſelfe. This then diſcouereth the weakneſſe of *Turrian* the Ieſuite, who is more ridiculous thē the reſt, that asketh the queſtion, how wee know that *Luther* was a teacher raiſed vp of God, and what myracle he euer wrought? as alſo when he telleth vs, that if any ſhould aske of them, what ſigne they haue giuen to them of God; they haue this myracle, the Sacrament of orders. A very vnorderly anſwer: whereby it appeareth, that he knoweth not what a myracle is. For who can call an ordinary thing a myracle? As well we may ſay, the preaching of the word is a myracle; yea, we may better ſay that the wonderfull effects wrought by the Goſpel are a myracle, whereby faith is wrought in the hearts of the elect, and eternall life begun in them. If we will not beleeue the truth of the Goſpel by beholding the glorious effects ẏ it worketh in the conſciences of men, it appeareth euidently, that we would not beleeue, though we ſaw a thouſand others, yea though *one ſhould come from the dead vnto us*. Lu. 16, 31.

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defenſ.

7 *And Moſes laid vp the rods before the Lord, in the Tabernacle of witneſſe.*

8 *And it came to paſſe, that on the morrow Moſes went into the Tabernacle of witneſſe, and behold, the rod of Aaron for the houſe of Leui was budded, and brought foorth buds, & bloomed bloſſomes, and yeelded Almonds.*

We haue in theſe words the obedience of *Moſes* in word and worke to the former commandement, as alſo the performance of ẏ promiſe that God made touching the budding of *Aarons* rod. Conſider in theſe words, that it is the property of Gods children to yeeld obedience to his word ſo ſoone as the ſame is deliuered and reuealed vnto them. All the faithfull are commended in holy Scripture in this reſpect. The ten lepers that were commanded to ſhew themſelues to the Prieſt, prepared themſelues immediately to go, though as yet no cleanſing or curing appeared in the fleſh, Lu. 17, 14, 15. they neuer conſulted with fleſh and blood, they beleeue that Chriſt was true of his word, & able to performe in deed what he had promiſed in word. Thus did *Noah*, whē God commanded him to build an Arke, thogh he had many diſcouragements, the greatneſſe of the worke, the length of the time, the mockings of the wicked, ẏ danger of putting himſelfe into it, and committing of his life to the mercy of the raging waters, yet none of theſe could terrifie him, but *by faith* hee ouercame them all. *Peter* being commanded of Chriſt to let downe his net to take fiſh, ſheweth, that he had wearied himſelfe & his fellowes all night, neuertheleſſe at the commandement of Chriſt he let it down, & hoped for an happy iſſue, Lu. 5, 4, 5, 6. Thus haue Gods childrē alwaies done let vs therefore beware of diſobedience, vnder what pretēce ſoeuer it be. *Saul* had his excuſe, he could ſet a faire face vpon a bad cauſe, but hee was puniſhed with the loſſe of his kingdome, 1 Sam. 15. Woe had it bene to *Naaman* who ſhewed himſelfe diſcontented with the Prophet, becauſe he (being before inſtructed of God) had willed him *to waſh himſelfe ſeuen times in Iordan*; he had gone away a leper as he came, if he had not hearkned to the counſel of his ſeruants, 1 Ki. 5, 10, 12. *Moſes* was ſhut out of the land of promiſe, becauſe he obeyed not God in ſtriking the Rock, *but ſpake vnaduiſedly with his lips*. The Prophet receiued a commandement frō God, that he ſhould go to *Beth el*, & reproue the idolatrous worſhip of the two calues that *Ieroboam* had ſet vp, and ẏ he ſhold neither eate nor drinke in preſence with the idolaters, 1 Ki. 13, 8, 9. but becauſe he did contrary to the commandement, he was torne in peeces of a Lyon, paying the puniſhment of his diſobedience, and teaching vs by his example obedience to God.

Doctrine. Obedience is required of al Gods ſeruants.

Heb. 11, 7.

Pſal 106, 33.

Againe, obſerue that God performeth more then he hath promiſed. He onely told *Moſes*, that the mans rod whom he had choſen ſhold bloſſome, but it appeareth that for farther manifeſtation of the truth of his word, and the dignity

Doctrine. God is better then his word dignity of *Aaron*, he verified more; for ẏ Lord did not only cauſe it to *bring foorth buds, and to bloome bloſſomes*, but likewiſe *to beare almonds*. We ſee then from hence, ẏ ſuch is the goodnes of God, that he performeth and bringeth to paſſe, more then he promiſeth to doe. He promiſed to *Abraham* to giue him a childe, but he gaue vnto him many children; for hee had not only *Iſaac* the ſonne of promiſe, by *Sarah*, but he had *Iſmael* by *Agar*, Gen. 16,15,16. and many other by *Keturah*. God therefore is not onely good, but much better then his word.

Gen.25,1,2,3

Reaſon 1.

And no marueile, for he is of infinite power, and can do much more then he will, Mat. 3,9. and 26,53. Secondly, he promiſeth afore-hand more then we can looke for, to make vs ready and willing to obey him, as he did to *Salomon*, 1 Kin. 3,12,13. to the end that no man ſhould thinke it tedious & troubleſome to come vnto him. The vſes remaine.

Vſe 1.

Acknowledge from hence, the infinite goodneſſe, mercy, and power of God. His louing kindneſſe is incomprehenſible. Hence it is, that the Apoſtle praieth for the Epheſians earneſtly, with his knees bowed vnto the Father, that Chriſt may dwell in their hearts by faith, that they being rooted and grounded in loue, *may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height; and to know the loue of Chriſt, which paſſeth knowledge, that they might bee filled with the fulneſſe of God*, Eph. 3,18,19. Thus then wee muſt learne to magnifie the exceeding loue of God toward vs, of which we haue daily experience.

Vſe 2.

Secondly, from hence we may conclude, that much more he will giue vnto vs, whatſoeuer he hath promiſed. Hee cannot deceiue, nor faile, nor alter that which is gone out of his mouth; it is God that cannot lie which hath promiſed, Titus 1,2. He is faithfull, he cannot deny himſelfe, 2 Tim. 2,13. As he is not deceiued, ſo he cannot deceiue; man is ſubiect, euen the beſt men, both to deceiue and to be deceiued. Doubt not therefore of his word that is better then his word.

Vſe 3.

Thirdly, we haue comfort to goe vnto him in al our neceſſities, and great encouragement to pray vnto him in time of danger, *He is able to giue vs more aboundantly aboue all that which we aske or thinke*, Eph. 3,20. We ſee how men in their ſuite to their betters commonly aske more then they looke for, they cannot looke for more then they aske; thinking by ẏ means of asking largely, to obtaine ſomewhat anſwerable to their expectation. But God giueth more then we aske, we do not aske more then he giueth, as all the Saints of God haue found to their endleſſe comfort, Pſal. 105,20, 21. Gen. 39,19,20. and 40,14. and 41, 14,41, 42. Eſter 7,10. compared with chap. 9,10. Lu. 15,22. Math. 15,22.

Vſe 4.

Fourthly, ſee the difference between God and man. Men for the moſt part are liberall in promiſing, but ſparing in performing. It is not ſo with God; indeed he promiſeth much, but he performeth more, hee is a liberall pay-maſter, he dealeth bountifully with his ſeruants. When *Iacob* was ſent away to *Padan Aram* to his mothers father, God promiſed he would be with him, that he would keepe him in all places whither he went, that hee would bring him againe to his fathers houſe, that he would not leaue him vntil he had done that which he had ſpoken vnto him of: and *Iacob* himſelfe craued no more of God but this, ẏ he would *keepe him in his way that hee went, and giue vnto him bread to eate, and raiment to put on*, Gen. 28, 15,20. But God performed a great deale more vnto him, for *Iacob* receiued more, & acknowledgeth more, ch. 32, 10. *I am not worthy of the leaſt of all the mercies and of all the truth which thou haſt ſhewed vnto thy ſeruant: for with my ſtaffe I paſſed ouer this Iordã, & now I am become two bandes.*

Gen.2

Vſe

Laſtly, it is our duty to be cheerefull in the duties of our callings, the Magiſtrate, the Miniſter, the maſter, the ſeruant, euery one as his place requireth, in ruling, in teaching, in inſtructing, in obeying, ſeeing God will reward ſo plentifully. Let no hinderances or pulbacks diſcourage vs, whatſoeuer we meete withall, let vs paſſe them ouer, & not regard them. Let vs go conſtantly forward, as *Moſes* did; there were many hookes baited and laid before him to catch him, many ſnares ſet before his eyes to entangle him: but hee eſcaped *as a bird out of the net of the fowlers, becauſe hee had reſpect to the recompence of the reward.* God rewardeth abundantly, aboue our deſerts & deſires. Our deſerts indeed are little, nay none at all, but our deſires are great: and yet the bountifulnes of God exceedeth our deſires, though they be often enlarged very far and wide. If this will not giue encouragement, nothing will.

Heb.11,

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[*Behold, the rod of Aaron for the tribe of Leui was budded, & yeelded almonds.*] Out of theſe words, another point is to bee conſidered, I meane from the flouriſhing of this rod, & that is, that God is able to quicken & giue life to things that are dead & withered: though they haue no ſap, no moyſture, no iuyce in them, yet God is able to put a vegetable force into them. This we ſee in *Abraham* & *Sarah*, they were in reſpect of generation as good as dead; for *Sarah* was aged and barren, and paſt bearing of children, *for it ceaſed to be with her after the manner of women*, Gen. 18, 11. and *Abraham* himſelfe was an hundred yeare old, Gen. 17, 17. yet he was made a father of many Nations, euen before him whõ he beleeued, *who quickneth the dead, and calleth thoſe things which bee not, as though they were.* Rom. 4,17. This we ſee euidently in the firſt creation, when out of the earth, dead in it ſelfe, he produced liuing creatures, and made it bring forth graſſe, *and hearb yeelding ſeed, and the fruite tree yeelding fruite after his kinde*, Gen. 1,11, and 2,7. So when God had formed man of the duſt of the ground, he breathed into his noſtrils the breath of life, & man became a liuing ſoule.

Againe,

17,8.
g.13.21.
7.11,12
h.9.25.
11.43.44.
9.40.

Againe, it appeareth how God in all ages raiſed ſome out of the graue, and from the number of the dead; the dead man that was caſt into the ſepulcher of *Eliſha*, ſo ſoone as he touched his bones, reuiued, *and ſtood vp on his feet*. This we ſee among the miracles of Chriſt. When a yong man was carried dead out of the gates of the City, the onely ſonne of his mother, he came and touched the Beere, *and raiſed him to life*. So he raiſed the daughter of *Iairus*, for *he tooke her by the hand and ſhe aroſe*. The like we might ſay of *Lazarus*, that had beene buried and had layen foure dayes in the graue, for when he cryed with a loude voice, *Lazarus come forth*, hee that was dead came foorth *bound hand and foot, with graue clothes*. So did *Peter* to *Tabitha*, a woman full of good workes and almes deedes, he *kneeled downe and prayed, and turning him to the body, hee bad her ariſe, and ſhe opened her eyes and ſate vp*. Heereunto alſo we may not vnfitly apply the examples of ſuch as haue recouered out of eminent dangers, and haue beene in a manner, in the iawes of death, and helde their ſoules in their hands, as Hebr. 11. 17, 19. Touching *Iſaac*, hee lay bound with cords as a ſacrifice vpon the Altar, the knife was lifted vp to haue killed him, and his father ready to haue offered him for a burnt offering, and therefore he is alſo ſaid *to haue offered him, accounting that God was able to raiſe him vp, euen from the dead, from whence alſo he receiued him in a figure*. The like we might ſay of many other the Saints, that haue had experience of Gods power, who being no better then dead in their own opinions by incurable diſeaſes, and incredible dangers, haue notwithſtanding been ſuddenly reſtored. *Hezekiah* was willed to ſet his houſe in order, *for he ſhould die*, his diſeaſe was mortall, yet by prayer hee obtained the prolonging of his dayes. When *Daniel* was in the lyons denne, and the three ſeruants of God in the fiery furnace, *Noah* in the Arke vpon the waters; *Ionah* in the belly of the Whale, where were they but after a ſort in death? yet all theſe had deliuerance, and flouriſhed againe *like the Almond rod in this place*. The like we might ſay of *Paul*, he was preſſed with trouble, out of meaſure, aboue ſtrength, inſomuch that he deſpaired euen of life, and receiued the ſentence of death in himſelfe; yet God which raiſed the dead, deliuered him from ſo great a death. We reade in the actes of the Apoſtles, that he was ſtoned with ſtones, ſo that they drew him out of the citie, ſuppoſing that he had beene dead, but when the diſciples ſtood round about him, *he roſe vp and came into the citie*. So doth this Apoſtle ſpeake of *Epaphroditus*, *he was ſick nigh vnto death, but God had mercy on him, and not on him onely, but on me alſo, leſt I ſhould haue ſorrow vpon ſorrow*. This was likewiſe the flouriſhing of *the Almond rod of Aaron*.

or.11.26,
nd 1.9,10
14.19,20,
2.27.
on 1.

Matth.22.32.
Reaſon 2.
Heb 11.3.
Reaſon 3.
Pſal.104.29.
Matth.10.28.

This is not to be maruelled at, foraſmuch as God is the liuing God, he hath life and being in himſelfe, and he giueth life and breath and being vnto other things. This is a title proper and peculiar to God, and therefore it is ſaid, *Hee is not the God of the dead, but of the liuing*. Secondly, he is of infinite power and was able in the beginning to create all things of nothing, ſo that *the things which were ſeene were not made of things which doe appeare*. Thirdly, he can take away life and breath ſo often as it pleaſeth him, yea caſt body and ſoule into hel.

Vſe 1.
Eſay 11.1,2.
Pſal.45.6.and 22.14.18.
Act.13.23.
Rom.4.25.
1 Pet.3.18.
Rom.4.24.

The vſes remaine. Firſt, this was a type, as alſo the whole Prieſthood was, of the perſon, doctrine, Prieſthood, and kingdome of Chriſt, as appeareth in many places of the Prophets. Al our ſaluation ſpringeth from his croſſe, and our life from his death, He offered vp himſelfe vpon the croſſe for the redemption of our bodies, to obtaine for vs euerlaſting peace, perfect righteouſneſſe, and the kingdome of heauen; he roſe againe from *death to life for our iuſtification*. This is the *rod* ỳ came out of the ſtemme of *Ieſſe*; and as a branch that grew out of his roots, who though he were put to death in the fleſh, and became as a dry and withered ſtalke and ſtaffe that was not regarded, yet he was quickened *by the Spirit, and God raiſed him from the dead*, ſo that hee became as the flouriſhing *rod of Aaron, in whom we haue redemption through his blood, the forgiueneſſe of ſinnes, according to the riches of his grace*, Eph. 1.7.

Vſe 2.

Secondly, heere is alſo a type ſet forth for the confirmation of our faith in the doctrine of the reſurrection of the body at the laſt day, which as dry ſeede is caſt into the earth and brought to duſt, yet in due time ſhall flouriſh againe, as the *rod of the almond in this place*. Dan. 12.2. Ioh.5.25. and 11.24, 25. Ioh.19. 25, 26, 29. This hath beene taught in all ages of the Church from the very beginning, Gen. 4. 10. and 5. 24. Heb. 11.5. Iude ver. 14, 14. Exod. 3.6, 15. 2 King. 2.11. Eſay 26.19. Notwithſtanding in all ages ſome haue been found that haue denyed the reſurrection. Among the people of God, the Sadduces taught that man periſhed wholly, and that after death there is no riſing or returning to life, but that he periſheth as the beaſt, Matth. 22. 23. Act. 23. 8. And the Apoſtle *Peter* foretelleth, that in the laſt dayes ſhould mockers ariſe, that ſhould ſay, *Where is the promiſe of his comming?* 2 Pet. 3.3, 4. and what is this elſe, but not to beleeue that Chriſt will come againe to iudgement nor raiſe vppe the dead to life? And in the Church of Corinth ſome were found, which ſaid, *there is no reſurrection of the dead*: 1 Cor. 15 12. Some haue confeſſed the immortalitie of the ſoule, as many alſo of the heathen did, but touching the reſurrection they haue fanſied it to be in this life, and not after death: ſo that the reſurrection with them is nothing els but regeneration, to wit, a dying vnto ſin, and a riſing againe to newneſſe of life.

The authours of this hereſie ſeeme to haue beene *Hymeneus* and *Philetus*, of whom the Apoſtle ſaith, *Concerning the truth they haue erred, ſaying that the reſurrection is already paſt*,

doth

thereby doe deſtroy the faith of ſome, 2 Tim. 2. 18. Neither is this hereſie dead with them, but is reuiued and continued in the damnable ſect of the *Family of loue, who hold that hell and heauen are in this life*, and no other reſurrection of the body, or day of iudgment, or comming of Chriſt, thē in this world. To theſe we may ioin as next neighbors ỹ Anabaptiſts of our times, who vtterly deny that the ſame bodies, which now we haue, and ſhal lie in the duſt, ſhal euer riſe againe; but they hold, that God at the ſecond comming of Chriſt, will make vs new bodies. This is to maintaine a new creation of new bodies, but to deny the reſurrection of the former bodies. For it is one thing to make and another to raiſe vp. Againſt all theſe errors, wee muſt cleaue to the ſimplicity of the Scriptures. For this is a fundamentall point of Religion, if this be ſhaken and ouerturned, all religion is pulled vp by the rootes. Hence it is, that the Apoſtle reaſoneth againſt theſe at large, 1 Cor. 15. and prooueth the point ſoundly & ſubſtantially by many arguments.

The reſurrection proued.

The firſt reaſon.

Firſt, if there be no reſurrection, then Chriſt is not yet riſen from the dead, ver. 13, 15, 16. but he is already riſen, and death ſhall haue no more dominion ouer him, Rom. 6. 9. and if the head be riſen, then the members ſhall riſe alſo. The head cannot be without the members: and how can that head be ſaid to haue life in it, if all the members ſhould lie couered in the duſt, and neuer be vnited to the head, neither one to another?

The ſecond reaſon.

Againe, if no reſurrection, then of all men the beleeuers were moſt miſerable, verſ. 19. Here they are vexed with ſundry enemies, Satan, the world, and the fleſh. *Lazarus* heere wanteth and ſuffereth hunger, while the rich glutton is *clothed with purple, and fareth deliciouſly euery day*, Luk. 16. 19. The godly weepe and lament, while the vngodly reioyce and be glad, Ioh. 16. 20. At this ſtone, the godly haue often ſtumbled, Pſal. 73. 2, 3. Ier. 12. 1, 2. and from hence the reprobate take occaſion to harden their hearts in wickedneſſe, becauſe they thinke there is no God will reward them that ſeeke after him, Mal. 3. 14. but they are greatly deceiued, Pſal. 58. 11. For woe were it to all Gods ſeruants, if there were no reſurrection & eternall life. But they are not ỹ moſt miſerable, becauſe they are pronounced bleſſed by the mouth of Chriſt, Matth. 5. 4, 6, 10, 11. Luk. 16. 25. 2 Theſſ. 1. 5, 6, &c.

The third reaſon.

Thirdly, if there ſhould be no reſurrection of the godly, from death to life, then the firſt *Adam* ſhould be more mighty and powerful, then the ſecond: ſo that the ſecond *Adam* ſhould be impotent and weake, if hee ſhould not be able to deliuer them from the iawes of death. *Adam* and Chriſt are compared vnto two trees, and both of them communicate to their boughes and branches ſuch things as they haue of their owne. *Adam* was as an euill and rotten tree, and therefore communicateth to men theſe properties and no better. Chriſt is the good tree and full of ſap and life, and he infuſeth into his members goodneſſe and life, and no worſe then theſe. It is not poſſible that an euill tree ſhould bring foorth good fruite, or a good tree euill fruit, Mat. 7. 17.

Adam and Chriſt compared.

Vſe 4.

The fourth reaſon.

Fourthly, all our enemies and the enemies of Chriſt are to be taken cleane away, & made ſubiect to Chriſt and to vs, ver. 25, 26. *All ſhall be put vnder his feete*, Pſa. 8. and he muſt raigne, *vntill all his enemies be made his footeſtoole*, Pſal. 110. 1. The laſt enemie of the head and members is death, this ſhall be quite aboliſhed at the laſt day, and not before. True it is, that Chriſt himſelfe can die no more, Rom. 6. 9. Heb. 7. 25. yet hee accounteth it his enemie, becauſe it is an enemie to his children: and he accounteth that as done to himſelfe, which is done to any of his members, Act. 9. And it is our enemie, becauſe it daily cutteth off part of our life, and ſeeketh to take hold of it, it weareth and waſteth our dayes by his meſſengers or harbengers, to wit, troubles and calamities, ſickeneſſes, ſores and aches: it bringeth ſundry paines and dolours, it ſeparateth the deareſt and neereſt friendes that euer were, the body and the ſoule: it leadeth the body captiue, and clappeth it vp in a loathſome priſon full of wormes, and filthineſſe, and rottenneſſe: it deſtroyeth that Tabernacle which was at the firſt a moſt glorious creature, and as farre as lyeth in it, it would depriue the body of eternall life, and keepe it in ignominy for euer vnder the earth: ſo that it is a moſt ſpitefull & malicious enemy raging vpon vs without any mercy or compaſſion.

How death is Chriſts enemy, and how ours.

The fift reaſon. Verſe 29.

Fiftly, *If there were no reſurrection, to what end and purpoſe are any baptized for dead? if the dead riſe not at all, why are they then baptized for the dead?* This place is darke, and commonly vnderſtood of the Sacrament of Baptiſme, but then it will not neceſſarily proue the point for ꝍ it is brought, and it is brought to proue the reſurrection. Wherefore, to make the Apoſtles reaſon good, we muſt vnderſtand it, either of the waſhing and cleanſing of the bodies of the deceaſſed, as the word baptiſme often ſignifieth, Mar. 7. 4. He. 9. 10. for this was a common cuſtome among the people of God, that firſt they waſhed the dead bodies, and then annointed them, Act. 9. 37. (yea, among the heathen themſelues;) which was a certaine teſtimony to the liuing of the reſurrection of the bodies of the dead. To this purpoſe doth *Seruius* alledge an old verſe of ỹ Poet *Ennius*,

Seruius in Aeneid. lib. 6.

Tarquinij corpus bona fœmina lauit & vnxit.

That is, A certain deuout woman waſhed and annointed the body of *Tarquinius*. The like doth *Pliny* auouch in one place of his naturall hiſtories, as the ſame *Seruius* teſtifieth, and expreſſeth the cauſe, that thereby they might make tryall whether the vitall ſpirits yet remained in the body or not. And *Virgil*, declaring how the Trojanes ſolemnized the funeral of *Miſenus*, hath theſe words,

Pliny.

Virgil. Aeneid. lib. 6.

Pars calidos latices, & ahena vndantia flammis

Expo-

Expediunt: corpuſq́; lauant frigentis, & vngunt:
That is, Some brought the waters warm with
and cauldrons eke appoint: (heat,
The body cold they waſh, and then
with ointments it annoint.

Theſe witneſſes doe ſufficiently prooue, that the Gentiles did ordinarily vſe to waſh their dead, and then to annoint them, and this was a very ancient practiſe among them.

Or elſe we may vnderſtand the place of the death and afflictions of the Saints of GOD, which they ſuffer for righteouſneſſe ſake, in which they are ouerwhelmed, as the body is plunged in the waters: and thus the word is taken, Luk, 12.50. Matth. 20. 22, 23. where our Sauiour calleth them backe from their ambitious thoughts of ſuperiority ouer their fellowes, and warneth them to prepare themſelues for troubles, yea for death it ſelfe. This is the cup that all muſt drinke off, 2 Tim. 3. 13. Act. 14.22. Baptiſme properly ſignifieth a dipping or plunging into the water: and the croſſe is a certaine plunging into calamities. Thus then the reaſon is framed, If there be no reſurrection, then ſhould they doe fooliſhly, that would ſeale vp the trueth of the Goſpel with their blood, and lay downe their liues for the teſtimony of God: but ſuch as reſiſt vnto blood and ſuffer perſecution for the words ſake, are not fooliſh. Life is precious and deare vnto them as well as vnto others, they would not therefore be ſo lauiſh and prodigal of it, as to lay it downe, except they looked for a better life (which the Apoſtle farther amplifieth by his owne example,) Matth. 10. 39, 33. 2 Tim. 2. 12. and 4. 7. 8. 1 Cor. 15. 30, 31. Act. 5. 41. & 16. 25. Ioh. 21. 19.

ſixt rea-

Laſtly, the Apoſtle reaſoneth thus, If there be no reſurrection of the fleſh, then the Epicures and Libertines taught well, that wee ſhould follow our pleaſures and delights, eate and drinke and be merry, and neuer mind better things, or think of any other life, like ſwine and beaſts that know not God, verſ. 32. To tell the yong man, that he may freely follow the luſts of his eyes, and walke in the wayes of his owne heart, Eccle 11. 9. or the rich man that he may take his eaſe and paſtime while he liueth heere, becauſe when he dyeth, all is loſt, Luk. 12. 19. or the ambitious man, that hee may ſay in his heart, *Who ſhall bring me downe to the ground*, Obad. verſ. 3. or the ſecure perſon that liueth deliciouſly, that he may ſay, *I ſhall ſee no ſorrow*, Reuel. 18. 7. *I haue neede of nothing*, Reuel. 3. 17. I ſay to tell them thus, is a damnable and pernicious doctrine, and not to be taught and heard in the Church of God, 1 Cor. 15. 33. for this were to open a gappe to all prophaneneſſe, and to hinder all practiſe of piety. This miniſtreth comfort againſt all paines, ſorrowes, afflictions, wrongs, and iniuries done vnto vs, wee ſhall in the end bee free from all, all teares ſhall bee wiped from our eyes, we ſhall ſhine as the Sunne, and be raiſed againe in glory, 1 Cor. 15. 43.

Vſe 3.

Thirdly, is God able to put life into things that are dead, contrary to the courſe of nature? then from hence ariſeth a notable comfort to all that are in trouble and affliction, though they be neuer ſo great and ſo deſperate; he is able to reſtore vs & bring vs out of the ſame. When the Iſralites went into the red ſea, what was it, but as it were to goe to preſent death, and deſcend into the graue? yet God brought them out againe into a place of reſt; and they beheld the confuſion of all their enemies, Exod. 14. 30. We are ready in euery danger and trouble, to doubt, nay to deſpaire of helpe and ſuccour, which maketh many to ſeeke vnlawfull meanes to recouer themſelues; we little remember *this flouriſhing of Aarons rod*, that the Lord is able to quicken the dead, and to preſerue in the midſt of all perill, Pſa. 33. 18, 19. and 34. 15. 19. This point is notably taught by the Lord to *Ezekiel* vnder a type not much vnlike in ſubſtance to this, chap. 37. 5, 6, 7, 11, 12, 13, 14. The Iewes lay now vnder an heauy iudgement, they were in captiuity in Babylon, their caſe ſeemed to be deſperate: yet vnder that parable of the dead bones, doth God comfort the people with aſſured hope of deliuerance. For as thoſe bones, which were ſhewed to the Prophet in a viſion, had ſkinne, and fleſh, and ſinewes come vpon them, and life and breath put vnto them; ſo ſhould it bee with that captiued people, they ſhould be reſtored to their former eſtate; teaching them, and in them vs therby, that as it was eaſie with God to raiſe vp theſe dry bones, to cloth them with fleſh, and to quicken them that had bene dead, that they ſtood vpon their legs againe; ſo it is as eaſie, nay more eaſie for him to bring our ſoules out of trouble, and to reſtore vs to ioy and gladneſſe. It is in his power to heare vs and helpe vs in bondage, and baniſhment, in ſorrow and ſickeneſſe, and to deliuer vs out of all aduerſity, Pſal. 30. 5. 11. The arme of God is infinite and ſtretched out farre and neere, hee is Almighty and able to bring to paſſe whatſoeuer pleaſeth him.

Vſe 4.

Laſtly, this ſetteth forth vnto vs the ſtate and condition of all the faithfull, wee may behold an image of our naturall eſtate: wee are by nature borne dead in ſinnes and treſpaſſes, and there is no life of God in vs, Ephe. 2. 12. & 4. 18. Neuertheleſſe we ſhould not deſpaire of our ſaluation or of the ſaluation of any other. There is hope of Gods gracious acceptance, though they be greeuous offenders. The gate of Gods mercy ſtandeth wide open, whoſe power is ſo great, that of perſecutors, blaſphemers, and oppreſſors of the Church, he can make conuerts, profeſſors, and preachers, Matth. 21. 31, 32. 1 Tim. 1. 16. This mercy of God was ſhewed to *Paul*, yet it was not proper to him, but exemplary; he was made a patterne to ſhew the way of forgiueneſſe vnto others, that he would deale in like maner with them, if after his example they ſhould forſake their ſinnes, and embrace the Goſpel. This doth

Ephe. 5. 14.
Gal. 2, 19, 20.

Gal. 1. 23.

doth *Paul* teach touching the Iewes, that are now ſtrangers themſelues from the couenant of God and from the promiſes, God is able to graffe them in againe, albeit blindneſſe bee hapned vnto them, *vntill the fulneſſe of the Gentiles be come in*, Rom.11.25. Hee can ſay to the dead, liue: and they ſhall liue, as hee made the withered *rod to flouriſh.* This is ſufficient to keepe vs and our hope aliue, when things ſeeme to be almoſt deſperate, foraſmuch as we beleeue in him, to whom it is not vnpoſſible to make them the ſonnes of *Abraham* which are not his ſonnes. And as it is eaſie for vs to call thoſe things that are, ſo it is not hard to him to raiſe vp thoſe things that are not, and to make them appeare. When the Gentiles were no people of God, hee made them his people, and raiſed them as it were from death to life; as alſo he will doe the Iewes, if they abide not ſtill in vnbeleefe, Rom.11.23. for as he brought light out of darkneſſe in the creation, ſo he bringeth vs from the death of ſinne, ignorance, and infidelity, to the life of knowledge, faith, & obedience in our regeneration.

Theophil. enarr. in epiſt. ad Rom.

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9 *And Moſes brought out all the rods from before the Lord, vnto all the children of Iſrael, and they looked, and tooke euery man his rod.*

10 *And the Lord ſaid vnto Moſes, Bring Aarons rod againe before the Teſtimony, to be kept for a token againſt the rebels, and thou ſhalt quite take away their murmurings from me, that they die not.*

11 *And Moſes did ſo: as the Lord commanded him, ſo did he.*

The former miracle is made cleere and open to all Iſrael. As God made *Aarons* rod to bloſſome, ſo he would haue the children of Iſrael to looke well vpon it and to take good notice of it, and to beleeue not the words of *Moſes*, but their owne eyes. The doctrine, All the miracles of God are wrought openly, apparently, cleerely, and euidently to the ſenſes of men, that no doubt or controuerſie ſhould be made of them, Luk.7.11, 12. Ioh.11.39, 44, 45. For either men might feele them as the darkeneſſe of Egypt that was palpable, or elſe they might heare them, or taſte them, or ſmell them, or ſee them; and ſometimes the moſt of them concurre together. When the Lord brought his people out of Egypt, all the miracles which hee wrought among them were moſt apparent vnto their ſenſes. When they went through the red ſea, he made the waters to diuide themſelues, and to ſtand on an heap, on the right hand and on the left, like mighty mountaines, that they did moſt manifeſtly ſee and behold the ſame with their eies. They ſaw when *Moſes* ſtrake the ſtony rocke, and when the waters guſhed out, & they taſted of them. When God beſtowed the gifts of tongues vpon the Church, they heard the Apoſtles ſpeak in their owne tongues the wonderfull works of God, Act.2.11. When God would confirme the calling of *Moſes*, he caſt his rod vpon the ground, and it became a ſerpent, his eye ſaw it, or elſe he could not haue fled from before it, Exod.4.3. Againe, at the commandement of God, he put forth his hand, he touched it, and tooke it by the taile, and it became a rod in his hand, and therefore he muſt needs ſee it. All the miracles wrought in Egypt were ſenſible. Their water was turned into blood, the eye ſaw it, the taſte diſcerned it, and they could not drinke of it. When God ſent downe Manna to eat, which fell among their tents, they taſted of it what it was. Whē Chriſt turned water into wine at the marriage in Cana, the taſte of the ruler of the feaſt diſcerned it by and by, Ioh.2.9. And the Iewes ſaid vnto Chriſt, *What ſigne ſheweſt thou vnto vs, ſeeing that thou doſt theſe things*? Ioh.2.18. The reaſons.

Doctrine. All the miracles of God are wrought openly and euidently.

Pſal.105.27, 28,29,&c.

Reaſon 1. First, that it might appeare that God would not deceiue his people, he dealeth plainely and openly, as he ſpeaketh to *Thomas*, Ioh.20.27. Reach hither thy finger, and behold my hands, and reach hither thy hand, and thruſt it into my ſide, and be not faithleſſe, but faithfull. *Reaſon 2.* Secondly, he holdeth not his in ſuſpenſe & doubting, but maketh the truth of his works plaine and manifeſt. When the diſciples of Chriſt were troubled, and their thoughts aroſe in their hearts, being ſore terrified & affrighted, ſuppoſing they had ſeene a ſpirit, (for he came miraculouſly among them, and ſtood in the midſt of them) he ſaith vnto them, *Behold my hands and my feete, that it is I my ſelfe: handle me and ſee, for a ſpirit hath not fleſh and bones, as yee ſee me haue*, Luk.24.39. The vſes remaine.

Vſe 1. From this flouriſhing of the rod openly ſhewed, we learne what a miracle is, to wit, a rare worke apparently wrought, by the ſole omnipotent power of God aboue nature or naturall cauſes. It is no vſuall or ordinary worke, but rare and extraordinary: and therefore we reade when Chriſt, or his Apoſtles by him, did any miracle, the people maruelled and were aſtonied and amazed, and there came a ſudden feare vpon them, Luk.7.16. Act.2.12. Mat.8.27. and 9.8. and 12.23. We cannot ſay, that repentance or regeneration is a miracle, though it be after a ſort the raiſing of a man from death to life, and wrought onely in a few mens hearts, in compariſon of the multitude, becauſe it is ordinarily and vſually wrought in all Gods childrē. Again, it muſt be wrought by Gods almighty power as we haue declared already. Touching the which we muſt know, that the omnipotent power of God cannot be communicated to any creature whatſoeuer, no not to the Angels in heauen. For as the Lord ſaith onely of his wiſedome, iuſtice, and mercy, ſo alſo of his power, that he will not giue his glory to any other. *Eſa.42.8.* Again, thogh this power might be communicated to any other, yet there is no creature capable of it, whether in heauen or earth, none I ſay is able to beare it or comprehend it. This is euident in the example of *Peter*, when Chriſt had wroght a miracle before him, and thereby ſhewed the glory of his power which in ſome ſort he ſaw, hee ſaide vnto him, *Depart from me, O Lord, for I am a ſinfull men*, Luk.5.8. and Eſay 6.2,3,4,5. Laſtly, a miracle is ſaid to be aboue or againſt nature. Nature neuer had any inclination to worke aboue it ſelfe, and ſo to bring forth a miracle, for that were to confound things naturall and ſupernaturall. When at the paſſage of the red ſea, the waters ſtood on both parts, nature had a deſire to make the waters runne and flow in their courſe as before, therefore when they ſtood ſtill as on an heape, it was contrary to the nature of them. True it is, there are many ſtrange and wonderfull works in nature, which yet are not aboue nature. The adamant, we ſee by experience, though we know not by what force, will draw yron to it ſelfe, though it be heauy, and of it ſelfe cannot poſſibly mooue from place to place, yet if it bee aboue it, it will draw it to it ſelfe, which is ſtrange and admirable: yet becauſe it is not rare but vſuall and common, and wrought by an inherent force in the ſtone it ſelfe, albeit to vs vnknowne, it cannot be accounted, neither doth any man account it a miracle. So we know the nature and power of ſome waters to be ſuch, that they turne that which by nature is gold, as alſo any other mettall into an hard ſtone. We ſee this to be true by experience, that whatſoeuer is put into it purpoſely, or falleth into it accidentally, is alſo turned into a very ſtone: as alſo there is ſome kind of earth that will turne ſtakes of wood faſtned into it, into ſtone, as our beſt Herbaliſts do tell vs. No man can ſhew any ſound reaſon for this, why that water or that earth ſhould doe it more then any other water or earth, yet doubtleſſe there is a reaſon of it: and therfore though it be ſtrange and wonderfull, yet it is vſuall or ordinary, and according to the nature of the things themſelues, and conſequently no miracle.

Gerard
ba' in
end of it
cap.166.

2. Secondly, this condemneth the lying ſignes and wonders of Satan, which are meere illuſions and deceits, and no true miracles. But cãnot Satan work wonders & ſtrange things? hath he no power at all that way? yes: Neuertheleſſe, we muſt vnderſtand, that the power of Satan is no way equall or anſwerable to the power of God; it is not ſo great, ſo ſtrong, ſo large, it is euery way infinite leſſe: foraſmuch as there can bee no compariſon betweene a thing infinite and finite, betweene a creature and the creator. True it is, it is farre greater then the power of men euery way, and yet a limited and finite power, a natural power not a ſupernaturall. Otherwiſe woe were it vnto vs, for then doubtleſſe none could be ſaued, ſuch is his malice and cruelty. If any aske wherein it conſiſteth. I anſwer, partly in his knowledge, and partly in his actions. For a as mans knowledge is, ſuch are his deeds; and therefore as his knowledge is great, ſo are his workes great alſo. Touching his knowledge and vnderſtanding, hee attaineth to it many wayes. Firſt, from his owne nature, for he is not fleſh & blood as we are, but a ſpirit, and therefore hath by nature ſuch meaſure of knowledge, as is giuen of God to a ſpirit, which cannot be little. There is much more knowledge in man then is in a bruit beaſt, by reaſon of that nature which God hath giuen to man aboue the beaſts. And there is much greater knowledge in ẏ diuell then in all men, becauſe of his ſpirituall ſubſtance. He hath not a body which may hinder him to ſee the nature, quality, and operation of a ſpirit. A bruit beaſt is only corporal and viſible: man is partly corporall and viſible, and partly ſpirituall & inuiſible: the diuell is wholly ſpirituall and inuiſible, ſo that being a ſpirit hee hath the knowledge of a ſpirit, and conſequently greater familiarity with our ſpirits, then otherwiſe he could haue. Secondly, by his creation; for he was in his firſt eſtate by creation a good angell before his fall, and ſet by God in the Paradiſe of heauen, as *Adam* was in the Paradiſe of the earth: ſo that he had the ſame meaſure of knowledge giuen of God, which hee gaue to other Angels. So then what knowledge ſoeuer is in a good Angel by creation, the ſame knowledge is in Satan by his creation, and therefore muſt be exceeding great. I will not diſpute, whether this knowledge be any way diminiſhed, foraſmuch as hee ſtill beareth the ſtampe of his creation this way. Thirdly ſince his Apoſtacy, he hath encreaſed his knowledge, both of things on earth, and of the wayes of God by long obſeruation and continuall experience; he knoweth the age of man, his affections, inclinations, nature and diſpoſition; hee knoweth what pleaſeth him beſt in his youth, and in his age. If any one man had liued from the beginning of the world vnto this day, perfect in ſenſe, in body, in memory, in minde, in reaſon, and the like, and had daily obſerued all things that had fallen out heretofore, he might be able to diſcouer wonderfull things, and make himſelfe much admired in the world. Therefore the diuell muſt needes haue great knowledge, ſeeing he hath had all theſe, he goeth about in euery countrey and kingdome, *he compaſſeth the earth to and fro*, Iob 1.7. and 2.2. obſeruing what is done in euery place, and is well acquainted with their conuerſation. Fourthly, he encreaſeth his knowledge, by communication with God, or rather by receiuing commandement from God to execute his will, which hee maketh knowne vnto him. The Lord commanded him to appeare before him to giue an account of the works he had done. God had no ſooner named *Iob*, but by and by he knew him well enough, he knew his ſubſtance, and how God had bleſſed him, & therfore neuer asketh who hee was, or where hee was: hee knoweth euery man by Name,

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and hee knoweth that man is ready to make ſhew of religion in proſperity, and in aduerſity through impatience to fall away from his profeſſion. God gaue him liberty to afflict *Iob* in his goods, in his children, in his body: whence then hath he this knowledg, but from the reuelation of the Lord? he knew that *Iob* ſhould be viſited with great ſickeneſſe, and with great loſſes in his children and goods, and thus hee knoweth many other things which are to come to paſſe afterward. And when hee hath them thus reuealed and made knowne vnto him, hee goeth many times to witches and wizards, and telleth them thereof, and they tell it to others before they happen: by which meanes he many wayes enlargeth his kingdome.

Fiftly, by the reuelation of the Prophets in former times he attained to great knowledge, by whõ many things were foretold, in which alſo he hath knowledge, & can alledge Scripture to ſerue his turne, Matth. 4. 6.

Laſtly, by continuall obſeruation of naturall cauſes. An Aſtronomer, that is skilfull in the ſtarres, can tell, nay foretell many things: but Satan is skilfull in all Artes, he can ſpeake all languages in the world, he is the beſt artiſt and linguiſt that any where can be found. The ſecond thing wherin Satans power conſiſteth, is in his deeds and actions. He mooued *Caine* to kill his brother, and preuailed. He tempted our firſt parents, and preuailed. He commeth to a witch in the ſhape of *Samuel*, and taketh vpon him to tell what ſucceſſe *Saul* ſhould haue in the battell with the Philiſtims; and *Saul* thought it had beene *Samuel*. Hee was wont to talke familiarly with men, and therefore God gaue a Law, that if *any conſulted with familiar ſpirits he ſhould die*, Deut. 18. 11. Leuit. 20. 27. which law had beene in vaine, if none had conſulted familiarly with them. So he was a lyar in the mouth of all the falſe Prophets of *Ahab*, though themſelues did not perceiue it. So hee poſſeſſed mens bodies, as we ſee in the Goſpel, whom Chriſt oftentimes caſt out, Matth. 8. 28. and being caſt out they entred into an heard of ſwine, and threw them headlong into the waters where they periſhed. And when certaine Exorciſts would haue caſt out diuels in the name of Ieſus, *the euill ſpirit ran vpon them, and ouercame them, ſo that they fled out of the houſe wounded*, Actes. 19. 16. Thus we ſee, that Satan is of wonderfull power, to teach vs, not to be careleſſe in reſiſting of him, but to looke diligently to our ſelues, 1 Pet. 5. 8, 9. Neuertheleſſe, this is our comfort, that his power is limited: he is as a raging beaſt, but is tyed vp with chaine: he is the ſtrong man armed, but a ſtronger then hee commeth, and taketh all his armour from him wherein he truſted, Luk. 11. 21, 22. And albeit he make ſhew to worke miracles, he hath no ſuch power, and therefore hee doth them not openly, but cloſely and in the darke, as they that doe euill.

Vſe 3.

Laſtly, it reproueth the miracles wrought in the Church of Rome, of which they talke and write ſo much. The works wherof they boaſt and wherein they glory, are darke and obſcure, they are not plain, open, and euident. They tel vs many a ſober tale in ſundry legẽds of Saints liues, of puling ſouls that haue appeared out of purgatory, and haue taught prayer for the dead, adoration of Saints, worſhipping of images, & ſuch like ſuperſtitious practiſes, all tending to abuſe the people, and to confirme falſe doctrine repugnant to the Scriptures; of all which wee may ſay as *Auſtine* doth, that they are, *vel mendacia fallacium hominum, vel portenta mendacium Spirituum*; That is, either coſening trickes of deceitfull men, or wonders of lying ſpirits. But to paſſe ouer theſe, let vs by this property of a true miracle, examine the miracle of all miracles, much made off and mightily maintained to bee in the Sacrament of the Altar (ſo called by the Church of Rome,) wherein after the Prieſt hath vtterred and muttered a few words, they teach that a great miraculous worke is brought forth, becauſe the ſubſtance of the bread which was vpon the altar is changed into the body of Chriſt by a ſtrange Metamorphoſis. If this were true, it were indeed a true miracle. But if it were a miracle, men might diſcerne it by ſenſe, as all the miracles of Chriſt were diſcerned. Let them giue vs an inſtance, in any creature in heauen or earth, where the Lord wrought any miracle, wͪ he did not ſubiect to the ſenſes of man: but heere is nothing that can be diſcerned by ỹ ſenſes for as much as the bread by the iudgement of all the ſenſes remaineth, and appeareth to bee the ſame in ſubſtance which it was before, of the ſame quality, quantity, colour, taſte, handling, ſmelling, vertue, and nouriſhment: there is not any one ſenſe, or all the ſenſes together that can iudge otherwiſe of it then it did before, & therfore it can be no miracle. No work is a miracle which cannot bee felt, ſmelled, ſeene, taſted, or perceiued. Wherefore, let the Church of Rome teach in their ſchooles, write in their bookes, preach in their Pulpits, and decree in their Councels neuer ſo often, that there is a miracle wrought in their Sacrament of the Altar, yet becauſe we can neither ſee, nor touch, nor taſte, nor feele any thing, but the ſame that it was before, we cannot beleeue them. But they tell vs, that though the outward forme and accidents of the bread remaine, yet the ſubſtance of it is turned into the body of Chriſt: which though we cannot perceiue by our ſenſes, yet wee are bound to receiue by faith. I anſwer, that if the natural body of Chriſt were there preſent, we might feele him, as *Thomas* did, foraſmuch as Chriſt ſtill retaineth his true body, albeit it be now glorified. Wherefore, ſeeing there is no miracle in the Supper apparent to the ſenſes, there can be no miracle at all. The difference which is, is in the vſe: before it was com-

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common bread, ordained for the nouriſhment of our bodies: now it becommeth holy bread ſanctified by the Lord, not ſo much to feede the body as the ſoule. To conclude then, by this ſtrange and new found miracle, they ouerturne the doctrine of the Scriptures touching miracles. For wheras we haue ſhewed that a miracle is a rare worke apparently to the ſenſes, wrought by the ſole omnipotent power of God; they make it to be an vſuall, common, and ordinary worke, wrought by euery Prieſts pronouncing of fiue words, yet ſo as no ſenſe at all can diſcerne of it.

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12 *And the children of Iſrael ſpake vnto Moſes, ſaying, Behold, we die, we periſh, we all periſh:*

13 *Whoſoeuer commeth any thing neere to the Tabernacle of the Lord, ſhall die: ſhall wee bee conſumed with dying?*

Hitherto of the firſt part of the Chapter, heere followeth the ſecond part, to wit, the repentance of the people, crauing to bee deliuered from preſent death, and from their ſinne wherewith they had prouoked God to anger. As if they had ſaid, We acknowledge that we deſerue to die and periſh through our ſinnes, neither did wee know ſo much vntill the plague that brake in among vs, taught vs, and the *bloſſoming of the rod* conuinced vs to our faces. We preſumed to meddle with the office of the Prieſthood that belonged not vnto vs, and therfore we deſerue iuſtly and worthily to die. But is there no place for mercy and forgiueneſſe? We may obſerue from hence, that this ſhould bee the effect of all puniſhments (which God bringeth vpon ſinners) to humble vs, to make vs auoide ſinne, and to ſubmit our ſelues to God with all obedience. Againe, we muſt neuer deſpaire of Gods mercy, which is greater then our ſinnes, as a garment wider then the body, and therfore more then able to couer the nakedneſſe thereof. Thirdly, we muſt acknowledge and confeſſe our ſinnes to God, because all ſinne is committed againſt God, *him onely we haue offended*, Pſal. 51. 4. Briefly alſo learne, that the firſt degree of pardon, is to know that our ſinnes are pardonable; this is as a ſparke of light in a darke night, and giueth hope of great mercy. But to leaue theſe particulars, this is the generall doctrine, In all chaſtiſements, how grieuous and ſharpe ſoeuer they be, God is to bee acknowledged iuſt and righteous in laying them vpon vs, Dan. 9. 6, 7, 8, 9, 16, 19. Ezr. 9. 6. 10, 13, 15. Pſal. 51. 4, 5. 2 Sam. 24. 10.

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The reaſons which are as the grounds of this truth are euident; Firſt, becauſe his puniſhments, though many times they be greeuous burdens to beare, yet are alwayes leſſe then our deſerts and offences, Pſal. 103. 10. *He dealeth not with vs according to our offences.* Secondly, our ſinnes are the procuring cauſes of all the euils which we ſuffer, Mic. 7. 9. *I will beare the indignation of the Lord, becauſe I haue ſinned againſt him.* So then the cauſe of all our ſufferings is in our ſelues. Thirdly, in all his corrections and iudgements hee remembreth mercy, Hab. 3. 2. Wee ſee this often in this book, though the whole people ſinned as one man, yet iudgment came not vpon the whole, but the mercifull God ſtriketh ſome to admoniſh and amende others.

Vſe 1. The vſes follow. Firſt, it reproueth ſuch as ſtand out with God, and are ready to iuſtifie themſelues, and accuſe God of ouermuch ſharpeneſſe and ſeuerity. Theſe men neuer conſider Gods manifold bleſſings and their owne vnthankefulneſſe vnto him, who *reneweth his mercies toward vs euery morning*, Lam. 3. 23. But we render vnto him euill for good, and hatred for his good will. We are like vnto ſtubborne children, that murmure vnder the rod, and cannot abide correction. So it is with vs, we can abide to ſinne, but wee cannot abide to ſuffer. Wee regard not how much we prouoke him, but we care not how little he puniſh vs. It is one of the hardeſt things in the world, to iuſtifie God, and to condemne our ſelues worthy of eternall death and damnation. We ſee it from the beginning in our firſt parents, they ſought ſhifts and fig leaues to couer the nakedneſſe of their ſoules, more then they did the nakedneſſe of their bodies; as indeed there appeared much more deformity in the one, then in the other, and they had more cauſe to be aſhamed of the nakedneſſe of their ſoules, then of their bodies. For ſinne maketh vs naked of Gods protection, and cauſeth him to depart from vs: it taketh away *our ſhield and defence*, and leaueth vs in the hands of our enemies.

Ioſh 7. We ſee alſo in the example of *Achan*, & of *Saul*, 1 Sam. 15. how hardly they were drawne to confeſſe their ſinnes: they heard ſentence pronounced againſt them, before they would pronounce ſentence vpon themſelues. Let vs not tarry vntill God iudge vs, but rather learn betimes to iudge our ſelues.

Vſe 2. Secondly, let vs humble our ſelues vnder the mighty hand of God, 1 Pet. 5. 6. and when he draweth out his ſword, let vs not ſay, wee are righteous, like the Phariſee that condemned another, but iuſtified himſelfe, Luk. 18. rather let vs cry out in the eares of God, *Spare Lord*, Ioel 2. 17. and confeſſe that it is his mercy *that we are not vtterly conſumed*, Lam. 3. 22. When *Eli* heard the puniſhment that God had determined to bring vpon him and his houſe for the wickedneſſe of his prophane ſonnes, he anſwered with all humility, *It is the Lord, let him doe whatſoeuer pleaſeth him*, 1 Sam. 3. 18. God loueth a broken and contrite heart, it is a ſacrifice wherein hee greatly delighteth.

Laſtly, let vs make our whole life a continuall practiſe of vnfained repentance, and labour for godly ſorrow, that wee may mourne and

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and afflict our ſoules for ſinne, becauſe it is ſinne, a breach of Gods law, and diſpleaſeth him. Sinne will not lodge long, where it is not cheriſhed, and made much off, and entertained with delight. It is as a gheſt that will not lodge in ſuch houſes where he is not welcome: but if once you make much of him and delight in him, then he is an importunate and a ſhameleſſe gheſt, you ſhall hardly rid your houſe of him. In the word of God, wee finde ſundry meanes and motiues to moue vs to enter theſe meditations. Firſt, the commandement of God himſelfe, ſo often vrged and repeated, Ier.3.12. and 8.6. and 18.11. This was the voyce of *Iohn* crying in the wilderneſſe, *Repent, bring forth fruits worthy amendment of life* Matth.3.8. This doctrine was preached in Paradiſe to our firſt parents, and was afterward figured out by circumciſion before the Law, and by their purification after the Law, Eſay 1.16. *Waſh you, make you cleane.* Againe, ſuch as repent not, lye vnder the bondage of Satan, they are as captiues & priſoners bound to obey his will, and to doe him ſeruice. 2. Tim.2.26. Thirdly, ſuch as die without repentance, remaine for euer without remiſſion and forgiueneſſe. They are loſt children, and muſt needs periſh, if they repent not before, 2 Pet.3.9. Luke 13.3. Fourthly, the threatnings denounced & executed vpon ẏ rebellious and diſobedient, are made examples and admonitions vnto vs: his vengeance iuſtly fallen vpon others, ſhould ſerue to amend vs, 1 Cor. 10.5.6. 2. Pet.2.3,4. Pſal.7.11,12. Fiftly, the certainety and ſuddenneſſe of the laſt and generall iudgement, which ſhall come as a theefe in the night, when the heauens themſelues ſhall paſſe away with a noiſe, and the elements ſhall melt with heate, and the earth with the workes therein ſhall bee burnt vp, *What manner of perſons therefore ought wee to be in holy conuerſation and godlineſſe?* 2 Pet.3.10, 11. and 2 Cor. 5.10. *Wee muſt all appeare before the iudgement ſeat of God, that wee may receiue the things done in this body, whether good or euill.* This laſt day is called *a day of Reuelation,* Rom.chap.2.ver.5. Laſtly, we muſt bee all ledde to repentance by the vnſpeakable fruits that follow it; as pardon of ſinnes, reconciliation with God, peace of conſcience, hearing of our prayers, and in the end bleſſedneſſe in the heauens, Ezek.33.11.

CHAP. XVIII.

1 *ANd the Lord ſaid vnto Aaron, Thou and thy ſonnes, and thy fathers houſe with thee, ſhall beare the iniquity of the Sanctuary: and thou and thy ſonnes with thee ſhall beare the iniquity of your Prieſthood.*

2 *And thy brethren alſo of the tribe of Leui, the tribe of thy father bring thou with thee, that they may be ioyned, &c.*

3 *And they ſhall keepe thy charge, and the charge of all the Tabernacle: onely they ſhall not come nigh the veſſells, &c.*

4 *And they ſhall be ioyned vnto thee, and keepe the charge, &c.*

The deuiſion of this Chapter.

IN the latter end of the former Chapter, the people are brought in confeſſing their ſins, and crauing pardon of God: Wee heard their greefe and ſorrow for their ſinnes, and bewailing their tranſgreſſions paſt, and ſaying, *Shall we periſh vtterly?* and is there no hope of forgiueneſſe? Now we haue in this Chapter, the anſwer of God to this queſtion, which did proceed from a feeling of their ſinne, and a feare of preſent death, which they had iuſtly deſerued. For *Moſes* declareth how God ſhewed himſelfe reconciled, notwithſtanding their manifold prouocations; he cannot keep his anger for euer, but returneth vnto them in mercy, when they turne vnto him by repentance. Concerning the which reconciliation, we muſt conſider in this Chapter, two points, firſt the perſons procuring the attonement, which were the Prieſts & Leuites attending to the Miniſtery of the word and Sacraments; ſecondly, the things appertaining vnto them and to their charge: as alſo the next Chapter deliuereth ſuch things as belong to the people. Now the commandement belonging to them both, to wit, both to the Prieſts and Leuites, which are heere ſaid to be brethren, is directed to *Aaron,* and not to *Moſes,* becauſe this was a meere Church matter; Eccleſiaſticall, not ciuill: and his Prieſthood was newly ratified to him by the authority of God, and by a notable miracle in the *flouriſhing of the Almond rod,* Chap.17.8. The ſumme and effect is this, that the Prieſts ſhould miniſter in the Sanctuary & at the Altar, but the Leuites ſhould miniſter vnto the Prieſts, and both of them both for themſelues & the people. Firſt therefore the charge of the Sanctuary is committed to *Aaron* and his ſonnes, and to the ouerſight of the Leuites, to the eight ver. that the ſeruice of God might not be prophaned either

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either by themſelues or by any other,leſt they made themſelues guilty of ſinne: whereby the Lord would ſignifie,that there was indeed no cauſe why any ſhould enuy them this dignitie, foraſmuch as it was ioyned with ſuch danger and difficulty. The burden of the Prieſthood was ſo great,and lay ſo heauy vpon their ſhoulders, that they were threatened to be puniſhed,if the worſhip of God, which ought to bee performed with all reuerence, were prophaned through their default. From hence we learne, that as euery ſin is in it owne nature great, ſo are theſe ſinnes the greateſt and moſt heinous, which are committed againſt a mans particular place and calling wherein God hath ſet him, Iob 2. 9. The Prophets denouncing iudgements againſt ſundry perſons,doe ſingle them out for neglecting of perſonall duties. The Prophet *Micah* threatneth the Rulers and men of might, that they hate the good and loue the euill, *Who plucke off their skinne from off them, and their fleſh from off their bones: they breake their bones and chop them in pieces as for the pot, and as fleſh within the cauldron*, Mic.3.2,3. Thus alſo he noteth out the falſehood of the Prophets,that made the people of God to *erre and cry peace*,ver.5. The idolatrous kings are moſt of all taxed for the abuſe of their calling, not ſo much for priuate faults,as other men; but for their erecting or ſuffring of idolatry which they ought to haue pulled downe: yea,the good kings are often blemiſhed that way, becauſe they reformed not the abuſes that publikely reigned. The Pſalmiſt,exhorting Iudges to their dutie, and reproouing euill in them, ſaith, *How long will ye iudge vniuſtly,and accept the perſons of the wicked?* Pſal.82.2. The Apoſtle ſaith of himſelfe, *Woe vnto me if I preach not the Goſpel*, 1 Cor.9.16. he doth not ſay, if I liue prophanely, as alſo hee might haue done, but he mentioneth the ſinne of his proper calling as the greater euill. The reaſons follow.

1. Firſt,becauſe God hath ſet men in ſeuerall places and callings, and giuen them their limits and bounds that they ſhould not paſſe. If then they breake theſe bounds,as the waters doe their bankes, it muſt of neceſſity follow, that they commit a farre greater ſinne againſt God,becauſe they caſt his cords from them, and will not ſuffer themſelues to be tyed with them,as we might eaſily ſhew in the examples of *Vzzah* the Leuite, 2 Sam. 6.7. and *Vzziah* the king, 2 Chron. 26.19.

2. Secondly, from the proper workes of our callings we haue our name and denomination. For as our calling is, ſo we are eſteemed: as this man is ſaid to bee a Miniſter: that man a Magiſtrate: another a maſter; another a ſeruant: and therefore thoſe offences are the greateſt which ruſh againſt our proper functions. It is noted that when *Ahab* beganne to reigne,he did *euill in the ſight of the Lord, aboue all that were before him*, 1 King. 19. 30. and wherein did he euill? or what is hee charged withall? the holy Ghoſt might haue ſaid, becauſe he ſhed much innocent blood: but yͤ euill wherewith he is charged, is, that *he reared vp an altar for Baal in the houſe of Baal which he had built*, verſe 32. and made a groue to prouoke the Lord God of Iſrael to anger. The vſes.

Vſe 1. This teacheth that all ſinnes are not equal, and that the ſame ſinnes in ſeuerall perſons are not equall. The perſons make a great difference concerning the ſinne, foraſmuch as the perſon is, ſo the ſinne is. Ignorance is one and the ſame ſinne in whomſoeuer it be, whether in the Miniſter,or in a priuate man: but in reſpect of his office,in the Miniſter more then in another. If a theefe ſhall robbe a man by the high way ſide,it is an offence,but it is not accounted ſo great an offence, becauſe it is his practiſe. But if a Iudge, which ſhould miniſter iuſtice indifferently to all, and doth ſit in iudgement vpon the common theefe, if hee ſhal rob or ſpoile a man,it is much the greater in regard of his place and office, wherein God hath ſet him. For he ſinneth againſt his owne calling,which he profeſſeth: wheras the theefe hath through cuſtome made that his calling, albeit a foule and faulty calling.

Vſe 2. Secondly,as we muſt auoide all ſinne, ſo eſpecially thoſe ſinnes that are committed againſt our calling, & againſt the maine ſcope of our profeſſion, foraſmuch as they are moſt hainous aboue all others,and doe moſt diſhonour God, and deſerue the greateſt puniſhment. Some men would account it a ſmall offence for the Prophet, that was ſent out of Bethel to cry aloude againſt the altar, to returne backe, and to *eate bread and drinke water in the houſe of the old Prophet*: but becauſe hee ſinned againſt his ſpeciall calling, 1 King.13. 9.16. therefore he was deuoured of a Lyon. If the Miniſter of the word ſhall be ignorant in the Scriptures, and not able to inſtruct the people,he ſhall be more puniſhed then a priuate man,becauſe he ought eſpecially both to haue and to teach knowledge. It is more ſhame for a Lawyer that profeſſeth the law, to be ignorant in the Law, then for another that is no way toward it. It is a ſinne in fathers that teach not their children, and maſters their ſeruants: but more for the Miniſters not to teach their people. This made Chriſt our Sauiour pronounce an heauy ſentence againſt the expounders of the Law, Lu. 11.52, *Woe vnto you ye Lawyers: for ye haue taken away the key of knowledge,ye enter not in your ſelues,and them that were entring in, ye hindred.* The woman was created and appointed of God to be an *helper and comforter vnto her husband*; if then ſhe ſhall greeue and vexe him, her ſin is far the greater then if another do it, becauſe ſhe ſinneth againſt her calling and creation,and is thereby made the leſſe excuſable,as appeareth in *Iobs* wife, whom hee doth more ſharpely reprooue,then he doth others, chap.2.10. and 19.17. The like we might ſay of all other callings, of the Miniſter toward the

Gen.2.18.

the people,and the people toward their Miniſter.

Vſe 3. Thirdly,it teacheth vs the cauſe why many of Gods owne people are more ſharpely puniſhed in this life for the moſt part thē others, and why they ſuffer more for leſſe ſinnes then the vngodly doe heere for farre greater, becauſe they ſinne againſt their vocation and profeſſion,becauſe *they are partakers of the heauenly calling*,Heb.3.1.Which words the Apoſtle vſeth as a reaſon to perſwade to be obedient vnto Chriſt: and therefore their ſinnes are greater then of others that neuer had that calling,which know not what this heauenly calling meaneth. *Moſes* and *Aaron* for a little want of *Sanctifying the Name of God*, and that but once at Meribah, were notwithſtanding puniſhed with this,that they ſhould neuer enter into the land of Canaan; whereas many a prophane and wretched man that ſinned a thouſand times more,entred into it: the reaſon is, becauſe they ſinned againſt their calling, vnto which God had called them. So likewiſe for the children of God, to prophane the Sabbath,is a greater ſinne, and they may looke for a more fearefull puniſhment for the ſame in this life, then the wicked ſhall haue, becauſe they ſinne *againſt their heauenly vocation.* And if they be not carefull to order their families aright,to looke to their children and ſeruants that they ſerue the Lord, they may expect greater iudgements from God then others that peraduenture are a thouſand times worſe,and haue their houſes more a thouſand times vnreformed,as we ſee in the example of *Eli* otherwiſe a good man: for he & his whole houſe were ouerturned and deſtroyed, 1 Sam. 4.17,18,20. becauſe God hath a purpoſe to condemne prophane perſons vtterly in the life to come. The like wee might ſay of *Dauid*, hee committed adultery but once, with *Bathſheba* the wife of *Vriah*, yet did GOD threaten to *raiſe vp euill out of his owne houſe, ſo that he would take his wiues, and giue them to his neighbour that ſhould lie with them in the ſight of the Sunne:* and not long after did his ſon commit inceſt with his daughter. Thus did God ſeuerely puniſh his owne ſeruant,whiles many vncleane perſons liue in filthy adultery, and daily embrace the boſome of a ſtranger, who notwithſtanding taſte no ſuch puniſhment; their houſes are ſafe from feare, neither is the rod of God vpon them,Iob 21.9.

Seeing this is ſo,we ſhould not iudge hardly and vncharitably of profeſſours,becauſe we ſee the hand of God ſometimes to bee heauy vpon them, and more then vpon others: but rather conſider, it is or may be for the ſinnes of their profeſſion, and that afflictions fall out a like: for *Iudgement muſt firſt beginne at the houſe of God*,1 Pet.4 17.hee will firſt ſet in order his owne houſe, and his owne children, and will deale more ſeuerely with them for ſmaller ſinnes in this life,then he will with the vngodly for greater in this life, whom he ſpecially reſerueth for his wrath to come,Nah.1.2. Let all thoſe therefore,that *make an holy profeſſion* of ſeruing the Lord in truth, lay theſe things to their hearts, and not ſuffer themſelues to bee carried away with the force of ſinne: for God will ſurely meete with them, his hand ſhall firſt finde them out,howbeit alwayes for their good, whiles he ſeemeth not to regard nor reward the ſinnes of the wicked: ſo that we muſt beware of thoſe ſinnes which are againſt our place and calling wherein God hath ſet vs.

Vſe Laſtly,euery one muſt be carefull to walke carefully in the duties of their particular callings with a good conſcience, that ſo they may pleaſe God, and take occaſion to reioyce before him;looking to the ordinance of God, who hath ſet and appointed diſtinct callings in the family,in the Church, and in the common-wealth,1 Cor.7.7,21,22. Ephe.4.11.12.Actes 20.26. There can ariſe no comfort to vs that wee belong to God, though wee ſeeme neuer ſo carefull in the generall duties of Chriſtianity,if we faile in the ſpeciall parts of our ſeuerall callings. That Miniſter which liueth in all the common duties of other Chriſtians, and yet doth not or cannot guide the people and feed them with the foode of life, is a wicked Miniſter, and there belongeth to him a fearefull woe.*Woe to the ſhepheards of Iſrael that feede themſelues;ſhould not the ſhepheards feede the flockes?*Ezek.34.2. Ier.23.1.Zach.11.17. Such are not able to blow the trumpet, and therefore ſhall not deliuer their owne ſoules. That gouernour of a family which regardeth not to prouide things neceſſary for them,ſo farre as he may, and according to the meanes giuen vnto him,is an euill gouernour, he is *worſe then the infidell, and hath denyed the faith*,1 Tim.5.8.

Again,he that regardeth not the education of his children, *in the nourture and admonition of the Lord*,Ephe.6.4. is an euill and wicked father, howſoeuer he may deceiue himſelfe in thinking himſelfe to be a good Chriſtian. For heereby we ſhall indeede try what is in euery one,if we marke and regard what is in them in regard of priuate and particular duties in their ſeuerall callings. I haue oftentimes obſerued, that many people when they come abroade, behaue themſelues in the company of others very religiouſly and deuoutly, they are ready to ioyne with others in all holy duties;but marke what they are at home, and within the walles of their owne houſes, and you ſhall ſee them to be quite other men and women and not the ſame, neuer a whit carefull to diſcharge their duties in their ſpeciall callings.

There are ſundry perſons that would bee iudged of others to be Chriſtian men,but they doe not ſhew themſelues priuately to bee Chriſtian gouernors,nor Chriſtian husbands. And many women beare themſelues publikely as Chriſtian women of an holy conuerſation, on, who notwithſtanding want the ornament of *a meeke and quiet ſpirit, which is in the ſight of God of great price,* neither ſhew that ſubiection toward their husbands that ought to bee in Chriſtian wiues, 1 Pet. 3. 4, 5. It is not enough to profeſſe our ſelues to be Chriſtian men when God hath bleſſed vs with children and ſeruants, but heereby we ſhall bee tryed what is in vs, whether Chriſt be in vs & dwell in our hearts by faith or not, if wee approoue our ſelues to be Chriſtian parents, and Chriſtian maſters.

5 *And ye ſhall keepe the charge of the Sanctuary, and the charge of the Altar, that there bee no wrath any more vpon the children of Iſrael.*

6 *And I, behold, I haue taken your brethren the Leuites from among the children of Iſrael: to you they are giuen as a gift for the Lord, to doe the ſeruice of the Tabernacle of the Congregation.*

Heere the Lord teacheth how *Aaron* and his ſonnes ſhould behaue themſelues toward the Leuites, and likewiſe the Leuites toward *Aaron* and his ſonnes. For hee willeth them to admit the Leuites to the adminiſtration of holy things, but ſo, as they helpe them onely in inferiour things, not in the chiefeſt part of their Miniſtery. He will not haue them come neere to the Altar to ſacrifice, neither to enter into the inner parts of the Tabernacle, which belonged onely to the Prieſts themſelues.

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Heere then we ſee, that God maketh a difference betweene the Prieſts and the Leuites, and alſo wherein the difference conſiſteth: the more excellent dignity is committed to the Prieſts, the leſſer to the Leuites. They that had the higher calling were not to contemne the others, and they that obtained the lower place were not to greeue at it, or to enuy at others, but God maintaineth peace and vnity among them, ſo that both muſt be content, and one be ready to helpe another. And whereas God permitted not the Leuites to offer ſacrifice, or to enter into the Sanctuary, and that if either any of them or of the people *ſhould preſume to doe it*, he appointeth death to them that brake this his ordinance, the cauſe is, that we ſhould know that none hath power to reconcile vs to himſelfe and to giue vs entrance into his preſence, but Chriſt himſelfe onely, whoſe perſon and office was figured out in *Aaron* and his ſonnes.

Wretched therefore and blaſphemous is the practiſe of the Papiſts, who goe about to make reconciliation betweene God and his people by their idolatrous Maſſes offered vp for the quicke and the dead, whereby as much as lyeth in them, they crucifie againe the Lord of life, and are no better then the betrayers and murtherers of him. Euill alſo is the practiſe of all hypocrites, who by the merits of their owne good workes doe thinke to procure and purchaſe vnto themſelues the fauour of God: for they are ſo farre from attaining heereunto by their blinde deuotion, that they offend God the more, and prouoke his wrath and indignation againſt their owne ſoules.

Marbucch Comment. in Nume.

Againe, note in this difference which God maketh betweene the Prieſts and Leuites, how neceſſary and profitable it is, that there ſhould be order kept and obſerued in the Church. There is not onely one office and function in the Church, but many and diuers: neither can one man diſcharge all places without preſumption, nor all diſcharge one without confuſion, and therefore to auoide both, there ought a comely order to be obſerued, of which we haue often ſpoken before. As then in the body of man, euery member hath his proper function, ſo that if one ſhould vſurpe to doe all, or all to doe one onely, there would follow the deſtruction of the body: for the hand laboureth for the whole, the eye ſeeth, and the eare heareth for the good of the reſt of the parts: the mouth receiueth meate, and deliuereth it to the ſtomacke, the ſtomacke employeth it to all the reſt: ſo ſhould it bee in the Church, euery member muſt doe his owne duty, and employ himſelfe to the common profit and edification of the whole. But to omit theſe, obſerue that the Leuites are ſaide to be giuen of God to *Aaron* and his ſonnes to aſſiſt them, and conſequently for the good of the whole congregation. From whence learne this doctrine, that a good Miniſter is a ſpeciall gift of God, and a ſpeciall token of his fauour which hee beſtoweth vpon his Church. The Lord is many wayes gracious vnto his Church, and powreth out many bleſſings vpon it, howbeit none more excellent or worthy then to giue this bleſſing which now wee ſpeake off, to ſend faithfull teachers, Deuteronomy, chapter 18. verſe 18. I will raiſe them a Prophet, Eſay, chapter 66. verſe 19, 31. Ieremy, chapter 3. verſe 14. 15. Matthew, chapter 23. verſe 34. When God beganne to plant a ſetled ſtate of Religion among his people, hee commanded that the Tribe of *Leui* ſhould be ſanctified to bee the publike teachers of the Church, to inſtruct them in the will of God; ſhewing thereby that Religion would not be vpholden, without ſome ſpeciall meanes and inſtruments to direct the people therein. The reaſons are euident.

Doctrine. A good Miniſter is a ſpeciall bleſſing of God.

Reaſon 1.

Firſt, they are his onely gift, becauſe hee is the Lord of the harueſt, as alſo he is Lord of the Sabbath wherein they exerciſe their gifts. Who then ſhall reape downe the corne when the *fields are white vnto the harueſt*, John, chapter 4. verſe 35. and gather it into the barne, but ſuch labourers as hee ſhall ſet on worke, Matth. 9. 37?

Reaſon 2.

Secondly, he onely is able to furniſh them with ſufficiens gifts for the worke of the Miniſtery. Therefore when the Lord Ieſus aſcended vp on high, *he gaue gifts* vnto men, in the day of his triumph, when he rode in his chariot, as a glorious conquerour, and led all his enemies, euen *captiuity captiue*, as it were in chaines of yron, Epheſ.4.11,12. Hence it is, that the functions and gifts for the Miniſtery, are particularly named in the moſt gracious promiſes which God hath made of the beſt things to beſtow on the Church vnder the kingdome of Chriſt, Eſay 59. 20, 21. Ioel 2. 28,29.

Reaſon 3.

Thirdly, the Miniſtery is the ordinary meanes which God hath left to bring vs to ſaluation: for *how ſhall wee beleeue without a Preacher*? Roman. 10. 14. For the Apoſtle ſheweth that hearing is neceſſary to faith, faith to prayer, and prayer to ſaluation, and therfore alſo it is neceſſary that there be *preaching*, that ſo men may *heare*.

Vſe 1.

The vſes follow. First, as good Paſtors are tokens of Gods loue to his people, which doe good in their places, and labour *to turne many to righteouſneſſe*: ſo on the contrary, to haue euill and ignorant Paſtors are tokens of Gods wrath and iudgement, as *Saul* was giuen to the Iſraelites in iudgement to bee a plague vnto them. Theſe win ſoules to Satan, and encreaſe his kingdome. For an euill Miniſter is the diuels collector, he gathereth ſoules for him, but he ſcattereth them from God. Or elſe I may call them the diuels ſhepheards, whom he hath appointed to keepe his ſheepe. For as God ſaith, I will giue you Paſtors according to my heart, which ſhall feed you with knowledge and vnderſtanding: ſo the diuell ſaith, I will giue you idoll Paſtors according to my heart, that ſhall fill you full of ignorance and blindneſſe. Theſe ſupply the places of true Paſtors, but they can doe nothing, for the ſheepe of Chriſt cannot feede in their paſtures, they are ſo bare and ſo barren that they cannot liue vpon them, and therefore they that liue vnder them cannot thriue. Happy it were for the ſheepe, if either ſuch ſheepeheards were remooued from the ſheepe, or the ſheepe from ſuch ſhepheards. Such drones ſeeke nothing but their owne eaſe, who neuer conſider that the Miniſtery is a calling of great worke and labour. Theſe may be Miniſters for the diuels tooth, or after mens hearts, but they cannot be after Gods owne heart. They are *blinde guides* which run before the Lord ſend them, he taketh no pleaſure either in theſe ſilly ſheepeheards, or in thoſe fooliſh people that are contented with them. Theſe are ſuch merchants as gaine many ſoules to *the diuels coffers by doing nothing*. Other merchants gaine by compaſſing ſea and land, and trauelling farre and neere, by labouring and taking great paines: but theſe ſit idle all the day long, they labour not in the Lords vineyard, and yet by their eaſe and idleneſſe they enrich the diuels kingdomes, and bring him in many thouſand ſoules. Theſe are the diuels factours, by them he getteth, & and groweth rich. The diuels trafficke is all for ſoules, he careth for no other merchandiſe: now the idle and ignorant Miniſter is his factour who ſendeth them in theſe Wares by heapes and by throngs: hee ſhippeth them with great pleaſure, and putteth himſelfe in the ſame bottome, and then ſhip and all go to the diuell, who ſitteth ready in his counting houſe to receiue them all, and to giue them ſuch entertainement as he hath to giue. Woe vnto ſuch factours, woe vnto ſuch people: woe vnto ſuch deceiuers, woe vnto them that are ſo deceiued. Neuertheleſſe, it is ſtrange to conſider, how the greateſt part of the people are enamored of them, though they bee the greateſt & moſt dangerous enemies that they haue: becauſe howſoeuer they may otherwiſe make much of them, yet indeed they withhold all ſuccour and ſuſtenance from them, and conſequently ſtarue them, and kill them.

An euill Miniſter is the diuels collectour.

Math.23.24.

Idle Miniſters are the diuels factors.

Vſe 2.

Secondly, there is great puniſhment attending vpon the contempt of this excellent gift, Deut.18.19.10,11.2 Chro.36.15,16.2 Theſ. 1.7,8,9. and 2. 9, 10, 11, 12. This meeteth with ſundry abuſes, that ſauour rankely of the reiecting of this great mercy, and therefore let ſuch take heede that God doe not alſo reiect them. Woe then to the Anabaptiſts, the Family of loue, and ſuch like *Enthuſiaſtes*, who refuſe the Miniſtery vnder the pretence of reuelations: whereas the Lord hath reuealed vnto vs the dignity of the Miniſtery, and therfore the word hath reuealed, that their reuelations are diuelliſh deluſions, whereby they are ſeduced, to bring them to deſtruction. Woe alſo vnto the common ſort of beſotted Chriſtians, who thinke their home deuotions enough, and their owne reading ſufficient to bring them to heauen: not conſidering that in their reading they want a guide to interprete. The Eunuch could reade the Scriptures as wel as they, he needed not to haue come to Ieruſalem to learne to ſpell his words and name his letters, and yet when he was asked of the meaning and interpretation, and whether hee vnderſtood the words of the Prophet, hee anſwered, *How can I except I haue a guide*? Actes 8. 31. But theſe will be their owne guides, and therefore let them take heede leſt they miſſe the way that leadeth to the kingdome of heauen. They will be their owne Pilots to guide the ſhip, let them therefore take heede leſt they ſuffer ſhipwracke, and bee drowned. Reading is good, but it is not good enough, like a medicine that hath ſtrength in it, but is not ſtrong enough to cure the diſeaſe. The men of Berea could reade, and did reade and ſearch the Scriptures daily at home, yet they came diligently to heare *Paul* preach vnto them, Actes, chapter 17. verſe 11. Woe alſo to all prophane Atheiſts, who deſpiſe all meanes of ſaluation, hauing no regard at all to God or his word, at home or abroad, publikely or priuately.

ſe 5,6.

Doe theſe beleeue the doctrine that now wee haue in hand? Do they thinke that a good Miniſter is a precious gift of God? when by their continuall practiſe they make it manifeſt that they regard neither Miniſter, nor yet Miniſtery; neither the glad tydings of ſaluation, nor thoſe that bring the ſame? The world is ſtored and repleniſhed with ſuch open contemners of the Goſpel, which are enemies to their own peace, to their owne liues, to their own ſoules, to their owne ſaluation.

ſe 3. Thirdly, from hence ariſeth much inſtruction to the Miniſter himſelfe. Let vs examine our ſelues, whether we be the true Miniſters of God or not, that we may aſſure our owne hearts, we are as a gift of God giuen vnto the Church. This hath many branches. Firſt, we muſt labour for a competency and ſufficiency of gifts, that ſo we may approoue our ſelues to be ẏ Miniſters of Chriſt, planted by him. But ſuch as are raſh and headdy in entring vpon this calling before they are qualified, I do not meane by men but by God, are preſumptuous perſons, and are not a gift giuen to the churches where they haue ſet themſelues, becauſe they are no way fitted thereunto. Secondly, we muſt be diligent in our calling, in the vſe of our gifts which we haue receiued, that wee ſuffer them not to reſt & to ruſt in vs, leſt therby they decay and be loſt. If we vſe them conſcionably, we keepe them ſurely: if we vſe thē not, we loſe them. The gifts & graces of God do not weare by vſe, but doe exceedingly encreaſe, for we haue a promiſe, that *we ſhall haue abundance*, Mat. 13,12. Thirdly, we ought to labour aboue all things to ſeeke the good of the people, vnto whom we are giuen, not our owne good or to get goods, as if we were ſent for our owne profits. The end that we muſt aime at, is the edification, inſtruction, and ſaluation of others, not our owne priuate gaine or promotion, nor the vaine applauſe of the world to magnifie our ſelues, as the manner of many is. The popiſh Church neuer regard this: they ordaine their Prieſts to ſay Maſſe, & to miniſter the Sacrament of the Altar, but ſend them not foorth to preach the Goſpel. They haue many ſacrificers, but few preachers. But the ends that we muſt propound vnto our ſelues, are, the glory of God, the good of the Church, and the diſcharge of a good conſcience, that ſo wee may ſay with the Apoſtle, *Brethren, my hearts deſire is, that Iſrael may be ſaued*, Rom. 10,1. If we do theſe things, bleſſed are we: we ſhall be ſuch Paſtors as God liketh and approueth, ſuch as haue our calling from him, and our gifts from him: we ſhall teach for him, and reproue for him.

ſe.4. Laſtly, it is the duty of the people (whatſoeuer they be) to magnifie the worke of the Miniſters, and by all meanes to promote it, for thereby we further the glory of God, and enlarge the kingdome of Chriſt Ieſus. This alſo hath many particular branches. Firſt, we are bound to pray to God and to commend vnto him the Miniſtery as his owne ordinance. For if the Miniſters *be a ſpeciall gift of God*, to whō ſhould we goe, or of whom ſhould we aske this gift, but of him that is the giuer of euery good gift, and of euery perfect gift? We muſt pray to God to ſend them where they are wāting, Mat. 9,37. We muſt pray for the continuance of them where they are granted, and for *the bleſſing of God* vpon their labours, that God would *accept the worke of their hands*, Deu. 33,11. We muſt be thankfull to him for beſtowing this gift vpon vs, which he hath denied to many places and people.

Secondly, we muſt repent of thoſe ſins which may hinder either the obtaining or the continuing of it. For as the Prophet truly teacheth, that *our ſins withhold good things from vs*: ſo it is certaine, ẏ God oftentimes denieth this bleſſing for the wickednes; & being once grāted, remoueth it for the vnthankfulnes of the people, becauſe they are not earneſt with God to haue it and keepe it, neither walke worthy of it when they haue obtained it, Eſay 62,7. *Giue him no reſt, till he eſtabliſh and till he make Ieruſalem a praiſe in the earth.*

Thirdly, we ſhould haue *this gift of God* in precious account, to make a reuerent vſe of it, in being ſubiect vnto it, gouerned by it, and reformed according to the ſame: becauſe therin we are ſubiect to Chriſt, as the Apoſtle willeth vs to *obey them that haue the ouerſight of vs, and ſubmit our ſelues vnto them, which watch for our ſoules, and muſt giue an account for vs*. Heb. 13,17. Let euery one examine himſelfe, whether he make this vſe of the word; if we do, then we receiue the Miniſter as a gift of God: if we doe not, thē we do not only reiect ẏ Miniſter, but God himſelfe that gaue him and ſent him to vs; for he hath ſaid, *He that deſpiſeth you, deſpiſeth me.* Luke 10,16.

Fourthly, lament the eſtate of the church, which is deſtitute or depriued of this gift, as Pſal. 74.9. *We ſee not our ſignes, there is not one Prophet more, nor any with vs that knoweth how long!* We muſt acknowledge therefore, that great is the miſery of that people, which want the ordinary preaching of the word. Alas, they ſee no viſion, how then can they but decay? Pro. 29,18. They haue *no Shepheard*, what then ſhall the ſilly ſheepe doe, but wander vp and downe they know not whither? They haue *blinde guides* to leade them, how then can they eſcape falling into the ditch? All knowledge and obedience will ſoone decay, if the word be not preached, as the graſſe withereth without raine, the body pineth without food, and the lampe goeth out without oyle.

Fiftly, it directeth ſuch as are Patrons of benefices whō they ſhould preſent, namely ſuch as they may commend as a *gift of God*: let him chuſe them before they make choiſe of him: & let ẏ gifts of God in him commend him, before any write letters of praiſe for him. They ſhall one day anſwer to God for ẏ ſoules of ſuch as periſh through their default. There is no dalying with Church-liuings, let them therefore prouide ſufficient Preachers for their own diſcharge in the great day of account.

Sixtly, as they muſt looke vnto it, that haue power to preſent, ſo muſt they that haue authority to inſtitute; *for if they lay their hands raſhly vpon any, they are thereby partakers of other mens ſinnes*, 1 Tim. 5,22. and therefore they ought to endeuour to *keepe themſelues pure.*

Seuenthly, touching the people, they muſt acknowledge themſelues vnworthy of ſuch a bleſſing, and not take it as a fruite of their own deſeruings. We can deſerue no good thing, much leſſe the greateſt good. We cannot deſerue our daily bread that nouriſheth the body, much leſſe our ſpirituall meate that feedeth the ſoule. A good Paſtour commeth not as lands and liuings by inheritance: & therefore as *Salomon* ſpeaketh of a good wife, ſo we may ſay of a good Miniſter, *Houſe and riches are the inheritance of fathers, but a good Miniſter is the gift of God. Prov.* 19,14.

Eightly, our duty to God is to loue him againe that hath ſo loued vs; and to giue vnto him our hearts, our ſoules and bodies, that hath giuen vnto vs ſuch a gift. He could not teſtifie his fauour toward vs more, thē by ſuch a ſure pledge and loue-token. This the Prophet teacheth, Pſal. 147,13,14,15. where he praiſeth God for many bleſſings, but for the word as a moſt ſpeciall bleſſing aboue all the reſt, and farre ſurmounting all ſuch things as are common to all nations and people; *Hee ſhewed his word vnto Iacob, his ſtatutes and his iudgements vnto Iſrael: he hath not dealt ſo with any nation; and as for his iudgements they haue not knowne them.* So then, among al the Lords gifts none is comparable to haue faithfull Paſtours to feed mens ſoules with knowledge and vnderſtanding, and ſo to bring ſaluation vnto them. True it is, God hath many graces in ſtore for vs, he giueth riches, and health, and wealth, it is he that healeth all our infirmities, and reſtoreth vs from ſickneſſe: but the gift of the Goſpel is aboue all, which being entertained, bringeth ſaluation vnto all men. The other alſo are graces, they are enriching graces, healthy graces, wealthy graces, healing graces; but this is a ſauing grace. Therefore the Prophet ſaith, *If thy word had not beene my comfort, I had periſhed in my affliction*, Pſal. 119,92.

Pſ. 147,19,20

Ninthly, the people ſhould loue their feet that bring glad tydings of good things, & account them beſt welcome vnto them. True it is, the vngodly and prophane of the world can ſee no ſuch benefit in it, nor ſuch good to come by it, as to be any way beholding to God the giuer, or to the Miniſter that is the meſſenger: Satan the god of this world hath blinded their eies, ſo that they are become like ſwine which finde more ſauour in the mire of this earth, thē in the ſweet perfumes of the Goſpel, or like to children that value a beautifull toy before a precious ſtone. Theſe account them their enemies that tell them the truth as *Ahab* did, 1. King. 21,20. they thinke they come to trouble thē, as *Herod* & all Ieruſalē thought of Chriſt.

Math. 2,3.

Laſtly, al good people, ſuch as are Gods people, ſhould earneſtly deſire to liue vnder ẏ Miniſtery of the word, where this *gift of God is*: that they may alwaies heare the holy doctrine of ſaluation ſounding in their eares, remembring that *faith commeth by hearing*, Ro. 10,17. We ſee how carefull commonly men are to dwell in wholſome and healthy places, where a ſweet aire is: ſo if we deſire the health and wealth of our ſoules, let vs frequent the preaching of the word, and keep the Sabbath with our families, by hearing the voice of God. As for thoſe barren places where no corne groweth, and where no dew nor raine falleth, they are vnwholeſome, flye from them: they are dangerous, come not neere them. Hence it is, that the word coupleth preaching and beleeuing together, and therefore let no man put them aſunder, Ioh. 17,20. Acts 8,12, and 14,1. 1 Cor. 15,1,2. No man can be ſaued except he be called. *for whom he did predeſtinate, them hee alſo called*, Rom 8,30. but he calleth none by his voice from heauen. but by his word in the earth. Either he calleth immediately by himſelfe, or mediately by his Miniſters: but now he hath ceaſed to call immediately, and if we waite for ſuch a calling, wee waite vpon our owne vanity, & we do but deceiue our ſelues, like *Herod* that waited for the wiſemen, but they neuer came vnto him. If then we would be ſaued, we muſt firſt be called: and if wee would be called, we muſt heare Gods Miniſters ſpeake vnto vs and call vnto vs out of his word.

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8 *And the Lord ſpake vnto Aaron*, Behold, *I alſo haue giuen thee the charge of mine heaue offerings, of all the hallowed things of the children of Iſrael, &c.*

9 *This ſhall be thine of the moſt holy things reſerued from the fire: euery oblation of theirs euery meate offering of theirs, and euery ſinne offering of theirs, &c.*

10 *In the moſt holy place, &c.*

11 *And this is thine, the heaue offering of their gift, &c.*

12 *All the beſt of the oyle, and all the beſt of the wine, and of the wheat, &c.*

13 *And whatſoeuer is firſt ripe in the land,* &c.

14 *Euery thing deuoted in Iſrael ſhall be thine.*

15 *Euery thing that openeth the matrice,* &c.

16 *And thoſe that are to be redeemed,* &c.

17 *But the firſtling of a Cow,* &c.

18 *And the fleſh of them ſhall be thine,* &c.

19 *Al the heaue offrings of the holy things,* &c.

We ſee here that God would haue the Prieſts to be wholly occupied in the Miniſtery of his ſeruice: & therfore they could not get their liuing with ẏ labor of their hands, or by tilling of the ground; they might not be Merchants, Artificers, or Farmers, but muſt wholly attend vpon the worke of the Tabernacle, ſo that the Lord ſheweth by what meanes they ſhold liue, and how he would haue them maintained. And firſt of all hee ſpeaketh of the ſtipend of the Prieſts which had the worthier calling; they were to be maintained by oblations, whether *meate offerings, or ſinne offerings or treſpaſſe offerings*: by the firſt fruites of *the corne, of the wine, or of the oyle*: by all things *deuoted in Iſrael*: by *the firſt borne* that openeth the matrice in all fleſh, whether *of men or beaſts*: yet ſo as that the firſt borne of men and of vnclean beaſts, which might not be offered, *ſhould bee redeemed*, taking for a man fiue ſhekels of the Sanctuary, of which valuation we haue ſpokẽ before. Adde to theſe the *ſhewbread*, which was changed euery weeke; & laſtly, *the tenth of tenths*, which the Leuites themſelues were commanded to pay them out of thoſe tenths which they had receiued of the people, of which we ſhall ſpeake afterward. Thus we ſee that the Prieſts were to looke to euery one of the people, how God bleſſed them in the City and in the field; how he bleſſed the fruite of their body, and the fruite of their ground, and the fruite of their cattell, the increaſe of their kine, and the flockes of their ſheepe: yea, how he bleſſed their basket and their ſtore, and all that they ſet their hand vnto: to what end ſerued all this, but to put them in minde of their duty, that their care of the people ſhould bee according to the commodity they reape & receiue by them. We learne from hence, that the Miniſters of God, as in receiuing their duties they looke to euery particular perſon what he hath, and to euery particular benefit how it ariſeth, ſo in performing of their duties, & diſcharging of their places, they muſt not onely haue a generall care of the flocke committed vnto them, but alſo of euery particular man. For as they require their duties, ſo they muſt be ready to do their duties: and as they looke to themſelues well enough in the gathering together of their reuenues, ariſing from euery particular perſon, ſo the purpoſe of God herein was, that as they ſhould care for the whole flocke in generall, ſo alſo they ſhould care for euery one in particular, Ezek. 34,4. Luke 12, 42. Acts 20,20. 1 Cor. 9,22. 2 Cor. 11,28. The reaſons.

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Firſt, the ſame price was paid for one that was paid for another: the ſame blood of Chriſt which was ſhed, is that which muſt ſaue euery particular ſoule, as well as the whole Church. It followeth therfore, that if Chriſt haue ſhed his precious blood for euery ſoule in particular, then euery particular perſon muſt be cared for, that ſo he may be ſaued by his blood, Ioh. 10,11. Hee is that good Shepheard that will *leaue ninety and nine in the wilderneſſe, and ſeeke that loſt one*, Luke 15,4,6. Secondly, the Miniſter muſt giue an account, as for the whole, ſo for euery particular, Acts 20,26. that hee may *be free from the blood of all*: now he cannot be free from the blood of all, except he be free from the blood of euery particular perſon, ſo that it ſtandeth him vpon, to haue as great a care of the ſaluation of one as of another. Thirdly, becauſe one vnſanctified man may eaſily infect and corrupt the whole congregation, as one diſeaſed ſheepe may infect the whole flock, 1 Cor. 5,6. If then the Shepheard be wiſe, he will as wel take care for the curing of that one, as he would do, if the reſt were infected: ſo ought it to be with the Miniſters of God, if they be ſpiritually wiſe, they ſhould as wel haue a care of the ſaluation of each particular, as of the whole in generall. The vſes follow.

Vſe 1.

This reproueth all careleſſe Miniſters, that yeeld to haue a generall care ouer the flocke, but cannot abide to hear of a particular. Theſe are like to thoſe men that yeeld to God a generall care of things that fall out, and a generall prouidence ouer ẏ world, but by no means a ſpeciall and particular, as if that would trouble him too much. But his prouidence extendeth to euery one, Mat. 10,29. *A ſparrow falleth not to the ground without the will of God*; yea, *the very haires of our head are numbred*, v. 30. So do many acknowledge, ẏ the Miniſters ought to haue a generall care ouer the people, the Apoſtle is ſo plaine, that they dare not deny it, 1 Pet. 5,2. but yet they cannot abide to heare of a particular care, for that were to buſie thẽ too farre, and to lay too heauy a load vpõ their ſhoulders, and to abridge them of many pleaſures which they purpoſe & propound to thẽſelues to take. But do they not receiue part of their maintainance from euery particular? Somewhat ariſeth as due to them from euery one, though it be but a little, & many of them are ſuch good husbands to looke ſo neere to their profits, that they will not loſe a peny, nay they will wrangle oftentimes for an halfepeny. For as it was with the Prieſts in this place, if they had no *meate offering*, yet they had of them *a ſinne offering*: or if they had not a ſinne offering, yet they receiued *the firſt fruites* that they brought: and if nothing did ariſe for firſt fruites, yet for their *firſt borne*, that was redeemed, ſomewhat fell vnto them: ſo is it with the Miniſters, many of them can looke into euery quarter and corner of their Pariſh, to pry out what offals will come to their ſhare: O that wee were as carefull to know the ſtate of our flocke touching their ſpirituall wants, as for our owne temporall wealth. Let vs buſie our ſelues to enquire of their ſoules, as well as of their ſubſtance, and what they lacke, as well as what we lacke. We ſee the ſoule quickneth euery part of the body, and is wholy not only in the whole, but in euery part potentially, albeit not eſſentially: the powers and faculties of it are diſperſed to the communicating of life to euery member. The Sunne lighteneth with his beames the whole world, and there *is no one thing hid from the heate thereof*, Pſal. 19,6. A candle is ſet vpon the candleſtick, ẏ it may giue light to all & euery one ẏ is in the houſe.

It cannot be prooued that the ſoule is wholly in euery part, otherwiſe then potentially.

The Church is as an houſhold, the gouernor of it muſt looke to euery part, as the father to all his children, from the eldeſt to the youngeſt: if he ſhould haue care for one, and not for another, feed one, and let another ſtarue, hee were an vngodly and vnnaturall father. So ought it to be with the Miniſter, he ſhould be as the ſoule in the body, as the Sunne in the Firmament, and as the father in the family, that is, haue care of euery ſoule. Some conuerſe wholly with the rich, but care not, nor indeed cannot abide to come among ẏ poore; whereas a faithfull Miniſter ſhall many times finde moſt comfort, and moſt comfort becauſe moſt fruite of his labours among them. Others thinke it a great diſparagement & diſgrace vnto them to binde them to ſuch particular duties. Againe, other in their Sermons ſoare ſo high, and flie ſo farre aboue the ſlowe and ſlender capacities of the people, that they can learne nothing at all of them. They do ſo trouble themſelues and the people with their latine, that the hearers haue almoſt forgotten their engliſh. There is a ſmall deale of learning lieth in pronouncing a fewe latine or greeke ſentences, which a ſlender ſcholler in the Grammar ſchoole may quickly do: whereas they ought to labour and ſtriue to profite the meaneſt of their hearers, in which number the greateſt part are. I haue heard many iudicious hearers many times complaine, that the producing of forreigne teſtimonies, and the ſpeaking of ſtrange tongues, much hindereth attention, and diſturbeth the memory; they haue ſo much variety of ſauce ſet before them, that they forget to taſte and eate of the meate. But our doctrine muſt put vs in minde that the Miniſter muſt haue a care of euery part of his flocke. The heathen Oratour pro-

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nounceth that they are worthily laughed to ſcorne that vſe ſuch words, as that they are not vnderſtood, *Curandum eſt, vt ſermone eo vtamur, qui notus eſt nobis, ne, vt quidam Græca verba inculcantes, iure optimo irrideamur.* Hee wrote this to him that vnderſtood ẏ Greeke, but becauſe hee wrote it for the vſe of others alſo, he abſtaineth from intermingling of vnknowne words. And in another place hee

Cicer.Tuſcul. quæſt lib. 1.

ſaith, he diſliked as much ẏ ſpeaking of greeke among latine, as the ſpeaking of latine among greeke. So ſhould we account it as vnfit and vnſeemely to ſpeake latine in an engliſh Sermon, as to ſpeake engliſh in a latine Sermon. Thus the Gentiles that knew not ẏ true God, yet by the light of naturall reaſon amended by the helpe of art and learning, knew the inconuenience and incongruity of this medly: and therefore we ſhould take notice of it. Againe, it reprooueth ſuch Miniſters as are ignorant that cannot, & are idle that will not teach the people: as alſo *Non reſidents* that neuer come among thē for their good, but for their goods not to teach the truth, but to receiue their tithes: theſe doe indeed take care of none, whereas they ſhould take care of euery one.

Vſe 2.

Secondly, let the Miniſters labour to practiſe this duty, & to ſhew their care, as of ẏ whole, ſo alſo of euery part. Doubtleſſe, they haue not performed loue to Chriſt, that haue not care of his lambes as well as of his ſheepe, of the feeble as well as of the ſtrong, of the ſmall as well as of the great, and do not ſeek to be profitable euen to the meaneſt and the ſimpleſt. Little children muſt haue the bread broken vnto them, and cut into little peeces for them, that they may eate it: if an whole or hard loafe ſhould be ſet before them, they might riſe vp an hungred as they ſate downe, and we might iuſtly bee thought to deſire to ſtarue them rather then to feed them. So ought the Miniſter to *ſtudie to ſhew himſelfe approoued vnto God, a workeman that needeth not to be aſhamed: rightly diuiding the word of truth,* 2 Tim. 2, verſe 15. A Phyſition that dealeth with his patient, hath not onely a care of the whole body in generall, but he applyeth his phyſicke to euery particular, as he ſeeth it in his diſcretion to haue need: ſo he that is a ſpirituall Phyſition, muſt deale after the ſame manner, he muſt not only haue a generall care of all in groſſe, but a ſpeciall care of euery one, to apply vnto them, either doctrine, or reproofe, or inſtruction, or conſolation, as hee ſhall ſee them to ſtand in need. He muſt labour to ſtrengthen *the weake*, to beate downe *the proud*, to inſtruct *the ignorant*, to comfort *the broken-hearted*, to raiſe vp *them that are fallen*, and to deale toward euery one as his condition requireth.

Vſe 3.

Laſtly, ſeeing this duty is required of the Miniſters, it admoniſheth the hearers, that they ſuffer them to deale thus in particular with them. They are wolues and not ſheepe, that cannot abide that the ſhepheard ſhould touch them and handle them, whoſe deſire is to tarre them, not to teare them, becauſe hee hath a care of their good in particular. It is the common corruptiō of the multitude, they cannot abide that the Miniſter ſhould ſtrike them home, or apply his doctrine to thēſelues. Some ſpeake againſt the Miniſter becauſe he is too ſharpe, he points at them, he aimeth at them: like thoſe that would bee angry with the Surgeon, becauſe he toucheth the ſore, & laieth the plaiſter vpon it. Others reproue the Miniſter, becauſe he bringeth common & knowne things, ordinary points: ſuch men haue *itching eares*, and hunt after new things, and ſo *turne away their eares from the truth,* 2. Tim. 4, 3, 4. Theſe doe not conſider that the Miniſter hath charge of euery ſoule, and muſt haue a care of the whole and of euery particular: and in the Congregation, though ſome be ſtrong, yet others are weake: though ſome be learned, yet the greateſt part are vnlearned: whereas their care muſt bee to ſtrengthen the weake, as well as to eſtabliſh the ſtrong. And as for them that are ſtrongeſt, their memory is weake, & their affections oftentimes cold, that they haue need to be put in minde often of the ſame things, *& indeed it is profitable to thē.* Phil. 3, 1.

20 *And the Lord ſpake vnto Aaron, Thou ſhalt haue none inheritance in their Land, neither ſhalt thou haue any part among them: I am thy part, and thine inheritance among the children of Iſrael.*

10,9.&
oſh. 13.
c.44.28

21 *And behold, I haue giuen the children of Leui, all the tenth in Iſrael for an inheritance, for their ſeruice which they ſerue, euen the ſeruice of the Tabernacle of the Congregation.*

22 *Neither muſt the children of Iſrael henceforth come nigh the Tabernacle of the Congregation, leſt they beare their ſinne, and die.*

The Lord declareth in theſe words, how the Leuites ſhall be maintained. They had no inheritance in the Land as ẏ reſt of the Tribes, neither might they take vpon them any trade, but muſt wholly attend the duties of their calling, and therefore they haue the tenth in Iſrael aſſigned vnto them, *for the ſeruice of the Tabernacle of the Congregation.* The doctrine ariſing from hence is this. The Miniſters of the word of God muſt be liberally maintained of the people, Mat. 10,10. 1 Cor. 9,14. Gal. 6,6. 1 Tim. 5,17,18 God claimeth and chalengeth all tithes due to himſelfe, Leuit. 27,30. Heere he maketh an aſſignation or reſignation of thē to the Leuites, whom he maketh as his Bayliffes or Deputies to receiue them as his rent and reuenue, and the Prieſts are appointed to receiue the tenths of their tenths. Here two cauſes are rendred, wherefore God made ouer theſe tithes to theſe perſons: Firſt, becauſe they had no part of the diuiſion of the Land, the reſt of the Tribes had the Land diuided to them by lot, therefore they muſt be prouided for another way. Secondly, becauſe their labour was inceſſant and continuall, and they were worthy to be rewarded for it accordingly. They were deputed to teach the people, & beſtowed much paines and attendance in the Tabernacle, therefore they were worthy to receiue their wages, and ought not to be defrauded thereof. Before the law, *Abraham* gaue vnto *Melchizedek*, tithes of all, *Gen.* 14,20. And the Apoſtle to the Hebrewes ſaith, that *euen the Patriarke Abraham gaue the tenths of the ſpoiles*, Heb. 7,4. It is therefore both lawfull & iuſt, that the Miniſter ſhould require and receiue, and the people pay vnto thē that which is due in reſpect of their labour.

trine.
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ſon 1.

The reaſons are; Firſt, that thereby the Miniſters may be encouraged in their duties, 2 Chron. 31,4. It is ſaid of *Hezekiah*, that he *cōmanded the people that dwelt in Ieruſalem, to giue the portion of the Prieſts and the Leuites, that they might be encouraged in the law of the Lord.* They had receiued much diſcouragement and diſcontentment in the daies of *Ahaz* his father, who regarded neither God, nor his word, nor his worſhip, nor his Miniſters, *for he tooke away a portion out of the houſe of the Lord, and cut in peeces the veſſels of the houſe of God*, 2 Chro. 28, 21,24. And in our daies I am well aſſured, that the Miniſters of the Goſpel haue as many diſcouragements as euer the Leuites had, and therefore ſtand in need of ſome encouragements. Secondly, it is an ordinance of God, ẏ they which preach the Goſpel, ſhould liue of the Goſpel, 1 Corin. 9,14. Thirdly, they are to attend wholly vpon that calling, and do ſpend themſelues to gaine ſoules to God. Euery art ſhould maintaine the artificer, and euery trade the tradeſman, and euery profeſſion the profeſſour. The calling of the Miniſter is not of ẏ loweſt callings, and it is none of the leaſt labours, ſo that their maintainance ſhould ariſe from their great paines that they take in that calling. Fourthly, it is the law of God and nature, that children which haue receiued liuelihood from their parents, *ſhould recompence thē*: the Apoſtle ſheweth, that *if any widow haue children or nephewes, let them learne firſt to ſhew piety at home, and to requite their parents, for this is good & acceptable before God*, 1 Tim. 5,4. If then children ought to recompence their parents for their care in their education, as *Ioſeph* did his father *Iacob*, much more ought faithfull people to do ẏ ſame to their faithfull Paſtors, to whom they owe euen themſelues, and of whō they haue receiued the life of their liues, Gal. 4,14,15,19. Phil. [illegible]10. Laſtly, euery labourer is worthy of his hire; and whoſoeuer deteineth the wages of the poore labourer, is a great oppreſſour, & committeth *a crying ſin*; and the cry entreth into the eares *of the Lord of Sabbath*. How then ſhould that ẇ is due to all laborers, be denied to the labors of ẏ Miniſter?

1 Tim. 4,13, 15.16.
2 Tim. 2,4.

Iames 5,4.

And howſoeuer this be an euident truth, yet it findeth hard entertainment in the world, & mens profits doe ſo rownd them in the eare, that they can quickly finde ſundry obiections againſt ẏ ſame. I will touch ſome of the cheefe and principall. First, the Apoſtles had great gifts, yet they preached freely, Math. 10, v. 8. Why then ſhold not the Miniſters in our daies do the like? I anſwer, this muſt be vnderſtood of the gift of working myracles, as appeareth by the circumſtances, and as I haue prooued elſewhere. Hence it is, that *Eliſha* would not accept, though he were vrged, of the bleſſing ẏ *Naaman* offred vnto him for the curing of his leproſie, 2 Kin. 5,16. Againe, if they may receiue nothing for their labours, how doeth Chriſt ſay afterward, *The workman is worthy of his meate*? Mat. 10,10. Beſides, our Sauiour ioyneth theſe two together, receiuing freely, and giuing freely; and maketh the former the cauſe of the latter, that they ought to beſtow freely, becauſe they had receiued freely. And how had they receiued freely? Surely two waies; freely without any of their owne deſarts, and freely without any their owne labor, for they had their gifts by reuelation, Gal. 1, 1,16,17. True it is, we haue our gifts by the gift of God freely, without any the leaſt deſart of ours, but wee haue not receiued them freely without our great labour and induſtry: therefore as in this ſenſe, we haue not receiued

Obiect. 1.

Anſwer.

freely, we are not bound by this rule to goe about and preach freely. That talent which we haue, we haue it by our great paines, and therfore it is lawfull for vs to take for our paines.

Obiect.2. Againe, the Apoſtles are forbidden to prouide and to poſſeſſe gold and ſiluer, Math.10,9. **Anſwer.** I anſwer, ſo he forbiddeth them to haue two coats, or ſhooes, or ſtaues for their iourney, v.10. But to obſerue this perpetually, were contrary to the practiſe of Chriſt himſelfe, Iohn 12,6. and 13,4. and 19,23. Luke 22,36. and of his owne Diſciples, who no doubt liued according to the direction and inſtruction of their maſter, Acts 12,8. 2 Tim.4,13. So then, this precept had place onely for that preſent ſending, and was not to binde them for euer, much leſſe their ſucceſſours that came after them: for now they were appointed to make haſte, and might carry no prouiſion with thẽ, but muſt caſt themſelues wholly vpon the power, protection, and prouidence of Chriſt that ſent them & gaue them their commiſſion.

Obiect.3. Thirdly, *Paul* preached to the Corinthians and Theſſalonians without receiuing any wages at all of them, 1 Cor 9,15. 1 Theſſ.2,6,7. Acts 20,34. He labored with his owne hands, and became a Tent-maker, Acts 18,3. **Anſw.** I anſwer, the queſtion is not *de facto*, but *de iure*, not what he did or any of them did, but what he and they had right and power to do. For albeit he did not take wages, yet he had authority to do it, as himſelfe profeſſeth, 1 Cor. 9,6,12. yea he ſaith, that at ſuch times as hee freed them, *he robbed other Churches, and tooke wages of ſome to do ſeruice vnto other*, 2 Cor. 11,8. And albeit he were well content to depart from his right, yet he ceaſed not to lay claime to his right, 2 Theſſ.3,8,9. And in other churches where he preached the Goſpel, he liued of the Goſpel, and taught all the Miniſters by his example to doe the like. If any aske the queſtion, why he abſtained from purſuing his owne right? I anſwer, that many things are lawfull in themſelues which are not expedient, and as circumſtances often alter the matter, ſo *Paul* did this for ſundry cauſes expreſſed in diuers places: Firſt, leſt he ſhould ouerburden them that had already an heauy burden of pouerty lying vpon them, 2 Theſſ.3,8.

Secondly, that he might giue example to thoſe that were idle, which abounded among the Theſſalonians, to teach them to worke with their owne hands, *and to eate their owne bread*, 2 Theſſ.3,9.

Thirdly, that by this meanes it might manifeſtly appeare, that he ſought them rather then theirs, & that he might gaine their ſoules to God, not their goods to himſelfe, 2 Cor. 12,14,19. Phil 4,17.

Laſtly, that he might not be any way inferiour to the falſe Apoſtles, 2 Cor.11,12. But let vs come to the vſes.

Vſe **1.** Firſt, this ſerueth to reproue ſundry perſons. Firſt, him that is the grand theefe, that firſt robbed the Church by his diſpenſations & alienations of the rights and reuenues thereof; I meane, the Biſhop of Rome, who hath robbed the Church in ſoule and body, and is growne fat with the ſpoiles thereof. This he hath done by degrees: he would not let out all the blood at once, but opened the veines by little & little, that had he continued longer to beare ſway he would haue left no blood nor liuely hood in the body. The firſt wrong was offered to the Churches by depriuing them of their tithes, in fauour of his goodly creatures the curſed generation of his Monkes, who obtained of the Pope and other Biſhops, that the lands which they held in their owne hands, & vſed for their owne benefit, might bee freed from any payment of tithes. So the councel of *Lateran* vnder *Alexander* the third ordained, that religious men ſhall pay no tithes out of ſuch their lands as they till themſelues: but if they put any out, and take rent as other men, they ſhall pay tithe as other men do. Here was the flood-gates pulled vp, and a way and paſſage made for al the miſchiefe and miſery that fell vpon the Church in ſucceeding times: for heere is the ſeede ſowne, that beeing watered from the *Vatican*, grew vp apace to the robbing of many flouriſhing Churches, to the deſtruction of many chriſtian ſoules, and to the diſcouragement of many godly Paſtours. For this exemption of religious men, I might ſay, irreligious, was indeed the cut-throat of all religion, and the bringing in of the ſtreames & floods of irreligion; which ſtaied not here, but preuailed greatly and gate farther footing to the great preiudice of the Church: & therefore this rabble of Church-robbers ſought in the next place to exempt all their farmers and tenants that belonged vnto them from payment of tithes, the which, albeit it were diſliked and reſiſted at the firſt in the Councell of *Cabilon*, yet at the length it paſſed and preuailed. Nay, after that they had ſwallowed vp the inheritance of the Church, like wolues that taſted the ſweetneſſe of the blood of the lambes which they had hurried & wearied, they went forward to ſteale, to kill, and to deſtroy as the theefe doth, Iohn 10,v.10. till they had ſubiected thoſe Miniſters & Churches vnto themſelues, to whom themſelues at the firſt paied tithes, as belonging to their iuriſdiction. Thus theſe idle drones and euill beaſts, were not cõtent to ſlippe their neckes out of the yoke, and make themſelues free from others, vntill they had brought others to be in bondage and ſubiection vnto themſelues. Thus did one theefe make another, and one Church-robber gaue free licence vnto another to rob & ſpoile, ſaying one to another *Come with vs, let vs lay wait for blood, let vs lurke priuily for the innocent without cauſe: let vs ſwallow thẽ vp aliue, as the graue, and whole, as thoſe that goe downe into the pit: we ſhall finde all precious ſubſtance, wee ſhall fill our houſes with ſpoile: caſt in thy lot among vs, let vs all haue one purſe.* Prou.1,11,12,13,14. Thus did one theft and robbery make cleere way for

D.Field of Church cap.ult.

Cabilonenſ. can.19.

for another, & in all this time while the church was pilled and polled, and as it were left naked of her garments, the Pope, that would bee called the Protectour of the Church, was ſo farre from ſitting ſtill and looking on, that hee was the ringleader in this ſinne, that vpon his head may iuſtly come all the blood of ſo many thouſand ſoules as haue by this meanes bin loſt vtterly. Thus hath the wilde boare rooted vp the vineyard of the Lord, and made it a prey to wolues and foxes that entred into the ſame: and the rauenous cloiſters of the inſatiable Monkes are guilty of that horrible ſacriledge, which hath laid waſte and deſolate ſo many goodly Churches, & brought the Cleargy to that poore eſtate wherein to this day it remaineth and continueth in many places. For it is not to be imagined, that any of the people who gaue liberally to the Churches, and richly endowed them with lands and liuings of their owne, would euer haue entertained any thought, much leſſe entred into any practiſe of alienating tithes from the lawfull owners, and appropriating them to themſelues, had they not ſeene the way laid plaine and open before them, and that by thoſe, who by the originall & inſtitution of their order, were to pay tithes, yea and thoſe ſame tithes conſumed in moſt vile and ſhameſull manner. Neither ſhall we finde, that euer any inherited & poſſeſſed this portion by an abſolute title of inheritance, as their feeſimple and freehold, til the ſuppreſſion of the houſes of theſe vermine, which were become cages of vncleane birds, and dens of theeues and robbers. I cannot ſee therefore, how at the firſt laymen could haue any better title to theſe tithes, then their predeceſſours the Monkes had, and therfore they yet beare the names of impropriations, as things that are ſo holden and poſſeſſed by an vnproper title. In other purchaſes, the Lawyers are wont to ſay, (if the caſe in this be not altered) *caueat emptor*, that is, let the buyer take heed and looke to his right and title. To conclude therefore, I would gladly be reſolued, whether our Improprietaries hold the Church tithes by any better title then the Monkes did at the firſt by the Popes pillage? and whether they were not giuen to ỹ Church by a good law, and taken from it by a bad?

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2. Secondly, ſeeing it is Gods pleaſure, that ſuch as preach the Goſpel, ſhould be maintained by the Goſpel, they are reproued that account it an idle and needleſſe function, & care not if wee were chaſed out of houſe & home, when we haue ſpent our time, our labour, our ſtrength, and our ſubſtance for the fitting of our ſelues to this calling. Such men are wholly carnall, and ſauour nothing of the Spirit. The Apoſtle ſaith, *They that labour in the word and doctrine, are worthy of double honour*, 1 Tim. 5,17. Meaning by honour, the care and prouiſion that is to be taken for them. And in the Epiſtle to the Hebrewes, they are willed to *be mindfull of them that haue the ouerſight of them, who haue deliuered to them the word of God*, Heb. 13,8. 1 Theſſ. 5,12,13. To theſe miſ-prizers and falſe iudges of good things, I will adde another ſort, that hold tithes to be a kinde of almes, and ſo would not haue the Miniſters challenge any thing as due for their Miniſtery and maintenance, but to ſtand wholly to the peoples deuotion & good will; and thus they would make them right beggers indeed. So that as *Ieroboam* made the baſeſt of the people to be the Cleargy, ſo they make the Cleargy to be the baſeſt of the people, and deſire to bring them to their doores crouching & creeping for a cruſt of bread. But we demand that for which we haue laboured, of duty, not of curteſie; and as a recompence, not as a beneuolence; not as their vaſſals, but as Stewards ſet ouer the family, or Captaines ouer the hoſt. In ỹ law, the people were charged with tithes of foure ſorts. Firſt, ſuch as were paid diſtinctly and directly to the Leuites. Secondly, ſuch as were deducted out of theſe, and to be leuied for the vſe of the Prieſts: both theſe kindes of tithes are touched in this chapter. Thirdly, ſuch as the people laid aſide for the furniſhing of their ſacred and ſolemne feaſts when they ſhould be at Ieruſalem, to which the Prieſts were ordinarily inuited, Deut. 14,22,23,28,29, and 26,11,12. Laſtly, ſuch as euery third yeere were gathered for the releefe of the ſtrangers, the fatherleſſe, the widow, and the poore. This laſt ſort I will not deny to be in nature of an almes: but ſuch tithes as were paied to the Prieſts and Leuites were paid as wages is for worke. This will bee plainely proued by the doctrine of the Apoſtle, 1 Cor. 9,7. producing the examples of ſouldiers, gardners, ſheepeheards & ſuch like, all which claime a recompence of debt, not of deuotion. If then a common ſouldier lawfully requireth his ſtipend of that people for whom he fighteth; the Miniſter alſo, fighting for the people againſt their ſpirituall aduerſaries, may do the like: and if he that planteth a vineyard & he that feedeth a flocke, may of duty chalenge to eate of the fruite of the one, and the milke of the other, then the Miniſter that planteth the vineyard of the Lord, and feedeth the flocke committed vnto him, may iuſtly claime to liue vpon the ſame. Againe, almes do alwaies exceed the deſart of him that taketh the almes: they teſtifie the mercy of the giuer, not the merit of the receiuer: for charity is more worth then ſingle thankes, and good deeds are to bee valued aboue bare words. But it is not ſo in paying tithes of temporall things, all which cannot ſufficiently counteruaile the worke of the Miniſtery, 1 Cor. 9,11. *Is it a great matter, if we ſhall reape your carnall things*? And the Apoſtle is bold to tell *Philemon*, that he did *owe to him euen himſelfe*, verſe 29. It is a principle written in the heart of man by nature, to pay him his wages whom wee ſet on worke; not to ſend him away empty that laboreth for vs. As then the labourer hath right to his wages, ſo the

What tithes were paied in the Law.

Tithes are not almes.

Miniſter hath his right and part in the goods of thoſe whom he teacheth, & among whom he laboureth, and therfore when he receiueth his tithes, he doth not take almes, but receiueth his owne, hauing as good right vnto the tenth part, as hee that paieth it, hath to the other nine. No man can ſay that the begger is worthy of almes, he receiueth them by ẏ law of charity, but cannot claime them as due by the rule of iuſtice. The day labourer that hath laboured all day, and waſted his ſtrength and ſpirits, would thinke ſcorne (though he bee a poore man) to receiue his hire for his labour in the nature of an almes, as the begger taketh a peny at the doore: and ſhall the Miniſter receiue his wages as a gift or as a gratuity? The houſholder that hath agreed with the labourers for a peny a day, ſaith vnto them when he came to pay them, *Take that which is thine own, and goe thy way*: as then they receiued their duty, ſo doth the Miniſter receiue his due & his duty.

Math 20,14.

Vſe 3.

Thirdly, they are alſo iuſtly reproued, who treading in the ſteps of the Biſhop of Rome, do deteine from the Miniſters of the Goſpel, the tithes appointed vnto them, which are not vnfitly called, Gods auncient demaine, founded originally vpon the law of nature. For as we learne by the light of nature, that there is a God, and that he is to be honoured, ſo the honour that is due vnto him, cannot be performed without Miniſters; neither can the Miniſters attend their function without maintenance. To this I will adde the ſaying of the wiſe man, Prou. 3,9. *Honour God with thy riches.* For ſeeing he is the high poſſeſſour of heauen and earth, Gen. 14,19, and giueth life & breath and all things vnto vs, Acts 17,24. it is our duty to render backe ſomewhat vnto him again, thereby acknowledging, that wee hold all of him in chiefe, except wee will yeeld leſſe vnto him then the Infidels did to their heatheniſh gods. Now we honour God with our riches, not onely when we vſe them ſoberly without exceſſe, righteouſly without oppreſſion, and charitably without defrauding of the poore, but when we employ them religiouſly toward his ſeruice. The Nicodemites were content to become Chriſtians thus farre, as to giue their hearts to God, ſo that they might haue liberty to diſpoſe of their bodies as thēſelues pleaſed: but theſe will ſteppe one ſteppe farther, they profeſſe to worſhip God both with ſoule and body, ſo they may be diſcharged & diſpenſed withall from honouring him with their riches. They will willingly *offer the calues of their lips*, ſo they may be freed from ẏ calues of their ſtalles. They can be content to trauaile *from the Eaſt with the wiſe men*, to fall down before him and worſhip him, but they cannot abide to open their treaſures, and preſent vnto him, gifts, gold, frankincenſe, & myrrhe, Mat. 2,11. *Paul* had almoſt perſwaded *Agrippa* to become a Chriſtian when hee exempted thoſe bandes and chaines: and if euer we will perſwade theſe to become Chriſtians, we muſt alſo except theſe bandes and chaines that wee ſpeake off, for they are very heauy vnto them, they cannot abide them. The tithes are the Lords, he hath reſerued them to himſelfe, as a rent of the tenant due to the Landlord, or as a tribute and ſubſidy due to the king: & therefore when they are not *truely paid*, as GOD commandeth, but are vnconſcionably deteined, he complaineth, that *he is robbed and ſpoiled*, Mal. 3,10. ſo that if wee giue not vnto the Lord the tenth, who hath giuen vnto vs the other nine, let vs take heed leſt he reſume the nine parts, and leaue vnto vs the tenth onely. And I may ſay as a worthy and learned knight of our times ſaith; Such as haue taken away the Churches dowry, and ſpoiled her of it, it had bene great reaſon they ſhould haue made her a ioynter, to recompence the wrong they had offered, and the loſſe ſhee hath ſuſtained. *Salomon* ſaith, Prou. 20,25. It is a ſnare to the man who deuoureth that which is holy, & after vowes to make enquiry: but gaine blindeth the eies of the wiſe. *Ananias* and *Sapphira* are ſeuerely puniſhed, who with-held part of that mony which was conſecrated to God by their owne gift: theſe deteine part of that, which neither they nor their fathers euer gaue, and yet neither feare it, nor are touched with it. And who can deny but all tithes are due by vow in the times of the Goſpel? and that the true and due paiment of them is long before all cuſtomes and preſcriptions? It is a rule of common equity, that no man hauing paſſed his conſent and his deed, may change it to the preiudice of another. Now that which is giuen to the Church, is paſſed ouer to God for his ſeruice, and therefore whoſoeuer ſhall take it away againe without the conſent of God whoſe it is, cōmitteth ſacriledge againſt him, and dealeth worſe with him then he will ſuffer any man to deale with vs.

Sr Henry Spelman de non temerandis Eccleſ.

How to honor God with our riches.

Bernard.

Deut.14,2

Serm de Te pore 219.

Sr Fra: Ba

Serm of & fam.

But it will be ſaid, the Miniſters themſelues conſented to this alienation, and therefore beeing willing, no iniury can be done vnto them.

Obiectio

Answ.

I anſwer, our conſent is not ſufficient, becauſe the vow is made to God, and thereby hee is entituled vnto them, and hath receiued a right in them by our vow, ſo that conſequently they cannot be taken away without his conſent. The donation of *Ananias* and *Sapphira* was made to God for the vſe of the poore, it lay not now in their power nor in the Churches to reuoke & reuerſe that grant, wherein God became now to be intereſſed. We ſee this in marriage, publiſhed in the face of the Church, ſolemnized by conſent of parties and parents, ratified by the action of the Miniſter, and celebrated in the preſence of many friends; the knot cannot be vntied, no not by agreement of the parents, of the parties, of the Miniſter, of the friends, & of the whole Congregation, becauſe marriage is not of the nature of a ciuill contract, but God is a party and hath a ſpeciall hand in it, and *whom God hath ioyned together, let no man* put

Math.19

put aſunder, or ſeparate againe without his cōſent. The like we may ſay of the Church-endowments, they are not meerely ciuill where God is a party, and therefore that which hee hath receiued, let no man take away without his alowance. Great was the deuotion & zeale of the faithfull gained to the Goſpel in the beginning, our fore-fathers thoght nothing too much for the ſpreading abroad of the ſauing truth of Ieſus Chriſt. Many miniſtred vnto Chriſt out of their ſubſtance, 8,3. which hee kept in a bagge: wherein he kept the things that were giuen to ſupply his owne wants, and the wants of others, Iohn 13,29. After the death and reſurrection of Chriſt, when hee was aſcended into heauen, many deuoute men ſolde their poſſeſſions, Acts 2,45, and 4,34,35, and brought the price thereof, *and laid it downe at the Diſciples feete*: which communication of all things, though it tended and extended to the benefite of all, yet was there eſpeciall regard had to the Apoſtles, that they ſhould want nothing. For how vnreaſonable a thing were it, that ſeeing they miniſtred vnto the Church all things that pertaine to life & godlineſſe, the Church ſhould not miniſter vnto them food, and raiment, and al things belonging vnto this life? After the Church was once ſetled and eſtabliſhed among the Gentiles, & diſperſed throughout the world which before was contained within the boundes of *Iudea*, it was better to giue lands (commonly now called the glebe) as being a more ſure and ſetled endowment then mony, which as one merrily, but yet truely ſaith, he would haue called the Churches *fixt inheritance*, but that he ſeeth the ſame alſo to be moueable.

tem dice-
nam, quod
Horat.
lib.1.Sa.

At the firſt then the church turned their poſſeſſions into mony, and afterward mony into poſſeſſions. Thus we ſee, the zeale and feruency of the firſt times & ages of the Church, while the blood of Chriſt lately ſhedde, was yet warme in mens hearts, whereby it came to paſſe that it had very anciently landes and poſſeſſions, both glebe and houſes belonging vnto it; wherein they followed the preſident of God, when he appointed Cities for the Leuites to dwell in, with a conuenient circuit of fields for the maintainance of their cattell, Numb. 35,2. But neuer was the zeale of men ſo hot, but now their deuotion is as cold: and we are ſo farre from giuing to the Church, that wee liue in a frozen age, wherein men ſtriue who ſhall take moſt from the Church. I haue heard ſome men affirme, who would be thought great friends to the Church, but they are ſuch friends to the Church, as the Eaſt winde is to the fruites of the earth, that they are willing to pay ſo much (and they can ſee no reaſon why they ſhould pay any more) as the ſoile will naturally yeeld and bring foorth of it ſelfe without charge of tillage or manuring; notwithſtanding in the late caſe of Tithe-wood, which groweth out of the ground without their labour, or without any great coſt (no other benefite ariſing to the Miniſter from thence) haue alſo refuſed to pay any wood at all in kinde, or any thing elſe in lieu of it. If then theſe men will allow vs, neither the tenth of the earth laboured, neither yet yͤ tenth of that which groweth without any labour, I would gladly know what they would allow vs? Such is the couetouſnes of many men, that they ſeeke to make new cuſtomes and preſcriptions euery day, and lay the foundation of many iniurious courſes, which in time to come will tend to the ouerthrow of religion. But let all ſuch conſider & looke to themſelues, that be any way authors of deteining tithes, and of bringing in preſcriptions preiudiciall to the Church; for how many ſoeuer periſh for want of food in yͤ places where they liue, are guilty of the murthering of ſo many ſoules before the tribunal ſeat of the eternall Iudge, as *Auſtine* teacheth.

h.19

Vſe 4.

Laſtly, ſeeing God hath prouided that the Miniſters ſhould be prouided for, and hath taken care that they ſhould bee cared for, it is their duty to bee diligent in teaching of the people, and preaching in ſeaſon & out of ſeaſon. For as they are worthy of their wages, ſo they muſt be faithfull labourers: and as they muſt liue of the Goſpel, ſo they muſt preach the Goſpel. As the people muſt communicate vnto the Miniſters in all good things, ſo it is required of them to teach & inſtruct thē; and as they are counted *worthy of double honor*, 1 Tim. 5,17, ſo they muſt rule well. As the mouth of the Oxe muſt not be muzled, ſo hee muſt tread out the corne: and they that eate of the milke of the flocke, muſt bee carefull to feede the flocke: euen ſo they that reap *carnall things*, muſt be as ready to ſow *ſpirituall things*. Such then as are idle drones that will not labour, or dumbe dogs that cannot barke, Eſay 56,10. haue no right from God to take the maintainance of ſuch as diſcharge their places with care and diligence. He that hath no luſt to labor, ought to haue no liberty to eate. But it is the manner of many men, to looke more to the feeding of themſelues then to the Paſtours of the ſheepe: and to mourne not ſo much for the loſſe of the flocke, as for the lacke of the fleece. Theſe do poſſeſſe much more then they doe deſerue. None can call for more duty to bee paide nor looke more narrowly to the vtmoſt peny; but none performe leſſe duty to the people then themſelues. And if the people may not deteine their tithes vnder colour and pretence of not being taught, no more may the Miniſter withhold his paines vnder colour of hauing his tithes withholden from him. For albeit the people deale ſparingly with vs, yet wee ought not to ſowe ſparingly vnto them. The more ſparingly we feede, the more hardly they fare. It is not enough to preach now and then, for that were to nuzzle them in ignorance. O what greefe is it to ſee the ſheepe of Chriſt famiſhed, and how ſhould it make our bowels to yearne within vs to heare *the young children aske bread, & to haue no man breake it vnto them*! Lam 4,4.

God would haue his ſonnes and daughters fed to the full, and the table of his children furniſhed with bread *plentifully or richly*, and as *Dauids* table, *with a cup running ouer*, to keep them not onely liuing, but in good liking; not only from being famiſhed, but alſo fat and floriſhing.

Col.3,17.
Pſal.23.5.

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23 *But the Leuites ſhall do the ſeruice of the Tabernacle of the Congregation, & they ſhall beare their iniquity: it ſhall be a ſtatute for euer throughout your generations, &c.*

24 *But the tithes of the childrē of Iſrael which they offer as an heaue offering vnto the Lord, I haue giuen vnto the Leuites to inherite: therefore I haue ſaid vnto them, Among the children of Iſrael they ſhall haue no inheritance*

The office of the Leuites is ſet downe, they muſt take the charge of the Tabernacle of the Congregation, and do ſeruice therein. Now among theſe (no doubt) were men of all ſorts and of ſundry gifts, ſome were more learned, and ſome leſſe, 2 Chron.30,22, yet the diſpenſation was committed vnto them, and therefore all muſt be regarded and reſpected, the Leuites (though inferiour) as wel as ẏ Prieſts, and among them both ſuch as were more meanely qualified. And as God had giuen thē charge of the Tabernacle, ſo he giueth charge to the people to accept of their Miniſtery.

Doctrine. Miniſters of very meane gifts muſt be regarded.

The doctrine is, that all in the Miniſtery, whatſoeuer their gifts be, are to be accepted, yea though their gifts oftentimes be ſmall & ſlender. True it is, they muſt all haue ſome gifts to fit them to teach the people, but howſoeuer they be inferiour to many others, yet for their office ſake they muſt be regarded. I do not ſay, the people ſhould depend vpon them, that are vtterly ignorant and vnlearned, but if meanely gifted in compariſon of others, the people muſt not forſake them, neither wāder from one Leuite to another. Marke therefore, that Miniſters endued with a ſmall, and yet a competent meaſure of gifts, may notwithſtanding doe vnto God good ſeruice in the Church, and gaine glory to his Name. He putteth his rich treaſures in veſſels, not of ſiluer and gold, but of earth. Among the Apoſtles, it is to be thought, that ſome had greater gifts then others, ſome were *the ſonnes of thunder*, and ſome *laboured more abundantly then others*, no doubt according to the gifts they had receiued, yet all profitable to ẏ Church. There is *a difference of gifts by the ſame Spirit*, neuertheleſſe, *all giuen to profite withall*, 1 Corin. 12, 4,5,6,7. And *Paul* ſaith, he ſpake with tongs more then others, 1 Cor.14,18. Experience teacheth this among our ſelues, that many of meane gifts, and little humane learning, yet haue beene profitable teachers, and powerfull inſtruments of much good in the Church of God, & gaining many to him. The reaſons.

Marke 3,17.
1 Cor 15,10.
Roman.15,19

Reaſon 1. First of all, the bleſſing of God is all in all vpon the labours of thoſe that are called; he for the moſt part bringeth to paſſe the greateſt works by the weakeſt means and the meaneſt inſtruments, and by them he will get and gaine glory to himſelfe, as well as by men of the greateſt gifts, albeit they alſo bee of his owne planting. Exod.4,10, *Moſes* was not *eloquent*, yet *Moſes* was potent, he was not fine in ſpeech, but he was full of the Spirit: *Ieremy* complaineth *he could not ſpeake*, chap.1,6. but God ſupplied his wants, and made him able to thunder out iudgements againſt the impenitent. *Reaſon 2.* Secondly, that the power & glory might be of God alone. If God ſhold alwaies worke his will by men of higheſt place & of greateſt gifts, the force of the word and the conuerſion of the ſoule would be iudged to proceede from man and not from God. As the hoſt of *Gideon* were too many for God to ſaue withal, (Iudg.7,2.) ſo ſometimes the gifts of men are too great for him to conuert with them, leſt we ſhould ſay, we haue done it; therefore doth God often put this treaſure in veſſels of meaner account, *that the excellency of the power may bee of God, and not of vs*, 2 Cor.4,7. *Reaſon 3.* Thirdly, ſuch as are conſcionable in their places, do bring many bleſſings to the people, and conuert many ſoules, ſo that the worke of God doth proſper vnder their hands, which ſeeke Gods glory, & (Ieremy 23,) not their owne praiſe; that the people might thereby be encouraged to heare them, and to depend vpon them. It is an hard matter to deny our ſelues in the worke of the Miniſtery, and to trample our owne credite and eſtimation in the world vnder our feete, as the great Rabbies know well enough, that wee may ſeeke the glory of God onely, with a right affection.

Obiect.1. What then? Is it needleſſe to haue ſchooles of learning, or for the childrē of the Prophets to be trained vp in them, and there prepared for the Miniſtery? *Anſwer.* I anſwer, No; theſe are notable & neceſſary helps to fit men to this great worke and high calling: & all meanes, if they were greater, are little enough, for *who is ſufficient for theſe things*? 2 Cor.2,16. We muſt vſe theſe, and leaue the ſucceſſe to Gods prouidence, who is not tied vnto them, no more thē Chriſt to chuſe his Diſciples out of the company of the Scribes and Phariſies.

Obiect.2. Againe, if God worke his will, whenſoeuer he will, by men of meane gifts, then it skilleth not, whether men ſtudy or not, or ſeeke to attaine to knowledge, and to better their knowledge, becauſe they may doe more good with leſſe gifts. *Anſwer.* I anſwer, this ought to make no man negligent or careleſſe, but rather to double his care and diligence. For what greater encouragemēt can we haue to performe the duties of our calling, then to heare this voice full of comfort, *Well done, thou good and faithfull ſeruant, thou haſt bene faithfull ouer a few things, I will make thee ruler ouer many things, enter into the ioy of thy Lord*? Mat,25,21. So then, no man ought to grow careleſſe, becauſe God will bleſſe ſmall gifts, for that were to *continue in ſin that grace might abound*, Rom.6,1. Laſtly, from hence ſome will obiect, that then it skilleth not whom the Officers and Ouerſeers of the Church do chuſe and ordaine, how ignorant and vnſufficient ſoeuer they be? I anſwer, they are to follow ẏ ordinary rule, to appoint ſuch as *are apt to teach*, 1 Tim.3,2. Again, God ſupplieth the wants of ſuch as he chuſeth, as appeareth in the Diſciples, which men cannot. Laſtly, there is difference betweene ſuch as haue meane gifts, and ſuch as haue none: the one ſort are Gods Miniſters, the other are mens, not Gods.

1. The vſes remaine. Firſt we ſee, it is a ſpeciall gift of God, not a fruite of learning, for a Miniſter to conuert ſoules to GOD by preaching of the word: for this grace and fauour is often denied to many famous ſeruants of God, Eſay 6,10, and 53,1, and 49,4. Chriſt himſelfe conuerted not all to whom hee preached, he often complaineth of their infidelity and hardneſſe of heart, they *would not be gathered, whom he would haue gathered* and gained to the faith, Mat.23,37. Neuertheleſſe, we ſhall be rewarded, not according as we haue conuerted which lyeth not in our power, but according as wee haue laboured, which lyeth in our power. If learning could do any thing of it ſelfe, then the beſt learned ſhould doe moſt good. But as the moſt learned do not moſt labour, ſo they doe not ſee the greateſt fruite of their labour. We muſt therefore all of vs, whatſoeuer our gifts are, depend wholly vpon God for his bleſſing, foraſmuch as *Paul* planteth, & *Apollos* watereth, but God giueth the increaſe, 1 Cor.3,6,7. nay, he beginneth and maketh an end of his owne worke: it is he that giueth vs grace to will and to do of his good pleaſure.

2. Secondly, euery one ought to make it the ſpeciall end of our Miniſtery, the edification of the Church, therby to bring many children vnto Chriſt. This doubtleſs is the reaſon, why ſo many great Doctors and deepe Diuines are very drones, and altogether vnprofitable in their places, albeit peraduenture profitable enough to their owne purſes; they looke altogether to the rewards of learning (as they call them) & to popular fame, as though they that had greateſt rewards, had alwayes greateſt learning: or they that had greateſt learning, had alwaies greateſt conſcience: wheras they ſhold looke to the benefit of the people. Theſe hunt after the praiſe and glory of the world, & deſire to be called great Rabbines, and therefore oftentimes God caſteth dung in their faces, that they may learne to bee aſhamed: ſo that wee may ſay vnto them, as Chriſt doth, Iohn 5,44. *How can ye beleeue, which receiue honour one of another, and ſeeke not the honour from God onely?* Whereas we ought to bee like our Lord and Maſter, to be able in ſome meaſure to ſay with him, *I ſeeke not mine owne glory, there is one that ſeeketh and iudgeth*, Ioh.8,50. Such a one as can truely ſpeake thus, ſo far as humane frailty will ſuffer him, ſhall haue his defects ſupplied, and God will accompany the labour of his Miniſtery with the power of his Spirit. One ſuch meane learned man, that hath zeale with knowledge, and knowledge with conſcience, & conſcience with diligence, & maketh the ends of his Miniſtery the good of ẏ people & the glory of God, is worth an hundred of thoſe proud Phariſies that *loue the vppermoſt ſeates and to be ſaluted in the market*, Mat.23,6. The Apoſtle ſheweth in himſelfe & requireth of others another ſpirit: He made himſelfe *a ſeruant vnto all, that hee might win the more*, 1. Cor.9,19. Neuer came there greater detriment in former daies or preſent times to ẏ Church, then by vnconſcionable & vnfaithfull learned men. Who vſurped greater tyrrany in ẏ church then they? Who hath ſtarued moe ſoules, and ſent them headlong in throngs to hell, then they? Who haue fallen into the ſin of Non-reſidency, and idleneſſe in their reſidency, more then they? Who haue bin greater hindrances to the free paſſage of the Goſpel, then they? Who haue more diſturbed the peace of the Church, and bin the cauſes of atheiſme, popery, carnall liberty and open prophanenes, then they by reaſon of their reputed knowledge? who ſtand ſo much vpon their ſwelling titles and places of ſuperiority, and yet want conſcience of their dutie lowlineſſe of mind, loue to God, and compaſſion to his people. What ſhall all their profound learning auaile them, when they want an humble heart to ſeaſon and ſanctifie their learning withall? What then, will ſome ſay? doe you goe about to condemne learning, ſo great an ornament in all? I doe not goe about to diſgrace learning, or to contemne any learned men, or to barre the rewards of learning, much leſſe to bring in ignorance, the mother of barbariſme. Learning is a precious iewell, it is a great bleſſing of God, it is a notable ornament ioyned with true godlineſſe, whereſoeuer and in whomſoeuer they meete and are coupled together, there followeth an exceeding bleſſing. For as an vnfaithfull learned man is a great plague to the Church, ſo I hold this as a certaine rule, there neuer came greater good to the Church then by a conſcionable learned man. I wiſh, as *Moſes* ſaid to *Ioſhua*, *that all the Lords people were Prophets, and that he would powre out his ſpirit vpon them all* Numb.11.29. I greeue at no mans learning, I enuy no mans preferment, I deſire that all had the tongue of the learned *to ſpeake the language of Canaan*, Eſay 50.4. yea *the tongues and gifts of Angels*, 1 Cor.13.1. whoſe names they beare, Reuel.1.20. and 2.1. but withall I adde, that as a ſword is a good thing and of neceſſary vſe to defend & offend, yet being put into the hand of a tyrant, or a mad man, it doth much hurt, becauſe it is abuſed: ſo learning is a great bleſſing of God, and maketh vs differ not only from ẏ bruite beaſts but from other men alſo: it is profitable to proue,

An vnconſcionable learned man is a plague to the Church.

Obiection.

Anſw.

No greater good cometh to the church, then by conſcionable learned men.

proue, and improoue, reforme, & inſtruct: but being powred into a giddy ſpirit, and an vnconſcionable man, as wholeſome wine into an vnwholeſome veſſell, it loſeth his taſte, and becommeth not onely vnprofitable, but hurtfull, and bringeth much miſchiefe, and ſometimes the vtter ruine not onely of the perſon ẏ poſſeſſeth it, but of the whole Church ẏ is peſtered with it, yet not of it owne nature, but by his corruption that doth abuſe it.

Vſe 3. Thirdly, from hence ariſeth comfort to men of meane gifts & of ſmall knowledge, if they be painfull and conſcionable. True it is, they muſt not be *Ieroboams* Prieſts, that were neyther Leuites nor learned, but taken from the baſeſt of the people, as vnſauory ſalt good for nothing: howbeit if with their meane gifts they vſe not meane diligence, and ſo diſcharge a good conſcience, God accepteth and approueth of them; yea, he bleſſeth their labours, & worketh his great worke of regeneration by them, & ſealeth vp thereby his fauour to their owne conſciences. We ſee this in *Apollos* mētioned in the Acts, he was not altogether deſtitute of knowledge, thogh he had but little, *knowing only the baptiſme of Iohn*, ch. 18,25. that is, the doctrine of *Iohn* preaching repentance which he ſealed vp by baptiſme: but his want of knowledge he did recompence with painfulneſſe in his preaching, for he was *feruent in the Spirit, and taught diligently the things of the Lord*: ſo that albeit he came far behind others in gifts of vnderſtanding, yet did he paralell or equall them, and peraduenture goe before thē in feruency and faithfulneſſe, and in the effect of his Miniſtery: for he was zealous of Gods glory, eloquent in ſpeech, diligent in his place, mighty in the Scriptures, and confounded the Iewes that beleeued not in Chriſt. But woe vnto them that haue neither knowledge, nor zeale, nor diligence, nor conſcience. It is noted of the Angel, that is, of the Miniſter of the
Reuel. 3,8. Church of *Philadelphia, that hee had but a little ſtrength*, a ſmall meaſure of graces and gifts, yet hee maintained the truth reſolutely, and brought much good to the Church of GOD by vſing them carefully; for he did not onely keepe the word, and confeſſe the Lord in time of trouble and perſecution, but conuerted ma-
Verſe 19. ny enemies that *they came and worſhipped before his feet*, Reu. 3,8,9, though he had *little ſtrength* yet he had many children whom he conuerted to the faith. For as the Apoſtle teacheth out of the Prophet, that *the deſolate hath many moe children, then ſhe which hath an husband*, Eſay 54,1. And as it often falleth out, that a weak man begetteth many moe children then hee that is of greater ſtrength: ſo ſuch as haue but weake gifts, do notwithſtanding bring many to God. Let not therfore any be diſcouraged through the weakneſſe of their gifts, from doing their duty, remembring the ſaying of Chriſt, Mat. 13,12. *Whoſoeuer hath, to him ſhall be giuen, and he ſhall haue more abundance.*

Vſe 4. Fourthly, this ſerueth to humble and abaſe ſuch as haue the greateſt gifts, and are high Doctors of the Church, that they ſhould not ſtand ouermuch vpon the glory of their learning, but craue with all humility the bleſſing of God, and caſt downe themſelues and all their gifts at his footſtoole of whom they receiued them, that withal they may receiue cōfort in their Miniſtery from him. Their labors are oftentimes leſſe bleſſed, becauſe they ſtand ſo much vpon their ſchoole-learning, termes, tongues, titles, degrees, and ſuch like priuiledges, that they oftentimes forget the principall part of their calling to do good to Gods people, & to *know nothing among them, but Chriſt & him crucified*, 1 Cor. 2,2. Many there are that come farre behinde them in knowledge, that go farre before them in conſcience: which are beneath them in learning, but aboue them in labour, and finde a greater bleſſing vpon their diligence. For it oftentimes falleth out that ſuch as are great Linguiſts, and profound Clearks beare themſelues ſo proud vpon their reputation, that they neuer deſire a bleſſing from God, nor craue of him to ſanctifie their gifts, and therefore they oftentimes beate the aire, & neuer pierce the conſcience of the hearers, neither win any ſoules to God. They ſpeake in the *entiſing words of mans wiſedome*, & vtter ſtrange tongues to gaine admiration & aſtoniſhment in the hearers, but regard not the *demonſtration of the Spirit*, 1 Cor. 2,4. wheras others which preach in weakneſſe, and in feare, & in much trembling, that the faith of ẏ Church ſhould not ſtand in the wiſedome of men, but in ẏ power of God, are made inſtruments of bringing a plentiful harueſt to God.

Vſ Laſtly, let the people content themſelues with ſuch as God hath ſet ouer them, though they be not moſt excellent in gifts; and count it a bleſſing from God, not refuſing or diſdaining to heare them and to depend vpon them,
Hebr.13, as the Paſtors ẏ *watch ouer their ſoules*. They are oftentimes edified in their moſt holy faith, & profite in knowledge, in repentance, and in obedience vnder ſuch a one, more then vnder another. For theſe doe much good in their places, and turne many to righteouſneſſe. The diet of *Daniel* and of his fellowes was no better then *Water and Pulſe*: yet with that they proſpered better, then they which had their portion from the Kings Table, becauſe they were dieted at Gods alowance, and therefore it was ioyned with his bleſſing: ſo are many fed with plaine, yet with pure doctrine, taken out of the holy fountains of the Scriptures, whoſe ſoules do thriue & proſper far better in knowledge, in faith, and in obedience, then theirs that are fed after a more ſtately and coſtly manner with flowers of eloquence and oſtentation of humane learning, which puffeth vp, but edifieth not. The people that haue a painfull and conſcionable Miniſter, which bendeth all his gifts to edification that hee may profite with them, and vſeth them not to gaine glory to himſelfe, but to God, are in far better caſe then ſuch

ſuch as haue a great Doctour, a cunning linguiſt, an excellent Artiſt, a deepe Philoſopher, a ſubtill diſputer, an eloquent Oratour, an acute Logitian, or a profound ſchooleman, wel ſeene in hiſtories, and well redde in Fathers; and is withall without conſcience and leaueth his flocke, or (if he bee among them) hideth his gifts and burieth his talent: or, if he vſe his gifts now and then, bendeth them to vanity, not to piety; to oſtentation, not to edification: or (as many doe) vſe them againſt the truth, not for the truth; to deſtroy, not to build: to roote out, not to plant. Woe vnto that people that haue ſuch a guide: ſuch a one can do no good vnto them, whatſoeuer hee doth to himſelfe.

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25 *And the Lord ſpake vnto Moſes, ſaying,*

26 *Thus ſpeake vnto the Leuites, and ſay vnto them, when ye take of the children of Iſrael the tithes which I haue giuen you, &c.*

27 *And this your heaue offering,* &c.

28 *Thus you alſo ſhall offer,* &c.

29 *Out of all your gifts you ſhall offer,* &c.

30 *Therefore thou ſhalt ſay, &c.*

31 *And yee ſhall eate it in euery place, yee and your houſholds: for it is your reward for your ſeruice in the Tabernacle of the Congregation.*

32 *And ye ſhall beare no ſinne,* &c.

Moſes ſpeaking both of the Prieſts and Leuites, ſpeaketh firſt of their office, and then of their maintenance, for whatſoeuer they haue, they enioy it for their ſeruice, verſe 21. it is giuen vnto them *as their reward for their ſeruice in the Tabernacle of the Congregation*, ver. 31. Now the Leuites are charged to deale truely with the Prieſts, as they would haue the people to deale truely with them. They were to pay tithes out of their tithes to the Prieſts, by reaſon of their honor and labour, who did as it were beare the burden and heat of the day: and leaſt couetouſneſſe and greedineſſe of gaine ſhould make them baſe minded and hard hearted, he telleth them that they themſelues ſhould be no leſſe guilty of theft, if they deale fraudulently and iniuriouſly with the Prieſts, then the people if they deale falſely toward them. So then as the people muſt ſet out their tithes before they preſumed to vſe the reſt: ſo muſt the Leuites the tithes of tithes, before they vſe the reſt of the tithes. We might obſerue from hence the common rule of equity, *Whatſoeuer we would that other men ſhould doe vnto vs, we ſhould doe the ſame vnto them*, Matt. 7. 12. We are ready and forward to require good dealing of others toward our ſelues, but ſlacke and backward to returne the ſame to others. Beware therefore of hurting and hindring any man in his body, in his ſoule, in his ſubſtance, in his good name by cruelty, by oppreſſion, by fraude, by lying, by ſlandering: this the darkiſh light of naturall reaſon may teach vs, becauſe we would not haue others to defraud & to defame vs, to oppreſſe vs or to purloyne from vs, and therfore we ought not to deale ſo with others: nay we ought to be ready to doe good for euill, and in all our dealings one with another to proceed by the rule of loue, remembring how we deſire others ſhould deale with vs. But yͤ point which I will inſiſt vpon, is this, that it is a ſinne for any, eſpecially the Miniſter, to take the profits and commodities of any place, and not to performe the duties that belong thereunto, Eſay 56. 10, 11. Ezek. 34. 2, 3. 1 Cor. 9. 13, 14. 2 Theſſ. 3. 7, 8. 1 Tim. 5. 17.

Leuites deale y with Prieſts, people with the es.

Doctrine. A ſinne to reape the profits of any place, and not to diſcharge the duty.

Reaſon 1. The reaſons: firſt becauſe profits are giuen for duties performed, and therefore hee is a theefe before God, and ſtealeth the benefit, whoſoeuer neglecteth the duty. It is a ſinne therefore, becauſe it is iniuſtice. If a man ſhold make a bargaine, and take money vpon it, and yet afterward not performe his bargaine, like to that ſon that promiſed his father to worke in his vineyard, but *went not*, Matth. 21. 30. euery man would condemne him of wrongfull dealing: ſo is it vniuſt and iniurious for a Miniſter to take the profit that ſhall ariſe out of any place, and then not to performe that which is required, as belonging of right vnto it, as it is to take a fee, and to doe nothing for it.

Reaſon 2. Secondly, this is an occaſion of the periſhing of many people, both of himſelfe and of others committed to his charge, 1 Tim. 4. 16. A faithfull Miniſter by doing his duty *doth ſaue both himſelfe and them that heare him*; the vnfaithfull deſtroyeth both himſelfe and his hearers. Therefore it muſt needs bee wrongfull. If it were ſo, that he did deſtroy himſelfe onely, it were no ſmall euill to be a ſelfe-murtherer: but when with himſelfe he ſhall ruine many others, it muſt needs be more impious.

Reaſon 3. Laſtly, becauſe in not performing his duty he doth defraud the people, and depriue them of that great good which the Lord hath beſtowed vpon them, and committed vnto him to deliuer and diſpenſe vnto them. Hee hath truſted them with a great charge, and willed them to keepe the ſame to their vſe, 1 Tim. 6. 20. 2 Tim. 1. 14. If he that concealeth and keepeth backe temporal things from his brother doe offend the Law, Exod. 22. then great is his ſin that keepeth backe ſpirituall things from thoſe to whom they ought to be deliuered, and ſo much greater, as the difference is betweene ſpirituall and temporall.

Vſe 1. This ſerueth to condemne the Popiſh teachers that liue vpon the ſpoile of the Church, and make merchandiſe of mens ſoules. Wee might taxe theſe, and arreſt them as guilty of an horrible crime, from the higheſt to the loweſt, from the head to the foote, from the Pope the mightieſt, to the Prieſt the meaneſt; they are all idle bellies, and conſpire together to deſtroy the people, and happy is he accounted that hath his hand deepeſt in this ſinne.

For though many of them haue goodly reuenewes, and haue filled themſelues with the fat of the earth, yet they liue at pleaſure, and are no whit ſeruiceable to the Church; of whom I may ſpeake with the Apoſtle, Rom. 16.18. *They that are ſuch, ſerue not our Lord Ieſus Chriſt, but their owne belly, and by good words and faire ſpeeches deceiue the hearts of the ſimple.*

The Cardinals doe ſcorne this office as too baſe and ſimple for them, and chuſe rather to reigne like Princes, then to rule as Paſtors: and make more reckoning of their purple, then they doe of their people, and therefore turne ouer the toile and labour of teaching to the Pariſh Prieſts, whereas themſelues not long agoe were no whit better. The Prieſts conſidering that they haue no calling to preach, but to ſay Maſſe, and to reade their portuiſſe, doe paſſe it ouer as a thing impertinent vnto them. The Monkes, which of ancient time labored with their hands, liue at eaſe and pleaſure in their Cloyſters and Couents, but doe no good to others. The Abbots fat themſelues like boares in their ſtyes, and are no way ſeruiceable to the Church, but make their bellies their god, and their kitchen their heauen, and their table their ioy: and the Pope, which ſitteth at the ſterne and gouerneth the ſhip, taketh no care of any thing, but letteth all alone; ſo that it is no maruell if all the reſt follow his example.

Vſe 2. Secondly, to let theſe paſſe, and to come vnto our ſelues, it reproueth all ſuch as are content to reape the profits of their places, and ſwallow great preferments downe their wide throates, and yet take no paines at all in teaching. This certainely is a palpable ſinne, howſoeuer many, euen thoſe that are Non reſidents already, or would bee, open their mouthes, and ſet on worke their pennes to maintaine and defend the ſame. This we all confeſſe to bee vnlawfull in other callings, where notwithſtanding the danger is not ſo great, how then ſhould it be allowed and goe for currant in that calling, wherein men are put in truſt not with ſiluer and gold, but with a greater treaſure, to wit, mens ſoules? Woe then to thoſe that are ready to take, but not to giue: to ſwallow what they can, but will diſtribute nothing: they may be truely charged to liue by the ſweate of other mens browes, and to doe no duty for it. If any man goe about to take from them any part of their liuing, they cry out of ſacriledge, if they haue not their tithes paid to them without any ſubtraction or diminution; if any claime any cuſtomes or preſcriptions, they exclaime by and by, of theft and robbing of the Church: when in the meane ſeaſon, they are the greateſt theeues and robbers themſelues, and wrong the Church by their owne beaſtly cuſtomes, and tranſgreſſe the Law of God by their own traditions. For they can bee content to rob the people, and to keepe them from thoſe things that are farre more precious, which are due to them by the Law of God and man, whereby it commeth to paſſe, that the ſinne of the Miniſter turneth to be a great plague to the people. It is noted of *Chryſoſtome*, when they ſought to bring him into the Miniſtery, that he began to excuſe himſelfe, and to break forth into theſe words, What grieuous ſin hath this people committed, that it pleaſeth God to ſet ouer them ſuch an vnworthy Miniſter? but he ſpake this not for any inſufficiency, but partly out of his owne humility, and partly from a feeling of the waightines of that high calling: but we may ſpeake it out of experience and ſay, What greeuous ſinne haue ſundry congregations committed in this land, that it hath pleaſed God in iuſtice to ſet ouer them dumbe and careleſſe Miniſters, that ſweepe away the benefit, but neuer performe any duty? and therefore whoſoeuer they are that lye vnder any ſuch heauy burden, they haue no cauſe to reioyce, but rather to greeue and to groane vnder it, as a fearefull iudgement ſent of God vpon them for their contempt of his word, and for their other ſinnes which they haue committed againſt him. For whereſoeuer any ſuch are ſetled, as it is a great ſinne in them, ſo it is certainely a great plague to the people, and therefore are to ſigh and lament for it. I know theſe men pretend ſundry reaſons, but all their reaſons are ſuggeſted from their owne profit, and therefore it is no maruell that *Moſes* teacheth, Deut. 16.19. that *a gift doth blind the eyes of the wiſe*, and peruerteth the wordes of the righteous. For many of theſe are of great ſufficiency, yet it may not ſeeme ſtrange vnto vs, if they be blinde in their owne cauſes, and cannot ſee in matters that ſhould hinder their owne profit. Obiect. They tell vs, that they teach the Church elſewhere, or benefit it by writing, though they teach not where they liue and haue taken the charge vpon them. Anſw. I anſwer, firſt for their writing, that is not generally commanded, nor ſo neceſſary to be performed, as the preaching of the word: and therefore though all the Apoſtles did continue in preaching, yet all of them did not ſet foorth ſomewhat in writing.

Beſides, theſe men ought to teach, where they tithe it: and it is required of them to ſhew their learning where they haue their liuing. Liuings, no queſtion, at the firſt were giuen in regard of perſonall paines where the profit is reaped and receiued. Is it likely that men would bee ſo liberally minded to part from part of their owne goods for nothing? A ſeruant hired by one man may not goe to another, and exact the wages of both; hee muſt doe his worke, where he receiueth his wages; and where hee doth no worke, hee cannot iuſtly challenge any wages.

Againe, when hee is hyred of one, hee may not leaue his buſineſſe, and runne to another.

Againe, ſome, ſay they, are Miniſters of the Church of England, not of this or that church: and therefore ſo that they preach, it skilleth not where they preach. I anſwer, this is a ſilly ſhift, and no better then to receiue an almes of one, and to giue thankes to another: or to labour at Tarſhiſh when thou art ſent to Niniueh. Beſides, why more a Miniſter of Enland, then of Scotland, Ireland, France, Germany, and the like? And let ſuch men looke vpon their commiſſion which is giuen vnto them to preach. For albeit in their letters of orders they bee authorized in generall to preach, yet in their inſtitution and induction, they haue a particular charge aſſigned vnto them to preach in ſuch or ſuch a place. Againe, who can enter vpon any other mans charge without the licenſe and allowance of the incumbent? Can any Miniſter be ſaid properly to be a Miniſter of England, when he is not allowed to doe any Miniſteriall act without his conſent that is Miniſter of the place, and if he doe, hee is puniſhable by the Lawes of the land? But they will obiect yet further vnto vs, that they haue their charge from men and that diſtinction of Pariſhes is not of God or of Diuine inſtitution. I anſwer, all Miniſters ought to haue ſpeciall flockes by the Law of God and man: for otherwiſe what difference betweene the calling of the Apoſtles and the calling of Paſtours and teachers? Haue we Apoſtles in our dayes, to take care indifferently and indifinitely of all Churches? True it is, the Church maketh Pariſhes greater or leſſer, wider or narrower, to haue moe or fewer hearers aſſembled together: but God himſelfe limitteth congregations, and diuideth people from people, & appointeth them to be ſuch as one Miniſter at once may teach them; otherwiſe wee ſhould make him the God of confuſion and not of order, whereas he is *the author of order, not of confuſion*, I would know therefore of theſe Miniſters of the largeſt extent, that challenge themſelues to haue a larger calling then either Byſhop or Archbyſhop; for whereas they exerciſe authority ouer a Dioceſſe or a Prouince, and out of them claime no iuriſdiction, theſe claime to be Miniſters ouer an whole countrey or kingdome: I ſay, I would know of them, whether their calling be Apoſtolicall, or Paſtorall? if it bee Apoſtolicall, then they are ſent into all the world to teach *all Nations*, Matth. 28.19. if it be Paſtorall, then they are confined to one place. The ſame watchman cannot watch in diuers places: the ſame ſhepheard cannot attend diuers flocks; the ſame ſteward cannot rule and prouide for two or three families diſtinct and diſtant one from another. No man that is wiſe will entertaine ſuch a watchman, ſuch a ſhepheard, ſuch a ſteward, as hath beene already entertained. Laſtly, they will plead for themſelues, that they preach by ſubſtitutes ſo that though they haue taken vpon them the care and the cure, yet they haue their Curates; and though they be charged with the people, yet they are diſcharged by their deputies. I anſwer, in matters of ſpeciall truſt, it is not lawfull to ſubſtitute by the lawes of the land. Hee that is the Princes Ambaſſadour choſen of him, may not chuſe another to goe for him, foraſmuch as he ſhall be his Ambaſſadour, and not the Princes: and he that is choſen to be a Captaine, may not aſſigne another to go in his place, & he in the meane ſeaſon remaine at home. But of this wee haue ſpoken elſewhere.

Cor.14.33.

Anſwer.

Vſe 3.

Thirdly, to leaue the reprooſe of the Miniſtery, from hence by proportion we may extend the doctrine to all others that receiue wages for their labour. It reproueth therefore ſeruants and hirelings that ſerue for hire, whether they worke by the day or by the yeere, and yet doe not the buſineſſe faithfully for which they are employed. Moſt of theſe are *eye-ſeruants*, not heart-ſeruants, who are more nimble with their tongues, then quicke with their hands. Theſe can find time enough to prattle with others, but they care not how little they worke for their maſters. To giue theſe their right, and to doe them no wrong, they are plaine theeues, and no better then ſuch as picke their maſters purſes. The law of GOD eſteemeth no otherwiſe of them, which is the Law and rule of all equity. They ought to labour with a good conſcience, and to be as ready to do their worke as to receiue their wages, and to be as vnwilling to ſlacke their hand in labouring, as they would bee to haue their maſter to ſlacke his hand in paying of them.

Epheſ 6 6.

Againe, as they would haue their ſeruants in time to come, when God ſhall bleſſe them with ſeruants, & inable them to ſet workmen on work, to labour truly, diligently, and faithfully for themſelues, ſo let them deale as true labourers with their bodily maſters, that ſo God may bleſſe them with faithfull ſeruants and faithfull ſeruice another day. And as they ought at all times to be diligent, ſo then eſpecially, when houſe keeping is chargeable, and groweth to be double ſo much as it was before. But what is this to the greateſt ſort? ſo that they haue enough and feele no want, ſo their bellies be filled with meat, and they no way pinched with famine, they care not what themſelues doe, or what others ſuffer. Neuertheleſſe, as the expences are double, ſo their diligence ſhould be double, *with good will doing ſeruice, as to the Lord and not to men*, Epheſ. 6. 7.

Vſe 4.

Laſtly, to returne to the Miniſters, to whom the doctrine doth eſpecially belong, it admoniſheth them, that they ſhould keepe themſelues from this ſinne, and ſeeke with a good conſcience to diſcharge their ſeuerall places, whatſoeuer duties be required of them. For the Apoſtle doth ſet downe a *woe* againſt his owne ſoule, writing to the Corinthians, Chapter 9. verſe 16.

of whom he receiued no maintainance (as we declared before) but laboured with his owne hands to get his liuing; then much more ſhall it bring a woe to thoſe that take the benefit, but doe not diſcharge the function. And albeit many of theſe are growne great in the world, yet it is not their greatneſſe, nor their dignity, nor their riches, nor their preferments that ſhall excuſe them, but *woe vnto them if they preach not the Goſpel.* God grant that their riſing be not by the fal of the Church, and their mightineſſe by the miſeries of the Church. It ſhould be *our meate and drinke to doe the will of our heauenly Father that ſent vs, and to finiſh his worke*, Ioh. 4.34. and the *zeale of his houſe ſhould eate vs vp*, Pſal. 69.9, And when we muſt goe the way of all fleſh and leaue our riches and treaſures behind vs, the good which we haue done in the Church ſhall more comfort vs, then the heaping together of much goods. It is reported of *Gregory Thaumat.* when hee asked the queſtion, being now ready to leaue the world and to giue vp the ghoſt, how many Infidels yet remained in the city *Neocæſarea*, and anſwer was returned vnto him, ſeuenteene: that he reioyced greatly, and comforted himſelfe, and gaue thanks to God, ſaying, There were onely ſo many faithfull and beleeuers when I was made Byſhop of this place, *Totidem erant fideles, cum cœpi Epiſcopatum.* Let vs all apply this vnto our ſelues: you that be Miniſters of the word, and haue taken the charge of ſoules, muſt endeauour your ſelues to preach the word conſtantly; foraſmuch as you haue vndertaken to doe it, let it bee your care to performe and accompliſh it. And you that are the people muſt giue them encouragement, and draw them on to greater labor by your loue to the Word. When the people grow careleſſe, it maketh the Miniſter oftentimes careleſſe alſo: and ſo it commeth to paſſe, that though they take the profit, yet they are no whit carefull to take the paines: whereas if they could cauſe him to ſee the fruit of his labour, it would conſtraine him to goe forward in his place with cheerefulneſſe. For when doth the husbandman labour with ioy, but when he beholdeth the encreaſe of the earth, and his paines to come to ſome profit and perfection? ſo likewiſe doth the faithfúl Miniſter labour with comfort and delight, when he ſeeth his labour bring forth a fruitefull and plentifull harueſt in the people. True it is, if the Miniſter grow dull and dumbe becauſe he hath no encouragement from you, it is his ſinne, it ſhall be no excuſe vnto him; but the ſinne of the people is ſo much the greater, and their condemnation deſerueth to be double. On the otherſide, if both of them be diligent, the one in preaching, the other in hearing, they ſhall mutually edifie one another, and growe in grace together within the houſe of God, and heereafter ſhall receiue the fruit and benefit of it in the life to come.

Vide Gregor. Nyſſen. & Ruffin. lib. 2. cap. 9.

CHAP. XIX.

1 A*Nd the Lord ſpake vnto Aaron, ſaying,*
2 *This is the ordinance of the Law, which the Lord hath commanded, ſaying, Speake vnto the children of Iſrael, that they bring thee a red heifer without ſpot, wherein is no blemiſh, and vpon which neuer came yoke.*

3 *And ye ſhall giue her*, &c. 4 *And Eleazar the Prieſt ſhall take of her blood*, &c. 5 *And one ſhall burne the heifer*, &c. 6 *And the Prieſt ſhall take Cedar wood*, &c. 7 *Then the Prieſts ſhall waſh his cleathes*, &c. 8 *And he that burneth her*, &c. 9 *And a man that is cleane*, &c. 10 *And he that gathereth the aſhes of the heifer*, &c.

AFter the murmuring of *Korah* againſt *Aaron*, touching the Prieſthood, we ſhewed how God is reconciled to his people, and they brought into his fauour againe. Touching the which, we conſidered two points, the firſt belonging to the Prieſts and Leuites, chap. 18. the other to all the people generally, in this Chapter, to the end they ſhould haue an ordinary meanes to purge and ſanctifie themſelues from their vncleannes at all times. The ſumme therefore of this chapter is this, God hath inſtituted the way and meanes, how the vnclean ſhalbe cleanſed, wherby to aſſure themſelues, that no infirmity ſhall ſeparate them from the fauour of God. The parts of this Chapter are two, the firſt is touching the water of clenſing or ſeparation, ſo called, becauſe ſuch as were ſeparated for any vncleanneſſe, were ſprinkled with it: the ſecond touching the perſons that were to vſe it and to be cleanſed by it. Touching the water, we are to know the matter whereof it was made, of *the aſhes of a redde cow, without ſpot, without blemiſh, without yoke.* And the rites vſed about the heifer, before it was offered, and alſo following the offering, all which may bee learned in the words themſelues. The perſons that were to vſe this *water of ſeparation*, are the vncleane, which are of two ſorts, firſt by touching a dead body of any man. Secondly, by approching and comming neere to the tent where the dead lyeth, &c.

The conte of this Chap ter.

&c. It is dangerous to be neere any vncleane perſon, which pointeth out the danger of euil and teacheth to haue no communion with it. Whoſoeuer neglecteth this law, and beeing vncleane ſeeketh not to be clenſed, *ſhall be cut off from the cōgregation*, verſe 13, 20. declaring, that we ſhould not ſuffer ſin to reſt vpon vs: though we fall into euill, and cannot keep our ſelues vpright, yet we muſt not lie in ſin, neither giue it any entertainement, no not for a time. But to paſſe ouer particulars, obſerue the ſcope and drift of this chapter; which is, to proclaim the mercy of God to ſuch as confeſſe and forſake their ſinnes. *trine. penitent ons ſhalbe ued into fauour.* The Doctrine then is this, that all penitent perſons ſhall bee receiued into Gods fauour, ſo ÿ no euill ſhall come nere them, Eſai.1,17,18. It skilleth not what our ſins are, or how great they haue bin, but how true and ſincere our repentance is, Ier.50,20. 1 Iohn 1,9. Ezek.36,25,26. This truth is farther confirmed by many examples, as *Manaſſes*, 2 Chro.33,12,13. the *ſinful woman* that had many ſinnes forgiuen her, Luke 7,48. the *penitent Theefe* vpon the croſſe, Luk. 23,41,42,43. To thoſe that *put Chriſt to death* the Apoſtle *Peter* preached repentance, and *many of them beleeued and were ſaued*, Actes 2. 37.

ſon 1. The grounds of this are firſt, that no ſinner ſhould deſpaire with *Cain*, 1 Tim.1, 26. or be damned with *Iudas*, Iohn 6,70. or be reiected with *Eſau*, Heb.12,17.

ſon 2. Secondly, Chriſt Ieſus hath ſatisfied for vs all, Eſay 53,5,6. Rom. 8,33. he is our ſuretie, and hath paid all our debt for vs, whatſoeuer could in iuſtice be required of vs: God the father is the creditor, we are the debters. Chriſt is the ſurety, ſin is the debt, hell is the priſon into which we deſerue to be caſt. But as the creditor cannot come in with any after reckonings, nor put the poore debter into priſon, when once the debt is ſatisfied by the ſurety; ſo the Lord will not *lay any thing to our charge*, nor ſend vs to hell as to priſon, foraſmuch as his owne Sonne hath laide downe his life as the full price of all our iniquities, whereby his wrath is appeaſed, and his iuſtice ſatisfied.

Vſe 1. The vſes. Firſt we learne how it commeth to paſſe, that the ſin againſt the holy Ghoſt is ſaid to be *the vnpardonable ſin*, the ſin that *ſhall neuer be forgiuen, neither in this life, nor in the life to come*, Matth.12,32. Marke 3,28,29. 1 Iohn 5,16. not becauſe God cannot forgiue it, for his mercy is infinite, and greater then all our ſinnes, but becauſe ſuch as commit it can neuer repent. Such as were once *lightned with the knowledge of the truth, haue receiued the heauenly gift, haue bin made partakers of the holy ghoſt, haue heard the good word of God with ioy, and taſted of the powers of the world to come, if they fall away, it is vnpoſſible they ſhould be renewed againe by Repentance, ſeeing they crucifie to themſelues the ſon of God afreſh, and put him to an open ſhame*, Heb. 6,4,5,6. & 10,29. Theſe are not onely malicious and obſtinate offenders, but deſperate ſinners that daſh themſelues in peeces againſt the rocke: they know the truth, and ſaluation to be by no other then Chriſt, yet they reiect and renounce ſaluation by him. Theſe are like deſperate murtherers that hang themſelues or cut their owne throates. True it is, that many weake Chriſtians, languiſhing vnder the burthen of ſinne, are oftentimes afraid they haue committed this ſin, but whoſoeuer feareth he hath committed that ſin, I dare pronounce no euill againſt that ſoule. For I take this to be a certaine rule, that *Whoſoeuer feareth he hath ſinned againſt the holy Ghoſt, hath not committed that ſinne, neither can commit it, but is altogether free from it*. Such as are ſo forſaken and giuen ouer of God to fall into it, are not afraide of it, but rather boaſt of it, glory in it, and liue and dye with it. The feare to offend this way, is but the ſhadow of it, and not the ſubſtance: and this ſhadow is a notable preſeruatiue to keepe them from it, and it from them; and therefore ſhall hurt no man, no more then the ſhadow of the ſword can cut in peeces which hath no edge. But thoſe wretched ſinners that ſin this ſin, do it to deſpite God to his face, & would (if they were able) pull him out of heauen: they tread vnder their feete the Son of God, *and count the blood of the Couenant* (*wherewith they were ſanctified*, *as an vnholy thing, and do deſpite vnto the Spirit of Grace*, Heb.10,29.

Vſe 2. Secondly, it reproueth the Church of *Rome*, and quencheth the fire of Purgatorie which they haue kindled. They finde it to be gainefull merchandize, and a fire that heateth all their kitchins: and therefore as *Demetrius* and the reſt of the craftſmen which *receiued no ſmal gaine by making ſiluer ſhrines for Diana*, were zealous for idolatry, becauſe thereby *they had their wealth*; ſo are the Romaniſts zealous for their Purgatory, knowing that if that fal, their *whole craft is in danger to be ſet at nought*, Actes 19,24.27. And if they did not find aduantage by it, they would ſoone giue ouer the defence of it. For it is directly againſt the Scriptures, ẇ make onely two places, *heauen and hel*. Lu.16, 23. and two ſorts of perſons, *ſuch as beleeue, & ſuch as do not beleeue*, Mar.16,16. And as this is a meere fiction deuiſed in the idle brain of ſuperſtitious men, ſo is their doctrine of praying for the dead no whit better. We reade, Leuit. 4,3.13,22. of ſundry ſacrifices appointed for all ſorts of people, *For the Prince, for the Prieſt, for the Congregation: for ſinnes of ignorance & of knowledge*, ch.5,& 6. but we reade no where of any for the dead. We reade euery where of prayers preſcribed for the liuing, & *Paul* directeth the church how to carry themſelues *toward the dead*; but we haue no word of praying for them. They that *die in the Lord*, are pronounced to be bleſſed, Reu.14, verſe 13. euen from the time of their death and diſſolution; and therefore come not into any fire at all: whereas contrarywiſe, if we may beleeue the Popiſh Teachers that blowe the bellowes, The Popiſh opinion of purgatory.

Prayer for the dead doth no good.

The faith of the Greeke Church touching Purgatory.

D Fie'd in Append, p 25.

it is made ſo exceeding hote, that it ſcorcheth beyond meaſure all ſuch as are caſt into it, and little difference betweene that fire and hell fire, but in the continuance. And if this tale were not handſomly tyed together, and the furnace heated ſeuen times hoter then ordinary fire, their kitchins would quickly wax cold. But wherefore ſerue all ẏ purgings mentioned in this place & in other places of the Law of *Moſes*, but to aſſure vs that ſinne is pardoned in this life, and the puniſhment of ſinne pardoned alſo? ſo that nothing remaineth on our part to be ſatisfied: for that were to renounce and deny the ſatisfaction of Chriſt: But the Papiſts, making Purgatory neither heauen nor hell, but as it were a middle place betweene them both, doe teach that ſuch as die in veniall ſinne are put in that priſon to fry for a ſeaſon, vntill by the prayers of the liuing made to God, but ſpecially by almes deedes giuen to the Prieſts and Ieſuites, and by the pardons and indulgences of the Popes, they be releaſed. But if Chriſt haue paid the price for our greateſt ſinnes, how ſhould we not beleeue that he hath much more ſatisfied for the leſſer? and they that beleeue not that he gaue himſelfe to redeeme vs from the leſſer, how can they hope or haue comfort that he gaue himſelfe for the greater? Wherefore this fond diſtinction of perſons, of places, and of ſinnes, cannot ſtand with the word of God. And as for prayer for the dead, it commeth as a pardon after a man is hanged, or as Phyſicke to the body of him that is departed this life. We know how God appointed ſundry ſacrifices in the time of the Law; for all eſtates in the Church high and low, one and other; but among them all ſet downe in this booke and in the booke of *Leuiticus*, we finde none at all, no not one offered for the dead: doubtleſſe either God was very forgetfull of them, or elſe this doctrine was not then hatched. The liuing are commanded to pray one for another, but neuer for the dead, for that were to pray with the fooliſh virgins, *Lord, Lord, open vnto vs*, when the dore is ſhut, Matth. 25.10, 11. And doubtleſſe the Church of Rome in this point haue a faith by themſelues, for not only we of the reformed Churches haue forſaken them, but the Greeke Churches alſo renounce ſuch a Purgatory as the Papiſts imagine: for they deny any purging fire to be after this life, ſuch as is materiall and corporall. For albeit ſome of them thinke, that there is a middle condition wherein ſome remaine after death, abiding in darkeneſſe, without enioying the light of Gods countenance, and are holden in a ſtate of ſorrow, as it were in a priſon, vntill by the mercy of God, and the prayers of the faithfull they be deliuered; and incline to this opinion that the leſſer ſinnes of men dying in the ſtate of grace are remitted and forgiuen after this life, without any puniſhment at all of fire or any other kind, by the meere grace and goodneſſe of God: yet notwithſtanding they confidently pronounce, that no Scripture or Councell hath deliuered a double puniſhment by fire after this life; and therefore let all the Romaniſts and ſuch as adhere vnto them take heed, leſt while they dreame of a temporary fire, they miſtake themſelues, and fall into the *euerlaſting and vnquenchable fire*, Matth. 3.12, and 18.8. Now to make this more plaine I will ſet downe ſuch ſtrong and important reaſons as were exhibited to the Councell of Florence, and are propounded by others, whereby the foundation of that doctrine is ſhaken in peeces, and falleth to the ground. To this purpoſe obſerue, that as ſome little good in them that haue great and mortall ſins hath no reward at all, by reaſon of the preuailing euill which is found in them: ſo ſmall ſins in them that haue great graces & workes of vertue, are not to be ſharpely puniſhed, the better things ouercomming and ouerſwaying them.

Againe, the wils of men that are dead and departed hence, are either changeable or vnchangeable, there is no third can be imagined. If they be changeable, then they that are good may become euill, and they that are euill become good, ſo that neither the good ſhall bee vnchangeably happy, nor the euill vnchangeably miſerable, but that the dead may fal from the top of happineſſe to the depth of miſery, and contrariwiſe riſe from the bottome of miſery to the height of all happineſſe. If they be vnchangeable, then they are not capable of any amendment, for he that is corrected from going aſtray, is ſet aright, being brought to diſlike that which he liked before, and to loue that which he hated before, and neither of them can be found in a wil ẏ is vnchangeable.

Another conſideration is drawne from the parable of the rich man and *Lazarus* in the Goſpel, where Chriſt Ieſus ſheweth, that the poore man ſo ſoone as he was dead *was caried by the Angels into Abrahams boſome*, and the rich mans ſoule ſo ſoone as hee was dead was found *in the torments of hell*, Luke 16.22.23. There is no middle place of temporal torment as there are but two ſorts of perſons, ſo but two ſorts of places, one dying in the fauour of God, the other out of his fauour; ſo there are but theſe places, heauen for the one, and hell for the other.

Beſides, it is no way iuſt, that the ſoule alone ſhould be puniſhed for the ſinnes of the whole man: but *Purgatory* preſuppoſeth a ſole puniſhment of the ſoule without the body, which notwithſtanding neuer ſinned without the body. If it be iuſtice in God to puniſh the ſoule for the ſuppoſed veniall ſinnes, how ſhould it not ſauour of iniuſtice to let the body goe ſcotfree and ſuffer nothing? For what cauſe or colour can they ſuppoſe or ſurmiſe, why the body, which hath had part and fellowſhip in the ſin, and ſhould haue part & fellowſhip in the glory after the forgiueneſſe of ſinne, ſhould haue no feeling at all, or ſuffering of the puniſhment that purgeth our ſin? Furthermore, it is more proper to God to reward good things, then to puniſh euill; becauſe he viſiteth the iniquities of the Fathers vpon the children to the third and fourth generation, but ſheweth mercy to thouſands, Exod. 20,5, 6. & 34,7. Numb. 14,18. Ier. 32,18. If then it be neceſſary to be beleeued vpon paine of damnation, that the ſoules of ſuch as are truly penitent ſhould after death goe into Purgatory puniſhments, why then ought we not as wel to hold and beleeue, that the ſoules of ſuch as haue kept the Commandements of God all their life long, and at the laſt turne from their righteouſnes without repentance, ſhould firſt goe into a place of reſt and refreſhing, to receiue the reward of their wel-dooing, before they bee caſt into eternall puniſhment? But this no man beleeueth as a truth, neither thinketh it reaſon, why then ſhould any beleeue the other? If any obiect, that when the righteous man committeth iniquity he hath no reward, becauſe all his righteouſneſſe that hee hath done ſhall not be mentioned; in the treſpaſſe that he hath treſpaſſed, and in his ſinne that he hath ſinned, in them he ſhall die. I anſwer, that this anſwer is no anſwer at all, neither any thing to the matter in hand; for if this proue that ſuch as are euill ſhall not for ſome good be recompenced and rewarded, becauſe all their good that they haue done ſhalbe forgotten: then it wil as ſtrongly proue, that the righteous which haue committed ſome ſmall euils ſhould not be puniſhed for thoſe euils; becauſe all the euill ſhall be forgotten, according to the ſaying of the ſame Prophet, Ezek. 18,21,22. *If the wicked will turne from all his ſinnes that he hath done, and keepe the ſtatutes of the Lord, and do that which is lawfull and right, he ſhall ſurely liue, hee ſhall not die; all his tranſgreſſions that he hath committed they ſhall not bee mentioned vnto him, in his righteouſneſſe that he hath done, he ſhall liue.*

18,24.

Laſtly, whereas they goe about to prooue Purgatory by the cuſtome of prayer for the dead it is very cleere and euident, that if once we admit Purgatory, we may not pray for the dead at all, becauſe while we pretend to doe them good, we ſhall do them harme. For no affliction is or can be laide vpon others but in theſe three reſpects. Firſt, when a man out of a cruell and vnreaſonable paſſion deſireth and delighteth in the torments of others without any cauſe, as the heathen ſet forth men in their publike plaies, exhibited vnto the people vpon their diuelliſh Theaters to fight, to wound, and kill one another; or elſe caſt them vnto Lyons and other wilde beaſts to fight with them, while they in the meane ſeaſon did ſolace themſelues in it as at a ſport: or elſe ſecondly for the vpholding of iuſtice and iudgment, as when murtherers and malefactors are put to death: or thirdly, in mercy and compaſſion, for the benefit of him that is afflicted, as the Phyſition afflicteth the ſicke patient. In this laſt reſpect, God is ſaid and ſuppoſed to afflict ſoules in Purgatory, not to ſport himſelfe in their miſery, becauſe he is not a tyrant: neither to puniſh them as malefactors, becauſe he is a father vnto them, but to correct them for their ſoules health as a gracious God. So then as the Surgeon or the Phyſition do not delight in afflicting and torturing their ſicke patients, but deale as tenderly with them as poſſibly they can, due reſpect had to the recouering of their health & former eſtate; ſo God doth afflict no more, then is preciſely neceſſary for the purging out of ſinne. As then it were vaine and hurtfull for the ſtanders by, to entreate the good and ſkilfull Phyſition that loueth and tendreth his patient, and no way afflicteth him more then is preciſely neceſſary for the recouery of his health, to with-draw his hand, or to remit any thing that he intendeth to do: as if he purpoſe to open a veine & to let him bleed ten or twelue ounces (knowing his diſeaſe requireth it) no man intreateth ÿ it may be but two or three: or if he purpoſe to haue him purge two or three daies, to deſire it may be but one day, or if he be conſtrained to cut and lance, to requeſt him to ſpare his labor and let the party alone, becauſe that were to hurt the ſicke man, and a token that we hate him rather then loue him: ſo were it hurtful for the ſoules departed to intreat God any way to leſſen or ſhorten their affliction which otherwiſe hee would lay vppon them, foraſmuch as hee intendeth not to hurt them at all, but to purge out of them the impuritie that is found in them. Thus therefore we reaſon with them againſt Purgatory, as *Luther* doth with them about Pardons & Indulgences. For as he ſayth, It profiteth not to bee deliuered from that which worketh to a mans ſaluation; but ſuch are the afflictions and puniſhments of this life; as the Prophet teacheth, Pſal. 119,71. and the Apoſtle, 1 Pet. 1,23; ſo that Indulgences ſhould hurt to free vs from that which ſhould do vs good: ſo we may conclude from *Luthers* ground and foundation, that it profiteth not but hurteth, to be deliuered from that which worketh vnto a mans ſaluation: but the afflictions and puniſhments of the next life are ſuch, ſo that we ſhould not deſire and craue of God to be deliuered from them.

Lam 3,33,34, 35.

God putteth his to no more paines then is needfull for them.

Defenſ. articul. a Leone 10. improbat.

Vſe 3.

Laſtly, from hence ariſeth great comfort to all penitent perſons, and ſuch as are careful to clenſe their ſoules and bodies from all ſinne; they may aſſure themſelues that this work of repentance, though it be painefull for a time, yet ſhall be gainfull in the latter end, for wee are aſſured to finde pardon, and purchaſe fauour at Gods hand. But the afflicted ſoule, terrified with the feeling of ſinne, will obiect the multitude and the exceeding great number of his ſinnes, and thereupon ſit in iudgement vpon himſelfe, and giue wrongfull ſentence againſt himſelfe, that hee neyther hath nor can haue any hope of obtaining mercy.

Obiect.

I anſwer, wee are oftentimes euill iudges to iudge euen of our ſelues, eſpecially in time of tentation, and therefore I may ſay vnto them, as the Apoſtle doth in another caſe, *Are ye not partiall in your ſelues, and become iudges of euill thoughts?* Iam, 2,4. For ſhal we ſuffer our hope to faile, or our ſelues to faint and waxe feeble, when God biddeth vs hope, and aſſureth vs that he will make vs cleane from all our filthineſſe? Ezek. 36,25. *Ye ſhall be cleane from all your filthineſſe.* When he ſaith *from all*, I ſay *from all*, ſhall we ſay not *from all?* Or that they are ſo many that hee cannot, or will not make vs cleane from all? Can any thing bee hard to him that is Omnipotent, whoſe mercy is aboue the heauens? He hath heaped vp mercy in ſtore for vs, more then we haue heaped ſins againſt him, be our ſinnes neuer ſo many.

Obiection. O but our ſinnes, will ſome ſay, are not onely many, but they are moſt greeuous & horrible, greater they are then can bee pardoned.

Anſw. I anſwer, be it that they are greeuous, yet do not ſay they are greater then can be forgiuen. For that is a greater offence againſt God, then the committing of thoſe ſinnes that lye ſo heauie vpon our conſciences. Hence it is that the Lord ſaith, *Though your ſinnes be as ſcarlet, they ſhall be as white as ſnow: and though they bee red as Crimſon, they ſhalbe as wooll*, Eſay 1,18. Doth not he much abridge and cut ſhort the Princes power and mercy, that ſhall ſay hee can pardon onely leſſer and ſmaller offences committed againſt him, but cannot pardon Treaſon and rebellion? And doth not he ſhrink vp the ſinewes of Gods power that is infinit, and accuſe him of impotency and weakneſſe, that chargeth him not to bee able to forgiue ſuch as are ÿ greateſt offenders againſt him? Nay, as the mercy of a Prince is moſt of all ſeene in ſealing a pardon vnto ſuch as haue prouoked him in the higheſt degree: ſo is the grace and goodneſſe of GOD eſpecially manifeſted in forgiuing thoſe that are ſinners aboue others, that ſo *Where ſinne aboundeth, grace may abound much more*, Rom. 5,20.

Againe, as well we might ſay in a pride & confidence of our owne works, that our good deeds are greater then he can ſufficiently reward, as in deſpaire to pronounce, that our euill deeds are greater then he can pardon: becauſe as his mercie is greater then al our good workes, ſo his power is greater then all our euill workes. Who did euer come vnto him to intreate fauour and forgiueneſſe at his handes that went away vnpardoned? *Paul* teſtifieth of himſelfe, that he was the *cheefe of ſinners*, 1. Tim. 1,15. and the *leaſt of the Saints*, Eph. 3,8. yet he obtained pardon. And wherefore? euen becauſe this example of Gods mercy ſhewed him ſhould bee an inſtruction vnto the Church of God for euer, that he will deale in like manner with all other that truely repent, how great ſoeuer their ſinnes be.

11 *He that toucheth the dead body of a man, ſhall be vncleane euen ſeauen dayes.*

12 *He ſhall purifie himſelfe therewith the third day, and the ſeuenth day he ſhall be cleane: but if he purifie not himſelfe the third day, then the ſeauenth day he ſhall not be cleane.*

13 *Whoſoeuer toucheth the corpes of any man that is dead, and purgeth not himſelfe, defileth the Tabernacle of the Lord, and that perſon ſhalbe cut off from Iſrael, becauſe the ſprinkling water was not ſprinkled vpon him; he ſhall be vncleane, & his vncleanneſſe ſhall remaine ſtill vpon him.*

14 *This is the Law, When a man dieth in a tent, all that come into the tent, and all that is in the tent, ſhall be vncleane ſeuen daies.*

15 *And all the veſſels that be open, which haue no couering faſtned vpon them, ſhalbe vncleane.*

16 *Alſo whoſoeuer toucheth one that is ſlaine with a ſword, &c.*

17 *Therefore for an vncleane perſon they ſhall take of the burnt aſhes of the ſame offering, & pure water, &c.*

18 *And a cleane perſon ſhall take hyſop, and dip it in the water, and ſprinkle it in the tent, and vpon all the veſſels, &c.*

19 *And the cleane perſon ſhall ſprinkle vpon the vncleane the third day, &c.*

20 *But the man that is vnclean, and purifieth not himſelfe, that perſon ſhall be cut off, &c.*

21 *And it ſhall be a perpetuall law vnto them, that he that ſprinkleth the water of ſeparation, &c.*

We haue ſhewed before how God appointed a red heyfer to be offered, and of the aſhes thereof hallowed water to bee made, wherewith to ſprinkle thoſe that are vncleane by touching a dead body, or by comming neere any thing belonging to the dead. The heathen themſelues had certaine purging ſacrifices, & certaine holy waters, whereby they cleanſed and purified ſometimes their land forces, and ſometimes their ſea-forces, and ſometimes their cattle. But that which God preſcribeth to his people in this place, is of another ſort, and to another end. *Moſes* therefore declareth what perſons and what things are to be clenſed, verſes 11,14,15. the time when, verſe 12. the puniſhment of him that omitteth this clenſing, ver. 13,20. the maner how to clenſe with this water, verſes 18,19. and how long this Law ſhall continue, verſe 21. So then the point that commeth to be conſidered in this chap. is the water of ſeparation, and the vſe therof among the people of God.

Doctrine. The water of ſeparation what vſe it hath to vs.

This though it concerned the Iſraelites onely, and was to remaine among them touching the practiſe as a perpetuall ſtatute, yet it had an end in him that brought an end to all types and figures; and hee that was buried in the earth for our ſinnes, buried with him in the graue theſe ceremonies. Neuertheleſſe, as we haue often noted before, there do ſtill remaine diuers and ſundrie morall vſes from hence for our further inſtruction, which binde vs to the end of the world.

The vſes. Firſt of all, this ſerueth to reproue the Papiſts, who haue patched vp their religion with ſundry ſhewes of ceremonies, partly Iewiſh, and partly heatheniſh. And from an imitation of this *water of ſeparation* commanded in this place to be vſed in ſprinkling of the vncleane, their tents alſo, and veſſels, they haue brought in their *holy water ſprinkle*, and maintaine their ſuperſtitious bleſſing with croſſes, and their hallowing of waxe, palmes, aſhes, holy bread, ſalt, oyle, and ſuch like traſh and trumpery, & beare men in hand that they haue power to driue away diſeaſes, and to caſt out diuels. Theſe inſtitutions are apiſh imitations of the Iewiſh rites, & a raiſing of them out of their graues where they lay buried and rotten long agoe, and yet they ſeeke to quicken them and to put life into them againe. *Bellarmine*, handling this point at large, deliuereth his opinion in two propoſitions: the firſt, that water, oyle, bread, candles, aſhes, palmes, and ſuch like are rightly bleſſed. The ſecond, that they are rightly vſed to ſignifie and to worke ſupernaturall effects. So then the queſtion and controuerſie ariſing between the Church of Rome and vs, is this, whether theſe creatures may be vſed not only to ſignifie, but to work ſupernatural effects. To proue this, he alledgeth two teſtimonies out of this book, ẏ one out of the 5. cha. touching *the waters of iealouſie*, that if they were drunken, they brought to the adultreſſe certaine deſtruction, for the water cauſed the curſe to enter into her, ſo that her belly did ſwell, and her thigh rot. The other out of this Chapter touching *the waters of ſeparation*, ſo called, verſe 9. and 13. becauſe they were to be ſprinkled with it, who for ſome legall vncleanneſſe were ſeparated from the holy Tabernacle and the company of others. The Iewes, were not hereby waſhed from their wickedneſſe, that were ſprinckled with this water, but it was vſed to waſh them from the pollutions of the Law, when they had touched a dead corpes, or ſuch like. But what is all this, being granted, to heale diſeaſes, or to driue away diuels, according to their doctrine, teaching that theſe ſanctified creatures may be vſed to theſe purpoſes? And if this *holy water* had any ſuch ſecret force or inherent vertue, what needed ſo great a multitude of poore impotent people, *blinde, halt, withered*, to wait for the mouing of the water of the poole of Betheſda at Ieruſalem? or he that had an infirmity thirty eight yeeres to lye languiſhing ſo long, for want of one to put him into the poole whenſoeuer the Angel went down to trouble the *water*, Ioh. 5. 2, 3, 4? Seeing both he and all the reſt might haue bin healed ſo eaſily by euery Prieſt, if *the water of ſeparation*, or *the water of iealouſie* could haue helped them? We reade of many poſſeſſed by diuels, brought to Chriſt that he might caſt them out of them: could the Iewes themſelues doe it by this *ſprinkling of water*? If they could not, then is *Bellarmine* groſly deceiued, and goeth about to deceiue his readers, when he affirmeth, that theſe are creatures which were indeed effectuall to worke ſome effects, were alſo effectuall to worke theſe ſupernaturall effects, to wit, to driue away diuels, and to heale diſeaſes.

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This had beene a ready way and a quicke diſpatch, if any thing could haue beene done by them. When the diſciples of *Iohn* came to Chriſt, to know whether he were the promiſed *Meſſiah*, or that they ſhould looke for another, he wiſhed them to tell *Iohn*, what they had ſeene and heard, *The blinde receiue their ſight, the lame walke, the lepers are cleanſed, the deafe heare, and the dead are raiſed vp*, Matth. 11. 5. But if the common and ordinary vſe of the *waters of expiation and cleanſing*, could haue effected theſe miraculous workes, he would neuer haue gone about to prooue himſelfe to be the *Meſſiah* by theſe arguments which ſhould haue beene weake, vncertaine, and vntrue. Nay, doe the Ieſuites thinke that the *waters of iealouſie* haue now any force to try the adultreſſe, that after ſhe hath drunke thereof, *her belly ſhould ſwell, and her thigh ſhould rot*? No, doubtleſſe: and therefore if it retaine not the effect which it had at the firſt inſtitution, how ſhall wee thinke it can haue other and the ſame farre greater and ſtranger effects? True it is, when God appointeth the creatures to be vſed, they haue oftentimes ſupernaturall effects, as when *Eliſha by ſalt* healed the vnwholeſome waters, 2 King. 2. 21. and did cleanſe and cure the leaproſie of *Naaman*, by his *ſeuentimes waſhing in Iordan*, 2 King. 5. 14. when the Apoſtles and Elders did annoint *the ſicke with oyle*, Mat. 6. 13. Iam. 5. 14. and when Chriſt vſed ſpittle to heale the blinde man, theſe we confeſſe, were made ſignes of the power of God: but the queſtion is, whether without any word or warrant from God wee may vſe the creatures to ſuch effects? The *waters* which now we ſpeake off haue approbation and allowance from the mouth of God, and therefore no maruell if they be effectuall to the ends for which they were eſtabliſhed. In like manner the water in Baptiſme we ſanctifie, the bread and wine in the Supper of the Lord we conſecrate, as ſignes and ſeales of the power of Chriſt, aſſuring vs of the forgiueneſſe of our ſinnes. See then how our aduerſaries dally and delude the world, to make them beleeue that we deny, that any conſecrated creatures may be vſed to worke ſupernaturall effects: whereas they ſhould ioyne iſſue with vs in this, whether they be able to doe thus without the word of God: but in this they are altogether ſilent and hold their peace, as if they were ſtricken dumbe. The Prophets and ſeruants of God vſed theſe things well, but it followeth not hence, that the Prieſts of *Baal* the Romiſh Prieſts may therefore vſe them; no more then wee conclude, that becauſe the ſhepheards may eate one of their ſheepe, therefore the Wolfe alſo may

Plutar. conui. ſepten ſapient.

may doe the like. Or thus, *Iſmael* was circumciſed at thirteene yeeres of age, therefore his ſonnes, the Arabians and the Mahometans after his example might doe the like. Or the woman of Samaria conclude, Our fathers *Iacob* and his ſonnes *worſhipped in thus mountaine*, therefore we may ſacrifice there alſo. This kind of reaſoning was the error of the diſciples, *Eliah* prayed that fire might come from heauen, and conſumed them that reproched him, therefore we may vſe ſuch a prayer, Luke 9. Thus did the Cerinthians, Ebionites, Ethiopians, and other heretikes reaſon, Chriſt was circumciſed, therefore wee alſo ought to be circumciſed.

This is the concluſion of **Bellarmine** and of the Wolfe, who gathered by the force of this reaſon, that he might deuoure the ſheepe as as well as the ſhepheards; but the Wolfe was a theefe, the ſheepeheards did eate that which was their owne. So ſaith the Cardinal, *Moſes* vſed *water* to ſupernaturall effects, *Eliſha* cured the waters *with ſalt*, and the broth with meale caſt into it, 2 King. 4. 4. Therefore wee may vſe *holy water* bleſſed after the Popiſh faſhion, both to cure diſeaſes, and to driue away diuels, albeit the water were neuer inſtituted of God to any ſuch vſes and purpoſes. For wee muſt conſider there is great difference of times, of places, and of perſons; that which is lawfull at one time is vnlawfull at another: that which is allowed in one, is not to be allowed in another: And that which is good done after one manner, is euill being done in another.

Beſides, we are not left to our ſelues to deuiſe in Gods worſhip what we liſt, Deut. 12. 32. Luke 2. 22. with Leuit. 12. 8. 1 Sam. 15. 15. Gen. 22. 16. compared with *Ieremy*, chap. 19. verſe 5.

Laſtly, this practiſe giueth way and allowance to ſorcerers, enchanters, charmers, and coniurers to vſe the word and creatures of God to their leud practiſes, to cure diſeaſes and ſuch like, whereas God hath appointed no ſuch meanes to heale them.

Vſe 2.

Secondly, from hence the Romaniſts go about to eſtabliſh their vnſound diſtinction of ſin into mortall & veniall. Some, they ſay, are ſo little as that they deſerue not eternal death, but may be waſhed away with *theſe holy waters* that now wee ſpeake off. Doubtleſſe, theſe ſinnes muſt be exceeding little, or the force of theſe waters muſt bee exceeding great when men are ſprinkled with them. Whereas the Apoſtle is plaine, ſpeaking of *this heifer*, and of *thus water*, Heb 9. that being bodily they can onely purifie the body, but in no ſort purge *the conſcience from dead workes*.

True it is, they ſay theſe ſinnes doe ſomewhat offend God, yet they adde, *facili negotio expiantur*, that is, they are with little adoe eaſily purged and put away. But we teach according to the Scriptures, that all ſinne in it owne nature, euen anger and concupiſcence which they call veniall, is mortall. True it is, there is a difference betweene ſinne and ſinne, both in nature and in the puniſhment due vnto them: ſome are greater & ſome leſſer, ſome worthier of greater puniſhment and ſome of leſſer; yet the leaſt ſin committed in thought and motion, deſerueth euerlaſting death and ſeparation from the gracious preſence of God, if he deale with vs according to the rigour of his iuſtice, and looke vpon vs without the ſatisfaction of Chriſt.

The Papiſ ſlander w make all ſ equall.

The writers and teachers of the Popiſh Religion publiſh to the world, that wee hold the ſottiſh Paradox of the Stoikes, that all ſinnes are equall, the contrary whereof is manifeſt in the harmony of the confeſſions of our Churches. And why do they ſlander vs with this dotiſh doctrine? or vpon what foundation doe they ground this accuſation? forſooth becauſe we hold that all are mortall. But this is a weake conſequent, and will not proue the point for which they alledge it. All men are mortall, euen Princes, as it is ſaid in the Pſalme, 82. 6. ſhall we hence conclude, that the people are equall to Princes, becauſe they are alike ſubiect to mortality? In the breach of the ſeuenth commandement, there are ſundry ſortes of vncleanneſſe and incontinency forbidden, as fornication when men defile themſelues with filthy harlots and concubines: adultery betweene them that are married: inceſt committed with ſuch as are neere in conſanguinity or affinity: the ſinne of the Sodomites, *Who leauing the naturall vſe of the woman* burne in luſt one toward another, man with man working filthineſſe, Rom. 1. 27. reuenged with fire and brimſtone from heauen, Gen. 19.

Among all theſe ſeuerall kindes, there are degrees of ſinne, one is greater then other, adultery worſe then fornication, inceſt then adultery, and Sodometry then them all: and all theſe by the confeſſion of the Papiſts themſelues are mortall, and yet by their owne confeſſion alſo, one is more heinous and horrible then the other. If then their concluſion bee good againſt vs, that we hold all ſinnes to bee equal, becauſe we teach that they are mortall: how ſhould it not ſtand as ſtrong and firme againſt themſelues, that they alſo hold all theſe ſinnes to be equall, fornication as bad as inceſt, and adultery as heinous as Sodometry, becauſe they teach that they are all of them mortall? The like abſurdity wee might eaſily inferre againſt them in the reſt of the commandements, and that out of the Roman Catechiſme. But to vnderſtand this point the better, let vs conſider that our Churches teach no other doctrine then the Scriptures teach, that as all ſinnes proceede out of the ſame fountaine of corruption and infidelity, ſo all of them make vs guilty of eternall death and damnation, vnleſſe we obtaine pardon by faith in the Mediatour Chriſt Ieſus, Luke 12. 47. 48. All ſinnes, whether committed of ignorance or knowledge, deſerue *ſtripes*, either many or few, and theſe ſtripes are no other then eternall puniſhments, as appeareth by the wordes of the Apoſtle, 2 Theſ. 1. 8. ſo that they which *know not God*, *neither beleeue the Goſpel*, ſhall be puniſhed in hel; becauſe according to the opinion of the Papiſts themſelues, when the Lord ſhall come in flaming fire to iudge the quicke and the dead, Purgatory ſhal vtterly ceaſſe and be no more, the priſon dores ſhall be broken, the fire ſhall be quenched, the place ſhall be emptyed, and the poore ſoules ſhall be diſcharged, then ſhall be a gaile deliuery, they ſhall be quit by Proclamation. To vnderſtand this the better, we muſt know that ſinnes may bee ſaid to bee mortall or veniall three wayes. Firſt, in regard of the euent. Secondly, in regard of the cauſe. Thirdly, in regard of the nature of the ſinnes themſelues. They are veniall, in regard of the ſucceſſe or euent which doe obtaine pardon, and when forgiueneſſe followeth them, though they be in themſelues moſt greeuous: as 1 Ioh. 5. 16. where the Apoſtle calleth thoſe onely *ſinnes vnto death*, whoſe reward certainely is eternall death; and thoſe *not to death*, which may bee forgiuen, howſoeuer in their own nature they merit damnation.

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Thus we may ſay, that *Dauids* adultery and murther were veniall ſinnes, becauſe howſoeuer in the nature of them they were deadly, yet were they veniall in regard of the euent, becauſe *Nathan* ſaid vnto him, *The Lord hath put away thy ſinne, thou ſhalt not dye*, 2 Sam. 12. 13. No ſinne is veniall ſo long as we follow it: and no ſinne is mortall, when once we forſake it, Pro. 28. 13. All ſinnes are made veniall by repentance: no ſin is veniall without repentance. Secondly, ſinnes may bee ſaid to bee veniall in regard of the cauſe from whence they proceed, whereupon they ſooner obtaine pardon, becauſe they are not done of malice and a ſetled purpoſe, but of ignorance and infirmity: as *Paul* ſheweth this to bee the cauſe, why his ſinne was veniall vnto him, and why he obtained mercy and forgiueneſſe, *becauſe he did it ignorantly through vnbeleefe*, 1 Tim. 1. 13. And in the fifteenth Chapter of this booke it is ſaid, the Prieſt ſhall make attonement, when a priuate perſon or the whole Congregation hath committed any thing through errour or ignorance, and it ſhall be forgiuen them, *for it is ignorance*, Numb. 14. 25.

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Theſe ſinnes ſpringing from this fountaine are damnable in themſelues: from hence it came that *Paul* was a perſecuter and a blaſphemer, but the Father of all mercies and compaſſions, gaue him pardon, becauſe hee ſinned of ignorance and infirmity. So then, his ſinnes were veniall in regard of the euent and of the cauſe But ſinne conſidered in the nature of the thing it ſelfe is not veniall, but deſerueth temporall and eternall puniſhment. Now the Papiſts themſelues teach, that ſinne is truely and properly called veniall, when it is ſo in it owne nature, and deſerueth onely a temporall puniſhment, either in this life, or in the life to come: ſo that if God would examine it and enter into iudgement with it according to his moſt rigourous and ſeuere iuſtice, hee could not puniſh it with eternall death, for as much as in it owne nature it deſerueth pardon, or at leaſt ſome ſlight or temporall puniſhment. And of theſe, the controuerſie is betweene the Church of Rome and vs, and not of thoſe that are veniall by the euent, or by the cauſe. But the Scripture teacheth vs that all ſinne is the tranſgreſſion of the Law, 1 Ioh. 3. 4. This is a true and perfect definition of ſinne, for euery tranſgreſſion of the Law is ſinne, and euery ſinne is a tranſgreſſion of the Law. From whence wee reaſon thus,

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Euery tranſgreſſion of the law is worthy of death:
Euery ſinne is a tranſgreſſion of the Law,
Therefore euery ſinne is worthy of death.

The firſt part is plainely proued by many places, Gal. 3. 13. 10. Deut. 27. 26. Matth. 5. 22 whereby it is manifeſt that the Prophet, the Apoſtle, and Chriſt himſelfe ſpeake generally without limitation, that whoſoeuer committeth any, yea the leaſt ſinne, lyeth vnder the curſe and wrath of God. Now they that are wretched and accurſed, are adiudged worthy of death, by the ſentence of Chriſt himſelfe the Iudge of the world, Matth. 25. 41. and none can bee free from this curſe of the Law, but by the death of Chriſt, Gal. 3. 13. and hee dyed not onely for the greateſt, but for the leaſt ſinnes, 1 Iohn, chapter 1. verſe 7. the leaſt of them coſt him dearely, or elſe we muſt haue payed deare for them.

This point was expreſſed vnto vs before, chapter 15. verſe 30. for as the ſoule that committed ought preſumptuouſly or with an high hand muſt bee cut off from his people, ſo if ought bee done by any man *through ignorance*, verſe 24. a yong bullocke ſhall be offered for a burnt offering, to be a *ſweete ſauour vnto the Lord*, and thereby *an attonement ſhall be made*, verſe 25. Now by this offering of euery priuate man or of *the whole Congregation*, they were taught that themſelues had indeed deſerued death, and that they were deliuered by the ſacrifice of Chriſt (as the Lambe that taketh away the ſinnes of the world) repreſented by the blood of theſe ſacrifices.

This is ſo plaine throughout the whole Law of *Moſes*, that the ſinnes committed thorough errour and ignorance, euen the leaſt they could doe, were neuer remitted and forgiuen vnto them, but through the benefit of the Mediatour Chriſt Ieſus, who ſuffered death for them, and therefore the ſmalleſt ſinnes deſerued death, and made the committers guilty in the ſight of God. If any ſhould anſwer vnto this, that it doth not appeare, that an offering was alwayes offered for the leaſt

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Or thus, All Princes, though they be Gods deputies and vicegerents, and ſuſteine his perſon, yet are mortall: therefore men, except they ſuſtaine the perſon of God are not mortall. Theſe (we ſee) are weake conſequences, and yet they are altogether like to our aduerſaries, as ſhall appeare, if wee conſider the wordes and circumſtances of the Apoſtle. For his purpoſe is to deſcribe the proceeding of ſinne in vs, and to declare that our ſinnes are not to be imputed vnto God, but to our ſelues to our concupiſcence, which ſeeketh occaſions on euery ſide, ſtirreth vp euill deſires, bringeth foorth actuall ſinne, and then ſinne leadeth the way to death: howbeit from hence we cannot gather, that ſinne bringeth not death vnto vs, *except it be finiſhed*. But what ſhall we ſay of euill thoughts that neuer come into act? As for example, the Phariſees thought and taught, that except a man did commit murther, and by ſhedding blood did take away life, he was not guilty of eternall death: and except he committed adultery, he ſinned not againſt the Law. But Chriſt himſelfe ſheweth, that *whoſoeuer is angry with his brother vnaduiſedly, is guilty of death*, and he alſo that *looketh on a woman to luſt after her*, Matt. 5.22.28. Neither of theſe commit the outward deed, and yet becauſe they haue giuen conſent, the Papiſts themſelues hold that they are guilty of eterall death: therefore a ſinne committed in thought onely deſerueth death, albeit it be not finiſhed in the worke, euen by their owne confeſſion, and themſelues being iudges. It were endleſſe to follow theſe fellowes, and to trace them out in all their ſhifts, they haue ſo many windings and turnings which argue a bad cauſe: but one more I cannot paſſe ouer, that *Bellarmine* will haue *ſinne finiſhed*, to be nothing elſe but ſinne conſented vnto: and that concupiſcence ſhall not be ſin, except it bee conſented vnto, neither yet bee worthy of death. But this is directly againſt the Apoſtle, and againſt his owne doctours. For the word αποτελειν which the Apoſtle vſeth, Ia. 1. 18. ſignifieth, to perfect & fulfill by worke. And ſo doth *Thomas Aquinas* vnderſtand the ſame and others alſo, *Aquin. Comment. in Iacob.* 1. *Gagne. in Iacob.* 1. But to turne him out of theſe cauils, we will for this time grant ſo much as he requireth, what then will hee anſwere, concerning originall ſinne? It is already defined in the Councell of Florence, that they are worthy of eternall death that are onely guilty of originall ſinne, *albeit they haue not ſinned after the ſimilitude of Adams tranſgreſſion*, Rom. 5.14. That is, which neuer committed actuall ſinne.

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Secondly, we learne from this conſideration, that the Heiffer muſt be *without ſpotte and without blemiſh*, that Chriſt Ieſus was a pure and perfect offering without any ſinne, Hebr. chapter 7, verſe 26, he was holy, harmeleſſe, vndefiled, ſeparate from ſinners, and made higher then the heauens. This is our comfort alſo and conſolation, for if he had bene ſinnefull, we ſhould yet walke in our ſinnes, as an infant walloweth in his blood, and the price of our redemption were yet vnpaid. Hence it is, that *Moſes* doth ſo carefully ſet downe this in deſcribing of all ſacrifices, burnt offerings, meate offerings, treſpaſſe offerings, peace offerings, all oblations brought to God muſt be *without ſpotte and without blemiſh*, thereby to teach the people & vs to the end of the world, that there was no ſinne in him that tooke vpon him our ſinne, *For hee was wounded for our tranſgreſſions: and hee was bruiſed for our iniquities*, Eſay 53,5. He ſuffered indeed for vs, but the iuſt for the vniuſt, 1 Pet. 3,18, and 2,22.

Thirdly, in that this Heiffer was ſuch *vpon whom neuer came yoke*, it appeareth that Chriſt (being at his owne libertie & bound to none) Verſe 2. offered himſelfe freely for our deliuerance, & therefore when ſuch as were ſent to take him, told him they ſought Ieſus of Nazareth, hee anſwered, *If yee ſeeke mee, let theſe goe their way*, Iohn 18,8. Hee gaue himſelfe, not by perſwaſion of others, not by compulſion from others, but willingly euen vnto the death, Phil. chapter 2, verſe 8. Iohn, chap. 18, verſes 4,5. Eſay, chap. 53, verſe 12. His death was not by conſtraint, for then it could not be meritorious. If it had not beene voluntary, they could not haue taken it away from him; for they often lay in waite for him, and ſought to put him to death, Iohn 10, verſes 17,18. What he was able to doe, if it had pleaſed him, hee ſhewed in the Garden; for ſo ſoone as hee had told them that hee was the man whom they ſought for, *they went backward and fell to the ground*, Iohn 18, verſe 6. He knew all things that ſhould come vnto him, yet he went forth vnto them that were come with Lanternes, and Torches, and weapons, to take him, verſes 3,4. He had therefore power to lay downe his life, or not to lay it downe; but how then ſhould the Scriptures bee fulfilled? But they had no power of themſelues to lay hands vpō him, as he telleth *Pilate*, chap. 19,11. This alſo ſerueth for our comfort, that Chriſt died not againſt his will, but willingly and of his owne accord, performing obedience vnto his Father. Not ÿ his enemies could ouercome him, for he ouercame them, & caſt thē backe to the earth with a word ſpeaking. And what words did he ſpeake? Were they terrible and dreadfull? Were they words of thunder? No, he rored not as a lyon, but ſpake mildely as a lamb. *I am he.* Now if the voice of CHRIST, leaſt ſinnes of all, becauſe ſome were wont to be waſhed away *with water*, let him know, that by that *waſhing*, and *by that water*, the blood of Chriſt alſo was ſignified, as well by the death of the ſacrifices, as the Apoſtle teacheth, Heb. 9.10,11. and he ioyneth *the blood and water* together, and with both the people *were ſprinkled*, verſe 19. So then not onely they are pronounced accurſed, as ſome of the Ieſuites cauill, that commit moſt horrible ſinnes, as murther, adultery, and the like, but he that continueth not in all: or elſe we ſhall fruſtrate the whole diſcourſe and diſputation of the Apoſtle. And therefore this is but a Popiſh ſhift to help at a dead lift. For the Galatians might anſwer, that they had all, or the moſt part of them abſtained from thoſe heinous crimes, and coulde not bee touched iuſtly with them, and therefore they might haue iuſtification by the Law. Againſt this iuſtification by the Law, the Apoſtle doth purpoſely reaſon, that none can be iuſtified by the Law, becauſe none can keep the Law, and he is accurſed *that continueth not in all things*. Foraſmuch therefore as all are pronounced to be *curſed* and execrable vnto God, which commit the leaſt and ſmalleſt ſinne, and that they are worthy of death that are curſed and execrable, it followeth that euery tranſgreſſion of the Law is worthy of death. But *Bellarmine* obiecteth the ſaying of the Apoſtle *Iames*, chap. 1. 18. *Sinne, when it is finiſhed bringeth forth death*: therfore vntill it be finiſhed, it doth not bring forth death. But he ſhould conclude, Sinne before it be perfected doth not deſerue death: for theſe are two ſeuerall points, and both reſt to be prooued.

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Thirdly, vnder thoſe types and ſhadowes ſe3. heere rehearſed, touching the *water of ſeparation* which was made with the aſhes of a *redde heiffer without ſpot*, wherein *no blemiſh was*, which was brought out of the hoſt to be killed, and the Prieſt muſt ſprinkle her blood ſeuen times before the Tabernacle of the Congregation, &c. I ſay, vnder theſe ſhadowes the chiefe myſteries of our faith are handled. For there was no way of ſaluation but by 14,6. Chriſt from the beginning, and there ſhall bee no other new way vnto the end. He was euermore 10,9. *the doore* by which all enter into yͤ kingdome of God. He is the ſame, yeſterday, and to day, and for euer, Heb. chapter 13, verſe 8. This the Apoſtle teacheth vs plainely, by alluding to theſe words, Hebr. chapter 9, verſes 13, 14. *If the blood of Bulles and Goats, and the aſhes of an Heiffer ſprinkling the vncleane, ſanctifie to the purifying of the fleſh: how much more ſhall the blood of Chriſt, which through the eternall Spirit offered himſelfe without ſpot to God, purge your conſcience from dead works, to ſerue the liuing God?* Heere the Apoſtle hath reference vnto *the redde heiffer* mentioned in this place, whoſe aſhes gathered together, were ſprinkled in the *waters of ſeparation*, and ſerued to ſanctifie touching the purifying of the fleſh, ſo that ſuch as were ſhut from the Congregation (being ſprinkled therewith) had free liberty to come to the Tabernacle. The truth of all this was Chriſt Ieſus, he is this *redde heiffer*, & his blood is the true purging, Pſal. 51, verſes 2, 7. 1 Pet. chap. 1, verſe 2. And as the doore-poſtes of the Iſraelites were ſprinkled with yͤ blood of the Lambe, ſo muſt our hearts with the blood of Chriſt. Now of this type, obſerue theſe principall points of religion.

Firſt, that Chriſt Ieſus is true man, found in the forme and ſhape of man, *That hee might humble himſelfe and become obedient vnto death, euen the death of the Croſſe*, Phil. 2, verſe 8. This is the cauſe that hee is pictured out vnto vs in the colour of the *redde heiffer*, rather then in any other, to put vs in minde of his death, and the ſhedding of his precious blood. Thus alſo he is deſcribed by the Prophet; *Who is this that commeth from Edom, with died garments from Bozrah, &c. I that ſpeake in righteouſneſſe to ſaue. Wherefore art thou redde in thine apparell, and thy garments like him that treadeth in the wine fatte?* Eſay 63, verſes 1, 2. This is no ſmall comfort vnto vs, eſpecially in all tentations, though our ſinnes haue a bloody face before his face, though they be red as ſcarlet, yet the blood of Chriſt hath waſhed them away: *Theſe are they which came out of great tribulation, and haue waſhed their robes, and made them white in the blood of the Lambe*, Reuel. chapter 7, verſe 14. Hee hath a feeling of our ſorrowes, and is touched with our infirmities, being made like vnto vs *in all things, ſinne onely excepted*, Heb. 2, 17, 18. and 4, 15.

Secondly, we learne from this conſideration, that this Heiffer muſt be *without ſpotte and without blemiſh*, that Chriſt Ieſus was a pure and perfect offering without any ſinne, Hebr. chapter 7, verſe 26, he was holy, harmeleſſe, vndefiled, ſeparate from ſinners, and made higher then the heauens. This is our comfort alſo and conſolation, for if he had bene ſinnefull, we ſhould yet walke in our ſinnes, as an infant walloweth in his blood, and the price of our redemption were yet vnpaid. Hence it is, that *Moſes* doth ſo carefully ſet downe this in deſcribing of all ſacrifices, burnt offerings, meate offerings, treſpaſſe offerings, peace offerings, all oblations brought to God muſt be *without ſpotte and without blemiſh*, thereby to teach the people & vs to the end of the world, that there was no ſinne in him that tooke vpon him our ſinne. *For hee was wounded for our tranſgreſſions: and hee was bruiſed for our iniquities*, Eſay 53, 5. He ſuffered indeed for vs, but the iuſt for the vniuſt, 1 Pet. 3, 18, and 2, 22.

Thirdly, in that this Heiffer was ſuch *vpon whom neuer came yoke*, it appeareth that Chriſt Verſe 2. (being at his owne liberty & bound to none) offered himſelfe freely for our deliuerance, & therefore when ſuch as were ſent to take him, told him they ſought Ieſus of Nazareth, hee anſwered, *If yee ſeeke mee, let theſe goe their way*, John 18, 8. Hee gaue himſelfe, not by perſwaſion of others, not by compulſion from others, but willingly euen vnto the death, Phil. chapter 2, verſe 8. Iohn, chap. 18, verſes 4, 5, Eſay, chap. 53, verſe 12. His death was not by conſtraint, for then it could not be meritorious. If it had not beene voluntary, they could not haue taken it away from him: for they often lay in waite for him, and ſought to put him to death, Iohn 10. verſes 17, 18. What he was able to doe, if it had pleaſed him, hee ſhewed in the Garden; for ſo ſoone as hee had told them that hee was the man whom they ſought for, *they went backward and fell to the ground*, Iohn 18, verſe 6. He knew all things that ſhould come vnto him, yet he went forth vnto them that were come with Lanternes, and Torches, and weapons, to take him, verſes 3, 4. He had therefore power to lay downe his life, or not to lay it downe; but how then ſhould the Scriptures bee fulfilled? But they had no power of themſelues to lay hands vpō him, as he telleth *Pilate*, chap. 19, 11. This alſo ſerueth for our comfort, that Chriſt died not againſt his will, but willingly and of his owne accord, performing obedience vnto his Father. Not yͤ his enemies could ouercome him, for he ouercame them, & caſt thē backe to the earth with a word ſpeaking. And what words did he ſpeake? Were they terrible and dreadfull? Were they words of thunder? No, he rored not as a lyon, but ſpake mildely as a lamb. *I am he.* Now if the voice of CHRIST, ſo gentle and amiable, were notwithſtanding ſo effectuall to throw them all downe headlong to the ground; how powerfull ſhall the angry voice of Chriſt be, to throw his enemies as with a ſudden flaſh of lightning into the pit and paines of hell at the laſt day? And if the voice of Chriſt in the daies of his humility, were ſo fearefull and auailable in y^e hearts of his perſecuters, what a dreadfull thunderbolt will hee caſt downe againſt all his enemies and vpon all the reprobate, being in glory and ſitting at the right hand of his Father, when he ſhall vtter this finall and fearefull ſentence, *Goe ye curſed into euerlaſting fire, prepared for the diuell and his angels.* Math. chapter 25, verſe 41.

Againe, wee are all put in minde, that his death is meritorious and the full price of our redemption.

Thirdly, we ſee that he is Lord of life and death, for he raiſed himſelfe by his eternall Spirit; and as he had power to lay it downe, ſo he had power to take it vp, as appeared euidently at his reſurrection. Let vs ſerue him that is able to redeeme from death ſuch as beleeue in him and reſt vpon him for their ſaluation. He that reſtored himſelfe to life, is able to giue vs life: and he that brake the ſorrowes of death, is able to deſtroy him that hath the power of death.

Laſtly, let vs alſo endure the croſſe willingly, following his ſteps, and ſhewing our ſelues to be like vnto him, remembring that the loſſe of life for his ſake, is indeed not a loſſe of life, but a finding of it, or a changing of it, a temporall life with an eternall.

Fourthly, the Heiffer heere mentioned, was *brought out of the hoaſt*, as alſo other ſacrifices were, Leuit. 4,12,21. this ſignified Chriſts ſuffering out of the gates of the City, as Heb. 13, 11,12. Iohn 19,16,17,20. This circumſtance is not without profite; for firſt it ſheweth and ſignifieth the aboliſhing of the types and figures of the Law, the truth ſtanding in place of the ceremonies, and the body in ſtead of the ſhadowes: and therefore ſuch as ſtill ſerue at the Altar, cannot *bee partakers of our Altar*, that is, of Chriſt, Hebr. 13,10. *Wee haue an Altar, whereof they haue no right to eate which ſerue the Tabernacle.* The falſe Apoſtles taught, that the ceremonies were to be mingled with the Goſpel: but theſe two cannot ſtand together, becauſe the ſeruice performed in the tabernacle, was but a ſhadow of better things to come, Col. 2, verſe 17. *But the body is Chriſt.* Wherefore, to obſerue them was to deny Ieſus Chriſt; and to keep them ſtill in force, was as much as to ouerthrow his ſacrifice once offered vpon the Croſſe. They are therfore much deceiued, that goe about to bring into vſe againe, Altars of wood or of ſtone in the churches of Chriſtians. For the Apoſtle ſpeaketh not of Altars as of many, but of *the Altar*, as of one. There is but one Altar in all the Church, not infinite Altars: and by that one Altar hee vnderſtandeth the offering vpon the Altar, which is no other then Chriſt himſelfe. So then, wee may as well bring in the Leuiticall ſacrifices, as the Leuiticall Altars into the Church of Chriſt, foraſmuch as theſe depend one vpon another, the ſacrifice hauing relation to the Altar, and the Altar to the ſacrifice, Math. 23, verſes 19, 20. whereas now we haue no more need, either of the one or of the other. For we haue an Altar and an offering, which by offering of himſelfe once vp a full and ſufficient price for our redemption, *hath perfected all that are ſanctified.*

Againe, as Chriſt was led out of the gates by the Iewes, as though he were vnworthy of the ſociety of men, and afterward was crucified betweene two theeues, as if he were the greateſt malefactour of all; hauing before preferred a wretched murtherer before him: ſo let it not ſeeme ſtrange vnto vs, if the world cannot abide vs, and if wee bee often made *a gazing ſtocke* to men and Angels, and accounted as *the off-ſcouring of the world, and the filth of the earth*, 1 Corinth. 4, verſe 9. But howſoeuer the world do iudge of vs, let vs appeale from their corrupt iudgement to the righteous iudgement of God, ſaying with *Iob*, *Behold, my Witneſſe is in heauen, and my Record is on high*, Iob 16, verſe 19. Hee accepteth of vs as of his children, and will admit vs as heires of his kingdome, with his Sonne.

Laſtly, Chriſt was turned out of the City, to teach vs what wee muſt account of our ſelues in this life, that we haue heere no place to reſt and repoſe our ſelues, our hope is concerning things that are not ſeene, Hebr. 13, verſes 13, 14. *Let vs goe foorth vnto him without the Campe, bearing his reproach; for wee haue heere no continuing City, but we ſeeke one to come.* As then we muſt bee content to beare part of the Croſſe of Chriſt, and to bee reproched as he was reproched (for if we wil not beare part of his croſſe, wee ſhall not weare part of his Crowne) ſo alſo wee muſt account our ſelues as Pilgrims and ſtrangers in this world, that we may enioy his kingdome in the world to come. We muſt bee content to leaue father and mother, lands and liues for his ſake, knowing that we ſhall finde all againe with a good aduantage. Such as refuſe *to goe out of the Campe* of this world to Chriſt, and begin to neſtle themſelues as if they had heere a ſure & certaine habitation: what other thing remaineth for them, but vtterly to periſh in y^e Camp of this world together with the wicked? Our hope is in heauē, our ankre is fixed faſt aboue, not in this world, but in the next: wee ſeeke not a kingdome vpon the earth, for then wee ſhould deceiue our ſelues, God hath not called vs heere to reigne, but to ſuffer. Thus it was with all the fathers, Gen. chapter 47, ver. 9. Hebrewes, chapter 11, verſes 13, 14. The Heathen people accounted this life as it were an Inne to lodge at for a ſhort ſeaſon, not an houſe to dwell in and continue for euer: yet thoſe poore ſoules knew not whither they went, but we know whither we goe, and *the way we know*, Iohn 14,4. We looke for a City which hath foundations, whoſe builder & maker is God, Heb. 11,10.

ſe 4. Laſtly, this purging and purifying *water ſprinkling the vncleane* mentioned in this place, is a figure of the blood of Chriſt, fit and ſufficient as a well of ſpringing water to purge vs from all our ſinnes, Leuit. 1,13. Zach. 13,1. *In that day there ſhall bee a fountaine opened vnto the houſe of Dauid and to the inhabitants of Ieruſalem, and for ſeparation from vncleanneſſe*; (ſo the words are in the originall) in which the Prophet alludeth to theſe *waters of ſeparation* in this place. Chriſt is this fountaine flowing of it ſelfe, open and ready vnto euery one that will drinke of it for the cleanſing of ſinnes. And we heard before out of the Apoſtle, that *the blood of Chriſt, which through the eternall Spirit offered himſelfe without ſpot to God, purgeth our conſciences from dead works, to ſerue the liuing God* Now the blood of Chriſt purgeth our conſciences two waies: Firſt, by his merit, becauſe his death is the propitiation for our ſins, whereby the wrath of God is appeaſed, and we are abſolued, Rom. 3,24,25. and 5,8. Eph. 1,6,7. 1 Tim. 2,6. He paid a great price for vs, and thereby hath reconciled vs vnto his Father.

The other cleanſing is made by ſanctification of the Spirit, regenerating our nature, and mortifying ſinne in our fleſh by the power of his death and reſurrection, Rom. 6,6,7, 8. 1 Iohn 1,7. Heb. 1,3. The heathen had their continuall purgations from offences by ſacrifices, and they had likewiſe their ſprinklings & waſhings with *pure water*, but all theſe were impure and vnprofitable vnto them, becauſe they wanted the inward truth, which was the life of them. Hence it is, that the Poet ſaith,

—Ter pura ſocios circumluit vnda,
Aeneid. *Spargens rore leui, et ramo fœlicis oliuæ,*
Luſtrauitq́; viros————

And againe in another place,

Aeneid. ————*Donec me flumine viuo*
Abluero——————

That is, they waſhed themſelues, and ſprinkled themſelues and others with pure waters, & therby thought themſelues cleanſed. But theſe actions were meere nullities, like *Pilates* taking water, and waſhing of his hands before them all, ſaying, *I am innocent of the blood of this iuſt perſon, ſee ye to it*, Mat. 27,24. but the blood of Chriſt did cleaue neerer vnto him, then all the water in the ſea could waſh away: or like the circumciſion of the Edomites and other Nations, they had the outward action, but they wanted the inward ſignification.

In like manner, the Papiſts haue their *holy-water*, wherewith they ſprinkle ſuch as enter into their Churches, and defend their practiſe from this place. But this is as much as to aboliſh Ieſus Chriſt, and to bring vs backe againe to *Moſes*: it is no better then when we haue the pure fountaine, to ſeeke the myery puddles of our owne inuentions, and to digge to our ſelues ceſternes that will hold no water. For the Apoſtle maketh the Iewiſh purifyings to be a ceremoniall rudiment, Heb. 9. 19. where he ioyneth the blood of calues and goates, *with water and ſcarket wool, and hyſſope together, wherewith the booke and the people were ſprinkled*. Now if they will retaine this *hallowed water*, & ground it likewiſe from the wordes of *Moſes*, they muſt make it alſo of the ſame matter that this was made off, to wit, of the aſhes of a red heifer, and that heifer muſt be firſt burned, and alſo vſe the other actions and rites heere named and remembred. But as they haue no commandement to make it, ſo they haue no promiſe annexed vnto it. To leaue them, and to come vnto our ſelues, though wee haue iuſtly abrogated the outward ſprinkling with this *holy water*, yet wee haue the true water, and the true ſprinkling. Firſt therefore we learne hereby, that wee are by nature vncleane and impure, from the which we cannot be freed by the ſtrength of our nature, but by the blood of Chriſt, repreſented vnto vs in baptiſme, by which wee are waſhed. This is no vaine figure, but hath his force from the ordinance of God, Rom. 6.3. Gal. 3.27.

Againe, this teacheth vs, that wee ought to come vnto God, & into his preſence with all purity and holineſſe: therefore it is ſaid, that *God heareth not ſinners*, ſuch as haue ſinne reigning in them; *but if any bee a worſhipper of God*, and doth his will, him he heareth, Ioh. 9.31. and we muſt lift vp *pure hands*, 1 Tim. 2. 8. Pſal. 26.6. and 134.2. The Prophet reproueth the Iewes that brought many oblations, and offered vp many prayers, but they were all reiected, *becauſe their hands were full of blood*, Eſay 1. And the Lord foreſhewing the ſtate of the Church in the time of the Goſpel, declareth that *a pure offering ſhould be offered vnto him*, Mal, 1.11.

Laſtly, we are all put in mind from hence, to labour after true ſanctification and holineſſe of life, that we may be cleane within and without. We muſt not vainely boaſt of any inward purity, when none appeareth outwardly; for if wee cleanſe that firſt which is within, the outſide will be cleane alſo: neither ſhould wee fooliſhly glory of that which is outward, when there is none at all within, for that is meere hypocriſie and diſſimulation.

This alſo doeth the *ſprinkling of the water of ſeparation* ſignifie vnto vs: as alſo in that they which medled with the burning of this *red heifer* were vncleane vntill the euen, and muſt waſh their garments before they come into the congregation, verſe 7.2. The Apoſtle ſetteth downe the trueth heereof, 2. Corinthians, Chap. 7. verſe 1. 2. *Let vs cleanſe our ſelues from all filthineſſe of the fleſh and ſpirit,* *perfecting holineſſe in the feare of God.* So that ſinne is an vncleane thing, like the dung of this heiffer which is commanded to be burned and conſumed, verſe 5. and it maketh vs vncleane and loathſome vnto God, Iames 1,21. Rom.6,19. Reuel. 3,18, and 22,11. We ſee therefore heereby, what to iudge of thoſe that liue and delight in their ſinnes, namely, that they are as filthy and polluted perſons, euen as a man that hath a running ſore or iſſue about him, though he be neuer ſo richly apparelled, and haue all the ſweet ſauours that may bee, yet he ſtill remaineth a polluted perſon: ſo is it with a man that abideth in ſinne, though he abound neuer ſo much in riches and pleaſures, though he bee clad in purple, and fare deliciouſly euery day, yet he is filthy, odious, and abhominable in the ſight of God, of which we haue ſpoken before in the 5 chapter. Againe, this teacheth euery man to be carefull to auoid ſinne as a leproſie, becauſe it is ſo foule and filthy, and that which will pollute him, if he ſuffer it to continue with him.

To conclude, let euery one bee willing to ſuffer the word of exhortation, and be content to vndergo a reproofe for his ſinnes, that it may be a ſanctified meanes to bring him to be clenſed from his filthineſſe, and ſo be made a fit veſſell to be receiued of the Lord into euerlaſting happineſſe in his kingdome.

CHAP. XX.

IN the former part of this Booke, *Moſes* hath ſet downe many murmurings of the Iſraelites againſt God, and againſt *Moſes* and *Aaron* the ſeruants of God, through wearineſſe of their iourneyes, through loathing of Manna, thorough the emulation of *Miriam*, through the report of the Spies, through the enuy of the Leuites, through the indignation and diſcontentment of the people, for Gods iudgements againſt the rebellious; whereby it came to paſſe, notwithſtanding they were compaſſed about with manifold mercies of God, as with a wall, that they waxed impatient and fretting againſt God, vnthankfull and forgetfull of his former benefits, diſtruſtfull & diſdaining the preſent bleſſings they enioyed.

His right hand had deliuered them out of Egypt, his out-ſtretched arme had diuided the waters of the red Sea, and ſet them on an heap, the Cloud had ſhadowed them, the Pillar of fire had conducted them, the Angel of the Lord had guided them, the Arke had gone before them, and Manna from heauen had fedde them: yet now all is forgotten, they beleeue not in God, but tempted and prouoked the holy one to anger. And yet behold more prouocations then theſe, in theſe chapters following; where we ſhall ſee how they complaine and cry out through ſcarſity of water, and through wearineſſe of their life, when they were ſtung with the fiery ſerpents. But let vs conſider the words of Scripture, as they lie in order in this chapter.

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1 *Then the children of Iſrael came with the whole Congregation into the deſert of Zin, in the firſt Moneth, and the people abode at Kadeſh, and Miriam died there, and was buried there.*

2 *And there was not water for the Congregation, and they aſſembled againſt Moſes and againſt Aaron.*

3 *And the people chid with Moſes, & ſpake, ſaying: But would wee had periſhed when our brethren died before the Lord.*

4 *And wherefore haue yee cauſed the Congregation of the Lord to come into this wilderneſſe, that we and our cattell ſhould die there?*

5 *And wherefore haue yee made vs to come vp from Egypt, to bring vs into this miſerable place? No place for ſeede, nor Figges, nor Vines, nor Pomgranates? Neither is there any water to drinke.*

6 *Then Moſes and Aaron went from the face of the aſſembly vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glory of the* LORD *appeared vnto them.*

7 *And the* LORD *ſpake vnto Moſes, ſaying;*

8 *Take this Rodde, and gather thou and thy brother Aaron this Congregation together, that ye may ſpeake vnto this Rocke before their eyes, and it ſhall giue foorth his waters, and thou ſhalt bring them waters out of this Rocke: ſo thou ſhalt giue this Congregation and their Cattell drinke.*

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ters guſh
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chapter,

9 *Then Moſes tooke that Rod from the preſence of the Lord, as he commanded him.*

10 *And Moſes and Aaron cauſed the Congregation to aſſemble together before that Rocke, and he ſaid vnto them; Heare now O ye Rebelles: ſhall we bring you waters out of this Rocke?*

11 *Then Moſes lift vp his hand, and ſmote that Rocke with his Rod twice, and much water guſhed out: ſo the Congregation and their Cattell dranke.*

12 *Wherfore the Lord ſpake to Moſes & Aaron: Becauſe ye haue not beleeued in me, to ſanctifie me, before the eies of the childrē of Iſrael, therfore ye ſhal*

bring this Congregatiõ into the Land which I haue giuen them.

13 *Theſe are the waters of ſtrife, where the children of Iſrael ſtroue againſt the Lord, & he ſanctified himſelfe among them.*

In this Chapter we are to conſider three ſeuerall things. Firſt, the murmuring of the people: ſecondly, the purpoſe of the Iſraelites to paſſe toward *Canaan* by the borders of *Edom.* Thirdly, the death of *Aaron* in the Mountaine, in whoſe ſtead *Eleazar* his ſonne ſucceedeth, and for whom the people a long time lamenteth. All theſe particulars are amplified in the beginning of the Chapter, by the circumſtances of time; to wit, the firſt moneth of the 40 yeare after their departure out of Egypt, as appeareth, chap. 33,38. and likewiſe of the place, of *Kadeſh* a City in the borders of *Edom,* at which time alſo *Miriam* the ſiſter of *Aaron* and of *Moſes* died. Theſe circumſtances being ſet downe, the Hiſtory of their murmuring followeth, which we haue often before ſeene and conſidered: declaring that whenſoeuer & whereſoeuer any aduerſity happened, by and by they became impatient, vnthankfull, and forgetfull of preſent mercies and fauours. A like hiſtory to this we ſaw before, Exod. 17. which is not the ſame recorded in this place, but differing in time & place, as may appeare by collation & conference of both the places.

1,14.

Now let vs marke their behauiour in this want of water in the wilderneſſe. Firſt, they wiſh they had died by the ſtroke of Gods hand with the ſeditious rout of rebels that cõſpired againſt God, whom notwithſtanding they call their brethren. Secondly, they expoſtulate with *Moſes* and *Aaron,* that they had brought them out of Egypt into the wilderneſſe, being barren without fruite, miſerable without harueſt, and dry without water? Whereas they ſhould comfort themſelues in the former mercies of God, reſt in the experience of his power, and remember his helpe euer ready in time of neede: they riſe vp againſt *Moſes* and *Aaron* in ſhew, but in deed againſt God, whom they ſerued; ſetting downe their preſent condition, and comparing their abode in Egypt (where they had taſted all miſeries, felt all oppreſſions, and groned vnder the heauy burthens) with their preſent eſtate, to amplifie the woe and wretchedneſſe therof: ſuch is their blindneſſe and vnthankfulneſſe.

mb.12,3.

But what doth *Moſes,* whoſe meeke and patient ſpirit they greeued, and whoſe righteous ſoule they vexed frõ day to day with their vngodly murmurings? Hee doth not heere turne himſelfe to them, nor dealeth with them to reclaime them as he did, chapter 16. but went with *Aaron* to God, flying to the Tabernacle as to a Sanctuary, throwing downe thẽſelues on their faces, and comforting themſelues in his power, preſence, and protection; who being alwaies neere to them that call vpon him, ſhewed forth his glory, and commanded them to take the Rodde and ſpeake to the Rocke, promiſing them water, and aſſuring them of an happy iſſue of all their troubles & neceſſities. Now, as God commandeth, ſo *Moſes* obeyeth and taketh the Rod.

Queſtion.

Here a queſtion may be asked, what Rod God meaneth, and *Moſes* taketh? for we reade of two Rods famous among them, and well knowne; one the Rod of *Moſes,* that he vſed when he kept ſheepe in the Land of *Midian,* whereby hee wrought afterward many myracles in Egypt, and at the red Sea, & in the wilderneſſe: the other the Rod of *Aaron,* which did bud and beare bloſſomes, to confirme the calling of *Aaron,* and to declare that God had ſeparated the Tribe of *Leui* to ſerue in yͤ Tabernacle. I anſwer, we are to vnderſtand in this place, rather the flouriſhing Rod of *Aaron*: firſt, becauſe *Moſes* made mention of this in yͤ laſt place, not long before, to wit, chap. 17, the other is not ſpoken off in this booke: ſo that we are rather to referre it to *Aarons* Rod before ſpecified, then to the other not named. Secondly, this ſerued more fitly and fully to confirme their calling of rule and gouernement ouer the people, which by theſe conſpiratours was called into queſtion. As if they ſhold ſay, Do you doubt of our calling, & aske by what authority we do theſe things? Behold this rod, (do ye not know it?) this floriſhing rod ſhall conuince you, and ſerue to beare witneſſe againſt you.

Exod. 4, 2, 3, & 7, 9, 19, & 14, 15, and 17, 5. Numb. 17, 8. Hebr. 9, 4.

Anſwer.

Thirdly, *Moſes* and *Aaron* were fled into the Tabernacle, verſe 6, now chap. 17, 10. it is ſaid, that *Aarons* rod was laide vp before the Teſtimony, for a token and teſtimony againſt thoſe rebellious companies.

Laſtly, *Moſes* is ſaid, ver. 9, to haue taken this rod from before the Lord, or from his ſight & preſence, where we ſhewed it was laide vp: but we neuer reade, that *Moſes* his rod, whereby his calling was confirmed, *Pharaohs* obſtinacy was conuinced, and the red Sea diuided, was laid vp before the Teſtimony. So then, heere is a charge & commandement, that *Aarons* rod budding & bearing bloſſomes, ſhold be taken, the people aſſembled, and the Rocke onely to be ſpoken vnto before the Iſraelites: a promiſe being added, and againe repeated, that waters ſhould guſh from thence in abundance, whereof the whole Aſſembly ſhould drinke, and the plenty of it ſhould flow euen to their beaſts and cattell.

Theſe are the Commandements of God: let vs ſee their obedience, with their failing & halting in it: For it is not perfect and entire, wanting nothing, as appeareth by the threatning preſently denounced, and by the puniſhment afterward inflicted. Indeed they gathered together the people, as God commanded, but they ſpake not to the Rock as God willed thẽ: they were charged to ſpeak to yͤ Rock only, yet by impatiency & doubting, they ſpake not to the Rocke, but complained againſt the

Wherein *Moſes* and *Aaron* ſinned againſt God ple, and ſmote the Rock once, and againe, not commanded. So then, they that hitherto ſhewed inuincible conſtancy in reſiſting the rage of the people, and maintained zealouſly the glory of God, beleeued faithfully his promiſes, and ſtood as Rockes vnmoueable againſt all ſtormes that beate againſt them, now faile in their faith and obedience, both in ſpeaking to the people, and in ſtriking of the Rocke. For they aske whether they ſhould bring vnto thē *water out of the Rocke*, as if it were vnpoſſible for God to performe what he had promiſed, & to make good the word that was gone out of his owne mouth. Again, he lifted vp his hand, and ſmote the Rocke twice through impatiency and diſtruſt: ſo that albeit he were a notable Prophet and holy man of God, and that God gaue this witneſſe of him, that *Hee was a meeke man aboue all the men that liued upon the earth*; yet as the Pſalmiſt teacheth, they troubled him with their grudgings, and vexed him with their murmurings, that he ſpake vnaduiſedly with his lips.

Auguſt.lib.16. Cont.Fauſt. Manich.cap.17

Numb.12,3.

Pſal.106,32.

Col.3,25.
Acts 10,14.
Ezek.33,20.
Rom.2,6.
Pſal.62,12.
Reuel.22,12.

But God, with whom is no reſpect of perſons, who iudgeth euery man according to his waies and works, doth openly accuſe & conuince them of ſinne, complaineth that they had not glorified his great Name, pronounceth & decreeth the ſentence of death againſt them, that they ſhould not enter into ẏ Land of promiſe. And leſt this failing of *Moſes*, and fall of the people ſhould be forgotten, it is named the waters of *Meribah*, or of ſtrife & contention: Thus we ſee their doubting and diſobedience is here reproued and threatened, and afterward puniſhed, which is amplified by the reaſon, becauſe they were ſo farre from ſtrengthening the people, by confirming them in the truth of Gods promiſes, and aſſuring them of the due accompliſhment of them, that themſelues wauer, doubt, and diſhonour God. For as God is much honoured when hee is beleeued, and we reſt in his word as in a thing vnchangeable; ſo he is greatly diſhonored when his power is not acknowledged, whē his promiſe is not beleeued, and when his truth is not truſted of vs. Thus much of the meaning of the words, as alſo of the order and circumſtances of this hiſtory: now let vs come to the doctrines that ariſe out of the ſame.

Micah 6,4.

Exo.15,20,21

Doctrine. Death is common to all fleſh.

[Ver. 1. *The people abode at Kadeſh, and Miriam died there.*] In this firſt verſe, where this murmuring for want of water is deſcribed by the time and place, we ſee mention is made of the death and buriall of *Miriam*. She was an excellent woman in the Church, an holy Propheteſſe, one that went before others in ſinging the praiſes of God after their deliuerance out of Egypt, after their paſſing ouer the red ſea, and after the ouerthrow of *Pharaoh* & his hoaſt; yet is ſubiect to death as well as others. From hence we learne, that all fleſh, men and women, high and low, rich and poore, godly and vngodly, how great ſoeuer their gifts and graces be, are ſubiect to death and mortality. This appeareth, Gen.5. where in the catalogue of the fathers that liued before the flood, it is ſaid of them all, they died. Albeit God multiplied their daies, many hundred yeares for the increaſe of mankinde, & the ſpreading abroad of the truth from generation to generation, yet after many daies, in the end, al of them died. So Pſal.89,48. Heb.9,27. Iob 17,13,14. & ch.21,23,&c. One dieth in his full ſtrength, being in all eaſe and proſperity; another dieth in the bitternes of his ſoule, and neuer eateth with pleaſure; they ſhall ſleepe both in ẏ duſt, and the wormes ſhall couer them. And what ſhall I ſay more? We acknowledge in words, and ſee with our eies, a decay and declining of of all things by experience. All earthly things vnder the Sun that haue beginning, both haue and haſten to their ending. The graſſe, when it is growne, is mowed: the fruite, when it is ripe, is gathered: the harueſt, when it is ready, is reaped. The trees that floriſh in the Spring and Sommer, haue their declining Autumne, and their decaying Winter. The Moone ſet in the Heauen to rule the night, hath her wane. The Sunne which commeth foorth as a Bridegroome out of his chamber, & reioyceth like a mighty man to run his race, yet hath his ſetting and deſcending: the farther he goeth, & the more degrees he paſſeth, the neerer hee is to the end of his courſe.

Seneca de remed.fortuit.

Pſal.19,5.

Reaſon 1.

The reaſons of this Doctrine, are theſe. Firſt, becauſe all are duſt; the matter whereof wee are made, is the duſt of the earth, & therefore muſt returne to the duſt, out of which we are are taken. All fleſh is as graſſe, and the glory of man is as the flower of the field, the graſſe withereth, and the flower fadeth & falleth away. The Sea neuer reſteth nor ſtandeth ſtill, but euer ebbeth or floweth: ſo is it with the life of man, it neuer ſtandeth at one ſtay, euery day cutteth off one part of our daies, we are neerer to our end in the euening then in the morning, according to the ſaying of *Iob*, we are conſumed from morning to euening, & we haſten vnto the graue, as the Riuers are carryed into the Sea. This is that reaſon which is vſed, Gen.3,19. *In the ſweate of thy face ſhalt thou eate bread, till thou turne to the earth; for out of it waſt thou taken, becauſe thou art duſt, and to duſt thou ſhalt returne.* Where the reaſon is thus framed; Thou art made and taken out of the duſt, therfore thou ſhalt returne to the duſt.

Reaſon 2.

Secondly, we muſt all die the death, becauſe all haue ſinned, and are depriued of the glory of God: for the Scripture concludeth al, both Iewes and Gentiles vnder ſin. True it is, man was created to immortality, and if he had euer loued God and neuer ſinned, he ſhould euer haue liued without ſeeing death. But whē ſinne entred, death followed in the world, as the wages doth the worke: according to the threatning of God, Gen.2,17. *In the day thou eateſt of the forbidden fruit, thou ſhalt die the death.* For as they that are adiudged and condemned

ſt.hom.
n.5.

to dye, are accounted as dead men, albeit they be kept aliue in priſon: ſo our firſt Parents, although they did not immediately die, yet immediately were ſubiect to death by deſart of ſinne. So the Apoſtle, Rom. 5, 12. *By one man ſinne entred into the world, and death by ſinne, and ſo death went over all men, in whom all men haue ſinned.* Where he proueth the cauſe by the effect, that ſinne was before *Moſes* and the Law giuen by him, becauſe death was in the world, which ſeizeth vpon young and old, infants & ſucklings, whereby euery one is conuinced of ſinne, euery mouth is ſtopped, and all yͤ world ſubiect to the righteous iudgement of God. Seeing therefore wee are all made out of the duſt, and carry about with vs this body of ſin: we haue here no continuing City, but are placed in the world for a ſeaſon, as men ſet vpon a Stage to play our parts, & then muſt be gone to giue roome to others, according to the ſaying of *Salomon, One generation paſſeth, and another generation ſucceedeth.*

3,19.

ſe 1.

The vſes follow. Firſt, the rich, the mighty, the learned, and men of high degree, muſt acknowledge, that there ſhall be no difference betweene them and the poore, the lowly and vnlearned, in the graue, vnto which all muſt deſcend. True it is, there is a difference and diſtinction betweene rich and poore, high and low, great & ſmall, in their life time, in friends, in honours, in houſes, in lands, in liuings, in food, in apparell, in duties, in dignities, & ſuch like externall priuiledges and prerogatiues, which ſhall haue an end; yet all theſe ſhall ceaſſe, and all degrees muſt equally meete together in the graue: ſo that albeit an vnequall life haue gone before, yet an equall death ſhal follow after. This is it which *Iob* pointeth vnto, chap. 17, which we named before, where he ſheweth, that all worldly proſperity and hope ſhall faile, *They ſhall goe downe into the bottome of the pit, ſurely it ſhall lie together in the duſt.* And the Prophet, Pſal. 49, 9, 10, 11. ſheweth, that neither wit, nor wiſedome; neither might nor mony; neither fauour nor policy, can preuent or put away death: that all without difference & reſpect of perſons muſt yeeld to Nature, and that all meanes which they can deuiſe for the continuance of their names ſhall come to nought: *For hee ſeeth wiſe men die, and alſo that the ignorant, and fooliſh periſh, and leaue their riches for others.*

at ode li.1.

ſe 2.

Secondly, let men of excellent and eminent places liue iuſtly, and deale vprightly in their callings, wherein they are ſet. As they are placed aboue others, ſo they are ſeene & marked before others, and notwithſtanding all their honour and eſtimation, their riches and retinue, they muſt die and depart hence, when it ſhall be ſaid to them, *Come, giue an account of thy ſtewardſhip, for thou maieſt be no longer ſteward.* The remembrance of death muſt therefore admoniſh them of their duties, that they dreame not of immortality, and they promiſe not to themſelues continuance heere and perpetuity. This *Dauid* toucheth and teacheth, Pſ. 82, 2, 3, 6, 7. *How long will ye deale vniuſtly, and accept the perſons of the wicked? Doe right to the poore and fatherleſſe, doe iuſtice to the poore and needy: deliuer the poore and needy, ſaue them from the hand of the wicked. I haue ſaide, yee are Gods, and ye all are children of the moſt High: but ye ſhal die as a man, and ye Princes ſhall fall like others.* So then, when we are tempted to euill, we muſt remember death, and the eſtate that followeth death. Therefore the Apoſtle chargeth them that are rich in this world, that they bee not high-minded, neither truſt in vncertain riches, but in the liuing GOD; becauſe we brought nothing into this world, and it is certaine, that we can carry nothing out.

16,2.

1 Tim. 6, 17, 18.

Vſe 3.

Thirdly, this conſideration of the common condition of al fleſh, muſt ſtirre vp our affections from reſting & relying vpon men whoſe breath is in their noſtrils, to depend vpon the eternall God, which continueth and liueth for euer. Let vs beware of all vaine confidence. We are ready to reſt vpon creatures, and ſtay our ſelues vpon an arme of fleſh, as vpon a broken Reed, whereby we deceiue our ſelues of our hope, and rob God of his honour. This we learne, Pſal. 146, 3, 4, 5. *Put not your truſt in Princes, nor in the ſonnes of man, for there is no helpe in him: his breath departeth, and he returneth to the earth, then his thoughts periſh. Bleſſed is hee that hath the God of Iacob for his helpe, whoſe hope is in the Lord his God.* Man is vaine, and all his pompe is lighter then vanity. If then we make him our ſtay and ſtaffe, we beate the ayre, wee labour in the fire, we build vpon a weak foundation, and reſt vpon the vncertaine life of mortall and miſerable man, who vaniſheth as a ſhadow, paſſeth as a dreame, flieth as an Eagle, ſpeedeth as a Poſte, conſumeth as a garment, and goeth away as a thought that cannot be recalled. His life is as a ſpan ſoone meaſured, as a vapour ſoone gone, as a tale ſoone told, as an hand-bredth ſoone meaſured, as a winde ſoone ouerblowne, and as the weauers Shuttle, quickly ſliding.

Pſal. 144.

Vſe 4.

Laſtly, it is our duty to prepare for it before it cometh, that we may bee found ready, and haue oyle in our lamps, whē the Bridegroome cometh. For death ſpareth none, it reſpecteth no perſon, no age, no Sexe, no State or condition, no power can withſtand it, no wiſedome can preuent it, no bribe can corrupt it, no cunning can ouercome it. And albeit we often recouer of ſome diſeaſes, yet in the ende we are taken away. The whole life of a Chriſtian ſhould be a continuall meditation of death, to teach vs (as it were to die daily, and to number our daies, that we may apply our hearts vnto wiſedome: not to ſet our whole loue and liking on the world, which wee muſt ſhortly leaue. Will a man beſtow coſt and charges on an houſe and tenement, in which hee ſhall not long dwell, and out of which he is ſhortly to depart? Or will he be patching that Tent and Tabernacle which hee hath pitched for a day or two? We dwell in earthly Tabernacles, as in houſes of clay, 2 Cor.5,4. 2 Pet.1,14. What wiſedome then is it, to beſtow daies, and moneths, and yeares, in plotting & plodding for the world, for riches, and the vanities of this life! Let vs alſo prepare and prouide before hand for the day of our diſſolution, that ſuch as God hath bleſſed with this worlds good, ſet their houſes and their eſtates in order, as the Prophet in this regard warneth *Hezekiah*, Eſay 38,1. *Set thine houſe in order, for thou muſt dye.* And we may learne this neceſſary practiſe of *Ahitophel*, though liuing in wickednes, and dying in deſpaire, of whom the Scripture ſaieth, whē he ſaw that his counſell was not followed, he went home vnto his City, put his houſe in order, & hanged himſelfe. 2 Sam.17, 23. This duty is to be thought vpon in health, as that which deepely concerneth our ſelues and our poſterity. When we haue rightly diſpoſed the things of this life, let vs prepare for a *Nunc dimittis*, let vs commend our ſpirits into the hands of God, let vs reſigne vp our ſelues willingly to death, when we muſt enter into a particular iudgement. For ſo ſoone as the ſoule is departed and ſeparated from the body, God holdeth his Seſſions, to which we are ſummoned by his meſſenger death, to come into his preſence, to receiue in part according to our workes, whether they be good or euill. Euen as we ſee in the affaires of this life, how Iudges and Iuſtices keepe their ſeſſions and aſſiſes, wherein malefactors brought out of priſon, are arraigned: ſo God holdeth his time of iudgement and iuſtice, to reward euery one according to his works. We haue all a cauſe and caſe to bee tried, the greateſt, the weightieſt, the worthieſt that euer was handled, not touching ſiluer & gold, not concerning houſe or land, not of titles or inheritances, but of the euerlaſting ſaluation or dānation of our ſoules for euer: and therefore it ſtandeth vs in hand, to be well armed & thoroughly appointed, that we come not as the fooliſh Virgins, without oyle in our lampes, or as the vnprepared gueſt, without our wedding garment. We ſee in temporall Courts, when men haue a cauſe to be tried, and an action to be determined, either of goods or good name, how carefull they are before hand to reade Euidences, to produce witneſſes, and to ſearch Records, that ẏ ſuite may paſſe on their ſides: how much more carefull ought wee to be to anſwer before the eternall Iudge, where no man ſhall be admitted to appeare by his Atturney, but all muſt come in their owne perſons, none ſhall be ſuffered to put in ſureties? This wil be a great day, whē the whole world ſhall appeare together at once, high and low, Prince and Subiect, noble and vnnoble, according to the deſcription that *Iohn* maketh, *I ſaw the dead, both great & ſmall ſtand before God, and the bookes were opened, and another booke was opened, which is the booke of life, and the dead were iudged of thoſe things which were written in the booke according to their works*, Reuel.20,12.

[*And was buried there.*] Hitherto of the death of *Miriam*: now of that which followed her death, to wit, her buriall. See heere, when life was departed, what they did with the body; they committed it to the earth.

Doctrine. A commendable duty bury the de

The Doctrine from hence is this, that it is a neceſſary duty to bury the dead. This appeareth by many examples of the godly which haue practiſed this duty, Gen.23,4. *Abraham* the father of the faithfull, bought a poſſeſſion of burial of the *Hittites*, who by the ſight and light of nature, had their Sepulchers; & therefore anſwered *Abraham*, *Thou art a Prince of God among vs, in the cheefeſt of our Sepulchers bury thy dead: none of vs ſhall forbid thee his Sepulcher, but then maiſt bury thy dead therein.* So ch.25,8,9. when *Abraham* yeelded the ſpirit and died in a good age, and was gathered to his people, his ſonnes *Iſaac* & *Iſmael* buried him in the Caue of *Machpelah*, in the field of *Hephron*, where *Abraham was buried with Sarah his wife*. The like we ſee done to *Iſaac*, when he gaue vp the ghoſt, being old and full of daies, his two ſonnes, *Eſau* and *Iacob* buried him. Now as *Iacob* did to his father, ſo his children do to him, according as hee had commanded them; for his ſonnes carried him into the land of *Canaan*, and buried him in the Caue of the field of *Machpelah*, which *Abraham* had bought. The like may be ſaid of *Moſes*, Deut.34,5,6. for albeit the people buried him not, neither knew of his Sepulcher, leſt they ſhold abuſe it to idolatry, yet rather then he ſhould want buriall, he was buried of God. The men of *Iabeſh Gilead* are praiſed of God, and rewarded of *Dauid*, becauſe they buried King *Saul* and his ſonne, and aduentured their liues to do vnto him their laſt duty. 2 Sa.2,5,6. The ſame might be ſaid of the reſt of the Patriarks, Prophets, Iudges, Kings, Gouernours, and Prieſts, yea of Chriſt himſelfe, whoſe buriall (albeit he were able immediately to haue raiſed and reſtored himſelfe to life) is ſet downe in the Goſpel, that his death might be confirmed, and his farther humiliation manifeſted. These examples teach, that it is a chriſtian and commendable duty of ~~the~~ liuing to be performed to the dead, of children to ~~bee~~ performed to their parents, and of the people of God ~~one~~ to another, to commit the body of the deceaſed to the graue, to put duſt to duſt, and ſo to couer earth with earth.

Gen.23,6.& 35,29,& 50,12,13.

Reaſon 1.

And no maruaile. For firſt, among all creatures, man is moſt loathſome and vgly when life is departed. As in his birth and bringing foorth into the world, of all creatures hee is moſt fraile and feeble, without ſtrength to ſtand, without helpe to defend himſelfe: ſo being dead, he is moſt fraile, filthy, and deformed. He that a litle before gloried in his beauty, comelineſſe, feature, & proportion, is now become the mirror and ſpectacle of a deformed and miſhapen carkaſſe. Such a confuſion and wracke hath ſinne wrought and brought into our nature. This made *Abraham* to ſay to the *Hittites*, *I am a ſtranger & a forreiner among you, giue me a poſſeſſion of buriall to bury with you; that I may bury my dead out of my ſight*, Gen.23, 4. This is noted in *Lazarus*, who hauing lien buried but foure daies, his body ſtanke, Iohn 11,39.

Secondly, buriall is promiſed as a bleſſing from God, and the want of it threatened for a plague and iudgement. God offereth it as a mercy to *Abraham*, that he ſhould be buried in a ripe age; and to *Ioſiah*, that he ſhould bee put in his graue in peace, and his eyes ſhould not behold the euill that ſhould bee brought vpon that place. Contrariwiſe, the want hereof is threatned as a curſe to *Ieroboam* & *Ahab* Kings of Iſrael, that they and their poſterity ſhould be deuoured of dogs. And Ier.22,19. and 36,30. becauſe *Iehoiakim* fell from God, it was foretold vnto him by the Prophet, that he ſhould not bee buried honourably, but hee ſhould be buried as an Aſſe is buried, euen drawne and caſt foorth without the gates of *Ieruſalem*. But it may heere be obiected, that the faithfull oftentimes want buriall, ſome cõſumed to aſhes, ſome drowned in the waters, ſome deuoured with wilde beaſts, ſome hanged on gibbets, of whom the world was not worthy: as the Prophet complaineth, Pſalm. 79,2,3. I anſwer, all temporall chaſtiſements are common to the godly and vngodly, as famine, plague, peſtilence, ſword, nakedneſſe, & ſuch like puniſhments, which God ſhooteth as his arrowes againſt the ſonnes of men. The fauour of God bringing ſaluation, ſtandeth not in theſe outward things. For as it cannot profite a wicked and wretched man to be ſolemnly enterred and coſtly buried, dying out of the fauour of God, (as is noted in the parable of the rich glutton:) ſo it ſhall not hurt a righteous man to want a ſumptuous ſolemnizing of his funerals.

From this principle we learne ſundry inſtructions. Firſt, we muſt make a difference betweene the body of man and beaſt. For as man differeth from the beaſt in his life, made after the image of God, faſhioned to looke vpward, created with a reaſonable ſoule, and ſundry other prerogatiues: ſo hee ſhould in his death and buriall. The bodies of beaſts are drawne foorth being dead, to lye in the open ayre, and to be deuoured one of another, and it ſkilleth not. But it is vnſeemely and vnlawfull, againſt order and honeſty, that the dead bodies of men ſhould be caſt out vnburied into ditches and dunghils, or ſuch foule and filthy places; and therefore *Iehu* ſpeaking of *Iezabel* caſt downe out of her window, and hauing her blood ſprinkled vpon the wall, ſaide, *Viſite now yonder curſed woman, and bury her*. 2. Kings 9,34.

Secondly, obſerue in this place, that all ſuperſtition in burial is to be auoided. We reade heere of her buriall, and *Ioſephus* addeth, it was done at the common charges with great ſolemnity: but we reade of no maſſes, obits, croſſes, dirges, ſinging, ringing, watching, holy-water, bell and banner, trentals, & ſuch like trumpery, practiſed in theſe dayes in yͤ Church of Rome. Thē they praiſed the Name of God for the dead, to ſtirre vp others to an imitation of their vertues: now they pray to God for the dead to get mony withall. Then they reioyced that they had ouercome the enemies of their ſaluatiō, & had receiued their crowns: now they teach men to weepe, for feare of the Popes painted fire of a ſuppoſed Purgatory. Thus we ſee in that her buriall is nakedly ſet foorth, without theſe ſuperfluous and ſuperſtitious toyes, it teacheth vs to condemne ſhrines, tapers, torches, candles, pilgrimages, and ſuch ceremonies as are hurtfull to the liuing, vnprofitable to the dead, chargeable to their friends, and diſhonourable vnto GOD. For it is great wickedneſſe and groſſe ſuperſtition to hold any holineſſe in the manner of buriall, to make one garment holier thē another, as to be buried in a Monkes coole: to make one place holier then another, as to be buried in the Church-yard rather then out of it; to be buried in the Church, rather then in yͤ Church-yard; in the Chancell rather then in yͤ Church, and neere the high Altar, rather then in any other place. This is great vanity, to place any religion in times, in places, in garments, all which we ſee paſſed ouer in this Hiſtory.

Auguſt. confeſſ. lib.9.cap.11.

Vſe 3.

Thirdly, it reproueth all keeping of dead mens bones vnburied, and reſeruing of reliques practiſed in the Church of Rome. It is a great part of the religion of Rome, to glory of their deuout touching and adoring of holy reliques, and to make Merchandize thereof. The Lord ſaid in the beginning to *Adam* and all his poſterity, *Duſt thou art, and to duſt ſhalt thou returne*, Gen.3,19. So that the bones and bodies of men departed, are not to be kept out of their graues, neither can they be preſerued without corruption. And when *Stephen* was ſtoned, we reade that certaine men fearing God, carried him among them to be buried, which was a duty of charity: and that they made great lamentation for him, which was a fruite of their piety: but we finde no mention of ſhrining vp of reliques, or keeping any monuments or members of him. They alledge for their purpoſe, the womans touching the hemme of Chriſts garment, whereby ſhe was healed. I anſwer, we doubt not but Chriſt liuing vpon the earth, wrought myracles with his word, and without his word, preſent and abſent, by outward ſignes, and without outward ſignes. But now the gift of myracles is ceaſſed, and therefore to looke for helpe by garments, by napkins and ſhadowes, is ſuperſtition and tempting of God. Againe, the force and vertue of healing her infirmity, did not proceed from his garment, but immediately from himſelfe; and therefore Chriſt ſaith, *Some body hath touched mee, for I perceiue that*

Acts 8,2.

Ambr. de Abra lib.1.cap 7.
Rhem tranſ. in Mar 5.

Luke 8,46.

vertue is gone out of me: hee doth not ſay, vertue is proceeded from my garments. The Diſciples confeſſe, the *people thruſt and thronged him.* Likewiſe the ſouldiers caſt lots for his Coate, and parted his garments among them; yet they receiued no benefit by him or them. Wherefore, it was her faith that healed her. Moreouer, they alledge the reſeruing of Manna in the golden Pot, and keeping of *Aarons* rod in the Tabernacle, Heb.9. I anſwer, theſe were reſerued and laide vp by the expreſſe commandement of God; let them bring forth like warrant for keeping their croſſes, garments, images, bones, and ſuch like ſcraps, and we will receiue them. Secondly, as they were reſerued by the commandement of God, ſo by the word of God they were preſerued in their full ſtrength from corruption and putrifaction: whereas their trumpery of Saints reliques, rot and conſume away, as our Writers haue proued, and their owne authors haue confeſſed. Laſtly, from this reſeruation, they ſhall neuer be able to proue any adoration. For theſe monuments, the Pot of Manna, and the rod of *Aaron* were neuer commanded to bee worſhipt. But the Romiſh reliques are ſhewed openly for men to fall downe to thē, which is ſuperſtition and idolatry: and therefore being thus abuſed, they ſhould be defaced, as *Hezekiah* brake in peeces the brazen ſerpent (though it were a ſpeciall monument of Gods mercy, and a liuely figure of Chriſt) when it began to be worſhipped, and the ordinance of God turned into an idoll.

Rhem.Teſta. vpon Heb 9.

2 Kin.18,4.

Vſe 4.

Fourthly, we learne from hence to ſtrengthen our faith in the doctrine of the reſurrection from the dead. For buriall is a pledge of immortality, a ſigne of the reſurrection, and as a glaſſe to behold the life to come, and therefore the bodies of men are not contemptibly to be caſt abroad, but decently to be laide in the earth, as the Corne is caſt in the ground, & there rotteth, groweth vp, and beareth fruite. We were not created of God to lie for euer in the graue, and to end in corruption; but our buriall preacheth to vs another life, and ſheweth that we ſhall bee reſtored into a new and better eſtate. We are laid vp in the ſafe keeping of God, vntill the day come that he ſhall raiſe the dead againe. Let vs then ſtir vp our ſelues to vnderſtand, that we are not appointed to liue onely in this world, but that there is another life prepared for vs. This the Apoſtle teacheth, 1 Cor.15,29. *What ſhall they doe that are waſhed for dead? If the dead riſe not at all, why are they then waſhed for dead?* It was an ancient cuſtome, both among Iewes & Gentiles, among Infidels and Chriſtians, to waſh the bodies of the dead before they were buried, by which, all other ceremonies belonging thereunto, as embalming, mourning, wrapping, & burying, are ſignified; as if he ſhould ſay, if there bee no reſurrection, why are the dead bodies coſtly annointed, cleanly waſhed, decently buried, ſolemnly accompanied, ſorrowfully lamented for, and carefully wrapped in Linnen? Seeing then theſe rites commonly vſed, ſhew that our bodies ſhall be renewed, let vs labour to make them members of Chriſt, and Temples of the holy Ghoſt. Let vs abhorre all Atheiſts, Epicures, Libertines, and ſuch proud heretiques, that mocke at all religion, & deny the faith of the reſurrection, which is the ground-worke and foundation of all our comfort. Howſoeuer therefore the wicked heere flouriſh for a time, and ſpread as the greene Bay-tree; contrariwiſe, the godly are deſtitute, afflicted, and tormented, and accounted as ſheepe to the ſlaughter, yet it ſhall be well with them that feare the Lord, and in the end he will reward the wicked according to their works. For it is a *righteous thing with God to recompence tribulation to them that trouble you, and to you which are troubled, reſt,* when the Lord Ieſus ſhall ſhew himſelfe from heauen with his mighty Angels. This is it which *Abraham* ſaith to the rich man, *Sonne, remember that thou in thy life time receiuedſt thy pleaſures, and likewiſe Lazarus paines; now therefore is hee comforted, and thou art tormented.*

Acts 9,37.

More hath beene ſpoken of this, in ch. 17.

Acts 17,18,

Eccl.8,12,

2 Theſſ.1,6

[Ver.2,3,4,5. *And there was not water for the Congregation.*] The people had bin brought out of the Land of Egypt, out of the yoke of bondage, and out of the furnace of iron: they had ſeene the great workes and wonders of God, they had promiſed to yeeld faithfull obedience, they had taſted of the bountifull hand of God, they had tried his power and preſence in bringing waters out of the dry Rocke, they had obſerued many thouſands ſlaine for their rebellion in the wildernes; yet behold their freſh vnthankfulneſſe; they caſt out diuers reproches, as it were ſo many darts and ſpeares, not againſt *Moſes*, but againſt God. The Doctrine from hence is this, that in all wants and dangers wee are ready to murmure and repine againſt God. An example heereof we haue, Exod.14,11, & 17,1,2. Whē the people were come out of Egypt, and ſaw the red ſea before them, the hoaſt of *Pharaoh* behinde them, the mountaines on each ſide of them, and no meanes to eſcape, they repine againſt *Moſes*, as if he had brought them out to die in the wilderneſſe. Heereunto accordeth that which is recorded, chapter 17, when they came where no water was, they contended with *Moſes* ſaying; *Giue vs water that wee may drinke.* Tempting God, diſtruſting his prouidence, murmuring againſt his ſeruants, & not looking for ſuccour and ſucceſſe from God. The like example we ſee *Rahel,* Gen.30,1,2. when ſhe ſaw her ſelfe barren & bare no children, ſhe enuied her ſiſter, and ſaide to *Iacob, Giue me children, or elſe I die.* She went not to God, who onely is able to open the wombe, as *Iacob* teacheth her; *Am I in Gods ſtead which hath with-holden from thee the fruite of the wombe?* but complaineth againſt her husband, enuieth her ſiſter, & manifeſteth the corruption of her owne

Deut.4,20. Ieremy 11,4

Doctrine. In the leaſt miſerie we are readie to murmure.

owne heart. Therefore the Apoſtle exhorteth, 1 Cor.10, 10. *Neither murmure ye as ſome of thē alſo murmured, and were deſtroyed of the deſtroyer.*

ſon 1. The reaſons are, firſt, the bitter roote of infidelity. For as the wickednes of man is great, and al the imaginations of the thoughts of his heart are onely euill continually: ſo the fountaine of all is an vnfaithfull heart to depart away from the liuing God, and therefore the Apoſtle chargeth, that *There be not in any of vs,* 3,12. *an euill heart and vnfaithfull.* Faith, apprehending the mercies of God, and applying the merites of Chriſt, is the mother of all graces, and the well ſpring of all obedience. And if we were acquainted with our corruptions, & the force of tentations, we would know the comfortable vſe, and the great neceſſity thereof, and magnifie it aboue all other graces. The capitall ſinne of vnbeleefe, ſtriketh at the very heart of God, and what do we leaue vnto him, if we deny his truth, who is truth it ſelfe. This reaſon is expreſly ſet downe, Pſal.78,18,22. *They tempted God in their harts, in requiring meat for their luſt: becauſe they beleeued not in God, and truſted not in his helpe.*

ſon 2. Againe, preſent things for the moſt part are weariſome and loathſome vnto vs, be they neuer ſo excellent. This we ſee in our firſt parents. What eſtate could be wiſhed and deſired, more goodly, more glorious, more gracious, thē their eſtate in the bleſſed time of their innocency: reſembling and repreſenting moſt liuely the image of God in perfection of their Nature, in excellency of their gifts, and in preheminence of their place? Yet they were not content with this condition, they reſtrained not themſelues within the bounds of their owne calling, but preſumed aboue that they ought to vnderſtand, and would bee *as Gods,* 3,4. *knowing good and euill.* What is the cauſe of tumults and troubles in families, in Churches, in Commonwealths, and in all Societies? Surely cyd.Lib 1. euen this, we loathe and like not the preſent Pelopon. eſtate of things, but ſeek chāges & alterations.

ſe 1. Let vs apply this point to our vſes. We are ready to accuſe and condemne the Iſraelites to be a rebellious and ſtiffe-necked people, euer tempting God, & prouoking the holy one to anger. In like manner we vſe to inueigh againſt the Iewes for crucifying Chriſt, and deliuering vp the Lord of glory into the hands 26,& 27 of ſinners: we accuſe the partiality of *Pilate*, the treachery of *Iudas*, the enuy of the Phariſies, the malice of the high Prieſts, the villany of the falſe witneſſes, the cruelty of the ſouldiers, the taunts of the paſſengers, and the hardheartedneſſe of the whole people. But we conſider not that the ſame originall corruption is in vs that was in them, by the ſway & ſwinge whereof, beeing all the ſonnes of olde *Adam*, we would haue done as they did, if we had liued in thoſe times. So when we heare or reade of theſe murmurings and mutinies of the children of Iſrael, we are commonly wont to reuile them, to defie them, and to account them the vileſt people vnder the heauens. But wee muſt ceaſſe to wonder at them, and learne to confeſſe our owne corruption of heart, and proneneſſe to yeeld and fall downe in time of tentation, vnleſſe we be ſtayed vp by yͤ mighty hand of God. For albeit he be moſt gracious and merciful vnto vs, hedgeth vs round about with many bleſſings, and compaſſeth vs with riches of grace on euery ſide, yet we forget thē all, if any one croſſe do any way lie vpon vs. If the Lord touch vs with ſickneſſe, as with his little finger; with loſſes, with croſſes, with pouerty, or any miſery, ſuch is our impatiency, that we alwaies dwell vpon the meditation of that want, we looke vpon it with our eies, we handle it with our hands, wee toſſe it in our mindes, and neuer remember the multitude of his mercies, the peace of a good conſcience, the louing countenance of the Lord, the ſeale of our adoption, the aſſurance of our ſaluation, the ſweet taſte of his loue ſhed in our harts by the holy Ghoſt; ſo that one trouble doth more daunt vs, and ſtrike vs to the heart, then many bleſſings can comfort & refreſh vs. But God, taking away outward bleſſings, giueth ſpirituall to his children, & doth ſweeten the bitterneſſe of the croſſe with inward conſolation, and doth recompence it with heauenly grace, whereby wee gaine more in the ſpirit then we loſe in the fleſh.

Secondly, we are taught heereby to pray to God in our troubles, to hold vs vp, and ſtay vs with his grace, that wee fall not from him. Vſe 2. For ſeeing at all times, and vpon all occaſions of want, we are ready to repine and murmure againſt God, who can ſtand by his owne power, or by the ſtrength of his owne free will? When a man holdeth faſt a ſtaffe in his hand, ſo long it ſtandeth vpright as he reteineth it; but if he withdraw his hand neuer ſo little, it falleth. Carry vp a ſtone to the top of a Mountaine, ſo long as thou ſtaieſt it, there it abideth but if thou leaue it, it rowleth down of it own ſtrength, euen to the bottome. So vnleſſe the Lord, in our calamities and croſſes that befall vs, do ſtay vs by his heauenly hand, & ſtrengthen vs by his Almighty power, we break out into vnthankfulneſſe, forgetfulneſſe, impatiency, & grudging againſt him. This made the Apoſtle, after the reckoning vp of the idolatry, fornication, murmuring, and tempting of Chriſt, to exhort them, that *He which thinketh* 1 Cor.10, 12. *he ſtandeth, muſt take heed leſt he fall.* As then we ought all to take ſpeciall notice & knowledge of the corruption of our hearts, and behold a liuely and expreſſe image of our nature in the glaſſe of this people: ſo it is our duty to call vpon God (from whom euery good giuing & perfect gift proceedeth) to put to his helping hand, that we may learne to depend vpon him, that we may know how to want and how to abound, and in euery condition to ſubmit our ſelues to his heauenly pleaſure. For we ſhall neuer be able by our owne ſtrength to ſubdue our owne corruptions, nor to preuaile ouer our owne luſtes, nor to ouercome the tentations that oftentimes aſſaile vs, vnleſſe wee bee aſsiſted from aboue.

Vſe 3.

Laſtly, our corruption of heart, prone to murmure and complaine againſt God, whenſoeuer he trieth our faith, obedience, and patience, with any miſery, warneth vs to ſeeke all holy meanes & remedies, to repreſſe this rage and repining againſt God: which may bee as ſure helpes to further vs in this way, & to furniſh vs with ſtrength able to hold vs vp in the day of triall. Firſt, let vs conſider the high prouidence of God, ruling all things in heauen & earth, and ouerſwaying all creatures, that nothing falleth out without his will & pleaſure, as our Sauiour teacheth, Mat. 10, 29. 30. For who giueth vs our bodies? Who clotheth the Lillies, that *Salomon* in all his glory was not like one of them? Who feedeth the yong Rauens that cry vnto him? Who ſuſtaineth the wicked that are his enemies? Who prouided all things for man in the beginning, before he was made & created? Is it not the Lord, whoſe all the beaſts of the forreſt are, and the beaſts on a thouſand Mountaines? So that the reſting of our ſelues vpon this prouidence, that he wil feed and cloathe vs, and care for vs, muſt take away the greefe of al our wants that ouerpreſſeth, and ofteintimes ouercommeth vs.

Remedies againſt murmuring and diſtruſt.

Againe, we muſt learne the benefit of contentation, and to grub vp all diſtracting and diſtruſtfull cares, as noyſome weeds out of our hearts, bearing with patience and meeknes of ſpirit, whatſoeuer yͤ Lord ſendeth. This minde was in *Iacob*, when he went farre from his fathers houſe, he did not deſire ſiluer or gold, houſe or lands, but onely a competent & conuenient liuing, *If God will be with me, and will keepe me in this iourney which I goe, and will giue me bread to eate, and cloathes to put on, then ſhall the Lord be my God.* So the Apoſtle teacheth, *Godlineſſe is great gaine, if a man be content with that he hath: for we brought nothing into the world, and it is certaine, that wee can carry nothing out; therefore when we haue food and rayment, let vs therewith be content.* And in another place; *I haue learned, in whatſoeuer ſtate I am, therewith to be content: & I can be abaſed, and I can abound, euery where in all things, I am inſtructed both to be full, and to bee hungry, to abound, and to haue want; I am able to do all things through the helpe of Chriſt which ſtrengtheneth me.* Laſtly, let vs ſet our affections on things which are aboue, and not on things which are on the earth. If we beleeue that God doth forbeare and forgiue vs our ſinnes, & not deale with vs according to our deſeruings; if he ſanctifie vs with his Spirit, & make our bodies Temples of the holy Ghoſt; if he turne vs to himſelfe, working our conuerſion, which is as great a worke as at the firſt to create vs: we may be aſſured, he will deliuer our ſoules from death, & preſerue vs in famine. For if hee ſpared not his owne Sonne, but hath giuen him for vs all to death, how ſhall he not with him giue vs all things alſo? Feare not therefore the want of outward things which periſh with their vſe; for it is your Fathers pleaſure to giue vnto you a kingdome. If he haue promiſed to giue vnto vs the greater, nay the greateſt bleſſings that can be rehearſed or remebred, we may ground our ſelues on this aſſured truth, that he wil not leaue vs nor forſake vs; ſo that we may boldly ſay, The Lord is my deliuerer, I will not feare what man can do vnto me. Indeed, the iudgement & practiſe of carnall men is otherwiſe, who eſteeme earthly things aboue heauenly, and preferre their Swine before Chriſt: like *Eſau*, who prized one meſſe of pottage aboue the birthright. If theſe men bee a little pained and pinched with famine, and ſuffer a little want of food, that they haue not their neceſſities ſupplied, their bodies cloathed, & their bellies filled, they cry out aloud in the anguiſh of their ſpirit, What ſhall we eate? What ſhall we drinke? How ſhall wee liue? How ſhall we maintaine & ſuſtaine our ſelues and our families? But (alaſſe) though their ſoules be hunger-bitten, and hungerſtarued, ready to pine and conſume away throgh want of ſpirituall food, they are neuer greeued or vexed, it troubleth them not at al. Let vs learn better things: let vs value ſpirituall things at the higheſt rate, and ſet them in the cheefeſt place. If thus we ſet (as our honorable friends) all heauenly things in the cheefeſt place, and turne all tranſitory things with ſhame into the loweſt roome and ranke, as ſaucie & aſpiring gueſts, vſurping & climbing aboue their betters, we ſhall beare all earthly loſſes and troubles with patience, and ſtay our ſelues from murmuring at the feeling of them.

Gen. 28, 20.

1 Tim. 6, 6, 7, 8
Phil. 4, 11, 12. 13.

Col 3, 2.

Pſal 33, 19.
Rom. 8, 32.
Luke 12, 32.

Mathew
Heb, 12, 16

[Ver. 6. *Then Moſes and Aaron went from the face, &c.*] We heard before the complaint of yͤ people; now let vs ſee the behauiour of *Moſes* & *Aaron*. They do not rage, nor reuile thē, they do not fret and fume againſt thē, or aske the life of their enemies, but poſſeſſe their ſoules with patience; and declining the violent rage of the people, (as a beaſt with many heads) they goe to the Tabernacle & declare their cauſes and caſes before the Lord. From this their diſtreſſe we learne this truth, that in all wrongs & iniuries offered vnto vs, we muſt ſeeke helpe and comfort of God. I ſay it is the duty of all the ſeruants of God when they are wronged and oppreſſed, when they are euilly entreated, and ſpitefully handled at the hands of ſinfull men, to vnlade & diſburden all their cares into the boſome of God, depending for counſell and comfort vpon him alone. In the performance of this duty, the holy ſeruants of God haue gone before vs. Reade the booke of the Pſalmes, as a plentifull ſtore-houſe and ſchoole-houſe to teach this truth, as Pſal. 3, 1, 2. and 7, 1, 2. where we ſee, that in his troubles he had recourſe to God, who ſmiteth his enemies on the cheeke-bone, and breaketh yͤ teeth of the wicked, but was a ſure Buckler to him; not ſuch as men hold vp, that can defend one

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part, and in one place onely; but a buckler to ſafegard him round about, before and behind. And being greeuouſly accuſed of ſome heynous crime by ſome of *Sauls* retinue, he flyeth to God, he truſteth in him, who preſerueth the vpright in heart. So when *Iob* had his camels and cattell taken away by the enemies, he did not through the greatnes of his affliction and greefe of mind rebell againſt God, but ſaid, *Naked came I out of my mothers wombe, and naked ſhall I returne thither; the Lord hath giuen, and the Lord hath taken it, bleſſed be the Name of the Lord.* The like appeareth in *Hezekiah*, when Ieruſalem was beſieged: This is a day of tribulation, and of rebuke and blaſphemy, for the children are come to the birth, and there is no ſtrength to bring forth: *Now therefore, O Lord our God, I beſeech thee ſaue vs out of his hand, that all the kingdomes of the earth may know, that thou (O Lord) art onely God.* All which examples teach vs, that when we ſuffer wrongs, or fall into any wrongs, or fall into any dangers, wee muſt haue recourſe to God, and craue of him, yͭ the malice of the wicked may come to an end.

The reaſons of this doctrine are, firſt the gracious promiſe of God, who hath mercifully promiſed to heare and to helpe vs in all our troubles. This the Prophet teacheth, *Call vppon me in the day of trouble, I will deliuer thee, and thou ſhalt glorifie me.* And the Apoſtle *Iohn*, *This is the aſſurance that we haue in him, that if we aske any thing according to his will, he heareth vs: and if we know that he heareth vs, whatſoeuer we aske, we know that we haue the petitions that wee haue deſired of him.* Let vs not doubt and wauer like a waue of the Sea, toſſed to and fro by the violence of the winds, but by faith beleeue that God will grant our requeſts, which wee make according to his will and word. Seeing therefore he is willing to heare, and able to helpe, and promiſeth to grant our requeſts; our duty is to come when he calleth, to aske ſeeing hee giueth; and to knocke, ſeeing he openeth the gates that leadeth vnto his treaſures. Some put their truſt in chariots, ſome in horſes, and ſome in Princes, but we muſt remember the Name of the Lord our God, who neuer faileth and breaketh promiſe with theſe that depend vpon him, that feare and truſt in his mercy.

Secondly, as he is our helper, who deliuereth our ſoule from death, our eies from teares, and our feet from falling, ſo whither ſhall wee turne our ſelues to find comfort and conſolation, beſides in him? When God denyeth to ſend ſuccour, who ſhall ſaue? When hee refuſeth to helpe, who ſhal deliuer? When he ſhutteth, who can open? If wee looke to men or Angels, to heauen or earth, to the liuing, or the dead, we ſhall be deceiued and deluded. The Prophet ſaith, Pſal. 62. 8, 9. *Truſt in him alway ye people, poure out your harts before him, for God is our hope aboue all; yet the children of men are vanity, the chiefe men are lies, to lay them vpon a ballance, they are altogether lighter then vanity.*

Let vs now come vnto the vſes. Firſt, from hence we gather that ſuch is Gods great goodnes to his children, that he neuer leaueth them without comfort. For, if he require of vs to repaire to him in our troubles, ſurely he will not ſend vs away empty, nor cauſe vs to depart confounded and aſhamed. How many came to our Sauiour Chriſt in the dayes of his infirmity, when he liued vpon the earth, to be helped and healed; yet who returned diſeaſed to his owne houſe? Who came to bee reſtored to ſight, and went away blinde? Who ſought for help, & turned his back ſick? who ſought comfort, & went away ſorrowfull? Who came to him deafe or dumbe, or lame, and went away without his ſpeaking, his hearing, his legs and limbes reſtored vnto him? This the Prophet *Dauid* knew; and in the meditation of it found vnſpeakeable comfort in the dayes of his affliction, when he was in perils among the Amalekites, in perils among the Philiſtims, in perils among falſe brethren, in perils in the wilderneſſe, in perils of his own nation, he truſted in his God, and comforted himſelfe in a ſweet feeling of his manifold mercies. For when the city where he ſoiourned was ſacked and burned, his wiues taken priſoners, and the people intended to ſtone him, he comforted *himſelfe in the Lord his God.* The enemies of God in their rage and cruelty may take from vs liberty, friends, wife, children, lands, poſſeſſions, and all the ſubſtance of our houſe; but they can neuer robbe vs of this treaſure, our comfort in Gods promiſes, our hope in his mercies, and our affiance which we haue in him, which are as the Anker of the ſoule caſt in the ſtormes and tempeſts that ſeeke to drowne vs in the gulfes & quickſands of deſpaire & vnbeleefe.

2 Chr.30.5,6.

Vſe 2.

Secondly, they diſhonour God and deceiue themſelues, that run to Saints or Angels, from the Creator, who is bleſſed for euer, to the creature that cannot helpe. The Prophet *Dauid* ſaith, *Whom haue I in heauen but thee? and I haue deſired none in earth with thee.* Therefore the Church of Rome is deceiued, and deceiueth others, making other mediators and interceſſors, by whō we muſt haue acceſſe to God the Father: through the multitude wherof the miſerable people are ſo intangled, that they know not to which Saint they ſhould turne themſelues. The Prophet hauing good experience of trouble, ſendeth vs to God in the day of trouble. The Father ſaith, *This is my beloued Son in whom I am well pleaſed.* Chriſt Ieſus directing vs to pray, willeth vs to ſay, *Our Father*. The Apoſtle teacheth vs, that *there is one mediatour betweene God and man, the man Chriſt Ieſus.* And *Iohn* in his firſt Epiſtle ſaith, *If any man ſinne, we haue an Aduocate with the Father, Ieſus Chriſt the iuſt; and he is the reconciliation for our ſins.* To like purpoſe the ſame Apoſtle in the Goſpel, *Whatſoeuer ye aske in my Name, that wil I do, that the Father may be glorified in the Son: if ye ſhal aske any thing in my Name, I wil do it.* Let vs therefore deteſt the abſurdities and abominations of the Romiſh Church, who

Pſal.73.25.

1 Ioh.2.1,2.

Ioh.14.13,14.

maſking vnder the blind diſtinction of mediation and interceſſion, ſeeke to creepe away in the darke, that their miſchiefe may not bee eſpied. They ſay a Mediator is of two ſorts, one of redemption, to wit; Chriſt alone: another of interceſſion, and ſo they make al the Saints. Thus they diuide & ſeuer theſe things that indeed are one. Let vs acknowledge one onely Mediator of our ſaluation, let thẽ keepe themſelues other mediators of interceſſion. Notwithſtanding, this diſtinction is not obſerued by themſelues. For if Chriſt onely be the Mediator of ſaluation, why do they call vpon the bleſſed virgine, *Saue thou all them that glorifie thee?* Nay, why do they teach the people thus to pray, *Command thy ſonne, vſe thy motherly authority ouer him, let him know thee to bee his mother.*

Hard censut. of the Apolo. part.2.

Howſoeuer it pleaſeth ſome to excuſe theſe ſpeeches, as ſpirituall ſporting and daliance: yet indeed it is moſt odious and open blaſphemie to be deteſted of all Gods people. And why ſay they thus of *Thomas Becket*, filled with ambition and vanity, *O Chriſt make vs to aſcend vnto heauen, whither Thomas is aſcended, euen by the blood of Thomas which hee ſhed for thy ſake.*

Guil.Neubrigenſ lib.2.cap.16.

Heere he is made more then a mediator of interceſſion: and yet hee dyed for wilfull maintenance of manifeſt wickedneſſe, to the diſhonour of God, and to the infection of the Cleargy, and to his owne confuſion, being a falſe Martyr, but a true traitor. Now againſt all theſe blaſphemous traſh and trumpery, we muſt know to whom to direct our prayers, and in whoſe Name we ought to pray. Wee muſt pray to God alone, in whom only we are to beleeue: and therefore *Paul* linketh prayer and faith together, Rom.10.14. *How ſhall they call vpon him in whom they haue not beleeued?* And this we are taught in the articles of our faith, to beleeue onely in God the Father, in God the Sonne, and in God the holy Ghoſt. But we are not to put our truſt in Saints, or Angels; they know not our thoughts, ſee not our behauior, they heare not our prayers, they fil not al places; thẽſelues are accepted in heauen for the bleſſed merits of Chriſt our Sauiour.

And as we muſt pray onely vnto God, ſo prayer muſt be made in the Name and Mediation of Chriſt, not of any other creature beſide, as we ſhewed before. We haue no commandement in the Scripture to warrant vs, no promiſe to aſſure vs, no example to go before vs, and therefore let vs renounce all comfort and confidence in man, and flye vnto him that is the God of all comfort and the Father of all conſolation.

Vſe 3.

Thirdly, let vs vſe no vnlawfull meanes to come out of our troubles, but wait on God, and depend vpon him in our neceſſities. This the Prophet warneth, Pſal.62. *Truſt not in oppreſſion, nor in robbery, be not vaine: if riches increaſe, ſet not your hearts thereon.* This we ſee practiſed in *Ioab*, when he put the army in aray againſt the children of *Ammon*, ſaying to his brother, *If Aram be to ſtrong for me, then thou ſhalt ſuccour me: but if the children of Ammon preuaile againſt thee, thẽ I wil ſuccor me: be ſtrong, and let vs ſhew our ſelues valiant for our people, and for the cities of our God, and let the Lord doe that which is good in his ſight.*

1 Chr.1 13.

So when *Samuel* had told *Eli* the iudgment denounced againſt him and his houſe, becauſe his ſonnes ran into a ſlander, & he ſtayeth them not, he anſwered, *It is the Lord, let him doe what ſeemeth him good.*

1Sam.3.13

This condemneth thoſe, that in their loſſes and croſſes ſeek ſtrange helpe, and run a whoring after their owne inuentions, digging ceſternes that will hold no water, and forſaking the liuing God, the author of ſaluation. Hence it is, that ſome ſend out to witches & wizards, as *Saul*: theſe cannot ſay the Lord is my helper and my deliuerer, but their refuge and ſauiour is the diuill.

1 Chr.10. 14.

Others, in their ſicknes truſt in the Phiſition, as *Aſa* did: not in the liuing God, who killeth and maketh aliue, bringeth downe to the graue, and raiſeth vp againe; hee maketh the wound, and bindeth it vp, he ſmiteth, and his hands make whole, he ſhall deliuer *thee in ſixe troubles, and in the ſeuenth the euill ſhall not touch thee:*

1 Chro.16. 11,12.
1 Sam.1

In time of warre and day of battell, we truſt in our ſtrength, armor, men, munition, and defenced places, and make them our God; whereas the Prophet teacheth that this is a curſed confidence, and ſhall not leaue a bleſſing behind it.

Nah.3.1

Vſe 4.

Laſtly, we learne from hence, not to reuenge our own cauſes & quarels. For if we be taught in this practiſe of *Moſes*, to go vnto God in all our wrongs, who will iudge his people, then we are not to render like for like, or to requite euill for euill, or to repay wrong for wrong, taunt for taunt, rebuke for rebuke, railing for railing, but contrariwiſe bleſſe, knowing that we are thereunto called, that we ſhould bee heires of bleſſing. This vſe is concluded, *Prou.* 20.22. *Say not thou, I will recompence euill: but waite vpon the Lord, and he ſhall ſaue thee.* This is the direction of ẏ Apoſtle, *Ro.*12.17.19. *Recompence to no man euill for euill: dearely beloued, auenge not your ſelues, but giue place vnto wrath, for it is written, Vengeance is mine, I will repay ſaith the Lord.*

Pſal.94.1.

Where we ſee God clayme th and challenge vengeance to himſelfe, and taketh it from vs: ſo that ſuch as ſeeke reuenge, ſit downe in the ſeat of God, and as much as lyeth in thẽ, wreſt the ſcepter out of his hands, taking vpon them the perſon of the accuſer, witneſſe, iudge, and executioner, contrary to all true forme of lawfull iudgement. And albeit it bee hard and harſh for fleſh and blood to put vp iniuries, yet if we wil be the children of God, we muſt haue more in vs then fleſh and blood.

Rom.8.5.

For they that are after the fleſh, fauour the things of the fleſh, but they that are after the ſpirit, the things of the ſpirit: ſo then, they that are in the fleſh cannot pleaſe GOD. Wherefore, when *Zachariah* the Prieſt, a faithfull and fruitefull witneſſe of God, was vniuſtly and cruelly ſtoned to death, he raged not,he reuiled not, he reuenged not, but ſaid, *The Lord ſee and require it.* When the Lord of 0.24.22. life,Chriſt Ieſus was accuſed,condemned,and crucified,the iuſt for the vniuſt, he prayed for his enemies, *Father, forgiue them,for they know* 23,34. *not what they doe*: leauing vs an example that we ſhould follow his ſteps. When bleſſed *Stephen*,who was full of the holy Ghoſt, and ſaw the glory of God, and Ieſus ſtanding at the right of God,was caſt out of the city, and ſtoned with ſtones,hee kneeled downe and cryed with a loud voyce,*Lord lay not this ſinne to their charge.* When the Archangel mentioned by 7.55.58. the Apoſtle *Iude*, ſaw that the diuell went about to corrupt the pure worſhip of God, hee would not vſe railing and reprochfull ſpeaches,but deſireth the Lord to rebuke him,and ver.9. repay him for his malice. Seeing therefore this duty hath beene practiſed by Prieſt and people, by men and Angels, by the head and the members of his body: let vs follow thoſe things that concerne peace: let vs be of a patient and meeke ſpirit,which is much ſet by of God;and let vs commit our cauſes to him that is the God of vengeance. It is a fearefull thing to fall into the hands of the liuing God.

Verſe 9,10. *Then Moſes tooke that rod, &c.* Hitherto *Moſes* & *Aaron* haue behaued themſelues vprightly in reſpect of God,meekely in reſpect of themſelues, and patiently in regard of the people. Now we ſhal ſee how they offend by tranſgreſſing the commandement of God,by diſtruſting his word, by raging againſt the whole aſſembly. God chargeth them to ſpeake to the rocke: they ſpake vnto the people. Againe, as if it were vnlikely or vnpoſſible ẏ the rock ſhould yeeld water,they ſmote it twiſe through impaciency & vnbeeleefe. Thus they that had beene the inſtruments of God in ſo many miracles, that had ſeene him face to face as a man ſeeth his friend that had ſtood ſo often in the gap where the hand of God had made the breach, that had diuided the red ſea,*Moſes*, I ſay, and *Aaron*, the Miniſters of God, the witneſſes of his workes,the pillars of the truth, now begin to faile,to faint, and to fall down,to ſhew vs and themſelues the weakeneſſe that is in fleſh and blood. From hence we learne, that many are rine. are the s of the ll. the failings and fals of the children of God. Howſoeuer the faithfull be borne againe,and endued with the ſpirit of ſanctification; howſoeuer they deſire to pleaſe God, and endeuor to ſerue him with all the powers of ſoule and body,yet they often ſtumble in their race,thorough the burthen that preſſeth down,and the ſinne that cleaueth ſo faſt vnto them. This truth is confeſſed and confirmed by many teſtimonies. *Salomon* in his worthy prayer at the dedication of the Temple acknowledgeth it,1 king.8.46.So Iob.15.14,15. Likewiſe Prou.20.9.And the Prophet,Pſal.14 2,3. All which teſtimonies doe plentifully teach this truth, that howſoeuer through the grace of God giuen vnto them, ẏ faithful fight a good fight,hauing faith and a good conſcience, yet all are ſinners and no fleſh is cleane and cleere from ſin,which *Moſes* and *Aaron* here fal into.

The reaſons of this doctrine are. Firſt,be- *Reaſon* 1. cauſe *the Scripture hath concluded all vnder ſinne.* Gal 3.22. *That euery mouth might bee ſtopped, and all the* Rom.3.19. *world be ſubiect to the iudgment of God.* Al matter of glorying in our ſelues is taken from vs, we are found guilty before God, wee haue no excuſe, no defence, no cloake for our ſelues to couer our ſins: there is no difference, *Wee haue all ſinned,and are depriued of the glory of God and euerlaſting life*;ſo that all, both Iewes and Gentiles are proued to be vnder ſinne.

Secondly,we ſee that death, the wages of *Reaſon* 2. ſinne, hath raigned, and doth raigne ouer all without difference; yea it taketh hold euen on children that ſinned not actually like ẏ tranſgreſſion of *Adam.* If then old and yong taſte of death,all the poſterity of *Adam* are corrupted in him,when he wittingly, and willingly, & wilfully ſinned againſt God. We flow from an vncleane fountaine,we grow out of a bitter root,we are as branches of the wilde vine. Thus the Apoſtle reaſoneth, *Death raigned frō Adam to Moſes,euen ouer them alſo that ſinned* Rom.5.14. *not after the like manner of the tranſgreſſion of Adam,which was the figure of him that was to come* So then,ſinne and death goe together, as mother and daughter,as the tree and the fruit, ſo that we may proue the one by the other,death by ſinne, and ſinne by death, the one giuing light and luſter to the other.

The vſes remaine to be conſidered.Firſt,ſee *Vſe* 1. heereby a difference betweene this preſent life,and the life to come. Heere the reliques and remnants of ſinne, as ſpots and ſtaines in the fleſh,remaine euen in thoſe,that are cleanſed by the blood of Chriſt,and waſhed by the renuing of the holy Ghoſt. But when the faithfull ſhalbe glorified, they ſhalbe without blame,not hauing ſpot or wrinkle,or any ſuch thing. Take heere the beſt Examples of the beſt men that haue liued in the beſt times, as *Noah, Abraham,Lot,David*,and *Peter*, yet yee ſhall ſee ſhame in glory; darkneſſe in light; folly in wiſdome; infidelity in faith. But when Chriſt ſhall appeare, and we likewiſe appeare with him in glory,we ſhall be made like vnto him. Therefore the Apoſtle ſaith, noting out this difference *We know in part, and we propheſie* 1 Cor.13.9, 10,12. *in part;but when that which is perfect is come,then that which is in part ſhall be aboliſhed. Now we ſee through a glaſſe darkly,but then ſhall we ſee face to face: Now I know in part,but thē ſhal I know,euen as I am knowne.* Here we ceaſſe not to prouoke God,and euery day of our life addeth to the number and meaſure of our ſins,which ſhould be bitter vnto vs as gall and wormewood;but when this corruptible ſhal put on incorruption,and this mortall ſhall put on immortality, and death be ſwallowed vp into victory, then we ſhall ceaſſe to ſin,and ſhalbe as the bleſſed Angels ẏ are in heauen. The feruent deſire of ẏ Rom.8.19. creatures waiteth for theſe times,groning and trauelling in pain euen vnto this preſent,to be deliuered from ÿ bondage of corruption, into the glorious liberty of the ſons of God. Much more therfore ſhould we, which haue the firſt fruits of the ſpirit,ſigh in our ſelues,waiting for the adoptiõ,euen ÿ redemption of our bodies.

Vſe 2.

Secondly,we learne that ſuch as ſay they are without ſinne deceiue themſelues, and as much as in them lieth,make God a liar:we are depriued of his kingdome, wee cannot keepe the Law,nor haue iuſtification by the Law, or the works of the Law, but are iuſtified freely by grace, and haue need of ÿ benefit of Chriſts blood. If we keepe the law, we ſhal liue by it: but if we be tranſgreſſors of the law,we are vnder the curſe:For it is written, *Curſed is euery one that continueth not in all things written in the book of the Law to do them.* Hereunto commeth that which the Apoſtle *Iohn* ſaith, *If we ſay wee haue no ſinne,we deceiue our ſelues, the truth is not in vs,we make God a lyar,and his word is not in vs.* And to the ſame purpoſe the Apoſtle *Paul*, *There is none righteous,no not one: they haue all gone out of the way,there is none that doth good, no not one: we are iuſtified freely by his grace thorough the redemption that is in Chriſt Ieſus.*

Ioh 1.8.10. Rom.3.10, 12,23.

Hence falleth to the ground the doctrine of merits,that aduanceth proud fleſh,and lifteth vp the ſuppoſed worthineſſe of vnperfect workes,thereby to procure Gods fauour and euerlaſting life. The Church of Rome place ſuch an inward and inherent dignity in mens perſons,as maketh them worthy of grace or ſaluation. Moreouer,they dreame of ſuch an excellency in the work,as fitteth and inableth them to deſerue the fauour of God, and forgiueneſſe of ſinnes. But in a ſight of our ſins, and in a feeling of our owne corruptions, wee muſt renounce all merits,and reſt onely on the merits of Chriſt. For when we haue done all, we muſt ſay and confeſſe, that we are vnprofitable ſeruants,&c. True it is,God wil reward our works: but the reward is of mercy,not of merit; of promiſe,not of debt;of grace,not of deſert. Againe, hereby falleth another falſehood of theirs,holding that good workes are euery way perfect,not ſtained or tainted with ſinne,but being tryed in the furnace of Gods iudgement,will ſuffer no loſſe or detriment. But the Prophet prayeth, *Enter not into iudgement with thy ſeruant: for in thy ſight ſhall none that liueth be iuſtified.* And againe in another place it is written, *We haue all beene as an vncleane thing,and all our righteouſnes or good deeds as filthy clowtes:* and therefore no good deed of righteous men is without ſome ſtaine of ſin; neither can we anſwer him one of a thouſand. Laſtly,we learne that they are deceiued, which teach & preach a poſſibility for a man in grace to fulfill Gods law. For the Apoſtle taketh it for a grounded and granted concluſion,that the law cannot be fulfilled,when hee ſaith, *It was impoſſible to the Law to giue vs life, becauſe we are vtterly vnable to keepe the condition; and therefore God hath ſent his Sonne to take our nature vpon him,and to aboliſh ſin in our fleſh.* If we could fulfil the law,Chriſt dyed in vaine, & we might be iuſtified by the law:but Chriſt dyed not in vaine,neither can we bee iuſtified by the law: therfore we cannot fulfill the law. Furthermore,the Apoſtle complaineth of his failings & defects, *The law is ſpiritual,but I am carnall,ſold vnder ſinne: what I would, that doe I not; but what I hate,that doe I. I find then that when I would doe good, I am thus yoaked that euill is preſent with me,I delight in the law of God concerning the inner man, but I ſee another law in my members,rebelling againſt the law of my mind,and leading mee captiue vnto the law of ſinne.* Now whereas many of the faithfull are ſaid to bee iuſt, and to walke in all the commandements of God without reproofe:the meaning is,they endeuor to perfection, & ſtriue to obey God with all their heart,and with all their ſoule,as Phil.3.13. *God accepteth the will for the deed,and the endeuour to obey for perfect obedience,* 2 Cor.8.12. Secondly, they exempt themſelues from none of the precepts of God, but labour to walke in all the knowne points of his commandements, albeit they faile in the performance of them, & ceaſſe not to acknowledge their owne imperfections. Laſtly,God accepteth them in Chriſt,as perfectly righteous: ſo that,albeit their obedience be in it ſelf vnperfect,yet is it acceptable to God through Ieſus Chriſt,as if it were perfect; and his righteouſneſſe is as truly their owne, as if they had wrought it in their owne perſons.

Baſil in Pſal. 114 Aug in Pſal.120.

Pſal.143 2. Eſa 64.6.

Rom.8.3. Gal 3 10.

Rom 7.14 15,21,22,

Gen.6.9. Iob 1.1. Luke 1.6.

Vſe 3.

Laſtly,ſeeing the moſt faithfull haue their failings in duties of piety and obedience, we muſt take diligent heed we do not raſhly and rigorouſly cenſure others for falling into ſin. For ſeeing we haue all our frailties and infirmities, and are not able to keepe our ſelues wholly from euil,we are not headily to iudg of others,leſt thereby we haſten the greater condemnation vpon our ſelues. This the Apoſtle *Iames* vrgeth,Chap.3.1,2. *My brethren,be not many maſters, knowing that we ſhall receiue the greater iudgement,for in many things we ſinne all.* Let vs therefore conſider our ſelues, before we caſt our eyes vpon other men: for they are the moſt ſharpe and ſeuere Iudges, that forget their owne infirmities. As we would bee dealt withall in meekeneſſe, ſo muſt we deale with our brethren with all gentleneſſe. For howſoeuer they haue ſinned,nothing hath befallen them but that which is incident to the nature of man; we may be ouertaken with the ſame ſinne, or with the like ſinne,or with a greater ſinne. The Apoſtle ſaith, *Brethren if a man be ſuddenly taken in any offence,ye which are ſpirituall reſtore ſuch one with the ſpirit of meekeneſſe,conſidering thy ſelfe,leſt thou alſo be tempted.* There cannot be a more effectuall meanes to draw vs to deale mildly and mercifully with our brethren, then the conſideration of our ſelues. There is no man among vs, that dealeth truely with his own heart,and entreth into the meditation of his owne frailty with his

Gal.6.1.

his owne ſoule, but he hath daily experience in himſelfe, how hardly ſinne is ſubdued and maſtered of vs,how many ſighes and gronings it requireth,how many teares and prayers it coſteth vs? What ſtriuing and ſtrugling wee haue with it to keepe it vnder? What battels and combats we haue with the fleſh that luſteth againſt the ſpirit? And yet notwithſtanding our continuall watching, wraſtling, labouring,endeuouring, and reſiſting, it oftentimes breaketh from vs, ſo that the knowledge of our owne weakneſſe, muſt teach vs to deale with all meekeneſſe and moderation with our brethren.

Verſe 11. *Moſes ſmote that rocke, and much water guſhed out.* We haue heard before, the people complaining,and *Moſes* praying: now we ſhall ſee God helping and releeuing them, notwithſtanding their rebellion and vnthankfulneſſe. The Lord commanded *Moſes* and *Aaron*,to ſpeake vnto the rocke without life, without ſenſe, without reaſon, to conuince thoſe rebels,and to ſhew that there was more vnderſtanding in the dumbe and deafe creatures, then in this company of conſpirators. For now ẏ promiſe of God was performed aboue all naturall meanes. True it is,they were vnworthy of any mercy, they deſerued to periſh in their thirſt, through want of water: notwithſtanding, at the ſtriking of the rocke with the rod,he gaue vnto them their hearts deſire. This was the Lords doing, & it is maruellous in our eyes. This rocke was a figure of Chriſt,as the Apoſtle teacheth. *Beſides,the ſtriking of the rocke,was a ſigne vnto them of the guſhing out of the waters.* When *Samſon* propounded this as a darke riddle, *Out of the eater came meate,and out of the ſtrong came ſweetneſſe*: It was reſolued thus, *What is ſweeter then the hony, and what is ſtronger then the Lyon?* But much more may we propound this miraculous worke of God, *Out of the hard rocke came ſoftneſſe, out of the dry came moyſture, and out of the ſtrong came weakeneſſe.* For what is harder, dryer, and ſtronger then the rock? and what is ſofter and weaker then the water? according to the common prouerbe, *As weake as water.* And yet the ſoft and moyſt waters iſſued out of the dry and hard rocke,ſuddenly,aboundantly, miraculouſly at the commandement of God. This teacheth vs this doctrine,that we liue by Gods appointment,and in feeding and ſuſtaining vs, he is not tyed to outward & ordinary meanes. Whenſoeuer we want meat, drinke, apparell, and the neceſſary helpes of this preſent life, God is able to prouide them, and to nouriſh vs without naturall meanes, when it pleaſeth him. This *Moſes* teacheth at large, Deut. 8. 3,1. *Hee humbled thee and made thee hungry, and fed thee with Manna,which thou knoweſt not, neither did thy fathers know it; that he might teach thee that man liueth not by bread onely, but by euery word that proceedeth out of the mouth of the Lord doth a man liue: thy rayment waxed not olde vpon thee, neither did thy foot ſwell theſe 40.yeres.*

1 King.19.8. So we ſee he fed *Eliah* flying from *Iezebel*, who when he had eate and drunke, he walked in the ſtrength of that meat forty dayes, and fortie nights,vnto Horeb the mount of God. The like we ſee in *Moſes*,when hee was in the mount with God: and the like we ſee in Chriſt our Sauiour, when hee was in the wilderneſſe tempted of the diuell. So then, whatſoeuer the decree & determination of God is,whereby wee ſhall liue,whether it bee by meanes or without meanes, whether by wayes ordinary, or extraordinary,the ſame ſhall bee effectuall to mans preſeruation. Math.4.2.

Reaſon 1. The reaſons follow: Firſt,the infinite power of God which maketh weak things ſtrong, and things of no value,that are deſpiſed,to effect great things. He is able to do and deale as he will. His ſouldiers were flyes and lice againſt the Egyptians; his armies were mice againſt the Philiſtims. By ſuch meanes he is able to worke his will, to ſaue his people, and to deſtroy his enemies. This reaſon is vrged and preſſed oftentimes,as Gen.18.14. 1 Sam. 14.6.Zach.8.6. Exod.8.24. 1 Sam.6.5.

Reaſon 2. Secondly, hereby his honour and glory is better ſet foorth, that no fleſh ſhould reioyce and truſt in it ſelfe but in God. Therefore he often worketh aboue reaſon, and beyond nature,that al the world may giue glory to him, and magnifie his great Name. This appeareth in the prayer of *Hezekiah*, who deſired the preſence of God to be with thē,that he might be glorified in their deliuerance, *O Lord our God, I beſeech thee ſaue thou vs out of his hand, that all the kingdomes of the earth may know, that thou O Lord art onely God.* 2 King 19.19.

Vſe 1. The vſes follow: Firſt, this teacheth vs in all wants and neceſſities to depend vpon God, and neuer to vſe vnlawfull meanes to come out of trouble, and ſo ſinne againſt God. If God ſend the ſword,or famine,or other iudgment to walke through the land, as hee iuſtly may doe for our tranſgreſſions and rebellions, we muſt learne contentation and patience in pouerty,in ſickeneſſe,in miſery, and not to be ſwallowed vp with exceſſiue ſorrow. Our life ſtandeth in the word and will of God, who can manifeſt his power,as wel without means as with meanes in our preſeruation,and therefore let vs not deſpaire or flie from him to any creature for releefe and ſuccour. He can feed as well without bread as with bread, who encreaſed the oyle in the poore widowes cruſe, and the handfull of meale in the barrell, teaching vs to learne and labour to depend vpon him. This the three ſeruants of God mentioned in *Daniel* the Prophet, practiſed, ſaying; *O King, wee are not carefull to anſwer thee in this matter: behold,our God whom we ſerue is able to deliuer vs from the hot fiery furnace,and he wil deliuer vs out of thy hand: but if not, be it known vnto thee (O king) that we wil not ſerue thy gods, nor worſhip the golden image that thou haſt ſet vp.* They confeſſe ẏ power of God, they put their truſt in him, they reſolue to abide the extremity

1 King 17.14.

Dan.4.16,17, 18.

of torments, they know that to ſaue their liues by ſinning againſt God, was to loſe them; and to loſe them for his ſake, was to ſaue them.

Vſe 2.

Secondly, if we liue by Gods appointment, and by that which he will bleſſe, then without this ſpeciall bleſſing, no meanes can doe vs any good. For though we haue outward helps at hand, they are vnprofitable vnto vs, when they are not ſanctified to our comfort and benefit by his bleſſing, as our Sauiour teacheth, Luke 12.15. *Take heed and beware of Couetouſneſſe, for though a man haue abundance, yet his life ſtandeth not in his riches.*

Leuit.26.26.
Ezek.4.16.
Hag.1.6.

The Lord alſo often threatneth, that he will take away, not onely bread it ſelfe, but the ſtay and ſtaffe of bread; that is, the power of nouriſhing. Take away from a weake and impotent man his ſtaffe, whereby he ſtayeth himſelfe, he falleth to the ground: ſo take from the meanes of feeding the vertue of Gods bleſſing, it is vnfit and vnable to doe vs any good, or yeeld vs any nouriſhment. So the Prophet ſaith, *Ye haue ſowne much, and bring in little; ye eate, but ye haue not enough: and he that earneth wages, putteth the wages into a broken bag.* This ſhould teach vs neuer to preſume, to apply any of the creatures of God to our vſes and nouriſhment of our bodies, vntill we haue ſanctified them by calling vpon the Name of God. For they are not able of themſelues, and by themſelues to feed and refreſh vs, being themſelues without life, and without heat: it is Gods ſpeciall bleſſing that maketh them doe vs any good. O that prophane and carnall men, whoſe bellies the Lord filleth with his hid treaſure, would with wiſedome remember this: who neuer conſider they ſtand at Gods allowance, nor lift their heads & hearts to heauen, from whence their food commeth, but receiue his creatures as brute beaſts, like the horſe that falleth to his prouender, or like the ſwine that gathereth vp the Maſt vpon the earth, but neuer look vp to the tree: and when they are plentifully fed and filled, they depart away without remembring the authour and giuer of their meates and drinkes: but as they ſate downe without vnderſtanding, ſo they riſe vp without thankſgiuing.

Dan.5.4.

O conſider ye that forget God, that when *Belteſhazzar* was eating and drinking with ryot and exceſſe, the hand of God writing vpon yͤ wall, determineth his deſtruction.

Pſal.78.27, 30,31.

When he ſent to his own people quailes in the wilderneſſe, a dainty food, he maketh them to come out at their noſtrils in moſt loathſome manner, and while the meate was in their mouthes, the wrath of God came vpon them, and ſlew the ſtrongeſt of them. So God can make euery bit to be our bane, and euery morſell we put into our mouthes, turne to our deſtruction.

1 Cor.10.31.

Therefore the Apoſtle exhorteth vs, *Whatſoeuer we doe, whether we eat and drinke, or what elſe ſoeuer, we muſt doe all to the praiſe and glory of God.* Woe then ſhall be vnto them in the end, that abuſe theſe bleſſings of God to pride and exceſſe, to ſurfeiting and drunkenneſſe, to chambering and wantonneſſe, to riotouſneſſe and forgetfulnes of God, by whom they liue, moue, breathe, and haue their being.

Vſe 3.

Laſtly, we muſt not enlarge our deſires, as the graue, which neuer ſaith it is enough, nor ſuffer our hearts to bee oppreſſed and ouertaken with the cares of this world, foraſmuch as our life and welfare ſtandeth not in theſe outward things, as food, raiment, houſe, land, liuing, and ſuch like, but in the bleſſing of God: whatſoeuer he ſendeth and affordeth, be it much or little, bee it homely or dainty, ſhall be able to ſuccour and ſuſtaine vs.

Dan.1.12.

Daniel and his fellowes, feeding on Pulſe, and drinking water, appeared in their countenances fairer and fatter, then ſuch as did eate the portion of the kings meat. Therefore the holy Ghoſt derideth the fooliſh rich man, Luke 12. who promiſed peace and plenty, length of dayes, and increaſe of riches to his owne ſoule, hauing much laid vp for many yeeres. *So is he that gathereth riches to himſelfe, and is not rich in God: and ſuch ſhall be the end of thoſe that abound in earthly treaſure, which the theefe may ſteale, and the Moth may eate, and the canker may conſume; but not in heauenly treaſure, which endureth to euerlaſting life.*

Math.6.1

Let vs reſt vpon his prouidence, which arayeth the lillies, feedeth the fowles, clotheth the graſſe, numbreth our haires, and promiſeth to prouide for vs in all eſtates, if we rely vpon him.

Gen.49.1
20.
Iob 29.6.

True it is, when we caſt vp our eyes, and behold nothing but peace and plenty on euery ſide, when we waſh our garments in wine, when wee abound in corne and pleaſant fruits, or haue the rockes to poure out riuers of oile, we can bleſſe God, and confeſſe our life dependeth vpon his decree. But when we ſee nothing but horrour and confuſion, when the Sunne ſeemeth to be darkened, and the day is turned into night, we muſt learne to wait on God, and to caſt our care vpon him who careth for vs, as well in time of want, as of plenty; in time of ſickenes as of health; in time of warre as of peace.

Phil.4.11.

This grace of contentation the holy Apoſtle felt, *I haue learned in whatſoeuer ſtate I am, therwith to be content, I can be abaſed, and can abound: I am inſtructed to be full, and to be hungry.* The cares of this world, and deceitfulnſſe of riches are a ranke thorne, that choake the growth of grace in the heart, and as ſnares that drowne men in perdition and deſtruction:

1 Tim.6.1
19.

and therefore he chargeth *Timothy*, *to charge them that are rich in this world, that they be not high minded, and that they truſt not in deceitfull riches; but in the liuing God, which giueth vs aboundantly all things to enioy; laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may obtaine eternall life.*

Verſe 12, 13. *Becauſe yee haue not beleeued in me.* We heard before the ſin of *Moſes* and *Aaron*, ſpeaking vnaduiſedly with their mouthes, and ſtriking the rocke doubtfully with their hands: now let vs ſee the iudgement

ment of God waiting vpon them as a Sargeant to areſt them, and their puniſhment lying euen at the doore. *Becauſe ye ſanctified not my Name before the children of Iſrael, yee ſhall not bring this congregation into the land which I haue giuen them:* Hee doth not onely accuſe and conuince them of ſinne, but amplifieth it by the effect, that thereby hee was robbed of his glory, and ſo excludeth them out of the land of promiſe. We learne from hence that God chaſtiſeth his owne children ſinning againſt him. When his children forſake his lawes, and walke not in his iudgements, although he take not his louing kindneſſe from them, neither falſifie his trueth, yet he will viſit their tranſgreſſions with the rod, and their iniquities with ſtrokes.

rine. chaſti- is owne ren.

This we ſee throughly ſtrengthened thoroughout the whole booke of the Iudges, as chap.4.1.2. When the people of Iſrael proceeded to doe euill in the ſight of the Lord, hee ſold them into the hand of *Iabin* king of Canaan, &c. So when *Ionah* diſobeyed the voyce of the Lord, calling him to preach to Nineueh, that great Citie, and to cry againſt it for their wickedneſſe, hee was caſt into the Sea as an vnprofitable burthen of the ſhip, and ſwallowed of a Whale; ſo that albeit he fled from the preſence of the Lord, yet his hand followed after him and ouertooke him. When *Dauid* had treſpaſſed in the matter of *Vriah*, by adultery and murther, though he were a man after Gods owne heart, yet the Lord raiſed euill againſt him out of his houſe, the ſword of ỹ enemy was ſhaken againſt him, and his own wiues were defiled in the ſight of ỹ Sun. When *Miriam* the ſiſter of *Moſes* withſtood him in the pride of her heart, through ambition and vaineglory, albeit he accuſed her not, but in meekeneſſe of ſpirit put vp the wrong, being lowly in his owne eyes, yet ſhee was ſtriken with leproſie by the hand of God, and ſhut for a ſeaſon out of the hoaſt. The like we might ſay of *Salomon*, *Aſa*, *Iehoſhaphat*, *Ioſiah*, *Hezekiah*, and many others; all which ſeale vp this trueth to our hearts, that GOD ſpareth not his owne people when they ſinne againſt him.

3,15, 12.9, b.12.10.

1. The Reaſons of this iuſt dealing of God, are, firſt to cleare his iudgement and iuſtice, that we ſhould know him to bee no reſpecter of perſons, but to hate ſinne, whenſoeuer, whereſoeuer, and in whomſoeuer he findeth it. He is not a God that loueth wickedneſſe, neither ſhall euill dwell with him, for he hateth all them that worke iniquity. This the Prophet *Dauid* acknowledgeth, *Againſt thee, againſt thee onely haue I ſinned, and done euill in thy ſight, that thou maieſt be iuſt when thou ſpeakeſt, and pure when thou iudgeſt.* If then we breake his ſtatutes, and keepe not his commandements, when he ſearcheth with lights and findeth out our ſinnes, we muſt giue glory to God, and make confeſſion vnto him, wee muſt pronounce righteouſneſſe to belong vnto him, and vnto our ſelues open ſhame: yea, if he ſhould deſtroy vs, we muſt acknowledge him to be holy in all his waies, and iuſt in all his workes, who giueth vs to eate the fruite of our owne labours. As then he is iuſt and righteous, ſo he muſt puniſh ſinne in whomſoeuer he taketh it: and as he denounceth ſore iudgements and greeuous plagues of great continuance, and long durance, ſo he executeth the to manifeſt the truth of his owne word, and maketh good his owne threatnings gone out of his owne mouth.

9 4.

Reaſon 2.

Againe, God chaſtiſeth his owne children, leſt they, ſinning with the men of this world, whoſe portion is in this life, ſhould be condemned with the world. For as in puniſhing of vs, he reſpecteth his own iuſtice, ſo he doth it in reſpect of our owne good, and the great profite which thereby is brought vnto vs. If we ſhould alwaies enioy health, wealth, liberty, peace, plenty, and other good bleſſings of God according to our hearts deſire, we would waxe fat and ſpurne with the heele, forſaking God that made vs, refuſing the ſtrong God of our ſaluation, & ioyning hand in hand with wicked men reſerued to deſtruction. Wherefore affliction is as the meſſenger of God, to call vs backe from ſinne, to weane vs from the world, to kindle in vs a deſire of the world to come. This the Apoſtle aimeth at, 1 Cor.11, 31,32. *If we would iudge our ſelues, wee ſhould not be iudged: but when we are iudged, wee are chaſtened of the Lord, becauſe we ſhould not bee condemned with the world.*

Deut.32.15.

Vſe 1.

The vſes of this Doctrine are many. Firſt, conſider with me the cauſe why they keep the word, and turne vnto him with all their harts, why they run not on in euill as the horſe ruſheth into the battell, as the vngodly do: the reaſon is, God calleth them backe by his hand, his afflictions are remembrances vnto them, and his corrections are their inſtructions. This the Prophet *Dauid* found true in his owne comfortable experience, Pſal.119,67,71. *Before I was afflicted I went aſtray, but now I keepe thy word: It is good for me that I haue beene afflicted, that I may learne thy ſtatutes.* The Children of Iſrael liuing vnder the Iudges, and ſinning againſt God, making a couenant with the inhabitants of the land, taking their daughters to be their wiues, giuing their daughters to their ſonnes, ſeruing their idols, forgetting the true God, and doing worſe then their fathers: the Lord ſold them into the hand of their enemies, whom they ſerued: then they lift vp their voyces and wept, then they called and cryed vnto the Lord in their afflictions, and he deliuered them out of their diſtreſſe. The ſame we ſee in *Manaſſeh*, who for his euils that he commited like the abominations of the heathen, was carryed away captiue, put in fetters, and bound in chaines: and when he was in tribulation hee prayed to the Lord his God, and humbled himſelfe greatly before the God of his father, and prayed vnto him, and God was

Iudg.2. and 4.
Deu.4.29.30.

2 Chro.33.2, 11,12,13.

was intreated of him, and heard his praier, and brought him againe to Ieruſalem into his kingdome, *Then Manaſſeh knew that the Lord was God.* But of this we ſhall ſpeake more in the chapter following.

Vſe 2. Secondly, confeſſe from hence, that great is the wrath and anger of God for ſinne, ſeeing he puniſheth it ſo ſharpely and ſeuerely in his children, whom he hath engrauen as a Signet in the palme of his hand, and whom he tendreth as the apple of his eye. Marke how hee hath many times ſchooled his owne ſeruants offending. When *Miriam* murmured againſt *Moſes*, and made other to murmure, ſhee was ſtriken by the hand of God with leproſie; and albeit *Moſes* made ſupplication for her, yet the Lord anſwered, *If her father had ſpit in her face, ſhould ſhe not haue beene aſhamed ſeuen dayes? Let her be ſhut out of the hoaſt ſeuen dayes, and after ſhe ſhall be receiued.* Numb.12.10, 13,14. Thus he dealt with *Dauid* whom hee greatly fauoured and aduanced to the kingdome, when he fell into grieuous ſins, 2 Sam.12.9,10. *Thou haſt killed Vriah the Hittite with the ſword, and haſt taken his wife to bee thy wife, and haſt ſlaine him with the ſword of the children of Ammon: Now therefore the ſword ſhal neuer depart from thine houſe, and I will raiſe vp euill againſt thee out of thine owne houſe.* So ſoone as *Salomon* ſet vp idolatry, and wrought wickedneſſe in the ſight of the Lord, he ſtirred vp aduerſaries vnto *Salomon*, and afterward rent the greateſt part of the kingdome out of the hands of his ſonne. 1 King.11.5, 14. This ſerueth to conuince all ſuch prophane perſons as preſume of Gods patience, and abuſe his mercy to all looſeneſſe and licenciouſneſſe, ſaying, God is mercifull, and yet continue in their ſinnes. But we muſt know, that as he is mercifull, ſo hee is juſt: as his mercy is toward the penitent, ſo his iuſtice is toward the obſtinate: who ſpareth not his owne people that forget his Law, and therefore will deale more fiercely againſt ſtrangers.

Vſe 3. Thirdly, meaſure not the fauour and loue of God toward our ſelues or others, by outward bleſſings, or outward croſſes; by proſperity or aduerſity, which come alike to the godly and vngodly. Nay, oftentimes the wicked flouriſh, when the faithfull are in great miſery, as Pſal.73.3,4,5. So *Salomon* teacheth, Eccle.9.2. Therefore Chriſt our Sauiour correcteth the wrong iudgement of the diſciples, ſuppoſing that ſuch as *Pilate* ſlew, were the greateſt ſinners of all the reſt that dwelt in Ieruſalem, becauſe they ſuffered thoſe things, Luke 13.1,2,3. If then we would find ſound comfort in our hearts, and feele vnfained teſtimonies of Gods fauour towards vs, wee muſt not ſeeke for them in outward bleſſings, or in want of outward bleſſings, (both which are common to the godly and vngodly) but in ioy in the holy Ghoſt, in remiſſion of ſinnes, in repentance from dead workes, in the ſpirit of adoption, in faith in Chriſt, in peace of conſcience, which paſſeth all vnderſtanding. As for other things, place not thy heauen and happineſſe in them; if bleſſings come, receiue them thankefully; if croſſes, learne to beare them patiently.

Vſe 4 Fourthly, wee are hereby put in minde to ſearch our owne wayes, to ſuruey our owne hearts, and to prooue by the touchſtone of the word, our owne thoughts, words and workes, that we haue conceiued, ſpoken, and done; what we haue iuſtly deſerued if God in iuſtice ſhould proceede againſt vs; examining ſeriouſly our owne life, mourning bitterly for our ſinnes paſt, and turning vnfainedly vnto God with all our hearts. This duty is vrged by *Ieremy* the Prophet, Lam.3.39,40,41,42. This is the marke that God ſhooteth at, this is the end that he reſpecteth, euen by his afflictions to bring vs home to himſelfe, not to deſtroy and confound vs for euer. Let vs not diſpiſe the chaſtenings of the Lord, nor faint when we are rebuked. Heb 12.5, 10. We haue had the fathers of our bodies which corrected vs for a few daies, and we gaue them reuerence: ſhould wee not much rather be in ſubiection to the Father of ſpirits, who chaſtneth thoſe whom he loueth, and ſcourgeth euery ſonne whom hee receiueth?

Vſe Fifily, let vs labour to ſtrengthen our faith by the word and Sacraments, and by ſuch ordinary meanes as hee hath appointed for that purpoſe. Hereunto the Apoſtle exhorteth, 1. Cor.11.30. *To examine our ſelues, and ſo to eate of that bread, and drinke of that cup,* declaring that the iudgements of God were broken in among the *Corinthians, inſomuch that many were weake and ſicke among them, and many ſlept.* Wherefore, whenſoeuer wee find the hand of God ſore and heauy vpon vs, it is our duty to ſeeke ſtrength of faith by the vſe of the word and Sacraments, whereby wee ſhall learne to find out the true cauſe of thoſe iudgements, and ſubmit our ſelues vnder his hand that ſtriketh vs as a father. For the Scriptures ſerue to direct vs, the Sacraments ſerue to comfort vs, *Without which the Prophet had periſhed in his afflictions.* Pſal.116

Vſe 6 Laſtly, ſeeing God chaſtiſeth his when they offend, then moſt aſſuredly the wicked that are not his, ſhall not eſcape his reuenging hand. If he correct the flocke of his own paſture, the children of his owne houſhold, the citizens of his owne kingdome, and the members of his owne body, fed at his owne table in this life, and made heires of heauen in the life to come, really poſſeſſing that inheritance: with what plagues, puniſhments, & torments, will he viſit the rebellion of aliants and ſtrangers? If the Lord deale ſharply toward theſe to whom he is a mercifull Father and gracious Sauiour, and whom he often preuenteth with his liberall bleſſings: Surely his reuenging wrath, full of rage, ſhall find out all his enemies, whom he wipe will away as a man wipeth a diſh, & turneth it vpſide down. Pſal.21. 2 King.21 This is that which *Salomon* teacheth in the Prouerbs,

Behold,

.11.31.

Behold, the righteous ſhall bee recompenced in the earth, how much more the wicked and the ſinner? There remaineth a day of iudgement when they ſhall be puniſhed as they deſerue, either in this life, or in the life to come. With this the Apoſtle *Peter* ſweetly accordeth, 1 Pet.4. 17,18. *The time is come, that iudgement muſt begin at the houſe of God: if it firſt begin at vs, what ſhall the end be of them, which obey not the Goſpel of God? And if the righteous ſcarcely bee ſaued, where ſhal the wicked and the ſinner appeare?* Where we ſee that God will ſcourge & whip his owne children for their frailties and infirmities appearing in them. But he correcteth the godly in mercy, the vngodly in anger: the godly as a louing father, the vngodly as a iuſt Iudge: the godly to amend them, the vngodly to condemne them: the godly, albeit humbled and caſt downe with one hand, are comforted and raiſed vp with another, whereas the puniſhments that fall vpon the heads of the vngodly, are but the beginnings of ſorrow, and as the flaſhings of hell fire. Now the earth is not properly the place of vengeance and iudgement. For we muſt vnderſtand that God hath appointed three places; earth, heauen, hell, for three ſeuerall purpoſes: the earth to be a place of working, the heauen a place of rewarding, hell a place of puniſhing: earth as a ſhop of labour, heauen as a pallace of glory, hell as a priſon of torment. Notwithſtanding, rather then ſinners ſhould eſcape, and ſinne goe vnpuniſhed, the Lord wil call a priuy or petty Seſſions euen in this life, and make the earth his gaile or houſe of correction. If then God wil viſit their tranſgreſſions with ſuch heauy ſtrokes: Alas, what ſhall become of al prophane perſons, vnrepentant offenders, obſtinate ſinners, ſuch as contemne God and his word euery day? What ſhall become of ſwearers, blaſphemers, prophaners of the Sabbath, whoremongers, drunkards, oppreſſers, vnmercifull men, and other like? *The Lord indeed will try the righteous in his furnace: but the wicked and him that loueth iniquity doth his ſoule hate, vpon the wicked he ſhall raine ſnares, fire and brimſtone, and ſtormy tempeſt, this is the portion of their cup.* Indeed he lifteth vp his hād to ſtrike the faithfull that are his friends: but he will cruſh his aduerſaries with a ſcepter of yron, and breake them in pieces like a potters veſſell. Indeed he will iudge the iuſt man for his ſinnes in this life, but *he will wound the head of his enemies, and the hairy pate of him that walketh in his ſinnes.* Indeed the Lord will chaſtice his Church with the rods of men, yet his louing kindneſſe will he neuer take from them: but he will correct his enemies with ſcourges of wyre, and his little finger ſhall bee heauier on the reprobate, then his loynes on his owne people.

ee places
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11.5,6.

15.14.

68.21.

21.8
ing.21

Tremble at this all ye vngodly, and know that aſſured iudgement is reſerued for you at the great day of the Lords generall Aſſizes, when ye muſt plead guilty or not guilty at his barre, when the regiſter booke of all your actions ſhalbe brought forth, and when you ſhal wiſh the mountaines to fall vpon you and couer you from the preſence of him that ſitteth vpon the throne. Turne therefore vnto him, returne I ſay betimes, leſt the Lord ouerturne you. *If his wrath be kindled, yea but a little, bleſſed are all they that truſt in him.* This is the difference betweene a wiſe man and a foole, *A wiſe man ſeeth the plague and hideth himſelfe, but a foole runneth on and is puniſhed. A reproofe entreth more into him that hath vnderſtanding, then an hundred ſtripes into a foole.*

Pſal.2.12.

Prou.27.12. and 17,10.

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14 *Then Moſes ſent meſſengers from Kadeſh, vnto the king of Edom: ſaying, Thus ſaith thy brother Iſrael, Thou knoweſt all the trouble that hath hapned vnto vs.*

15 *How our fathers went downe into Egypt a long time, where the Egyptians handled vs euill and our fathers.*

16 *But when we cryed vnto the Lord, he heard our voyce, and ſent an Angel, and hath brought vs out of Egypt, and behold, we are in Kadeſh, a city in thine vtmoſt border.*

17 *I pray thee let vs paſſe through thy countrey: wee will not goe through the fields, nor the vineyards, neither will we drinke the water of the wels; we will goe by the kings way, we wil walke, we wil not turne either to the right hand, or to the left, vntill we haue paſſed thy border.*

18 *And Edom anſwered him, Thou ſhalt not paſſe by me, leſt I come out with the ſword againſt thee.*

19 *Then the children of Iſrael ſaid vnto him, We will go vpon the high way: and if we ſhall drinke thy water, I and my cattell, I will then pay for it: I will onely without any harme goe through on my feete:*

20 *He anſwered againe, Thou ſhalt not paſſe through; then Edom came out againſt him with much people, and with a mighty power.*

21 *Thus Edom refuſed to giue Iſrael paſſage through his border: wherefore Iſrael turned away from him.*

Hitherto of the murmuring of the people, pretended againſt *Moſes*, but indeed intended and practiſed againſt God: Now followeth the ſecond part of the Chapter, touching Iſraels purpoſe to paſſe toward the land of Canaan, by the countrey of ẏ Edomites; wherein conſider two things. Firſt, the ſolemne ambaſſage of *Moſes* to the king of Edom. Secondly, the ſhamefull and inhumane denyall of the Edomites. Touching the firſt, hauing walked vp and downe thirty eight yeeres, and wandred in the wildernes from place to place, forward and backeward, from nation to nation, from one kingdome to another people: being now come neere to the land, they requeſt paſſage and ſafe conduct through the countrey of Edom, vnder honeſt and equall conditions of abſtaining from all iniuries, and keeping the kings high way, & craue their friendſhip and fauour in reſpect of their neere kindred and aliance vnto them, both of them deſcending of *Iſaac*, whoſe ſonnes were *Iacob*, called alſo *Iſrael*, and *Eſau* called alſo *Edom*. Beſides, they ſhew what trauels and troubles they had ſuſtained, what euils they had ſuffered, what oppreſſion they had endured of the cruell Egyptians; appealing to their owne conſciences touching the truth of theſe things, whereof they could in no ſort bee ignorant, ſaying; *Thou knoweſt all the trouble that hath happened vnto vs.* But becauſe ſuch as are themſelues in proſperity, ſildome reſpect the miſeries and diſtreſſes of others, and the afflicted are for the moſt part deſtitute of all helpes, and forſaken of all friends, they put them in mind of the mercies of God, aſſiſting them in troubles, hearing their prayers, and ſending his Angel; that is, Ieſus Chriſt (as it is expounded by the Apoſtle) for their deliuerance out of Egypt. And leſt they ſhould ſeeme to requeſt and require much of others, but promiſe nothing for themſelues (as thoſe that lay heauy burthens and greeuous to bee borne vpon others, but wil not touch them with their litle finger) they couenant and condition with them on their parts, to deale vprightly and iuſtly, being as ready to abſtaine from working iniury, as to craue the duties of humanity.

1 Cor.10 9.

So then, to effect their purpoſe of paſſing thorough Edom, and to perſwade them to graunt their requeſt, they alleadge foure reaſons. Firſt, in reſpect of the perſon of the Edomites. Secondly, in reſpect of the perſon of the Iſraelites. Thirdly, in reſpect of the perſon of God. Fourthly, in reſpect of the manner of their paſſage & perambulation through them. Touching the Edomites, they claime the kinred of conſanguinity. Touching themſelues, they pleade their own miſery. Touching God, they publiſh and proclaime his mercy. Touching their iourney, and the maner of it, they promiſe equity and honeſt dealing. Thus they omit nothing that might ſerue to perſwade the Edomites to pitty, and to procure their owne ſafty.

Reaſon 1.

The firſt reaſon, drawne from the right of brotherhood, is included in theſe words, *Thus ſaith thy brother Iſrael.* The Iſraelites came of *Iacob*, who was alſo called *Iſrael*, becauſe hee had power with God, Gen. 32.28. The Edomites came of *Eſau*, who was alſo named *Edom*, both of the redneſſe wherewith hee was borne, and of the red pottage which he deſired and preferred before the birthright. Theſe two therefore were naturall brethren, begotten of the ſame father, borne of the ſame mother, lying at the ſame time in the ſame womb; as if the Iſraelites ſhould ſay: May it pleaſe you to conſider, that wee are not aliants and ſtrangers one to another, we deſcend of two brethren, *Iacob* and *Eſau*, you of one, we of the other, as two branches diſplaying themſelues from one ſtocke, we had one common father and mother, *Iſaac* and *Rebeccha*, we are of one family and fraternity: ſo that it is right and equall, that they which are ſo neerely ioyned and linked by blood, ſhould performe al kindneſſe each to other. This reaſon from kindred may be thus framed:

Gen 25.25.

If we be as brethren alied one to another, comming from one root and race: then deny vs not this point of courteſie, to grant paſſage.
But wee are brethren alied one to another, &c.
Therefore vouchſafe to giue vs paſſage,

Reaſon 2.

The ſecond reaſon is in theſe words, *Thou knoweſt all the trouble that hath hapned vnto vs,* &c. As if they ſhould ſay, Wee haue had a lamentable and woefull experience of many miſeries, we haue been exerciſed with many ſorrowes, ſo as your ſelues cannot pretend ignorance of them: you know them, but wee haue felt thē: you haue heard of them, but we haue ſmarted for them. In Egypt we haue had our poore infants drowned, our chiefe officers chaſtiſed, our ſelues euery way oppreſſed with burthens too heauy for vs to beare, and nothing but ſlaughter and deſtruction breathed out againſt vs. Being deliuered out of Egypt, when we expected an end of all miſeries, wee perceiued that we had changed the place, but not the perill: the ſoile, but not the ſorrow: we haue bin purſued with enemies, bitten with hunger, wearied with labours, and euery way inuironed with dangers. By all theſe, as by the deareſt teares of our inward hearts, wee craue ſome mercy and commiſeration. For it lyeth in you to make an end of al troubles and to giue vs an happy iſſue of them, by opening vs a paſſage thorough your countrey, that we may no longer wander in this deſolate wilderneſſe. The reaſon may be thus concluded.

If we haue bin long vexed and euilly handled, now at length pity vs & giue vs paſſage
But we haue bin long vexed, and euilly intreated,
Therfore at length pitty, & giue vs paſſage.

Reaſon 3

The third reaſon is, verſe 16. *We cryed vnto the Lord, he heard vs, ſent his Angel, and hee deliuered vs.* As if they ſhould ſay, Conſider the example of God, (a perfect patterne of all righteouſneſſe) he hath in mercy looked vpon our miſery, bee you like to him, that yee may find mercy in the day of trouble. It is not meet to leaue them deſtitute of helpe and ſuccour, whoſe ſafety God commendeth, and committeth vnto you by his owne example. All humane things are vnſtable and vncertaine: yee know not what hangs ouer your own heads. The reaſon may be thus conſidered:

If God haue begun to be mercifull, it is not meet that you ſhould be vnmercifull.
But God hath begun to ſhew vs mercy,
Therefore it is not meet, you ſhould be vnmercifull.

Reaſon 4

The fourth reaſon is, verſe 17. and 19. *Wee* *will not goe through the fields nor the vineyards, &c.* As if they ſhould ſay, We deſire not to helpe our ſelues to hurt you, wee will keepe the kings high way, wee will deale iuſtly toward all, wee will offer wrong and iniury to none, no not to the meaneſt, ſimpleſt, and pooreſt: if any among vs ſhall take from any man by open oppreſſion or forged cauillation, wee will make ſatisfaction and reſtitution: The reaſon is thus gathered:

If wee will doe no wrong or iniury to any among you, then ſuffer vs quietly to paſſe.
But we will doe no wrong or iniury to any among you,
Therefore ſuffer vs quietly to paſſe.

This was the Ambaſſage of *Moſes*, this was the petition offered, theſe were the reaſons rendred thereof. Now let vs ſee the anſwer of *Edom*, denying their petition and paſſage thorough their countrey. For fearing peraduenture the multitude of the Iſraelites, and thinking they would make more haſt to enter into their land, then to depart out againe, being (as euill men are euer ſuſpitious, and think others as ſubtill and deceitfull as themſelues) the Edomites giue them this ſhort, but ſharpe anſwer, *Thou ſhalt not paſſe*: So that when a man hath to deale with vniuſt and cruell enemies, whether he vſe few reaſons or many, all is one. The Ambaſſadours of the Iſraelites (whether they gaue preſent reply & reſolution of themſelues, or firſt returned to *Moſes*, is vncertain) made ſupplication againe, and renewed their requeſt, promiſed to abſtaine from all termes of hoſtility, offered money for water, and euery commodity they ſhould vſe: yet they curriſhly and vnkindly ſhut vp their compaſſion, and iſſue forth with all their ſtrength to ſtop their paſſage, verifying that which *Salomon* ſaith, *A righteous man regardeth the life of his beaſt, but the mercies of the wicked are cruel*: wherefore *Iſrael* turneth from them another way. This is the ſubſtance of this diuiſion, and the order obſerued by the Spirit of God in the ſame: now let vs proceed to the doctrines offered herein to our conſiderations, firſt the generall, and after come to the particulars.

Ver. 14. *Then Moſes ſent meſſengers from Kadeſh vnto the king of Edom.* Albeit *Moſes* himſelfe were ſhut out of the land of promiſe, yet he beareth the iudgement of God patiently, and laboureth that the people may enter. And albeit ẏ Iſraelites were aſſured to poſſeſſe the land of Canaan, & had the vnchangable word and oath of God to themſelues and their fathers, for their farther confirmation; yet it doth not make them idle and ſecure, but it ſtirreth them vp to vſe all good and lawfull meanes to effect the ſame. From hence we learne, that it is the duty of all Gods children to vſe all good meanes to further his prouidence, I ſay, howſoeuer God ſtandeth not in need of our helpe to bring his purpoſe to paſſe, who is able without all meanes, againſt all meanes, and aboue all meanes to worke out his owne will: yet it is the part of all the godly to further his decree and determination, by vſing all meanes that God ſhall put into their hands. This wee ſee verified in this booke, where we ſee the diligent ſearch of the land, made by the meſſengers that *Moſes* ſent, viewing their cities, their countrey, and the people that were the inhabitants therof: ſo that albeit, the land was promiſed of God mercifully, yet it muſt be ſearched of them diligently. The like practiſe we ſee in other the ſeruants of God: When *Gideon* was ſent to be the deliuerer of the people and commanded to goe in his might, hath aſſurance giuen him to preuaile ouer the enemies, and to ſaue *Iſrael* out of the hand of the Midianites: yet he did not run and ruſh naked into the battell, but tooke with him men and munition, vitailes, trumpets, pitchers and other inſtruments to ſet forward the worke of the Lord which he had to doe.

Nunm.13.17.

Iudg.6.14. and 7.7,8.

The neceſſity of vſing the helpes of ſecond cauſes that God affordeth, and endeuouring to the lawfull meanes appointed, is ſhewed by the Apoſtle *Paul*; for albeit the Angels of God had told him, there ſhould be no loſſe of any mans life among them, ſaue of the ſhip onely; yet the decree & purpoſe of God was to ſaue them together, and therefore he telleth them, *Except theſe abide in the ſhip, yee cannot bee ſafe.* God is abſolutely able to preſerue our life without the taking of food, or the labour of our hands, or the apparelling of our bodies, as the fowles are fed, and the Lillies are clothed, which neither ſow nor reape, neither labour nor ſpinne: yet he commandeth vs to labour the thing that is good. In the garden of Eden, in the time of mans innocency, *Adam* was called to labour: and after the fall it was ſaide, *In the ſweat of thy face ſhalt thou eate bread, till thou returne to the earth.* So God can nouriſh to eternal life, without means of man, otherwiſe we ſhold diminiſh his power: yet he will haue his word preached in ſeaſon, & out of ſeaſon; he will haue it heard and attended vnto with all diligence, to begin and to encreaſe faith in vs, and he ſendeth a comfortable bleſſing vpon his owne meanes. And therefore the Apoſtle teacheth, Epheſ. 4. 12. *That Chriſt aſcending vp to heauen, and leading captiuity captiue, gaue gifts vnto men for the gathering together of the Saints, for the worke of the Miniſtery*, fitting teachers to their callings, although he can ſaue without meanes.

Act.27.22.31

Mat.6.26,28.

Gen.2.15. and 3.19.

The reaſons follow. Firſt we are commanded to further Gods prouidence by lawful endeuors in our callings. This is to vs moſt comfortable, and giueth euident aſſurance of the bleſſing of God, without which holy endeuor we want this comfort and aſſurance. Thus the Apoſtle reaſoneth directly, 2 Pe. 1. The election of God in it ſelfe is ſure, for the foundation of God remaineth and hath this ſeal, *The Lord knoweth who are his*: yet he requireth of vs to giue all diligence to increate in knowledge, faith, temperance, patience, godlineſſe, loue bro-

Reaſon 1.

2 Tim 2.19, 20.

2 Pet.1.5,6,9, 10.

brotherly kindneſſe, *If ye do theſe things, ye ſhall neuer fall.*

Reaſon 2. Againe, the end why God hath giuen vs, meanes, and fitted vs to our calling, is to ſerue his prouidence, not to make vs idle in our ſelues, & vnprofitable vnto others. Gods gifts are to ſome purpoſe, they were not giuen and granted in vain, we muſt not hide them in the earth, but imploy them to their vſe. This the Apoſtle teacheth, *I put thee in remembrance that thou ſtirre vp the gift of GOD which is in thee by the putting on of mine hands, for God hath not giuen to vs the ſpirit of feare, but of power, loue, and a ſound minde.* And thus *Mordecai* reaſoneth in his charge to *Eſther*, that ſhe ſhould goe in to the king, & make ſupplication before him for her people, *Who knoweth whether thou art come to the kingdome for ſuch a time:* declaring that we haue not our callings ſingled out and fitted vnto vs to hide our talents in the earth, but to employ them to encreaſe and aduantage.

2 Tim.1.6,7.

Eccle.4.8,13,14.

Vſe 1. The vſes remaine. Firſt, we muſt know that extraordinary courſes are not to be looked after, nor to be depended vpon; we muſt leaue them to extraordinary times & ſeaſons which are now ceaſſed and not to be expected. Many deſire that God ſhould ſhew among his people, ſuch great and miraculous works as hee ſhewed in bringing his people out of Egypt, with a mighty hand and outſtretched arme, and ſo feed themſelues with fancies, and are carried away after their owne imaginations. God hath tyed vs to ordinary courſes which are more for our comfort, and therefore he that walketh plainely, walketh ſafely. This vſe is concluded out of the parable, where the rich man deſireth to haue *Lazarus* ſent from the dead to his fathers houſe, to warne them, leſt they alſo come into the place of torment. But *Abraham* anſwered; *They haue Moſes and the Prophets, let them heare them*: and when the rich glutton would haue other meanes, If one come from the dead they will repent; he ſaid againe vnto him: *If they heare not Moſes and the Prophets, neither will they be perſwaded, though one roſe from the dead and come vnto them*: Whereby our Sauiour ſheweth, yͭ whoſoeuer depends vpon extraordinary meanes, viſions, or reuelations, or dreames, or the dead, when God hath left vs ordinary wayes, is to follow by-pathes of our owne, to dig ceſternes that hold no water, and to truſt in lying words that ſhall not profit. God hath ordained to teach vs by the Miniſtery of his word, and hath put his hidden treaſure in earthen veſſels, whereunto we muſt attend as to a light ſhining in darke places. This is the ordinary way and common meanes left vs to attaine ſaluation and eternall life: Hereby then all ignorant perſons are reproued and conuinced, who (neglecting this vſuall way to begin and confirme faith and the reſt of the graces of God in vs) ſay: O, if God would himſelf ſpeak vnto vs from heauen, or if wee might heare Chriſt preach vnto vs, wee would repent and beleeue the Goſpel; as for men, we know not whether they ſpeake the truth or not. Others ſay, we haue the Scriptures in our houſes, we can reade them at home, can they by all their teaching & preaching make the word of God any better? Beſides, if you vrge Sermons ſo much, we haue Sermon bookes at home, wee reade them and can ſerue God in our houſes, as well as they that run after Sermons. Others alſo think they haue knowledge ſufficient already, that they need neither heare nor reade any more. Laſtly, others obiect, we haue good prayers and good homilies, why ſhould not men be content with them, as the law preſcribeth and enioyneth? All theſe excuſes are but fig-leaues, to couer ouer their owne ſhame, when once they are ſifted and examined. We anſwer to the firſt obiection many waies. Firſt we are not able to endure the dreadfull preſence of Almighty God, and therefore the faithfull haue cryed out, Alaſſe wee ſhall die, becauſe we haue ſeene the Lord. Wee heare not the thunder without feare: we behold not the brightneſſe of the Sun without dazeling: how then ſhold we heare the immediat voice of God, or ſee his glory without confuſion?

Luke 16.27, 28,29,30.

The fir iection a ſwered,

Againe, if the Lord ſhould ſpeak from heauen, and vtter his voyce from the place of his habitation, he would ſpeake no otherwiſe, hee would teach no other trueth then the Prophets and Apoſtles haue deliuered. And if wee ſhould heare one of the elect Angels, he wold ſet before vs no new points of religion, hee would bring vnto vs no new article of faith, and therefore the Apoſtle ſaith, *Though wee or an Angel from heauen preach vnto you otherwiſe then that which we haue preached vnto you, let him be accurſed.* But it is more comfortable and profitable to vs to be taught by men like vnto our ſelues, then by the angels that are ſpirits: we cannot abide their glory through weaknes of our fleſh; we cannot be familiar with them through diſparagement of our nature; wee cannot haue them alwayes preſent with vs through diſtance of place. Therefore the Spirit that could haue taught the Eunuch by inſpiration, commanded *Philip* to goe neere and ioyne himſelfe to his chariot, to be a guide to the blind, a light to him that ſate in darkenes, and an inſtructer of the vnlearned. The Angel that appeared vnto *Cornelius* could haue told him and taught him thoſe heauenly myſteries of ſaluation, whereby hee and all his houſe ſhould be ſaued: but he directeth him to *Peter* to tell him what *He ought to doe.* Laſtly, our owne requeſt hath concurred with the ordinance of God, deſiring that man, cloathed with the ſame infirmities, and ſubiect to the like paſſions, might ſpeake vnto vs. For when the Iſraelites at the deliuering of the Law, ſaw the ſignes of his glory, as it were certaine prints and footſteps of his Maieſty, the ſounding of the trumpet, the cracking of the thunder, the flaſhing of the lightning, yͤ trembling of the earth, the darkeneſſe of the aire, the

Gal.1.

Acts.

Act.1

appearing of the cloud, & the quaking of *Moſes* himſelfe at theſe ſights: they cryed out to him with great vehemency of ſpirit, 19,19. *Talk thou with vs, and we will heare thee: but let not GOD talke with vs leſt we die.* Seeing therefore the maieſty of God is incomprehenſible, who dwelleth in light that no man can attaine vnto, 6,2,3. whoſe glory the Angels cannot beholde without couering their faces: ſeeing the excellency of the elect Angels is ſo great, ẏ wee cannot ſo much as endure their preſence, neither can we be ſo familiar with them as we do deſire, and ſhould be to deliuer our eſtates to them, neither can at all times when we deſire (being on earth) haue conference and recourſe to them being in heauen: ſeeing the Word is the ſame in the mouth of God, in the mouth of an Angel, and in the mouth of the Miniſter, and is with like regard and reuerence to bee heard, as Luk. 10, 16. *He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth mee.* Laſtly, ſeeing we deſired the miniſtery of man to teach vs, and God approued of our deſire, 5,19. ſaying: *Oh that there were ſuch an heart in them to fear me, & keep all my commandements alwaies, that it might go wel with them and with their children for euer:* the intollerable pride and preſumption of thoſe appeareth, that embaſe the high ordinance of God in the miniſtery of his word, & would call God or his Angels out of heauen to attend vpon their fancies, & to miniſter to their wantonnes.

ſecond ...tion an ...ed. To the ſecond obiection, pretending reading of Scriptures and Sermons at home, and asking whether we can make the Bible better: we anſwer, ẏ we preach not to make the Scriptures better, but the people; the Scriptures need it not, the people do. And albeit there bee enough ſet downe in the written word, yet men vnderſtand litle, as Acts 8. whẽ *Philip* heard the Eunuch reade the Prophet *Eſay*, he ſaide, *But vnderſtandeſt thou* 1,27. *what thou readeſt? He ſaide, How can I without a* 9,11. *guide?* The reading of the Scripture I confeſſe is profitable, comfortable, and neceſſary to fit vs and frame vs to the ſauing hearing of the word preached, & to keepe vs that we bee not 1,20. eaſily deceiued by falſe teachers. But notwith- 1,2. ſtanding the reading of the Scripture, we muſt haue it further opened, diuided, and applyed, as 2 Tim. 2, 25. *Study to ſhew thy ſelfe approoued vnto God, a workeman that needeth not to be aſhamed, diuiding the word of truth aright.* When a mã is grieuouſly wounded, it is the ſalue that healeth, yet is the skill and cunning hand of the Surgeon neceſſary, and requiſite to make the 4,10 plaiſter, to ſpred it, and apply it to the part diſeaſed. It is the meate that nouriſheth the body, yet muſt it be cut, chewed, and digeſted. If there be little children in an houſe, and they haue an whole loafe which is great & hard ſet before them, they find the cruſt too ſtrong for them, ſo that it muſt bee cut for them, and diuided vnto them in due ſeaſon. Moreouer, we find by experience, that ſuch as plead for reading, either Scriptures or Sermons at home, when they ſhould attend the publike exerciſes of religion, do indeed ſpend the time nothing leſſe then that way: as appeareth by their palpable ignorance; neither let ſuch looke for a bleſſing from God at home, when he requires them to ioyn themſelues to the congregation of the faithfull: ſo that while they think to deceiue others, they do moſt of all deceiue theſelues. Laſt of al, why do they not ſay as much of the other part of the Miniſters Office? For as he is to preach the Goſpel, ſo he is to adminiſter the Sacraments. Now then as they alledge they can reade Scriptures & Sermons at home themſelues, as wel as heare them at the mouth of the Miniſter; ſo can they not poure Water on the face of their children, and rehearſe the words of inſtitution as well as the Miniſter? Can they not themſelues take Bread & Wine, breake the one, poure out the other, receyue them both, and eate and drinke them in their priuate families, as wel as take them in ẏ publike aſſembly at the hand of the Miniſter? But ſhould ſuch water ſo ſprinkled on the child be holy baptiſme? Or ſhould ſuch bread and ſuch wine, ſo taken, ſo broken, ſo eaten & drunken be the Lords Supper? No, ſuch idle actions are not holy Sacraments, but ſhameful prophanations of the precious blood of Ieſus Chriſt. Wherefore, notwithſtanding all our ſhew of reading in our houſes to our houſholdes, yet muſt the Lords holy ordinance be magnified among vs, to ſeek the law at ẏ Paſtors mouths as the Prophet teacheth, Mal. 2,7. *The prieſts lips ſhould preſerue knowledge; and they ſhall ſeeke the Law at his mouth, &c.* And examine when you will thoſe that pretend reading, to exclude preaching, you ſhall finde them (for the moſt part) ignorant in the grounds and principles of Religion, knowing neyther the vſe of the Law, nor the end of the Goſpel; vnderſtanding neither the Petitions of the Lords prayer, nor the Articles of faith: and therefore if they beſtow ſo much time as they would make the world beleeue, they are yet in the number of thoſe whom the Apoſtle ſpeaketh of, 2 Tim. 3,7. *Which are euer learning, but are neuer able to come to the knowledge of the truth.*

The third obiection anſwered.

To the third obiection, boaſting of ſufficient knowledge, we anſwer: That as we propheſie in part, ſo we all know in part: and the Miniſtery of the word, ſerueth not onely to begin faith and repentance in vs, but to build vs vp to the day of Ieſus Chriſt. It ſerueth not onely 1 Cor. 8,1. to teach vs knowledge, but obedience; leſt our knowledge puffe vp, and adde to our farther condemnation. Therefore, the Apoſtle writing to the Church of the Theſſalonians, (being one of the moſt goodly and glorious churches that the Apoſtle planted) who aboue ẏ reſt of the churches ſurpaſſed in knowledge, excelled in faith, abounded in loue, ſhined forth in obedience, yet he ſaith to them, 1 Theſſ. 4,1. and 5,20. *deſpiſe not propheſie*, and *we exhort you in the Lord Ieſus, that you increaſe more & more, as ye haue receiued of vs how ye ought to walke, and to pleaſe God.* We here in our race, we haue not yet attained to yͤ end of our iourny. We ſee how men think they neuer haue riches and ſubſtance enough, they alwaies account themſelues poore and needy, and are euer endeauouring to increaſe & better their eſtate: ſo it ſhould be in true and heauenly Treaſure, wee ſhould hunger and thirſt Mathew 5,6. Pſal.143,1. after righteouſneſſe; wee ſhould grow vp in grace, and deſire euermore greater ſtrength; aſſuring our ſelues that if we haue an appetite and thirſt after the Wel of the water of life, we ſhall be fully ſatisfied; onely wee muſt vſe the meanes that God hath appointed to attaine faith and other ſauing graces: as earneſt prayer, reuerent hearing of the Word, diligent receiuing of the Sacraments, beeing carefull to honor God for that which wee haue alreadie receiued: and I am perſwaded that hee which hath begun his good worke in vs, will perfect the ſame vnto the day of Ieſus Chriſt. As for the peruerſe and crooked generation of thoſe that think they haue knowledge enough, they manifeſtly bewray their want of knowledge. For as ſuch as haue attained and receyued the greateſt knowledge, doe finde in themſelues the greateſt ignorance: ſo ſuch as imagine themſelues to be moſt richly repleniſhed in all knowledge & vnderſtanding, are indeed moſt ſottiſh and ignorant in the matters of GOD, like empty veſſelles which make the greateſt ſound. Hereby therfore we ſhall try our ſelues whether we haue attained any meaſure of acceptable knowledge, if it worke and kindle in vs a deſire of more knowledge; if it light vs a Candle to ſee our owne ignorance; and if it teach vs that ſtill our wants are greater then our ſtore. The grace of God in the heart, is like a grain of muſtard ſeed, ſmall to ſee to at Matth 13,31. the beginning, but being once placed & planted in the ploughed ground of a fruitful heart, it increaſeth ſpeedily, and ſpreadeth it ſelf far and neere. The maſter deliuering his Talents Matth.25,25. to his ſeruants, ſaith to them, *Occupy til I come*; and not hide them in the earth. And the Apoſtle exhorteth *Timothy to ſtir vp the gift in him, and to blow the coales, leſt the graces of God decay,* 2 Tim.1,6. *as fire is apt to goe out, being kindled in greene wood.*

The fourth obiection anſwered.

Touching the laſt obiection of hauing already good prayers and good Homilies: I anſwer, as they are hated of God and men, that make diſſention betweene brethren, ſo ſuch as magnifie praier, to iuſtle out preaching, which ioyne hand in hand together, and walke as friends that are agreed, are indeed enemies to them both. Indeed we confeſſe the prayers of the Church are good, as it is written, *My houſe* Matth.21,13. *ſhall be called the houſe of prayer*; but theſe men little regard them, ſaue to ſerue their owne turne: for few of them make conſcience to be preſent at the confeſſion of ſins, or abſolution of a ſinner. Nay, if they ſtand at the Church doores, they ſcarſe afford vs their preſence to come in; and if they do, we muſt be deeply indebted to them for their company. Now wher they thinke to ſtop our mouths, & to choake vs with the Law, they croſſe the high Ordinance of God, ſlander the good lawes of Princes, and ſin againſt their owne ſoules, making the reading of Sermons and exhortations of equall dignity and preheminence, with the liuely preaching of the word. For firſt, no people vnder heauen ſhould want (ſo far as is poſſible) the preaching of the Goſpell, it is the commandement of God, it is his ordināce neceſſary for the planting and continuance of a Church, which cannot be ſaide of the other, wͨ alſo are appointed to giue place & hold their peace as an inferiour inſtitution, when any is preſent to preach vnto the people. Again, the liuely preaching of the Paſtor, applyeth Doctrine and exhortation to the preſent circumſtances and occaſions of times, and budding of new ſins, and broaching of new hereſies, ſo that according to their manifold windings & turnings, it is ready to meet them, & to ſtrike at the very heart and head of them.

Thirdly, there is a great difference in gifts of interpretation, exhortation, zeale, vtterāce, memory, moouing of affections, and ſuch like, as the very Heathen haue in another caſe and kind acknowledged. For when the people after the reading of an Oration, penned in the Cicero de to lib.2. perſwaſible words of human eloquence, greatly wondred, it was replied: Doe you maruaile hearing me reade it? What affections would it haue wrought in you if you had heard himſelf with liuely voice vtter & pronounce it? As for godly and learned Homilies, we doe not condemn or contemn them in the famine & ſcarſity of teaching: we know that a cup of colde water is better then no drink, and halfe a loafe better then no bread; yea as *Salomon* ſayth, *the* Prou.27 *perſon that is full deſpiſeth an hony-combe, but vnto the hungry ſoule euery bitter thing is ſweet*: yet it is no diſgrace or diſparagement vnto them to giue place to the preaching of the word: as a man may ſay, the Peers & Nobles of a kingdome are inferiour to the Prince, without defacing of them, or that ſiluer is baſer thē gold without diſgracing of it. Thus much in anſwer of the Obiections that are made againſt the preaching of the Goſpel, being the ordinary meanes which God hath left vnto vs, to further our ſaluation.

Vſe 2

Secondly, ſee Gods mercy to his Church: his Decree is concluded, his prouidence is determined, all things are written in his Booke, yet hee will vſe men as his owne hand and inſtruments, to doe that which himſelfe could 1 Cor.3 worke alone: hee will haue them as Ioyntworkers, and as fellow-helpers with him. This is a great honour, and ſpeciall prerogatiue, as the Apoſtle ſheweth, *We together are Gods Labourers, ye are Gods Husbandry, and Gods Buil-* 2 Cor.5 *ding*. And againe, *Wee are Ambaſſadours for Chriſt, as though GOD did beſeech you through vs, wee pray you in Chriſts ſtead to bee reconciled to God.* It is a verie great honour and dignitie to repreſent the perſon of an earthly Prince, whoſe breath is in his noſtrils: but it is a greater priuiledge and preheminence to ſtand in ẏ roome of God. They are greatly honored that ſit in his ſeat, whether in the Church, or in the Commonwealth. This is a great comfort to al godly Magiſtrates, that beare on their ſhoulders the burthen of gouernment, of whom it is ſaid, *I haue ſaid ye are Gods, and ye are the children of the moſt High*, to know that they beare the perſon of God, and that hee vſeth them as his vicegerents. This is a ſingular comfort alſo to all godly and painfull preachers, whom the Lord vſeth as his Stewards and meſſengers, of whom he hath ſaide, *Hee that heareth you, heareth me*, which ought to be al-ſufficient vnto vs, to make vs walke thorough good report and euill report, and ouerſtride al the diſcouragements and diſcontentments that the vnthankfull world throweth vpon vs.

Laſtly, we learne to forſake no work belonging to our calling, yet ſtill to truſt in God, & to rely vpon him, not to truſt in the outward means. Our Sauiour Chriſt teacheth, that they tempt God and prouoke him to wrath, that refuſe or neglect the ordinary meanes appointed for their life and preſeruation. Hee that is ſicke, and neglecteth the ordinary meanes of Phyſicke; he that is hungry, and refuſeth the ordinary meanes of feeding; or beeing in an high and dangerous place, will not deſcend the common way, but caſteth himſelfe down, maketh a needleſſe triall of Gods power, and ſo tempteth God. It is our part not to bee idle vpon his prouidence, but to vſe profitable helps for our ſafety and maintenance. Our endeuours and labours are required in his prouidence, who as he ordaineth the end, ſo he appointeth the meanes leading and tending to the end. Now, whenſoeuer God hath offered and afforded an ordinary meanes for our ſuccour and ſaluation, wee are bound to vſe the ſame carefully, and not ſeeke redreſſe & remedy another way. This ſerueth to conuince all ſuch as waite vpon vanities, and forſake their owne mercies; which ſay, Cannot God ſaue vs without ſo much preaching? hath he no other meanes to worke our conuerſion? Hath hee bound himſelfe to the Miniſtery of the word? Indeed God hath not tied himſelfe to this ordinance, he can worke our ſaluation by other waies: but he hath neceſſarily tied vs vnto it, where he hath ſent it vnto vs, and if we thinke to finde it any other way, wee ſhall toyle and trouble our ſelues in ſeeking, and ſhal not obtain it. God noriſhed his people with Quails, fed them with Manna, and commanded the Rocke to giue them water in the wilderneſſe extraordinarily; but when he had planted thẽ in the land of Canaan, and giuen them Corne and prouiſion to liue ordinarily, they muſt vſe thoſe helps, or elſe periſh and famiſh for hunger. As he dealt with their bodies, ſo hee dealeth with our ſoules. If we neglect ordinarie meanes, we may not looke for extraordinarie. Moreouer, this ſerueth to condemne the practiſe of ſuch as reaſon, If we be appointed to ſaluation, it ſhal neuer be taken from vs: whoſoeuer we oppreſſe, whatſoeuer wee commit, howſoeuer we liue. This is to couet the end, but to neglect the meanes. We deſire ſaluation, but we refuſe to walk in the way that God hath chalked out vnto vs. Such as neuer vſe the meanes, make it plaine and manifeſt, they were neuer ordained to the end. Wherfore the Apoſtle ſaith, *God hath choſen vs that wee ſhould be holy, and without blame, before him in loue.* Repentance, faith, ſanctification, are the meanes and the way, ſaluation and eternall life are the iournies end. Al ſuch as God hath ordained to eternall life, he hath ordained them to vſe the meanes to pray vnto him, to heare his word, to receiue the Sacraments, to haue faith in Chriſt to repent from dead workes, and heereby wee ſhall make our election ſure. The more we increaſe in the gifts of God, the greater ſhal our aſſurance be. Thus much of the neceſſarie vſe of the meanes vſed by the people, to further Gods prouidence, and to come vnto the quiet poſſeſſion of the land of Promiſe.

Epheſ. 1, 4.

2 Peter 1, 10

2 Tim. 2, 19.

[Verſe 17. *I pray thee let vs paſſe thorough thy Country.*] Before we come to the conſideration of the reaſons, let vs ſee what their requeſt is of the Edomites, which were a people lying Southward, in reſpect of the land of Canaan, toward the Deſert of Arabia, & the dead ſea, and ſprang of *Eſau*, as we heard before. Now the Iſraelites were the Lords own people, the viſible Church of God vpon earth, which is ẏ foundation & pillar of truth, of whom he ſaid, *Touch not mine annointed, and do my Prophets no harme:* yet ſee here, how they are brought to ſo low en ebbe as to ask a Licenſe, & to craue a Paſport and paſſage of their enemies. Wee learne from hence, ẏ the true church is oftentimes brought ſo low, as to ſtand in neede of the helpe, fauour, friendſhip, and good will of ſtrangers that liue out of the church. God doth ſo far make his ſeruants drink of the cup of affliction in ẏ outward wants of earthly things, ẏ they muſt craue helpe of thoſe that are their enemies. This we ſee in *Abraham*, he had not a place to bury his dead out of his ſight, but was conſtrained to craue it of the Hittites. So *Iacob* and his houſhold were ſo ſorely preſſed with famine, that they came and bowed to the Egyptians for a piece of bread. So *Dauid* being in diſtreſſe in the wildernes, was driuen to ſend to churliſh *Nabal*, to giue to him and his whatſoeuer came to his hand. This miſerie of the poor church the Prophet confeſſeth, Lam. 5, 6. As if they ſhould ſay, We are ſo oppreſſed by the Chaldeans, that we are compelled thorough neceſſity, to craue releefe of our greateſt enemies. So *Eſter* a nurſing mother of the Church, begged her owne life, and the life of the people of God, at the hands of an Heathen King. Thus we ſee, that howſoeuer the faithful be right heires of the world, & the iuſt owners of all things in Ieſus Chriſt, yet ſome-

1 Tim. 3, 15.

Pſal. 105, 15.

Doctrine.

The Church deſtitute of helpe is often times driuen to craue ſuccour of their enemies

Gen. 23, 2, 3. and 42, 1, 2, 6.

1 Sam. 25, 6, 7 8. and 22, 3.

Eſter 7, 3.

times for their neceſſary releefe in things of this life they ſtretch out their begging hands vnto their enemies,as *Lazarus* did.

Reaſon 1. The Reaſons are. Firſt, in reſpect of God, who wil try the faith and patience of his ſeruants,how they can bear outward afflictions, whether they will cleaue to him in their troubles,or not. It is his wil and heauenly pleaſure to try and proue the obedience of his ſeruãts. Not that he getteth or gaineth any knowledg which he had not before, but by triall of his owne gifts, to let vs ſee what is in our ſelues, who are ignorant of the hidden corners of our own hearts. *Peter* ſuppoſed himſelf to be conſtant and couragious,till he was brought into the field to be tried : like the freſh-water ſoldier that dreameth of victory before the battell. *Abraham* then knew that he loued ẏ Lord indeed with al his heart,when he had ſealed it vp with forſaking his country & fathers houſe. And God commanded him to offer vp his ſon to proue his faith. So he humbled the Iſraelites and made them hungry, to teach and to proue them, that hee might do them good at the latter end. Geneſis 22,1. Heb. 11,27. Deut. 8,16.

Reaſon 2. Secondly,in reſpect of their enemies,he will alſo try them whether they will ſhew pitie or not. God hath made the needy and oppreſſed his treaſurers, and offereth thoſe men as Obiects and occaſions to open their bowels of compaſſion. If they ſhut their eies, and ſtop their eares from the cry of the poor that are in trouble, they are made without excuſe, and themſelues ſhall cry in the day of affliction, when they ſhall not be heard. Thus he tried ẏ heart of *Pharoah*, when the Iſraelites put vp a ſupplication vnto him,to let them go 3. daies iourney into the wilderneſſe to offer ſacrifice. Exod. 3,18. Thus he tried the rich glutton, when hee ſent diſtreſſed *Lazarus* to his gate, ſhewing what was the liberality of one, by the pouertie of another.

Reaſon 3. Thirdly, in reſpect of the Church of God, that ſhould acknowledge God to be the Author of euery good gift, and ſhould flye vnto him in their miſeries, who hath the hearts of all men in his own hand,to diſpoſe of them as ſeemeth good in his diuine wiſedome. Hee turned the heart of *Eſau* to fauour *Iacob*, who came againſt him with a band of men. Let vs firſt of all come into the preſence of GOD, humbling our ſelues before him, confeſſing our ſinnes,acknowledging our vnworthineſſe of the leaſt of his mercies,and praying him to turne the hearts of our enemies to fauour vs, according to the promiſe of his owne mouth, who hath ſaid,that *whẽ the waies of a man pleaſe God, he will make euen his enemies to bee at peace with him.* Prou,16,7. Thus hauing reconciled our ſelues to God, let vs not doubt but that hee which brought water out of the hard Rock,wil mollifie the ſtony harts of our greateſt aduerſaries & wil make them inſtruments of our greateſt good. This we ſee practiſed by *Nehemiah*,who prayed vnto God to giue him fauour in the ſight of that heathen king, and hee obtained his requeſt. Nehem.2,4,5

Vſe 1. The vſes are theſe. Firſt, ſeeing it pleaſes God to make his owne people to creep and crouch to his and their enemies, we ſee it is lawfull in our neceſſitous eſtate,to craue almes & releefe of our enemies and thoſe that hate vs,to helpe vs for our needfull ſuſtentation. This condemneth the niceneſſe and ſcruple of thoſe ẏ hold it vnlawfull to buy and ſell,to deale and Trafficke with the enemies of the Church,or to be any way indebted or beholding vnto them. But as we are commãded to do good to them that are without, and are debters to all men that are our owne fleſh, and are inioyned to ſuccour thẽ in their neceſſities,ſo far as we do not maintaine and helpe them againſt Chriſt: ſo is it fitting our profeſſion (when God denieth other meanes) to aske releefe and refreſhing of them,otherwiſe we tempt God in deſpiſing ſuch meanes as he openeth vnto vs for our good. Let vs not diſdaine or refuſe to take at the hands of men,but withall acknowledge it to come from God the cheefe giuer,whoſoeuer be the inſtrument,as *Eliah* receiued meat of the Rauens,both morning and euening. 1 Kings

Vſe 2. Secondly, let vs neuer promiſe any certainty or aſſurance of the things of this life. For,as the Kings daughter is ſaide to be all glorious within : ſo the comelineſſe, beauty, and happineſſe of the Church ſtandeth not in meate nor drinke,but in righteouſneſſe of life, peace of conſcience,ioy in the holy Ghoſt, & in the louing countenance of the Lord towards his ſeruants. *For the things that are ſeene are temporall,but the things which are not ſeene are eternal* So *Salomon* ſayeth, *Riches remaine not alwaies, nor the Crown from generation to generation.* And againe, *Trauell not much to be rich,but ceaſe from thy wiſedome : wilt thou caſt thine eyes vpon nothing? For riches taketh her to her wings as an Eagle, and flyeth into the heauen.* And indeed this is the cauſe why men beare want and pouerty ſo impatiently,becauſe they promiſe immortality vnto themſelues,make an act of perpetuity, and wholly toyle and moyle for the mucke of this world. They dreame ſweetly of dwelling for euer vpon the earth, and make their mony and riches the god of their refuge. If *Iob* had made gold his hope, & had ſayd to the wedge of gold, *Thou art my confidence*, he could neuer haue ſpoken this in the patience of his ſoule, *The Lord hath giuen, and the Lord hath taken away, bleſſed be the name of the Lord.* Therfore the Apoſtle teacheth,that if we haue food & rayment, we ought therewith to be content. For we brought nothing into the world, and it is certaine,we can carry nothing out. Wherfore let vs often and ſeriouſly enter into the meditation of the poore and low eſtate of ẏ church driuen many times into a corner,and conſtrained to ſeeke helpe of others, thereby to teach our ſelues the vncertainty and ſlippery ſtate of all humane things. Pſalme Rom. 2 Corin Prou 2 and 23 Iob 31, 1,21. 1 Tim.

Vſe 3. Laſtly, take this low eſtate patiently, whenſoer.10,13.

12,11. &

6.

ſoeuer ſuch extremities do befall vs, as the lot that God hath appointed vs. *Let vs conſider that no tentation hath ouertaken vs, but ſuch as appertaineth to man, and God is faithfull which wil not ſuffer vs to be tempted aboue that wee are able, but will euen giue the iſſue with the tentation that we may be able to beare it.* Indeed euery affliction for the preſent *is greeuous, and not ioyous, but afterward it bringeth ỹ quiet fruite of righteouſnes vnto them that are thereby exerciſed.* So then, we muſt know that we haue neede of patience, ỹ after we haue done the will of God, we may receiue the promiſe. And without this heauenly grace, conſidering the preſent or eminent calamities of the Church, we ſhall neuer be able to holde out our profeſſion vnto the end. We ſhall neuer apprehend the loue of God in our ſufferings, but be alwaies grudging, repining, and rebelling againſt the will of GOD. This made the Apoſtle to ſay, *I haue learned in whatſoeuer eſtate I am, therewith to bee content.* Let vs not therefore in our neceſſities and calamities fret and fume, rage and bee angry againſt God, but pray for this patience & the ſilence of the heart, which is much ſet by of God. For albeit the affliction we endure bee greeuous for the meaſure, manifold for the number, ſtrange for the manner, and long for the continuance; yet if we put on the armour of a Chriſtian, it ſhall worke in vs experience of Gods mercy, and bring forth hope of a full deliuerance, which maketh not aſhamed.

4.11.

[Verſe 14. *Thus ſaith thy Brother Iſrael.*] Hitherto of the requeſt ſent by *Moſes*, deliuered by the Ambaſſadors, and conſented vnto by the whole congregation: now we are to mark the reaſons vſed to ſtirre vp the hearts of the Edomites. The firſt is drawne from their nereneſſe of blood and kindred in the fleſh, *We are your Brethren:* Now, if wee be Brethren, then helpe vs: *But we are Brethren,* therefore helpe vs. The word [*Brother*] is taken in Scripture ſundry waies. Firſt, for ſuch as are brethren by birth, as *Cain* & *Abel*, *Iacob* & *Eſau*. Secondly, by affinity, which come of one family, as branches of one roote, and ſtreames iſſuing out of one fountaine: ſo *Abraham* and *Lot* were brethren, and the kinſmen of Chriſt are called his brethren. Thirdly by Country & Nation: thus all the Iewes are called Brethren one to another, Deut.17,15. Rom.9,1. Fourthly, by profeſſion: thus all Chriſtians are accounted Brethren, being of the ſame religion and profeſſion. Now in this place it is taken in the ſecond ſence, for ſuch as were of the ſame kindred & ſtocke, as if they ſhould ſay, *Wee are all the ſeed of Abraham, we haue Abraham and Iſaac to our father.* Thus we ſee they alledge their alliance & communion of the ſame blood, deſcending long agoe by many generations from one father. Obſerue here firſt of al the maner of their reaſoning, *If we be Brethren of one kindred, deny vs not this fauour, but ſuffer vs to paſſe.* Where we ſee the ſtrength of this reaſon, how that to perſwade ſome kindnes, they plead ſome kindred, and beſeech them by the amiable name of a Brother. From hence wee learne, that the conſideration of our nereneſſe and coniunction of blood, muſt vrge and inforce from vs all duties of loue and brotherly kindneſſe. Howſoeuer we are to do good to all, yet our Communion in blood ſhould be a forcible meanes to moue vs to al duties of humanity. This moued *Abraham* to take away the heate of contention kindled betweene his Heardmen and the Heardmen of *Lot*, *Let not vs I pray thee ſtriue for we are Brethren.* The like we ſee preſſed by *Moſes* to the Iſraelites ſtriuing together to the diſhonor of God, to the ſlander of their profeſſion, and to the opening of the mouthes of the enemies, *Sirs, ye are Brethren, why then do ye wrong one another?* This conſideration was ſo ſtrong, that it preuailed with *Laban* toward *Iacob*, ſaying, *Though thou be my brother, ſholdſt thou therefore ſerue me for nought? I will giue thee wages?* So *Dauid* vpon this ground expecteth kindneſſe, and reprooueth the Tribe of *Iudah* for their negligence in bringing him vnto his houſe, *Yee are my Brethren, my bones and fleſh are ye; wherefore then are yee the laſt that bring the King againe?*

m.in

13,8.

Doctrine.
The conſideration of our communion one with another, muſt draw vs to the duties of loue one to another.

Geneſis 13,8
Exodus 2,13.

Acts 7,26.

Geneſ.29,15.

2 Sam.19, 11, 12.

Reaſon 1.

The Reaſons follow. Firſt, the communion and fellowſhip of the ſame nature, ought to moue vs to be bountifull and beneficiall vnto men, becauſe we muſt do to others, as we wiſh and would that others ſhould do vnto vs. Let vs put the caſe, & ſuppoſe we were in diſtreſſe, would we not be glad to receiue good at the hands of others? and would we not thinke it a duty belonging vnto them as men, to releeue & ſuccor vs as men? Euen ſo ought we in like caſe to doe and deale with them according to the rule of the Law, and the exhortation of Chriſt, *Whatſoeuer ye would that men ſhould doe vnto you, do ye euen the ſame vnto them, for this is the Law and the Prophets.*

Math.7,11.

31,

1.

Reaſon 2.

Secondly, the fleſh of one, is as the fleſh of another; all the world was made of one fleſh, ſo that we are as it were parts and members one of another. We ſee in the members of our body, how one is helpful and ſeruiceable to another; when one is pained, the reſt are troubled; when one is honored, ỹ reſt reioyce. So ſhould it be in the generall communion and coniunction of mankind. This is that which the Iſraelites affirm, being oppreſſed by their brethrē: *Our fleſh is as the fleſh of our brethren, & our ſons as their ſons:* and therefore in this conſideration, they looked for the duties of kindnes, and fruits of humanity to come from them.

Nehem.5,5.

Tim.

Vſe 1.

The Vſe of this Doctrine, is firſt of all, to reprooue thoſe that breake theſe bands, and caſt theſe cords from them, wherewith the Lord hath tyed vs one to another. For, where many times ſhall you finde leſſe familiaritie and friendſhip one with another, then among thoſe that are moſt neerely linked and allied one to another? Their often iarres and moſt deadly diſſentions, proclaime to their open

Vſe 3

ſhame, that they are voide not onely of true piety, but of all due humanity. What a reproch is it? yea what a blot and blemiſh, that the husband ſetteth himſelfe againſt the wife, and the wife againſt the husband; the father falleth out with the ſon, and the ſon with the father: the mother cānot liue peaceably with the daughter, nor the daughter with the mother: the mother in law with the daughter in law, nor the daughter in law with the mother in law; and that the loue of brethren and ſiſters is ſo geaſon among vs? Great is the force and ſtrength of Nature in all ſuch as are not wholly without naturall affections, as we ſee in *Dauid*, albeit he had a godleſſe and vngracious childe, aſpiring in the pride of his heart to vſurpe the kingdome, and driuing his father out of Ieruſalem; yet when he was ſlaine in the battel, the King was moued, and mourned, ſaying; *O my ſonne Abſolon, my ſonne, my ſonne Abſolon, would God I had dyed for thee. O Abſolon my ſon, my ſon*, 2 Sam. 18,33. The like we ſee in the true mother to her childe, whoſe bowels yerned within her, when *Salomon* called for a ſword to diuide it. The like force of loue could not be diſſembled in *Ioſeph* toward his brethren, but he turned from them, & his heart melted toward them. Yea, cruell *Eſau* when he ſaw his brother a farre off, though he had threatned to kill him, yet he ran to meete him, and imbraced him, hee kiſſed him, and wept vpon him. And yet wee now ſee by lamentable experience, that euery toy & trifle maketh debate, not onely betweene deereſt friends, but betweene neereſt Kinsfolkes, that they can neuer be reconciled. And as no band knitteth faſter, nor bindeth cloſer then this, while loue and liking laſteth: ſo no contention is ſo bitter, no hatred ſo deadly, as that of brethren and others that are neere in blood, when the knot is broken and diſſolued. The tender glaſſe when it is once broken, will neuer be ſet together againe. No water proueth ſo exceeding colde, as that which was once heated exceeding hot: ſo no hatred prooueth like to the hatred of brethren, which are often found mercileſſe one toward another, & ſuch as can neuer be appeaſed: as we ſee in the malice of *Cain* toward *Abel*. This is it that *Salomon* pointeth out in Prou. 18,19. *A brother offended, is harder to win then a ſtrong City, & their contentions are as a barre of a Caſtle.* For as they loued moſt entirely & deerely before, ſo when once they grow enemies, they hate one another moſt extremely, whoſe hearts are as ſtony wals that cannot be pierced, and as barres of iron that cannot bee broken. Now as the Prophet teacheth, *That it is a good and comely thing for brethren to dwell together in vnity*: ſo it is a noiſome and vnnaturall thing to behold greateſt enuy and moſt mortall malice, where the greateſt and neereſt bands of kindred ſhould knit together.

1 Kings 3,26.

Gen. 45,1,2. and 33,4.

Prou. 18,19.

Pſal. 133,1.

Secondly, how much more is it required of thoſe that ſpiritually are knit together in the profeſſion of the ſame faith, to loue and helpe one another, that haue one God to bee their Father, one Church to bee their Mother, one Chriſt to be their elder Brother, one Heauen to be their hope, and one Faith to be their aſſurance. Theſe conſiderations are of far greater might and moment, then al bands of other ſocieties, which begin in the fleſh, and end in death. Wherefore the Apoſtle handleth this at large, Eph. 4,3,4,5,6. *Endeuour to keep the vnity of the ſpirit, in the bond of peace. There is one body and one ſpirit, euen as yee are called in one hope of your vocation. There is one Lord, one Faith, one Baptiſme, one God and Father of all, which is aboue all, and through all, and in you all.* To this purpoſe Chriſt our Sauiour teacheth, that there is a neerer coniunction betweene himſelf & the faithfull, as alſo betweene the faithful among themſelues, then betweene brethren and kinſfolkes in the fleſh. For when ſome of his hearers ſaide: *Behold thy Mother and thy Brethren ſtand without, deſiring to ſpeake with thee*: he anſwered and ſaide to him that told him, *Who is my Mother? and who are my brethren? And hee ſtretched forth his hands towards his Diſciples, and ſaide, Behold my mother and my brethren: for whoſoeuer ſhall do my Fathers will which is in heauen, the ſame is my brother, and ſiſter, and mother.*

Ephe. 4, 3,5.

Math. 12, 48,49,

Laſtly, there is no man in the world, but we are after a ſort charged with him to affect him as a brother, to account him as a friend, to help him as a neighbour, and to loue him as hee is a man. Albeit hee be neuer ſo far remoued from vs, albeit we neuer ſaw him, albeit wee know him not in the fleſh, yet we are appointed as his keeper and guardian, to doe him good all the dayes of his life, defending him from wrongs, garding him from enemies, & ſauing him from dangers. It was a prophane voice of a prophane man, who being asked where his brother was, anſwered, I cannot tell, *Am I my brothers keeper*? Therefore our Sauiour in the Parable of him that fell among theeues teacheth, that euery man is to be called and accounted our neighbor. It is not for any to aduance and lift vp himſelfe aboue his brethren in diſdaine or pride of heart, be he neuer ſo high & great in the world, but to acknowledge from whence hee came, and in that reſpect to make himſelfe equall with them of the loweſt ſort.

Eſay 5

Geneſ.

Luke 1 Rom.

[*Thy Brother Iſrael.*] Hitherto we haue ſpoken of the ſtrength of the reaſon, and conſidered the words not ſimply in themſelues, but as they are referred to the point they argue, that is, to perſwade their paſſage. Now we wil weigh them as they ſtand by themſelues. They declare in their plea, that there is a coniunction betweene them in the fleſh. The Doctrine from hence ariſing is this, Among kinsfolkes, and generally among all mankind, is a certain brotherhood, acquaintance, familiaritie, and vnion one toward another. True it is, there is not fleſhly kindred immediately among all men, to make them ſo neere of blood, as to cal one

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one another kinſmen, and to deſcend of the ſame line and linage: but there is a certaine common kindred in generall, to ioyne & bind vs one to another. So then, all mankind, thogh ſeated and placed farre one from another by large and many Countries, and diſtinguiſhed by ſeuerall languages, rites, lawes, religions, and cuſtomes, are one blood, one fleſh: yea, all as brethren iſſuing out of one fountaine, & hewne out of one Rocke. Euery one is of kin to euery man, whether Iew or Grecian, Turk, Barbarian, Scythian, French, Spaniſh, Italian, German, &c. This appeareth in many places of the word of God. Thus *Ahab* calleth *Benhadad* King of Aram his Brother, that is, his Friend. So Chriſt compriſeth euery man vnder the name and title of a neighbor. This alſo the heathen knew and acknowledged well enough, as the Apoſtle teſtifieth, Acts 17,26. *God hath made of one blood all mankinde, to dwell on all the face of the earth, and hath aſſigned the ſeaſons which were ordained before, and the bounds of their habitation*; declaring hereby, that there is an vnion and coniunction among all mankinde.

o.32, 3

ſon 1.

The Reaſons are theſe. First, we had all one beginning from God, who is the Creator and Maker of all things viſible and inuiſible, and therefore hee being the efficient cauſe of all, there muſt be ſome dependance vpon him, and ſome fellowſhippe among the workes of his hands. This the heathen confeſſed, as the Apoſtle alledgeth out of their owne Poet, Acts 17,29. *We are the generation of God.* Hee is the Creator, we are the workes of his hands: he is our Father, we are his children, & conſequently brethren one to another.

17,29.

ſon 2.

Secondly, as we had one beginning, ſo we al were made of one mould and matter, being framed of the clay and duſt of the earth, which the Lord tempered and faſhioned to make man, as appeareth in the hiſtory of the Creation. So then, the matter of all mankinde is remembred vnto vs to be the earth. This *Moſes* teacheth, Gen. 2.7. & 3,19. Heereunto the Apoſtle accordeth, 1 Cor. 15,47, *The firſt man is of the earth, earthly*. Thus the moſt noble and notable creature, of a wonderfull frame and compoſition, repreſenting in it the glory of ẏ world, was made of the moſt baſe matter, and loweſt element, as it were the dregs and lees of the Vniuerſe.

3.

Thirdly, touching the forme of mans Creation, they are all made in the image according to the ſimilitude of God, which is a certaine band of Nature to knit vs together. There is one image and likeneſſe of God that ſhineth in all men, which we muſt regard & reuerence whereſoeuer we finde it. This is it which *Moſes* ſets downe, Gen. 9. 5. *At the hand of a mans brother will I require the life of man, for in the Image of God did he make man.*

1.

The Vſes are theſe. Firſt, it ſerueth to condemne the ſundry ſects of Monks, Friers, Hermits, and all Cloyſter-men, that liue apart by themſelues in woods and deſart places, & ſeparate themſelues from others, as if they were borne for themſelues alone, and not to doe good to others. Theſe liue as in another world mēbers of no ſociety, parts of no body, limbes of no Family, of no Church, of no Commonwealth. Euery man muſt bring ſome good, not onely to himſelfe, but alſo to others, & chuſe ſome honeſt and lawfull calling When a man is out of his proper lawfull calling, it is as if a member were put out of ioynt, or a part of the building were thruſt out of order. So then that life which is the forſaking of humane ſociety, is neither comfortable for themſelues, nor profitable for the Church, nor commendable for the family, nor warrantable by the word, doing good neither to themſelues, nor to any other. This the Apoſtle reproueth to the Hebrews, *Let vs conſider one another, to prouoke vnto loue, and to good workes; not forſaking the fellowſhip that we haue among our ſelues, as the manner of ſome is: but let vs exhort one another, and that ſo much the more, becauſe ye ſee that the day draweth neere.*

Heb. 10,24.25

Vſe 2.

Secondly, it followeth from hence, that it is a ſingular and ſpeciall mercy that grace is offered to ſome more then to otherſome, that one nation or kingdome is preferred before another, that one place or perſon is reſpected aboue another, being by birth like and equal, and ſeeing there is no difference betweene man and man by nature. It cometh not of our ſelues, that the Goſpell of the kingdome, and word of ſaluation is offered vnto vs, there is no dignity in vs aboue our brethren. This *Moſes* bringeth the Iſraelites to conſider, *Thou entereſt not to inherit their land for thy righteouſnes, or for thy vpright hart*. *Eſau* and *Iacob* were brethren, borne of the ſame parents at the ſame time, yet one was receiued, and the other forſaken. So ẏ Apoſtle to the ſame purpoſe ſpeaketh, Gal. 3,28, *There is neither Iew nor Grecian: there is neither bond nor free, there is neither male nor female: for ye are al one in Chriſt Ieſus.* This therefore muſt teach vs to acknowledge our own vnworthines, & to magnify the mercy of God toward vs aboue all earthly things.

Deut. 9,5.

Vſe 3.

Thirdly, we are bound to do good to al men, to be ſeruants one to another in loue, to helpe and ſuccour each other in time of need, as the Samaritan did him ẏ fel among theeues: and as the barbarous nations did the Apoſtle. True it is, the nerer God bringeth men together, and the ſtraighter bands of kindred, acquaintance, ſociety, and neighbor hood, he tieth vs withall, ẏ more prompt & ready we ought to be to doe ſeruice one to another. But ſeeing he hath ſet a kind of brotherhood among all, we muſt loue one another, & be kind-hearted to al our fleſh. otherwiſe we bid battel to God, and are at defiance with nature it ſelfe. Notwithſtanding, if we conſider the common trade & practiſe of the world, we ſhal ſee an open conſpiracy to do contrary to the will of God, and the ſecret inſtinct of nature it ſelfe. For where is this

Luke 18,33.
Acts 28,2.

this imploiment of our ſelues to the good one of another? Do we not ſee among brethren, many times ſuch diuiſions, as euery one ſhifteth for himſelfe, and ſhrinketh from another; drawing ſtill to themſelues without reſpect of reaſon, without care of honeſty, and without ſigne of pitty or compaſſion? So ỳ the wolues are not at ſuch variance, neither do the Lyons or Leopards purſue one another as theſe men do. But man from man is in daily danger. A ſtorme threatneth before it riſeth: a building cracketh before it falleth: a fire ſmoketh, before it flameth: euen the dog barketh, before he byteth: but mankinde hurteth ſuddainely, they are felt oftentimes before they are ſeene, they ſtrike before they warne, hauing ỳ ſhape of men, but the minde of beaſts. This made *Salomon* to giue out this counſell, Prou. 27, 10. *Thine owne friend and thy fathers friend forſake thou not, and enter not into thy brothers houſe in the day of thy calamity: a neighbour neere, is better then a brother farre off.* Where he ſheweth, that ſound and ſincere loue betweene brethren is rare, and the kindneſſe of kinsfolkes tried to be no better then vnkindneſſe, eſpecially in the day of aduerſity. Therefore he aduiſeth, that we goe not to our aliance and kindred in our afflictions, to craue their helpe, and require their ſuccour, inaſmuch as the brethrē of the poore man for the moſt part hate him, and are ſoone weary of him. Nature is oftentimes without good-will, but friendſhip is neuer without good-will. Naturall men may proue to be vnnaturall, but a friend which is as thine owne ſoule, cannot; and therefore ordinarily will ſooner helpe his friend, then a brother will his owne brother, albeit the Son of his owne mother. If ſo little loue be among brethren, no maruaile if leſſer bee among the reſt of mankinde, where leſſer bandes are to hold them together. What maruaile therefore is it, that neighbours ſo ſildome liue as brethren, and generally men with men: ſeeing ſuch as are Children of the ſame father ſhew no more friendſhip one to another then wilde beaſts? But we, who beſides the common coniunction of man with mā, haue learned Chriſt, haue all one Father, who hath called vs to the knowledge of his Name, & to the inheritance of his kingdome in Chriſt, by the meanes of one faith, which is confirmed both by one baptiſme, being a badge of our engrafting into the body of our Lord Ieſus Chriſt, and by his laſt Supper, being a ſeale of our perpetuall nouriſhment from him: we (I ſay) muſt practiſe better things, and ſeeke (if it be poſſible) to haue peace with all men, hauing this double communion, both in the fleſh and in the Spirit to follow after loue. Heereby ſhall all men know that we are the Diſciples of Chriſt, if we loue one another: and heereby we ſhall know, that we are tranſlated frō death to life, if we loue the brethren. We muſt not liue as Wolues and Tygers, by rauine and ſpoile, wee muſt not oppreſſe one another, for God is an auenger of all ſuch things. This is it that *Moſes* teacheth, Deut. 23, 7. *Thou ſhalt not abhorre an Edomite, for he is thy brother: neither ſhalt thou abhorre an Egyptian, becauſe thou waſt a ſtranger in his Land.* Thus the people of Iſrael complaine againſt the rich, and cry out vpon the vnequall & iniurious dealing of their brethrē, vpon this ground; becauſe their fleſh was as the fleſh of their brethren, the ſons & daughters of the poore, as the ſonnes and daughters of the rich.

Iuuenal.ſaty. 15.lib.5.

Senec.epiſt 104

Rom.12,18.

Iohn 13,35. & 1 Ioh.3,14.

1 Theſſ.4,6.

Nehem.5,

Laſtly, this ſerueth to reproue & conuince three ſorts of men. Firſt, it condemneth all railing at, and reuiling one of another, all words of reproch and contumely, as if they were our ſlaues and villaines; which practiſe Chriſt reproueth, Mat. 5, 22. Secondly, it meeteth with ſuch as delight in contentions, as the begger doth his ſores, & nouriſhing diſſention in the Church or Common-wealth, contrary to the amiable name of brethren that ought to bee acknowledged among vs. All contention is irkeſome, but eſpecially ỳ which is betweene brethren. All war is lamentable, but eſpecially ciuill warre, where brother is diuided againſt brother, & ſometimes the ſon againſt ỳ father. This victory ſhould not be ſounded with triumph, but paſſed ouer with ſilence. Therefore the Romane Captaines, after a ciuil war, neuer triumphed when they returned victors, as we ſee in *Cinna* and *Cæſar*, in *Silla* and *Marius*. So among all quarrels and controuerſies, thoſe among brethren are moſt vnnaturall. Wherefore, the Apoſtle *Paul* ſaith, *I beſeech you brethren, marke them diligently which cauſe diuiſion and offences, contrary to the doctrine which ye haue learned, and auoid them.* So the Apoſtle *Iames* teacheth, *If yee haue bitter enuying and ſtrife in your hearts, reioyce not, neither be lyars againſt the truth. This wiſedome deſcendeth not from aboue, but is earthly, ſenſuall, and diuelliſh: For where enuying and ſtrife is, there is ſedition, and all manner of euill works.* Wherefore let vs learne to cut off all occaſions of contentions, euen from them that ſeeke occaſions. Thirdly, this reprooueth all vnmercifull dealing towards thoſe that are in neceſſity, ſuch as was in the Prieſt and Leuite toward him that fell into the hands of theeues & was wounded. Whē we ſee a poore man or woman deſtitute of daily food, in miſery and want of this worlds good, we muſt thus thinke with our ſelues, This man or this woman is my fleſh, my brother, my ſiſter, as good by nature and in creation, as my ſelfe, hauing the ſame Maker, and made of the ſame matter, and bearing the ſame Image of God as well as my ſelfe. It is onely Gods goodneſſe toward me, that I poſſeſſe thoſe things which he wanteth; the ſame Lord requireth of me to my vtmoſt power to releeue and helpe him. This is taught by *Moſes*, Deut. 15, 7. *Thou ſhalt not harden thine heart, nor ſhut thine hand frō thy poore brother.* Let it not greeue vs to giue and forgiue. Let vs haue a cōpaſſionate hart, a pitiful eie, a liberal hand. Remember it is an eaſie

Vſe 4.

Valer.ma *lib.1.cap.*

Rom.16,

Ia.3,14,

thing with God to bring thee into as low an ebbe,though thou be now afloat,as wee ſee it hath fallen out to many great Kings & mighty Monarchs. This is that charge which the Prophet giueth,Eſ.58,7. *Is not this the faſting that I haue choſen,to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine houſe, when thou ſeeſt the naked, that thou couer him, and hide not thy ſelfe from thine owne fleſh?* Let this conſideration moue vs to loue all mē vnder heauen, and to ſhew the fruites of mercy vnto them in diſtreſſe, as the Samaritan did to the poore wounded man, Luke 10,33. Let vs pray for the conuerſion of Iewes & Gentiles,as *Stephen* did for his enemies.

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[Ver.15. *Thou knoweſt our trouble,how our fathers went downe into Egypt,therfore I pray thee let vs paſſe.*] This is the ſecond reaſon before remembred, drawne from the wofull experience of many miſeries,which they haue had in Egypt and out of Egypt. Heere we ſee,they alledge the afflictions endured in Egypt, to ſtirre vp the Edomites to pitty,and to giue thē quiet paſſage. This reaſon is thus contriued, If we haue ſuffered many ſorrowes and afflictions,and beene euilly entreated in Egypt, then pitty our poore condition, and deliuer vs out of our diſtreſſe: but we haue all ſuffered many ſorrowes and afflictions, &c: therefore pitty vs and giue vs paſſage. Marke heere the force and ſtrength of the reaſon: he perſwadeth thē to graunt them free paſſage,moued with this conſideration,that the miſeries of the Church haue beene many, and as yet they ſaw no ende of them. They were bound by all good means to procure their peace,and ſeeke a bleſſed end of their preſent ſorrowes, that entering into the Land, they might ſit vnder their Vines & Fig-trees,and reaſon of the waies and word of the Lord without feare. Now the want of this liberty and freedome to ſerue the Lord, and the diſtreſſed eſtate of the oppreſſed Church, is made a motiue to mercy in theſe Edomites to redreſſe their troubles, and ſo the *Iſraelites* might haue beene eaſed,& themſelues no way burdened. From hence we learne,that ỹ wants and miſeries of the Church ſhould moue the hearts of others to pitty them, and to procure according to their power the remedy thereof. Whenſoeuer we ſee the people of God in affliction, if there be any conſolation in Chriſt, if any comfort of loue,if any fellowſhip of the Spirit,if any compaſſion and mercy, we muſt be touched inwardly euen to the quicke, and put too our helping hand to end their calamities as we are able. This hath beene put in practiſe from time to time by the holy ſeruants of the Lord. When *Nehemiah* heard that ỹ people returned from captiuity, were ſtill in great miſery,Neh.1,3,4, Ieruſalem troden downe, the gates burnt with fire, he ſate downe and wept,he mourned,faſted, & praied before the God of heauen for the redreſſe of thoſe euils, and for a bleſſing vppon his holy endeuours. The like affection we ſee in *Mordecai* & *Eſter*; chap.4,8,16. when *Mordecai* ſaw what euill was concluded againſt the Church, and that a commiſſion was ſued out at *Shuſhan* to deſtroy and maſſacre the people of God in one day,he rent his cloathes and put on ſackcloth, he goeth to *Eſter*, hee chargeth her that ſhee ſhould goe in to the King, and make petition and ſupplication before him for her people. She vndertaketh the cauſe of the Church with the hazard of her life, ſhe relieth vpon the all-giuing prouidence of God, ſaying; If I periſh, I periſh, I will go in to the King, albeit it be not according to the Law. So the Prophet teacheth,Pſal.80,5, where he complaineth, that God had giuen them bread of teares, and fed them with teares to drinke in great meaſure; *Thou haſt made vs a reproch to our enemies, thou haſt brought a Vine out of Egypt, thou haſt caſt out the Heathen, and planted it,yet the wilde Boare deuoureth it,the beaſts of the field eate it vp.* Vpon this conſideration he ſheweth his affection, and oftentimes doubleth it: *Returne we beſeech thee,O God of hoſts, looke downe from heauen, and viſite this Vine.* The like care of redreſſing the diſtreſſed condition of the Church, appeareth in *Habakkuk*; for when God reuealed vnto him,that for the wickedneſſe and iniquity,the ſtrife and contention of the people, he would puniſh and viſite them by the Chaldeans, a Nation worſer then themſelues,it cōſtrained the Prophet to break out into an earneſt prayer; *When I heard thy voice, I trembled and was afraid,Lord, in wrath and in the middeſt of iudgement remember mercy.* Hab.1,3,6,& 3,2. What ſhould I adde more? The booke of Lamentations ſheweth, that the horrible deſolation of the Church did draw vp whole buckets of water, and fountaines of teares frō the Prophet, euen bowels of compaſſion and moſt earneſt praier to God for the deliuery of his people, being moued with a ſenſible feeling of the Churches diſtreſſes. Lam.1,and 2, and 3.

Reaſon 1.

And although this meditation alone be ſufficient to enforce this affection of compaſſion, yet it may be more earneſtly conſidered, and deepely enforced by ſundry reaſons. For firſt, nothing ought to be more precious and deare vnto vs,then to ſee the floriſhing eſtate of the Church: nothing ought to go nearer vnto our hearts, and to make our eyes a fountaine of teares to weepe day and night,then to behold the decayings and deſolations of Sion. This appeareth euidently vnto vs, Pſal.137,1,2,5, where the Prophet layeth downe the miſerable eſtate of the Church vnder the Babilonians,and the affection of the Church conceiued vpon that diſtreſſe,*We ſate downe and wept when we remembred Sion, we hanged our Harpes vpon the willowes in the midſt therof; if I forget thee,O Ieruſalem,let my right hand forget to play, If I do not remember thee, let my tongue cleaue vnto the roofe of my mouth, yea if I preferre not Ieruſalem before my chiefe ioy.* Wherein ariſeth this reaſon,

ſon, that howſoeuer many things are miniſtred to comfort the people of God, as fauor, friends, honour, glory, pleaſure, and proſperity, yet aboue all other ioy, the peaceable and proſperous eſtate of the Church affecteth thẽ, as that which ſticketh neereſt, and cleaueth cloſeſt vnto them, at the ſight wherof the Angels take occaſion to wonder at the mercies of God. Contrariwiſe, the troubles and tumults raiſed againſt the Church, beginning to preuaile againſt it, and threatning to make hauocke of it, haue cauſed the greateſt ſorrow of all other incident to the ſonnes of men. 1 Pet.1,12.

We ſee a worthy and memorable example of this in the wife of *Phinehas*, when the Philiſtims preuailed ouer the people of God, many ſorrowes fell vpon her, one in the necke of another; the taking of the Arke, the fall of her father, the death of her husband, the ſlaughter of her brother, the ouerthrow of the hoaſt, the triumph of the enemy: yet aboue all (as if the reſt were nothing) the report of taking the Arke, was as a ſword to pierce through her ſoule, and ſuffered her not to receiue any comfort in her trauaile, but ſhe named her childe, *Icabod*, that is, no glory, ſaying; *The glory is departed from Iſrael, becauſe the Arke of God was taken, and becauſe of her father in law, and her husband: She ſaide againe, For the Arke of GOD is taken.* 1 Sam.4,19,21,22. Whereby we ſee, that howſoeuer we feele nothing but worldly loſſes, being men of this world, whoſe portion is in this life, and are acquainted with nothing but worldly ſorrowes which cauſe death, chuſing rather to leaue Chriſt, then to loſe our commodities; to ſell our birth-right, then to want our pottage, like prophane *Eſau*, or the ſwiniſh Gadarens: yet ſhe ſealeth vp her ſorrow in the name of her ſonne, and repeateth the departure of the glory from Iſrael, as that which moſt of all doubled and increaſed her affliction. If then, all things in this life are not to bee compared and matched with the proſperous proceeding & encreaſe of the Church in ſpirituall things; if no earthly loſſe of things neereſt and deareſt vnto them, do ſo far enter into them as the calamities and ruines of the Church, maruaile not if the wants thereof go neere vnto the Church, and ſtirre them vp to labour the redreſſe thereof in their beſt meditations.

Reaſon 2. Secondly, the diſtreſſes of the Church ſet open a wide doore to faithleſſe and prophane men, to inſult contumeliouſly, and to triumph vaine-gloriouſly ouer the Church, as though God had forſaken them, & left them as a prey in the iawes of the enemy, whereby the truth is ſlandred, & the Name of God which ought to be precious vnto vs, is blaſphemed. This appeareth, Pſalm.79,1,4,5,8,10. when the heathen ruſhed into the inheritance of God, defiled the Temple, and made Ieruſalem an heap of ſtones, that they were *a reproch vnto their neighbours, euen a ſcorne and deriſion to them that were round abound them.* The Prophet expreſſing his affection, ſaith; *Lord, how long wilt thou be angry, for euer? Shall thy iealouſie burne like fire?* And thẽ he addeth this as a reaſon: *Wherfore ſhould the heathen ſay, where is their God? let him bee knowne among the heathen in our ſight by the vengeance of the blood of thy ſeruants that is ſhed.* So then, as on the one ſide the floriſhing eſtate of the Church is that which giueth inward ioy and true comfort of heart aboue all other things to Gods ſeruants, & on the other ſide, the diſtreſſes of the Church do ſet open a doore to faithleſſe and rebellious men, to take aduantage to reioyce ouer the Church, and in the ſpirit of *Iſmael* to ſcoffe at it with taunts more bitter then gall and wormewood: it followeth, that the troubles thereof muſt draw vs to pitty, moue vs to prayer, and incite vs to vſe all good meanes to redreſſe them.

The vſes follow. Firſt, we muſt be greeued for the troubles of the Church, as fellow-members of the ſame body. Can that be a true and liuely member, that is not any way touched with a fellow-feeling of the reſt of the members? The Apoſtle teacheth, 1 Corin.12, 25, *That the members ſhould haue the ſame care one for another, therefore if one member ſuffer, all ſuffer with it: if one member be had in honour, all the members reioyce with it.* Would wee then know, whether we haue Chriſt for our head, coupling vs together, whether wee be members of Chriſt, and haue him dwelling in vs by faith, and whether we be made bone of his bone, and fleſh of his fleſh, without which we haue no ſaluation? we muſt examine our harts by this note that is found in all the members of the body one toward another. If any member be hurt or endangered, the reſt are ready to helpe, euery one according to his office; the foote runneth for it, the eie looketh vpon it, the hand ſtretcheth out it ſelfe for the good thereof. If it be ſo with vs in the dangers and deſolations of the Church, we haue comfort in our owne hearts, we carry a witneſſe about vs that we are liuely mẽbers of Chriſt. But if we haue no feeling, no compaſſion, no pitty toward them that ſuffer for Chriſts ſake, we are dead and rotten members, we want life and quickening in Chriſt, wee cannot aſſure our ſelues that as yet we are engrafted into his body. Therefore the Apoſtle ſaith, Gal.6,2. *Beare you one anothers burden, and ſo fulfill the Law of Chriſt.* Againe, *Who is weake, & I am not weake? Who is offended, and I burne not?* 2 Cor.11,29. And in another place, *Be of like affection one to another, reioyce with them that reioyce, and weepe with them that weepe,* Rom.12,15,16. Hereunto the Apoſtle accordeth in the Epiſtle to the Hebrewes, chap.13,3. *Remember them that are in bonds, as though ye were bound with them: and them that are in affliction, as if we were alſo afflicted in the body:* teaching vs heereby that their condition muſt be as our owne condition, and their trouble as our owne trouble. So the Prophet vttereth his affection, Lam.2,11,13,20, that although he ſhould bee preſerued from the

Vſe

the iudgement executed, yet beholding Sion lying waſte, he cryeth out, *Mine eies guſh out water for the deſtruction of the daughter of my people, thy breach is great like the ſea.* And afterward he ſtirreth vp his zeale, *Behold, O Lord, and conſider to whom thou haſt done thus?* Wherefore, whenſoeuer God offereth vs the ſight of any chaſtiſement vpon our brethren at home, or the neighbour-Churches abroad, we ought not to be as thoſe that are dull, ſenceleſſe, and paſt feeling, but to haue a ſimpathy of their ſorrowes, and draw out the bowels of compaſſion toward them.

2.

Secondly, woe and woe againe to them that are ſecure, that laugh when the Church weepeth; that liue in brauery and exceſſe, whē the Church putteth on ſackecloth and aſhes; that fill, and feaſt, and fat themſelues with all delicates, when the Church faſteth; that awake not out of their ſleepe, when the iudgements of God are neere vnto them. This the Prophet reproueth, Eſay 22,12,13,14. *In that day did the Lord of hoaſts call vnto weeping & mourning, and to baldnes, & girding with ſackcloth: & behold, ioy & gladnes, ſlaying oxen & killing ſheep, eating fleſh and drinking wine, for to morrow wee ſhall die.* When we are once come to this careleſneſſe and contempt of our brethrens condition, the threatning denounced in theſe words following ſhall fall vpon vs: *Our iniquities ſhall not be purged from vs vntill we die.* A fearefull ſentence of a greeuous iudgement, to teach vs humility, and to driue away all ſecurity. Hereunto alſo cometh the ſaying of *Amos* chap. 6, 1,2,3,4,5,6. Where we ſee, he pronounceth the wofull eſtate and condition of thoſe that liued without feare and regard of Gods iudgments, neither remembred their brethren carried into captiuity, and liuing in great aduerſity. We liue in the time of the diſtreſſes and wants of the Church. This calleth vs to practiſe this duty, of ſeeking the good of the Church, and vſing all good meanes by ſupplication to God, and by petition to men, for the redreſſe thereof. Eſpecially let vs be mindfull in our prayers of the peace of Ieruſalem, *Becauſe of the houſe of the Lord our God.* This was the prayer of the Prophet, *Lord, be fauourable to Sion, for thy good pleaſure, build the wals of Ieruſalem.* If then we would haue both the Common-wealth and our priuate wealth to floriſh, we muſt tender the good and floriſhing eſtate of the Church, we muſt be tenderhearted to procure the proſperous eſtate thereof. For the Church and Common-wealth are as thoſe twins which are ſaid to weepe together, and to laugh together; they floriſh together, they fade together, they fall together. So long as pure religion and preaching of the Goſpel are maintained, it cannot goe ill with the common-wealth, they are as a brazen wal, as a ſtrong fortreſſe and bulwarke, as a Caſtle of defence, to keepe out all inuaſion of enemies, and crying in our ſtreetes. For the one addeth ſtrength vnto the other, whileſt the Common-wealth fighteth againſt the viſible enemies of the Church by counſell and authority, the Church fighteth againſt the inuiſible enemies of the Commonwealth by praier and ſupplication. If then the Church be ſpoiled, & the publiſhing of the Goſpel be hindred, the Commonwealth cannot long goe free, but the foundation thereof is dangerouſly ſhaken, which hath no promiſe to be kept in good eſtate, but as it is a Nurſe to the Church, and a Lanterne to hold the light of the word. The like might be ſaid of priuate families, and of particular perſons, wee haue no aſſurance of the protection of God, & of the continuance of our eſtate in peace, farther then wee promote his glory, and giue entertainment to the Goſpel. We ſee in the ſecond booke of the Chronicles, ch. 36,15. when the people of Iſrael came to this height of iniquity, to mock the meſſengers & miſuſe thē ſeruants of God, which he ſent vnto them riſing early, *Becauſe he had compaſſion on his people and on his habitation, then he brought vpon them the King of the Caldeans, who ſlew their young men with the ſword, in the houſe of their Sanctuary, & ſpared neither yong men nor virgins, ancient nor aged, God gaue them all into his hand.* So Chriſt ſaith, Mat. 23,37. *O Ieruſalem, Ieruſalem, which killeſt the Prophets, & ſtoneſt thē that are ſent vnto thee, how often would I haue gathered thy children together, as the Hen gathereth her Chickens vnder her wings, but yee would not.* Now what followeth this contempt of the word, and neglect of the Goſpel? *Behold, your habitation ſhall be left vnto you deſolate.* To conclude therefore, let vs promote true religion, and then we ſhall proſper and be ſafe; otherwiſe we haue no promiſe of bleſſing.

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Vſe 3.

Laſtly, this doctrine of pittying the Churches troubles, ſerueth moſt fitly to condemne the contrary practiſe of thoſe miſerable and mercileſſe men that are without all humanity & naturall affection, that are borne of wolues, nouriſhed of tygers, and haue ſucked ẏ milke of moſt ſauage beaſts, or rather the poyſon of aſpes and vipers, whoſe very bowels of mercy are the breathings out of cruelty, as the wiſe man ſpeaketh: who are ſo farre from pittying the miſeries of others, and helping them in their diſtreſſes, that they adde to the heape of their afflictions, oppreſſe them with an heauier burthen, and thruſt them quite downe that are ready euen to fall. This the Prophet condemneth, Pſal. 69,26,27. This is a note of extreme hatred and malice, and yet how many are there among vs, that liue in the boſome of the Church, who make the miſeries of others as a game and paſtime to refreſh themſelues, reuiling & reproching with moſt bitter taunts and tearmes of infamy, ſuch as lie vnder the croſſe, as thoſe paſſengers that mocked Chriſt hanging on the Croſſe? Let all ſuch remember the wiſe counſell of the wiſe man in ſundry places of the Prouerbes, chap. 11,8. & 24,16, 17,18. Where he ſheweth, that howſoeuer the faithfull may fall into many aduerſities, yet their

Prou 12,10.

their aduerſaries are not to triumph ouer thē, and tread them vnder their feet as dung of the earth, no nor ſhew ſignes of mirth & gladnes in their affliction, leſt the Lord who pondreth the ſpirits, lay the ſame affliction vpon them. So then, to reioyce at the miſery of another, that he may haue ſorrow vpon ſorrow, is the ready way to bring miſery and draw Gods plagues vpon our ſelues: and therefore if at any time we ſee them ſinke downe in affliction as vnder a burden, it is our parts not onely to pitty them, but to comfort and releeue them, who are commanded to raiſe vp the Aſſe of our enemy that is fallen downe, as we ſee in the law of *Moſes*: *Thou knoweſt our trouble, how our fathers went downe into Egypt.* Hitherto we haue handled the ſtrength of the reaſon: now let vs conſider the truth of the words, which ſet foorth the miſeries and afflictions of the Church of God. From hence we learne, that the afflictions of the church are many: the troubles that it endureth at the hands of euill men are very great. True it is, the people of God are endued with the firſt fruites of the Spirit, and are reſerued vnto a kingdome, yet if wee will liue with him, we muſt firſt die with him: if we will reigne with him, we muſt firſt ſuffer with him; if we will haue him wipe away all our teares in heauen, wee muſt firſt ſhed them on earth. This is expreſly taught, Pſal. 34,19. So the Apoſtle *Iames*, chap. 1,2. 1 Cor. 4,9. & 2 Cor. 11,23,24,25,26. This was the eſtate of the whole Church of the Hebrewes deſcribed, Heb. 11,35,36,37,38. This we might farther conſider in the examples of the Patriarkes, *Abraham, Iſaac, Iacob, Iob, Ioſeph, Dauid, Ieremy*, and ſundry others, whoſe liues are a plentifull ſtore-houſe to teſtifie this truth, that the people of God doe many times endure manifold afflictions from euill men.

Doctrine. Many are the afflictions laid vpon the Church by the enemies thereof.

Reaſon 1.

The reaſons are euident. Firſt, the enemies of the Church know not the Father, neither Ieſus Chriſt his Sonne. They haue nothing to ſtop and to ſtay their fury and violence, being ſtirred vp by their owne malice, and ſet on fire of hell. This is it we reade, Ioh. 16,2,3. *They ſhall excommunicate you: yea, the time ſhall come, that whoſoeuer killeth you, will thinke that hee doth God ſeruice: and theſe things will they doe, becauſe they haue not knowne the Father nor mee.* For whatſoeuer their pretence be, yet their rage againſt the ſeruants of God, proceedeth from their ignorance of God, and inſtigation of the diuell, who beareth all the ſway in their harts. Therefore Chriſt ſaith, Reuel. 2,10. *Behold, it ſhall come to paſſe, that the diuell ſhall caſt ſome of you into priſon, that ye may be tried.* Howſoeuer thē, they beare themſelues oftentimes in hand that they do well, yet whenſoeuer they take crafty counſell againſt the innocent, the ſuggeſtion is of the diuell: when they giue their tongues to lying and curſed ſpeaking, they are thruſt forward by the father of lies: when their hearts are inflamed with malice, the diuell is as the bellowes to blow the coales. Finally, whenſoeuer they worke iniuriouſly againſt the Saints of God, hee is the maſter of the miſchiefe, and of him in the end they ſhall receiue their wages.

1 Cor. 2,8.

Reaſon 2

Againe, the delight of Gods people is to follow goodneſſe. Now ſo long as the diuell is in the world, and his inſtruments ſtirred vp by him that walke after the vanities of their own minde, and the corruptions of their own hart, ſo long they will alwayes malice and abhorre the ſeruants of God, *wherein it ſeemeth to them ſtrange, that wee run not with them into the ſame exceſſe of riot, therfore ſpeake they euill of vs; which ſhall giue accounts to him that is ready to iudge the quicke and dead.* 1 Pet. 4,4,5. The Spirit of God teacheth this from the beginning, *I will put enmity betweene thee and the woman, and betweene thy ſeede and her ſeed: he ſhall breake thy head, and thou ſhalt bruiſe his heele.* Where we ſee, there is and there muſt be alwayes a perpetuall oppoſition and enmity betweene beleeuers and hypocrites, betweene the godly & the vngodly. The world hateth them that are choſen out of the world, Iohn 15,19. Thus it was in *Abrahams* family which was the Church of God, where he that *was borne after the fleſh, perſecuted him that was borne after the Spirit, euen ſo it is now*, Gal. 4,29. Heereunto *Salomon* had reſpect when he ſaide, *A wicked man is abhomination to the iuſt, and he that is vpright in his way, is abhomination to the wicked*, Prou. 29,27.

Vſe

The vſes now to bee conſidered are theſe. Firſt, wee muſt learne heereby, that afflictions are not ſimply euill, neither ſhall they be able to ſeparate vs from God, as we ſee, Rom. 8,35 28,38,39. *Who ſhall ſeparate vs from the loue of Chriſt? Shall tribulation, or anguiſh, or perſecution, or famine, or nakedneſſe, or perill, or ſword, as it is written, for thy ſake are we killed all day long, we are counted as ſheepe for the ſlaughter.* Neuertheleſſe, in all theſe things, we are more then conquerers through him that loued vs. Where we ſee, that ſeeing it is the lot of the righteous to ſuffer perſecution, he concludeth, it ſhall neuer be able to ſeparate vs frō the loue of God which is in Chriſt Ieſus our Lord. For God giueth to all thoſe that are his, a ſanctified vſe of the Croſſe, who diſpoſeth all things to worke the beſt to them that loue God, euen to them that are called of his purpoſe. This is the vnſpeakable mercy of God, that maketh not onely the Miniſtery of the word, the vſe of the ſacraments, the grace of prayer, and ſuch like exerciſes of our holy religion turne to our good, but bleſſeth the bitter cup of the greateſt afflictions that is offered vs to drinke, to be vnto vs the medicine of the ſoule, the triall of faith, the mortifying of corruption, the ſchoole houſe of humility, the preaching of repentance, the renouncing of the world, the taming of the fleſh, and the ſtirring of vs vp to prayer. We may now comfortably conclude to our owne conſciences with the ſame Apoſtle, *I am perſwaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things*

Iob 33, 16,17.

things preſent,nor things to come, nor height, nor depth,nor any other creature ſhalbe able to ſeparate vs from the loue of God. Let vs know then there is great vſe of the croſſe, beeing aſſured, that *tribulation bringeth forth patience, & patience experience,and experience hope, and hope maketh not aſhamed, becauſe the loue of God is ſhed abroad in our harts by the holy Ghoſt,which is giuen vnto vs.*

om. 5,3,4,5.

Vſe 2.

Secondly,we learne heereby,not to promiſe to our ſelues worldly peace & proſperity, but prepare to endure the croſſe before it cometh, and know that the end of one croſſe is the beginning of another,while we liue heere. We muſt not looke to finde heauen vpon earth,we muſt not dreme of the victory before we fight. We think of receiuing the prize, but we wold not run the race. We would put on the crown, but we ſhun the croſſe, like thoſe foolish husbandmen that would receiue the fruites of the earth,but care not for the labour. And ſurely the reaſon why we are many waies impatient vnder the croſſe, & murmure vnder the mighty hand of God,is, becauſe wee are vnprepared & vnprouided to beare any ſtorme, or endure any triall. We muſt not thinke to liue at eaſe and pleaſure, but know,that whoſoeuer taketh not vp his croſſe & cometh after Chriſt cannot be his Diſciple.So *Paul* teacheth *Timothy, Thou haſt fully knowne my faith and my patience,my perſecutions which came vnto me,but from them all the Lord deliuered me : yea, and all that will liue godly in Chriſt Ieſus, ſhall ſuffer perſecution.* 2 Tim.3,10,12. For as the head was firſt crowned with thornes, ſo the members muſt not looke to liue in pleaſures.

Vſe 3.

Laſtly,be not offended at the great afflictions that oftentimes we heare to befall ŷ faithfull,or we ſee to be vpon ſuch as feare God;let vs not maruaile and wonder at it, as at ſome rare and ſtrange thing, much leſſe ſhould wee ſtart backe from our profeſſion for the perſecutions and fiery trials that come vpon the Church.Therfore the Apoſtle *Iohn* ſaith, *Maruaile not my brethren, though this world hate you:* nay,rather we haue cauſe to reioyce,that God vouchſafeth vs this honor,not only to beleeue in him,but to ſuffer for his Name. This made *Paul* ſay,Acts 21,13.being entreated that hee would not go vp to Ieruſalem, *What do ye weeping,and breaking mine heart? For I am ready,not to be bound onely, but alſo to die at Ieruſalem, for the Name of the Lord Ieſus.* Doubtleſſe, if we were of the world, the world would loue his owne; but becauſe we are choſen out of the world,therefore the world hateth vs. It is noted to the euerlaſting praiſe of the Apoſtles, Acts 5,21.Heb.10,33,34.Caſt not away therfore your confidence which hath great recompence of reward. God hath no need of vs to maintaine his glory,he is able to maintaine it without vs; therefore it is a great priuiledge and prerogatiue, that God calleth vs out to ſuffer for his Names ſake. Beſides, ſuch and ſo great are our infirmities, that the Lord might worthily make vs ſuffer for our owne ſins,and bring ſhame and confuſion of faces vpon vs, according to our owne deſeruings.

ohn 4,13.

Now, in that he mercifully paſſeth ouer our faults and frailties,& couereth our tranſgreſſions,and maketh vs ſuffer taunts,reproches, & perſecutions, for his truth and Goſpel, it is a great honour and dignity whereunto he exalteth and aduanceth vs;and therefore our Sauiour ſaith, *Bleſſed ſhall ye be when men reuile and perſecute you, & ſay all manner of euill againſt you for my ſake falſly, reioyce and be glad: for great is your reward in heauen.* Mat.5,11,12. Wherfore, let vs not ſhrinke backe for trouble, but reioyce in our ſufferings,and praiſe God for our afflictions.

[Ver. 16. *But when we cried vnto the Lord, he heard our voice: therefore let vs paſſe through thy Country.* Heere we haue the third reaſon vſed to the Edomites, to perſwade them to giue them paſſage, drawne from an experience of Gods helpe, who ſeeing their miſery, and hearing their gronings, brought them out of the land of Egypt, out of the houſe of bondage. Now it would argue great cruelty, to forſake thoſe and leaue them in their affliction,of whō God hath taken the protection. If then God haue helped vs,do not you deny vs helpe: but God hath helped vs,therfore deny not vs your helpe. Thus the gracious dealing of God is propounded for their imitation.

The ſtrength of the reaſon.

Doctrine.
The conſideratiō of Gods loue to his children,muſt moue vs to mercy.

This is a forcible and effectuall reaſon,teaching vs this Doctrine,that the conſideration of Gods loue & mercy ſhewed to his childrē, muſt moue vs to mercy. The truth hereof hath the conſent and agreement of many other Scriptures. Hereunto cometh the exhortation of *Moſes*, Deut.10.17,18,19. *The Lord your God is God of Gods,and the Lord of Lords,a great God,mighty,and terrible, who doth right vnto the fatherleſſe and widow,& loueth the ſtranger,giueth him food and raiment: Loue ye therefore the ſtranger, for yee were ſtrangers in the Land of Egypt.* Thus the Apoſtle reaſoneth, 1 Ioh.4,9,11. *God hath manifeſted his loue in ſending his onely begotten Sonne into this world, that we might liue thorough him. Beloued,if God ſo loued vs, wee ought alſo to loue one another.* Wher we ſee,he perſwadeth to brotherly loue in reſpect of the experience which we haue of the free loue of God toward our ſelues. So our Sauiour concludes, Lu.6,36. *Be ye therefore mercifull, as your Father alſo is mercifull.* Hereunto cometh that which we reade in the Apoſtle *Iohn*, in another place, *Hereby haue we perceiued loue, that he laid downe his life for vs, therefore wee ought alſo to lay downe our liues for the brethren* 1 Iohn 3,8,16. There is nothing more effectuall to perſwade brethren to vnity among themſelues, thē to know they haue a gentle father that loueth them all. Nothing is able to binde faſter thoſe that are fellow-ſeruants in one family, to ſeeke the mutuall good one of another, then to conſider they haue a good maſter, carefull of the good of them all, to giue them their portion in due ſeaſon

Reaſon 1.

The reaſons are euident. Firſt, we are bound to follow the example of God, which muſt be our direction and inſtruction. This the Apoſtle teacheth, Phil. 2,5, where he exhorteth to humility and lowlineſſe of minde from the example of Chriſt, *Let the ſame minde be in you, that was euen in Chriſt Ieſus.* And the Apoſtle in the Epiſtle to the Hebrewes, chap. 11. 32, hauing propounded the examples of the Patriarkes and Prophets, ẏ by faith receiued a good report, concludeth, that we muſt rather looke to the example of Chriſt, *the Author & finiſher of our faith, who endured the Croſſe, and deſpiſed the ſhame for the ioy that was ſet before him.* If thē the example of God be to be followed of vs, we muſt be moued to ſhew mercy where we ſee ẏ bountiful hand of Godopened before vs.

Reaſon 2.

1 Pet. 1. 14. 15. 15.

Secondly, we are the children of God, wee are the ſeruants of God, we are the ſubiects of his kingdome; we muſt therefore ſeeke to be like to him, & reſemble him in our obedience to his Commandements, as the Apoſtle *Peter* ſheweth, *As obedient children faſhion not your ſelues vnto the former luſtes of your ignorance, but as he which hath called you is holy, ſo bee ye holy in all manner of conuerſation, becauſe it is written, Be ye holy, for I am holy.* And thus ſaith the Lord by *Malachy* the Prophet, ch. 1,6. *A ſonne honoreth his father, and a ſeruant his maſter: If then I be a Father, where is mine honour? If I be a Maſter, where is my feare?* Hereunto accordeth and agreeth the exhortation of Chriſt, Ioh. 13,12, 13,14. *Know ye what I haue done to you? Yee call me Maſter, and Lord, and ye ſay well, for ſo I am: If I then your Lord and Maſter, haue waſhed your feete; ye ought alſo to waſh one anothers feet. For I haue giuen you an example, that ye ſhould do euen as I haue done to you.*

Vſe 1.

The vſes. Firſt let vs learne to acknowledge from hence this truth, that great is Gods mercy, who neuer faileth nor forſaketh thoſe that are his. For aſſuredly, his mercy and compaſſion ſhould neuer be propounded to vs as a rule to direct vs, and as an example to guide vs, if there were not infinite loue in him, and in our God plentifull redemption. Wherefore, we may ſafely conclude this principle of our faith and teach it to others, that the mercies of God are ſure and certaine to his Church. This the Prophet handleth at large, Pſal. 103,8,11,13. *The Lord is full of compaſſion and mercy, ſlowe to anger, and of great kindneſſe: as high as the heauen is aboue the earth, ſo great is his mercy toward thē that feare him: As a father hath compaſſion on his children, ſo hath the Lord compaſſion on them that feare him.* There is no end, no meaſure, no limitation of his mercy & compaſſion. The height of it is not to be taken, the depth of it is not to be found, the length and bredth of it is not to be comprehended. It is higher then the heauens, it is deeper then the graue, it is longer then the earth, it is broader then the ſea: Iob 11,7,8,9. *Who is it that by ſearching can finde out God, or ſearch out the Almighty to his perfection?* For loue, and mercy, & pitty, are not in God as they are in men. In vs, they are ſuch graces of the Spirit of God as wee are qualified withall through his gift, they are ſtreames flowing from his Fountaine, and as light drawne from his Candle. But in God are no qualities or accidents, he is of none, but hath his being of himſelfe, & giueth being to all other things. Therefore the Apoſtle ſaith, *God is loue it ſelfe*: not onely the Fountaine and well-ſpring of loue, but loue it ſelfe. 1 Iohn 4,16. And one ſaith truely and properly: God is not wiſe, but wiſedome it ſelfe: not iuſt, but iuſtice it ſelfe: not pittifull, but pitty it ſelfe: not mercifull, but mercy it ſelfe: not good, but goodneſſe it ſelfe. *Bernard in de d.l.g.Deo.* This is a great comfort and refreſhing to vs in all afflictions, be they neuer ſo great, be they neuer ſo greeuous: there is no infirmitie and weakneſſe in God, his mercy is ouer al his works, he is infinite in compaſſion, he can no more ceaſſe to bee mercifull, then ceaſſe to be God, and therefore it being eſſentiall to him, our miſery can neuer exceed or counteruaile his mercy.

Vſe 2.

Secondly, we muſt learne from hence, to loue all the creatures of God (albeit not all equally) after the example of God. We reade euery where in the Scripture, of the loue of God, louing not onely his Sonne, his Church, his Elect, but the reſt of the world, the reprobate, and all his creatures, *Zanch de n dei lib. 4. c queſt. 2.* Acts 14,1 *Giuing them raine and fruitefull ſeaſons, filling their hearts with ioy and gladneſſe.* Let vs therefore firſt ſee what the loue of God is. He loueth all his creatures, euen all the works of his hands, Gen. 1,31. *He ſaw all that he had made, and loe, they were exceeding good.* Yea, he doth good to all, in him they moue, liue, breathe, and haue their being. Notwithſtanding, he loueth his elect and choſen people, ordained to eternall life, more then the reſt of mankinde, whom he leaueth in their ſinne, to worke out their owne confuſion, as the Apoſtle teacheth, Rom. 9,1 *Iacob haue I loued, but Eſau haue I hated.* For touching the faithfull, he calleth them effectually, Rom 8,3 he iuſtifieth thē freely, Rom 3,2 he ſanctifieth them throughly in ſoule and body; 1 Theſſ. 5 yea, as the faithfull increaſe in grace & the exerciſes of piety, ſo they more and more feele the loue of God toward them, as Chriſt ſpeaketh, Iohn 14,2 Math. 25, *He that keepeth my Commandements, is he that loueth me, and he that loueth me, ſhall bee loued of my Father.* Heere then we haue an example before vs for our continuall inſtruction to guide vs in the matter and meaſure of our loue. For firſt, the meaneſt of the creatures are to be loued, none of them are to be abuſed of vs. Hereunto tend the lawes giuē to the Iewes, not to oppreſſe our Cattell, not to muſle the mouth of the Oxe, nor to take the dam with the young, to helpe vp the Aſſe ſinking & falling vnder his burthen, and ſuch like. Secondly, we muſt much more loue mankinde, made after the Image of God; yea euen our enemies, according to the commandement of our Lord and Maſter Chriſt, Math. 5,44,45. This is not a counſell, but a Commandement, charging vs to loue our enemies, ſeeking their good, thirſting after their ſaluation, ouercomming euill with goodneſſe, heaping coales of fire vpon their head, and thereby gathering an aſſurance to our owne hearts that wee are the children of God. Thirdly, it belongeth to the faithfull, to loue the faithfull with an eſpeciall loue, as children with them of the ſelfe ſame Father, & heyres with them of the ſame kingdome: for *heereby we ſhall know that we are tranſlated from death to life, becauſe wee loue the brethren.* 3,14. This the Apoſtle teacheth, *Gal.*6,10. *While we haue time, let vs do good to all men, but eſpecially vnto them that are of the houſhold of faith.* So that in the duties of loue, we muſt preferre our godly brethrē, that are Chriſtians by profeſſion, Saints by calling, heyres by faith, ſons by adoption, partakers of the ſame grace with vs; yea, as we ſee the gifts of God more cleerly to ſhine, and more manifeſtly to multiply in them, ſo our loue muſt encreaſe toward them. As they goe forward or backward, encreaſe or decreaſe; as we ſee them zealous, or cold, or luke-warme, ſo muſt our inward loue proceed or ſtay, grow or ſlake toward them; & alwaies where God ſheweth forth the abundance of his loue ſhed into their hearts, we muſt moſt wiſely beſtow our loue according to his example, which the nearer we follow, the more conformable we are to God, wherein ſtandeth our happineſſe.

43. Laſtly, it reproueth ſuch as are vnappeaſable, and will neuer forgiue and forget the iniuries that are done vnto them. Aſſuredly, ſuch ſhall finde iudgement without mercy, as ſhew no mercy. Who is there among vs, that doth not daily (euen with the ayre) draw in ẏ mercy of God. It is his mercy that we are not all conſumed. If then, hauing our ſelues receiued ſo great mercy, we can returne in way of thankfulneſſe, no compaſſion to others, we make a law againſt our ſelues, and as it were ſtop and ſhut vp the ſpring of grace from flowing vnto vs. This the Apoſtle *Iames* teacheth, *There ſhall be iudgment mercileſſe to him that ſheweth no mercy, and mercy reioyceth againſt iudgement.* 2,13. It ſtandeth vs all therefore vpon, not to reſt in ẏ bare and naked name of the ſonnes of God, but labour in the truth of the inner parts and in ſincerity of our hearts to be like to him, practiſing the exhortatiō of the Apoſtle, *As the elect of God, holy and beloued, put on tender mercy, kindneſſe, humblenes of minde, meekneſſe, long-ſuffering, forbearing one another, and forgiuing one another, &c.* 12,13. There is no ſaluation without pardon and remiſſion of ſin. Would we then haue ſaluation? Do we deſire forgiueneſſe at the hand of God? The meanes to aſſure vs that we haue attained it, is to put away wrath & all maliciouſneſſe, and to be courteous & tender-hearted one to another, forgiuing one another, if we deſire to feele any true comfort to our own ſoules in the forgiueneſſe of our owne ſinnes. 4,31,32.

When we cried vnto the Lord, he heard our voice. The truth of the former reaſon, ſetteth downe the loue of God to his people, hearing their prayers, ſending his Angel, and bringing them out of Egypt. The doctrine out of theſe words conſidered in themſelues, is this; God loueth and fauoureth his owne people. Howſoeuer they be hated of the world, * becauſe they are not of the world, but are choſen out of the world, yet he ſetteth thē as a ſeale on his hart, and as a ſignet on his arme. Heereunto come the amiable and louely titles ẏ Chriſt giueth to his Church, calling it, & knocking vnto it, ſaying; *Open vnto me my Siſter, my Loue, my Doue, my vndefiled; for my head is full of dew, and my lockes with the drops of the night.* So the Prophet expreſſeth his loue in the Pſalme, toward his people, *Albeit they were few in number, yea, very few, and ſtrangers in the Land, and walked about from Nation to Nation, from one Kingdome to another people, yet ſuffered he no man to do thē harm, but reproued Kings for their ſakes, ſaying, Touch not mine annointed, and do my Prophets no harme.* So *Moſes* teſtifieth the ſame; *The Lord thy God hath choſen thee to bee a precious people vnto himſelfe, aboue all people that are vpon the earth. The Lord did not ſet his loue vpon you nor chuſe you, becauſe ye were moe in number then any people (for ye were the feweſt of all people) but becauſe the lord loued you, and would keepe the oath which hee had ſworne vnto your fathers.* Thus God in great mercy brought *Abraham* from his Country, tooke *Dauid* from the ſheepfolds, choſe *Peter* and *Andrew* from their nets, called *Mathew* from the cuſtome, conuerted the theefe vpon the croſſe, and turned *Paul* from a perſecutour to be an Apoſtle, beeing oftentimes found of them that ſought not after him: by all which teſtimonies and examples it appeareth, that God doth ſhew himſelfe good and gracious vnto his people.

Doctrine. God loueth his people.

Cant 8,6,& 5,2.

Pſal. 105,12, 13,14,15.

Deu.7,6,7,8.

Ioſhua 24,3. Pſalm. 78,70. Mathew 4,18 Luke 23.43. Acts 9,15.

The reaſons are; Firſt, becauſe they are his ſonnes and daughters. This is an argument of great loue, & a teſtimony that he will not forſake vs for euer. We are not onely the ſeruants and friends of God, but the ſonnes of God, & the ſpouſe of Chriſt. Indeed Chriſt is the naturall Son of God, and the eldeſt brother, by whom we are adopted to be the ſons of God. This reaſon the Apoſtle propoundeth, 1 Iohn 3,1. *Behold, what loue the Father hath giuen to vs, that we ſhould be called the ſonnes of God; for this cauſe the world knoweth you not, becauſe it knoweth not him.* Great is the affection of feruent loue ẏ parents beare toward their children; no heart of any can wel expreſſe it, but he that hath bin a father himſelfe to feele it. Others may well ſpeake of it, but they are not able to comprehend it. And yet all their loue is a cold & frozen loue, yea it is no loue indeed, yea it is no better then hatred in compariſon of the loue that the Father of heauen and earth beareth to his children, whoſe loue to vs is wonderfull paſſing the loue of men and women. This the Prophet teacheth, *Can a woman forget her child, and not haue compaſſion on the ſonne of her wombe, though they ſhould forget, yet will not I forget thee.* Eſ. 49,15. Likewiſe Chriſt ſaith, Mat. 7,9,10. *What man is there among you, which if his ſon aske him bread,*

Reaſon 1.

bread, would giue him a ſtone? Or if he aske fiſh, will he giue him a ſerpent? If ye then which are euill, can giue to your children good gifts; how much more ſhal your Father which is in heauen, giue good things to them that aske him?

Reaſon 2.

Againe, he hath ſent his Sonne into ÿ world, who came from the boſome of his Father, and tooke our nature vpon him, he endured the infirmities of our nature, the ſhame of the croſſe, the wrath of his Father, to bring vs into his fauour. He was puniſhed, we are pardoned: he was charged with our ſinnes, we are diſcharged from our ſinnes: he was crucified, we are acquitted: he was condemned, we are iuſtified. Thus the Apoſtle *Iohn* reaſoneth, *Heerein was the loue of God made manifeſt among vs, becauſe God ſent his onely begotten Sonne into this world, that we might liue through him. Heerein is that loue, not that we loued God, but that hee loued vs, and ſent his Sonne to be a reconciliation for our ſins.* The naturall Son of God was ſmitten for the vnnaturall: the onely begotten, for the adopted: the beloued, for the enemy: greater loue then this could no man ſhew, then to die for his enemies. But God ſetteth out his loue toward vs, ſeeing that while we were yet ſinners, Chriſt dyed for vs. The vſes follow. First, we may conclude from hence, that no creature ſhal be able to hurt his people. If he haue takē them into his protection, & loued them with an euerlaſting loue, who ſhall by the hatred of thē procure their harme? If he be on our ſide, who ſhall be againſt vs? If he be our friend, who ſhall ſhew himſelfe our enemy? What ſeruant feareth the face of his fellow ſeruant that hath the good wil of his maſter? Or what mā feareth the hatred of any ſubiect, that hath the loue of his Prince? So then, the conſideration of Gods loue toward vs, aſſureth vs of our bleſſed condition, and of our ſafety & defence from all dangers that may ſurprize vs. Whoſoeuer dwelleth in the ſecret of the moſt High, ſhal abide in the ſhadow of the Almighty, hee will deliuer him from the ſnare of the hunter, and from the noiſome peſtilence. This the Prophet concludes, *Extend thy louing kindneſſe vnto them that know thee, and thy righteouſneſſe vnto them that are vpright in heart: Let not the foote of pride come againſt me, and let not the hand of the wicked moue me.* Let vs labor to haue a true feeling of the loue of God ſhed in our hearts by the holy Ghoſt, then will he couer vs vnder his wings, and we ſhall be ſure vnder his feathers. The cauſe why we feare him that can kill the body, is, becauſe we are not rooted & grounded in the loue of God.

1 Ioh. 4, 9, 10.

Rom. 5, 8.

Vſe 1.

Pſal. 91, 1, 2, 3.

Pſal. 36. 10, 11.

Vſe 2.

Secondly, hereby we receiue another comfort to our faith; for as the wicked ſhall not hurt vs, ſo we are aſſured to haue our prayers heard & granted. Why? becauſe God loueth vs as his deare children. Comes not that child with boldneſſe vnto his father that loueth him in al his need? So if once we haue this perſwaſion ſetled in vs, that God will ſhew himſelfe gracious vnto vs, we may aske in faith and not wauer, but be aſſured of the promiſe of God, that he will giue to them that aske, and open the gate of mercy to them that knocke. This Chriſt our Sauiour affirmeth, *Verily, verily, I ſay vnto you, whatſoeuer ye ſhall aske the Father in my Name, he will giue it you: Aske and yee ſhall receiue, that your ioy may be full: for the Father himſelfe loueth you, becauſe ye haue loued me, and haue beleeued that I came from God.* What greater comfort can there be then this, that God will heare our prayers? that we may vnlade al our cares and troubles into his boſome? There cannot bee a greater daunting and diſmaying vnto any, then when God will not reſpect and regard them, though they poure out many praiers, yet he wil not heare them, as he threateneth thoſe that will not heare his voice, ſpeking and crying vnto them in the miniſtery of his word, *They ſhall cry and not be heard.* Prou. 1, 28. Zach. 7, 13. So, of all comforts that can befall vs in this life, this is one of the greateſt, which cannot be taken from vs, though our mouthes ſhould be ſtopped, yet we may ſafely lift vp our hearts and ſoules vnto the Lord, from whence our helpe cometh.

Iohn 16, 23, 24, 27.

Vſe 3.

Thirdly, it is our duty to loue one another, as euery one of vs hath a bleſſed experience of Gods mercy & fauour toward vs, let vs deale in like meaſure toward our brethren. This the Apoſtle *Iohn* exhorteth vnto, *Heerein is that loue, not that we loued God, but that he loued vs, & ſent his Sonne to be a reconciliation for our ſinnes: Beloued, if God ſo loued vs, wee ought alſo to loue one another: for heereby ſhall all men know that we are his Diſciples, if we loue one another. This is my Commandement, that ye loue one another, as I haue loued you: greater loue then this hath no man, when any man beſtoweth his life for his friends.* Great was the loue of God toward vs, as appeareth by many circumſtances & conſiderations. For he loued vs firſt, not we him; as Chriſt choſe his Diſciples, not they him. Heereby God cōmendeth & ſetteth foorth his loue toward vs, that he loued vs firſt, and not we him.

1 Ioh 4,

Iohn 13,
and 15,

1 Iohn 4,
Iohn 15,

Againe, he loued vs when we were not, whē we had not our birth or being, he choſe vs to be a peculiar people vnto himſelfe before the foundations of the world, as Rom. 9. *Before the children were borne, and when they had done neither good nor euill, it was ſaid, Iacob haue I loued.*

Rom. 5,

Thirdly, he loued vs, when we were enemies vnto him, he was found of vs when we ſought not after him, nay when we fled from him and rebelled againſt him, as Ro. 5, 6. & 10. Chriſt, when we were yet of no ſtrength, at his time died for the vngodly: ſo as God ſetteth out his loue toward vs, ſeeing that while we were yet ſinners, Chriſt dyed for vs.

Fourthly, he loued vs frankly and freely, without any merits or deſarts of our owne, but of his owne meere grace and fauour onely. Our ſaluation is wholly of grace. *We are elected according to the good pleaſure of his will. Wee are called with an holy calling, not according to our works, but according to his owne purpoſe and grace,*

Ferus

1 Iohn 4

Ephes. 1,

2 Tim.1,9. *Wee are iuſtified freely by his grace, without the works of the Law*, Rom.3,24,28. *We haue ſaluation of grace, not of our ſelues: It is the gift of God, not of works, leſt any man ſhould boaſt*, Eph.2,8,9. Laſtly, the loue of God is ſo great, that he ſpared not his owne Sonne, but gaue him to the death, *That whoſoeuer beleeued in him ſhould not periſh, but haue euerlaſting life.* If then the loue of God bee ſuch and ſo great to his ſeruants, that he loued them firſt: freely, when they were not, when they were his enemies, & ſpared not his well-beloued Sonne for them: how great ſhould our chriſtian loue be one to another, to promote the good one of another, and to releeue the neceſſities one of another? *We know the grace of our Lord Ieſus Chriſt, that he being rich, for our ſakes became poore, that we thorough his pouerty might be made rich: Whoſoeuer therefore hath this worlds good, and ſeeth his brother haue neede, and ſhutteth vp his compaſſion frõ him, how dwelleth the loue of God in him? Wherefore, let vs not loue in word, neither in tongue onely, as Caine, which was of that euill one, and ſlew his brother; but in deed and in truth; for heereby wee know that we are of the truth, and ſhall before him aſſure our hearts.* It is not enough if we hurt no man, it is required of vs to do good from the hart, to feed the hungry, to cloathe the naked, to viſite the ſicke, and to ſeeke all occaſions of ſhewing our compaſſion vnto them.

ohn 3,16.

Cor.8,9.

Iohn 3,17, 19.

[Verſe 17. *We will not goe through the fields.*] This is the fourth and laſt reaſon yeelded to ẏ King of Edome, to obtaine their purpoſe and paſſage through his country. Wherein the Iſraelites promiſe a peaceable marching, without doing wrong to any. As if they ſhould ſay, We do not deſire that our ſelues ſhould be benefited, and you hindered; our ſelues eaſed, and you burdened; our ſelues comforted, and you greeued; our ſelues to gaine, and you to liue by the loſſe: we couet no mans ſiluer nor gold, we gape after no mans goods, we will not take any poſſeſſion of your country, wee will not enter your fields, we will not drink of your wels, we will not inuade your vineyards, we will not ſtay to take vp your places as our owne dwelling, we will only make a thorowfare among you, keeping the Kings high way, and not taking ſo much as a thread or ſhooelatchet from any man to enrich our ſelues, hauing learned not to do that to another, which we would not haue done to our ſelues. So thẽ, the ſtrength of the reaſon to mooue them to grant them free paſſage, ſtandeth in propounding & laying before them their iuſt dealing toward them. This may teach vs, that as good men in loue and kindnes deale with vs, ſo muſt we deale with them againe: and with what meaſure they meaſure to vs, it muſt be meaſured to them againe. The Apoſtle deſcribing the properties and effects of true loue, affirmeth, that *It doth nothing vncomely: it ſeeketh not her owne things: it is not prouoked to anger: it thinketh no euill.* So our Sauiour, hauing expounded the Commandements of the ſecond Table, compriſeth the ſumme of them all in this, ſaying; *Whatſoeuer ye would that men ſhould do to you, euen ſo do ye to them: for this is the Law and the Prophets.* And there is good vſe to bee made of this point, that we learne to be ſo affected to others, as we wiſh and deſire in our hearts to haue others minded toward our ſelues.

he ſtrength
the reaſon.

good men
ale with vs,
muſt our
ing be to-
them.

Cor.13,5.

Math.7,12.

Now there is no man but ſeeketh his owne good, and deſireth to be reſpected when hee wanteth the helpe of others; therefore let vs doe good to other men, let vs abſtaine from wrongs and iniuries, let vs hurt no man, but procure the profite and ſafety one of another: and euery man be a rule to himſelfe of iuſt and vpright dealing toward his neighbours, performing that to others which we require to be done to our ſelues.

We will not goe through the fields, nor the vineyards, &c. We will goe vp by the high way. Hauing in the former Doctrine pointed out ẏ ſtrength of the reaſon, let vs now proceede to conſider the words themſelues, by themſelues, wherein we ſee the ſolemne promiſe the people make, to obſerue the rule of charity, & law of equity, to know their owne frõ other mens goods; & to medle nothing with that which belonged to others. We learne from hence, that Gods people muſt offer no wrong, nor violently intrude themſelues vpon the poſſeſſions of other men. In that the Iſraelites ſhew their innocency, and harmeleſſe purpoſe, the ſeruants of God muſt learne to abſtaine from all iniuries, fraud, and oppreſſion. Hereunto cometh the commandement, Deut.24,17. *Thou ſhalt not peruert the right of the ſtranger, nor of the fatherleſſe, nor take a widowes raiment to pledge.* So Zeph.1,9. *I will viſite all thoſe that dance vpon the threſhold ſo proudly, which fill their maſters houſes with cruelty and deceit.* Likewiſe when the ſouldiers demaunded of *Iohn* the Baptiſt, what they ſhould do, he ſaid vnto them, *Do violence to no man, neither accuſe any falſly, and be content with your wages.* Thus the Apoſtle alſo teacheth, ſhewing, that *loue ſuffereth long, is bountifull, enuieth not, boaſteth not it ſelfe, is not puffed vp, reioyceth not in iniquity, but reioyceth in the truth.* And in another place: *Let him that hath ſtole, ſteale no more, but let him rather labour, and worke with his hands the thing which is good, that he may haue to giue vnto him that needeth.* Thus we ſee, this is a plaine and euident truth, that no deceit & defrauding of our brethren, whether openly or cloſely, whether in bargaining or out of bargaining, muſt be vſed among the people of God.

The truth of
the reaſon.

Doctrine.
Gods people
muſt abſtaine
from wrongs
and iniuries.

Luke 3,14.

1 Cor.13,4.5.

Eph.4,28.

And no maruaile. For firſt, we are called to better things. It ſtandeth not therefore with our profeſſion to intrude vpon other mens ſubſtance, and to vſe vniuſt dealing in heart or deed, being forbidden to ſteale or to hurt any man. This the Apoſtle vrgeth, 1 Theſſalonians, chapter 4, verſe 7. *Let no man oppreſſe or defraud his brother in any matter, for God hath not called vs to vncleanneſſe, but vnto holineſſe.* We

Reaſon 1.

muſt euery one know the end of our calling; which is, that we ſhould be holy & vnblameable before him, that hath called vs out of darkneſſe into his maruailous light. Therefore brethren, partakers of the heauenly vocation, let vs walke ſo, as we may adorne the Goſpel of Chriſt, and beautifie our profeſſion of the doctrine of Chriſt. If then any that is called a brother, or a chriſtian, walke inordinately, and liue wickedly, if he circumuent any man, if he oppreſſe his brother, this muſt be charged vpon his perſon, not vpon his calling; & be imputed to the man, not to his profeſſion, as the manner of ſome is, who are ready to catch the leaſt aduantage to ſpeake euill of the truth of God. For our calling is heauenly, and our profeſſion is holy, it will not beare out any vniuſt practiſe.

Reaſon 2.

Againe, God is a iuſt Iudge, an auenger of all wrongfull dealing betweene man & man. It is God that diſtributeth this worlds good, and the things of this life to whomſoeuer hee pleaſeth. He is the generall Lord of the whole world, he hath the ſouereigne right in his own hand, and hath in moſt excellent wiſedome diſtributed and diſpoſed to euery man his ſeuerall portion, and no man lawfully enioyeth any thing but by the gift and giuing of God. So then, whoſoeuer circumuenteth his brother, getteth any thing from him by fraud, & impaireth any way his wealth, croſſeth Gods ordinance, inuerteth his order, and will bring in a new and another diuiſion of the earth thẽ God hath made. For whereas God hath ſaide, This man ſhall haue this portion, he ſhall haue this houſe, this horſe, this land, this money, this corne, this cattell: the theefe cometh and ſaith, The churle ſhall not haue it, or hee ſhall not haue ſo much, I will part ſtakes with him, and ſo turneth vpſide downe the diſtribution that God hath made, making himſelfe wiſer then God, and bringing vpon his owne head the due and deſerued curſe of God. For if the Lord pronounce him accurſed, *that remooueth the bounds and markes of his neighbour, of ancient time ſet*, as the liſtes and limits of mens poſſeſſion: how much more accurſed ſhall he be, that changeth the bounds which God, *the ancient of daies* hath made in the world, hauing giuen the earth to the ſonnes of men? Wherefore, God maintaining his owne right and office, ſheweth himſelfe a iuſt auenger of ſuch pride and preſumption, as the Apoſtle reaſoneth, 1 Theſſ.4,6. *Let no man defraud or oppreſſe his brother in any bargaine; for the Lord is an auenger of all ſuch things, &c.*

Deut.27,17.
Prou.22,28.
Deut.19,14.

Dan.7,13.

Vſe 1.

The vſes are theſe. Firſt, it teacheth vs to be content and well pleaſed with that eſtate wherein we are put and placed by the hand of God. This will be a notable meanes to keepe vs from ruſhing violently into the poſſeſſions of other men. Let vs not ſuffer our hearts and affections to ouerflow the bankes and bounds of our condition, but rather ſhew our thankfulneſſe to God for our preſent eſtate, conſidering that how much or how little ſoeuer we haue, we haue more a great deale thẽ we haue deſerued. Therefore the Apoſtle ſaith, *I haue learned, in what ſtate ſoeuer I am, therewith to bee content*. Phil.4,11. 1 Tim.6,6,7. Heb.13,5,6.

Vſe 2.

Secondly, we muſt be carefull to giue to euery one his own, that we do no way oppreſſe the fatherleſſe and the widow, neither do iniury to the ſtranger, leſt *they cry to the Lord, & he heare them*, and his wrath be kindled: then ſaith the Lord, I will kill you with the ſword, and your wiues ſhall be widowes, and your children fatherleſſe, Exod.22,22,23,29. Againe, we muſt not vſe falſe weights and deceitfull meaſures, to enrich our ſelues by the ſpoiles of others, Leuit.26,35,36. *Ye ſhall not do vniuſtly in iudgement, in line, in weight, and in meaſure, &c.* Now, greater iniuſtice there cannot be, then to turne the meaſures of iuſtice to be inſtruments of craft and ſubtilty. Therefore *Salomon* ſaith, *Diuers weights and diuers meaſures* (buying with a greater, and ſelling with a leſſe, or ſelling to the wiſe and warier buyer with the greater, and to the ſimpler ſort that truſt them too farre & ſee not their fraud, with a leſſer, thereby deceiuing others to enrich themſelues) *both theſe are* ſuch *an abhominatiõ to the Lord*, as he wil not leaue vnpuniſht.

Vſe 3.

Laſtly, we are from hence inſtructed to reſtore that ẇ is wrongfully gotten, otherwiſe we cannot truely repent of our oppreſſion. It is a bad practiſe vſed of many ẏ grinde the faces of the poore, as the Lyon roaring after his prey, or the *wolfe in the euening which leaueth not the bones till the morrow*: which do vſe deuoutly to bequeath their ſoules to God, & preſently giue their euill gotten goods to their heires; and therefore God oftentimes bloweth vpon them, ſo that being vnrighteouſly gotten they are vnthriftily waſted and conſumed. The reaſon is, becauſe with ſuch goods they likewiſe bequeath the curſe of God. It is an euill practiſe of ſeruants to conueigh from their maſters, and of one man to purloine from another the ſubſtance that they haue. If ſuch will haue God pleaſed with them, and heare their prayers, they muſt make recompence and reſtitution of things wrongfully taken, & vniuſtly deteined, as we haue ſhewed before at large, ch.5. This offer did *Samuel* make, 1 Sam.12,3. *Behold, here I am, beare record of me before the lord, & before his annointed: Whoſe Oxe haue I taken? Or whoſe Aſſe haue I taken? Or whom haue I done wrong vnto? Or whom haue I hurt? Or of whoſe hand haue I receiued any bribe, to blinde mine eies therewith, and I will reſtore it you?* The like wee ſee in *Zaccheus*, Lu.19,8. He ſtood forth in the day of his conuerſion, and ſaide vnto ẏ Lord, *Behold, halfe of my goods I giue to the poore, and if I haue taken from any man by forged cauillation, I reſtore him foure fold.* The performance of this duty is the pathway to life: *Reſtore and thou ſhalt liue.* The contrary leadeth to death: they are worſe then *Micah* the Idolater, then *Iudas* the betraier of his maſter. Wherefore it behoueth

Ezek.33,1

Iudg.17,3.
Math.27,3

ueth al oppreſſors to practiſe the counſell of yͤ Prophet; *Let my counſell be acceptable to thee, & break off thy ſins by righteouſnes, & thine inquities by mercy towards the poore: let there be an healing of thine error.* Otherwiſe there is no promiſe of pardon, or hope of life, or aſſurance of mercy, if God haue made him able thereunto.

[Verſe 20. *Hee anſwered againe, Thou ſhalt not go through. Then Edom came out againſt him with much people, and with a mighty power.*] We haue already handled the requeſt of the Iſraelites: now let vs conſider the anſwer of the Edomites, wherein we ſee they deny their petition, and withall come out with an hoaſt of men to ſtop their paſſage. The people of Iſrael ſpake kindly, and did no way deale iniuriouſly againſt them to prouoke them: but they anſwer roughly and curriſhly, they deale alſo maliciouſly and cruelly againſt them. We ſee heereby as in a glaſſe, the nature of the enemies of the Church, they are mercileſſe & malicious, deſtruction and calamity is in their waies, their feet are ſwift to ſhed blood, & the way of peace they haue not knowne, Prou.12 10.2 Kings 8,11,12. Thus dealt *Hazael* with *Iſrael*, and *Pharaoh* was no better before him. If all the pictures and patternes of mercileſſe tyrants in the world were loſt, they might all be painted to the life in the hiſtories of theſe two, Exo.1.& 2. For one of them did ſet their ſtrong cities on fire, ſlew their yong men with the ſword, daſhed their infants againſt the ſtones, and rent in peeces their women with childe. The other, ſo enuied the growth and increaſe of the children of Iſrael, that they threw their male children (the fry and ſeed of the Church) into the waters. A like plot and practiſe againſt the Church, wee reade in the Booke of *Eſter*, when *Haman* was exalted, and his ſeate ſet aboue all the Princes that were in the kingdome, hee ſought to deſtroy all the Iewes, without difference of ſexe or age, Eſter 3,1,6,13. The booke of the Lamentations is plentifull in this point, as Ch. 5, 4, 5. 10.&c.

The Reaſons are plaine and euident, whether we reſpect the Church it ſelfe, or the enemies of the Church. Their malice exceedeth toward the Saints of God, becauſe they follow righteouſneſſe, and do not follow them in all exceſſe of riot: ſo that, *Whoſoeuer refraineth from euill, maketh himſelfe a prey*, Eſay 59, 15. For albeit when GOD ſetteth vp mercifull Princes that rule in peace and quietnes, they dare not ſhew yͤ inward malice of their hearts: yet hatred euermore boyleth and burneth within: and in the late daies of the greeuous afflictions of the Church (in the memory of many yet liuing) they ſhewed it to the full, ſtriking many innocents with the ſword, that deſerued not to bee touched with the ſcabberd. They raged againſt yong and old, learned and vnlearned, rich and poore, men and women, children and ſucklings, againſt the liuing & the dead. They beate them with rods, they cut out their tongues, they ſmote them with Halberts, they burned their hands with torches, and their whole bodies with fire: and the poore babe breaking out of the mothers belly they caſt into the fire again, as the brood of hereticks. This is the reaſon added by the Prophet, Pſal. 38, 19, 20, where hee ſheweth wherefore the ſeruants of God are ſo much maligned, not becauſe they had holden vppe their hands to a ſtrange god, not becauſe they had raiſed any tumult, not becauſe they were found in any wickednes, but *becauſe they follow goodneſſe*. A liuely image and picture of this perſecuting Church we haue in *Cain, who ſlew his brother: and wherefore ſlew he him? Becauſe his owne workes were euill, and his Brothers good*, 1 Ioh. 3, 12. And this hath bene the eſtate of the Church, euen from righteous *Abel* (whoſe blood cryed for vengeance) vnto this preſent time.

Acts and Monuments of the Church.

Pſal.44,20.

Againe, as their hearts are inflamed with rage and fury, ſo the diuell is the bellowes to blow the coales, he mooueth their minds to madneſſe and miſchiefe, albeit they perceiue it not. He is compared in Scripture *to a Lyon, to a Dragon, to the old Serpent*. He was *a murtherer from the beginning*; and therefore no maruell if his inſtruments thirſt after the ſhedding of blood, being no better then a wretched generation of cruell beaſts. There is nothing ſo ſweet and pleaſant to the Wolfe, as to ſucke the blood of the Lambes. This they haue learned of him that is the father of all miſchiefe & murther. This is noted by the Apoſtle *Iohn* Reuel.2,10. *Behold it ſhall come to paſſe, that the deuill ſhal caſt ſome into Priſon, that ye may be tried.* For in all perſecutions although the deuill bee not ſeene to worke and contriue the plot, yet he is the grand Captaine and cheefe agent. It was *Cain* that lifted vp his hand againſt his brother, but it was the diuel that ſet him on worke. It was *Iudas* one of yͤ twelue, that with a kiſſe betrayed his maſter, but it was the diuel that firſt *Put it into his heart*, Lu. 22,3.

Reaſon 2.

Reuel. 12,9.
Iohn 8,44.

Here then is a great myſtery and deepe ſecret to be conſidered. We thinke men to bee Actors of all miſchiefe, but indeed it is the diuell in them. *Ahabs* falſe Prophets bad him go vp againſt *Ramoth Gilead* and proſper, 1 Kings 22.6,22. but it was a falſe *and lying ſpirit in the mouth of all his Prophets* that inticed him and them to theyr deſtruction. *Ananias* and *Saphira* ſold a poſſeſſion, and kept away part of the price, but it was *Satan that had filled their heart, that they ſhould lye vnto the holy Ghoſt*, Act. 5,2,3. *Elymas* the ſorcerer, withſtoode the Miniſters of God, and hindred the courſe of the Goſpel, neyther embracing the faith himſelfe, nor ſuffering them that would imbrace it, but it was becauſe hee was *an enemy of all righteouſneſſe, and the childe of the diuell*, Act.13 10. The *Sabeans* tooke away the Oxen, the *Chaldeans* fel vpon the Camels, the fire of God burned vp the ſheep of *Iob*, his ſons & daughters were eating and drinking in their elder brothers houſe; and loe,a vehement and violent winde ſmote the foure corners thereof, that it fell vpon all of them and ſlew them:but Satan had an Oare in this boat,he was the maſter workman that gaue to euery one his task, Iob 1,12. For whoſoeuer is the inſtrument, the diuell is the principall mouer and procurer of all euill and trouble vnto the Church of God.

Vſe 1. The Vſes are theſe. Firſt,maruell not at all, if the Church ly vnder many great croſſes and afflictions, inſomuch ẏ the ploughers plough vpon their backes, and make long furrowes, For they haue many and mighty enemies that plot crafty counſels againſt them,and ſeeke to ſucke out their heart blood, and to draw out their laſt breath. Many Controuerſies and contentions ariſe in the world for things of this life,for houſes, for lands, for poſſeſſions and inheritances, for ſlanders and treſpaſſes, whereby many actions are brought, and many ſuites commenced betweene party & party, from whence much hatred and great hartburning oftentimes enſueth: but there is no hatred like to that which commeth for matters of religion,no bands of affinity or of conſanguinity can tie them together,as our Sauiour teacheth, Matth.10,34,35, 36. *I came not to ſend peace into the earth, but the ſword: for I am come to ſet a man at variance againſt his Father; and the daughter againſt the mother, and a mans enemies ſhall be they of his owne houſhold. Yee ſhall be betrayed alſo of your parents,and of your brethren,and kinſmen,and friends, and ſome of you ſhall they put to death,and ye ſhall be hated of all men for my names ſake.* All queſtions and quarrels among men for temporal and tranſitory things finde eaſie meanes of reconcilement,either the Iudge doth iudge them,or Arbitrators determine them,or friends do end them,or the parties themſelues (wearied with coſts and charges in ſuites of Law) doe grow to an agreement & compoſition: but the rage of the vngodly ſet on fire of hell is vnappeaſeable; no boundes of reaſon, no bands of nature, no chaines of Law can tye them or tame them, whence once they haue ſet themſelues againſt the truth of God.

The cauſe of this hurly burly, and of theſe perſecutions is not properly in Chriſt, or in ẏ Goſpel of Chriſt, *For hee is the Prince of peace, and his Goſpel is the Goſpel of peace preached vnto them that were a farre off, and to them that were neere*,Ephe.2,17. But the true cauſe of al theſe diſſentions and troubles in the world, is the malice of the diuell and the hatred of ẏ world againſt Chriſt and againſt his Goſpel. Here is the cauſe of diuiſion and diſagreement, that the wicked man is abhomination to the iuſt, and he that is vpright in his way is abhomination to the wicked. Here is the right and proper cauſe of mortall hatred that the wicked beareth and breatheth out againſt the godly. Hence came the Popiſh Canon and concluſion, *That faith is not to bee kept with ſuch as they call and account Heretikes*. Thus then we ſee, that the greateſt hatred hath riſen euermore from difference and diuerſity in religion. This appeareth in *Cain* and *Abel*,in *Iſaac* and *Iſmael*,in *Iacob* and *Eſau*, in the Iſraelites & the Egyptians,in *Dauid* and *Saul*, in Chriſt and the Phariſies, in *Paul* and the *Iewes*,in the heathen and Gods people, in the beleeuers & infidels. *There is no fellowſhip betweene righteouſneſſe and vnrighteouſneſſe, no communion between light and darkeneſſe, no concord betweene Chriſt and Beliall*: and therefore a confuſed mixture between the religion of Antichriſt, & the Goſpel of Chriſt hath an impoſſibility of any agreement. This is alſo manifeſt in all hiſtories of the Church from the beginning. Theſe things being thus conſidered and thought vpon, we cãnot think it ſtrange, that the Church lyeth vnder the croſſe,and groaneth vnder the heauie burthen of it. So ſoone as *Haman* was aduanced, by & by the Church mourned and ſighed. This the wiſe man teacheth, Prouerb.28,28,and 29,2. *When the wicked riſe vp, men hide themſelues: but when they periſh, the righteous increaſe.* Let vs then acknowledge that the Church is ſubiect to many ſorrowes and much affliction, as a campe beſieged of enemies,as a ſhip toſſed of the winds, as Corne ground in the mill, as a vineyard eaten with beaſts, as a building beat vpon with ſtormes, and as a flocke dayly in danger and aſſaulted with Wolues, whilſt the enemies clap their hands,and ſtamp with their feet,and reioyce in hart with all their deſpight againſt the Church of God, as the Prophet confeſſed, Pſal.79,1,2,3,4. *O God, the Heathen are come into thine inheritance, thine holy Temple haue they defiled, and made Ieruſalem an heape of ſtones. We are a reproach to our neighbours, euen a ſcorne and deriſion to them that are round about vs.* The firſt vſe is, that which the Apoſtle *Iohn* directly concludeth from this doctrine, hauing produced the example of *Cain*, who ſlew his own brother, gathereth this conſideration from thence, *Maruell not my Brethren, though this world hate you.*

Concil. Conſt.

2 Cor.6,1

Sleid.Com
lib.17.tou
ing Alpho
and Diaz

1 Ioh.3,1

Vſe Secondly, we learne from hence a point of wiſedome and godly policy, to looke to our ſelues, that we do not rely vpon them, leſt they beguile vs and betray vs. There is no truth in them,and therefore no truſt is to bee giuen to them. *Herod* made a ſhew of loue & reuerence to Chriſt, he would needs loue and worſhip him, but his meaning was, he would come & kill him. Beware thou be not ſeduced and entrapped by ſuch ſecret enemies which pretend piety,but vſe treachery: ſee thou do not relie vpon them, commit not thy ſelfe vnto them. They cannot loue thee that doe not loue the Lord, neither can they be faithful to thee,that are vnfaithfull to God. They will cloſe and gloze with thee,til thou be come within their danger,as *Cain* ſpake kindly to *Abel* til he was in the field, then he roſe vp and ſlew him: or as *Ioab*, whoſe words were ſmoother then oyle, and ſofter then butter, 2 Sam. 20,9. *Art thou*

Matth.2,

Gen.4,

in peace my Brother? But he ſmote him that hee dyed, *ſhedding the blood of battell in the dayes of peace.* Theſe men haue the voice of *Iacob*, but the rough hands of *Eſau:* they haue the words of a brother, but the hearts of an enemy: they ſalute with a kiſſe, but perſecute with the ſword. For deceitfull amity is double enmity, and fained friendſhip is a double miſcheefe. The Fiſher baiteth his hooks when he would catch the fiſh: the Fowler ſingeth ſweetly, when he would deceiue the bird: the Hunter hideth his nets warily & wiſely when he mindeth to take his prey. We haue oftentimes to do with ſuch cunning Fiſhers & mighty Hunters. Wherefore there is great cauſe to looke to our ſelues: for when they cannot preuaile with the Lions paw, they put on the Foxes skin, and go to worke with craft and wilines. Yea, the Church of God from time to time, hath ſuſtained greater hurt by their owne ſimplicity, then by the enemies cruelty: and by their owne lightneſſe of beleefe, then by the ſharpneſſe of their ſword. When they pretend the greateſt curteſie, thē they intend the greateſt villany. When they offer treaties of peace, leagues of marriage, and ſuch like confederacies, then the hook is baiting, the ſnare is laying, the net is ſpreading before the cies of all ẏ hath wings, that they may effect their treaſons and conſpiracies. And this is it which one of the heads of their Church once ſaide, If the keyes of *Peter* could not preuaile, they would take vp and draw out the ſword of *Paul*. Thus like falſe Prophets, and falſe brethren, they come in ſheepes cloathing, but inwardly they are rauening Wolues. It remaineth therefore, that we ſtand vpon our guard, and watch ouer our ſelues, that wee be not intrapped by their ſubtilties. Vpon this ground our Sauiour warneth vs to be wary, Matth. 10, 16. *Behold I ſend you as ſheepe in the midſt of wolues, be therfore wiſe as Serpents, and innocent as Doues:* where we are taught, that we muſt all bee armed with wiſedom and ſimplicity againſt our enemies. Two needfull graces to be ſought after, as in all ages, ſo eſpecially in theſe dangerous times wherein we liue. Let vs labour to haue true policy, and true ſimplicity, let both theſe bee found in vs, that they may accompany alwaies each other, and neuer bee ſeparated the one from the other. For policy without ſimplicity is deceiueable craftineſſe, and ſimplicity without policy, is deceyued ſottiſhneſſe.

Laſtly, it is our duty to pray earneſtly vnto God, not to deliuer vs into their hands whoſe rage and malice knoweth no end or meaſure. Indeed our ſinnes haue deſerued this ſcourge, but let vs rather deſire him to correct vs by his owne hand, for he is gracious and merciful, *He deſireth not the death of a ſinner, but that hee may turne vnto him and liue.* This made the people of God from time to time, rather then they would fall into the hands of cruell enemies, to bee willing and ready to receiue any puniſhment at Gods hand. This we ſee, Iudg. 10, 15. when the Iſraelites had forſaken the Lord and his worſhip, hee complaineth againſt them, ſaying; *Did not I deliuer you out of the hands of the* Egyptians, Ammorites, &c. *yet ye haue forſaken me, and ſerued other Gods that ye haue choſen, let them ſaue you in the time of your tribulation:* then they cryed in their danger, *Wee haue ſinned O Lord, do thou vnto vs whatſoeuer pleaſeth thee, onely we pray thee to deliuer vs this day from the Ammonites.* This we ſee yet more euidently in the example of *Dauid*, 2 Sam. 24, 13, 14. when in the pride and preſumption of his hart he had numbred the people, after God ſent him this word, and offered him the choiſe of famine, or ſword, or peſtilence, he ſaide: *I am in a wonderfull ſtreight, let vs now fall into the hād of the Lord, for his mercies are great, and let mee not fall into the hand of man.* Who had not rather receiue puniſhment at his fathers hands, of whoſe loue he is aſſured, then to bee puniſhed with the ſtrokes of an enemy, that loueth him not, but hateth him to the death? Men are proud and cruell, fierce & ambitious: but God is full of compaſſion, and his mercy endureth for euer, he knoweth whereof we were made, he remembreth that we are but duſt, hee conſidereth that we are mortall, yea a winde that paſſeth and commeth not againe. He will not ſuffer vs to bee tempted aboue that wee are able to beare. Hitherto the Lord hath viſited vs with his mercifull and gentle corrections, famines, ſickneſſes, and ſtrange diſeaſes. Let vs behold his gracious dealing toward vs, and profit by theſe fatherly admonitions; for if he ſhould deliuer vs into the hands of barbarous and beaſtly enemies, we ſhould ſoone diſcerne the difference betweene the louing chaſtiſements of a father, and the bloody ſtrokes of an enemy.

Pſal. 103. 14.
Pſalme 78, 39

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22 *Then they departed from Kadeſh, and the childrē of Iſrael, euen al the congregation came vnto Mount Hor,*

23 *And the Lord ſpake vnto Moſes and Aaron in Mount Hor, neere the border of the land of Edom, ſaying:*

24 *Aaron ſhall be gathered vnto his people: for he ſhall not enter into the Land which I haue giuen vnto the children of Iſrael, becauſe yee rebelled againſt my commandements at the waters of ſtrife.*

25 *Take Aaron and Eleazar his ſonne, and charge them to come vnto this Mount.*

26 *And cauſe Aaron to ſtrip off his garments, and thou ſhalt put them vpon Eleazar his ſonne; then Aaron ſhall be gathered vnto his Fathers, and ſhall dye there.*

27 *And Moſes did as the Lord had commanded: for they went vp vnto Mount Hor in the ſight of all the congregation.*

28 *And Moſes cauſed Aaron to ſtrip off his garments, and he put them vpon Eleazar his ſon: and Aaron dyed there in the toppe of the Mount: So Moſes and Eleazar came downe from off that Mount.*

29 *And when all the Congregation ſaw that Aaron was dead, all the houſe of Iſrael wept for Aaron thirty dayes.*

Hitherto of the Ambaſſage of *Moſes* to the King of Edom: Theſe words containe the third and laſt part of the Chapter, to wit, the death of *Aaron* after the people were remooued from the borders of the Edomites. For albeit the King did ſo vnkindly deny them any paſſage, yet *Moſes* and the Iſraelites doe not oppoſe themſelues againſt them, or attempt to breake through by force of Armes, & multitude of men, and dint of ſword, but paſſe by their borders peaceably, and fetch a compaſſe about their land. True it is, thoſe enuious Edomites, were worthy to periſh, and to be vtterly deſtroyed for their inhumanity; yet becauſe the time was not yet come wherein the Lord had propheſied and promiſed, that *the elder ſhould ſerue the yonger*, therefore the Iſraelites commit vengeance to the Lord *to whom it belongeth.* Now in theſe verſes, we ſee how God beginneth to execute the former threatning againſt *Moſes* and *Aaron.* For heere wee are to conſider three things. Firſt, the death of *Aaron.* Secondly, the ſucceſſion of his ſonne. Thirdly, the mourning of the people. The father dieth, the ſon ſucceedeth, the people lamenteth the death of the high Prieſt. If *Aaron* had dyed without any prediction and foretelling of his death, all men might haue thought it had fallen out at aduentures, and aſcribed it wholy to the decaying of ſtrength, & waſting of nature: but being reuealed to *Aaron* himſelfe, and manifeſted to the whole Congregation, both the time when, and the place where he ſhould die, it appeareth that his daies were numbred, and his yeeres limited, which hee could not paſſe.

Gen.25,23.

Rom.12,19.

As then God had determined the death of *Aaron*, and denounced his ſhutting out of the land of Canaan; ſo that ſentence is heere executed vpon him; the other concerning *Moſes*, is reſerued vnto his time appointed of God. In this place God commanded both of them what to doe, euen to aſcend vp to the Mountaine, and ſheweth that *Aaron* ſhall die there for his diſobedience; whoſe garments muſt be pulled off, and put vpon *Eleazar*, leſt by touching of the dead, the holy garments ſhould be defiled. After this commandement followeth their obedience agreeable to the ſame, they come vp to the Mountain, *Aaron* is ſtripped; *Eleazar* is cloathed with them: *Aaron* without feare of death, or longer deſire of life, or prayer for life, departeth in peace, according to the word of God, he is gathered to his Fathers, *Moſes* and *Eleazar* deſcend from the Mountaine; *Moſes*, *Eleazar*, and the people, mourne for *Aaron* thirty daies.

Deut.34,4,5.

[Verſe 23, 24. *And the Lord ſpake vnto Moſes and Aaron.*] We ſee heere according to the former threatning pronounced by the mouth of God, verſe 12. that *Aaron* cometh not into the land of Promiſe, but dieth in Mount *Hor.* We learne heereby, that the threatnings of God are accompliſhed. Howſoeuer his iudgments are many times deferred, and his puniſhments prolonged becauſe hee is patient toward vs, and would haue no man to periſh, but would haue all perſons come vnto repentance: yet in the end all his threatnings ſhall be verified and fulfilled in their times and ſeaſons. Conſider this truth in our firſt parents, God threatned them that if they did eate the forbidden fruite they ſhould die the death: we ſee the effect in them, and all their poſterity throughout al times and generations. Behold other threatnings of God, wee ſhall alwayes reade the execution after the denunciation. So when God by the Miniſtery of *Noah* a Preacher of righteouſneſſe, had threatned to deſtroy the whole world, if in an hundred and twenty yeeres they repented not; wee ſee how he brought in the flood vpon the world of the vngodly, & ſwept them away from the face of the earth, which they had corrupted with their cruell and vncleane conuerſation. This we ſee likewiſe taught vnto vs throughout the bookes of the holy hiſtory of *Ioſhua*, *The man is curſed before the Lord, that ryſeth vp and buildeth the City Iericho: he ſhall lay the foundation thereof in his eldeſt ſonne, and in his yongeſt ſonne ſhall he ſet vp the gates of it:* meaning therby, that whoſoeuer ſhould attempt to builde this City he ſhould pay for it deerely, becauſe what time hee layeth the foundation of the wals his eldeſt ſonne ſhall dye, and when hee ſetteth vp the gates and hath finiſhed it, his yongeſt ſonne ſhall dye. When this threatning ſeemed quite forgotten, and conſumed with the ruſt of time, God doeth bring it to paſſe: as we ſee in the booke of Kings, in *Hiel* the Bethelite, according to the word of the Lord which hee ſpake by *Ioſhua*, the ſonne of *Nun.* The like we ſee in *Zachariah*, when reſting in the power of nature, and the ſtrength of his owne body, he beleeued not the Angel, he was ſtriken dumbe, and could not ſpeake vnto the people, Luke 1,20. A memorable example alſo we haue in the ſtreight ſiege of Samaria, where a Prince anſwered the man of God, and ſaide, *Though the Lord would make Windowes in the heauen, could it come ſo to paſſe? And hee ſaide, Behold thou ſhalt ſee it with thine eyes, but thou ſhalt not eate thereof: and ſo it came vnto him: for the people trod vpon him in the gate, and he dyed.*

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Ge.2,17.

3,7.

1 Peter

Ioſhua 6,

1 Kings

2 Kings

19,20.

The Reaſons heereof are euident. For firſt, the Nature of GOD is true and vnchangeable: *Heauen and earth ſhall paſſe, but one iote or tittle of his word ſhall not paſſe, but ſhall bee fulfilled.* This is that which is vrged afterward in this booke, Chapter 23.19. *God is not as man that he ſhould lie, nor as the ſon of man that he ſhould repent.* Hath he ſaid, and ſhall it not bee done? hath he ſpoken, and ſhal he not accompliſh it?

Reaſon

1 Sam.1

Seeing therefore God is vnchangeable, with whom is no variableneſſe, or ſhadow of turning, hee will let none of his words fall to the ground; he is in one mind, and who can turne him? yea, he doth what his minde deſireth.

Again, who can hinder him, or ſay vnto him, Why doeſt thou thus? No might, no power, no policy can withſtand him in his workes, albeit men rebell neuer ſo much, and reſiſt neuer ſo mightily againſt him. There is great power in Princes, they are able to bring mighty things to paſſe, and to croſſe the attempts of others, yet ſometimes they are croſſed and reſiſted themſelues. It is not ſo with the Lord our God, *Who is in the heauens, and doth whatſoeuer he will. He hath the hearts of all, euen of Princes in his own hand, as the Riuers of waters he turneth them about as pleaſeth him*. This made the Apoſtle cry out, *O the deepneſſe of the riches both of the wiſedome and knowledge of God! How vnſearchable are his iudgements, and his wayes paſt finding out! For who hath knowne the minde of the Lord? Or who was his Counſellor? Or who hath giuen him firſt, and he ſhall be recompenced? And who hath reſiſted his will?* So then, whether wee conſider the nature of God without change, or the weakneſſe of man without power, wee may ſafely and truely conclude, that all the threatnings which haue bene pronounced and denounced by the mouth of God, ſhalbe verified and performed without any altering or diminiſhing of them.

Let vs apply this to our ſelues, and gather aſſuredly from hence, the wofull eſtate of all wicked and vngodly men. For, ſeeing he doth not dally with vs, or ſcare vs without cauſe, ſo that all his threatnings faithfully denounced, ſhall be vndoubtedly accompliſhed: how ſhal they eſcape ſo great condemnation as lyeth at the doore, and hangeth ouer their head? Howſoeuer therefore they put away the euill day farre from them, and liue as if God ſate idle in heauen, beholding all things, but puniſhing nothing; knowing all hearts and thoghts, but not regarding the workes of men: ſaying, *We haue made a couenant with death, and with hell we are at agreement: though a ſcourge run ouer and paſſe thorough, it ſhal not come at vs, for wee haue made falſhood our refuge, and vnder vanity are we hid*: yet hee that dwelleth in the heauen ſhall laugh, the Lord ſhall haue them in deriſion. For what followeth? *Your couenant with death ſhalbe diſanulled, and your agreement with hel ſhal not ſtand; when a ſcourge ſhal run ouer and paſſe through, then ſhal ye be troden down by it*. This is ẏ which the wiſe man ſaith, Eccleſ. 8, 11, 12, 13. *Becauſe ſentence againſt an euil worke is not ſpeedily executed, therefore the heart of the children of men is full ſet in them to do euill. Though a ſinner do euil an hundred times, and God prolongeth his dayes, yet I know that it ſhal be well with them that feare the Lord, but it ſhall not be well with the wicked, neither ſhall he prolong his dayes: he ſhall bee like a ſhadow, becauſe he feareth not before GOD.* And to the ſame purpoſe the Prophet *Ezekiel* ſpeaketh, Chap. 12, 22, 23, 24, 25, 26, 27, 28. where the Prophet reproueth two ſorts of perſons, open deriders of Gods word, as if it ſhould neuer be performed: and ſuch as prolong the euill daies, as if the plagues were for many yeares, and ſhould not come in their dayes. But God expreſſely and directly meeteth with them both, and bindeth them together in one bundle, declaring and making it plaine to their conſciences, that when he ſpeaketh the word it ſhall be done, and when hee pronounceth a decree it ſhall ſtand. Thus in all ages of the Church, ſatan preuaileth with the children of diſobedience, and draweth more to deſtruction by preſumption, then he is able to do by deſperation. Let vs not harden our hearts thorough the deceitfulneſſe of ſinne, *Let vs ſeeke the Lord while hee may bee found, and cal vpon him while he is neere.* Eſay 55, 6.

Vſe 2. Secondly, let vs ground our faith in the vndoubted performance of thoſe iudgements ẏ are yet to come: as that the Lord Ieſus at the appointed time will breake the heauens, and will come to iudge the quicke and the dead, at his appearance and in his Kingdome: that the wicked ſhall riſe againe, and ſtand before the barre of Gods throne. Theſe things we ſee not yet accompliſhed; for all things continue alike from the beginning of the creation. Hẽce it is, that *Mockers ariſe which walke after their luſts, and ſay, Where is the promiſe of his coming? But the day of the Lord will come as a theefe in the night, in the which the heauens ſhall paſſe away with a noiſe, and the Elements ſhall melt with heate, and the earth with the workes that are therein ſhall be burnt vp.* 2 Pet. 3, 3. 4, 10. Yea, *When they ſhal ſay peace and ſafety, then ſhall come vpon them ſodaine deſtruction, as the trauaile vpon a woman with child, and they ſhall not eſcape.* 1 Theſſ. 5, 3. Thus the Prophet *Malachi* propheſieth: *Behold, the day commeth that ſhall burne as an Ouen, and all the proud, and all the wicked doers ſhall be ſtubble, and the day that commeth ſhall burne them vp, and ſhal leaue them neither roote nor branch.* Malachy 4, 1. Thus then we ſee a day of iudgement is decreed and determined, and remaineth for the appointed time, but at laſt it ſhall come, and not lye: though it tarry, wait: for it ſhall ſurely come, and not ſtay.

Vſe 3. Thirdly, wee muſt not be diſmayed when we ſee the wicked proſper and floriſh, ſpredding themſelues as the greene Bay tree: for loe God hath ſet them in ſlippery places, and caſteth them downe in the end vnto deſolation; Pſal. 37, 35. they are ſuddenly deſtroyed, & horribly conſumed, as the chaffe which the winde driueth away, and as a dreame when one awaketh. This tentation hath ouertaken the children of God, and cauſed them oftentimes to ſhrinke back when they ſaw the proſperity of the vngodly, and on the other ſide the troubles of the godly, & hath made them to reaſon within themſelues of the prouidence of God. Pſal. 73, 2, 3. Hab. 1, 4. But ſhall not the King rule his owne kingdome? or the Maſter gouerne his own houſe as pleaſeth him? And ſhall not we giue the Lord leaue to diſpoſe of all things in heauen and earth, after the good pleaſure of his owne will? Hee fatteth the wicked againſt the day of ſlaughter: he leaueth them without excuſe, and maketh his bleſſings as a witneſſe againſt them. Contrarywiſe, the children of God, although they ſuffer afflictions, yet afflictions to them are not euill, but try their faith, as the furnace doth the gold. Let vs not deceiue our ſelues in iudging and eſteeming of good and euill. That is good which maketh vs better, that is euil that maketh vs worſe. The workes of the fleſh, adultery, fornication, vncleanneſſe, wantonnes, idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, ſeditions, hereſies, enuy, murthers, drunkenneſſe, couetouſneſſe, and ſuch like, are manifeſtly euill. Theſe God keepeth from his deere children, and his deere children from them, that they reigne not in them.

Senec. de diui. prouidentia, c.8

The Iſraelites in Egypt liued vnder hard maſters, and carried many heauy burthens, and ſent vp many paſſionate ſighes to God, with deepe grones of ſpirit, whilſt *Pharaoh* and the Egyptians tooke crafty counſell together, and ſported themſelues in the miſeries & miſchiefs which they had brought vpon them. But whoſe condition was the more happie, let the red Sea teſtifie, from which the Iſraelits were deliuered, in which the Egyptiãs were drowned. *Dauid* taken from the ſheepe-folds, taſted of many ſorrowes, being in perils among the Amalekites, in perils in the Wilderneſſe, in perils of his owne Nation, in perils of his own ſeruants, in perils among falſe bretheren, and was hunted from place to place as a Partridge in the Mountaines, whilſt *Saul* ſought his life, and enioyed the pleaſures, and treaſures of a kingdom. But whoſe eſtate was the more happy, let the end and yſſue of them both determine; the one liued in glory, & ended his daies in peace, the other ſheathed his ſword in his owne bowels, and ſo dyed in deſpaire. The Apoſtle *Iames* willeth vs to *take the Prophets for an example of ſuffering aduerſity, and of long patience, which haue ſpoken in the name of the Lord: Ye haue heard of the patience of Iob, & haue knowne what end the Lord made, for the Lord is very pitifull and mercifull.*

Exo, 14, 27, 29

2 Sam. 31, 4.

Iam. 5, 10, 11.

Lazarus a poore begger, deſtitute of ſuccour and friends, lying at the rich mans gate, hauing his minde as full of cares as his bodie was of ſores, whilſt the rich glutton was clad in purple gorgiouſly, and fared deliciouſly euery day. But whoſe condition was the more bleſſed and happy of them twaine, let this tell vs and teach vs for our inſtruction, that *Lazarus* when he died had the holy & elect Angels to attend vpon him to carry his ſoule into *Abrahams boſome*, that is to ſay, into the kingdome of heauen: the rich man alſo died, & his body was buried, his ſoule was carried & caſt into the torments of hell, *Where the worme neuer dyeth, and the fire neuer goeth out*: the one vnſufferable, the other vnquenchable, both infinite. Let vs not therefore reſt in beholding the preſent face of outward things, but poſſeſſe our ſoules with patience in a ſweet meditation of Gods prouidence, conſidering that it ſhall in the end bee well with all them ẏ feare the Lord: and that howſoeuer the wicked do proſper in the world, & increaſe in riches, yet if we enter into the Sanctuary of God, we ſhal ſee they are ſet in ſlippery places, they are lifted vp on high, and therefore their fall ſhall be more fearefull, ſeeing all the threatnings of God muſt without faile faſten vpon them.

Luk. 16, 22, 23

Matth. 8, 11.

Marke 9, 44.

Pſal. 73

Vſe

Laſtly, ſeeing the menaces and threatnings of God muſt bee performed, this ſerueth alſo to aſſure vs that the gracious promiſes of God made in mercy to his people, ſhall in truth and righteouſneſſe bee accompliſhed. The Lord that is alwaies the ſame, as hee is true in his threatnings to the vngodly, ſo wil he be found true in his promiſes toward the godly. For, ſeeing no part of his word ſhall paſſe away, & that he will not *falſifie his trueth, nor alter the thing that is gone out of his mouth*, one part ſerueth to confirme another; his threatnings are ratified by the aſſurance of his promiſes, and his promiſes are eſtabliſhed to bee ſurer then the heauens by the aſſurãce of his threatnings. So then, let vs learne to depend vpon God, & to truſt in him, knowing, *that all his promiſes are yea and Amen, vnto the glory of his name*. Let vs reſt in him for the pardon of our ſinnes, for the hearing of our prayers, for the feeding of our bellies, for the reſurrection of our bodies, for the inheritance of euerlaſting life, hauing a ſtrong aſſurance of faith, that the Lord is iuſt and true in all his promiſes. This is a notable comfort and conſolation to all the childrẽ of God, to cauſe vs to ſet our hope in him, hauing a patient and conſtant expectation of all things that by faith we haue beleeued, ſaying with the Apoſtle, 1 Tim. 1, 12. *For this cauſe I alſo ſuffer theſe things, but I am not aſhamed: for I know whom I haue beleeued, and I am perſwaded that he is able to keepe that which I haue committed to him againſt that day.*

Pſal 89

2 Cor.

[Verſe 25, 26. *Take Aaron and Eleazar his ſonne, and cauſe Aaron to ſtrip off his Garments, and thou ſhalt put them vpon his ſonne.*] Heere is deliuered, how *Aaron* yet liuing, his ſonne is inueſted and inſtalled into his Office with the ceremonies and ſolemnities thereunto appertaining, at the appointment of God, to ſhew the continuance of the Prieſthoode, & to take away al occaſions of diſſentions from the people. Thus we ſee the good eſtate of ẏ Church is prouided for by *Moſes* before *Aaron* dyed, and went the way of all fleſh. The Doctrine hence is, that the good of the Church muſt be regarded of vs, to leaue it in good caſe after our death and departure. I ſay, it is a principall duty required of vs, when wee muſt leaue the worlde, to prouide for the continuance of the Church and truth of God, that it may flouriſh after vs, and not dye with vs, or bee buried in the

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the earth for euer. This appeareth by the Apoſtle *Peter*, *I will endeuour alwaies, that yee alſo may be able to haue remembrance of theſe things after my departure.* 2 Pet.1,15. Heereunto accordeth the care of the Apoſtle *Paul* writing to *Timothy*, *Watch thou in all things: ſuffer aduerſity; do the worke of an Euangeliſt; cauſe thy Miniſtery to be throughly liked of, for I am now ready to be offered, aud the time of my departing is at hand,* 2 Tim.4,5,6. This we ſee many waies in *Moſes*, who would not leaue the people without a guide, as ſheepe without a Shepheard, and therefore praied for a fit Gouernor, b.27,16, *Let the Lord God of the ſpirits of all fleſh appoint a man ouer the Congregation, who may goe in and out before them.* And therefore it is ſaid, Deut. 34,9. that *Ioſhua* the ſonne of *Nun* was full of the ſpirit of wiſedome, *For Moſes had put his hands vpon him, and the children of Iſrael were obedient vnto him, and did as the Lord had commanded Moſes.* hro.28,9. Likewiſe *Dauid* at the point of death exhorteth the Officers of his kingdom, and *Salomon* his ſonne which was to ſit vpon his Throne, to know the God of his fathers, and to ſerue him with a perfect heart, & with a willing minde, aſſuring him, that if he ſeeke him, he will be found; and threatning him if he forſake him, yͤ God will caſt him off for euer.

aſon 1. And great reaſon it is, wee ſhould haue this care and conſideration of the good & beauty of the Church. For the Church is our Mother, who hath conceiued and brought vs forth to liue a ſpirituall life to God, wee haue ſucked her breaſts, and through her we haue here begun our heauen & happineſſe. What vnkindneſſe and vnthankfulneſſe were this to leaue her deſtitute, who hath trauailed in paine of vs vntill Chriſt be formed in vs, and to withdraw all duty and endeuor from her touching her condition to come? Were it not a note of an vnnaturall, a lewd, a ſhamefull childe, to forſake his owne mother who bare him in her wombe, nouriſhed him with her breſts, dandled him in her lap, refuſed no baſe ſeruice for his good, cared for him whē he could not care for himſelfe, in whoſe eyes he was tender and deare; were it not (I ſay) a note of great infamy to leaue her in miſery, or as a prey to the enemy? 19,26,27. We ſee the Lord Ieſus Chriſt being on the Croſſe, prouided for his Mother, & committed her to the care of the Diſciple whō he loued. In like manner the Apoſtle requireth this duty, n 5,16 *If any faithfull man, or faithfull womā, haue widowes, let them miniſter vnto them: And if there be any that prouideth not for his owne, hee denieth the faith, and is worſe then an Infidell.* Whoſoeuer therefore hath beene brought vp in the boſome of the Church, begotten by the immortall ſeed of the word, nouriſhed at the Table of Chriſt, and taught to looke for an eternall inheritance in the heauens, can neuer aſſure himſelfe to bee the true childe of his mother, but rather a baſe and baſtardly brood vnleſſe he ſhew it by the continuall care hee hath of the ſafegard and protection of the Church, which is the mother of all the faithfull. Gal.4,2.

Reaſon 2. Beſides, greeuous and greedy wolues enter vpon the labours of faithfull and painfull Paſtours, to make hauock of the Church, and to ſeduce the people of God. For Satan is neuer idle, though neuer well occupied, and as a reuerent father once ſaid, he is the moſt diligent Biſhop in his Dioceſſe: Latimer. he neuer reſteth, but alwaies *compaſſeth the earth too and fro, and walketh therein:* Iob 2,2. He hath his inſtruments which he ſetteth on worke, that poiſon the church with the leauen of falſe doctrine, and ſowe yͤ Lords field with the Darnell of their diuelliſh deuices. Therefore the Apoſtle exhorting the Elders of *Epheſus*, Acts 20,28,29,30 ſaith, *Take heed to your ſelues, and to all the flocke, wherof the Holy Ghoſt hath made you Ouerſeers, to feede the Church of God which he hath purchaſed with his owne blood: for I know this, that after my departure ſhall greeuous wolues enter in among you, not ſparing the flocke. Moreouer of your ſelues ſhall men ariſe, ſpeaking peruerſe things, to draw Diſciples after them.*

Now it remaineth to ſee the vſes heereof. Vſe 1. Firſt, we learne from hence, the continuance of the Church vpon the earth, and the perpetuall remaining of it, ſo long as the earth endureth, and ſo long as the Sun abideth a faithfull witneſſe in the heauens. Though it bee ſometimes driuen from place to place, and abideth not in one ſtay and ſtate, like yͤ Moone that ſometimes ſhineth in the full, ſometimes in the wane, and ſometimes in the eclipſe, Aug epiſt.48. as the woman conſtrained to flie into the wilderneſſe, Reuel.12,6. where *ſhe hath a place prepared of God, that they ſhould feed her there:* and as the reigne of *Ahab*, when *Elias* thought himſelfe left alone, 1 King.19,10. as a Sparrow vpon an houſe top: Pſal.102,7. yet there alwayes hath beene a Church from the beginning, and euer ſhall bee a Church to the end, from *Adam* the firſt, to the laſt man that ſhall ſtand vpon the earth. This the Prophet teacheth, Pſal.72,5. & 102,26,27,28. Let the enemies fret and ſtorme, let them rage & roare neuer ſo much, they labour in the fire, and ſweate in vaine, they ſhall periſh & fall down; but the Lord that is able of ſtones to raiſe vp Children vnto *Abraham*, holdeth vp yͤ heads of his people that they ſtand *as an houſe built vpon the Rocke; the raine falleth, the floud commeth, the winde bloweth and beateth vpon that houſe, yet it abideth firmely and falleth not, for it is grounded on the Rocke,* Math.7,24,25, like the buſh that burned with fire, but was not conſumed. Exod.3,2.

Vſe 2. Secondly, ſeeing our care muſt be, that the truth of God may liue when we are dead, and remaine after our departure: It is the duty of all the Miniſters of God to preach the word of God in ſeaſon and out of ſeaſon, 2 Tim. chap.4, verſe 2,3, to be inſtant in reprouing, rebuking, exhorting, with all long-ſuffering and doctrine: yea, to do theſe things with all their power, ſeeing there is neyther work nor wiſedome in the graue whither they go. For (alas) how ſhall they minde the future good of the Church after their death, that mean not the preſent good of the Church in their life? Wherefore, let vs take all occaſions & opportunities to promote the Goſpell, Act.20,27,28 *Let vs keepe backe nothing that is profitable, but reueale to the people the whole counſell of God, knowing that they are redeemed by the blood of Chriſt, and we are put in truſt after a ſort with the price therof.* We haue a great account to make in that day, in ẏ great day of the Lord; let vs therefore ſtirre vp our ſelues to feede the flocke of God that dependeth vpon vs. And ſurely, the cauſe of the ruine and deſolation of many Churches, is the negligence and idleneſſe of the Paſtors thereof, Mat.13,24,25 *For while the Huſbandmen ſleepe, the Enemie ſoweth tares among the wheate.* From hence it commeth, that the people liue in ignorance, lye in open ſins, and are carried away with euery blaſt of falſe doctrine, whitherſoeuer falſe Teachers will carry and conduct them. This the Prophet *Eſay* expreſſeth, Chap. 56,9, 10,11,12. *All ye beaſts of the field come to deuour euen all the beaſts of the Forreſt: their watchmen are all blinde, they haue no knowledge, they are all dumbe dogs, they cannot barke: they lye and ſleepe, and delight in ſleeping: and theſe greedy dogs can neuer haue enough, and theſe ſheepheards cannot vnderſtand, for they all looke to their owne way, euery one for his aduantage, and for his owne purpoſe.* Where hee teacheth, that the people are ready, and ly open to be ſeduced by Atheiſts, by Papiſts, by Libertines, by Familiſts, by Anabaptiſts, by Browniſts, wher there are blind guides, and idol ſheepheards, euil beaſts, and ſlow bellies, that feede themſelues, but feede not the flocke. And hee noteth foure monſtrous vices and capitall ſinnes that poiſoned the Church. Firſt, albeit they were appointed watchmen, yet they were blind, & their iudgment corrupted. They were made Seers, and yet did not ſee; Lights, and yet were in darkneſſe; 1 Sam.9,9. Teachers, and yet were vnlearned; Inſtructers of others, and yet wanted knowledg themſelues. Matth.6,23. *If then the light be darkeneſſe, how great is that darknes?* Secondly, they were ſluggiſh and ſlothfull dogs, they cannot for drowſineſſe and lazineſſe open their eyes to ſee, or their mouths to bark. And when they are called vpon and ſpoken vnto, ſaying, *How long wilt thou ſleepe, O ſluggard? When wilt thou ariſe out of thy ſleepe?* They anſwer, *Yet a little ſleepe, a little ſlumber, a little folding of the hands to ſleep.* Prou.6,9,10. Thirdly, they are greedy of their owne gaine, couetous, and giuen to filthy lucre, being carried away by the deceite of *Balaams* wages. Laſtly, they are giuen to belly-cheere and all riot, Iude v. 12. *They follow their pleaſures and pampering of their bellies, making them the god whom they ſerue, and do not ſerue the Lord Ieſus.* The Apoſtle ſaid, *I ſeeke not yours, but you,* 2 *Cor.*12,14. but theſe might ſay otherwiſe of themſelues, I ſeeke not you, but yours. And are not ſuch Paſtors to be found among vs, that through couetouſneſſe & Epicuriſme regard not the duties of their calling? They ioyne liuing to liuing, as thoſe that ioyned houſe to houſe: they liue at pleaſure, they eate, they drinke, they feaſt, they ſay, Eſay 56,12 *Come I will bring wine, and we will fill our ſelues with ſtrōg drinke, and to morrow ſhall be as this day, & much more abundant.* Heereby they are made vnfit & vnable to do the duties of their Calling: ſo as like crammed dogs they lye bathing and beaking themſelues by the fire: and though neuer ſo much harme be done in Gods church, they cannot be made to awake and bark in any ſeaſon to warne the people, and to fray away the Wolfe. But if any goe about to raiſe and to rouze them vp out of their ſleep, they diſquiet their conſciences too much, and trouble their patience ſo, that they are ready to gnar, yea they begin to ſnap and ſnatch at him with their teeth. So that the beſt way is to follow the counſell of our Sauiour which he gaue cōcerning the Phariſies, Mat.15,14. *Let them alone, they be the blinde leaders of the blinde: and if the blinde leade the blinde, both ſhall fall into the ditch.* Seeing then, ſuch as teach not the people ouer whom the holy Ghoſt hath made thē Ouerſeers, can neuer ſoundly deſire the after-good of them: it behoueth ſuch to labor with all their ſtrength, to builde vp the people in knowledge, faith, and obedience, that ſo God may haue a people to ſerue him after their departure.

Vſe 3. Laſtly, it ſtandeth euery one vpon that hath the gouernement of others, whether it bee in the Church or in the Common-wealth, or in the priuate Family, to looke to their charges, that by their godly care and holy endeauour, God may be worſhipped & ſerued after their departure. This is to bee conſidered of Magiſtrates, Miniſters, and Gouernours of houſes. The Magiſtrate ruling in the Commonwealth (whether it bee the King as the ſuperiour, or whether it be other Gouernours, as they ẏ are ſent of him for the puniſhment of euill doers, and for the praiſe of them that doe well) muſt prouide to the vtmoſt of his power for ẏ godly and peaceable eſtate of the kingdom, or incorporation where hee remaines, by maintaining the Miniſtery, by promoting Religion, and by executing Iuſtice. This *Moſes* did (as we ſaw before Deut.31,2,6,7,8) he aſſembled the people, he ſignified his departure, hee encouraged them againſt their enemies, & took order for their welfare after his death, by appointing *Ioſhua* to ſucceede him, and to bring the people into the land which the Lord had ſworne vnto their Fathers. Thus *Ioſhua* dealt, Ioſhua 23 walking in the ſteps of *Moſes* his maſter, hee giueth the people charge to worſhip the true God, to ſticke faſt vnto him with full purpoſe of heart, to loue him, to fear him, to ſerue him in vprightneſſe and in truth, and to put away the gods which their fathers ſerued beyond the Riuer. Thus did *Dauid* ſet his ſon vpon his throne before he dyed, 1 Kings 2.2,3. and gaue him a great charge to maintain that Religion which he had eſtabliſhed. The dutie of all Miniſters when they are dying and departing this life, is, to prouide as carefully as they can, that the good worke begun by them, may be furthered by their ſucceſſors, and that the trueth which they haue planted may not bee ſupplanted & pulled vp by the rootes by ſuch as ſhal enter into their labors. It is not enough for them to labour in their own perſons while they liue, but to endeuour that others may ſucceed them in piety as well as in place, & in diligence, as well as in office. Thus dealt Chriſt our Sauior in calling his Apoſtles: thus dealt the Apoſtle in ordaining elders in euery 1,5. City, and appointing Paſtors and Teachers in ſeuerall places ſo ſoone as they had gained them to the faith. Laſtly, it is the dutie of all Fathers and maſters of families to prouide for the ſoules and ſaluation of all ſuch as are vnder their iuriſdiction and gouernment; euen of ſuch as are the meaneſt and loweſt in the houſe, to charge them to know the true God, and to ſerue him in the ſimplicity and ſincerity of their hearts. This wee muſt do in health, this we muſt do in ſickneſſe, this we muſt doe in death: and ſo wee ſhall glorifie God liuing and dying. Thus did *Abraham* teach his children and ſeruants, and for this is he commended of God, Gen. 18, 19. *I know Abraham my ſeruant, that hee will command his ſonnes and his houſhold after him, that they keepe the vvay of the Lord to do righteouſneſſe and iudgment.* Thus did *Iacob* when he dyed, Gen. 49, 1, 2. & this muſt all of vs be carefull to practiſe, if we will bee the children of faithful *Abraham*, to ſpeake of 11,19. the lawes of God in our houſes, whē we walk by the way, when we lye downe and when we riſe vp.

[Verſe 27, 28. *And Moſes did as the Lord had commanded, he cauſed Aaron to ſtrippe off his garments, and he put them vpon Eleazar his ſon.*] Wee ſee the obedience of *Moſes* to the Commandement of God; for *Aaron* pulled off his Prieſtly robes, and they are put vpon *Eleazar*, to whom lineally the Prieſthood did deſcend: whereby we ſee that there was a perſonal ſucceſſion belonging to the Prieſthood from father to ſon, & from one man to another.

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Hereby we learne, that the Prieſthood vnder the law paſſed from one to another. The Prieſthood begunne in *Aaron*, and continued in his line, reſted not in one man, but continued by ſucceſſion from age to age. This we ſee euidently proued throughout the old teſtament: for as they were cut off by death, so others aroſe in their rooms that ſerued at the Altar. As *Eleazar* ſucceeded *Aaron*, ſo did *Phinehas* ſucceed *Eleazar*, & ſo the Prieſthood proceeded from father to ſon, and from one generation to another, as appeareth in the genealogies of the Prieſts. This the Apoſtle to the Hebrewes plentifully prooueth, Many among them were made Prieſts, becauſe they were not ſuffered to endure by reaſon of death; declaring ẏ the Prieſtes after the order of *Aaron*, ſucceeded each other, and confirming it by the reaſon & cauſe thereof, becauſe the Leuiticall Prieſts were taken away by death, and could not endure for euer.

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Reaſon 1.

This then we muſt hold to be one reaſon forcible and powerfull, to prooue the continued ſucceſſion of the Prieſthood of Leui from father to ſon, becauſe they were cut off by death and ſo not ſuffered alwayes to execute theyr Prieſthood. Seeing therfore theſe Prieſts were mortall, there muſt be a ſucceſſion from one to another. This is that reaſon which was remēbred before out of Heb. 7, 23. ſhewing that they had many Prieſts, becauſe they were all ſubiect to mortality, and could not continue through neceſſity of death.

Reaſon 2.

Secondly, the promiſe of God made vnto *Aaron* and to his poſterity muſt be accompliſhed and performed. Hee conſecrated *Aaron* and his ſons, and made a couenant with them, not with *Aaron* alone, nor with his children alone, but with their poſterity, hee eſtabliſhed Exod. 28, 1. it as a teſtimony in *Iacob*, and as a law in *Iſrael*, that their poſterity might know it, and the children which ſhould be born of them ſhold ſtand vp and miniſter before the Lord, in the beautiful garments and glorious robes of the Prieſts, Exod. 28, 2. Therefore the Lord ſaide by *Moſes*, Exod, 29, 29, 30. Num. 3, 10. & 18, 7. *The holy garments which appertaine to Aaron, ſhall be his ſonnes after him, to be annointed therein, and to be conſecrate therein. That ſon that ſhall be Prieſt in his ſtead, ſhall put them on ſeuen dayes, when he commeth into the Tabernacle of the Congregation, to miniſter in the holy place.* So God made his couenant of peace with *Phinehas* the ſon of *Eleazar*, the ſon of *Aaron*, & confirmed Nu. 25, 12, 13 the Prieſts office to him & his ſeed after him; becauſe in the zeale of his Spirit hee had turned away the wrath of the Lord from ẏ Children of Iſrael.

Vſe 1.

This teacheth vs firſt of all the imperfection and inſufficiency of it, both of the Prieſtes themſelues, and of the Prieſthood it ſelfe. It pointed out a better Prieſt, and a better prieſthood, and directed them to reſt not in it, but in ſome other. So the Apoſtle, Heb. 7, 11, 12. declareth, that the Leuiticall Prieſthood was vnperfect, becauſe another Prieſt is promiſed a long time after, according to the order of *Melchizedek*: *If any perfection had beene by the Prieſthood of the Leuites, what needed it furthermore that another Prieſt ſhould ariſe after the order of Melchizedek, and not to bee called after the order of Aaron? &c.* Where we ſee, he ſheweth to what purpoſe there muſt bee a Prieſt after another rule and faſhion; not after the order of *Aaron*, euen becauſe perfection is not in the Prieſthood of the Leuites, nor vnder the Law which was eſtabliſhed vnder it: ſo that wee muſt acknowledge it hath an end, foraſmuch as with the ceremoniall law, the ceremoniall Prieſthood was cancelled and aboliſhed.

Vſe 2.

Heb.7,17. Heb.7,20,21. Heb.7,26. *Aparabaton. Heb.7,24. Heb 9.11,14. Hebru.10,4.

Secondly, from hence we learne to acknowledge a difference betweene the Prieſthood of Chriſt, and the Prieſthood of the Leuites. This ſtandeth in diuers points and circumſtãces, as the ſame Authour of the Epiſtle to the Hebrewes, euidently declareth. The Prieſthood of Chriſt is eternall, as the Prophet declared long before, *Thou art a Prieſt for euer after the order of Melchizedek*: he was made with an oath by him that ſaide vnto him, *The Lord hath ſworne and wil not repent*. But the Prieſts of *Aarons* order were mortall, not eternall; they were made by the word of God, but without an oath. Beſides, our great high Prieſt Chriſt Ieſus, holye, harmeleſſe, vndefiled, ſeparate from ſinners, and made higher then the Heauens, hath a *Prieſthood *which cannot paſſe from one to another*: wherefore he is able perfectly to ſaue them that come vnto God by him, ſeeing hee euer liueth to make interceſſion for them who by his own blood entred in once into the holy place, and obtained eternall redemption for vs, purging our Conſcience from dead workes to ſerue the liuing God; for it is vnpoſſible that the blood of buls & Goats ſhold take away ſinnes. Thus we ſee, that the Prieſthood of Chriſt can haue no ſucceſſion, inaſmuch as being once performed, it hath no imperfection: and whereas the Iews in the time of the law had *Aaron* and his poſterity, which were but mortall and miſerable men, we haue Chriſt the immortall and bleſſed God, who liueth for euer, to be our euerlaſting Prieſt.

Vſe 3.

Heb.7,23,24. Heb 7,1.

Laſtly we learne, that ſeeing the Leuiticall Prieſthood paſſed from one to another, ſo as by death they were not alwaies ſuffred to exerciſe and execute their Prieſthood: we ſee, I ſay, that the Church of Rome bringing in againe ſuch a Prieſthood & ſuch Prieſts as are cut off by death, do renue the Leuitical prieſthood, and labour to raiſe it out of the graue, ẘ hath long ago bene buried with honor. For this is common to them both, to end their daies and leaue their Prieſthood to others: ſo yͤ the Dart which the Apoſtle caſteth againſt the Leuiticall Prieſthood, pierceth and periſheth the very heart of the Popiſh prieſthood, when he ſaith andproueth, that there can bee no other Prieſts but Chriſt vnder the new Teſtament, becauſe *he continueth for euer*, conſidering that the multitude of Prieſts, and ſucceſſion of them one after another, ariſeth from the imperfection and inſufficiency of the Prieſts, which were continually by death taken away. If then the vpſtart Prieſts of the Sinagogue of Rome will bee Prieſts properly, they cannot be Prieſts after the order of *Melchizedek* (as they wretchedly and blaſphemouſly claime themſelues to bee) who was both King and Prieſt; neither cã they be ſucceſſors of Chriſt, foraſmuch as hee hath none to ſucceede him. For if yͤ Iews might not continue to offer their ſacrifices and oblations after the ſacrifice of Chriſt was once offered, becauſe it was perfect and all-ſufficient, yea the conſummation of all that went before; it followeth, that the Popiſh ſacrifice (being an addition vnto that which is perfect) as a rotten and ragged patch to a new garment, cannot ſtand, but is to bee throwne downe and aboliſhed like an abhominable idoll.

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1 Theſſ.4

[Verſe 29. *All the houſe of Iſrael wept for Aaron thirty daies, when the Congregation ſaw that Aaron was dead.*] The laſt point obſerued in this chapter, is the affection of the people, after the death of *Aaron* one of the chiefe pillars and protectors of the Church, and of true Religion among the Iſraelites. They mourne for him, not a day, or a weeke, but a whole month, to declare what a ſenſible feeling they had of the incomparable loſſe of the Church. We learne hereby, that when the chiefe members, ſtayes, props, and pillars of the church be taken away, the reſt of the parts are to be hũbled and touched to the quicke for the ſame. True it is, a meaſure in mourning and lamentation is to be vſed, that wee bee not ſorry as men without hope: yet by this example wee ſee it is lawfull to mourne for the dead, & the greater loſſe the Church hath receyued, the greater lamentation and greefe ought to bee expreſſed.

2 King. 2

This is euident by the practiſe of Gods ſeruants in all ages of the Church, proportioning their ſorrow according to the greatneſſe of their loſſe. We ſee Ge.50,1,10,11. when God called *Iacob* to himſelfe out of this worlde, a Father of the Church (and a great light that ſhined not onely within the dores of his owne family, but in the darkneſſe of Egypt) hee was greatly and exceedingly lamented for yͤ ſpace of ſeuenty dayes: ſo that the Canaanites ſaid, *This is a great mourning vnto the* Egyptians. So when *Moſes* the ſeruant of the Lord died (like vnto whom there aroſe not a Prophet in Iſrael) vnto whom GOD ſpake not by viſion or dreame, but face to face as a man talketh with his friend, Deut. 34, 8. the children of Iſrael mourned for him thirty dayes, whom hee had guided with a fatherly care many yeeres. So when *Samuel*, another principall pillar of the houſe of God dyed, 1 Sam, 25, 1. *All Iſrael aſſembled, and mourned for him, and buried him in his own houſe at Ramah.* When God took away good King *Ioſiah*, like to whom there was no King before him that turned to the Lord with all his heart, and with all his ſoule, and with al his might, according to all the law of *Moſes*, who bowed neither to the right hand, nor to the left, who remembred his Creator in the dayes of his youth, and honoured God with the firſt fruites of his life; all *Iudah* and Ieruſalem mourned for him, 2 Chron. 35,23,24. yea *Ieremy* lamented *Ioſiah*, and al the ſinging men and ſinging women *mourned for him in their lamentations, and made the ſame for an ordinance to Iſrael, & behold they be written in the Lamentations*. But touching *Iehoiakim* yͤ ſon of *Ioſia*, who degenerated from his father, & walked not in

22,18.19. his wayes, it is ſaid, *They ſhall not lament him, ſaying; Ah my Brother, or ah my Siſter: neyther ſhall they mourne for him, ſaying, Ah Lord, or ah his glory: he ſhall be buried as an Aſſe is buryed, euen drawne and caſt forth without the gates of Ieruſalem.* The like compariſon wee ſee in the new Teſtament, when as *Stephen* was ſtoned, a faithfull witneſſe of Chriſt, a worthy member of the Church, and a conſtant defender of 8,2. the faith, certaine men *carried him to be buried, and made great lamentation for him.* But when *Ananias* and *Sapphira* filled with Sathan, keeping away part of the price of their poſſeſſion, tempting the Spirit, and lying vnto God, 5,5,10. fell downe and gaue vp the ghoſt, young men aroſe, tooke them vp, and buried them, but no mention of any teares or lamentatiō, much leſſe of any great lamentation made for them. God ſwept them away as dung from ỹ earth for their hypocriſie; but the Church lamented not the death of theſe wicked perſons. So then to omit many other examples that might bee alledged, we ſee, that howſoeuer men may be mourned for in a natural affection & compaſſion by their friends and kinsfolks, yet chiefly and principally we are to bewaile the loſſe of the church, whē ſuch are taken away as might do good ſeruice to God and his people.

ſon 1. This truth appeareth by good force of reaſon. Firſt, the Miniſters are as the Chariots & horſemen of Iſrael in their Miniſtery, that is, the ſtrength and defence of the Church and Commonwealth. Therfore *Eliſha* ſeeing *Eliah* taken vp by a whirlewinde into heauen, cryed ings 2,12. out, *My father, my father, the Chariot of Iſrael, & the horſemen thereof.* And as *Eliſha* ſaid of *Eliah*, ſo did *Ioaſh* the King of Iſrael of *Eliſha*. For being ſicke of his ſickneſſe whereof hee dyed, ing 13,14. the King came downe vnto him, and wept vpon his face, and ſaid, *O my father, my father, the Chariot of Iſrael, and the horſemen of the ſame.* Thus ſpake the King himſelfe to the Prophet, and theſe honorable Titles he gaue vnto him. And no maruell. For they fight and bend their forces againſt ſwearing, blaſphemy, contempt of Gods word, prophaning of his Sabbaths, whoredome, drunkenneſſe, idleneſſe, couetouſneſſe, and ſuch like, as lay vs open to the wrath of God. Theſe and ſuch like ſinnes are they that weaken the land, and lay it naked to 32,25. the inuaſion of enemies, as appeareth, Exo. 32, 25. *Moſes* ſaw that by their idolatry the people were naked, for *Aaron* had made them naked vnto ſhame among their enemies. We do oftentimes feare enemies, and inuaſion by enimies: but wee feare not that which bringeth in the enemies, and openeth them a free paſſage to ſpoile and deſtroy without compaſſion, to wit, ſinne. So long as wee walke with our God, and are reconciled vnto him, we are 3,3. vnder Gods protection, and hee is a *Buckler round about vs*, we are in league with the ſtones of the ſtreete, and the beaſts of the field. *For if God be on our ſide, who ſhall be againſt vs?* Rom. 8,31. If then the Miniſtery of the word be as a brazen wall, and the Miniſters thereof ſtand in the breach betweene the liuing & the dead to turne away the wrath of GOD, when his iudgements runne through the Land, there is Nu.16,47,48 Pſal. 106,23 great cauſe to bee humbled, when God pulleth from the Church and Commonwealth, ſo great poſts and pillars that helpe to hold them vp.

Reaſon 2. Againe, it is a ſigne of Gods wrath & heauie diſpleaſure, and a fore-runner of a farther iudgement. When God tooke away the good and godly King *Ioſiah*, a nurſing father of the Church, that reformed religion in his young 2 Kings 21,19 and tender yeres, ſought vnto the Lord, humbled himſelfe before him, and wept when hee heard the threatnings denounced againſt the land: he ſpared not Ieruſalem and the inhabitants thereof long after. If there be a good Paſtor in the church, if a good Prince in the land, if a good Magiſtrate in town or city, if a good Maſter in a family, and God take him away, ther is cauſe to lift vp our voice by mourning, weeping, and great lamentation: this being a token of Gods diſpleaſure, & a ſign of taking his former mercies from vs: ſo that the ſeeing and feeling of Gods wrath in bereauing vs of ſuch as might do good a long time publikely or priuately, ought to be no ſmal greefe to vs. The prophet teacheth, that when God hath any vengeance ready to be poured vpon a people, hee taketh away the righteous from the plague, as he did *Lot* out of Sodome, ſaying; Eſay 57,1. *The righteous periſheth, and no man conſidereth it in heart: and merciful men are taken away from the euill to come.* Therefore when God taketh excellent and principall members from the reſt of ỹ body, it is as a threatning alwaies to thoſe that are left behind, and an euident teſtimonie to them, that they are vnworthy of their company and preſence, as the Apoſtle declareth, Heb.11,38. *That the world was not woorthy of thoſe faithfull men that ſhined as lights in the midſt of a froward & crooked generation.* So then, it is a right mourning and wel ordered greefe, when we lament the taking away of good men, endued with the graces of the Spirit, which haue liued in the feare of God, and done notable ſeruice in the Church or Commonwealth.

Vſe 1. Let vs apply this point to our inſtruction & edification. Firſt, it ſerueth to condemne the Stoicall ſenſleſneſſe and blockiſhneſſe of ſuch as take it to be a part of manhood & courage, to be affected with nothing, to be greened at nothing. It is lawfull to mourne for the dead: Geneſis 23,2. ſo did *Abraham* the Father of the faithfull for *Sara:* nay, ſo did Chriſt the head of the church 1 Peter 2,22. in whom was no ſinne, neyther guile found in his mouth, mourne for *Lazarus*. Theſe lamen- 1 Theſſ 4,13. ted the dead, but not the ſtate of the deade, which they knew to bee moſt comfortable to all the faithfull, as the Apoſtle teacheth, Reu. 14.13. *Bleſſed are they that dy in the Lord, for they reſt from their labors, and their works follow them.* Reuel.14,13. In regard wherof, *Paul* warneth the Theſſalonians concerning them that are aſleepe, that they

1 Theſſ.4,13. they ſorrow not euen as they which haue no hope. True it is, we cannot ſo renounce or reforme our affections, but that there wil be alwaies ſomewhat worthy of blame and fault in vs, in our mirth and mourning, in our loue and hatred, in our hope and feare, in our anger, and ſuch like paſſions: and we finde it the hardeſt thing in the world to keep the mean between exceſſe and defect, betweene too much & too little: yet it is abſurd to dreame of ſuch a kind of dulneſſe and ſtupidity as ouer-turneth humane nature, and cannot be found in fleſh and blood, yea ſtandeth not with the condition of mankinde, as he was created, or as he became corrupted. For ſo long as man remaineth in this life, he cannot bee voide of affections and perturbations, or bee ſenſleſſe like ſtockes or ſtones: albeit wiſe men are to moderate their paſſions, that Reaſon remaine miſtreſſe of the ſoule, as it were the gouernor of the houſe.

Wherefore, wee muſt know that Chriſtian Religion doth not aboliſh naturall affections, or pull them vp by the roots, but onely doeth moderate them and keepe them, that they ouerflow not the bankes, and doth bring them in ſubiection vnto the will of God. So the Apoſtle (as wee heard before) did not forbid the Church to ſorrow for the dead, but putteth as it were a bridle into their hands, & only reſtraineth immoderate ſorrow. Againe, he doth not abſolutely condemne and reproue al anger and indignation conceiued in the heart, but repreſſeth the exceſſe & abundance thereof, Epheſ.4,26. as a wiſe Phyſitian that ſeeketh to purge the ouer-flowing of choller. And in another place, hee doth not condemne weeping in aduerſity, or reioycing in proſperity, but hee requireth 1 Cor.7,30. *that they which weepe, bee as though they wept not, and they that reioyce as though they reioyced not: and they that vſe this world, as though they vſed it not.* Furthermore, Chriſt our Sauiour doeth not forbid the louing of Father and Mother, of wife and children, of brethren and ſiſters, as that which ſtandeth with the law of God and man; but onely ordereth it aright, & bringeth it into his compaſſe, ſaying, Matth.10,37. *Hee that loueth father or mother more then mee, is not worthy of mee: and he that loueth ſonne or daughter more then me, is not worthy of me.* Thus then we are taught to vſe temperance and moderation in all the affaires of our life, in ſpeaking or holding our peace; in ioy or in ſorrow, that wee giue not ſcope to our vnbrideled affections, but alwaies order and diſpoſe them as there is iuſt cauſe.

Vſe 2. Secondly, it condemneth ſuch as are bereft of all ſenſe and feeling of ſuch greeuous iudgments of God. Alas, how can ſuch aſſure thēſelues to bee true members of Chriſts body? For tell me, Can a man loſe a principall part of his body, as his eye, his hand, his foot, and not be greeued? Or can a man be depriued of thē, and make a ſport of it, as at a play or paſtime? 1 Cor. 12,25. 26. Euen ſo, ſuch as in the ſuffering of yͤ members of yͤ Church do reioyce, or in the publicke ioy of the Church do mourne, cannot in truth perſwade their owne hearts that they haue anie part or portion in the body of Chriſt. Wherefore, whenſoeuer God taketh away any principall ſtay of Church or Common-wealth, we haue cauſe of mourning, and humbling our ſelues vnder Gods iudgement. When the huſbandman layeth his Axe to the root of yͤ tree, or vndermineth the ground about it, we can not doubt but he meaneth the felling and falling of it. Or when wee ſee a Gardiner take away the hedge or wall of his garden, plucke Eſay 5,5,6. vp by the roots the cheefeſt & choiſeſt plants, diſfigure the ornaments and beauty of it, and lay it open for the beaſts to enter, we may gather hee mindeth not to continue, but deface the Garden. Or, when a Carpenter pulleth downe the maſter-peeces and poſtes that doth hold vp the whole frame, and layeth the foundation euen with the ground, wee may coniecture by theſe meanes, that he meaneth to remoue the building to another place. So when we ſee the euident footſteps of Gods wrath, and begin to diſcerne the fire of his iealouſie breaking out by the ſmoake beginning to appeare, in taking away ſeruiceable men as plāts of his own garden, as pillars of his own houſe, and as branches of the Tree which his right hand hath planted, we muſt lay it to our hearts as tokens going before deſtruction. This our Sauiour handleth, Matth. 42,32,33. ſpeaking of the ſignes going before his glorious appearance at the end of the world, *Learne the Parable of the Figge tree, when her bough is yet tender, and it putteth foorth leaues, yee know that Summer is neere: ſo likewiſe yee, when ye ſee all theſe things, know that the kingdome of God is nere, euen at the doore.* And now (beloued) behold and conſider, lift vp your eies, and looke how God hath dealt with vs: and marke whether his dealings toward vs be not tokens of his anger and fore-runners of his iudgements. Hath hee not taken from vs a moſt worthy Prince, our late Soueraigne, who by the courſe of nature might haue liued longer? Of whom wee may truly ſay as *David* did, 2 Sam.1, 24. *Ye daughters of Iſrael weepe for Queene Elizabeth, who clothed you with Scarlet and pleaſures, and hanged Ornaments of Gold vpon your apparrell.* Prou.31,2 Or elſe as *Salomon* doth ſpeaking of a good woman, *Many daughters haue done vertuouſly, but thou ſurmounteſt them all.* She opened the houſe of the Lord in the firſt yeere of her reigne, as good K. *Hezekiah* did: ſhee called backe the reuerent Miniſters fled out of the land as *Eliah* into the wilderneſſe, through the tyranny of *Iezabel*: ſhe brought in the pure worſhip of God, caſt out the Romiſh abhominations, ſet forth the ſeruice of God in a knowne tongue, repealed the bloody acts of the perſecutors: and therefore ſhe thus honouring God, and aduancing his Goſpel, he likewiſe exalted her Throne on high, as the Throne of *Salomon*, 2. Samuel, 2, ver. 30. ſo that ſhe ſhined in her time in the world, as if all the firmament thereof had bin but one ſtarre, and as if in all the cope & compaſſe of heauē, there had ſhined none but ſhe. This ſtarre is now ſet and gone downe, which ſhould go neere vnto vs, and pierce vs to the quicke, and make vs (ſeeing a great Prince is fallen in Iſrael) neuer to forget ẏ great works which the Lord did among vs by her happy hand. Beſides, hath not the Lord taken from vs many lights out of the Vniuerſity, whence flowed many comfortable ſtreames that watered the Garden of God? many out of Cities and particular Churches, wherby the Church hath receiued a deepe and dangerous wound, and yet we ſeeme to haue ſeared conſciences and to be paſt feeling? When the vitall parts begin to faile or to languiſh, the life of the body is in hazard. While the diſeaſe or diſtemperature is in the outward parts farre from the head or the heart, there is hope of health and recouery; but when the liuely parts begin to waſte and conſume by little and little, it is a ſigne of the decay of life, and of the approch of death. Howſoeuer therefore, the greateſt part neuer lay theſe things to their hearts, nor interprete them as preſent tokens of imminent danger and iudgement, yet we that haue learned better things, ought to conſider, that as they are taken away from the euill to come, & reſt quietly in the graue (as in a bed,) euen ſo they haue left vs behinde for the euill to come. 57,1,2. ngs 22,20

Laſtly, it is our duty to pray to God to ſtay his hand, to ſhew mercy to his Church, and to poure out the full Viall of his vengeance vpon his enemies that know him not, and vpon the Nations that call not vpon his Name. Pſal.79,6. Ieremy 10,25 This the Prophet practiſeth, Pſalm.74,2,19,20,21,22. *Thinke vpon thy Congregation which thou haſt poſſeſſed of old, and on thine inheritance which thou haſt redeemed, and on this Mount Sion wherein thou haſt dwelled.* We ſee how he putteth God in minde of his Couenant, and entreateth him to ſtrike through the loynes of his enemies to their deſtruction; to maintaine his own cauſe, and to ſpare his people, the ſheepe of his own Paſture, the dwelling place of his own Name, and the Congregation of his poore afflicted ones. So when in like manner we behold the hand of God vpon his owne Sanctuary, & to begin iudgement at his owne houſe; let vs call vpon him to conſider whereof wee are made, and to remember that we are but duſt. This did the Prophet *Habakkuk*, when God threatened to enter into iudgment with his church, *O Lord, I haue heard thy voice, and was afraid: O Lord, reuiue thy worke in the midſt of thy people: in wrath remember mercy.* *Hab.*3,2. Where hee teacheth, that whenſoeuer wee heare of the threatnings and iudgements of God, we muſt pray him to repaire and reſtore the ſtate of the Church, which is ready to periſh, who is able to heale the wound that his owne right hand hath made. True it is, the great ſinnes of this Land do cry out againſt vs, & may iuſtly prouoke him to make hauocke of all: yet let vs call for mercy at his hands, and ſtay the courſe of our ſinnes, that ſo he may ſtay the ſtroke of his iudgements.

CHAP. XXI.

e diuiſion his chapter

IN this Chapter we are to obſerue four principall pointes. Firſt, the battaile fought betweene *Arad* King of the Canaanites, & the Iſraelites. Secondly, another murmuring of the people (the laſt recorded in this Booke) which God puniſheth with fiery ſerpents, & cureth them with a brazen ſerpent. Thirdly, their happy proceeding in their iourney toward the Land of promiſe, where God gaue them water, and brought them to the borders of the *Amorites*. Laſtly, the victories which Iſrael obtained on *Sihon*, King of the *Amorites*, and *Og* the King of *Baſhan*. Now let vs come to the firſt point, which is the encounter with the Canaanites, in theſe words.

1 *And Harad a Canaanitiſh King dwelling toward the South, heard tell that Iſrael was come by the way of the Spies; then fought he againſt Iſrael, and tooke of them a multitude of priſoners.*

2 *So Iſrael vowed a vow vnto the Lord, and ſaid; If thou wilt ſurely deliuer this people into mine hand, then will I vtterly deſtroy their Cities.*

3 *And the Lord heard the voice of Iſrael, & deliuered them the Canaanites; and they vtterly deſtroyed them & their Cities, and called the name of that place Hormah.*

What Canaanitiſh King this was, whereof *Moſes* maketh mention in this place, is vncertaine. Some thinke it to be the king of the Amalekites, which *Moſes* pointeth out; but this carieth no ſhew or ſemblance of truth. For firſt, the Amalekites long ſince endeuoured to ſtop the paſſage and proceeding of the children of Iſrael, and were deſtroyed with a great deſtruction; and therefore it is not likely, that now they would come out againe to make a new on-ſet, eſpecially ſeeing the Iſraelites inuaded not their Land. Beſides, the Amalekites cannot be accounted in the number of the Canaanites, inaſmuch as they deſcended not of Gen.36,12. *Canaan*,

Canaan, but of *Eſau*, and ſo were alied to the Iſraelites, being of the race of *Shem*. Rather we are here to vnderſtand ſome King of the Amorites, who becauſe they came of one common ſtocke, as *Moſes* teacheth, Gen. 10, 15, 16, are comprehended vnder the Canaanites. But to come to the matter it ſelfe, here we ſee how the Iſraelites encounter with *Harad*, occaſion of the battaile beeing offered by himſelfe. For when by his eſpials and ſcouts ſent abroad, he had intelligence that Iſrael approched, he leuied an hoaſt, armed them, and iſſued forth againſt them of his owne accord, not chalenged, not prouoked, not iniuried by the Iſraelites, but himſelfe chalenging and prouoking, ruſheth forward to the deſtruction of his perſon, and the confuſion of his army. The ſucceſſe of this encounter was double. Firſt, the Canaanites had the vpper hand, ſlew ſome of the Iſraelites, and tooke many priſoners, & led them away captiues, ſo that they turned their backes and were not able to ſtand before their enemies. The people of God hauing had this loſſe, & taken the foyle, do not fret againſt God, nor deſpaire of his helpe, but after this freſh diſaſter & diſcomfit, they reconcile thẽſelues to God, they flie to him by prayer, they humble themſelues as *Ioſhua* did, when the mẽ of *Ai* put them to flight, ſaying, *O Lord, what ſhall wee ſay when Iſrael turne their backes before their enemies.* They vow vnto God to turne nothing of this Kings Country to their owne vſe and profite, but conſecrate and ſanctifie all to God, deſtroying their enemies, and razing their Cities, if hee would grant them victory, and deliuer the Canaanites into their hands, in whom now was equall their proud inſolency, and good ſucceſſe, through the former battaile. No doubt the Iſraelites had ſinned before againſt God, and not repented of their ſinne, they prouoked him by their ſecurity, glorying in their ſtrength, truſting in their multitude, and puffed vp with the victories wͨ God had giuen them, who had fought their battels, gone in and out with their armies, and couered their heads in the day of ſlaughter: thus lying in their ſinnes, nothing can proſper, God curſeth the works of their hands, and letteth them ſee their owne weakneſſe, and that they ſhould not be able to preuaile againſt any of their enemies, vnleſſe God did fight for them, according to that in the 127. Pſal. v. 1, 2. *Except the Lord keepe the City, the keeper watcheth in vaine: it is in vaine for you to riſe early, and to ſit downe late, and eate the bread of ſorrow; but he will ſurely giue reſt to his beloued.* So long as they truſted in their owne ſtrength and number, & looked not for victory as a bleſſing from God, they could not ſtand: but when they had repented and craued protection from him that is the ſtrength of Iſrael, they ioyn againe their power, vnite their forces, order their battails, reſiſt their enemies, preuaile and put them all to flight. *For if God bee with vs, who ſhall bee againſt vs? But if he be againſt vs, who ſhall be with vs, or who ſhall pleade for vs?* It is not the wiſedome of the Leaders, nor the vertue of the ſouldiers, nor the counſell of the wiſe, nor the planting of munition, can any whit preuaile, vntill we be reconciled vnto God, and God vnto vs.

Ioſh.7,4,8.

Rom.8,38.

Laſtly, the Iſraelites being maſters of the field, hauing the Cities and perſons ſtanding at their mercy, they performe the ſolemne promiſe and vow made to the God of heauen, not to halues, or in part, as *Saul* did, who ſpared the better ſheepe and the fat beaſts: but they vtterly deſtroyed their enemies, & their cities, & in memoriall of the great goodnes of God, hearing them in their prayers, and reſpecting them in their miſeries, they call the name of ẏ place, ***Hormah***, that is, deſtruction and confuſion. This is the principall drift of this diuiſion. Now let vs conſider the doctrines that directly ariſe from this place, that our faith may be ſtrengthened, & our obedience encreaſed.

1 Sam.1

[*And Harad a Canaanitiſh King, &c.*] We ſee here how the Canaanites appointed to deſtruction, and to be rooted out, enemies to the people of God, ſuch as had now filled vp the meaſure of their ſins, yet here preuaile againſt Iſrael, kill ſome of them, and take others priſoners. This teacheth vs this Doctrine, that oftentimes the enemies of the Church preuaile ouer them: I ſay, the enemies of God and of his people, who in the ſecret counſell and purpoſe of God, are vowed to deſtruction, doe inſult and triumph ouer the Church and particular parts thereof, God correcting the rebellion of his children by them. This truth God ſealed vp in the beginning by the blood of *Abel*, *Caine* ſpake friendly, *But roſe vp deſperately againſt him, and ſlew his brother, becauſe his owne works were euill, & his brothers good.* So iuſt *Lot vexed with the vncleane conuerſation of the wicked (for he being righteous, and dwelling among them, in ſeeing and hearing, vexed his righteous ſoule from day to day with their vnlawfull deeds,)* was notwithſtanding carried away captiue by a proud and inſolent enemy. Beſides, the book of Iudges ſerueth vs as a plentifull ſtorehouſe to teach this truth, where we ſee, that whẽ the people of God did wickedly in the ſight of ẏ Lord, ſerued *Baalim*, and forſooke the Lord God of their fathers which brought them out of the Land of Egypt: the wrath of the Lord waxed hot againſt them, he deliuered them into the hands of ſpoilers, he ſold them into the hands of their enemies round about them, yea whitherſoeuer they went out, the hand of the Lord was ſore againſt them. So that the people of God are oftentimes driuen to the wall, and conſtrained to yeeld vnto the violence of bloody and cruell enemies.

Doctrine
Enemies
tentimes
ſuffered t
preuaile
the Churc

Gen.4.8

2 Peter 2

Geneſis 1

Reaſon 1.

Neither can we maruaile at the Lords doing, if we conſider; Firſt, that his owne people ſinne againſt him, and therefore God is euen compelled to correct and chaſten them, howbeit in mercy, not in his fury; for their inſtruction, not for their deſtruction. This the Prophet teacheth, Lam. 1,3,4,5. Ioſh. 7,1,4. What father doth not correct when he ſeeth his children run aſtray, though he loue them deerely? So God chaſteneth his deereſt Saints and ſeruants, becauſe they ſhould not be condemned with the world. It is the ſinne of the godly that cauſeth him to lay ſundry troubles and his heauy hand vpon them, cauſing him to correct ſeuerely, euē thoſe that he loueth moſt dearely, as he did *Dauid* and diuers other of his people, that we ſhould repent thereof, that God may ceaſſe ſmiting of vs.

ch,1,6.
uel 9,5.
ut 28,41.

eaſon 2.

Secondly, he maketh the aduerſaries preuaile ouer his children, that they may learn to reſt in God alone, to put their truſt & affiance in him, and not to relie vpon vaine man, who is lighter then vanity it ſelfe. We are ready to reſt vpon our ſelues, & vpon an arme of fleſh, rather then vpon the liuing God, as *Dauid* in his proſperity ſaid, *I ſhall neuer be moued.* Some truſt in Horſes, and ſome in Chariots, which are deceitfull helps, & ſome in Princes, whoſe breath is in their noſtrils: it is expedient therfore, that God ſhould leaue vs for a time in the hands of our enemies, that we may learne our owne weakneſſe, and acknowledge his goodneſſe. Thus he dealt with *Manaſſeh*, when hee gaue himſelfe to ſorcery, fell into idolatry, & ſhedde much innocent blood with all cruelty, when he did euill in the ſight of the Lord, and cauſed *Iudah* to erre, and to do worſe then the heathen: *He was led away priſoner into Babilon, being put in fetters, and bound in chaines. But when he was in tribulatiō, he prayed to the Lord his God, and humbled himſelfe greatly before the God of his fathers.* He learned that in Babylon, which he could neuer learne at Ieruſalem: profited more lying in priſon, thē he did ſitting on his throne and he got more true godlineſſe in his heart, in the daies of his captiuity, then euer he gained in the time of his proſperity.

ſalme 30,6.

Chron 33,
12.

aſon 3.

Thirdly, to harden the hearts of the enemies, that they may run forward to their owne confuſion. For a little proſperity puffeth them vp, thereby they forget God, they grow in malice and madneſſe, and tip their tongues with the venome of their hearts. Sometimes they are lifted vp on high, that God may giue them the greater downe-fall. So he dealt with the men of *Ai*, Ioſh. 8,6: after they had ſmitten many of the Iſraelites with the ſword, they ruſhed headlong out of the City, to their owne ruine and deſtruction. So he dealt with the wicked Beniamites, triumphing in their victories glorying in their owne ſtrength, and ſaying one to another, *Surely they are ſmitten downe before vs as in the firſt battaile; but the iudgment fell vpon their owne heads*, Iudg. 20,39.

Vſe 1.

ſon 1.

The vſes remaine. Firſt, we learne heereby not to meaſure the Church or the truth of religion by outward proſperity or peace, which is a deceitfull meaſure and a falſe rule, ſeeing God often humbleth his ſeruants vnder his & their enemies. True it is, God ſometimes giueth vnto his Church a flouriſhing eſtate in wealth and peace, in glory and viſible beauty, to giue therby euen a taſte of all kind of earthly bleſſings, and that they might haue opportunity to ſerue him, & euery kinde of comfort and encouragement in well doing: yet he oftentimes altereth the outward eſtate of the Church in this world, and changeth the condition of his ſeruants from one extreme to another. Let vs not therefore meaſure the fauor and loue of God towards our ſelues or others by the bleſſings or aduerſities of this life. Here the wicked many times flouriſh and flow in peace, when the godly liue in great griefe and miſery; and on the other ſide, the godly ſomtimes proſper & haue reſt, and a time of breathing and refreſhing granted vnto them, whē the wicked are in great diſtreſſe. This is it which the wiſeman teacheth, Eccl. 9,1,2. *All things come alike to all, and the ſame condition is to the iuſt and to the wicked, ſo that no man knoweth either loue or hatred of all that is before them.* No man can eſteeme by any outward eſtate, whether he be loued or hated of God, for neither do the righteous alwaies proſper, neither are the wicked alwaies croſſed and afflicted; but the wicked flouriſh more commonly and more glorioſly then the iuſt, and the hand of God lieth heauier and ſorer vpon the godly, then vpon the vngodly: both ſorts are ſubiect to death, both are laide in the graue, without any ſhew or appearance of difference between the one & the other. The loue of God toward the beleeuers is not diſcerned by the eye, but apprehended and imbraced by faith.

Hierom. in Eccleſ. chap. 9.

Vſe 2.

Secondly, we muſt learne not to publiſh & ſpread abroad the miſeries and calamities of the Church, that the enemies may not reioyce in the daies of her tribulation. We ought not to blaze & bruite abroad the priuate infirmities of priuate perſons, leſt we kindle coales of hatred and contention, & take away the good name of our brother: much more are we forbidden to diuulge the miſeries and afflictions of the Church, to giue occaſion to the enemy to reioyce and ſolace himſelfe in the ſorrowes of the Saints of God. We know the rage of enemies, nothing is more ioyfull to them then to heare of the diſtreſſes and deſolations therof. Therfore *Dauid* after the ſlaughter of *Saul* and *Ionathan* by the ſword of the enemy, prouoketh to this duty, 2 Sam. 1,19,20. *O noble Iſrael, he is ſlaine vpon thine high places: how are the mighty ouerthrowne! Tell it not in Gath, nor pubiſh it in the ſtreetes of Askelon, leſt the daughters of the Philiſtims reioyce, leſt the daughters of the vncircumciſed triumph.* Where he forbiddeth to tell and declare to the prophane enemies the fall and ouerthrow of the King, his ſonnes and hoaſt of Iſrael, leſt the Philiſtims ſhould inſult vpon them, and ſcoffe at them, and conſequently blaſpheme the God whom they ſerued and worſhipped. The like charge the Prophet *Micah* giueth, ſpeaking of the afflictions that ſhould befall *Iſrael* and *Iudah*, *Their plagues are greeuous, for it is come into Iudah:*

Leuit 19,16.
Pro. 26,20,21,
22.

Iudah: the enemy is come vnto the gate of my people, vnto Ieruſalem: Declare it not at Gath, neither weepe yee: in the houſe of Hophrah roule thy ſelfe in the duſt. Mich.1,9,10. He enioyneth thē ſilence, leſt the fame thereof ſpread it ſelfe to their enemies to encreaſe their reproch, and to multiply their ſorrow. For what doth more vexe vs & double our miſery, then to ſee men ſo farre from pittying vs, that they triumph ouer vs and laugh at vs? This condemneth many that liue among vs in theſe daies of diſſention, that tender not the peace of the Church, which ought to bee as deare vnto vs as our owne liues, but publiſh the ſhame & reproch one of another, as with the blaſt of a Trumpet, albeit our enemies and the enemies of our religion liue among vs. *Abraham* tooke vp the controuerſie betweene him and *Lot*, ſaying, Gen.13,7,8. *Let there be no ſtrife, I pray thee, betweene me and thee, neither betweene my heard-men & thy heard-men, becauſe the Canaanites dwelled at that time in the Land.* If we did aright conſider this point that our enemies are among vs, ẏ are as whips on our ſides, and thornes in our eyes, that ſeek the ſubuerſion of the Common-wealth, not the conuerſion of the Church: there would not be ſo many bad & bitter inuectiues written as it were with gall and wormewood, ſetting on fire the hearts of one againſt another, as if we were enemies, not friends; ſtrangers, not brethren; infidels, not beleeuers. Theſe contentions are a ſtumbling-blocke vnto the weake, an hardning and heartning of the aduerſary, and an vtter eſtranging of vs one from another. Let vs therefore follow thoſe things that belong to peace, and vnite our forces together as one man, that we may ſeeke ẏ building vp of the Church among vs, and double our ſtrokes vpon the backe of the enemy.

Vſe 3.

Thirdly, let vs vſe patience vnder the croſſe, lying as vnder Gods hand, and in the midſt of all our afflictions ſay with the Prophet, *I was dumbe and opened not my mouth, becauſe thou didſt it.* Pſal.39,9. This we reade to haue bin worthily practiſed of *Iob*, when the cup of affliction began to ouerflow, chap.2,10. *Shall we receiue good at the hand of God, and not receiue euill? In all this did not Iob ſinne with his lips.* This alſo we find expreſly required, Heb.10,32,33,34,35,36. Where we ſee in the example of theſe afflicted Hebrewes, that when our enemies inſult ouer the Church, we muſt not murmure & repine, but be ſtill and ſilent vnder the croſſe, and according to the counſell and commandement of Chriſt, Luke 21,19. *By patience poſſeſſe our ſoules:* and without this, we ſhall neuer haue comfort and contentment in ſuch afflictions as we are called to endure.

Vſe 4.

Laſtly, ſeeing God at ſundry times and in diuers manners giueth thoſe that are his, into the hands of their enemies; ſurely in the ende he will not ſpare the wicked, he deferreth his puniſhments, but he ſtriketh at the laſt. As he is longer in drawing his Bowe, and making ready his Quiuer, ſo his Arrowes when they come, pierce the deeper, and wound the ſorer. The higher his hand is lifted vp before it falleth, the greater the blow is when it lighteth. He hath a leaden foote and haſteth ſlowly, but howſoeuer hee tarry till the appointed time, yet ſurely he will come and will not ſtay, but recompence the ſlowneſſe of his comming, with the greeuouſneſſe of his puniſhing, *When hee will cruſh them with a Scepter of iron, and breake them in peeces like a potters veſſell.* Pſalm.2,9. This *Moſes* teacheth in his ſong concerning Gods benefits toward his people, and their vnthankfulneſſe toward him; *If I whet my glittering ſword, and my hand take hold on iudgement, I will execute vengeance toward mine enemies, and will reward them that hate me, and I will make mine arrowes drunke with blood.* Deut.32,41,42. Let them not therfore triumph ouer the Church & people of God: and let vs waite a while, and ſee the end of all her enemies, how God hath ſet them in a ſlippery place. We ſee in this Hiſtory, that albeit theſe Canaanites were as the rod of God to chaſtiſe his ſeruants for their ſecurity, yet God in the end threw them in the fire, and gaue them as a prey to his people, as appeareth afterward. The like the Prophet *Dauid* declareth, Pſal.137,3,7,8,9, that howſoeuer the Edomites and Babylonians flouted at the Church in affliction, and they that led thē captiues required of them in mockage, ſongs and mirth, ſaying, *Sing vs one of the ſongs of Sion*: yet they eſcaped not the iuſt hand of a reuenging God, according to the prayer of his people, *Remember the childrē of Edom, O Lord, in the day of Ieruſalem, which ſaid, raze it, raze it to the foundation thereof: O daughter of Babel worthy to be deſtroied, bleſſed ſhall hee bee that rewardeth thee as thou haſt ſerued vs: bleſſed ſhall he be that taketh and daſheth thy children againſt the ſtones.* And the Prophet *Dauid* being greeuouſly perſecuted vnder *Saul*, and hunted frō place to place as a Partridge in the Mountaines, Pſalm.141 aſſureth himſelfe that flying to God in his afflictions, and poſſeſſing his ſoule by patience, he ſhall in the end behold God taking ſuch vengeance on all his enemies, & rewarding them ſeuen fold into their boſome, that he ſhall in pitty and compaſſion pray vnto God for them in their miſeries. True it is, hee doth not alwaies recompence them preſently, ſo ſoone as they haue ſinned, becauſe he is the God of patience, waiting for their repentance, bearing with the veſſels of wrath, and making them without excuſe; yet at the length hee will reproue them, and ſet their ſins in order before them, Pſal.50,21.

[Verſe 2. *So Iſrael vowed a vow.*] Before the Iſraelites truſted in themſelues; now being ouerthrowne by the enemies, they turne to God, and learne obedience by the things which they ſuffered. So then the preſent ouerthrow giuen vnto them, maketh them conſider their owne weakneſſe, and driueth them to God in their diſtreſſe.

The doctrine frō hence is this, that affliction is profitable to the Church, it bringeth & driueth vs vnto God. The Church of God in generall, and the ſeruants of God in particular, which cannot profitably vſe proſperity, and beare themſelues thankfully in the daies of peace, do learne in aduerſity to turne to God, and are thereby brought vnto him. Heereunto cometh the example of the Iſraelites, Iudg.3, 8,9,10. When the wrath of God was kindled againſt Iſrael doing wickedly, forgetting God and ſeruing their idols that turned to their ruine, then they cried vnto the Lord, and he ſtirred vp a Sauiour vnto them. Hereunto alſo cōmeth the threatnings of *Moſes*, Deut.4,27, 28,29,30. 2 Chron.15,3. To this purpoſe the Prophet ſpeaketh, Pſal.107,6,13,19,28. Whē they *wandred in the Deſert, and found no City to dwell in; when they were bound in miſery and iron, becauſe they rebelled againſt the words of the Lord; when they trauell by ſea and occupie by the great waters, that the windes and ſtormes toſſe them vp and downe, ſo that all their cunning is gone: Then they cry vnto the Lord in their trouble, and he deliuereth thē out of their diſtreſſe.* So immediately before their captiuity, they mocked the meſſengers of God, deſpiſed his words, miſuſed his Prophets, which ſpake vnto them, riſing early and late; and abuſed their peace when they dwelled in their Cities and abode in their houſes: but in the daies of their affliction, when the enemies inſulted vpon them, their hearts were ſmitten, they could not ſing the ſongs of the Lord in a ſtrange land, then they remembred Ieruſalem and the Temple, the ſacrifices and ſeruice of God in the Temple, yͭ they had frequented and too much prophaned, verifying that ſentence in the Prouerbes, chap. 27,7. *The perſon that is full, deſpiſeth an Hony-combe; but vnto the hungry ſoule euery bitter thing is ſweete.* This the Prophet *Eſay* ſetteth downe in the ſong of the faithfull, chap.26, 16. *Lord, in trouble haue they viſited thee, they poured out a praier whē thy chaſtening was vpon them.* Now let vs come to the reaſons.

For, from whence come they? or who is the author of them? Are they not from GOD? *There is no euil in the city, which the Lord hath not done,* Amos 3,6. He hath his quiuer full of arrowes. Hath he not the ſword to ſtrike vs? Hath hee not the peſtilence to conſume vs? Hath he not the famine to pinch vs and pine vs away? Hath he not all creatures in his owne hand to ſend out againſt vs? If then afflictions be the work of his hand, there is great reaſon and cauſe the church ſhould turne to him that ſendeth them, that by returning to him, the iudgement may be remoued & put away. This the Prophet teacheth, Lam.3, 37,38,39,40. *Who is it then that ſaith, and it cometh to paſſe, and the Lord commandeth it not? Out of the mouth of the moſt High proceedeth not euill and good? Let vs ſearch and trie our waies, and turne againe to the Lord: let vs lift vp our hearts and our hands to God in the heauens, ſaying; we haue ſinned and rebelled, therefore thou haſt not ſpared.* Seeing therfore, afflictions are from God, not from men; from heauen, not from the earth; they muſt needs be of neceſſary and profitable vſe to the children of God, to whoſe good all things tend and fall out.

Reaſon 2.

Againe, none elſe in heauen or earth can helpe vs. To whom then ſhould we turne but to the Lord? Can any other releeue vs, or deliuer vs? Is there any helpe on the right hand or on the left hand? Can any take away that which GOD hath laide vpon the children of men? He is God, and there is none beſide him: he killeth and giueth life, neither is there any that can deliuer out of his hand. This is that which the Prophet vrgeth Pſal.142,4,5. *I looked vpon my right hand, and beheld, but there was none that would know me: all refuge failed me, and none cared for my ſoule: then I cryed vnto the Lord, &c.* If then God be the author of afflictions, and if none can take from vs the ſmalleſt croſſe and the leaſt touch of his little finger that lieth vpon vs, there is great cauſe that in all our troubles we ſhould flie vnto God, and draw neere vnto him.

Vſe 1.

Now let vs conſider the vſes of this Doctrine. Firſt, ſeeing the Church is brought to the Lord by afflictions, obſerue heerein the mighty power of God, that hath many waies and ſundry meanes to turne the hearts of men, to humble them, and bring them home vnto himſelfe; to call them and caſt them downe at his footſtoole. Indeed among all meanes that God hath ſanctified to further our ſaluation, the cheefeſt is his meſſenger, one of a thouſand to ſpeak to them out of his word, & to preach vnto them his truth, which is the power of God to ſaluation to all that beleeue. But hee hath alſo many other waies that he vſeth when it pleaſeth him, as he ſaith by yͤ Prophet *Eſay*, chap.5,4. *What could I haue done any more to my Vineyard that I haue not done vnto it? He hedged it, he gathered out the ſtones of it, he planted it with the beſt Plants, he built a Tower in the midſt thereof, and made a wine-preſſe therein.* He beſeecheth vs by his ſweete mercies, and when no faire meanes will ſerue, yet affliction is often made powerful to turne our harts, & to prepare the way for repentance, as the needle doth for the thred. This vſe is made in Iob 33,16,17,23. *God ſpeaketh once or twice in dreames and viſions, by his Meſſenger and Interpreter, euen by their corrections which he hath ſealed, that hee might cauſe man to turne away from his enterpriſe, and that he might hide the pride of man.* Let vs therefore heereby all of vs learne to acknowledge the greatneſſe, both of the mercy and power of God in working out our ſaluation effectually by ſo many means, who being infinitely good, is able to bring good out of euill, as hee did light of darkneſſe.

Aug.Enchir. ad Laur. cap. 101.

Vſe 2.

Secondly, we ſee that albeit afflictions bee greeuous and bitter, yet they are not vnprofitable to thoſe whom God hath choſen to better graces. Albeit tribulation and anguiſh, perill and the ſword, nakedneſſe and famine fall vpon

Rom.8,36. vpon vs, *And though we be ſlaine all day long, and counted as ſheepe to the ſlaughter*, yet in all theſe we are more then Conquerors; there is a ſweet iſſue and a comfortable end of them, that therby we are made better. This appeareth by the confeſſion and experience of the Prophet *Dauid*, Pſal. 119,67,71, & 94,12,13. *Before I was afflicted I went aſtray, but now I keepe thy word.* And againe, *It is good for me that I haue bin afflicted, that I may learne thy Statutes.* And in another place, *Bleſſed is the man whom thou chaſteneſt, O Lord, and teacheſt him in thy Law: that thou maiſt giue him reſt from the daies of euill, whiles the pit is digged for the wicked.* True it is, we ought to make vſe of the mercies and patience of God, to be led forward vnto repentance, that ſo where grace aboundeth, our obedience may abound alſo. But becauſe wee make his bleſſings and benefits an occaſion of euill, and turne the grace of God into wantonneſſe, I am perſwaded it were a great deale better for many of vs in reſpect of our ſoules and ſaluation, that we were in affliction and in perſecution, that the enemies were at our backes, and their ſwords at our throtes, that the peſtilence did walke among vs, that the ſickneſſe deſtroyed vs at noone-day, that a thouſand did fall at our right hand, & ten thou ſand at our left hand, that we heard the ſound of the Trumpet, the roring of the Canon, the clattering of Armor, & crying in our ſtreetes: for then it were to be hoped, we would turne vnto God in our miſery, repent vs of our iniquity, and flie vnto God in our aduerſity. We ſee by wofull experience, that peace & proſperity haue lulled many of vs aſleepe in a bed of eaſe, & haue done the Church more harme, then cruell war, and bloody perſecution. True it is, the bleſſings of God are not hurtfull of themſelues, but our corruption turneth that into a curſe which God beſtoweth as a bleſſing, *So that he which ſhould haue beene vpright,*
Deut.32,15. *is laden with fatneſſe, and ſpurneth with his heele.* Therefore God is conſtrained to puniſh vs, to take his benefits from vs, and to bring vs into order and obedience by the want of them.

Vſe 3. Laſtly, ſeeing afflictions and chaſtiſements draw vs to God, as loſſe of the battaile did heere the Iſraelites; we learne, that whenſoeuer they lie vpon vs, and preſſe heauily vpon our bodies, our ſoules, our neighbours, our familes, our friends, whether they be common or priuate calamities; then it is high time to turne vnto God, and to ſearch out the cauſe of our affliction. This muſt be our practiſe & feeling when his hand is vpon vs, when he ſcattereth the brands of his fire, and ſhooteth the Arrowes of his Quiuer, when he draweth out his glittering ſword, and his hand taketh hold of iudgment, whẽ he ſendeth famine & dearth of bread, or the famine of his word, which is the soreſt and ſharpeſt famine, as the Prophet affirmeth, Amos 8, verſes 10,11,12. Then is cauſe of humiliation, then it is time to caſt downe our ſelues at the footſtoole of God, to cry to him to ſpare his people. The Lord thretening by his Prophet a great and fearefull iudgement vpon the Land, *that ſhall turne their feaſts into mourning, and make it as the mourning for an onely ſonne.* Doth he meane the ſharpeneſſe of the ſword, or the arrowes of famine, or the inuaſion of enemies, or the deuouring of wilde beaſts, or the raging of the peſtilence or the carrying away into baniſhment and captiuity, ẇ are the things that worldly minded men feare and regard? No, *But a famine of hearing Gods word: that they ſhall wander from ſea to ſea, and from the North euen to the Eaſt ſhall they runne to and fro, to ſeeke the Lord, and ſhal not find it:* In that day ſhal many periſh for thirſt, according to the doctrine of *Salomon*, Pro 29. 18. *Where viſion ceaſſeth, the people periſh.* Howſoeuer therfore carnall & prophane men, haue no ſenſe or feeling of any thing but of earthly loſſes, yet the Spirit of God teacheth, and euery faithfull ſoule acknowledgeth, ẏ as there is no bleſſing like to the bleſſing of the word: ſo there is no worke of his iudgement like to the want of his word. And howſoeuer the Paſtor may not want the people in reſpect of the meanes of his maintenance, inaſmuch as *God hath ordained, that they which preach the Goſpel, ſhould liue of the Goſpel;* 1 Cor.9, yet the people want the Paſtor more, as the child wanteth the nurſe, more then the nurſe the child, as Lamen. 2.11, 12. *The babes & ſucklings ſwound in the ſtreets of the city, they haue ſaid to their mother, Where is bread and drinke? When they gaue vp the ghoſt in their mothers boſome.* Now the Miniſters are called not onely the Fathers, but the Nurſes of the Church, 1 Theſſ. 2. *We were gentle among you, euen as a Nurſe cheriſheth her children:* and the Apoſtle exhorteth, that *as new borne babes we deſire the ſincere milke of the word, that wee* 1 Pet.2, *may grow thereby, becauſe we haue taſted that the Lord is bountifull.* And thus much of the end and vſe of afflictions, which God ſanctifieth to the good of his Church, that thereby they may draw neerer vnto him.

Iſrael vowed a vow vnto the Lord, and ſaid, If thou wilt deliuerer this people into mine hand, &c. The people pray, promiſe, and vow vnto God the deſtruction of men & cities, if God would deliuer them into their hands. We learne
hereby, ẏ vowes are lawfull, & ſo vowing we *Doctri*
are to performe the ſame. This we ſee practi- It is law
ſed by *Iacob* going to his vncle *Laban* for a- to vow,
uoiding the fury of his brother *Eſau*, Gen. 28. ſuch are
20.21. *Hannah*, vpon condition of hauing a performe
ſonne, vowed him for a perpetuall Nazarite 1 Sam 1,
to the Lord. So doth *Dauid* oftentimes make Pſal 65,1
vowes to God in the time of his trouble, vp- 132,2,3.
on condition to be deliuered out of his trouble.

Thus in this example of the Iſraelites in this place wee ſee, that if God would bee on their ſide when their enemies riſe vp againſt them to ſwallow them vp quicke, and deliuer Pſal 124,
them as a bird out of the ſnare of the Fowler, they promiſe and vow the performance of an out-

outward and bodily exerciſe. So then out of this place the doctrine of vowes may bee ſtrongly confirmed,and the lawfull practiſe of them ſufficiently maintained, and warranted to be good and godly.

For, to come to the reaſons whereupon the doctrine ſtandeth ; a lawfull and holy vow is a profitable helpe to further vs in the worſhip of God. True it is,a vow is not a part of Gods worſhip,no more then faſting is, (as faſting is no more a part of Gods worſhip then feaſting, or eating and drinking is)which in it ſelfe and by it ſelfe conſidered,pleaſeth God no more then externall and bodily exerciſes doe : yet it is an helpe and furtherance of the true ſeruice of God, a prop and ſtay to further the ſame. The kingdome of God ſtandeth not in outward things,as the Apoſtle teacheth, *It is not meat and drinke,but righteouſneſſe and peace, and ioy in the holy Ghoſt*, Romanes, chapter 14. 17. But when wee promiſe to God with full purpoſe of hart ſome outward duty, it ſerueth the better to excite and ſtirre vs vp to repentance and thankeſgiuing toward God. And thus the ſeruants of God haue vſed it.

Againe,it is farre better neuer to vow,then hauing vowed not to pay and performe that which is gone out of our lips : ſo as wee may reaſon as *Peter* doth with *Ananias*, Acts 5.4. Likewiſe may it be ſaid to ſuch as breake their lawfull vowes offered vnto God, was it not in thy liberty to vow or not to vow ? how thẽ haſt thou conceiued this wickedneſſe in thy heart,to lie,not to men,but vnto God? Vowes were preſcribed or appointed by the Law of God as teſtimonies of faith,and bonds of that reuerence and obedience which we owe vnto him : therefore to vow, and not to pay & performe the ſolemne promiſe and couenant that we haue made,is impudently to mocke God, and conſequently to pull great puniſhment vpon our owne heads. This the Wiſe man teacheth,Eccleſ.5.3,4,5.

Let vs apply this to our ſelues. Firſt,from this example wee may learne the doctrine of vowes,what is to be holden of vowes,& what is not to be holden. For we ſee heere, what a vow is ; namely , a free and ſolemne promiſe made to God touching ſuch things as pleaſe him, tending to the glory of his Name, the profit of our brethren , or the repentance and ſaluation of our ſoules. Secondly,we ſee who may vow, (to wit ;) ſuch as are free and at liberty,nor vnder the power and iuriſdiction of others. Thirdly , to whom vowes are to bee made,not to Saints or Angels,but to God only,and to him alone they are to be performed, according to the ſaying of the Pſalmiſt, Pſal. 76.11. As he onely is to be prayed vnto, and from him we are to looke for all good things: ſo to him only we muſt vow,and offer to him yͤ calues of our lips. Fourthly,it appeares what wee may vow to God ; not things vnlawfull, vnpoſſible, and vnwarranted by the word of God ; not things whereof we are vncertaine, whether they pleaſe God or not : for who would offer to a Prince, or promiſe to him ſuch things as he knoweth he will not accept, or doubteth whether he will accept thereof? *Whatſoeuer is not of faith,is ſinne*, as the Apoſtle Rom 14.23.
teacheth: But ſuch things as yͤ Scripture war- Exod. 23.31.
ranteth,being the true rule of all right wayes, ſuch was this vow in this place. Laſtly, wee ſee that vowes thus made, are carefully to bee kept,and religiouſly to be performed , hauing an eye to the party with whom wee haue to deale. For as they are to be made with reuerence , ſo they are to bee performed with care and diligence ; otherwiſe wee doe fowly and falſely abuſe the Maieſtie of God,and take his Name in vaine. All theſe conſiderations and conditions teach vs,that vowes are not in thẽſelues vnlawfull and to be condemned , ſo as they be reſtrained and bounded in the compaſſe of the law of God, and not ſuffered to wander after our owne fancies.

Secondly,it ſerueth to beat downe all falſe doctrine and erronious opinions touching vowing,which are many : and to rectifie our iudgements by teaching what vowes are lawfull,what vnlawfull. *Vſe* 2.

Firſt,if they be made of any thing flat againſt the word of God, they cannot binde or tye vs to the performance thereof; for all the force and power of binding vs , is to bee borrowed and deriued from the word of God. Wherefore it muſt bee agreeable to the will of God,and whenſoeuer it is againſt the word of God,it hath no ſtrength or efficacy to conſtraine or command. They which would haue murthered *Paul*, and had conſpired together by a ſolemne league of agreement,did make a Act.23.12.
ſolemne vow not to eat nor drinke,vntill they had executed their diuelliſh purpoſe, and put the Apoſtle to death. But who now dare ſay, that they were bound in conſcience by their vow,or that God liked of it ? For this were all one,as if they would make God a companion of their murther. Therefore *Dauid* vowing the ſlaughter and deſtruction of *Nabal* and
his family,reuoked it at the wiſe counſell of a 1 Sa.25.22,32
diſcreet woman.

Secondly, they muſt not bee made by ſuch perſons as want ſufficient reaſon , iudgement, diſcretion , and vnderſtanding ; as children, fooles,or furious perſons ; for theſe cannot be made with freedome of conſcience,nor can be ſaid to be taken vp by a mans owne accord, in as much as the mind cannot truely diſcerne what is done,as is proued at large in the thirtieth chapter of the booke of Numbers, and the fourth verſe.

Thirdly, it condemneth ſuch as vowe , hauing no power or authority in themſelues, to bind themſelues ; ſuch vowes cannot binde, being made againſt the law of nature. For all lawfull vowes muſt be made with conſent of their ſuperiors , ſo long as they are vnder the
gouernement of others, as appeareth by the Exod.20.12.
fift commandement, *Honour thy father,&c.*

Fourthly, they muſt be ſo made, as they may ſtand with Chriſtian liberty: for we may not in any ſort make ſuch things abſolutely neceſſary, as God hath left free vnto vs, ſnaring the conſcience, and abridging the liberty which Chriſt hath purchaſed, contrary to the commandement of the Apoſtle, Gal.5.1.

Fiftly, it reproueth ſuch as vow things vnpoſſible, and out of the power and liberty of the makers thereof, to doe, or not to doe: ſo that a vow made of a thing vnpoſſible is no vow at all: but an intollerable preſumption, and a wilfull tempting of God: As if a man ſhould vow to walke vpon his head, or to fly in the ayre, or to ſtay the ſtarres as *Ioſhua* did, or to diuide the ſea as *Moſes* did; wherein we haue no aſſurance of any extraordinary gift of God.

Ioſh.10,12.
Exod.14,21.

Sixtly, they muſt not be againſt a mans generall or particular calling; that is, neither againſt his calling as he is a Chriſtian, neither that ſpeciall calling wherein he liueth. If they be made againſt the one or the other, they are vnlawfull: As if the Miniſter ſhould vow to doe the office of the Magiſtrate in executing iuſtice vpon Malefactors; or the Magiſtrate vow to diſcharge the function of the Miniſter in preaching the Goſpel: or if a man ſhould vow to liue in no calling in the Church, in the Common-wealth, or in the family, but walke inordinately with ſcandall and offence.

Seuenthly, it conuinceth all ſuch vowes as are raſh, heady, ſudden, idle, and vnaduiſed; and requireth on the other ſide, that they bee made with aduice, meditation and deliberation. For raſh vowes bee not lawfull, albeit the things vowed may bee done lawfully. Therefore the Wiſeman ſaith, Eccleſ.5.1. *Be not raſh with thy mouth, nor let thy heart bee haſty to vtter a thing before God, for God is in the heauens, and thou art on the earth, therefore let thy words be few.* If we make a promiſe vnto a man like to our ſelues, we will haue this conſideration, and thinke with our ſelues, whether hee will accept of it or not, whether his will be to like of it or not. We muſt not therfore mocke with God, and make lighter account of him, then of a mortall man, whoſe breath is in his noſtrils. They ought not to be made without iudgement and aduiſement, for that were a defiling of Gods ſeruice, and an abuſing of his Name.

Now, as they ought not to be made raſhly, but with ſobriety, ſo ought all our vowes to bee of great moment and importance, and therefore wee are forbidden to vow idle and trifling toyes to obſerue, (as is vſuall in the Church of Rome) where one voweth a pilgrimage to the Saints, another voweth to faſt and eate no fleſh at ſuch a feaſts Euen; whereof one is ſuperſtitious, the other diuelliſh. As for their pilgrimages, it is a wicked corruption, and an idolatrous ſeruice which God reiecteth. For albeit (vnder the Law) it was the ordinance of God to build one Temple, and to chuſe one place to which men ſhold reſort to worſhip him, yet this order is now aboliſhed; euery coaſt and countrey is Iewry, euery towne and city is Ieruſalem, euery faithfull company, and godly perſon is a Temple to worſhip God in: We may call vpon God euery where, and lift vp pure hands in all places, no land is a ſtrange land, no ground is vnholy ground. And touching their abſtinence from fleſh on certaine times for religion ſake, it is a doctrine of diuels, 1 Tim.4,1,3.

1 Cor.6,
1 Cor.5,1
1 Tim.2,8
Pſal.127

Laſtly, it reproueth ſuch as propound to themſelues falſe and wrong endes of vowes, as conceit of merit, and opinion of deſeruing the fauour of God and euerlaſting life. For the ends which we reſpect muſt be good, as to exerciſe and ſtirre vp the gifts of faith, prayer, obedience, repentance, and other graces of the Spirit, and to teſtifie our thankefulneſſe to God for bleſſings receiued at his hands. The intent therefore and meaning is heere to bee conſidered, and we muſt be well aduiſed, not onely that our vowes be directed to God, but for what purpoſe, and how we vow to God; not to binde God vnto vs, but to binde vs the cloſer to God & to render all honor vnto him.

Now if we would examine the vowes, practiſed in the Church of Rome, by theſe things before deliuered, we ſhall eaſily perceiue the fondneſſe and falſhood, nay the wickednes of them. For here are condemned all vowes of pilgrimages, and abſtinence from fleſh for religion, noted before: their doctrine that children may enter into their orders and cloiſters againſt the counſell and conſent of their parents, and that perſons contracted either to other, may vow continency without the liking and approbation of the other party, which cannot ſtand with the doctrine of the Scripture, or ancient councels. For the word eſtabliſheth the authority of parents ouer their children (which the former vowes abridgeth and cutteth ſhort) and teacheth, that if a woman vow vnto the Lord, and bind her ſelfe by a bond, being in her fathers houſe, in time of her youth, if her father diſalow her the ſame day that hee heareth all her vowes and bonds, they ſhall not be of value. Laſtly, by the former obſeruations, fall to the ground the ordinary vowes of ſingle life, voluntary pouerty, and Fryarly obedience to vaine and ſuperſtitious men, which they abſurdly make, and tye themſelues neceſſarily to obſerue. For ſuch vowes are directly and flatly againſt the former rules preſcribed & deliuered; vnpoſſible, intollerable, beyond our owne ſtrength & calling: a will worſhip, according to the decrees and traditions of men, and directly contrary to the commandement of God, 1 Cor.7.9. Againe, they are not in the power of him ÿ voweth, for no man can promiſe perpetuall chaſtity in ſingle life out of the eſtate of wedlocke. Continency is the ſpeciall and proper gift of God, who giueth it not vnto all, but to whom he will, and as long as he will.

Bellar lib. de Monac cap.36.

Num.30. Conc.Ga cap.16.

Col.2.16

1 Tim.4.
2 Theſſ.

This our Sauiour teacheth, Matth.19. *All men cannot receiue this thing, ſaue they to whom it is giuen: he that is able to receiue this, let him receiue it.* To this accordeth and agreeth the doctrine of the Apoſtle, 1 Cor.7. *I would that all men were euen as my ſelfe am, but euery man hath his proper gift of God, one after this manner, and another after that.* Furthermore, they aboliſh Chriſtian liberty, in the lawfull vſe of the good creatures and ordinances of God, as riches and marriage; food and apparell; making that abſolutely neceſſary, which God hath freely left to our liking and liberty. Laſtly, they are made moſt commonly to Saints, and not to God, and they are made for merits ſake, therby to deſerue ſaluation, and the ſubſtance of religion and worſhip of God is made to conſiſt in them: whereas the Apoſtle teacheth, *That bodily exerciſe profiteth little, but godlineſſe is profitable for all things.* Therefore theſe vowes practiſed and defended by the Church of Rome, being vnlawfully, raſhly, vnconſcionably, ſuperſtitiouſly, meritoriouſly made, and vnpoſſible to be performed, cannot binde the conſcience, but are better broken, then irreligiouſly kept, according to the doctrine of the former Churches.

Thirdly, ſeeing vowes be lawful, which are promiſes made to God, of ſome duty to bee performed to him, to ſome good end; the vow which all beleeuers haue made in Baptiſme, is, to be kept of euery one: wherein wee promiſed to beleeue in Chriſt, to obey God, to bring foorth the fruites of true repentance; to renounce the workes of the diuell, the allurements of this preſent euill world, and the luſts of the fleſh, which luſt againſt the ſpirit. And albeit wee are bound to theſe duties by our calling & redemption, without any new vow, yet we may lawfully renew our couenant with God, and ſo binde our ſelues faſter and faſter. As he that hath bound himſelf in a bond, may yet giue greater and better aſſurance, & bind himſelfe more then before: So hee that is bound to haue faith in Chriſt, and to yeeld obedience to all his commandements, may yet further and faſter bind himſelfe, to helpe his dulneſſe, coldneſſe, and want of zeale, and to make himſelfe more forward and feruent in duties of the firſt and ſecond table: according to the practiſe of *Dauid, I haue ſworne, and will performe it, that I will keepe thy righieous iudgements.* He was bound hereunto, without and before his oath, yet he kindled his zeale, and reneweth his couenant with God by this oath to ſtirre vp the gift of God that was in him, and to helpe his owne infirmity. We haue all in baptiſme vowed to conſecrate our ſelues, euen our ſoules and bodies to God, by renouncing the diuell, the world, and the fleſh: if wee goe backe as cowardly Souldiers from this our vow, ſhall wee not bee conuinced as falſe and vnfaithfull to God? And how ſhall we conſcionably keepe any other vowes, that breake the firſt vow we made to God? What a fault is it accounted among our ſelues, to promiſe and then to breake? But haue we kept this our generall and common vow, to fight vnder the banner and enſigne of Ieſus Chriſt, againſt the diuell and all his works? Or rather haue we not walked, and do we not ſtill walke in the workes of darknes, after the inuentions of our owne hearts? And do not our open ſins cry out and proclaime as much to the diſhonour of God, and our owne reproch: So that all ſuch as walke in the blindnes of their own minds, haue beſides all their other ſinnes, this great burthen vpon their conſciences preſſing them downe, that they are found vow-breakers, and haue broken their faith and promiſe made to God. Let vs all remember, that wee haue vowed to God our ſelues, and take heed we performe that which we haue vowed, leſt it bee imputed vnto vs for ſinne.

Hierom. in Eſa. lib.7. cap.19
Auguſt. in Pſal. 75. & 121.
Lumba. ſent. lib.4. diſt.38.

Deut.23 21.

Vſe 4.

Laſtly, it followeth from hence, that ſuch ſpeciall and peculiar vowes as we haue made vpon particular occaſions, as euery one hath had cauſe in time of warre, ſickneſſe, neceſſity trouble, and danger, we muſt be carefull to keep, and to pay our due and debt vnto God. If wee feele our ſelues ſlacke and ſlothfull to good duties, we may ſtirre vp our ſelues, and binde our ſelues by ſome earneſt and faithfull promiſe to God. If we be inclined to any vice, we are to doe the like. If a man haue fallen into whoredome and fornication, hee may, to bridle and halter his luſts, vow neuer to delight in the harlots company. If we haue fallen into drunkenneſſe, wee may vow faſting and abſtinence, yea, the abſtaining from all hateful houſes of drunkenneſſe, being allurements & prouocations to the ſame. The oppreſſor may vow reſtitution and mercy to the poore, to ſtir vp his affection the better to performe it. Now in al theſe, we muſt beware and take heed, that we be not raſh in the words of our mouth nor haſty to vtter a promiſe before the moſt high. What a reproach and blemiſh, is it in ſuch as will readily promiſe much to men, and yet performe at leiſure little or nothing? Doe not all deſpiſe ſuch perſons? But the fault and offence is more grieuous, when there is a ſet and ſolemne promiſe made to God, and not performed. So then, we that require true, honeſt, and iuſt dealing toward our ſelues, and promiſes to be kept to our ſelues by a day, haue wee done the like to God our Lord? Let vs enter into our ſelues, and examine our hearts, a litle. Wee are ready in ſickneſſe, in want, in great affliction and aduerſity to vow, and ſolemnely to promiſe if God deliuer vs, to glorifie him, to be thankeful and obedient vnto him, to enter into repentance and amendment of life. When a man hath looſely and lewdly ſpent his time in drunkennes, riotouſnes, idlenes, wantonnes, enuy, hatred, contempt of God and his word; if God ſtrike him with greeuous ſicknes, that he feareth death as the meſſenger ſent of God to ſeize vpon him, then doth he tremble, then doth he deſire that God wold haue mercy vp-

2 Cor.7.11.

Luke 19.8.
Dan.4.24.

on him, and then doth he make vowes: If God reſtore me to health againe, and giue me life, I will neuer bee the man I haue beene, I haue beene giuen to drunkenneſſe, I will neuer haunt the Ale-houſe: I haue led a naughty life, I haue diſhonoured God, and deſpiſed his word, I will hereafter obey his voyce, and attend to his word: I haue hated the children of God, I wil hereafter ſhew my loue to them, renouncing my ſinnes, and liuing to Gods glory.

Oh what goodly promiſes are theſe; and how well were it, if men did ſo indeed? and how were it to be wiſhed, that as they haue opened their mouth vnto the Lord, ſo they would doe according as they haue promiſed? But when God hath heard their prayers, and reſtored them to health; marke, and yee ſhall finde, that for the moſt part, ſo ſoone as they are recouered, and are able to craule out of the dores, they returne againe to their former
2 Pet.2.22. wayes, *as the dog to his vomite, and the Sow that was waſhed, to her wallowing in the myre.* What ſhall we ſay of theſe men? Nay, what may we not ſay of them? Are they not couenant breakers, and greeuous offenders againſt God? They are like vnto *Pharaoh* King of Egypt,
Exo.9.27.35. when the hand of God was heauy vpon him and his people, then he humbled himſelfe, hee confeſſed the righteouſneſſe of God, the wickedneſſe of his people, and the heinouſneſſe of his ſinnes: Then *Moſes* and *Aaron* muſt bee ſent for in all haſte to pray for him, whom hee before deſpiſed in his heart, and ſcorned in his talke: yet ſo ſoone as the plague was ceaſſed, and the hand of God remooued, hee hardened his heart, and would not let the children of Iſrael goe.

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Exod.15.19. ments of God, that he deceiued himſelfe, and in the end was drowned in the red Sea; as the Flye that playeth with the candle, vntill ſhe be burned and conſumed in the flame. So when men haue beene terrified with the hand of God, haue confeſſed with teares their vngodly behauiour, and haue promiſed and vowed to God (if he would reſtore them) newneſſe of life, and repentance from dead workes: and yet being reſtored and recouered, being as vile in ſinne, as looſe in life, as beaſtly in behauiour as they were before: God hath in iuſtice ſtriken them againe for their vnthankfulneſſe, ſo as they haue dyed in fury and frenzy without any appearance of grace, or aſſurance of mercy, or remorſe of conſcience, or acknowledgement of ſinne, or crauing of pardon, or hope of forgiueneſſe, or ſigne of ſorow, or ioy of heart, or conſolation of ſpirit, or purpoſe of amendment: but are wholly poſſeſſed with a
Matt.27.3.4. ſhame of ſinne, and guilt of conſcience, and feare of iudgement, and the flaſhings of hell fire. Doth not this ſhew that Gods wrath is heauy againſt ſuch vnfaithfull perſons as breake their oath, and falſifie their promiſe made vnto the Eternall, who alwayes keepeth couenant with vs, and will not alter the word that is gone out of his mouth? *O conſider this ye that forget God, leſt he teare you in peeces, and there be none that can deliuer you.* Pſal.50. Contrariwiſe to conclude, let vs follow ye example of *David*, Pſal. 66.13,14. *I will goe into thine houſe with burnt offerings, and will pay thee my vowes which my lippes haue promiſed, and my mouth hath ſpoken in mine affliction.*

Verſe 3. *And the Lord heard the voyce of Iſrael.* Here is the fruit and effect of their prayer and humiliation, ſhewing alſo the lawfulneſſe and approbation of their vow; God accepteth, and reſpecteth them in their diſtreſſes. From hence we doe learne, that God heareth and granteth the prayers of his children.

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For howſoeuer ſometimes hee deferreth to heare and hearken to their prayers, to exerciſe their faith, to kindle their zeale in prayer, to teach them whence good things proceed, to ſharpen their hunger, to make them highly to eſteeme the graces long begged, and to proue them by delay; yet in the end God heareth and helpeth, he granteth and giueth the things which they aſke according vnto his will. This the Prophet declareth, Eſay 65.24. *Before they call, I will anſwer: and while they ſpeake, I will heare* And Pſal.120.1. *I called vpon the Lord in my trouble, and he heard me.* And againe, Pſal. 145.18,19. *The Lord is neere to all that call vpon him, yea to all that call vpon him in trueth: he will fulfill the deſires of them that feare him, he alſo will heare their cry, and will ſaue them.* Thus the Lord Ieſus, being zealous in prayer, confeſſeth that his father alwayes heareth him: Iohn 11. Thus the Angel telleth *Cornelius, That his prayers are heard* Acts 10 Thus the Apoſtle alſo teacheth, Iam.1.5. *If any man want wiſedome, let him aske of God, which giueth to all men liberally, & reprocheth no man, and it ſhall be giuen him.* And in the laſt Chapter, *Is any among you afflicted, let him pray: and the prayer of faith ſhall ſaue the ſicke: Helias was a man ſubiect to like paſſions as we are, he prayed earneſtly that it might not raine, and it rained not on the earth for three yeeres and ſixe moneths: and he prayed againe and the heauen gaue raine, and the earth brought forth her fruit.* Iam.5.13, 17,18.

Reaſon
The reaſons to aſſure vs of this truth, are firſt, the promiſe gone out of his own mouth, and the aſſurance of his owne word, who can neuer deceiue nor falſifie his truth. This is it which Chriſt our Sauiour vrgeth, Matth.7.7, 8. *Aske, and it ſhall be giuen you: Seeke, and yee ſhall find: Knocke, and it ſhall be opened vnto you: for whoſoeuer asketh receiueth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall bee opened.* This is the ground and foundation of our faith in prayer, (to wit,) the promiſe of God, without which, we can haue no confidence or truſt in the mercy of God.

Reaſon 2
Againe, what man heareth not, accepteth not, granteth not the requeſts of his children that come vnto him? Men that are euill and corrupt, that haue ſcarce a ſparke of the loue

loue that is in God, will not turne away their eyes from the miſeries of their children, much more then will God open the treaſures of his graces to beſtow vpon vs. This compariſon our Sauiour preſſeth, Mat. 7. 9, 10, 11. Where the doctrine hath his confirmation, *What man is there among you, which if his ſonne aske him bread, would giue him a ſtone? Or if he aske fiſh, will he giue him a ſerpent? If ye then which are euill, can giue to your children good gifts, how much more ſhall your Father which is in heauen, giue good things to them that aske him?* And the Prophet ſaith, 49.15. *Can a woman forget her child, and not haue compaſſion on the ſonne of her wombe? though they ſhould forget, yet I will not forget thee.*

41. Let vs come to the vſes of this doctrine. Firſt, it teacheth the bleſſed eſtate of the Church, and a great priuiledge that the faithfull haue; ſo that no man ſhould ſay, 3.14. *It is vaine to ſerue God, and what profit is it that wee haue kept his commandements, and that we walked humbly before the Lord of hoſtes?* But it will be ſaid, Heere they are in troubles and torments; here they ſuffer ſorrowes and afflictions euery day. 8.37.38 Be it ſo, *Yet herein they are more then conquerors through him that loued them; ſo that neither life nor death ſhall ſeparate them from Ieſus Chriſt our Lord.* The Lord is the Sunne and ſhield vnto 84.11. vs, the Lord will giue grace and glory, *and no good thing will he withhold from them that walke vprightly.*

So then, their tribulations and afflictions ſhall not hinder their bleſſedneſſe, but by manifold troubles we ſhall enter into happineſſe and euerlaſting life. Let our preſent care bee to ſerue the Lord, and then we ſhall bee ſafe vnder his protection, and not feare what man can doe vnto vs, as the Prophet teacheth, Pſa. 118. 5, 6, 7. *I called vpon the Lord in trouble, and the Lord heard me, and ſet me at large: the Lord is with me, therefore I will not feare what man can do vnto me, I ſhall ſee my deſire vpon mine enemies.* Let vs therefore walke worthy of this bleſſed eſtate and condition, ſeeing wee haue God neere vnto vs, and ready to heare vs, ſo often as we poure out our meditations before him. There is no comfort like vnto this, in this life; whereby we obtaine health in ſickneſſe, riches in pouerty, ſafty in danger, reſt in trouble, ioy in ſorrow, comfort in aduerſity. So then, howſoeuer the vngodly accounteth the life of the faithfull, contemptible and miſerable, aboue all other, yet wee ſee one are truely happy but they. For if I can ſay, I haue been hungry, and the Lord hath fed me; I haue been naked, and he hath cloathed me; I haue beene ſicke, and he hath reſtored me; I haue been in dangers, and hee hath deliuered me; I haue a bleſſed experience of Gods fauor giuen vnto me, and an aſſurance of future happineſſe reſerued for me in the heauens.

Vſe 2. Secondly, let vs acknowledge it to bee our duty to call vpon him in the day of trouble, and in all our neceſſities to come vnto him. For if the righteous cryeth, and the Lord heareth him, yea deliuereth him out of al his troubles, let vs flye vnto him; the name of the Lord is a ſtrong tower, the righteous runneth vnto it, and is exalted: Pro. 18. 10. Heere is the onely refuge of the godly againſt all troubles and aduerſities; hereby we are inſtructed to whom we ſhould runne and repaire in all need and neceſſities. A ſtrong Caſtle ſecureth thoſe that flye vnto it for ſuccour and defence. Such is the fauour of God toward the elect in Chriſt, who are ſanctified by the holy Ghoſt, he protecteth thoſe that flye vnto him, and they ſhall abide in the ſhadow of the Almighty. This the Prophet preſſeth, Pſal. 50. 15. *Call vpon mee in the day of trouble, ſo will I deliuer thee, and thou ſhalt glorifie me.* Let vs not looke to the hilles or mountaines; to men or Angels; let vs not truſt in friends or in riches; in power or policy, but know that our helpe cometh from the Lord, which hath made heauen and earth, who will preſerue our going out, and our comming in, from henceforth and for euer. This ſerueth to condemne the Church of Rome, who refuſe Ioh. 14. 13. 1 Ioh 2. 1. the mediation of Chriſt to come vnto God, and ſet vp Saints and Angels in his place to vſurpe his office. But we are ſure that Chriſt Ieſus wil neuer faile vs, nor ceaſe to diſcharge the calling appointed vnto him of his Father. Why then doe we not goe directly vnto him, that gently calleth, and louingly allureth vs, *Come vnto me all ye that are weary, and heauy laden, and I will refreſh you?* Matt. 11 18.

Vſe 3. Thirdly, doth God heare vs when we call? and when we aske, doth he anſwer? Then it ſtandeth with the right of reaſon and with the law of equity, to heare him when hee calleth vpon vs, and cryeth vnto vs. For whenſoeuer we pray vnto God, we ſpeake vnto him, and call vpon him to heare vs. Whenſoeuer the word of God is preached and deliuered, hee ſpeaketh to vs, and calleth vpon vs to heare him. If then wee would haue God regard vs, when we cry to him, we muſt reſpect him whē he calleth to vs. We cry by prayer; he calleth vs by his word. Therefore, it is that the Lord often denounceth and threateneth all impenitent perſons, that hee will deſpiſe them that deſpiſe him, and will not heare them praying vnto him, that will not heare him preaching vnto them, as Pro. 1. 24, 26, 27, 28, 29. Zach. 7. 11, 12. Mic. 3. 4 Prou. 28. 9. Of all comforts that we feele in this life, none is greater then to pray vnto God in our troubles, with aſſurance to be heard: this the vngodly with all their rage and cruelty can neuer take from vs.

Therefore this is a ſore iudgement, when God openly profeſſeth and proclaimeth, that hee will not heare our prayers crying vnto him in our miſeries. When wee are reiected and forſaken of men in our afflictions, yet we haue our recourſe and refuge vnto GOD, and wee are comforted. How wretched therefore is the eſtate of all vnrepentant ſinners, who ſtopping their eares at the hea-on him,and then doth he make vowes: If God reſtore me to health againe, and giue me life, I will neuer bee the man I haue beene, I haue beene giuen to drunkenneſſe, I will neuer haunt the Ale-houſe: I haue led a naughty life, I haue diſhonoured God, and deſpiſed his word, I will hereafter obey his voyce, and attend to his word: I haue hated the children of God, I wil hereafter ſhew my loue to them, renouncing my ſinnes, and liuing to Gods glory.

Oh what goodly promiſes are theſe; and how well were it, if men did ſo indeed? and how were it to be wiſhed, that as they haue opened their mouth vnto the Lord, ſo they would doe according as they haue promiſed? But when God hath heard their prayers, and reſtored them to health; marke, and yee ſhall finde, that for the moſt part, ſo ſoone as they are recouered, and are able to craule out of the dores, they returne againe to their former 2 Pet.2.22. wayes, *as the dog to his vomite, and the Sow that was waſhed, to her wallowing in the myre.* What ſhall we ſay of theſe men? Nay, what may we not ſay of them? Are they not couenant breakers, and greeuous offenders againſt God? They are like vnto *Pharaoh* King of Egypt, Exo.9.27.35. when the hand of God was heauy vpon him and his people, then he humbled himſelfe, hee confeſſed the righteouſneſſe of God, the wickedneſſe of his people, and the heinouſneſſe of his ſinnes: Then *Moſes* and *Aaron* muſt bee ſent for in all haſte to pray for him, whom hee before deſpiſed in his heart, and ſcorned in his talke: yet ſo ſoone as the plague was ceaſed, and the hand of God remooued, hee hardened his heart, and would not let the children of Iſrael goe.

But hee dallyed ſo long with the iudgements of God, Exod.15.19. that he deceiued himſelfe, and in the end was drowned in the red Sea; as the Flye that playeth with the candle, vntill ſhe be burned and conſumed in the flame. So when men haue beene terrified with the hand of God, haue confeſſed with teares their vngodly behauiour, and haue promiſed and vowed to God (if he would reſtore them) newneſſe of life, and repentance from dead workes: and yet being reſtored and recouered, being as vile in ſinne, as looſe in life, as beaſtly in behauiour as they were before: God hath in iuſtice ſtriken them againe for their vnthankfulneſſe, ſo as they haue dyed in fury and frenzy without any appearance of grace, or aſſurance of mercy, or remorſe of conſcience, or acknowledgement of ſinne, or crauing of pardon, or hope of forgiueneſſe, or ſigne of ſorow, or ioy of heart, or conſolation of ſpirit, or purpoſe of Matt.27.3.4. amendment: but are wholly poſſeſſed with a ſhame of ſinne, and guilt of conſcience, and feare of iudgement, and the flaſhings of hell fire. Doth not this ſhew that Gods wrath is heauy againſt ſuch vnfaithfull perſons as breake their oath, and falſifie their promiſe made vnto the Eternall, who alwayes keepeth couenant with vs, and will not alter the word that is gone out of his mouth? *O conſider this* Pſal.50. *ye that forget God, leſt he teare you in peeces, and there be none that can deliuer you.* Contrariwiſe to conclude, let vs follow ẏ example of *Dauid*, Pſal. 66.13, 14. *I will goe into thine houſe with burnt offerings, and will pay thee my vowes which my lippes haue promiſed, and my mouth hath ſpoken in mine affliction.*

Verſe 3. *And the Lord heard the voyce of Iſrael.* Here is the fruit and effect of their prayer and humiliation, ſhewing alſo the lawfulneſſe and approbation of their vow; God accepteth, and reſpecteth them in their diſtreſſes. From hence we doe learne, that God heareth and granteth the prayers of his children. Doctri God hea and gra the Pray of his c dren. For howſoeuer ſometimes hee deferreth to heare and hearken to their prayers, to exerciſe their faith, to kindle their zeale in prayer, to teach them whence good things proceed, to ſharpen their hunger, to make them highly to eſteeme the graces long begged, and to proue them by delay; yet in the end God heareth and helpeth, he granteth and giueth the things which they aſke according vnto his will. This the Prophet declareth, Eſay 65.24. *Before they call, I will anſwer: and while they ſpeake, I will heare* And Pſal.120.1. *I called vpon the Lord in my trouble, and he heard me.* And againe, Pſal. 145.18, 19. *The Lord is neere to all that call vpon him, yea to all that call vpon him in trueth: he will fulfill the deſires of them that feare him, he alſo will heare their cry, and will ſaue them.* Thus the Lord Ieſus, being zealous in prayer, confeſſeth that Iohn 11. his father alwayes heareth him: Thus the Angel telleth *Cornelius* Acts 10 *That his prayers are heard* Thus the Apoſtle alſo teacheth, Iam.1.5. *If any man want wiſedome, let him aske of God, which giueth to all men liberally, & reprocheth no man, and it ſhall be giuen him.* Iam.5.14, 17,18. And in the laſt Chapter, *Is any among you afflicted, let him pray: and the prayer of faith ſhall ſaue the ſicke: Helias was a man ſubiect to like paſſions as we are, he prayed earneſtly that it might not raine, and it rained not on the earth for three yeeres and ſixe moneths: and he prayed againe and the heauen gaue raine, and the earth brought forth her fruit.*

Reaſon 1 The reaſons to aſſure vs of this truth, are firſt, the promiſe gone out of his own mouth, and the aſſurance of his owne word, who can neuer deceiue nor falſifie his truth. This is it which Chriſt our Sauiour vrgeth, Matth.7.7, 8. *Aske, and it ſhall be giuen you: Seeke, and yee ſhall find: Knocke, and it ſhall be opened vnto you: for whoſoeuer asketh receiueth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall bee opened.* This is the ground and foundation of our faith in prayer, (to wit,) the promiſe of God, without which, we can haue no confidence or truſt in the mercy of God.

Reaſon 2 Againe, what man heareth not, accepteth not, granteth not the requeſts of his children that come vnto him? Men that are euill and corrupt, that haue ſcarce a ſparke of the loue that is in God, will not turne away their eyes from the miſeries of their children, much more then will God open the treaſures of his graces to beſtow vpon vs. This compariſon our Sauiour preſſeth, Mat. 7.9,10,11. Where the doctrine hath his confirmation, *What man is there among you, which if his ſonne aske him bread, would giue him a ſtone? Or if he aske fiſh, will he giue him a ſerpent? If ye then which are euill, can giue to your children good gifts, how much more ſhall your Father which is in heauen, giue good things to them that aske him?* And the Prophet ſaith, 49.15. *Can a woman forget her child, and not haue compaſſion on the ſonne of her wombe? though they ſhould forget, yet I will not forget thee.*

Let vs come to the vſes of this doctrine. 1. First, it teacheth the bleſſed eſtate of the Church, and a great priuiledge that the faithfull haue; ſo that no man ſhould ſay, 3.14. *It is vaine to ſerue God, and what profit is it that wee haue kept his commandements, and that we walked humbly before the Lord of hoſtes?* But it will be ſaid, Heere they are in troubles and torments; here they ſuffer ſorrowes and afflictions euery day. 8.37,38 Be it ſo, *Yet herein they are more then conquerors through him that loued them; ſo that neither life nor death ſhall ſeparate them from Ieſus Chriſt our Lord.* The Lord is the Sunne and ſhield vnto 84.11. vs, the Lord will giue grace and glory, *and no good thing will he withhold from them that walke vprightly.*

So then, their tribulations and afflictions ſhall not hinder their bleſſedneſſe, but by manifold troubles we ſhall enter into happineſſe and euerlaſting life. Let our preſent care bee to ſerue the Lord, and then we ſhall bee ſafe vnder his protection, and not feare what man can doe vnto vs, as the Prophet teacheth, Pſa. 118.5,6,7. *I called vpon the Lord in trouble, and the Lord heard me, and ſet me at large: the Lord is with me, therefore I will not feare what man can do vnto me, I ſhall ſee my deſire vpon mine enemies.* Let vs therefore walke worthy of this bleſſed eſtate and condition, ſeeing wee haue God neere vnto vs, and ready to heare vs, ſo often as we poure out our meditations before him. There is no comfort like vnto this, in this life; whereby we obtaine health in ſickneſſe, riches in pouerty, ſafty in danger, reſt in trouble, ioy in ſorrow, comfort in aduerſity. So then, howſoeuer the vngodly accounteth the life of the faithfull, contemptible and miſerable, aboue all other, yet wee ſee one are truely happy but they. For if I can ſay, I haue been hungry, and the Lord hath fed me; I haue been naked, and he hath cloathed me; I haue beene ſicke, and he hath reſtored me; I haue been in dangers, and hee hath deliuered me; I haue a bleſſed experience of Gods fauor giuen vnto me, and an aſſurance of future happineſſe reſerued for me in the heauens.

Vſe 2. Secondly, let vs acknowledge it to bee our duty to call vpon him in the day of trouble, and in all our neceſſities to come vnto him. For if the righteous cryeth, and the Lord heareth him, yea deliuereth him out of al his troubles, let vs flye vnto him; Pro. 18.10. the name of the Lord is a ſtrong tower, the righteous runneth vnto it, and is exalted: Heere is the onely refuge of the godly againſt all troubles and aduerſities; hereby we are inſtructed to whom we ſhould runne and repaire in all need and neceſſities. A ſtrong Caſtle ſecureth thoſe that flye vnto it for ſuccour and defence. Such is the fauour of God toward the elect in Chriſt, who are ſanctified by the holy Ghoſt, he protecteth thoſe that flye vnto him, and they ſhall abide in the ſhadow of the Almighty. This the Prophet preſſeth, Pſal. 50.15. *Call vpon mee in the day of trouble, ſo will I deliuer thee, and thou ſhalt glorifie me.* Let vs not looke to the hilles or mountaines; to men or Angels; let vs not truſt in friends or in riches; in power or policy, but know that our helpe cometh from the Lord, which hath made heauen and earth, who will preſerue our going out, and our comming in, from henceforth and for euer. This ſerueth Ioh. 14.13. 1 Ioh 2.1. to condemne the Church of Rome, who refuſe the mediation of Chriſt to come vnto God, and ſet vp Saints and Angels in his place to vſurpe his office. But we are ſure that Chriſt Ieſus wil neuer faile vs, nor ceaſe to diſcharge the calling appointed vnto him of his Father. Why then doe we not goe directly vnto him, that gently calleth, and louingly allureth vs, Matt. 11 28. *Come vnto me all ye that are weary, and heauy laden, and I will refreſh you?*

Vſe 3. Thirdly, doth God heare vs when we call? and when we aske, doth he anſwer? Then it ſtandeth with the right of reaſon and with the law of equity, to heare him when hee calleth vpon vs, and cryeth vnto vs. For whenſoeuer we pray vnto God, we ſpeake vnto him, and call vpon him to heare vs. Whenſoeuer the word of God is preached and deliuered, hee ſpeaketh to vs, and calleth vpon vs to heare him. If then wee would haue God regard vs, when we cry to him, we muſt reſpect him whē he calleth to vs. We cry by prayer; he calleth vs by his word. Therefore, it is that the Lord often denounceth and threateneth all impenitent perſons, that hee will deſpiſe them that deſpiſe him, and will not heare them praying vnto him, that will not heare him preaching vnto them, as Pro. 1.24,26,27,28,29. Zach. 7.11,12. Mic. 3.4 Prou. 28.9. Of all comforts that we feele in this life, none is greater then to pray vnto God in our troubles, with aſſurance to be heard: this the vngodly with all their rage and cruelty can neuer take from vs.

Therefore this is a ſore iudgement, when God openly profeſſeth and proclaimeth, that hee will not heare our prayers crying vnto him in our miſeries. When wee are reiected and forſaken of men in our afflictions, yet we haue our recourſe and refuge vnto GOD, and wee are comforted. How wretched therefore is the eſtate of all vnrepentant ſinners, who ſtopping their eares at the hearing

Pro.28.9.
Eſay 65.12.

ring of the Law doe make all their prayers to be abominable. So did God threaten his people to number them to the ſword, becauſe (ſaith he) *I called, and ye did not anſwer: I ſpake, and ye heard not, but did euill in my ſight, and did chuſe that thing which I would not.* If then wee would haue God open his eares to heare vs, let vs acknowledge it to be our duty to open our eares to heare him. God will neuer ſtop his eares againſt any, but thoſe that haue ſtopped their eares againſt him.

Vſe 4.

Pſal.116.12. 13. and 145. 18,19,21.

Laſtly, learne to acknowledge the greatneſſe of Gods mercy and louing kindneſſe, and returne the praiſe and glory of his owne workes to his great Name. As he hath heard vs graciouſly, ſo let vs beare our ſelues thankfully in rendring to him the calues of our lips, and offering to him the ſacrifice of praiſe. Euen as he filleth vs with his mercy, let vs fill our mouthes with his praiſe, and the memoriall of his Name, and ſay: *What ſhal I render vnto the Lord for all his benefits toward me? I will take the cup of ſaluation, and call vpon the Name of the Lord.* This vſe the Prophet teacheth, Pſal.145. hauing declared that God ſheweth himſelfe neere to thoſe that call vpon him and feare him, he addeth: *My mouth ſhall ſpeake the praiſe of the Lord, and all fleſh ſhall bleſſe his holy Name for euer and euer.* If I can ſay, when all men forſooke me, the Lord took me vp, I haue beene running into the pathes of death, and was neere to deſtruction, but thou haſt brought me backe, ſhewing me the wayes of life and ſaluation: I haue beene ignorant, and thou haſt inſtructed me: If I haue this experience of his goodnes, ſo many waies toward me he openeth my mouth to praiſe his mercy, and I can neuer ſufficiently magnifie his Name that hath brought ſo great things to paſſe for me.

Pſal.107.8, 15,21,31.

This practiſe is likewiſe taught, Pſal.107. where the Prophet mentioning ſundry deliuerances that God ſheweth his people in times of famine, and in the dayes of affliction, by land or by ſea, he doubleth oftentimes his affection, *Let them therefore confeſſe before the Lord his louing kindneſſe, and his wonderfull works before the ſonnes of men.* [*He deliuered them the Canaanites, and they vtterly deſtroyed them.* See heere the vncertainety of warre. The Iſraelites after their ouerthrow fight againe, and haue the victory. They were at the firſt ouercome and taken priſoners by their enemies, but now they preuaile & get the vpper hand. Albeit the righteous fall for a time, yet they are not caſt off for euer, for the Lord putteth vnder his hand. Great deliuerances giueth he to his ſeruants, he teacheth their hãds to fight, and their fingers to battel: he is their ſtrength and their fortreſſe, their tower, and their deliuerer, their ſhield, and in him they truſt. The horſe indeed is prepared againſt the day of battell, but ſaluation is of the Lord, to whom it is not hard to ſaue with many or with few. This the Prophet ſetteth downe, Pſal. 81. *Oh that my people had hearkened vnto me, and Iſrael had walked in my wayes, I would ſoone haue humbled their enemies, and turned my hand againſt their aduerſaries.* Heereby we learne, that howſoeuer God thinke it meete that his Church lie vnder the croſſe, yet in his good time hee helpeth, he forſaketh it not for euer, but returneth againe in great mercy and compaſſion. Albeit affliction dwelleth vpon the ſeruants of God, not onely for a moment, but oftentimes preſſeth them for a long ſeaſon, that they haue no breathing time, *No not to ſwallow their ſpittle*, (as *Iob* ſpeaketh:) yet in due time God is not vnmindfull and forgetful of them. Hereunto commeth the ſaying of the Pſalmiſt, *Hee endureth but a while in his anger, but in his fauour is life: weeping may abide at euening, but ioy commeth in the morning.* This the Lord expreſſeth in the Prophet, *For a little time haue I forſaken thee, but with great compaſſion will I gather thee: for a moment in mine anger I hid my face from thee, for a little ſeaſon, but with euerlaſting mercy haue, I had compaſſion on thee.* We ſee this point largely declared in the booke of Iudges, when God raiſed vp enemies againſt the Iſraelites, and ſold them as a vile thing of baſe account (for whom he tooke no mony) yet when they called and cried vnto him, he ſent them a deliuerer, who ſaued them out of the hands of their aduerſaries. This appeareth in the hiſtories of *Ioſeph*, of *Iob*, of the Church in Egypt, of *Dauid*, of *Daniel*, who firſt indured ſhame and the reproach of the croſſe, yet afterward hee returned vnto them when the time of refreſhing came from the preſence of God.

Pſal 37.24. and 144.1,2.
Prou.21.31. 1 Sam. 14.6.
Pſa.81.13.14.
Doctrine. Though t Church l long vnde the croſſe, God lea it not for uer.
Iob 7.19.
Pſal.30.5.
Eſay 54.7
Iudg.3.8
Gen.41.
Iam.5.11.
Exod.12.
Pſal.18.
Dan.6.

Reaſon

Pſalme

The reaſons are plaine: Firſt, his eares are alwayes open to the cryes of his children, hee putteth their teares in his bottle of remembrance, and writeth them in his Regiſter, ſo that when they cry, their enemies ſhall turne their backs, for God is with his. This he ſaith, Exod. 2. the children of Iſrael ſighed for the bondage and cryed, and their cry for their bondage came vp vnto God: *Then the Lord ſaid, I haue ſurely ſeene the trouble of my people which are in Egypt, I haue heard their cry and moane, for I know their ſorrowes, and I will deliuer them*: verifying that in the Pſalme, *Hee led his people like ſheepe by the hand of Moſes and Aaron.* So long therefore as we haue a voyce, ſo long as we haue an heart to lift vp to God, and can poure out the meditations therof before him, we haue comfort and aſſurance to be helped. When the poore infant is fallen into danger of fire or water, or other miſery, if he can cry that the father may heare his voyce, there is hope of ſafety and deliuerance: So, if wee can call vpon God the Father in Ieſus Chriſt, in our diſtreſſes, our heauenly Father will not leaue vs nor forſake vs in our dangers.

Exod.2.2
and 3.7.
Pſal.77.20.

Reaſon 2.

Secondly, albeit the faithfull fall into many afflictions, and their enemies make long furrowes vpon their backs, yet God will not alway ſuffer them to bee oppreſſed, leſt they ſhould ſinke deepe, and ſhrinke downe vnder the burthen, & ſo turne from their obedience, and forſake the faith which they haue profeſſed; according to the ſaying of the Prophet, *The rod of the wicked ſhall not reſt on the lot of the* al.125.3. *righteous, leſt the righteous put forth their hand vnto wickedneſſe.* He knoweth whereof we are made, he ſpareth vs in our infirmities, hee will not ſuffer vs to be tempted aboue our ſtrength he ſeeth our weakeneſſe, and how vnable wee are to reſiſt, and therefore he will not giue vs ouer to periſh in our afflictions, inaſmuch as Cor 4.17. our light afflictions which are but for a moment, cauſe vnto vs a farre more excellent and an eternall weight of glory; ſo that *albeit the righteous fall ſeuen times, yet he riſeth againe*, as ou. 24. 16. the wiſe man teacheth.

Vſe 1. To apply this vnto our ſelues, wee learne firſt, that the deuiſes and practiſes of enemies, albeit they be neuer ſo ſecret or malicious, are vaine and fruſtrate. The people of God ſhall be preſerued, howſoeuer they bee euer plotting and banding themſelues together, as wee 4.27. ſee in the dayes of the Apoſtle, *Herod, Pontius Pilate*, the Prieſts and people, the Iewes and Gentiles conſpired together: yet wee ſhall alwayes haue aſſurance of ſafety, and all ſhall worke for the beſt to them that feare God, whoſe loue, no powers, no principalities, no Potentates ſhall be able to remooue, as the Prophet teacheth, *Reioice not againſt me: O mine* c. 7.8.10. *enemy; though I fall, I ſhall riſe; when I ſhall ſit in darkneſſe, the Lord will be a light vnto me, then ſhe that is mine enemie ſhall looke vpon it, and ſhame ſhall couer her which ſaid vnto mee, Where is the Lord thy God? mine eyes ſhall behold her, now ſhall ſhe be troden downe as the myre of the ſtreets.* This ſerueth notably to daunt and diſmay the wicked and vngodly, who inſult ouer the righteous, and ſeeme wiſe in their owne eyes; conſi- ou.11.8. dering that *The faithfull eſcapeth out of trouble,* a.8.9,10. *and the wicked ſhall come in his ſtead.* This truth the Prophet *Eſay* confeſſeth and confirmeth, Chap. 8. *Gather together on heapes (O ye people) and ye ſhall be broken in pieces: take counſell together, but it ſhall be brought to nought: pronounce a decree, yet it ſhall not ſtand, for God is with vs.* So then, if the faithfull be not euer forſaken, nor ſtand continually vnder the ſtrokes of their enemies, but God will put to his hand and his helpe to deliuer them, we ſee, that all their deuiſes, and all their conſultations againſt them, and inſultations ouer them ſhalbe brought to nothing.

Vſe 2. Againe, it behoooueth vs, in all the time of our diſtreſſe to rely vpon him whatſoeuer tentations come, though we ſhould walke by the gates of the graue, and paſſe by the gulfe of death. Many indeed are our infirmities, feares, cares, ſorrowes, and troubles: yet in them all al.42.5.11. we muſt ſay with the Prophet, *Why art thou* 43.5. *caſt downe, O my ſoule, and why art thou diſquieted within me? Waite on God, for I will yet giue him thanks: he is my preſent helpe and my God.* Let vs not therefore deſpaire in the day of trouble, *When the ſnares of death compaſſe vs, and the* l.116.3,4. *griefes of the graue take hold vpon vs, when we find trouble and ſorrow to purſue vs and ouertake vs, let vs call vpon the Name of the Lord to deliuer our ſoule, who is mercifull and full of compaſſion. The* Pro.18.10. *Name of the Lord is a ſtrong tower, the righteous runneth vnto it, and is exalted.* This is the ſureſt and ſafeſt refuge of the godly againſt all troubles.

Lastly, let all ſuch learne, as lie not vnder Vſe 3. the croſſe, to commend the common cauſe of their brethren to God, as if themſelues were in affliction. For wherefore doth God promiſe to free his from the oppreſſion of the enemy, and to reſtore them to the ioy of their ſaluation, but to moue vs to this duty of praying for them, pittying their diſtreſſed eſtate, and ſeeking by all lawfull meanes the comfort and continuance of the Church? This the Apoſtle ſetteth downe, 2 Cor. 1.3,4. Where wee ſee he vrgeth the Church at Corinth to thinke of this point, to be mindfull of the miſeries of others, and to comfort them that are in diſcomfort, as God hath comforted vs. This is taught by *Moſes*, *Thou ſhalt not doe iniury to a ſtranger,* Exod.22.21. *neither oppreſſe him: for ye were ſtrangers in the land of Egypt.* And heereunto the Apoſtle accordeth, *Remember them that are in bonds, as* Heb.13.3. *though ye were bound with them: and them that are in affliction, as if ye were alſo afflicted in the body.* Where he would haue vs ſo much to bee touched, as if their miſery were our owne. This duty it is needfull to thinke vpon. Wee know not what troubles may fall vpon our heads. When wee take our ſelues to bee freeſt and fartheſt from all dangers, then we may bee neereſt vnto them, and ſuddenly fal into them, as a bird into the ſnare of the fowler. Wherefore, let vs remember them to God that ſuffer afflictions, that ſo we may be deliuered, if wee fall into any troubles. But if we harden our hearts in the miſeries of others, and haue no feeling of their ſorrowes; others ſhall bee as vnmindfull of vs, and vnmercifull vnto vs, as we haue beene to them. *For with what iudge-* Matt.7.2. *ment we iudge, we ſhall be iudged: and with what meaſure we meat, it ſhall be meaſured to vs againe.* Nothing is more greeuous vnto a man, then to be ſcorned in his miſery, and to be inſulted vpon in the day of his calamity. The affliction it ſelfe is bitter and yrkeſome to the fleſh, but the deriſions & mockings of the enemy ſerue to double the croſſe, and to adde to the meaſure and manner of our miſery. If then we ſhall ſee with our eyes, and heare with our eares, the lamentable condition of the Church, and laugh when the people of God weepe and lament, the iuſtice of God ſhall ouertake vs, and make vs a mocke to our enemy.

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4 *After they departed from mount Hor, by the way of the red ſea, to compaſſe the land of Edom, and the ſoule of the people was ſore greeued becauſe of the way.*

5 *For the people ſpake againſt God, and againſt Moſes, ſaying; Wherefore haue ye brought vs out*

of Egypt to die in this wilderneſſe? for heere is neither bread nor water,&c.

6 *Wherefore the Lord ſent fiery ſerpents*, &c.

7 *Then the people came to Moſes, and ſaide; We haue ſinned*,&c.

8 *And the Lord ſaid vnto Moſes; Make thee a fiery ſerpent* ,&c.

9 *So Moſes made a ſerpent of Braſſe*,&c.

Hitherto of the firſt part of the Chapter, containing the encounter betweene the Canaanites and the Iſraelites : now we come to the ſecond part, handling the eight and laſt murmuring of the people through wearineſſe of their way, and compaſſe they were compelled to fetch, through the vnmercifulneſſe of the Edomites; wherby they offended God againe. In this hiſtory we are to conſider ſundry circumſtances, ſetting downe their ſinne, who fal againe into their former faults and offences, 2 Pet.2.22. *As the dog returneth to his vomite , and the Sow vnto the wallowing in the myre*. Firſt , the place and occaſion hereof is deſcribed. Secondly, the manner of their ſinne. Thirdly, the matter and ſubſtance thereof, wherein it conſiſteth is ſet downe. Fourthly , the puniſhment and iudgement of God inflicted vpon them for their ſinne. Laſtly, the euents and effects following the puniſhment.

Firſt, touching the circumſtances of the place, and occaſion of the ſinne : obſerue that the Iſraelites departing from Hor, and croſſed in their purpoſe, were conſtrained to trauell all along the coaſts of Edom, and to paſſe ouer a moſt perilous and dangerous deſert, as it is ſet forth, Deut.8.15. *Where the hearts of the people failed and fainted , where the fiery ſerpents ſtung and deſtroyed them, and where thirſt pined them away.* It was no ſmall greefe and vexation vnto them , hauing onely a ſhort cut into Canaan by croſſing ouer the countrey of the Edomites, to wander vp and downe , to trauerſe the ragged rockes, the high mountaines and the vaſte wilderneſſe; and thereupon they brake out (through impatiency of ſpirit) to murmure againſt *Moſes*. They thinke themſelues in the high pride of their hauty hearts, able to match and to meete with the king of Edom in the field, to giue him battell , and to worke their owne peace and paſſage by dint of the ſword , as they had ouerthrowne *Harad*, a king of the Canaanites , and deſtroyed his cities ; and therefore needed not to ſtand at the mercy and courtiſie of others, nor fetch ſuch compaſſes as *Moſes* made them to doe in the wilderneſſe.

Secondly, the manner of their murmuring is remembred, verſe 5. where the hand of God being heauy vpon them in that great and terrible wilderneſſe, they do not cry to him, they doe not call to mind that bleſſed experience of his helping hand, which they had found Exo.14.13,14 euer ready to ſuccour and ſuſtaine them ; they conſider not the reuenge and puniſhment that God from time to time had taken of their murmurings; but they flye vpon him as a mad dog in the face of his maſter that feedeth and foſtereth him, that breedeth and bringeth him vp ; they reuile and raile vpon his ſeruant *Moſes*. Such is the ſlippery place of gouernement, ſuch is the nature of the multitude, and ſuch is the lot of Gods Miniſters.

Thirdly, the ſumme and ſubſtance of their mutiny and murmuring is two-fold. Firſt , a very vehement expoſtulation with *Moſes* for bringing them out of Egypt : wherein they diſgorge their malice with full or rather foule mouthes, *As if he had aduiſedly and purpoſely brought them into the wilderneſſe to deſtroy them.* Exod.14.11. Secondly, obſerue the reaſons of that expoſtulation , which are two : firſt, becauſe at this preſent, no bread, no water, no foode appeared vnto them , who meaſured the ſtrength of God by the length of their bellies : now they account themſelues ready to bee famiſhed. Which kind of death proceeding from hunger and famine , of all other kinds that can be thought vpon, is moſt wretched and miſerable; it hath driuen men and women to this exigent to eate their owne fleſh , *and the fleſh of their children.* Deu.28.53. 2 king 6.29. Secondly , becauſe they were weary of Manna , which they call a light, a ſight or vile meate , ſuch as no reckoning or account was to be made thereof. Wherein they ſlander God , bring vp an euill name and report of his miraculous work, and complaine of their neceſſity, where no want was; and of hunger , where no hunger was; and ſo their vnbridled tongues teſtifie their vnthankefull hearts, ſaying : *That they were weary of their liues for this light meat*, which God notwithſtanding had ſent them from heauen , *and fed them with Angels foode in great aboundance*, Psal 78.25. verifying the ſaying of the Wiſeman, Prou 19.3. *The fooliſhneſſe of man peruerteth his way, and his heart fretteth againſt the Lord.*

The fourth point followeth : namely, the puniſhment which God inflicted without any communication had with *Moſes* , or denouncing of it before it fell, (as God had done before, when he hid not from *Moſes* what he was determined to doe before he hid it) but preſently puniſhed them, to ſhew the greeuouſneſſe of their ſinne , and the greatneſſe of his wrath conceiued againſt them. Psal.140.3. The puniſhment was , *That whereas they had ſharpned their tongues like Serpents, ſo as the poiſon of adders and aſpes was vnder their lippes*, he ſent among them a kind of Scorpions and Serpents, which with their biting infuſed their venome and poiſon, which immediately being ſhed, diſperſed it ſelfe into all their body; whereby they were inflamed with ſuch extraordinary heate, that they endured great drought, and ſuffered a great thirſt, whereof they complained before. They thought they complained of thirſt iuſtly, but now they feele it indeed to the full; ſo that ſuch are were ſtung with this venemous byting, dyed the death.

The laſt circumſtances to bee conſidered, are the effects following. For firſt, the people in this great extremity, and anguiſh of ſpirit, come in haſte to *Moſes* (againſt whom before they maliciouſly murmured) to whom they confeſſe their offence, that now began to lie ſore vpon their conciences, and deſire earneſtly his prayers, that they might bee preſerued, and deliuered from the venemous bytings of thoſe ſtinging ſerpents; which *Moſes* doth willingly & faithfully performe, being mindfull of his owne duty, and vnmindfull of their wrongs. Secondly, the Lord hauing brought the people to a ſight of their ſinnes, by a feeling of his iudgments, that they humble themſelues before him, confeſſe their offences, and call for mercy: he heareth the prayer of *Moſes* (*For the prayer of a faithfull man preuaileth much if it be feruent,*) is reconciled vnto them, and witneſſeth the ſame by giuing them a true token, and ſhewing the meanes and remedy of their preſent malady; commanding a viſible ſigne and ſhape of thoſe fiery ſerpents to be ſet vp in braſſe vpon an high pole, which the people might behold a farre off; ſo as the Iſraelites looking thereupon, ſhould preſently and immediately bee healed of that deadly ſting.

m.5.16.

m.5.16.

Thirdly, the obedience of *Moſes* is ſet down, which is greatly to be praiſed and commended. For albeit it might ſeeme fooliſh to carnall wiſedome, and vnpoſſible to humane reaſon, for a dead image to helpe the deadly byting of thoſe liuing ſerpents, yet he asketh not counſell with fleſh and blood, nor meaſureth the commandements of God by the deceitfull meaſure of mans vnderſtanding, but ſubmitteth himſelfe and all his thoughts to the word of God. He did not reaſon againſt the commandement of God, as *Nahaman* the Syrian did againſt the commandement of the Prophet, *Bidding him goe and waſh ſeuen times in Iordan, whereby his fleſh ſhould come againe, and he ſhould be cleanſed of his leproſie*: But hee did ſimply as God commanded, and as the people deſired, he ſet vp aloft the brazen ſerpent, hauing the image and ſimilitude of the true fiery ſerpents; hee aduanceth it on high, openly, publikely, ſpeedily, in the ſight and view of all, at the onely beholding whereof, the Iſraelites bitten, were cured & reſtored to health, that none of them dyed afterward of that poiſon and infection, that did behold the image that was ſet vp.

King 5.12.

But before we proceed to the Doctrines of this diuiſion, ſundry queſtions are to be demaunded, and determined, touching this act of *Moſes*, ſetting vp the ſigne and image of theſe fiery ſerpents. And firſt of all, how doth this agree with the ſecond commandement, which forbiddeth the making of an image, or repreſentation of any thing in heauen aboue, or in the earth beneath? hath *Moſes* ſo ſoone forgotten the law which God gaue in mount Horeb? Or doth hee now fall into idolatry, which himſelfe ſo zealouſly reuenged, and ſeuerely puniſhed before, in the Iſraelites ſetting vp the golden Calfe, himſelfe now erecting a brazen ſerpent? I anſwer, this fact is no breach of the ſecond Commandement, which forbiddeth to make an Image of our owne head, by our owne authority, at our own will and pleaſure, and therfore the Law ſaith, *Thou ſhalt not make to thy ſelfe any grauen Image*.

ſtion 1.

Anſwer.

Exod.20, 4,5.

Againe, the Law forbiddeth Images which are worſhipped, and haue diuine honour giuen vnto thẽ, or elſe are made to be worſhipped and adored. But this Image of the brazen ſerpent was not made by the authority of mã, but by the expreſſe commandement of God ſaying vnto *Moſes*, *Make thee a fiery ſerpent*, that is, a ſimilitude of one of thoſe ſerpents. Neither was it made to be worſhipped, but onely to be looked vpon: not to bend ẏ knee vnto it, but to faſten the eie vpon it; not for it ſelfe, but for another end; euen to heale the people, and by healing them to repreſent Chriſt crucified and hanging on the croſſe, whereof this Image was a ſigne and token: & therefore when in proceſſe of time it came to be abuſed to Idolatry, *Hezekiah* ſtamped it in peeces with contempt. This alſo wee may ſay and anſwer to the Church of Rome, maintaining the worſhipping of Images, defacing the glory of God, and obiecting in defence of them the example of *Moſes* making the Cherubims, & ſetting them ouer the Mercy-ſeate. And the Ieſuites reaſon, that ſeeing they were ſet in the holy place, they may much more bee ſet in our Churches; ſeeing the Iewes were permitted them, a people prone to Idolatry, & groſſe in imagination, much more are they allowed to Chriſtians vnder the Goſpell. And laſtly, ſeeing ẏ Angels were portrayed, which are meere ſpirituall ſubſtances, much more may the Images of Chriſt, his bleſſed mother, his holy Apoſtles, and his beloued Saints. The Iewes were children, and as an heyre in his nonage, and were ſuffered to haue theſe rites and rudiments to be their booke to help their capacity, and to inſtruct them in knowledge; but now the Church, being as a man growne to fuller ſtrength, and able to digeſt ſtronger meate, doth not ſtand in need of ſuch rude Teachers and Schoole-maſters. Beſides, theſe were ſet vp by the expreſſe commandement of God: we are forbidden to make any images according to our owne fancy, and by our owne appointment in his ſeruice. But when God forbiddeth vs the making of Images, he gaue not a Law to binde himſelfe, nor reſtrained himſelfe from commanding & ordaining ſuch ſignes and ſimilitudes, ſuch formes and figures, as he thought fit for the furniſhing & finiſhing of the Tabernacle.

The example of Moſes ſetting vp the ſerpent, ſheweth not images ſet vp to any religious vſe.

Iohn 3.14.

1 King 18.4.

Rhem. Teſt. annot. in Heb. 9. cap.

Gal.4.1 2.

Againe, a particular commandement giuen of God, doth not giue a diſcharge of the generall Law, nor ſet men at liberty, or open a gap to do at their pleaſure that which GOD expreſly and directly forbiddeth to be done: ſo

Gen.22.2.

ſo that euery commandement muſt be vnderſtood with this reſtraint and prouiſo, *Except God command the contrary.*

Furthermore, it is a fooliſh compariſon and an euill concluſion, to reaſon, becauſe theſe Cherubins were ſet in the ſoueraigne holieſt place of all the tabernacle, therefore much more the images of Chriſt, of his mother, and of Saints, may be placed in churches. For how fondly and childiſhly doe they diſpute, arguing from ſuch as were ſet vp by the commandement of God, to iuſtifie ſuch images as God neuer commanded; nay, which are forbidden to be made to any vſe of religion?

D. Biſh. againſt Refor. Cathol.

Againe, thoſe Cherubins (as themſelues confeſſe, though others of them deny it) were ſet in the moſt holy place, whereinto the high Prieſt only entred and that once a yere; where they were neuer ſeene of the people, and conſequently there could be no danger of idolatry, ſtanding in a place fartheſt remoued from the peoples ſight: whereas the Romiſh images are not only ſet openly in Churches in the peoples view and preſence, but are commanded to be worſhipped, & men commonly kiſſe them and creepe vnto them in ſigne of honor. Yea, the writer to the Hebrews teacheth, that the holyeſt place ſignifieth the higheſt heauens: Now, we cannot conclude, that becauſe the images of the Cherubins were ſet vp in the place that repreſenteth and reſembleth the heauenly condition of the life to come, therefore they may be ſet vp in earth, and in this preſent life.

Moreouer, the compariſon will not holde, from Angels to other, that ſeeing they being ſpirits were portrayed; ſuch as had bodies may be: as Chriſt, his mother, & the Saints. For we may better draw a contrary concluſion; that ſeeing the Lord commanding ſome images and ſimilitudes to be ſet vp, would haue none of ſuch things which can poſſibly bee portrayed by the Art and cunning of mans hand; therefore ought men much leſſe to doe it by their ſole and ſingle authority. Neither was there any reſemblance or repreſentation of the nature, ſubſtance, or eſſence of Angels, but onely of their office and function alone: ſo that if this ſerue to confirme and ratifie imagery in the Church, it can proue no image of the perſons of Chriſt, of his Mother, and of the Saints but onely of their office.

Tertul. contra Marcion. lib. 3.

Moreouer, theſe new idolaters do borrow the weapons of the old idolaters that liued in the dayes of *Tertullian*, who alleadged this example of the Cherubins, which the Rhemiſts doe: to whom he anſwereth, it was done for ornament of the Arke, not for worſhip of the images: ſo that to warrant any ſetting vp of religious images againſt the ſecond commandement, a man muſt haue the like ſpeciall warrant and word that they had from the Lord.

For if *Moſes* had ſet vp the Cherubims or brazen ſerpent for thoſe cauſes without Gods commandement, hee had ſinned greeuouſly, and committed idolatry, which God abhorreth. And whereas they ſay, God forbiddeth onely the idols of the heathen, made for adoration of falſe Gods, it is a vaine cauill, and an olde and cold euaſion. For the commandement is generall, condemning the images of all heretikes made for any vſe of religion.

Epiph here. 2… & 55 & 79. Epiph Epiſt. … Ioan. Hiero.

Againe, this conceit is euidently confuted by *Moſes*, who oppoſeth the voyce of God heard in the mountaine, to all images; and namely to the image of God himſelfe, who is ſaid to haue appeared in no likeneſſe, leſt they ſhould make an image of him Deut. 4. 15 16. *Take good heed to your ſelues, for ye ſaw no image in the dayes that the Lord ſpake vnto you in Horeb out of the mids of the fire, that ye corupt not your ſelues, and make you a grauen image or repreſentation of any figure, whether it be the likeneſſe of male or female*: where he reaſoneth, that becauſe they ſaw no image, they muſt make none.

Queſt. 2.

The ſecond queſtion is of the manner how this curing and healing was wrought and performed. It was ſet vpon an high pole or perch to be ſeene and viewed of all the people. They were ſtung, they looked vpon it, they were by and by healed at the very ſight thereof, none that ſaw it periſhed, though they were ſtung before. Now the queſtion is, how this naked ſight and bare beholding of the brazen ſerpent, could cure this byting, and turne the ranke poiſon into a counterpoiſon.

Anſwer.

I anſwer, there was no proper force or naturall power inherent in the image it ſelfe. For in all naturall things conſiſting of the matter and the forme, the force which they haue, proceedeth either from the one or from the other; either from the matter whereof it is made, or from the forme whereby it conſiſteth. The matter of this ſerpent was braſſe, without ſenſe, without breath, without life, which hath no vertue or vigour to cure the ſtingings and bytings of venemous beaſts, more then the brazen Lauer, the brazen Grate, the brazen Taches, the brazen Sockets, the brazen Pot, the brazen Cenſors, the brazen Sea, the brazen Pillars, the brazen Baſons, and other holy inſtruments applyed about the Temple and Tabernacle; none of which wrought any ſuch ſtrange and wonderfull miracle. Nay ſome of the Hebrew Rabbines and Doctors doe declare, that the cure was by contraries, inaſmuch as the nature of bright ſhining braſſe is ſuch, that whoſoeuer being bitten of a ſerpent beholdeth it, preſently dyeth.

Exod. 38, 1…
Chap. 35, 1…
Chap. 36, 1…
Chap. 3…, 1…
Leuit. 6, 28
Numb. 16, …
1 King 7. 4…

Paul. Fag… paraph. cald. Dauid.

The outward forme of this ſerpent was not of nature but from Art, made in proportion like to the ſerpents that ſtung them: but the artificiall forme worketh nothing of it ſelfe, which it receiueth from the workeman: Wherefore this brazen ſerpent could performe no ſuch worke by any force or vertue of it owne. Whence then had it this wonderfull power and operation? Surely, from the ordinance,

nance, appointment, and inſtitution of God onely. Thus was the cure performed, not as by ordinary means of Phiſicke or Chirurgery, or by any naturall property of the Serpent, ſuch as we know, learne, and perceiue to be in hearbes & ſimples, applyed to places affected and infected. For this extraordinary worke muſt be weighed, either by the nature of the thing, or by the apointment of God, beſide & beyond the nature of the thing it ſelfe. But not by the nature of the thing conſidered in it ſelfe; for we ſee if a man frame ſuch an image it hath no ſuch ſtrength, neither had this any ſuch vertue remaining after this ſeaſon. Therfore by the inſtitution of God it was made forcible and effectuall, who can heale all our infirmities at his owne pleaſure, as he healed *Naaman* by waſhing in Iordan, 2 King. 5, 12. reſtored a great multitude of ſicke folke by ſtepping into the troubled water, Ioh. 5. 4. gaue ſight to the blind, Ioh. 9. 6. by making clay of ſpittle and annointing the eyes of the blinde therewith. Now this inſtitution was Sacramentall (as wee haue ſhewed,) for the ſerpent hanging on a pole, figured out Chriſt hanging on the Croſſe, who is made of God, Ieſus, that is, *A Sauiour vnto vs*, that ſuch as looke on him, that is, beleeue in his Name, *ſhould not periſh, but haue life euerlaſting*: and this kinde of cure did greatly magnifie Gods mercy. For if the ſerpents had beene ſuddenly taken away, as the plagues brought vpon Egypt were, it would bee thought they had come by chance and fortune; yea, the great fauour of God would ſoone haue beene forgotten: Now, albeit theſe ſerpents remaine among the people, albeit they oftentimes ſting them, albeit they treade vpon them and feele the venome of them, yet they may well bite them, but they cannot kill or deſtroy them, ſeeing they had ſo ſudden and ſoueraigne a remedy at hand to reſtore them.

Another queſtion may be asked, why this brazen ſerpent was kept and reſerued ſo long after the ſerpents were gone from the Iſraelites, and the Iſraelites from the wilderneſſe, and were placed in the land of promiſe? for it appeareth to haue beene in king *Hezekiahs* time, ſeuen hundred yeeres after the erecting of it.

I anſwer, it was preſerued to be a monument of this hiſtory, to wit; of the peoples rebellion, of Gods compaſſion, and of Chriſts paſſion, becauſe it was a liuely figure of his crucifying, and of ſpirituall grace receiued from him. But when once another end contrary to the firſt inſtitution and Gods ordinance crept in, that the people offered incenſe vnto it, albeit it were the commandement of God, the worke of *Moſes*, the type of Chriſt, the cure of the people, yet it was iuſtly demoliſhed, & rightly cõmanded to bee deſtroyed, that all occaſion of ſuperſtition and idolatry might be cut off for euer afterward.

But are all things to bee deſtroyed that are abuſed? and to be aboliſhed that are and haue beene worſhipped?

Anſwer.

I anſwer, no: for then the Sun, the Moone, and the Starres ſhould bee pulled out of heauen, Deut. 4. 19. Ier. 7. 18. in as much as the whole hoſte of heauen haue beene worſhipped as gods. So the bread and wine in the Lords Supper, ſhould be aboliſhed, ſeeing they haue beene horribly abuſed to palpable idolatry. Beſides, wee muſt make a double difference in the deciding of this doubt.

Firſt, betweene the ordinances of God abuſed to ſuperſtition, and the inuentions of men abuſed to ſuperſtition. The meere deuices of men, when once they are abuſed, may be taken away; but the ordinances of God, which he hath appointed, muſt not bee repealed and refuſed for the abuſe of them. Againe, wee muſt make another difference betweene the ordinances of God inſtituted vpon ſpeciall and particular occaſion for a temporall benefit at ſome one time, and ſuch ordinances of God, as haue neceſſary and perpetuall vſe, which for no abuſe are to be omitted and cut off, as the Sunne, the Scriptures, the Sacraments, and ſuch like. But the brazen ſerpent was not ſo: wherefore by *Hezekiah* it was religiouſly demoliſhed and deſtroyed; albeit at the firſt ſetting vp, it were a comfortable and profitable ordinance of God for the preſent good of his people: yet being groſly abuſed, and then no neceſſary vſe of it remaining to the Church, counteruailing the danger of the continuance thereof, 2 Kings 18. 4. he is commended by the Spirit of God for his zeale toward God, in ſtamping it to powder, and vtter defacing that brazen ſtuffe. Neither did he account it ſufficient to withdraw worſhip from it, or to forbid the people to burne vnto it, or to ſend out the Leuites to inſtruct them better in the ſeruice of God, or to puniſh ſuch as gaue the glory of God (whereof he is iealous) to a molten image: but caſt it downe in deteſtation, and the better to auoyde the ſinne, tooke away the occaſion, which was as a ſtumbling blocke before their eyes.

Eſay 42. 8.

Verſe 4, 5. *The ſoule of the people was ſore greeued, becauſe of the way, for the people ſpake againſt God, and againſt Moſes, &c.* Heere we ſee how they fall againe into their former ſin and murmuring, ſo often noted in this booke, and elſewhere, as Exod. 15. 24. and 16. 2, 3, and 17. 2, 3. for the greatneſſe of their labour, for penury of water, for lacke of fleſh, for want of dainties & delicates, they diſtruſt Gods great prouidence; and for theſe rebellions they had beene often greeuouſly puniſhed: yet loe, they fall into the ſame ſinne againe. Their tents were repleniſhed with his heauenly bleſſings, all places did yet ſmoake with the fire of his iudgements; yet beholde, there is no ende of their rebellions, verifying the ſaying of the Prophet, *Can the Blacke-Moore change his skin, or the Leopard his ſpots? then may ye alſo doe good,*

Ier 13. 23.
Nazian orat.
1 *in Iulian*,

that

Doctrine. Our weakeneſſe is ſuch, that we are ready to fall againe into the ſame ſins which we haue renounced.

that are accuſtomed to doe euill. Heereby wee learne for our inſtruction, that lamentable is our condition if God leaue vs, we fall into the ſame ſinnes againe and againe, which before we refuſed and renounced. I ſay, ſuch is our great frailty and weakneſſe, if we be not ſtayed and vnderpropped by the aſſiſtance of the Spirit, that we returne with greedineſſe vnto our former ſinnes which wee ſeemed to haue forſaken and abiured. This the Prophet plentifully teacheth, Pſal.78.40,41. *How oft did they prouoke him in the wildernes, and greeue him in the deſert! yea, they returned, and tempted God, and limited the holy one of Iſrael.* Thus did *Pharaoh, Exod.9.37,38. I haue now ſinned, the Lord is righteous, but I and my people are wicked; pray ye vnto the Lord for me* (for it is enough) *and I will let you goe: but when the haile was gone, and the thunder ceaſſed, and the iudgement was remooued, his heart was hardened, and hee continued in his ſinne.*

1 Sam.24.17, 18, and 26.21, 22.

The like we ſee in *Saul*, who could cleare *Dauid* more then he? His owne conſcience rouzed him vp, which before was aſleep, and he confeſſeth with teares, *Thou art more righteous then I, for thou haſt rendred me good, and I haue rendred thee euill: thou haſt ſhewed this day that thou haſt dealt well with mee, for as much as when the Lord had cloſed me in thine hands, thou killedſt me not: yet the ſame Saul fell againe into the ſame ſinne, and acknowledgeth his owne wickedneſſe; I haue ſinned, come againe my ſonne Dauid, for I will doe thee no harme, becauſe my ſoule was precious in thine eyes.*

Iudg 3.7,12, and 4,1,2, and 6.1,2.

Wee ſee this in the example of the Iſraelites in the booke of Iudges, they committed euill againe and againe, they tranſgreſſed by idolatry, they knew what that ſinne was; they had experience of Gods ſeuerity againſt it, they had confeſſed it and cryed for mercy; yet the ſame people, and the children of the ſame people, not taught by their former falles, nor admoniſhed by former iudgements, nor inſtructed by former deliuerances, doe proceed in the ſame ſinne, and prouoke God to puniſh them by their relapſe into the ſelfe ſame iniquities.

Mat.12.45,46

Heereunto commeth the allegory and ſimilitude, of the vncleane ſpirit that wandred in the wilderneſſe, and ranged vp and downe without reſt, *but in the end found his houſe empty, ſwept, and garniſhed, ſo that he tooke ſeuen other ſpirits worſe then himſelfe, they enter in and dwell there.*

Pro.26.11.

So the places of the Apoſtle, Heb.6. Do directly offer this point, *that many ſinne againe, after the receiuing and acknowledgment of the truth,* according to the ſaying of the Wiſe man, *As the dog turneth againe to his owne vomit, ſo a foole turneth to his fooliſhneſſe.* So that except the Lord vphold, and hold men backe. they fall into the ſame ſins before committed, and prouoke him afreſh by thoſe ſinnes which before they refuſed.

Reaſon 1.

For firſt of all, who is the author of conſtancy and perſeuerance in any good worke? Is it of our ſelues? Is it of our owne power? Nay, as euery good giuing and perfect gift is of God, ſo he that in his nature is vnchangeable giueth vs the gift to ſtand, and preſerueth vs from falling, as the Apoſtle teacheth, Rom.11.18,19,20. Where he taketh away all occaſion of boaſting from the Gentiles, againſt the Iewes, reaſoning from their changeable condition, not being firmely faſtened, and deepely grounded as the roote it ſelfe; but mooueable and mutable as the boughes and branches knit to the root, being eaſie to be broken off. So then, God is the author of conſtancy, and of perſeuerance, *Who worketh in vs both the will and the deed & not man by his own proper ſtrength* who if he be not ſtayed by him that is the ſtay and ſtrength of Iſrael, he falleth into horrible ſinnes, and ſuch as goe againſt his owne conſcience, as may appeare very euidently by many examples.

Phil.2.13.

Reaſon 2.

Againe, none can come to God, except the Father draw him. We are the greateſt enemies to our ſaluation. All within vs, is againſt vs: wee naturally contemne the word which is the rule of conſtancy, and the ſtaffe to vphold vs, and as the arme of GOD ſtretched out to pull out of deſtruction. Thus the Prophet chargeth the Iewes, Nehe.9.26.27. *They were diſobedient, and rebelled againſt thee, caſt thy law behind their backes, and ſlew thy Prophet, which proteſted among them to turne thē to thee, and committed great blaſphemies.* Man then left to himſelfe, wherunto is he left, but to ſee his owne weakneſſe? And what remaineth in him that may bring him to God, and leade him in the right path? Vndoubtedly nothing is in vs, but ſelfe-loue, pride, hautineſſe, contempt of God, neglect of his word, as wee ſee in yͤ manifold relapſes, & often reuoltings of theſe Iewes, in whom as (in a glaſſe) wee may ſee our owne faces, yea our owne hearts, ſeeing wee are of our ſelues no better then they.

Vſe 1.

Now let vs come to apply this doctrine to our ſelues. Firſt, we conclude, that fearefull and dangerous is the eſtate of thoſe from whō the Lord taketh the light of his countenance. If he leaue vs to our ſelues, we worke our deſtruction by rebellion againſt him. It is a great grace & mercy of God toward vs, to be once enlightned, to taſte of the good word of God, to be made partaker of the holy Ghoſt, and to taſte of the powers of the life to come (which he denyeth to many thouſands in the world, who proceed not ſo far:) now to leaue theſe goodly and glorious beginnings, and fal from light to darkeneſſe, and from righteouſneſſe into ſinne, is to make our end worſe then the beginning, and our caſe moſt fearefull by returning to our vncleaneneſſe, as the Apoſtle *Peter* declareth, chap.2.20,21.

Mat.12.4

For Satan wil enter deeper into ſuch, and take fuller poſſeſſion of their hearts. Euen as a Iaylor, when his priſoner hath eſcaped out of his hands, & broken priſon, if he faſten vpon him againe, will lay better hold, wil caſt more irons vpon him, and keepe him faſter then before: ſo will the diuell deale with all euill men which are his ſlaues and priſoners, *So that hee that is vniuſt, ſhall be vniuſt ſtill; and he that is filthy, let him be filthy ſtill*, Reuel.22,11. We ſee this by daily experience, in all ſuch, as hauing waſhed their garments, do defile them againe, they grow worſe and more wicked then they were before. We ſhould *let our light ſo ſhine before men, that they ſeeing our good works, may glorifie our Father which is in heauen*, Mat.5,16. So many therefore as haue quenched the good motions of the Spirit, and put out the light that began to ſhine in their hearts, are as ſmoking Torches, and ſtinking ſnuffes, odious in the noſtrils of God and men. Let vs therefore make much of the leaſt ſeedes of godlineſſe ſowne in our hearts, and kindle the flame that is begun in vs, if ſo bee wee haue taſted how bountifull the Lord is. Let vs be earneſt in prayer to God, that he would ſtabliſh vs with his grace, and not take his holy Spirit from vs, Pſal.51,11, nor leaue vs in the houre of tentation when the fleſh is weake.

ſe 2.
or.10,12.
n6,44.

Secondly, let no man preſume of himſelfe, or glory in his owne ſtrength, *But let him that thinketh he ſtandeth, take heed leſt he fall.* If any good be in vs, it is of another, who muſt work the will and the deed, the beginning and the ending; we ſtand by his hand, we continue by his grace, we runne becauſe he mooueth, wee ſeeke becauſe he preuenth, *We come to God becauſe the Father draweth.* Remember Peters cōfident bearing of himſelfe, which was the firſt ſteppe to his fall, as we ſee, Math.26,33,34, when he ſaid, *Though all men ſhould be offended by thee, yet will I neuer be offended*: yet Chriſt telleth him, *Verily I ſay vnto thee, that this night before the Cocke crow, thou ſhalt deny mee thrice.* And the Euangeliſt declareth, that when hee ſaw the ſwords and ſtaues, the high Prieſts ſeruants, & the higher powers armed againſt him, he denied him thrice, firſt barely & more fearefull and faintly, then with curſing and execration to himſelfe. Let euery ſoule learne from hence, that ſeeing God onely muſt helpe and vphold vs, to lay hold on the ſweete mercy of Chriſt, and come boldly before ỹ throne of his grace. Let vs not raſhly preſume vpon our ſelues, but confidently relie on him, and pray him earneſtly to preſerue vs, to beare vs in his armes, that we daſh not our foot againſt a ſtone, nor ruine our ſelues vpon euery Rock.

ſe 3.

Laſtly, hence ariſeth great comfort to Gods children that fall of weakneſſe and infirmity into the ſame ſinne after repentance. Such is the depth of Satans tentations toward thoſe that are afflicted in conſcience, that wraſtle with the Law, that feele the wrath of God, that beare the heauy burden of ſinne, and are entred into the very ſuburbes of deſperation. He telleth them, that the children of God fall not into the ſame ſinnes againe after their repentance. If they doe, he ſubtilly ſuggeſteth vnto them, that there is no place for a ſecond repentance, nor hope of Gods mercy, nor fruite of Chriſts merite. This is a falſe ſpirit in the mouth of falſe Prophets, which broach damnable and deteſtable lies in the Church of God, 1 King.22,4, and 23. And this was the errour of the *Nauatians*, which denied repentance after baptiſme for offences committed euen through frailty, through feare and force of perſecution. But the promiſes of God are without limitation of times, or conſideration of ſinnes, or reſpect of perſons; he will receiue to mercy all repentant ſinners, whether the ſins bee committed before or after baptiſme, whether once or often. This pardon Chriſt our Sauiour publiſheth, Mat.11,22. *Come vnto me all ye that are weary and heauy laden, and I will eaſe you.* So the Apoſtle *Iohn* teſtifieth, 1.Ioh.2,1. *My little children, theſe things write I vnto you, that you ſinne not; if any man ſinne, we haue an Aduocate with the Father IESVS CHRIST the iuſt.* Furthermore, the Lord enioyneth, that wee ſinfull men *forgiue our brother ſeuenty times ſeuen times, if he turne againe and ſay, It repenteth me*: therefore himſelfe will much more freely forgiue; whoſe mercy is infinite, whoſe fauour is incomprehenſible, whoſe louing kindneſſe endureth for euer. This alſo appeareth plainely in the examples of the ſeruants of God. We ſee how *Abraham* the father of the faithfull faileth in calling his wife *Sarah* his ſiſter, wherby himſelfe was iniured, the vnbeleeuers tempted, and her chaſtity endangered; yet he fell againe afterward into the ſame ſinne, and incurred ỹ ſame danger, and laid a ſtumbling block before the blinde, ſo that he had ruinated himſelfe & his wife, if the hand of God had not aſſiſted and preuented the miſchiefe. The like we ſee in *Lot*, in a greater ſinne, who being deliuered out of Sodome, and growing ſecure, fell twice into horrible inceſt with his owne daughters, and yet recouered himſelfe by vnfeigned repentance. The like we ſee in *Iohn*, one of ỹ twelue Apoſtles, and the Diſciple whom Ieſus loued, how he fell into idolatry, and worſhipped an Angell, for which he was reproued of the Angell: yet he failed the ſecond time, in giuing diuine worſhip to a creature, which belongeth properly and peculiarly to the Lord the Creator. Here then is comfort and conſolation to all ſuch as grone vnder the burden of ſinne, & haue fallen through infirmity into the ſame ſinnes: let not ſuch doubt of Gods mercy, *Who is much in ſparing ſinners, and with whom is plentifull redemption.* Pſal.130,7. Let them not feare the tentations of the diuell, *who goeth about like a roring Lyon, ſeeking whom he may deuoure*, 1 Pet.5,8, but aſſure themſelues, that albeit with *Peter* they fall often, yet if with him they repent truely, & weepe bitterly for their ſinnes, the Lord is mercifull to forgiue them their ſinnes. Not that we ſhould ſinne proudly preſumptuouſly, ſtubbornely, ſtifly and obſtinately againſt him, *that grace may abound*, Romanes, chapter 6, verſe 1: but if we ſinne thorough frailty, he wil not ſhut vs frō his mercy. The diuell will tempt often, the world allure

Aug. de hær. cap.38.

Luke 17,4.

Gen 12,13. and 20,2.

Ge.19,33,35.

Reuel.19,10. and 22,8.

Iam.1.5.

often, the fleſh entiſe often; ſo we may fall often through the tentations of the diuell, thorough the allurements of the world, and thorough the entiſements of the fleſh. If they did draw vs and prouoke vs to ſinne but once, we ſhould fall but once; but they are euer at our elbow to worke our ruine, and forſake vs not for euer, as *the diuell departed from Chriſt onely for a ſeaſon*. Luk.4,13. But the Lord knoweth whereof we are made, *He remembreth that we are but duſt: he conſidereth that wee are but fleſh, yea as a winde that paſſeth and cometh not againe.* Pſal.103,14, and 78,39. So that albeit we be often ouercome by ſin, yet if we often repent and returne vnto him, he is a Father that hath more then one bleſſing in ſtore, and a liberall giuer that reprocheth no man, and pardoneth thoſe that haue often asked and begged pardon. It followeth.

Pſal.78,25.
Doctrine.
Naturally we ſoone waxe wearie, and wanton of Gods gifts.
Reuel.2,17.
Ge.25,33.44.
Heb.12,16,17

[*Here is neither bread nor water, and our ſoule loatheth this light bread.*] Heere is the ſinne of this people: after God had plentifully and aboundantly fed them to the full, they waxe wanton and weary of this food, they account their Manna a vile and contemptible meat, albeit it were moſt precious, and named therefore, Angels food. The doctrine from this corrupt practiſe, is this; ẏ we waxe weary, loathe, and contemne Gods bleſſings, which we ſeemed at the firſt with ioy and gladneſſe to receiue. We ſoone learne to contemne, to make little and light account of ſpirituall and temporall bleſſings, for this Manna was both. We ſee this in our firſt parents, they were compaſſed with the kindneſſe of God, and hedged about with his mercies, yet were not long contented with them, nor reſted in them with thankſgiuing, but luſted to taſte of the tree of the knowledge of good and euill, and *would be as gods, knowing good and euill.* Gen.3,6. So *Eſau* was the firſt borne, he ſhould haue delighted therein as in a pledge of Gods fauour, and a mirrour of his great mercy, yet he grew prophane and ſecure, he ſold the birthright, and contemned the bleſſing. This *Salomon* teacheth, Prou.27,7. *The perſon that is full, deſpiſeth an hony-combe, but vnto the hungry ſoule, euery bitter thing is ſweet.* The like we reade in *Moſes*, *Deut*.32,15. *Hee that ſhould haue beene vpright, when he waxed fat, ſpurned with his heele: thou art groſſe, thou art laden with fatneſſe: therefore he forſooke God that made him, and regarded not the ſtrong God of his ſaluation*. Thus we ſee how ready we are to deſpiſe Gods graces, and ſo to come to the very top of iniquity.

Reaſon 1.
Zach.11,12.
Luke 19,4

The reaſons follow to be conſidered. Firſt, it is not much to be maruailed at, that we wax weary of good things, becauſe we want the ſpirit of diſcerning and of iudgement to ſee into our owne ſelues. Hence it is, that we hold not on in a certaine and ſetled courſe the way of godlineſſe which we are entred into. We hault in our iourney, and many waies trip before we come to the end thereof. And the reaſon is, becauſe we weigh not heauenly things with the weights of the Sanctuary, but put thē in the partiall and deceitfull ballances of our owne braines, wherby we deceiue our ſelues, rob God of his honor, & prize the beſt things at a vile rate, as *Chriſt was valued at thirty pence.* This ſenceleſneſſe & ſottiſhneſſe, Chriſt himſelfe checked in the Iſraelites, ſaying vnto thē, when he was come neere to the City and beheld it with teares, *O, if thou hadſt euen knowne at the leaſt in this day, thoſe things which belong vnto thy peace; but now are they hid from thine eies.* Where there is this blindneſſe of minde, this ſecurity of heart, this want of iudgement to diſcerne of their eſtate & condition aright, no maruaile if there be a loathing and leauing of good things, as was among the Iſraelites in this place.

Reaſon 2.
Deut.32,1

Secondly, we are ſo beſotted and bewitched with the glittering ſhew of this world, and of the things in this world, that we haue no leiſure to minde the world to come, and are ſo pampered vp with the peace, and plenty, and pleaſures of the world, that as reſty horſes we ſpurne againſt our Creator, as *Moſes* complaineth, and we heard before. As we are of the earth by creation, ſo we alway carry a lump of this earth about vs, our hands are full of it, our eyes looke vpon it, our feete tread vpon it, our ſenſes are exerciſed with it, our talke & communication is vpon it, our hearts are poſſeſſed with it, and all our life long we dwell vpon it. Seeing therefore this mould of earth & earthly things hath taken ſuch roote in vs, no maruaile if we grow carnal and ſecure, waxe wanton and weary of the word, and of thoſe waies that leade vnto life and ſaluation. This doth our bleſſed Sauiour teach vs, Mat.13,22, in the Parable of the Sower, *He that receiued the ſeed among thornes, is he that heareth the word, but the cares of this world, and the deceitfulneſſe of riches choake the word, and he is made vnfruitfull.*

Vſe 1.
Phil.3,8
Heb.12,16

The vſes heereof are, firſt to ſhew vs the difference betweene the godly and vngodly. For the godly do magnifie Gods graces, ſet them at an higher rate, & make a greater reckoning of them then of al earthly things. This appeareth, Mat.13,44,45,46. *The kingdome of God is like vnto a treaſure hid in the field, which when a man hath found, he hideth it, & for ioy thereof departeth, and ſelleth all that he hath, and buyeth that field. Againe, the kingdome of heauen is like to a Merchant man that ſeeketh good Pearles; who hauing found a Pearle of great price, went & ſolde all that he had, and bought it.* So the Apoſtle *Paul* accounteth all things loſſe, and iudgeth them as dung, that he might winne Chriſt, & might be found in him; not hauing his owne righteouſneſſe which is of the Law, but the righteouſneſſe of God through Chriſt. But the vngodly deſpiſe the graces of God, like the *Gadarens*, who prefered their ſwine before Chriſt, Math.8,34, and like prophane *Eſau*, who for one portion of meate ſold his birthright. If they ſuſtaine any damage or loſſe in their riches, and ſubſtance of their houſe, how are they greeued and vexed? How do they howle and cry out as if they were vtterly vndone? What ſeeking and ſearching, farre and neare, is made to finde the ſame? And they are of ſuch impatiency of ſpirit, that they are neuer quiet till they haue found the ſame. *What man hauing an hundred ſheepe, if hee loſe one of them, doth not leaue ninety and nine in the wilderneſſe, & goe after that which is loſt, vntill he finde it? Either what woman hauing ten groats, if ſhe loſe one groat, doth not light a candle, and ſweepe the houſe, and ſeeke diligently till ſhe finde it?* Luke 15,v. 4,8.

But if the gifts and graces of GOD decay in them, if they loſe his fauour and louing countenance, if they grow poore and thred-bare in ſpirituall bleſſings, it neuer troubleth their mindes, it neuer greeueth their hearts, they neuer complaine of any wants: for being wholy earthly, plodding vpon the world like earth wormes, they haue no feeling of the want of heauenly things. Would we therefore know a faithfull man from an vnfaithful? and would we haue ſome aſſured marke and token to diſcerne the one from the other? Marke how they eſteeme things that concerne a better life. If they reioyce in the word of God as they that finde great ſpoiles, if firſt they ſeeke the kingdome of God and his righteouſneſſe, if they labour after the excellent knowledge of Chriſt, and ſtirre vp the precious gifts of God in them, we haue vnfeigned teſtimonies of their vnfeigned faith. But if wee ſee any contemne knowledge, and deſpiſe the graces of God, if we ſee them tread vnder their feete the ſweete bleſſings of God, as ſwine do precious Pearles, they giue euident witneſſe againſt their owne ſoules, and do carry about them in their owne boſomes, a note of horrible prophaneneſſe.

Secondly, let vs looke carefully vnto our ſelues, and learne daily to call our ſelues to a reckoning & account for the benefits of God which haue beene beſtowed vpon vs, leſt we vnthankfully deuoure and wickedly ſwallow them vp, forgetting both them and the giuer of them, which are moe in number then the haires of our heads. Let vs alſo learne to feele our owne pouerty and wants. Hunger, we ſay, commonly is the beſt ſawce; ſo the ſureſt and fitteſt remedy to recouer vs of this ſin of loathing and diſcontentment, is to conſider our need and neceſſity of heauenly graces, and what want we haue of the word, which is the food of our ſoules, *ſweeter then the hony and the hony-combe, more to be deſired then the fineſt gold, yea, then all riches, more precious then Pearles, and all things thou canſt deſire are not to bee compared vnto it*. Pſal. 19,10, and 119, 103. Prouerb. 3, 15.

Now we ſhall neuer be weary of this our wearineſſe and contempt of the beſt things, vntill we haue learned *as new borne babes to deſire the ſincere milke of the word of God, that we may grow thereby*. 1 Pet. 2,1. Therefore the Prophet calleth ſuch to heare him, Eſay 55, 1. *Ho, euery one that thirſteth, come ye to the waters, and yee that haue no ſiluer, come, buy and eate: come, I ſay, buy wine and milke without ſiluer, and without mony.* Hereunto cometh that which Chriſt proclaimed at the laſt, and great day of the feaſt, *If any man thirſt, let him come vnto me and drinke.* Iohn 7,37. This was the affection of the Prophet *Dauid*, Pſal. 143,5,6. and 63,1,5. *I meditate in the works of thine hands, I ſtretch foorth mine hands vnto thee, my ſoule deſireth after thee as the thirſty Land exceedingly.* So thē, when we come to the banquets of God wͨ he hath furniſhed for vs, we muſt come with hungry ſtomacks, crauing to be ſatisfied and filled with his dainties. We ſee when men go to a great feaſt prepared and prouided for them, whereunto they are curteouſly inuited, they doe not fill themſelues before hand, but come with hunger and deſire: ſo muſt we do in coming to the exerciſes of our religion. Seeing then, *Wiſedome hath built her an houſe, killed her victualles, and prepared her Table, calling vs to come eate of her meate, and drinke of the wine which ſhe hath drawne*, Prou. 9,1,2,5, it is our parts to come to the Word, and Sacraments, as to the high ordinances of God with a ready minde, with a thirſty ſoule, and with a good appetite, that we may be ſatisfied as with marrow and fatneſſe. He affoordeth vnto vs a plentifull allowance, and appointeth vnto vs a liberall diet: hee dealeth not ſparingly and niggardly with vs, but inuiteth vs as his gueſts to good cheare and bountifull prouiſion of his word, prayer, and Sacraments. If then God haue denied vnto vs this worlds good, that we are driuen to riſe early, & fare hardly at home in our owne houſes, and ſometimes haue ſcarce a cruſt of bread, and a pot of water, yet heere is matter of great contentment and conſolation, that we haue ſuch plenty of ſpirituall prouiſion prouided for the ſoule in the houſe of God whereby we are nouriſhed to eternall life, and comfortably taught to beare the penury and diſtreſſes of the body. A dinner of greene hearbs, and Gods word going with it, are notable fare. For as one ſaide; *The Goſpel and browne bread are good cheere.*

Pſ 36,7,8,9.

Vſe 3.

Laſtly, conſider from this naturall loathing of the bleſſings and beſt things of God, why GOD eſpecially puniſheth thoſe places and people; euen becauſe they are fallen into a ſpirituall ſurfet, as it were into a deadly ſleepe and ſlumber, and are clogged and cloied with the ſtore and plenty of that food which God hath giuen them. When the Goſpel was reſtored to vs againe, as the book of the Law that *Hilkiah* the Prieſt found; with what ioy of heart, and applauſe of the people; with what comfort and courage was it heard in the beginning? How precious and ſweete was it to our taſte? How zealous and forward were we in hearing the Lord, and calling others thereunto? But in theſe dayes, wherein wee haue it continued in plenty and abundance that

2 King. 22,8.

wee may ſit vnder our Vines and Figtrees, conferring and reaſoning of the wayes of God, how many loathe it? how many neglect it? how few receiue it? who doth prize it as he ought to do? We are cloyed with the preaching of the word: we are hart-ſicke of peace and proſperity. It were an happy and bleſſed cure to reſtore vs to the former dayes of our health. This ſurfet is the common ſickneſſe, & almoſt deſperate diſeaſe of our Land, that all her ſpirituall Phyſitions know not which way to turne their hands and their heads to cure & recouer her. Such as once haue taken a ſurfet by eating any meate, are ordinarily preſcribed by the Phyſition to faſt, to bring them to a ſtomacke and appetite againe: and whenſoeuer the body is diſtempered by repletion, the way to recouer, is to take the dyet, as the maſters of that faculty do affirme. So God, as the chiefe Phyſition of the ſoule, when we once begin to loathe and abhorre our meate, and to ſurfet of the food which he ſendeth, bringeth vpon vs moſt worthily and iuſtly the famine of his word. And do we not ſee (if we be not altogether blinded) how hee beginneth now for our ſinnes to dyet vs? and many aſſemblies ranged in goodly order, which made heauen and earth to ring and reſound with the praiſes of God, to be left as ſheepe diſperſed abroad, and wandring in the Mountaines without a Shepheard? This is that which the Lord long ſince threateneth to his people, as one of his foreſt and ſharpeſt iudgements. *Behold, the daies come, ſaith the Lord God, that I will ſend a famine in the Land, not a famine of bread, nor a thirſt for water, but of hearing the word of the Lord: and they ſhall wander from ſea to ſea, and from the North euen to the Eaſt, ſhall they run to and fro to ſeeke the word of the Lord, and ſhall not finde it, &c.* Amos 8,11,12,13. A great & greeuous Thunderbolt throwne downe vpon the heads of all careleſſe contemners of the word, they ſhall haue it taken from them. The childe that is plentifully and fully fed, and hath whatſoeuer he craueth and calleth for, at laſt waxeth wantō, he beginneth to play & dally with his meat, he breaketh it into peeces, & caſteth it to the dogs: therefore it is neceſſary ſometimes that he ſhould be abridged & pinched, and cry heartily for it before he haue it. So doth God deale with vs when the food of his heauenly word is danled and dallied withall, and troden as a vile thing of baſe worth vnder our vncleane feet, he is conſtrained to take away the benefit of his word from vs, & make vs oftentimes in the anguiſh of our ſpirit, to call and cry vnto him in the want of it, before he reſtore the ſame vnto vs againe. And yee that are the Lords remembrancers, keepe not ſilence, and giue him no reſt vntill he repaire, and vntill he ſet vp Ieruſalem, the praiſe of the world. Let vs repent and returne betimes, euē while it is called to day, leſt the Goſpel be taken away from vs. For as we ſhewed before, among all ſinnes, the contempt of the word is one of the chiefeſt that cryeth to heauen for vengeance to fall vpon vs. This the Lord Ieſus teacheth in many places, *Whoſoeuer ſhall not receiue you, nor heare your words, when ye depart out of that houſe or that City, ſhake off the duſt of your feete: truely, I ſay vnto you, it ſhall be eaſier for them of the Land of Sodome and Gomorrha, in the day of iudgement then for that City.* Mat. 10,14, 15, and 11,23. Acts 13,51.

Fernel de morb cauſ. cap. 14.

Eſay 62,6,7.

This ſerueth to comfort the Miniſters in the courſe of teaching, and ſheweth how much God eſteemeth his Goſpel, and ſtriketh a feare into all rebellious contemners of his word. This ceremony of ſhaking off the duſt from the feet vſed among the Iewes, ſerued to be as a figure of curſing, & as a witneſſe againſt the inhabitants of that wicked place, as if they corrupted the earth and infected the places of their abode with their contagion. The Apoſtles of Chriſt were not commanded to vſe ſuch a ſolemne kinde of denunciation and deteſtation againſt murderers, drunkards, adulterers, theeues, falſe witneſſes, periured perſons, & ſuch heinous malefactors, but againſt the contemners of the Goſpell; which teacheth that God is not more offended with any offence, then with the contempt of his word: therefore he affirmeth, that ſuch ſhall be more greeuouſly puniſhed thē the Sodomites, who were deſtroyed with fire and brimſtone from heauen. This toucheth vs neerely who yet enioy the Goſpel, and liue vnder the ſhadow and protection of it: let vs remember that we are fallen from our firſt loue and liking of it: let vs repent and do the firſt works, leſt the axe being laid to ẏ root of the tree, he come againſt vs ſhortly, and remoue our candle-ſticke out of his place, except we repent from our harts.

Gen.19,24

[Ver. 6. *Wherefore the Lord ſent fiery ſerpents among the people, &c.*] Hee ſheweth in theſe words whence the puniſhment of fiery ſerpents came vpon them; not by chance or fortune, not from the nature of the ſoile and wilderneſſe it ſelfe, but from God. So then the preſent iudgement vpon them is amplified by the author, *The Lord ſent them.* This teacheth, that all puniſhments, diſeaſes, and iudgements of what ſort and condition ſoeuer, are inflicted vpon vs by the hand of God. Whatſoeuer viſitations fall vpon vs, and the reſt of the ſons of men, are laid vpon vs at the will & pleaſure of God. This appeareth in *Moſes*, when the old world was not ſpared, but a generall flood brought vpon the vngodly, God warned *Noah* to prepare the Arke to the ſauing of his houſhold, and ſaide, *An end of all fleſh is come before mee, I will deſtroy from the earth, the man whom I haue created, from man to beaſt, to the creeping thing, and to the fowle of the heauen.* And ſpeaking of the deſtruction of the Sodomites, (who were exceeding ſinners againſt ẏ Lord) he ſaith, *The Lord rained vpon Sodome and vpon Gomorrha, brimſtone and fire, from the Lord out of heauen.* Gen. 19, 24. So then *Abimelech* King

Doctrine. All puniſh ments and ſitations ar inflicted vp vs by the h of God.

Gen.6,7,1

King of *Gerar*, tooke away *Abrahams* wife, & afterward was conſtrained by the hand of God to reſtore her, it is ſaid, Gen. 21,17,18. *God healed him and his wife, and they bare childrē, for the Lord had ſhut vp euery wombe of the houſe of Abimelech, becauſe of Sarah Abrahams wife.* This point is alſo at large confirmed, Leu. 26, 16,17. *If ye will not obey me, nor do all theſe commandements, I will appoint ouer you fearefulneſſe, a conſumption, and the burning ague, the ſword, famine, and peſtilence to deſtroy you, and to make you few in number, ſo as your high waies ſhall be deſolate.* It was the Lord that brought the tenne plagues vpon Egypt. It is the Lord that ſmote *Nabal* that he dyed. It is the Lord that formeth the light, and createth darkneſſe; he maketh peace, and createth euill. It is the Lord that doth all theſe things. Finally, there is no euill in the City, which the Lord hath not done, Amos 3,6. All which things agree fitly with this hiſtory in hand, that God ſent fiery ſerpents among his people, and do teach vs, that he is the author of all iudgements & puniſhments that fall vpon vs, or vpon any of the ſonnes of men.

od 8,24.
an.25,38.
y 45,7.

eaſon 1.

The reaſons hereof are euident and apparent. Firſt, afflictions come not vpon vs at all aduentures, they proceed not from the earth, or the ayre, or the heauē, it is the hand of God that lighteth vpon vs for our ſinnes. For what can any one or all the creatures of God do of themſelues? or what power is there in them to be reuenged vpon vs? This therefore is our great folly, that we vnwiſe men, gaze about heere and there, wandring vp and down in our owne imaginations, and ſearching all the corners of our wits to finde out the cauſes of our calamities out of our ſelues, and yet all ẏ while we perceiue not the true and right cauſe to be in our ſelues. Whenſoeuer a man hath any aduerſity, he muſt looke vp to God, & into himſelfe. When we ſee the ayre infected, it is not ſo diſpoſed of it ſelfe. When God ſendeth famine, and maketh the heauen as yron, ẏ ground as braſſe, it is not ſo hardened of it owne nature. When the earth is barren and vnfruitful, it proceedeth not of it owne kind, but we our ſelues are the cauſe of all. Whenſoeuer therefore we haue wofull experience, and a lamentable feeling of many miſeries, we muſt not caſt our eyes hither and thither, but euery man muſt enter into himſelfe, & ſearch out his particular ſins, aſſuring himſelfe that God knocketh at the doore of his heart, and thereby prouokes him to conſider beter of his own waies. This *Eliphaz* beateth vpon, Iob 5,5,6,7. *The hungry ſhall eate vp his harueſt, and the thirſty ſhall drinke vp their ſubſtance: for miſery cometh not foorth of the duſt, neither doth affliction ſpring out of the earth, &c.*

8,23.

ſon 2.

Secondly, God worketh out afflictions, he claimeth and challengeth them as his own peculiar worke, that no man ſhould bee able to controule any thing in this world. This the wiſe man vrgeth, Eccles. 7,16. *In the day of wealth be of good comfort; and in the day of affliction conſider GOD alſo hath made this contrary to that, to the intent that man ſhould finde nothing after him.*

Vſe 1.

The vſes of the doctrine are many. Firſt, we learne in all troubles and calamities on vs and thoſe that are ours, to looke vp to God as the chiefe & principall author of them frō whence they come, and vpon our ſelues and our owne ſinnes, from whom they come. It falleth out with many, as it doth with the dog, if a man throw a ſtone at him, hee runneth eagerly and angerly after it, he falleth vpon it, and biteth it: ſo do men of this world, when God any way viſiteth them, they looke vpon inferiour meanes, as the higheſt cauſes which they can reach vnto, but neuer caſt vp their eyes to the Lord, whoſe hand and worke it is: wheras we are bound to behold the ſtroke of God in all our diſtreſſes. We ſilly men accuſe ſometimes heat, and ſometimes cold; ſometimes drouth, & ſometimes moyſture; ſometimes ẏ ground, and ſometimes the ayre; ſometimes one thing, and ſometimes another thing, to be the cauſe of our calamitie, but cannot bee brought to finde out the true and proper cauſe. True it is, the Lord hath ſecret cauſes that we know not of, ſometimes the manifeſtation of his owne works, ſometimes the triall of our faith; and we muſt take heed we meaſure not the greatneſſe of the ſinne by the greeuouſneſſe of the croſſe, wherein the Apoſtles themſelues were deceiued. Notwithſtanding, the reuealed and originall cauſe of all calamity, hath his beginning and head-ſpring from our iniquity, inſomuch that if we had in vs no guilt of corruption, we ſhould not taſte at all of the cup of affliction. This the Prophet teacheth, Lam. 3,39. *Wherefore is the liuing man ſorrowfull? Man ſuffereth for his ſin.* And our Sauiour warneth the man that had bene diſeaſed 38 yeares, finding him in the Temple, to conſider the cauſe of his long and lamentable affliction, *Thou art made whole, ſinne no more, leſt a worſe thing come vnto thee*: ſo that this diſeaſe was laide vpon him for his ſin. He thought himſelfe an happy man when he was reſtored to health. Now leſt he ſhould reſt therein, the Lord telleth him hee muſt change his heart, or elſe God will bring ſeuen times moe plagues vpon him, according to his ſins: though he had bin afflicted many yeares, yet he would make his iudgements vpon him more wonderfull, euen great plagues of long continuance, and ſore diſeaſes of long durance. To the ſame purpoſe the Apoſtle ſaieth, *The wrath of God is reuealed from heauen againſt all vngodlines and vnrighteouſneſſe of men, which with-hold the truth in vnrighteouſneſſe* Ro. 1, verſe 18. Wherefore, euery viſitation of God, ſhould be a ſermon of repentance, to put vs in remembrance of our ſinnes, & to admoniſh vs, not to ſowe vpon the furrowes of vnrighteouſneſſe, leſt we reape the croppe of affliction an hundred fold. Let vs deſire God to ſanctifie the croſſe vnto vs, that it may

Prou. 19,3.

Iohn 9,2,3.

Iohn 5,14.

conſume ſinne in vs, and prouoke vs to a more holy conuerſation.

Vſe 2.

Secondly, the meditation of this, that God is the author of all afflictions, muſt teach vs to haue patience in our troubles; not to murmure not to repine, not to grudge when we are vnder the croſſe. For ſeeing God hath viſited me with his hand, I muſt take it patiently, as a dutifull childe beareth the chaſtiſements of his father. This the Prophet practiſed, as we ſee, Pſal. 39,9: *I ſpake not a word, but held my peace, becauſe thou Lord didſt it.* This the Apoſtle teacheth, Heb. 12,5,6. *My ſonne, deſpiſe not the chaſtening of the Lord, neither faint when thou art rebuked of him: for whom the Lord loueth he chaſteneth, and he ſcourgeth euery ſonne that he receiueth.* The fleſh alwaies ſeeketh eaſe, and is ready to be impatient, if deliuerance come not by and by; ſo that wee muſt remember from whence our trouble cometh, to aſſwage the ſorrow and bitterneſſe of our affliction. For this is a great comfort to Gods children, that our ſickneſſe, yea euery pang & fit of our ſickneſſe is from God; the manner of it, the meaſure of it, the time of it, the matter of it, is of God: which giueth good aſſurance and affiance that God will be mercifull and gracious vnto vs, ſeeing he ſtriketh vs, that is our Father, and in the ſtroke (be it neuer ſo ſharp) he cannot forget his former compaſſions, but he will make all things fall out to further our ſaluation; neither will hee lay more ſtripes and ſtrokes vpon vs, thē we ſhall be able to beare. He will make a way for vs to eſcape: he will make our bed in all our ſickneſſe: hee putteth our teares in his bottell: his left hand is vnder our head, and his right hand doth embrace vs. Let vs comfort one another in theſe things.

1 Cor. 10, 13.
Pſal.56,8.
Pſal.41,3.
Cant.2,6.

Vſe 3.

Thirdly, it ſtandeth vs vpon, whenſoeuer his hand is vpon vs, to ſeeke to him for health, that ſmiteth and no man healeth; that maketh the wound, and no man reſtoreth. We are directed by this conſideration, to whom to ſeek for our recouery; to wit, firſt to the hand that ſtriketh, and next to goe to mans helpe, which is his ordinance. We muſt not firſt ſeeke to the Phyſition, as *Aſa* did, 2 Chron. 16,13, but firſt be reconciled to God, the chiefe Phyſition of ſoule and body, and pray vnto him in our trouble, as *Hezekiah* did, Eſay 38,2. Let vs neuer looke, that any means (be they neuer ſo excellent) ſhall profite vs, and proſper with vs, vntill we be at peace with God, and haue renewed our repentance from dead works for our daily ſinnes. This the Apoſtle ſheweth, Iam.5, 13. *Is any among you afflicted? let him pray.* This condemneth thoſe that ſeeke to witches and wizards, and forget the God of their ſaluation, who killeth and maketh aliue, bringeth downe to the graue, and raiſeth vp againe. Let vs thereby be put in mind of our death, which is Gods meſſenger and ſerieant to areſt vs, and to bring vs into his preſence. Let vs euer prepare our ſelues to depart in peace, conſidering that as the houre of death ſhall take vs, ſo the day of iudgement ſhall finde vs. Here we repent, or elſe we repent neuer. Here is time of changing and turning, but after this life, there is no more place of repentance, but an horrible expectation and fearefull looking for of iudgement, which ſhall deuoure the aduerſaries. The Scripture teacheth, that *Caine* that euill man, was of that euil one and ſlew his brother: wee may multiply thouſands of yeares ſince he vttered that fearefull and comfortleſſe ſpeech, *My ſinne is greater then can be pardoned, my puniſhment is greater then can bee ſuffered*; yet when Chriſt ſhall breake the heauens, and come to iudge the quicke and dead, hee ſhall appeare no otherwiſe at the laſt day, thē as he was taken out of this life. The like wee might ſay of *Eſau*, of *Saul*, of *Iudas*, and of others, who ended their daies in deſperation; as they died, ſo they ſhall be iudged, & abide for euer after iudgement. As they turned not to God their Creator while they liued, ſo they ſhall receiue no eaſe or alteration in their eſtate when they are once departed, and haue receiued iudgement: of whom we may ſay as Chriſt once ſpake of *Iudas*, *It had beene good for theſe men, if they had neuer beene borne.* Mat. 26,24. For not to bee, is ten thouſand times better then euer to be in a liuing death, in cōtinuall horrour and deſperation, where their worme dieth not, & the fire neuer goeth out. This was the vſe that *Hezekiah* made of his ſicknes, Eſ.38, 10,11: *I ſaid in the cutting off of my daies, I ſhall goe to the gates of the graue, I am depriued of the reſidue of my yeares: I ſaide, I ſhall not ſee the Lord, euen the Lord in the Land of the liuing, I ſhall ſee man no more among the Inhabitants of the world.* Wherefore, in ſickneſſe we are taught to ſeeke health of God, and to bee put in minde of our mortality.

1 Sam.2,6.

Chryſ.hom. de Lazaro. Baſil de moral.1.Reg. 2.

Gen.4,13.

Mark.9,4

Vſe 4.

Laſtly, when God hath ſhewed mercy vpon vs in our deliuerance, let vs ſpend the reſidue of our daies in a godly conuerſation. It is a common and ordinary matter to make ſolemne promiſes and proteſtations to become new men if we recouer. Many do then lament the former errors and ignorances of their life: but when they haue obtained mercy at the hands of God, when they haue found a bleſſing and beene reſtored, they become as lewd and prophane as they were before. And this moued Chriſt our Sauiour to exhort the impotent man to ſinne no more, leſt a more greeuous iudgement were brought vpon him. Ioh. 5,14. We ſee how *Hezekiah* being healed, the third day after he went vp to the houſe of the Lord to praiſe him, & to ſpeake of his goodneſſe, who had ſeene his teares, heard his praiers, and who had remoued his afflictions: *The graue cannot confeſſe thee, death cannot praiſe thee, they that goe downe into the pit cannot hope for thy truth; but the liuing, the liuing, hee ſhall confeſſe thee, as I do this day, the father to the children ſhall declare thy truth.* This duty is required of vs al, when we are deliuered from our ſickneſſe or ſorrow, from trouble & calamity, to be thank-

2 King.20,
Eſay 38,1

full to God, and mindfull of his mercy. Let euery one examine his owne heart, how he hath practiſed this duty, & what vſe he hath made of his affliction. There is none of vs but hath a bleſſed experience of Gods goodneſſe toward him, hee hath oftentimes preſerued vs from dangers, reſtored vs from ſickneſſe, deliuered vs from diſeaſes, freed vs from troubles: happy are we, if thereby we haue profited vnto amendment of life, and in the ſtudy of godlineſſe, and be carefull that we fall not backe againe into our former offences. We muſt not be like to *Pharaoh*, who returned to his vomit, and the hardneſſe of his heart, after hee was freed from the plagues of God, leſt with him we be deſtroyed by the iuſt hand of God.

…7,13,14.

[*The Lord ſent fiery ſerpents among the people, which ſtung the people, ſo that many of them died.*] God might haue deſtroyed theſe euer-murmuring Iſraelites by the Canaanites or Edomites their aduerſaries; hee hath men and Angels at his becke and commandement to afflict them, and ouerthrow them: but he ſendeth ſtinging ſerpents which tormented thē, and a multitude of venomous beaſts vpon thē, that they might know, that wherewith a man ſinneth, by the ſame alſo he ſhall be puniſhed, as we ſhewed before.

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The Doctrine from hence, is, that GOD hath all creatures in his owne hand, and he armeth them at his owne pleaſure to execute his will, and being ſo imploied, they are of great force. The leaſt, the meaneſt, the ſmalleſt of Gods creatures being ſent of God, do mightily preuaile to the aduancement of his owne glory, & to the deſtruction of all his enemies. This is plentifully taught in the hiſtory of the plagues of Egypt; God did not ſend out his Angels againſt them, nor leauy an hoaſt of horſe-men and foote-men, but he ſent an army of lice, of frogs, of flies, and theſe were confeſſed to be *the finger of God*, Exod. 8,6,16,19, 24, and were able to daunt and bring downe all the pride & preſumption of the Egyptians. So when God would plague the Philiſtims, who had deſtroyed his people, taken the Arke of God, and bleſſed their Idols for the victory, he ſent a multitude of Mice that deſtroyed their Land, to the ende they might learne to giue glory vnto the God of Iſrael, and acknowledge the plague to proceed from him. Thus likewiſe when the Aſſyrians, brought into the Cities of Iſrael, worſhipped not God aright, but made them molten Images, and ſerued all the hoaſt of heauen, 2 King. 17,25, he ſent Lyons among them which ſlew them. When *Herod* had ſtretched out his hand to vexe certaine of the Church, Acts 12,1,2,23, had killed *Iames*, and put *Peter* in priſon, intending after the Paſſeouer to bring him forth to the people, the Angell of the Lord ſmote him, becauſe he gaue not glory vnto God, ſo that he was eaten of wormes, and gaue vp the ghoſt. The Scripture is full of ſuch examples, how God deſtroyed the olde world with waters, Gen. 7,21. *Siſera* and his army with the Riuer *Kiſhon*, that ancient Riuer, the Riuer *Kiſon*, when the Stars fought in order againſt *Siſera*. Albeit we ſay in a common Prouerbe, *As weake as water*: yet it was ſtrong enough, and it is ſtill ſtrong enough (as we ſee by experience in ſuch floods and inundations as pleaſeth God to ſend) when he armeth it againſt his enemies, whereby hee taketh away the fruites of the earth, waſteth the increaſe of our cattell, caſteth downe our houſes and dwelling places, and ſweepeth away (as with a beeſome) the Inhabitants of the earth. Sodome and Gomortha were conſumed with fire and brimſtone from heauen. All theſe things as examples of Gods iudgments teach vs, that hee need not march againſt vs in his owne perſon, or ſet vpon vs with millions of his Angels, or aſſault vs with an hoaſt of men; he can ſend out the ſmalleſt and ſillieſt of his creatures to our deſtruction, and make the leaſt and loweſt of them accompliſh the greateſt works, ſo often as it pleaſeth him.

…am.6,5.

Iudg.5,21.

Gen.19,24.

Reaſon 1.

1 Sam.14,6,& 17,47.

This appeareth by ſundry reaſons. Firſt, all power is of God, who as he ſaueth with many or with few, ſo he deſtroyeth with many or with few; with the ſtrong, or with the weake, with reaſonable creatures, or vnreaſonable, with liuing things, or wanting life. The meaneſt and baſeſt haue power enough, the moſt contemptible haue force and might enough to hurt, to puniſh, and to deſtroy, when God vſeth their ſeruice; neither can any fleſh reſiſt them with all their craft and cunning; they are able to caſt downe our high lookes, when we ſwell in pride againſt him. So then, whatſoeuer the meanes are, the power of them is of God, Ezek. 5,16. When weake man taketh vp any weapon into his hands (though without ſenſe & life) whē he ſhooteth an arrow, draweth a ſword, throweth a dart, or puſheth with the Pike, we ſee oftentimes great and deadly effects to follow. How much more whē the ſtrong God armeth himſelfe with any of his creatures, ſhall hee be able to ouerthrow his enemies, and to bring ſtrange things to paſſe?

Reaſon 2.

1 Cor. 1.27.

Secondly, it pleaſeth God to imploy, and ſet on worke contemptible and baſe things, to vſe fooliſh things to confound the wiſe, & to chuſe weake things of the world to ouerturne mighty things, yea, vile things of the world, and things which are deſpiſed, hath God choſen, & things which are not, to bring to nought things that are; to daunt pride by weakneſſe, and glory by ſhame, and honour by diſhonour, that no fleſh ſhould reioyce in his preſence. It more fretteth and galleth an high minde to be croſſed and countermanded by meane things, then by things of reckoning and account. Wee ſee this in the example of *Abimelech*, Iudg. 9,54, *who being wounded by a woman, beſought his ſeruant to ſlay him, rather then it ſhould be ſaid, that a woman had ſlain him.* It had bene an eaſie thing with the Lord, whē in the Land of Egypt he turned the duſt of the earth into Lice, to haue turned it into Lyons and Beares, into Wolues & Tygers, of ſtrange greatneſſe, and cruell fierceneſſe; but it pleaſed him rather to deale in this manner, the more to pull downe the mighty, and to ſcatter the proud in the imaginations of their heart.

Reaſon 3. Thirdly, he is the Maker and Creator of all things, ſo that they are not only his creatures, and the workmanſhip of his hands, but his ſeruants and ſouldiers, to ſerue him, & fight his battels againſt his aduerſaries, ſuch as all vngodly perſons are; he is the Generall of this army, and therefore is called, *The Lord of hoſts*, Eſay 1,9, hauing theſe as his ſerieants and attendants to do his will. When he ſaith to his army, goe, it goeth; or come, it cometh: or do this, by and by it doth it.

Vſe 1. The vſes remaine to be conſidered. From hence we learne, that the power of God is abſolute and infinite, without limit or reſtraint, who is able by an army of meane creatures, to put vs to foyle & flight, whatſoeuer our might and manhood be we boaſt of. What? hath not God, men and Angels to command? Yes, yes, he hath them all at his pleaſure to bee imploied. But he needeth not to arme the ſonnes of men, or troopes of Angels, if he do but hiſſe or whiſtle for any of his creatures, they come foorth with ſtore & ſtrength out of their places againſt vs, as it were in battaile aray. This the Prophet *Ioel* teacheth, chap. 1, verſes 3, 4, 19, 20. So then, we muſt learne to acknowledge the great power of God, who gouerneth all things in heauen and earth to work his will. For as the Prophet ſaith, Pſal. 94, 9. *Hee that made the eye, ſhall not he ſee? or the eare, ſhall not he heare?* So may we in like manner reaſon: He that giueth power, ſhall not he haue power? He that putteth ſtrength into his creatures ſhall not he be armed with ſtrength himſelfe? Now, wee haue already declared, that what force and might ſoeuer is in any of his creatures, it is a ſparke of his flame, it is an arme of his ſea, it is a gift of his treaſures, & therefore we are bound to acknowledge and confeſſe, to beleeue and to reſt in his power that doth terrible things, for his owne Names ſake.

Vſe 2. Mat. 8, 26, 27. Secondly, we are taught heereby to ſtand in feare of God, to tremble vnder this mighty Commander of ſea and land, and to beware we do not teaze with him, or prouoke him to anger & indignation againſt vs, ſeeing he hath ſo many royall Camps of armed ſouldiers in readineſſe, to be reuenged of vs, & to deſtroy vs, when, and how, and where it pleaſeth him. He is able to cut vs downe as graſſe, to blow vs away as duſt, to ſweepe vs away as dung, & to tread vpon vs as wormes of the earth: he needeth no weapon for the matter, hee can ſcatter vs as chaffe before the winde, he can make the leaſt duſt to be our death, and the ſmalleſt vermin to be our deſtruction. If he arme the ſilly & ſimple flye, it is able to work out our confuſion, and is farre aboue our power to encounter and buckle withall. Theſe are the men of war that God chuſeth to wage battell for him, and to pull downe the hautineſſe of our hearts. Let vs profite to humility, and ſtoope downe vnder his hand. He can as eaſily ſend ſtrange plagues, ſtrange diſeaſes & mortality among vs, as hee in former times hath done. This the Prophet *Ieremy* teacheth, chap. 5, 21, 22, 24. *Heare now this, O fooliſh people, and without vnderſtanding, which haue eyes and ſee not, which haue eares and heare not; feare ye not me, ſaith the Lord? Or will ye not bee afraid at my preſence? which haue placed the ſand for the bounds of the ſea, by a perpetuall decree that it cannot paſſe it, & though the waues thereof rage and rore, they cannot preuaile or paſſe ouer it.*

Vſe 3. Laſtly, this teacheth, that none can eſcape iudgement, and though hand ioyne in hand, the vngodly ſhall neuer go vnpuniſhed. For as it miniſtreth comfort to the faithfull in all dãgers to put their truſt & affiance in God, who hath ſo many ſouldiers and ſeruants to protect and defend them; ſo on the other ſide it aſſureth tribulation and anguiſh, death and deſtruction to euery ſoule that doth euill. Looke how many creatures he hath, ſo many meanes he hath to deſtroy vs, and we cannot eſcape if we be at warre and defiance with him. *If God be on our ſide, who ſhall be againſt vs?* Rom. 8, 31. But if he bee againſt vs, what creature ſhall ſtand with vs? Nay, what creature is not armed againſt vs? If God bee our enemy, nothing in heauẽ or earth can ſhew vs any good, or be in league and friendſhip with vs, but is ready to bid vs battell, and to proclaime open warre againſt vs. Therefore the Prophet ſaith, Nah. 1,2, *God is iealous, and the Lord reuengeth, he will take vengeance on his aduerſaries, and hee reſerueth wrath for his enemies: the Lord is ſlowe to anger, but he is great in power, and will not ſurely cleere the wicked: the Mountaines tremble, and the Hils melt before him, the earth is burnt at his ſight, yea the world & all that dwell therein: Who can ſtand before his wrath? his wrath is powred out like fire, and the Rockes are broken by him.* If a man were compaſſed about with thouſands of his enemies, and hemmed in on euery ſide with a mighty hoaſt ready to draw their ſwords, and diſcharge their Ordinance at him, would hee not deſpaire of deliuerance, and put his ſoule in his hand as the Prophet ſpeakes? This is the eſtate of all naturall and wicked men. All creatures aboue their head and vnder their feete, on the right hand, on the left hand, and round about them, before them and behind them, are ſet againſt them, & haue made a generall conſpiracy againſt them. It were a vaine hope and fooliſh preſumption for ſuch a priſoner to dreame of freedome & deliuerance. The murther of *Abel* lying heauy vpon the heart and conſcience of *Caine*, made him ſtand in feare of euery creature that came to meete him, or ouertooke him. Gen. 4, 14. If then we would be at peace with the creatures, and finde peace in our own ſelues, which paſſeth all vnderſtanding, labour firſt of all to be at peace with God. Let him haue no quarrell or controuerſie againſt vs. 14,32. Let vs ſend out an Embaſſage of peace, and hang out of our hearts a flag of truce, that he may call backe his army from purſuing of vs. If he once blow the retreate, all his ſouldiers retire, they are all able to doe vs no hurt, the ſtones of the ſtreete ſhal be in league with vs, all creatures ſhall ſerue them that ſerue the Lord. Seeing therfore, the leaſt of Gods creatures are made by him too ſtrong for a kingdome, who ſhall bee able to reſiſt his power? Seeing in his wrath he can arme all the creatures in heauen and earth againſt vs, the meaneſt whereof is aboue our ſtrength, what vain hearts haue we in our breſts, and what wicked tongues in our prophane mouthes, to thinke and ſpeake it, that we will ſhift well enough with his iudgements? Let vs ſhake at his infinite power betimes, leſt the fire of his iealouſie burne againſt vs, and it cannot bee quenched. Let vs tremble at our ſecurity and preſumption, that haue taken hold vpon vs, leſt the guiltineſſe thereof ſhake and ſhiuer vs in peeces for euermore, ſeeing he bringeth out his armies by number, & calleth them by their names. Eſay 40,26.

[Verſe 7. *Then the people came to Moſes, & ſaid, We haue ſinned, for wee haue ſpoken againſt the Lord, and againſt thee.*] Marke heere, how the Iſraelites ſeeke helpe and ſuccour of *Moſes*. A man would haue thought, that this rout of Rebels, of all other would not haue gone to *Moſes*, nor haue ſtooped downe to him, whom before they had contemptuouſly ſcorned, contumeliouſly abuſed, and deſpitefully ſpoken againſt; yet in their miſery they making a vertue of neceſſity, come with one accord to *Moſes* to be helped & ſuccoured, to be releeued and praied for; they can finde no comfort nor remedy but in him. We learne from hence, this doctrine; Such as are diſobedient & wicked, are oftentimes driuen to ſeek comfort and helpe of the godly, whom they haue ſcorned and derided, reuiled and ſpoken againſt. I ſay, vngodly men, and ſuch as blaſpheme God, and are enemies to God and to his ſeruants, are many times inforced and conſtrained to ſue to them whom they haue deſpiſed, and to ſeeke to them in their neceſſity and extremity, when they are in affliction, and the hand of GOD is any wayes heauy vpon them. This appeareth in many places of the word of God; *Abimelech* hauing taken the wife of *Abraham*, and wronged him in the 20,7,17. moſt precious part of his poſſeſſion, ſtandeth in need of his praier, that he might liue & bee healed of the diſeaſes that God had laide vpon 14 him and his people. In like manner *Iſaac* was hated of the Philiſtims, they enuied his riches, they ſtopped his wels, they oppreſſed him with iniuries, and baniſhed him their country: and yet behold, they are conſtrained immediately to ſeeke peace of him, and to make a couenant with him, ſo that albeit they hated him, and put him away from them, yet the King & his Captaine are glad to come vnto him, Gen. 26, 24,25,26. *For they feared him, and ſaw certainly that the Lord was with him.* The like ſubmiſſion we ſee in *Pharaoh*, albeit he hardened his hart, and often had contemned and reuiled *Moſes*, yet in the greeuouſneſſe of the iudgement, he ſendeth for *Moſes* and *Aaron*, and ſaith, *I haue now ſinned: the Lord is righteous, but I and my people are wicked; pray ye vnto the Lord for mee, that there be no more mighty thunders and haile.* Exod. 9,27, and 11,8. Such an example is recorded, 1 Kings 13,4,6, touching *Ieroboam*, who albeit he regarded not the word of the Prophet, but raged againſt him, and ſtretched out his hand from the Altar, ſaying, *Lay hold on him*: yet when his hand was dryed vp, ſo as he could not pull it in againe vnto him, he humbled himſelfe greatly in the preſent feeling of this puniſhment, and beſought that Prophet to pray to the Lord his God, and make interceſſion for him, that his hand might be reſtored. Thus *Saul* ſeeketh to *Dauid*, 1 Sam. 24,21, 22. *Belteſhazzar* to *Daniel*, Dan. 5,12.13. *Zedekiah* to *Ieremy*, Ier. 37,3. The fooliſh virgins to the wiſe, Mat. 25,8. *Haman* had conſpired the deſtruction of the Church, and thirſted after the bloudy maſſacre of the Saints of God, (whoſe death is precious in his ſight) yet in the end he ſaw miſchiefe prepared for him, & he ſtood vp to make requeſt for his life vnto Queene *Eſter*, chap. 3,9, and 7,7. Thus the ſaying and ſentence of the wiſe man is verified, Prou. 14,19. *The euill ſhall bow before the good; and the wicked at the gates of the righteous.*

trine. ked are driuen ke helpe godly they deſpiſed

Reaſon 1. Neither let vs doubt of this truth, or greatly maruaile at it. For God hath planted & imprinted ſuch a maieſty in the perſon of thoſe that are vnfainedly godly, & truely religious, that the moſt deſperate and deſpightfull wicked men feare their faces, and reuerence their preſence. If then the vngodly feare them, it is no great maruaile, though they fal downe before them many times in ſubmiſſiue manner. But the vngodly do often feare them, therefore it cannot ſeeme ſtrange vnto vs, if they do ſome reuerence vnto them. This we ſee in *Herod*, Mark. 6.20. *He feared Iohn, knowing that he was a iuſt man, and an holy, and reuerenced him; and when he heard him he did many things and heard him gladly.* Acts 4,21, and 5,16. So when the people ſaw how God heard the prayer of *Samuel*, they feared *Samuel* exceedingly. 1 Sam. 12,18. Such is the force of innocency, that it conuinceth the enemies in their owne conſciences, and driueth them to do homage, and vaile their bonnet to the ſeruants of God.

Reaſon 2. Againe it is the will of God, that all ſuch as humble themſelues, ſhould be exalted, and the lowly in heart ſhould be aduanced: ſo alſo ſuch as exalt themſelues, ſhould be brought low; and therefore it is no maruaile, if GOD euen in this life doe many times for the manifeſtation of his mercy and iuſtice, lift vp the

heads

Luke 14,11. heads of his owne children, & caſt downe the wicked vnder their feet. Hence it is, ẏ Chriſt Ieſus was ſo much delighted with this ſentēce ſo often repeated by him in the Goſpel, *Whoſoeuer exalteth himſelfe, ſhall be brought low, but he that humbleth himſelfe ſhall be exalted*, Math. 23,12. Luke 18,14.

Vſe 1. Now let vs make vſe of this doctrine. Firſt, ſeeing the vnfaithfull be oftentimes conſtrained to ſue to the faithfull for their helpe, as the rich glutton did to *Abraham*; let vs all learne to plant true godlineſſe in our hearts, and to turne to the Lord with all our ſoules, that we may haue our part and portion in this preheminence: and let vs walke worthy of our places, and of this priuiledge, honour, and dignity. Reuel.1,6. Seeing almighty God maketh vs ſpirituall Kings to rule and reigne, and often ſubiecteth the wicked vnder vs, let vs not be ſlaues to our owne luſts and corruptions, but rule with authority and dominion ouer them, and labor to ſubdue ſinne vnto vs. We ſee the Princes of this world will not diſhonour and debaſe thēſelues with baſe Offices. We are Kings and Princes to God in this life, let vs then walke worthy of this dignity, as the Apoſtle vrgeth this duty from vs, 2 Theſſ.1,10,11. *The Lord ſhall come to bee glorified in his Saints, and to bee made maruailous in all them that beleeue in that day: wherefore, we alſo pray for you alwaies, that our God may make you worthy for this Calling, and fulfill all the good pleaſure of his goodneſſe, and the worke of faith with power.* Where we ſee, that after he had ſet downe the great glory that belongeth to Gods children at the comming of Chriſt, he exhorteth them to walke worthy of their calling, ſeeing it ſhall be glorious with Chriſt, and the vngodly ſhall be brought to vtter ſhame, contempt, diſhonour, reproch, & confuſion. There is no way to bring any to true honour, but to purchaſe to our ſelues true godlineſſe. Therefore the Lord ſaid, 1 Sam.2, 30. *Them that honour me, I will honour, and they that deſpiſe me, ſhall be deſpiſed. Old age is rightly honourable, but it muſt bee found in the way of righteouſneſſe.* Prou.16,31. This we ſee to haue beene in *Iob*, chap.29,7,8. *When I went out to the gate, euen to the iudgement ſeate, and when I cauſed them to prepare my ſeate in the ſtreete, the young men ſaw me, and hid themſelues, and the aged aroſe and ſtood vp, the Princes ſtaied their talk & laid hand on their mouth.* Loe, thus ſhall they be honoured that feare the Lord: and therfore bleſſed is the eſtate & condition of the godly.

Vſe 2. Secondly, ſeeing the wicked (euen in this life) are vrged to ſeeke mercy at the hands of godly men, ſo that God here vpon earth bringeth downe their heads, that before were lifted vp in great pride: how much more ſhall this be verified in the life to come? when the redemption of Gods children draweth neere, their happineſſe ſhall be perfected; then they are appointed to triumph, and to haue the victory ouer all their enemies, & tread the wicked vnder their feet. For the true children of God ſhall rule and ouer-rule the world, and ſhall trample vpon the kingdome of darknes, ouer hell, death, damnation, the diuell, the reprobate, & whatſoeuer ſetteth it ſelfe againſt their peace. This the Lord from the beginning taught the Church, Gen.3,15. *He ſhall breake thine head, and thou ſhalt bruiſe his heele.* The diuell ſhall tempt Chriſt, & aſſault his members, but not ouercome them: whereas Chriſt ſhall conquer the power of death, and make his children partakers of his victory. And the Apoſtle *Paul* confirmeth the ſame, Rom.16,20. *The God of peace ſhall tread Sathan vnder your feet ſhortly.*

Wherefore, albeit there bee in this life and wicked world, many beaſtly minded men, that ſpread their armes far and neare, & ſeeme euen to dazle the eies of others, through their riches, honors, power, friends, aliance, might, credite, poſſeſſions, & dominion ouer others, ſo that none dare mutter a word againſt them; yet the time is appointed & cometh quickly, that the godly ſhall ſit in thrones of glory, & iudge theſe wicked wretches that haue beene enemies to the Church; they ſhall ſtand at the bar like poore caitiffes, and receiue frō Chriſt and his Saints, the ſentence of condemnation, as 1 Corinth.6.2,3. *Paul* calleth the Saints of God to conſideration of this prerogatiue, and checketh them, that they would ſubmit themſelues to the vngodly, *Doe ye not know, that the Saints ſhall iudge the world? If the world then ſhall bee iudged by you, are yee vnworthy to iudge the ſmalleſt matters? Know ye not, that we ſhall iudge the Angels? How much more, things that pertaine to this life?* If then the Lord bring the wicked downe, and make them ſtoope to his ſeruants in theſe dayes of their pilgrimage, wherein iniquity is often aduanced, how much more ſhal we ſee our deſire vppon our enemies, when Col.3,4. 1 Iohn 3, Chriſt which is our life, ſhall appeare? for then we ſhall appeare with him in glory, and bee made like vnto him, and ſee him as he is. This the Prophet aſſureth the Church, Mal.4,2,3. Albeit therefore we be perſecuted & purſued in this life, and finde no reſt or refreſhing any where, yet there ſhall be a ſudden change of our condition, when we ſhall triumph with Chriſt, ouer all principalities and powers, that lift themſelues vp againſt God, who ſhal haue ſhame and contempt powred vpon them. The coming of Chriſt ſhall lighten things hidden in darkneſſe, and make a manifeſt difference betweene the godly and the vngodly. Let vs waite for his glorious appearance: let vs hold faſt till he come that which we haue, that no man may take away our crowne. This Chriſt our Sauiour (who hath ouercome the world) aſſureth, Reuel. chapter 2. verſes 26,27. *Hee that ouercommeth and keepeth my worke vnto the end, to him will I giue power ouer Nations, and hee ſhall rule them with a rod of iron, and as the veſſels of a Potter, ſhall they be broken.* And the Apoſtle *Peter* aſſureth vs, that *the Lord is not ſlack of his coming (as ſome men count ſlackneſſe) but is patient*

tient toward vs, that we ſhould not periſh, but come to repentance. But the day of the Lord will come as a theefe in the night, in the which the heauens ſhall paſſe away with a noyſe, and the Elements ſhall melt with heate, and the earth with the works that are therein, ſhall be burnt vp. 3,8,9,10 Then woe ſhall be to the wicked, then they ſhall be caſt down, and neuer be able to riſe againe: then they ſhall howle, and weepe, and lament, and neuer bee comforted againe; whereas the godly ſhall lift vp their heads, becauſe their redemption draweth neere, *When it ſhall be a righteous thing with God to recompence tribulation vnto them that trouble you, but to you which are troubled, reſt with vs, when the Lord Ieſus ſhall ſhew himſelfe from heauen with his mighty Angels.* 2 Th.1,6. This therefore is a great comfort vnto vs, & giueth peace to our ſoules, that he will deale with all the vngodly, as *Ioſhua* did with the Kings which he had conquered and ſubdued in battell. For he commanded them to be brought out of the Caue where they were hidden, and called for all the men of Iſrael, and ſaide vnto the chiefe of the men of war which went out with him; *Come neere, ſet your feet vpon the necks of theſe Kings, and they came neere and ſet their feete vpon their necks: and Ioſhua ſaid vnto them, Feare not, nor be faint-hearted, but be ſtrong and of a good courage, for thus will the Lord do to all your enemies againſt whom ye fight.* Ioſh.10,24,25. So wil Chriſt Ieſus deale with al our enemies, who is the Captaine of the Lords hoſt, he will poure ſhame and contempt vpon them, and therefore let vs not ſtand in feare of them, to turne out of the right way, and to forſake our profeſſion, but be ſtedfaſt and vnmoueable, abounding alway in the work of the Lord; forasmuch as we know that our labour is not in vaine in the Lord. Thus if we be faithfull to the death, we ſhall receiue an incorruptible crowne of glory.

3. Laſtly, obſerue and marke how God magnifieth the Miniſtry, and is able to enforce the wicked to the acknowledgement of himſelſe, and the true Miniſters of his word: and let this comfort vs in the midſt of all contempts and diſgraces of our God, of our religion, of our faith, and of our perſons. Ah, we Miniſters deſpiſed by prophane men, let vs marke and conſider this, and lay it vnto our hearts: let vs beare their contempts & contumelies thrown vpon vs. In their extremities they ſhall acknowledge vs, they ſhall reuerence our Calling, they ſhall magnifie our Office, our Miniſtery, and Doctrine, they ſhall iuſtifie vs & deſire our prayers, they ſhall ſtoope, they ſhall ſtoope when it pleaſeth God. And let this ſuffice all true Teachers & Preachers of the Goſpel of Chriſt, that the power of the truth is ſuch, as that it maketh the enemy bow ẏ knee vnto it, which before ſeemed to haue no ioynt to bend. This is the time which the Lord hath made, let vs reioyce and be glad in it, when he giueth vs a comfortable experience of this doctrine, that the enemies of God and our enemies are driuen to reſort and repaire vnto vs: and ſuch as made ieſtes and ſongs of the word Ezek.33,31. and of the Miniſters of the word, cry out, *O, how beautifull are the feete of them which bring glad tydings of good things?* Rom.10,15. There is none of vs all poore contemned men, that labour in ſincerity in the vineyard of God, & beare the burden of the worke and the heate of the day, but ſometimes God lifteth vp our heads, and honoureth vs in the world, that we ſhould not ſinke downe vnder the burden; and maketh our mortall and greateſt enemies, beſeech vs to be good vnto them, and to helpe them in their extremities. The people of Iſrael deſpiſed the miniſtery of *Samuel*, & would not hearken vnto him; but when they ſaw the lightning, and heard the thunder, and felt the raine at that vnſeaſonable time, *They feared the Lord and Samuel exceedingly, and they ſaide vnto him, Pray for thy ſeruants vnto the Lord thy God that we die not.* 1 Sam.8,7, and 12,18,19. Let this profitable meditation of Gods mercy toward vs, deuoure and ſwallow vp all diſgracing and defacing of our Miniſtery, and teach vs to waite patiently vpon the Lord, who, whē Prou 16,7. the waies of a man pleaſe him, will make his enemies to be at peace with him, and alter their hearts as pleaſeth him. This is a very great dignity and high priuiledge that God beſtoweth vpon his poore and contemptible ſeruants, reprochfull in the world, 1 Cor.4,9. a gazing ſtocke to the wicked, accounted as the off-ſcouring of the earth, a wonder to men and Angels: this is their honour and preheminence, they are magnified of God, and reſpected of the wicked in their manifold miſeries, when God toucheth them in body, or afflicteth them in minde, or puniſheth thē in goods, or layeth his hand vpō ſuch as neerely concerne them in the fleſh. Excellent then is the eſtate of Gods children aduanced by him, and a great honour vnto them, that their enemies are brought vnder them, & are made to ſue vnto them. God is able to deliuer them from contempt, and to giue vs for the truths ſake a due regard and reuerence when he will. So he magnified the miniſtery of *Moſes* and *Aaron* (as we heard before) when *Pharaoh* could finde no comfort in his inchanters and ſorcerers, nor any helpe in his gods or Idols, he is forced to ſeeke comfort & help Exod.9,28. of thoſe deſpiſed Miniſters & meſſengers that were before hated of him: for *Moſes* muſt pray vnto God for him. So he magnified the miniſtery of his Apoſtles, ſo that the ſtubborn and ſtiffe-necked Iewes, that could not abide the Goſpel, nor the Preachers of the Goſpel, being wounded in conſcience, came to *Peter* and the reſt of the Apoſtles, ſaying, *Men and brethren, what ſhall we do?* Acts 2,37. The Iaylour, mentioned in the 16 of the Acts, v.26,27 29, put the Apoſtles into cloſe priſon, & made their feet faſt in the ſtockes: but when ẏ earth quaked, the priſon doores opened, and euery mans bandes were looſed, when once hee was waked out of ſleepe, and his conſcience out of

ſecurity, *he called for a light, & leaped in, he came trembling, and fell downe before Paul and Silas*, & could finde no comfort but from them whom before he had cruelly entreated, nor recouer himſelfe from the gulfe of deſperation into w he was entring, but by their bleſſed miniſtery, who miniſtred a word in due ſeaſon to ÿ weary ſoule, to the heauy heart, and to the conſcience burdened and oppreſſed with ſin. So he magnified the miniſtery of *Iohn* the Baptiſt, who was reuerenced of the couetous Publicanes, of the violent ſouldiers, and of the mercileſſe people, ſo that they demanded of him, Lu.3.10,12,14 *What ſhall we doe?* Thus hath God dealt from time to time, compelling the wicked to know and to acknowledge his faithfull Miniſters to his great glory and our endleſſe comfort. It is a vaine & needleſſe feare in many, that feare the fall and decay of the Miniſtery, & the vtter ruine and ouerthrow of the Miniſters of the word. There are many trades of this preſent life, that will neuer decay nor weare out of vſe. So long as building, planting, ſowing, and tilling of the ground are in requeſt, there will be vſe of the builder, of the planter, of the husbandman. Who feareth the contempt of harueſt men in the time of harueſt? Who feareth the diſcharge of watchmen, while the City is beſiedged? Who feareth ÿ no reckoning will be made of Shepheards, ſo long as there are ſheepe to be attended, and wolues to bee feared? The Miniſters are the Lords builders, the people are his building: the Miniſters are his husbandmen, the people his husbandry: the Miniſters are the Lords harueſt men, the people his harueſt to bee gathered into his barne. This the Apoſtle teacheth, 1 *Cor.*3,9, & Chriſt our Sauiour, Mat. 9,37. So long therefore as God hath *a Church* to bee builded, *a Vineyard* to be planted, *a Field* to be tilled, *a Flocke* to be watched, *an Harueſt* ripe and ready to be reaped, we need not to be afraid of the decay and downefall of the Miniſtery. For ſo long as men haue ſoules to be ſaued, the meanes of ſaluation ſhall be continued. We ſee this in the hiſtory of the Acts, how diuerſly it pleaſed ÿ Lord to diſpoſe of this his ordinance. Where he had no people to be called, he ſuffered not the Apoſtles to go thither: but where Acts 18,10,11 *hee had much people*, there he commanded thẽ to labor more, and to tarry longer, and ſuffered them not to depart ſo ſoone as they would. Wherefore, let vs bee bold and conſtant in the worke of the Lord, and not feare to labour in his Vineyard, knowing that our worke ſhall not be in vaine, & aſſuring our ſelues, that he will hold vp our heads whom we ſerue, and maintaine his own ordinance vnto the coming of Ieſus Chriſt.

[*We haue ſpoken againſt the Lord, and againſt thee, we haue ſinned.*] The people of Iſrael being brought to true repentance by ÿ former iudgment of the fiery ſerpents, do not content thẽſelues to confeſſe their ſins in generall, ſaying, *We haue ſinned*; but they acknowledge the particular offence that had brought vpon them ÿ particular iudgement. As then they felt the iudgement in particular, ſo they haue a feeling of their ſpeciall and particular ſin. This teacheth, that howſoeuer we are to repent & craue pardon generally for generall ſins & vnknown ſins, yet we muſt be moſt preſſed & perplexed, touched and greeued with particular ſins. This truth appeareth liuely in ÿ practiſe of *Naamã*, who being won to the faith by the experience which he had of the mercy & power of God, as alſo the Ruler was by the myracle ſhewed vpon his ſonne, Ioh.4,53, he was touched with a feeling of his former idolatry, and confeſſed his great blindneſſe in the corrupt worſhip of falſe gods. Hence it is that *he deſireth God to be mercifull vnto him, that in going with his maſter into the houſe of Rimmon, and he leaning on his hand, he had worſhipped that Idoll*, to the diſhonour of God, and the wounding of his conſcience. 2 Kings 5,18 The words themſelues will naturally beare this conſtruction. For we muſt vnderſtand them of the time paſt, not of the time to come: of his crauing pardon for that which he had done, and not for that he would do. He was a true conuert, and teſtifieth his conuerſion by acknowledging his former impiety, and promiſing to forſake the ſame, and to worſhip the true God hereafter. This is indeed true repentance, whẽ we are ready and willing to acknowledge thoſe particular ſins and treſpaſſes that lie heauy vpon the conſcience, and haue called downe particular iudgements vpon vs. We haue a notable patterne of this kinde of repentance in the Prophet, Pſal.51,1,14: thus do the people of Iſrael deale in their conuerſion, 1 Sam.12,19, and many others. 1 Tim.1,13. 1 Cor.15,9. Acts 2,23. Luke 19,8.

Doctrine.
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Reaſon 1. The reaſons. Firſt, becauſe repentance onely made generally & confuſedly for knowne ſins, is neuer true repentance, but a common & hypocriticall repentance of one reſolued and ſetled to continue in ſin, & not yet touched with a true feeling thereof. True it is, for ſecret and vnknowne ſins, which we in weakneſſe & ignorance commit, the Lord accepteth a generall confeſſion, as we ſee in the practiſe of the Prophet *David*, ſaying, *Who can vnderſtand his faults? Cleanſe me from ſecret ſins*, Pſalm.19,12. Thus did the reſt, no doubt, of the godly deal, & ſuch an acknowledgment of their vnknown ſins (which they tooke not to be ſins) did they make in a general manner, which were hidden not onely from other men, but euen from thẽſelues. This we may ſay of their polygamy or their marrying of many wiues, and other their dail infirmities.

Reaſon 2. Secondly, we muſt make a particular account to God at the houre of death, when we muſt pleade guilty or not guilty at his bar. A generall reckoning and account will not then be taken, neither will the Lord ſet before vs groſſe ſummes, but the account ſhall be made of ſpecials; which may cauſe the ſtouteſt and ſtrongeſt men to tremble and quake for very feare of that day. All the ſinnes of thy former life ſhalbe repreſented before thee, like a ſquadron of enemies ready ſet in battell aray to aſſault thee, & to giue in euidence againſt thee. This is taught and witneſſed vnto vs by the Apoſtle *Iohn*, deſcribing the manner of iudgement to which we ſhall be ſummoned, Reuel. 20,12. *I ſaw the bookes opened, and the dead were iudged of thoſe things which were written in the bookes, according to their works.* It ſtandeth vs vpon in regard of theſe bookes, to make vp our bookes, and to looke to our reckonings, foraſmuch as we muſt *giue an account of our ſtewardſhip*, Luk. 16,2.

ſe 1. Let vs now make vſe of this doctrine. Firſt, we learne from hence, that it is not enough to ſay, we are ſinners, and ſo to cry God mercy for a pang or a brunt and ſo away, or to deſire God to forgiue vs our ſinnes; but we muſt vncaſe our ſelues, and vncouer our particular treſpaſſes, if we would haue God to couer thẽ with the precious garment of Chriſt. If a ſicke man come to the Phyſition, and onely tell him he is ſicke, and neuer ſhew him his particular greefe and diſeaſe that troubleth him, in what part he is pained, and in what ſort he is taken, he can neuer look to be cured and reſtored to health. If we come vnto God, the Father of ſpirits and Phyſition of ſoules, and onely ſay, *We haue ſinned*, we cannot aſſure our ſelues of pardon. We declared before, that we muſt cõfeſſe our vnknowne ſinnes generally, but our knowne ſinnes we muſt confeſſe particularly, without any excuſe or defence, without any hiding or diminiſhing of thẽ; as the ſame Prophet doth after he had ſinned in numbring of the people, *I haue ſinned greatly, becauſe I haue done this thing, &c.* Wherefore it ſtandeth vs vpon with great greefe & heauineſſe of heart, to confeſſe our ſpeciall ſinnes & to giue ſentence againſt our ſelues, and to pray with earneſtnes of ſpirit as for life and death, for the pardon of our offences which we haue committed at ſuch and ſuch times, in ſuch places, with ſuch perſons, and in ſuch manner: otherwiſe our repentance is only in ſhew, and for faſhion ſake, which is neuer acceptable to God, being done in hypocriſie, and without a conſcionable feeling of ſinne in the ſoule.

2. Secondly, this particular confeſſion ouerthroweth and ouerturneth ſundry corruptions and abuſes in the caſe of repentance. It condemneth all impenitent perſons, ſuch as liue & continue in one eſtate, neuer ſorrow for any ſinne, neither at any time turne from it, neither haue any feeling or greefe for ſinne, neither know what it meaneth. This is a dangerous eſtate and a moſt perilous iudgement. For as a ſick man is then moſt dangerouſly ſick when he hath no feeling of his ſickneſſe, and is ready to ſay he is well, and hath ſmall ſenſe or none at all of any paine or perill: ſo ſinfull man is then in greateſt miſery by reaſon of his ſinnes when hee thinketh himſelfe to bee no ſinner. Such a one is farre off from mourning & ſorrowing for ſinne, from turning from them and returning to God, ſeeing he taketh himſelfe to be in good caſe and *to ſtand in need of no repentance*. Such were the Phariſies in the dayes of Chriſt, whom he reproueth, Mat. 9,12,13. Beſides, it cõdemneth ceremonial repentance, which carrieth an outward ſhew of dying to ſinne, but is ſeparated from the inward truth of a ſound heart. Thus *Saul* repented, 1 Sam. 15,24, and 26,21, and 24,17,18. And *Ahab rent his clothes*, but not his heart, *hee faſted from food*, but not from ſinne, 1 Kin. 21,27,29. Thus the hypocrites repent, mentioned in the Prophets, when a *man afflicteth his ſoule for a day, and boweth downe his head as a bulruſh, yet looſeth not the bonds of wickedneſſe*: and therefore immediately afterward he imbraceth his former ſinnes, and returneth to his old wayes, as *Pharaoh* did: who being annoied with the frogs, ſmitten with the haile, terrified with the thunders, troubled with the graſhoppers, peſtered with the flyes, diſquieted with the darkeneſſe; this was the euent and iſſue of all, as ſoone as he had reſt giuen vnto him, *he hardned his heart, and hearkened not vnto the Lord*. This is the common ſickneſſe of the common repentance, that men ordinarily practiſe in theſe daies, whereby they deceiue themſelues and their owne ſoules, dealing in hypocriſie & diſſembling with the Lord, catching at the ſhadow in ſtead of the body, & reſting in ſhewes in ſtead of the ſubſtance. Laſtly, it condemneth all ſuch as haue hardened their hearts in ſinne, and are growne therby to be paſt feeling, ſuch as cannot diſcerne betweene good and euill, nor tremble at Gods iudgements, but draw ſin to themſelues as it were with cart-ropes, and worke all vncleanneſſe euen with greedineſſe. Theſe haue their conſcience ſeared with an hot Iron, and it accuſeth them not for any ſin, but bringeth them into a reprobate minde, ſo that they are ſo farre from confeſſing their proper and particular ſinnes, that they haue no ſenſe or remorſe of any ſin, but are full of all wickedneſſe and vnrighteouſneſſe.

Eſay 58,5.
Mic. 6,7.

Vſe 3. Laſtly, it behooueth vs to ſearch out our waies, to ſee what we haue left vndone, and what lyeth moſt vpon our conſciences, and eſpecially bewaile the ſame; otherwiſe there is in vs no ſound conuerſion. This the Prophet teſtifieth, Lam. 3,40,41. Some are ſpecially inclined to luſt & vncleanneſſe, ſome to couetouſnes, ſome to ſurfeiting & drunkennes, ſome to enuy & reuenge, ſome to ſwearing & blaſpheming, ſome to pleaſures & delights of the outward man; now where we are weakeſt, Satan will be ſtrongeſt; where our defence is ſlendereſt, there his temptations will be thickeſt; where the hedge is loweſt, euery beaſt will ſeeke to enter; ſo it is with vs: if one place be left open & vnguarded, Satan will enter there, as well as if we gaue him paſſage many waies. One knowne ſin nouriſhed in vs, is ſufficient for him to bring vs [illegible] to damnation. He can well abide to haue vs reformed in many faults, ſo that we ſhould deny thẽ, deteſt thẽ, hate them, and cry out againſt them; yet ſome one ſinne or other (whereto we are by nature moſt enclined) he foſtereth and furthereth in vs, and by it in a vile manner he wholly poſſeſſeth vs, and dwelleth in vs. It is a wonderfull pollicy of Sathan, when he cannot make vs to walke and wallow in all ſin, he endeuoureth to poyſon vs with ſome one ſin, leſt he ſhould wholly giue ouer his hold, and by it will bring vs to deſtruction, as well as by a thouſand. A Bird entangled with one foot, and holden in ẏ ſnare of the Fowler, is as vnable to eſcape and flye away, as if ſhe were taken and held by both the feete. So is it with man, if he be holden in one notorious ſin, and flatter himſelfe in it, he is in as great danger of death and damnation, as if he gaue ouer himſelfe to many ſins. What I pray you, ſhould it profit, when a City is beſiedged and compaſſed with the enemy, to ſhut vp all the gates, and to leaue one ſtanding open? May not the enemy enter at that one, as well as at many, and by aſſault take the City and people? Or what ſhould it auaile a Marriner to ſtop all the holes of the Shippe where it leaketh, and leaue one vnſtopped? Will it not ſinke the Ship as well as many? So, what ſhall it profite and helpe vs to ſet open one corner of our hearts for one ſinne to enter, albeit we ſhould ſhut vp, and locke the doores of our hearts againſt all other ſins? Will not Satan enter there, and fill vs full of all wickednes, & bring vs to deſtruction of ſoule and body? Conſider the examples of *Saul*, *Herod*, *Iudas*, *Ananias* and *Sapphira*, all theſe turned from ſin, yea from many ſins, but not from all ſinne, nor from their ſpeciall ſins whereof they ſhold haue repented, and therefore their repentance was but the ſhew and ſhadow of repentance, and not true repentance indeed. If then wee would haue that true & godly ſorrow which cauſeth repentance, not to be repented of, wee muſt turne from all our ſins to God, and bring foorth fruites worthy amendment of life, and hereby learne to try our owne hearts by this ſpecial conuerſion. We muſt conſider our proper and perſonall ſins. *Endeuouring to be perfect, as our heauenly Father is perfect.* Mat.5,48, and not exempting our ſelues from the obedience of any of the Lords holy Commandements.

2 Cor.7,10.

[*And Moſes prayed for the people.*] They deſire the prayers of *Moſes*, as we heard before, who refuſeth not, but prayeth for thē to God. He was not mindfull of the wrongs ſuſtained, and of the iniuries receiued of them, for in all ẏ indignities offered vnto him he was patient and meeke aboue all men that were vpon the earth; therefore he goeth to God, and deſireth him to remoue the iudgement. The Doctrine from this place is this; It is our duty to pray one for another. The Lord requireth of vs, not only to commit to God, and commend in our prayers the Saints, but to be mindfull of our enemies, and them that hate vs, and to deſire their good and conuerſion. This affection we ſee in *Abraham*, who prayed earneſtly and oftentimes for the Sodomites, that God would ſpare them, & not deſtroy the righteous with the wicked, but rather to ſpare the wicked for the righteous ſake. This was alſo in *Samuel*, when the people beſought him to pray for thē that they dyed not, he ſaide, *God forbid, that I ſhould ſin againſt the Lord, and ceaſſe praying for you, &c.* 1 Sam.12,23. How often did *Moſes* & *Aaron* pray for *Pharaoh*, and ſpread out their hands vnto the Lord, *That the plagues might ceaſſe, and that he might know that the earth is the Lords?* Exod.9,29. This duty Chriſt our Sauiour ſetteth downe as a rule to guide vs, both by word of mouth, and by example of life. For he taught his Diſciples this Doctrine, Mat.5,44. *Loue your enemies: bleſſe them that curſe you: do good to them that hate you, and pray for thē that hurt you, and perſecute you, &c.* Now this point as Chriſt preacheth, ſo he practiſeth and prayeth for his enemies, *Father, forgiue them, for they know not what they do.* Luk.23.34. Thus did the faithfull witneſſe of God, *Stephen* whē he was ſtoned, he kneeled downe, and cryed with a loud voice, *Lord, lay not this ſinne to their charge.* Acts 7,60.

Numb.12,3.

Doctrine. It is our duty to pray one for another, euen for our enemies.

Gen.18,23.

The Reaſons are plaine and direct. Firſt, we are fellow-members of the ſame body, and fellow-ſouldiers that fight vnder the ſame Captaine Ieſus Chriſt. We ſee the members of our body are carefull for the good one of another, vnleſſe they be dead and ſenceleſſe; ſo ſhould we be mooued at the conſideration of the troubles and wants of the Church, as the Apoſtle by this ſimilitude teacheth vs, 1, Cor.12,20,21. *We are many members, yet but one body: and the eye cannot ſay vnto the hand, I haue no need of thee; nor the head againe to the feet, I haue no need of you.* So it is in the body of Chriſt, wee cannot want each other, but ſtand in need one of another, to keepe ẏ whole body in peace and concord. In regard heereof it is, that wee are partakers alſo of their prayers, ſo as we pray one for another, and ſeek the good & benefit one of another, as the Church did the deliuerance of *Peter*. Acts 12,5.

Reaſon 1

Secondly, this duty of praying for our brethren, is inforced & charged vpon vs, becauſe it is acceptable to God, and an oblation wherwith he is delighted and well pleaſed. For our prayer is directed in his ſight as Incenſe; and the lifting vp of our hands as an euening ſacrifice. It auaileth much if it be feruent, it pierceth the heauens, and obtaineth euery good bleſſing at the hands of God for our ſelues, & for others.

Reaſon

Pſal.141,

The Vſes follow. Firſt, we are eſpecially in duty bound to pray for Magiſtrates and thoſe that be in authority, as the ſubiects for their Princes, and the people for their Paſtors, that the worke of God may proſper vnder their hands. This the Apoſtle teacheth, 1 Tim. chapter 2,1,2. So the Iewes were commanded to pray for Babylon, that perſecuting City, where they were captiue, Ier.chap.29,ver.7.

Vſe

We ſee in the naturall body, that albeit the members haue care one of another, yet the chiefeſt care is for the head. A man will bee willing to receiue a blow on another part, to ſaue the principall; it is that which Satan alledged to God, Iob 2,4. *Skin for skin, all that euer a man hath, will hee giue for his life.* So it ſtandeth vs vpon, to deſire indeed the good of the leaſt and loweſt member in the Church of God, but our cheefeſt and greateſt endeuour ſhould be for men in higheſt calling, who are ſet in ſlippery places, compaſſed with many dangers, enuironed with many tentations, beguiled oftentimes by flatterers, led away by falſe informers, ſo that the higher they are exalted, the greater is their downefall. When they ſtand vpright, they ſtand not alone; whē they fall, they fall not alone. When a mighty Oake that ſeemed deepe rooted in the earth, falleth downe, it caſteth downe with it the leſſer Trees and lower ſhrubs that grow neere vnto it. As wee haue light or darkneſſe from the Sun, ſo we haue vice or vertue from ſuch as are ſuperiours. For all inferiours commonly follow the example and tread the ſteps of ſuch as are in higher places. This the wiſe man noteth in his Prouerbs, ch. 29. 12. of *a Prince that hearkeneth to lies, all his ſeruants are wicked.* This the Prophet toucheth, *Behold, all that vſe Prouerbs ſhall vſe this Prouerb againſt thee, ſaying, As the mother, ſo is her daughter.* Wherefore it behoooueth vs to remember our Princes and men of great callings in our prayers, as we ſee *Moſes* is ready to pray for *Pharaoh*, & as *Darius* King of Perſia willeth the Iewes to pray for the Kings life, and for his ſonnes: Ezra 6, 10, according as the Prophet alſo prayeth, *Giue thy iudgements O God, to the King, and thy righteouſnes to the Kings ſonne.* Pſal. 72, 1. Thus then it appeareth to be a principall duty, to poure out our prayers and ſupplications for our Magiſtrates & Ouer-ſeers that watch for our ſoules, and to fall downe vpon our knees for Prince and Country. The Apoſtles command it, and the faithfull practiſe it toward Infidels and wicked Kings that profeſſed not the faith, nor beleeued the truth: how much more carefull then ought we to be, to perform all chriſtian duties to chriſtian Princes, that are members of the ſame body, that are the breath of our noſtrils, that are nurſing fathers and nurſing mothers to the Church, that are ſhepheards of the people of God to feed and gouerne them, that are choſen inſtruments to beſtow their power and authority for the preſeruation of the ſheepe of Chriſt, and are firme pillars to beare vp the truth vpon their ſhoulders?

Secondly, it followeth that we are to do it much more for our ſelues. For how can we be truely affected to pray for others, and be inwardly touched with their wants, when wee haue no feeling of our owne? We ſhall heare many oftentimes very liberall and lauiſh in offering their prayers, as if they did ſet them out to ſale, or to be hyred, ſaying, *I will pray for you;* who notwithſtanding ſildome pray for themſelues. And what are the prayers of blind and ignorant men, but rehearſing the Commandements, ſaying ouer the Creed, & a pattering of the Lords Prayer without vnderſtanding? Beſides, prayer is a mutuall duty to be practiſed one toward another, as we performe the ſame for our brethren, ſo doe the brethren for vs, and therefore we are no more endebted to other for this benefit, then others for the benefit they receiue of vs. Let vs therefore learne from hence, that if wee muſt pray for our friends and families, and other members of Chriſt, we muſt learne eſpecially to pray for our ſelues, and by our ſelues. We can neuer of conſcience pray with others, vnleſſe we ſometimes ſeparate our ſelues from them, enter into our Chamber, ſhut our doore, and pray alone vnto our Father which is in ſecret, *That our Father which ſeeth in ſecret, may reward vs openly.* Mat. 6, 5, 6. For he that neuer prayed ſolitary, neuer prayed truely. He that neuer ſequeſtreth himſelfe from the company of others, to humble his ſoule before God, neuer knew what true prayer meant, but doth all in hypocriſie for faſhion ſake, and to be ſeene of men, and therefore they haue their reward accordingly. It is a note of hypocriſie, neuer to pray but in company; and therefore whoſoeuer alwayes and onely prayeth with others, is an hypocrite. Hence it is, that the faithfull haue vſed daily priuate prayer. It is noted of *Iſaac*, that he went frō the preſence of others, to poure out his meditations before the Lord. We ſee it in *Dauid* in ſundry Pſalmes, yea in Chriſt himſelfe, though he were Lord of life, and heire of all things: ſo that this is a ſound and infallible rule in our holy and chriſtian religion, that what man ſoeuer neuer prayed alone, neuer prayed aright.

Thus then we ſee how it ſtandeth vs all vpon, in regard of this generall duty to bee performed to others, to be principally mindfull of our ſelues, that from a ſight of our own ſins, from a feeling of our owne wants, from a deſire of Gods graces, wee may haue a due reſpect and regard of our brethren. For all our loue ſhewed to our neighbour, is as a ſtreame iſſuing from the fountaine of loue toward our ſelues; and the rule to ſquare out the loue of our brethren, is the true meaſure of it to our ſelues, by due and right proportion. Let vs therefore be diligent our ſelues in prayer, and poure out our meditations before the Lord. It is made a note of a wicked man not to pray, by the Prophet, Pſalm. 14, verſes 1, 4. *The foole hath ſaide in his heart, there is no God; they haue corrupted and done an abhominable work, there is none that doth good; they call not vpon the Lord.* It behoueth vs therefore to craue of GOD, the grace of prayer, to the ende wee may pray aright as wee ought to pray; that ſo we may learne to pray for others. This we ſee practiſed by the Apoſtle *Paul*, who hauing exhorted the Church of Epheſus to put on the whole armour of God, and to pray alwayes with all manner prayer and ſupplication in the ſpirit for all Saints: he annexeth hereunto immediately, Ephe.6,18,19 *and for me, that vtterance may bee giuen vnto me, that I may open my mouth boldly as I ought to ſpeake*; and himſelfe beggeth the grace of God to come vpon them. So writing to the Theſſalonians, 1 Theſſ.5,27, 25.28. and exhorting them to pray continually, and namely for the preachers of the Goſpel, himſelfe giueth an example, beginneth the worke, and firſt prayeth for them, that the grace of our Lord Ieſus Chriſt may be with them.

Vſe 3. Thirdly, it behoooueth vs all in our wants and neceſſities to craue the prayers of the Church, which auaile much with God if they be feruent. He hath promiſed to heare his ſeruants that call vpon him. Iam.5,14. Matth.18,20. He hath promiſed, *That whereſoeuer two or three are gathered together in his Name, he will be preſent in the midſt of them.* Hee hath promiſed the graces of his ſpirit plentifully to them that aske. Wherefore, when *Daniel* was to declare to the King the dreame which he had dreamed, and the interpretation thereof, which none of the Aſtrologians or inchanters could declare, Dan.2.17. *He ſhewed the matter to his Companions, that they ſhould beſeech the God of heauen for grace in this ſecret.* The like we ſee in *Eſter*, when ſhe heard that all the Iewes were appointed to deſtruction, and of that great danger which threatned the Church, Eſther 4,16. ſhe willed *Mordecai* to go and aſſemble all the Iewes that were found in Shuſhan, ſaying; *Faſt ye for me, eate not, nor drinke in three dayes, I alſo and my maids will faſt likewiſe, and ſo will I goe in to the king, which is not according to the Law, and if I periſh, I periſh.* So doth S. *Paul* in euery Epiſtle almoſt, deſire the Church to pray for him, Rom.15.31. that he might bee deliuered from vnreaſonable and beaſtly men, diſobedient to the Goſpel, that did vexe and trouble him; that his ſeruice in his Miniſtery might be acceptable to the Saints for their profit and edification, Ephe.6,19. Coloſ.4.3. that he might haue the doore of vtterance opened and freedome of ſpeech giuen vnto him to publiſh boldly the wil and counſell of God as he ought; that the gifts and graces of God beſtowed vpon him, 2 Cor.1.11. might redownd to the benefit of the Church, & praiſe of God. True it is, the wicked and vngodly do many times deſire thoſe whom they thinke to be the children of God, to pray for them. Rom 8.16.26 Zach.12.10. But they want the Spirit of Chriſt, and the grace of prayer, ſo that they cannot pray themſelues, nor haue any heart to lift vp to God, Acts 8.24. as we ſee in *Simon* the Sorcerer, who craued of the Apoſtles to pray for him to the Lord, that none of his threatnings might fall vpon him. Hee was not touched with a feeling of his ſinne, nor deſired any pardon thereof, but onely craued a freedome & deliuerance from iudgement to come. So then, hee was not grieued for ſin, but feared ẏ puniſhment.

Againe, as the Reprobate may deſire the prayers of the children of God, when they feare iudgements to come vpon them hereafter, ſo they may doe when puniſhment is vpon them, as we ſee in *Pharaoh*, who deſired Exod.9,27, *Moſes* and *Aaron* to pray for him, that there be no more mighty thunders in the Land. The ſame we ſee in *Ieroboam*, the ſonne of *Nebat*, that made Iſrael to ſinne; when his hand was dryed vp, that he could not pull it in againe, which he had ſtretched out to lay hold on the Prophet, threatning the deſtruction of the idolatrous altar at Bethel, he ſaid to the man of God, *I beſeech thee, pray vnto the Lord thy God,* 1 King,13, *and make interceſſion for me, that my hand may be reſtored vnto me.* So then, the wicked deſire to be prayed for, but it is onely in extremity, it is onely to eſcape puniſhment, either preſent, or to come. But the Godly reſpect ſinne, and are greeued for it, more then for the puniſhment, they are troubled more for the loſſe of Gods fauour, then of temporall commodities. Therefore when he prayeth for himſelfe or for others, he is moued with a feare and reuerence of the Maieſtie of God to whom hee prayeth, Eccle.5,1. Dan.9.4. he is touched with a feeling of his own wants for which he praieth, he powreth out his heart before the Lord, and ſheweth a feruent deſire to obtain his wants, he praieth not for a brunt 1 Sam.1, 1 Theſ.5, or two, but continueth in prayer, he doubteth not through vnbeleefe, but through faith aſſureth himſelfe to obtaine the requeſts hee maketh according to his word.

Vſe 4. Fourthly, it followeth alſo, that when God hath heard vs for them, wee muſt praiſe his Name, and giue thankes for the bleſſings hee hath vouchſafed vnto our brethren. So doth the Apoſtle in many of his Epiſtles, Rom.1, *I thanke my God for you all through Ieſus Chriſt, becauſe your faith is publiſhed throughout the whole world.* As we are not to pray onely for our ſelues, ſo wee are not to offer the ſacrifice of thankeſgiuing onely for our ſelues. This ſerueth to reproue all thoſe that repine and enuy at the bleſſings beſtowed vpon others, who haue their owne eye euill, becauſe the Lords eye is good. This ſometime creepeth vpon the ſeruants of God, and therfore ought to make vs more wary & watchfull ouer our ſelues. When *Ioſhua* the ſeruant of *Moſes*, ſaw the ſpirit of God to reſt vpon *Eldad* and *Medad*, ſo that they propheſied in the hoaſt, Num.11, he ſaid, *My Lord Moſes, forbid them*: who anſwered him, *Enuieſt thou for my ſake? yea, would God that all the Lords people were Prophets, and that the Lord would powre his Spirit vpon them.* So when the diſciples of *Iohn* ſaw that Chriſt Ieſus made more diſciples then *Iohn*, and increaſed in glory more then he, they complained to *Iohn*, that all men flocked to Ioh.3. Chriſt, and began to forſake him, *Iohn* replyed, *Yee your ſelues are my witneſſes, that I ſaid, I am not the Chriſt, but that I am ſent before him: hee muſt increaſe, but I decreaſe.* Let vs beware ẏ we be not poſſeſſed with the ſpirit of enuie: 1 Cor.1 rather let vs labour after brotherly loue, *which ſuffereth long, is bountifull, enuyeth not, it ſeeketh* *not her own things,it thinketh not euill,it reioyceth not in iniquity,but reioyceth in the truth, it ſuffers all things,it beleeueth all things,it hopeth al things it endureth all things.* Whatſoeuer good things God beſtoweth vpon any member of Chriſt, he hath giuen them not onely for the benefit and comfort of him that hath receiued them, but for the good of the whole body. Seeing therefore we haue our part and portion therein, in as much as there is in the Church one Communion of Saints: it is our duty to returne the praiſe and glory thereof to the giuer, and not repine and grudge againſt him to whom they are giuen.

Laſtly, conſider from this Doctrine, whence it is that God ſpareth the wicked and vngodly,and beareth long with the veſſels of wrath,appointed to deſtruction. It is for the prayers of his people that are his remembrancers day and night,that ſtand in the gap and breach which the hand of God hath made, that cry vnto him without ceaſſing, *Spare thy people (O Lord)and giue not thine inheritance vnto reproch,that the vnbeleeuers ſhould ſay, Where is their God*? True it is,the people of God are contemptible in this vnthankefull world, yet were it not for theſe ſimple and ſilly ones, the iudgements of God had long ſince fallen vpon vs, which by their prayers hitherto they haue ſtayed. For had we continued in peace, dwelled in our houſes,poſſeſſed our inheritances,enioyed our lands and goods thus long, but for the faithfull ſeruants of God, who mind the peace of Sion? Doubtleſſe,he would not ſpare the world one minute and moment of time, but for the godly. Hee would haue ſpared the cities of Sodome and Gomorrha, if ten righteous perſons had bin found in them. For the faiths ſake of *Rahab*, who hid the ſpies and ſent them out another way,hee ſpared her kindred, and her fathers houſe. For the faith of *Lot*, whoſe righteous ſoule was vexed day by day,in ſeeing and hearing the vnclean conuerſation of thoſe ſinfull men, he would haue ſaued his ſonnes in law,that ſhould haue married his daughters. For *Pauls* ſake, a choſen veſſel to beare the Name of God to the Gentiles he gaue freely thoſe that ſailed with him and ſaued their liues. Thus wee ſee, that for the godly, he beareth with the vngodly: but when they are ſafe and ſealed in the forehead, then judgement ſhall come vpon the wicked. Contrariwiſe, a nation, a cittie, a towne, an houſe and family is curſed for the ſociety and company of the wicked. The Iſraelites could not proſper at the ſiege of Ai, ſo long as *Achan* was among them. The Sea could not be calme,the ſhip could not be ſafe, the Marriners could not be at reſt, ſo long as vnrepentant and vnreformed *Ionah* was a burden vnto it; for he ſaid vnto them, *Take me and caſt me into the Sea,ſo ſhall the waues worke no more ſo troubleſomely, for I know that for my ſake this great tempeſt is vpon you.* Wherefore, it is a ſweet and comfortable thing to bee in the number of the faithfull; wee haue benefite by the prayers of the Church, which pierce the eares of God, and bring downe his bleſſings in great aboundance.

Verſe 8. *And the Lord ſaid vnto Moſes, Make thee a fiery ſerpent.* We heard before how the people repented of their ſinnes, and how *Moſes* prayed for pardon: Now ſee how
God remoooueth his hand. *He will not alwaies* Pſal.103.9.
chide,nor keepe his anger for euer: hee doth not deale with vs after our ſinnes, nor rewardeth vs according to our iniquities. Indeed he ſheweth oftentimes his ſeuere iudgments,but ſo ſoone as the ſinner is humbled, hee receiueth him to mercy,the ſinne is pardoned, and the puniſhment is remooued. The doctrine from hence is this, that God is mercifull to all penitent ſinners. Repentance once going before,mercy followeth after, albeit we ſinne greeuouſly againſt him. This the Prophet teacheth in the Name of God, Eſay 1. 18. Ezek. 18. 21, 22 23. and 33. 11. *Dauid* ſinned exceedingly in numbring the people, for which God ſent a peſtilence three dayes in Iſrael, that many thouſands dyed; yet when his heart ſmote him, that he ſaid, *I haue ſinned exceedingly, I haue done wickedly, but theſe ſheep what haue they done? Let thine hand I pray thee bee againſt mee, and againſt my fathers houſe, and not on thy people for their deſtruction: the Lord repented him of the euill,and ſaid to the Angel that deſtroyed, It is enough,let thine hand ceaſſe.*

Doctrine.
God is mercifull to greeuous ſinners, when they are penitent.

2 Sa.24,17.18
1 Chr.21.15,17.

Let vs conſider the reaſons of Gods merciful dealing, which are firſt the comfort and releefe of his people, that none ſhould to the end of the world deſpaire of obtaining of mercy. For the mercy of God in Chriſt, is aboue all his workes, which he extendeth to thouſands; it is infinite,without meaſure. Hee pardoneth ſuch offenders, to make them examples to others of Gods great mercy,hee receiueth them to fauour, and remitteth their offences, not onely to manifeſt his mercy to the offender himſelfe, but to teach others to reſort and repaire vnto him for pardon and forgiueneſſe. When the Prophet teſtifieth, that by acknowledging his ſinne vnto God, and confeſſing his wickedneſſe againſt himſelf,he obtained the remiſſion of his ſinne, and puniſhment of ſinne: he addeth immediately, *Therefore ſhall euery one that is godly, make his prayer vnto thee in a time when thou mayeſt bee found.* This is the reaſon that the Apoſtle toucheth, 1 Tim. 1. teaching that he was receiued to mercy,for this cauſe, *That Ieſus Chriſt ſhold firſt ſhew on him all long ſuffering vnto the example of them which ſhall in time to come beleeue in him vnto eternall life.* So then, from theſe and ſuch like examples of great ſinners, that haue obtained much mercy, we likewiſe ſhould be aſſured of the goodneſſe of God for our ſaluation,whenſoeuer wee can bee brought to beleeue the Goſpel; & repent from dead works.

Reaſon 1.

Pſal.32.5,6.

Secondly, the conſideration of the nature of God, miniſtreth a ſtrong and inuincible

Reaſon 2.

Cccc 3

reaſon to gaine our affections to yeeld to this truth. For his mercy is aboundant, and his goodneſſe is infinite. It ſurmounteth the reach and vnderſtanding of all mortall men: *It paſſeth the highneſſe of the heauens, the depth of the earth, the breadth of the Sea, the power of the diuel, the ſtrength of the Law, the meaſure of the whole world, and nothing can be compared with the perfections of the Almighty*, *Iob* 11.7,8,9. *Paul*, who before his conuerſion, to the faith which he ſought to deſtroy, was a blaſphemer, a Perſecuter, & an oppreſſer; maketh this the cauſe why he was receiued to mercy, *The grace of our Lord was exceeding aboundant with faith and loue, which is in Chriſt Ieſus*, that is, giuing vnto me faith, that chaſed away infidelity, and loue that ouercame cruelty. So the Lord maketh this the chiefe and principall cauſe, why he ſpared that rebellious and idolatrous people, *The Lord, the Lord ſtrong, mercifull and gracious, ſlow to anger, aboundant in goodneſſe and truth forgiuing iniquity, tranſgreſſion, and ſinne.*

1 Tim.1.14.

Vſe 1.

The vſes follow of this doctrine. Firſt, we learne, that there is no ſinne that doth exceed the mercy of God. None can ſay without iniury againſt his owne ſoule, without reproach againſt God, and giuing the lie to the glorious Maieſtie of God, *My ſinne is greater then can be forgiuen.* True it is, there is an vnpardonable ſinne, that ſhall neuer bee forgiuen, either in this world, or in the world to come, the blaſphemy againſt the Spirit; but that is, becauſe they cannot relent or repent that commit it; they are ſo farre gone, that they can neuer returne backe againe; not becauſe God is not able to forgiue it, or that it doth exceed the mercies of God. Seeing then, vile ſinners finde ſuch infinite and vnſpeakeable mercie, let vs neuer deſpaire or doubt of his mercy & fauor, though we be ſuddenly ouertaken through infirmitie, and fall into diuers and greeuous ſinnes. He hath mercy in ſtore for ſuch as haue beene exceeding ſinners againſt him. If they can repent of their ſinnes, his mercies are as great as himſelfe. Conſider the examples of *Peter*, that denyed his Maſter, of *Paul*, that perſecuted the Saints, of *Dauid* that committed adultery; of *Salomon* that fell into idolatry; of *Lot*, that lay with his owne daughters; of *Noah*, that offended in drunkenneſſe; of *Manaſſeh* that ſhed innocent blood; of *Mary Magdalen*, out of whom were caſt ſeuen diuels; of the Iewes that crucified the Lord of life: all which returning from their iniquity were receiued to mercy, ſo that where ſinne abounded, *there grace hath abounded much more.* Hence therefore great comfort ariſeth to the heauy ſoule and troubled conſcience, oppreſſed with the burthen of ſin, and hangring after grace and pardon. When terrours and tentations grow ſtrong vpon vs, ſuppoſing that our ſinnes are moe then can be forgiuen, and the puniſhments greater then can be pardoned; we muſt know it is the lying ſpirit of the diuell, to draw vs into the bottomleſſe and comfortleſſe gulfe of deſperation, which is (as it were) the mouth of hell gaping wide, to ſwallow vp the ſoule quicke; to vtter and endleſſe deſtruction. If our ſinnes be neuer ſo great and grieuous, if they bee neuer ſo many and monſtrous, moe then the haires of our head, or the ſand on the ſea ſhore which is innumerable; as heauy as lead, as infectious as a leproſie, as red as ſcarlet, as filthy as dung and mire: yet if God giue repentance, and we beleeue, there is promiſe of mercy, aſſurance of forgiueneſſe, and hope of comfort and conſolation. Such they are that Chriſt calleth; ſaying, *Come vnto me all ye that are heauy laden, and I will eaſe you; for my yoke is eaſie and my burthen is light.* It behoueth vs all to ſeeke fauour at his hands, to craue pardon and to pleade for mercy and forgiuenes: of whom to aske it rightly, is to obtaine it aſſuredly.

Mat,12.31.

Rom.5.20.

Mat.11.

Vſe

Secondly, the trueth of this doctrine of Gods pardoning offenders, and the conſideration and feeling of this infinite kindneſſe of God, muſt worke in vs vnfained thankefulnes, and continuall praiſe, ſounding out and magnifying his mercies, to ſpeake of his goodnes, and to ſhew our ſelues louing and dutiful vnto him again, for his exceeding compaſſion. This ſacrifice of thankeſgiuing, we ſee offered by the Apoſtle vnto God, for the experience hee had of his bountifulneſſe toward him, 1 Tim. 1.12. *I thanke him which hath made me ſtrong, that is Chriſt Ieſus our Lord; for hee counted mee faithfull, and put me in his ſeruice, when before I was a blaſphemer, and a perſecuter, and an oppreſſor. Now vnto the King euerlaſting, immortall, inuiſible, vnto God onely wiſe, be honour and glory, for euer and euer, Amen.*

The like we ſee in *Mary Magdalen*, who had beene a greeuous and heinous ſinner, as ſhe had receiued much mercy, ſo ſhee expreſſed backe againe much loue and kindneſſe; as ſhe had beene deliuered out of the chaines of Satan, ſo ſhee followed Chriſt Ieſus with the fruits of piety and thankefulneſſe, all the dayes of her life; ſhee entred with him vnto *Simons* houſe, kiſſed his feet, anointed them with ointment, waſhed them with her teares, wiped them with her haires, followed him to the Croſſe, and was the firſt with him in his reſurrection; of whom the Lord Ieſus ſaid, *Many ſinnes are forgiuen her, for ſhe loued much: to whom a little is forgiuen, he doth loue a little.* There is a forgiueneſſe in God that goeth before, there muſt be a thankefulnes in vs that muſt follow after: as this womã knowes much to haue bin forgiuen her, and therefore ſhe loueth much; euen as the debter loueth that creditor moſt, that hath forgiuen him moſt; ſo ſhould the affection of our loue toward God bee increaſed, as hee giueth euery one experience of his greater mercy. As then we feele this ſweetneſſe, and the infinite riches of this benefite, ſo we ſhould open our mouthes, and vnlooſe our tongues, and inlarge our hearts, to ſing and to ſet forth the praiſes of God, according to the

Luke 7.

example

103.1,2,3 example of the Prophet in the Pſalme, *My*
ſoule praiſe thou the Lord, and all that is within
me praiſe his holy Name: forget not all his benefits,
which forgiueth all thine iniquities, and healeth
all thine infirmities. And in another place,
6.12, *what ſhall I render vnto the Lord for all his benefits*
14. *toward mee? I will take the cup of ſaluation,*
and call vpon the Name of the Lord: I will pay
my vowes vnto the Lord, euen now in the preſence
of all his people. For ſeeing he taketh away all
our iniquity, and receiueth vs to fauour graciouſly,
it is great reaſon wee ſhould offer the
ſacrifice of praiſe, and render vnto him the
calues of our lips. This doctrine of free forgiueneſſe
of ſinnes, openeth vnto vs the moſt
bleſſed newes that euer came into the world;
it is the ſumme of the Goſpel, and of the glad
tidings of ſaluation, the key of all our comfort,
ẏ entrance into life, & the moſt precious
balme of our health and recouery, which giueth
more ioy and refreſhing to the fainting
ſoule and broken heart, to the tender conſcience
and weary ſpirit, then all the glory of the
world can miniſter vnto it; as the Apoſtle teſtifieth,
This is a true ſaying, and by all meanes
1.15. *worthy to be receiued, that Ieſus Chriſt came into*
the world to ſaue ſinners, of whom I am chiefe.

3. Thirdly, ſeeing there is mercy in ſtore for
the penitent, ſeeing God will haue compaſſion
vpon them, is ready to fall on their necke,
and to imbrace them with both his armes, as
15.20. the father of the prodigall childe did: it is required
of vs ſpeedily to turne, and not deferre
our repentance from day to day, leſt our harts
be hardened through the deceitfulneſſe of ſin.
No ſinne is ſo ſmall, but is able to plundge vs
downe to the bottome of hell, if we liue in it
without repentance, and continue in it without
remorſe. The longer wee remaine in the
dregs of ſinne, the faſter we ſhall ſticke in the
myre of it, and the harder we ſhall finde it to
come out of the priſon thereof. This is the
vſe which we are to make of Gods mercy to
miſerable ſinners. Let vs take heed we abuſe
not his goodneſſe, nor take occaſion of liberty,
to turne his grace into wantonneſſe; ſaying
as the manner of ſome is, Oh, God is mercifull,
hee is gracious to great ſinners; and ſo
conclude therupon, that they may liue as they
uke 7 liſt, and may put off the ſeaſon of repentance
to the laſt gaſpe. But the Apoſtle teacheth vs
1,2. to reaſon otherwiſe, *What ſhall we ſay then? ſhall*
we continue in ſinne, that grace may abound? God
forbid: how ſhall we that are dead to ſinne, liue yet
in ſinne? Let vs not therefore alleadge the examples
of the faithfull that haue offended, to
incourage vs in ſinne, or hold them out as
bucklers to embolden vs in falling from God.
Take heede of preſumption. Many preſume
confidently with *Peter*, but they weepe not
bitterly with *Peter*. They fall by frailty with
Dauid, but they riſe not by repentance with
Dauid. They ſinne with *Salomon*, but they repent
not with him. They ſinne with the Iewes,
47. but they are not pricked in heart with the
Iewes, ſaying; What ſhall we doe? They perſecute
the Saints of God with the Iaylor, but Acts 16.19.
they tremble not at their ſin, nor ſeeke to the
ſeruants of God, ſaying: *Sirs, what muſt we doe*
to be ſaued? They break out with their tongues
and iuſtifie themſelues as *Iob*; but they ſet not
a watch before the dore of their lips, they doe Iob 42 6.
not abhorre themſelues, neither repent in duſt
and aſhes with *Iob*, ſaying; *I will take heede to* Pſal.39.1.
my wayes that I ſinne not with my tongue, I will
keepe my mouth bridled. They flye from the preſence
of God with *Ionah*, but they remember
not to pray with him for pardon, acknowledging Ion 1.3.and
that ſuch as *waite vpon lying vanities, forſake* .1.8.
their owne mercy. Let vs therefore all learne
to profit by the fauorable dealing of God toward
offenders, neither abuſing his louing
kindneſſe, nor continuing in ſinne, nor preſuming
of his mercy; aſſuring our ſelues, ẏ if the
perſons receiuing pardon, be ſuch as are penitent,
then aſſuredly to the impenitent there is
no forgiueneſſe. This the Apoſtle ſetteth
downe, Rom. 2.4,5. The acceptable time of
repentance for all of vs, is the time preſent,
what time we haue to come is vncertain. Late
repentance is oftentimes conſtrained, and ſildome
true repentance. The longer a diſeaſed
man continueth in his ſickeneſſe, the harder
is his recouery. Let vs not delay and deferre
our repentance. This is the bleſſed time
and the acceptable ſeaſon, *To day therefore if we*
will heare his voyce, let vs not harden our hearts
in ſinne, Heb. 3.7,8.

Vſe 4. Fourthly, let vs not ſpare to ſeeke the ſaluation,
and thirſt after the conuerſion euen of
the greatſt ſinners. Let vs not account their
eſtate and condition forlorne and deſperate,
Neither iudge any before the time, vntill the Lord 1 Cor.4.5.
come, who will lighten things that are hid in darkeneſſe,
and make the counſels of the heart manifeſt,
and then ſhall euery man haue praiſe of God. The
husbandman waiteth for the fruite of the earth, and Iames 5 7
hath long patience for it, vntill hee receiue the former
and latter raine. Now, we are Gods labourers 1Cor.3,9.6.7
and husbandmen, ye are Gods husbandry, and Gods
building. Paul planteth, and Apollo watereth, but
God giueth the increaſe. So then, neither is hee
that planteth any thing, neither he that watereth,
but God that giueth the increaſe. *Wee*
are vnto God the ſweet ſauour of Chriſt in them 2Cor.2,15.16
that are ſaued, and in them which periſh to the
one we are the ſauour of death to death, and to the
other, the ſauour of life vnto life.

This muſt be our comfort in the midſt of
all diſcomforts, iniurious dealing, and hard
meaſure offered vnto vs; to know that euery
man ſhall receiue his wages according to his
labour. And the Prophet propheſying of the
kingdome of Chriſt, that he ſhould ſpread out
his hands all day vnto a rebellious people,
maketh this his ſtay and ſtaffe of reſt; *I haue laboured* Eſay 49,4.
in vaine, I haue ſpent my ſtrength in vaine,
and for nothing: but my iudgement is with the
Lord, and my worke with my God. Let vs therefore
goe luſtile forward in building vp the

houſe of God, preach in ſeaſon, and out of ſeaſon, and commit the fruit of the work and ſucceſſe of all our labours to the Lord, whoſe word is neuer deliuered nor heard in vaine, as the Apoſtle vrgeth it, 2 Ti.2.24,25,26.

Vſe 5.

Laſtly, ſeeing God is mercifull to miſerable Sinners, as a good ſhepheard taking them out of the iawes of the Lyon, bringing them vnto the ſheepefolde, and feeding them in greene paſtures: let vs ſeeke to be like our heauenly Father in ſhewing mercy and forgiueneſſe toward ſuch as greeuouſly offend againſt vs. Euery mans experience telleth and teacheth him, the mercy of God to be exceeding great, we feele it toward our ſelues, wee ſee it daily toward others, we reade that blaſphemy it ſelfe findeth place for pardon. (Mat.12.31.) Wee find this to be the nature of God, (Exod.34.6,7) *The Lord, the Lord, gracious and mercifull, ſlow to anger and aboundant in goodneſſe, reſeruing mercy for thouſands, forgiuing iniquity, trangreſſion, and ſinne.* If we will be the children of God, we muſt reſemble our heauenly Father, we muſt expreſſe the liuely lineaments of his face, wee muſt bee transformed into his likeneſſe, and beare his image in all holineſſe and righteouſneſſe. This the Apoſtle teacheth, Col.3.12,13. To this purpoſe Chriſt propoundeth the parable, Matthew, chapter 18. verſes 32, 33, 35. teaching vs, that wee muſt forgiue ſmall things, that receiue the pardon of greater: we muſt remit a few pence, becauſe God forgiueth vs many talents, an huge ſumme, an infinit debt. But if we will not forgiue, nor forget the treſpaſſes done to vs, we are ſtamped in the image of the diuel, who was malicious, and a murtherer from the beginning, & we make a law againſt our ſelues, inaſmuch as we ſhall find the Lord ſo toward vs, as wee deale toward our brethren. (Iam.2.13. Mat.7.2.) *For there ſhall bee iudgement mercileſſe, to him that ſheweth not mercy: and with what meaſure wee mete, it ſhall bee meaſured to vs againe.*

Verſe 9. *Moſes made a Serpent of braſſe, and ſet it vpon a pole: and when a ſerpent had bitten a man, then he looked to the ſerpent of braſſe, and liued.* We ſaw before, how the prayer of *Moſes* was heard, and the remedy prouided of God to heale the people. We ſaw in God, the greatneſſe of his compaſſion; wee ſaw in the people, the fruit of their confeſſion; we ſaw in *Moſes*, the grace of meekneſſe and gentleneſſe ſuffering all things, and enduring all things. Heere there is offered to our conſiderations the obedience of *Moſes*, the ſetting vp of the ſerpent, and the recouery of the people. *Moſes* doth not heere conſult with fleſh and blood, neither doth he vſe carnall wiſedome to bee his counſeller, which in matters of faith is an enemie to God. He doth not reaſon, whether it were likely that a piece of braſſe ſhould remedy this biting, or whether a dead thing ſhold giue life: but ſo ſoon as he receiueth the commandement of God, hee prepareth himſelfe, maketh ready a brazen ſerpent, pitcheth it vpon an high pole, the people looke vpon it, and are recouered. This cure was not by Phiſicke or Chirurgery, or by inherent vertue in the braſſe, as in a medicine: but by caſting vp the eye vpon the ſerpent, and beleeuing the ordinance of God, who had appointed the ſerpent for that purpoſe. We are all of vs from hence, to learne and conſider, That the brazen ſerpent ſtanding on the pole, was a type and figure of Chriſt crucified and hanging on the croſſe, who is made of the Father to bee a Sauiour vnto vs. This Chriſt himſelfe teſtifieth, Ioh.3.14,15. *As Moſes lift vp the ſerpent in the wilderneſſe, ſo muſt the Sonne of man bee lift vp, that whoſoeuer beleeueth in him ſhould not periſh, but haue eternall life.* Heereunto likewiſe hee alludeth, Chap.8.28,29. *Then Ieſus ſaid vnto them, When ye haue lift vp the Sonne of man, then ſhall ye know that I am he, and that I doe nothing of my ſelfe; as my Father hath taught me, ſo I ſpeak theſe things.* In both theſe places our Sauiour hath reſpect and reference to the brazen ſerpent in the wilderneſſe, ſhewing, that as it was erected to heale the body, ſo muſt Chriſt bee crucified to cure the ſoule; therefore this ſerpent ſet vp, was a type of his death. And howſoeuer ſome of reuerent account in the Church doe vnderſtand this lifting vp, of the preaching of the Goſpel, which is as a banner diſplayed, that all men may behold him, and eſteeme the referring of it to the Croſſe, neither to bee pertinent to the matter, nor to agree in the text: yet if we compare the former places & phraſes, with another like Teſtimony of *Iohn*, chap. 12.32, 33. the true interpretation of the words will eaſily and euidently appeare, where Chriſt ſpeaketh thus to the Phariſees, *Now is the iudgment of this world: now ſhall the Prince of this world be caſt out: and I, if I were lift vp from the earth, will draw all men vnto me.* Heere, by lifting vp, we muſt neceſſarily vnderſtand the death of Chriſt vpon the Croſſe, on which he was lifted vp on high, and ſeene a farre off, as the Euangeliſt himſelfe expoundeth it in the verſe following; ſaying, *Now, this ſaid he, ſignifying what death hee ſhould die.*

Doctrine. The brazen ſerpent was a figure of Chriſt crucified.

Caluin, in Iohan, cap.3. 14.

Caluin in Ioh. ver,28.

Reaſon 1

The reaſons of this ſimilitude, ſhadowing out the manner of Chriſts death, are very euident and apparent. For firſt, as the brazen ſerpent in the wilderneſſe, had the ſhew and ſhape of a ſerpent, but within there was no venemous or deadly thing, as the true fiery ſerpents had; ſo Chriſt tooke vpon him the ſhape of a ſeruant, he was made like vnto men, he was ſent of God in the ſimilitude of ſinfull fleſh, and was counted among the wicked; yet he was pure, and voyde of ſinne, neither could be charged of his enemies with any ſin: ſo that this is no vnpropper or far-fet ſimilitude, but fit and naturall.

Rom 8,3
Mark 15
Eſay 53

Reaſon

Secondly, euen as the brazen ſerpent was lift vp on high vpon a pole, appointed for that purpoſe: ſo was Chriſt firſt lift vp vpon the wood of the Croſſe, and was after exalted by the Goſpel, and ſet in the ſight of all, as the Prophet *Eſay* teacheth, Eſay 11.10, 12. And as the brazen ſerpent, before it could be a type of healing, muſt be aduanced and lifted vp; ſo before Chriſt Ieſus could be a Sauiour of his people, to ſaue them from their ſinnes, he muſt be faſtened vpon the Croſſe, he muſt haue his hands & his feet pierced, that he might ſpoyle the principalities, and make a ſhew of them openly with triumph. As therefore it was not ſufficient once to make the brazen ſerpent, and ſo to looke vpon it, but it muſt as well be mounted as at the firſt made: ſo it was not enough to bring vs to life and ſaluation, for Chriſt to be conceiued by the holy Ghoſt, and borne of the virgin *Mary*, vnleſſe he alſo ſuffer death for our ſinnes, and ſo beare our ſinnes in his body on the tree.

Thirdly, as the Iſraelites which obeyed the commandement of God, embraced his promiſe, beleeued his word, and ſo beheld the brazen ſerpent ſtanding on ẏ pole, were healed of ẏ deadly bitings of theſe fiery ſerpents: ſo all men, who are moued with the commandement of God, & embracing the promiſe, do behold Chriſt hanging on ẏ tree of the croſſe, with the eyes of faith, are cured of the ſting of that old ſerpent the diuell, and recouer of that mortall wound, being freed from death, and reſtored into the glorious liberty of the ſons of God. A ſerpent did hurt, a ſerpent did heale the Iſraelites. Man did deſtroy vs, man did reſtore vs. The firſt *Adam* did draw into condemnation: the ſecond *Adam* draweth vnto ſaluation. The brazen ſerpent albeit it were lift vp neuer ſo high, and mounted into the open ayre, profited none, but ſuch as ſtedfaſtly beheld it and looked vpon it: ſo Chriſt crucified, profiteth none but ſuch as beleeue in him by faith. Many beheld him with the bodily eyes, that reaped no benefit by him; they heard him with their outward eares, and handled with their hands that word of life: yet it auailed them nothing to know him after the fleſh, neither furthered them in their ſaluation.

Fourthly, as it ſeemed to humane wiſdom, a moſt fooliſh and ridiculous thing to be healed by the bare and onely ſight of a brazen ſerpent; ſo to all naturall wiſe men of the world, it ſeemeth as vnlikely and vnreaſonable, that any ſhold be ſaued by faith in Chriſt crucified, as the Apoſtle ſheweth, *We preach Chriſt crucified, vnto the Iewes euen a ſtumbling blocke, and vnto the Grecians fooliſhneſſe: onely to them that are ſaued, Chriſt is the power of God, and the wiſedome of God.* So then, it is cleere and euident, that the ſerpent ſet vp vpon the pole, ſignifieth Chriſt hanging on the Croſſe.

The vſes of this type and ſimilitude are many, directing vs to ſundry points of religion: As what ſin is, whence it came, what it worketh and bringeth forth: likewiſe, what the force of the Law and Goſpel is, who Chriſt is, how we muſt vſe and apply him to haue comfort and ſaluation in him. Firſt, ſeeing the ſerpent was a ſigne and ſignification of Chriſt, we learne that Chriſt was preached and publiſhed in the time of the law; albeit, darkely and obſcurely. For as there is but one ſaluation, ſo there is but one way to attaine vnto it; to wit, faith in Chriſt. The faith of the fathers, is one and the ſame with the faith of the children. There was neuer any man ſaued without the knowledge of IESVS CHRIST, neyther is at this day ſaued, neither ſhall be hereafter to the end of the world. This the Apoſtle teacheth to the Hebrewes, *Ieſus Chriſt yeſterday: and to day, the ſame alſo is for euer.* Heb.13.8. And to this truth *Iohn* giueth witneſſe, *All that dwell vpon the earth ſhall worſhip the Beaſt, whoſe names are not written in the booke of life, of that Lambe which was ſlaine from the beginning of the world.* Reuel.13.8. Albeit he were manifeſted in the fleſh, and crucified on the Croſſe, in the laſt age of the world, when the fulnes of time was come; yet his death was as forcible frō the beginning of the world, is now alſo as auaileable and effectuall, and ſhal be euer hereafter to the end of the world, as when he hung vpon the Croſſe in the dayes of his Paſſion, and when the blood really ſtreamed and iſſued out of his body. The Iſraelites in the time of the Law, were the children of God, heires of eternall life, and had the promiſes of ſaluation, as well as we vnder the Goſpel: God did not feed them and fat them as ſwine in a ſtye, but vnder certaine figures and types, hee gaue them a taſte of heauenly things. The offering of bruite beaſts in ſacrifice, was a ſigne, that they were made partakers of the redemption wrought by the blood of Chriſt, which was ſhed to waſh away our ſinnes. Vnder ẏ promiſe of giuing thē the earthly Canaan, ſo often remēbred, he gaue thē a taſte & repreſentation of the heauenly inheritance. The aboundance of temporall bleſſings was a pledge and earneſt penny to them of the life eternall, they hauing the ſame faith, the ſame Father, the ſame ſpiritual meat, the ſame ſpirituall drinke, the ſame Lord, the ſame hope, the ſame heauen, the ſame Chriſt that wee haue. Ephe.4.4,5. 1 Cor.10.3,4. Albeit, they were as little children vnder tutors and gouernours, and were taught in rude manner, by ſhadowes and ceremonies, which are as certaine pictures and looking glaſſes to behold the outward manner of his diſpenſation, whereas wee are come to mans eſtate in compariſon of them, and behold Ieſus Chriſt openly in the face, we know his death, reſurrection, aſcenſion, and opening the kingdome of heauen to vs. Gal.4.1.2,3.4. Therefore our Sauiour ſaith, *Ioh.8.56. Your father Abrahā reioyced to ſee my day, and he ſaw it, and was glad.* So the Apoſtle to the Hebrewes ſayth, Heb.11,13,14 15,16. *That the Fathers dyed in faith, and receiued not the things promiſed, but ſaw them afarre off, beleeued them, receiued them, thankefully confeſſed that they were Pilgrims and ſtrangers on the earth*: ſo that they judged the promiſes made to them to bee ſpirituall, and expected more then temporall bleſſings. This is one point which we are to learne and imprint in our mindes, touching the Iewes, who had an image of the ſerpents lifted vp, to teach them the doctrine of Chriſt hanging on the croſſe. If then the vnbeleeuing Iewes in theſe dayes blaſpheme Chriſt crucified, & account the blood of the new Teſtament an vnholy thing, and vnpoſſible to giue ſaluation; let thē know, that their fathers receiued life, and recouered health by a brazen ſerpent, an image without life and motion: the meaning & ſignification heereof were not hard, but eaſie to gather, ſauing that the Apoſtle teacheth, that *their mindes are obſtinate, and that a veile is laid ouer their hearts in reading the old Teſtament, ſo that they vnderſtand nothing, &c* 1 Corin.3,14. Thus doth God ſend them ſtrong deluſions, that *they ſhould beleeue lies, that all they might be damned which beleeued not the truth, but had pleaſure in vnrighteouſneſſe.* 2 Theſſ.2,11,12. Thus then we ſee, that the Couenant which GOD made with man, to be gracious and fauourable vnto them, is one in ſubſtance and matter; 1 Tim.2,5. ſeeing there is but one God, one Mediatour betweene God and man, one faith, one meane of reconciliation and one way of ſaluation to all that are ſaued, and haue bin ſaued from the beginning. *Chriſt Ieſus was appointed ouer all things, to be the head of the Church, by whom all the body is coupled and knit together* Eph.1,22,& 4,16. *He is the way, the truth, and the life, no man cometh to the Father but by him.* Iohn 1,18, and 14,6. All therefore (he being onely the way) as well vnder the Law, as vnder the Goſpel, who were to be ſaued, had reſpect to the only Mediatour Chriſt, by whom alone they were reconciled to God, and ſaued by faith. The differences betweene the Iewes and vs, were onely in certaine circumſtances, in promiſing of corporall benefits, in giuing them outward ſignes and oblations, in propounding things more obſcurely and darkely, in reſtraining his gifts, and in limiting them to the Iewiſh Nation: whereas otherwiſe the old and new couenant agree together, not only in the Author of them, which is God, and in the Mediatour of them, which is Chriſt, but in the promiſes of grace, touching remiſſion of ſinnes, and euerlaſting life to bee freely giuen for Chriſts ſake; and in the condition, in reſpect of man, that we ſhould walke before him vprightly, & beleeue the Goſpel vnfainedly.

Vſe 2. Secondly, we obſerue from this ſimilitude, the naturall eſtate and condition of all mankinde what it is: wee are all naturally ſtung with the poiſon of the olde ſerpent, and the wound is mortall. All the Iſraelites that were bitten by the fiery ſerpents, whether deeply, or but a little, whether more or leſſe, whether once or often, dyed the death if they vſed not the remedy ordained of God, albeit ẏ wound were ſlender and ſhalow. So ſuch as looke not on Chriſt hanging on the Croſſe, are ſure to fall into damnation. The guilt of ſin is as the poyſon of a ſerpent; this we haue drawne frō our firſt parents, by whoſe offence we are culpable of iudgement. We are all ſtung with it vnto death. The wound is ſo deep & deadly, ẏ we are guilty of the tranſgreſſion of *Adam*, being in his loynes. We haue the ſpawne and ſeed of all ſinne in vs, we are corrupt in ſoule and body, we are prone to fall into the moſt dangerous and deſperate ſins. The Iſraelites felt the anguiſh of the paine, and the danger of death, otherwiſe they would neuer haue looked vp to the brazen ſerpent. If the ſicke man finde not the want of his health, feele not the greefe of his ſickneſſe, feare not the loſſe of his life, he wil neuer ſeeke to the Phyſition for eaſe and recouery. And indeed, what ſhould it haue auailed theſe diſtreſſed Iewes, to haue any recourſe to the brazen ſerpent, vnleſſe they had perceiued themſelues to be ſtung euen to death, and no other way or remedy to procure their deliuerance? So it behoooueth all of vs, to haue a liuely and ſencible feeling of our ſpirituall wounds. We muſt know, that ſinne is as a poyſon to the ſoule; and the Law giueth ſtrength to ſinne. We muſt be greeued for our ſins, which draw vpon vs the loſſe of Gods fauour, more then for the lacke and loſſe of bodily health. Let vs not therefore make a mock of ſin. We ſee no man will dally or delight in poyſon: no poyſon is ſo dangerous to the body, as ſin is to the ſoule. Let vs beware of the wiles and ſubtilties of the old ſerpent, leſt as he beguiled *Eue* through his craftineſſe, ſo hee 2 Cor.11, corrupt our mindes from the ſimplicity that is in Chriſt, & carry vs headlong to deſtruction and damnation of ſoule and body.

Vſe Thirdly, in this Type we ſee the nature of the Sacraments. The brazen ſerpent in it ſelfe had no operation to work any thing; in it ſelfe it had no vertue to cure or recouer any man of any diſeaſe. The Sacraments of themſelus cannot conſerre grace, onely they are inſtruments of Gods mercies, which he vſeth of his goodneſſe toward vs, to conuey to vs good things. They are as the Kings gracious pardon, that ſealeth vp vnto vs forgiueneſſe of ſins: ſo that being by his inſtitution very auaileable, wee muſt frequent thē with a feeling of our wants, with reuerence of his ordinances, with hungring after his graces, with calling vpon his Name, to fit and prepare vs to that heauenly worke. God could haue healed his people with his word alone, (without the ſerpent, as well as with the ſerpent) as the Centurion Math.8, confeſſeth to Chriſt, *Speake the word onely, and my ſeruant ſhall be healed*; yet he addeth the ſerpent ſet vpon a pole for farther aſſurance of his word, and to be a ſigne of their recouery: ſo God can ſaue by the Miniſtery of his word without the Sacraments, if it pleaſe him; yet he addeth and annexeth them as appurtenances to the word, to confirme the weakneſſe of our faith, and to make good the truth of his owne promiſe. And as it was not enough for them to beleeue the word of God to the curing of their bodies, & the taking away of the ſtinging of the ſerpents, vnleſſe they vſed the helpe of the brazen ſerpent: no more is it ſufficient for vs, to beleeue the forgiueneſſe of ſins by Chriſt, vnleſſe we labour to ſtrengthen our faith by the Sacraments. Nay, if any wold not vouchſafe to looke vpon the Serpent, being the meanes that God ordained for their recouery; it is certaine they regarded not the word of God it ſelfe, that they ſhould liue: ſo, if any contemne or neglect the Sacraments being holy ſeales of heauenly bleſſings, they are plainely conuinced to their faces, that they reſpect not the word it ſelfe, whatſoeuer they pretend to the contrary notwithſtanding. This we ſee in *Ahaz*, who neglecting a ſigne offered vnto him, for the better ſtrengthening of his faith, is ſaid to tempt God, and to deſpiſe his word, Eſay 7,12. The naturall reaſon of man would neuer beleeue, that he ſhould be healed by a ſerpent of braſſe, hauing no vertue or vigour in it: ſo carnall wiſedome and vnderſtanding cannot diſcerne, how a little water ſprinkled on the body, ſhould be the lauer of regeneration; or how a ſmall cantle of bread, ſhould bring and conuey vnto vs the body of Chriſt; or a little wine, offer and exhibite vnto vs the blood of Chriſt: So that as in this bodily cure both their eye did behold it, and their faith did beleeue: in like manner, in the Sacraments we muſt ſhut the eyes of our carnall reaſon, and open the eyes of faith, beleeue his word, and we ſhall be comforted. For euery man doth in them receiue (through the promiſe of God,) ſo much as he beleeueth he receiueth. This Chriſt aſſureth to the woman of Canaan, who had ſhewed an vndaunted and inuincible faith, taking no repulſes, ouerſtriding all difficulties, refuſing all denials, and ſtriuing againſt all doubts that might ariſe in her heart, ſaying; *O woman, great is thy faith, be it to thee as thou deſireſt*. Mat. 15,28. So when two blinde men followed him, crying & ſaying; *O ſonne of Dauid, haue mercy vpon vs*, he ſaide vnto them, *Beleeue ye that I am able to doe this?* and when they anſwered, *Yea Lord, hee touched their eyes, ſaying; According to your faith, be it vnto you*. Mat. 9,29. Moreouer, albeit the Serpent reſtored life, yet was not life preſent and inherent in the brazen ſerpent, neither abiding in the matter, or reſting in the forme thereof: ſo albeit Chriſt be offered and ſignified, yea conueyed and conferred vnto vs in the Sacraments of Baptiſme, and the Lords Supper, yet he is not carnally and corporally preſent, nor carnally and corporally eaten, as the Capernaites imagined, but he is ſpiritual meat for ſpirituall men; the reſt eate the outward ſignes, but are not partakers of the thing ſignified. Thus we ſee, how the conſideration of the ſimilitude of the brazen ſerpent directeth vs in ſundry concluſions to be holden and acknowledged touching the Doctrine of the Sacraments of the new Teſtament.

Vſe 4.

Fourthly, this preſent type teacheth vs, that we are iuſtified by faith alone, without the works of the Law. For as the Iſraelites ſtung of theſe ſerpents were cured, ſo are we ſaued; as health was offered by the ſerpent, ſo is ſaluation by Chriſt. But the Iſraelites did nothing at all, but onely looke vp to the brazen ſerpent, they were not willed to make ſatisfaction for their rebellion, or to goe on pilgrimage, nor ſo much as to dreſſe and binde vp their wounds; but only to behold the ſerpent ſet vpon the pole, & as Chriſt ſaith to the Ruler of the Synagogue touching the healing of his daughter, *Feare not, onely beleeue*, Mar. 5,36, ſo is it in the ſaluing of the ſores of the ſoule, in the attaining pardon of our ſins, and obtaining the righteouſneſſe of Chriſt. There is required nothing of vs touching our iuſtification and ſaluation, but to fixe the eyes of our faith vpon Chriſt. True it is, many other vertues and graces are required to make vp the full perfection of a chriſtian man, that he may be complete, wanting nothing; yet he is iuſtified and doth ſtand as righteous in the ſight of God by faith onely. It is a great & weighty controuerſie in theſe daies, betweene the Church of Rome and vs, what is the cauſe of life and ſaluation: they aſcribe the cauſe of ſaluation in part to ẏ merit of our own works, and to a righteouſneſſe inherent in our owne perſons, and in part likewiſe to Chriſt, who (ſay they) hath made vs able to merit the fauour of God, and to ſatiſfie for our own ſins. We aſcribe all our ſaluation to the mercy of God, and the merite of Chriſt, wholly applied to vs by a liuely faith; the which manner of ſauing vs, moſt fitly agreeth to the nature of God, the chiefe Fountaine of our ſaluation, who can abide no pollution, neither can any wickedneſſe ſtand in his preſence; who is of pure eyes, & requireth our perfect obedience, ſo that wanting the perfect righteouſneſſe of the Law, of our owne, wee muſt bee cloathed with the righteouſneſſe of another, whereby we may be ſaued. Euen as *Iacob*, though hee were not by birth the firſt borne, yet hiding himſelfe vnder his brothers garments, and hauing put on his coate which ſmelled moſt ſweetly, came into his fathers preſence, that vnder another mans perſon, he might receiue the bleſſing of the firſt borne; ſo is it neceſſary that we lye hid vnder the precious pureneſſe of Chriſt our elder brother, that hauing the ſweet ſauour of his garments, our ſinnes may be couered with his perfection, that wee may offer our ſelues to our moſt louing Father, and obtaine of him the bleſſing of righteouſnes. And this ſome of our aduerſaries themſelues cannot but approue, and haue giuen their own fellowes the ſlip. Beſides, this Doctrine ſtandeth beſt with the glory of God, which ſhineth more clearely in our ſaluation obtained by iuſtice imputed, then by iuſtice inherent. For ſuppoſe there were a miſerable and deſperate debter, periſhing and languiſhing in priſon,

Ambr de Iacob. lib.2.cap.1.

Pigh de fide & iuſtific.contro.2

ſon, were it not farre more honourable & gracious for a Prince wholly to pay the debt, and to cancell the bond & hand-writing ſtanding againſt him, then to put into his hands a ſtock of money, wherby himſelfe might be enabled to worke out his debt? Therefore the Apoſtle teacheth, that we are made the righteouſneſſe of God in Chriſt, *and are ſaued by grace thorough faith, not of our ſelues, it is the gift of God; not of works, leſt any man ſhould boaſt*, Eph. 2, 8, 9. Thus *Paul* concludeth alſo concerning *Abraham*, the father of the faithfull, Rom. 4, 2. Thus doeth Chriſt determine this queſtion, drawing a compariſon frō the brazen ſerpent, Iohn 3, 14, 15, 16. for he teacheth, that ẏ ſonne of man muſt be lift vp on the croſſe, as the ſerpent was on the pole in the Wildernes; *that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life.* Let vs then renounce all merits and righteouſnes in our owne ſelues, & flye to the merits and righteouſnes of Chriſt, according to the practiſe and example of the Apoſtle, Phil. 3, 8, 9. *I haue counted all things loſſe, and do iudge them to be dung, that I might win Chriſt, and might be found in him; not hauing mine owne righteouſneſſe which is of the Law, but that which is through the faith of Chriſt, euen the righteouſnes which is of God through faith.* Hereunto commeth the reaſon of the ſame Apoſtle: *Abraham beleeued God, and it was counted to him for righteouſneſſe. Now to him that worketh, the wages is not counted by fauour, but by debt: but to him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted for righteouſneſſe*, Rom. 4, 3, 4, 5. True it is, works are neceſſarily required as the fruites of faith, and of iuſtification by faith: but our iuſtification is one thing, our ſanctification is another, for they are made ſeuerall graces & diſtinct gifts: neither is it likely, that the Apoſtle would repeat the ſame thing twice without cauſe. And in another place he concludeth, that *a man is iuſtified by faith without the works of the Law: if it be of grace, it is no more of works; for then were grace no more grace: but if it be of works, it is no more grace, for then were worke no more worke.* Rom. 3, 28, & 11, 6. Therfore it is truely ſaid, that good works follow a man being iuſtified, but do not go before in him that is to be iuſtified. Neither let any ſay, It is abſurd that one ſhould be made righteous by the righteouſnes of another, for the righteouſnes of Chriſt, is both his and ours: His, as being inherent in him, as in a ſubiect: Ours, being giuen vnto vs, and imputed to vs, ſo that by it we are iuſtified before God, and accepted to eternall life. And what horrible blaſphemy is this, to teach, that by the Popes indulgences, we ſhould bee made partakers of the merits and good works of the Saints; and to deny it as moſt vnreaſonable, that we ſhould be partakers of the merits and righteouſnes of Chriſt Ieſus. But as the tranſgreſſion of *Adam* was both his and ours alſo, not his alone, nor ours alone, but his and ours together, becauſe hee ſtood in our places, and we were in his loynes: ſo is Chriſts righteouſnes and obedience his and ours. And why ſhould not the righteouſnes be of another, ſeeing guilt is of another? As another maketh vs ſinners, why ſhould not another make vs righteous, and iuſtifie vs from ſinne? It might ſeeme to fleſh and blood as vnreaſonable, that the brazen ſerpent in this place, being an artificiall worke, made with mans hands, without ſence & life, ſhould reſtore health, and giue life to ſuch as were mortally bitten: yet we ſee by beholding it, they were recouered.

1 Cor. 1, 30.

Bernard, ep.

Moreouer, the people ſtung by the fiery ſerpents, cryed out in the anguiſh and bitternes of the paine, yet none was able to helpe himſelfe or his brother, by his owne power or ſtrength, or by any acte wrought by him; no, nor *Moſes* himſelfe could miniſter any cure or comfort vnto them, but onely the grace of God, directing them to looke vpon the brazen ſerpent ſet vp, (for when GOD had appointed them one way, they muſt not ſeeke another way:) ſo although a man feeleth the ſting of the old ſerpent, that is, ſinne; yet no man can deliuer himſelfe or others; nay, if he ſhould flye to the works of the Law, they can do nothing. The Law ſheweth the diſeaſe, it is Chriſt that muſt take it away, it is God that muſt ſhew mercy, it is faith that muſt iuſtifie vs. We affirme therefore with the Apoſtle, Gal. 2, 16, that we are iuſtified freely, not of the Law, not by the Law, not of works, not of our ſelues, not of the works of the Law, but by faith; all matter of boaſting is excluded, iuſtification by grace is concluded, that God may be all in all.

Ferus in
& Math

Vſe

Fiftly, great conſolation ariſeth from this compariſon and ſimilitude, to all ſuch as are weake in faith, & feele the corruptions of their hearts preſſing them, and the tentations of Satan often ouercomming them, & alwayes aſſaulting them. For we haue great comfort giuen vs to enter into the combate, and to fight the battels of the Lord againſt the enemies of our ſoules, by conſideration of theſe fierce and fiery ſerpents. True it is, they did continually bite & ſting the children of Iſrael, (for otherwiſe there had bin no need of the brazen ſerpent) yet they could not deſtroy them; they did not ceaſſe to vexe thē, but they could not wound them vnto the death; for they had a remedy at hand to helpe themſelues, they looked vpon the brazen ſerpent and were healed. So hath God reſtrained the rage and malice of all the enemies of our peace and ſaluation. For howſoeuer the diuell & his angels are alwaies tempting, prouoking, and ſeeking to winnow vs as men do wheat, yet their hornes are cut ſhort, and their ſtrength is diminiſhed, their will to hurt, is greater then their power of hurting, ſo that they cannot execute the cruelty they deſire, as the Lord himſelfe teſtifieth from the beginning, Gen. 3, verſe 15. Albeit therefore the battell be long, & the ſkirmiſh oftentimes hot & bloody; albeit we take many a foyle, and haue the Bucklers beaten to our heads; albeit we be felled with the ſtroke, and driuen to fight vpon our knees, yet the victory ſhall be ours, and we are aſſured to preuaile ouer our aduerſaries, who may fight againſt vs, but can neuer ouercome vs.

Againe, note that God requireth not of the Iſraelites ſtung in the Wilderneſſe, the vſe of both eyes, nor exacteth a perfect ſight to behold the ſerpent. Such as looked vpon it with a weake and dimme ſight, euen with halfe an eye onely, (as no doubt among that great people, multiplied as the fiſh in the ſea in great abundance, there was great difference in ſight) there being among them young & old, ſtrong and weake, ſharp-ſighted, and bleare-eyed; yet all that ſaw the ſerpent ſet vp, were cured and reſtored; not for the goodneſſe of their ſight, but for the promiſe and ordinance of God. So ſuch as haue a true faith, though it be as a graine of muſtard-ſeed, which is the leaſt
17,20.
of all ſeeds, can lay hold on Chriſt, and apply him to themſelues. A ſmall drop of water, is as well and truely water, as the whole Ocean ſea; a little ſparke is true fire, as well as a mighty flame; a little quantity of earth is as truely earth, as the whole Globe thereof. So a ſmall meaſure of faith, is as well true faith, as a full perſwaſion and aſſurance, & the gates of hell ſhall neuer preuaile againſt it. The leaſt faith is acceptable to God, *A bruiſed Reed ſhall*
12,20,
he not breake, and ſmoking flax ſhal he not quench, vntill he bring foorth iudgement vnto victory. A weake faith doth as truely apprehend & apply Chriſt with all his merits and obedience, as a ſtronger faith. Euen as a ſmall and weake hand, if it bee able to carry and conuey the meate vnto the mouth, ſerueth for the nouriſhment of the body, as well as an hand of greater ſtrength, becauſe it is not the ſtrength of the hand, but the goodneſſe of the meate that nouriſheth the body: ſo a weake faith, laying hold on Chriſt, and applying him and all his benefits to the beleeuer, is ſufficient to nouriſh him to eternall life, becauſe it is not the worthineſſe or excellency of faith, but of Chriſt applied, which is auaileable and effectuall for our iuſtification and ſaluation. All the Iſraelites beeing an huge hoaſt of many hundred thouſands, were not alike ſharpe-ſighted, and quick-eyed: but ſome no doubt were pur-blinde, and could not ſee afarre off, and ſaw the ſerpent exceeding darkly & dimly; yet was not the bleare-eyed man hindred of his health, becauſe of his weake and tender eye, but if he looked thereupon, and were not wholly blinde, he was deliuered and reſtored, though otherwiſe neuer ſo ſlender-ſighted. So whoſoeuer are ſtung to death with ſinne (as all are by nature, and the wound ſticketh deepely in their ſoule) if they looke vp to Chriſt with the eye of faith, reſting vpon him alone for their ſaluation; though neuer ſo weake in faith, yet ſhall be reſtored to the ioy and health of their ſaluation, and be eternally ſaued. There is a weake eye, and there is a ſtrong eye; ſo there are diuers degrees of faith, there is a little faith, there is a great faith, and there is a fulneſſe or aſſurance of faith.

Mat. 8,26, and 6,30.
Mat. 15,28, & 8,10.
Rom. 4,21.

And as a weake eye ſeeth vnperfectly, the ſtrong eye diſcerneth ſtrongly; ſo a little faith beleeueth faintly, a great faith beleeueth ſtedfaſtly, an aſſured faith beleeueth fully, vnder hope, euen againſt hope, with faithfull *Abraham*; yet the leaſt of them beleeueth truely & effectually. The Diſciples of Chriſt ſaide vnto him, *We beleeue and know that thou art Chriſt, the Sonne of the liuing God*, Iohn 6,69, yet this faith was quickly ſhaken, when the ſtormes of winde and raine aroſe, it was quailed in his death, but repaired in his reſurrection.

Auguſt. in Iohn, tract 79.

Themſelues feeling their owne wants prayed, *Lord, increaſe our faith.* Luke 17,5. The poore diſtreſſed man ſaith in the Goſpel, *Lord, I beleeue, helpe mine vnbeleefe.* Mark. 9,24. Where we ſee (as one noteth) he ſaith, *I beleeue*, therefore he had faith: hee addeth, *Helpe mine vnbeleefe*, therefore he had not attained to a fulneſſe and aſſurance of faith, and yet was accepted.

Aug de verb. domin. Ser. 36

Peter was in beleeuing a liuely patterne of vs all, ſometimes he beleeueth, ſometimes he wauereth; ſometimes he confeſſeth Chriſt, ſometimes he ſhrinketh backe from that confeſſion.

Aug. de verb. domin Ser. 13.

It was faith that made *Peter* at the word & commandement of Chriſt to ſtep into the ſea, to go to Chriſt vpon the waters, & to beleeue that he ſhould be ſafe through his word that commanded, otherwiſe he would neuer haue aduentured to depart out of the ſhip: yet hee beleeued not with a full perſwaſion, foraſmuch as the weakneſſe of his faith made him begin to ſinke, and earneſtly to cry out vnto Chriſt, *Maſter, ſaue vs*; to whom Chriſt anſwered, *O thou of little faith, wherefore didſt thou doubt?* Math. 14,28. Yet this weake faith was a true faith, and this little faith was a liuely faith, becauſe that feare and doubting made him runne and haue recourſe to Chriſt, expecting al ſtrength and ſuccour from him alone, finding no power or ability in himſelfe to deliuer himſelfe. And thus do many of the faithfull beleeue their owne particular ſaluation, albeit not fully and perfectly, yet truely & effectually to the comfort of their owne ſoules: albeit they ſometimes wauer and ſtagger, yet they recouer themſelues, and encreaſe more & more in ſtrength of faith.

Vſe 6.

Laſtly, this teacheth vs what is the nature and property of a true iuſtifying faith, and wherein it conſiſteth, namely, in a ſpeciall and particular application of Chriſts righteouſneſſe to our owne ſelues. It was not enough for theſe Iſraelites which were ſtung, that others ſhould looke vpon the ſerpent ſet vp, but it was required of euery one (to worke the cure) to behold it himſelfe. So muſt we haue a particular faith in Chriſt, apprehending his merits. Thus the Apoſtle ſetteth downe that faith whereby he liued and was iuſtified, Gal.2,20. *I was crucified with Chriſt,&c. who loued me and gaue himſelfe for mee.* Heere we ſee the right property of a liuely faith to ſtand in application of the loue of God, & the merite of the paſſion of Chriſt to our ſelues, albeit there bee great weakneſſe in our applying of him, conſidering that it is not the perfection of our faith that doth ſaue vs, but the perfection of the obedience of Chriſt, which faith apprehendeth. This faith was in *Dauid*, as hee witneſſeth in ſundry Pſalmes; *The Lord is my rocke, and my fortreſſe, my God, and my ſtrength, my ſhield, the horne of my ſaluation, and my refuge.* Pſal.18,2. Thus haue the faithfull learned to apply the generall promiſes of the Goſpel vnto themſelues. When God ſaith, *Seeke yee my face*, Pſal.27,8, the faithfull ſoule anſwereth to God, *I will ſeeke thy face.* When God ſaith, *Thou art my people*, Zach.13,9, the faithfull reſoundeth backe againe, *Thou art the Lord my God.* When Chriſt ſaith, *If thou beleeue, al things are poſſible to him that beleeueth*, Mark.9,23, the beleeuer anſwereth, *Lord, I beleeue, helpe mine vnbeleefe.* When God requireth to do his will, the beleeuer ſaith to him againe, *Loe, I come, O my God, I am content to do it, yea thy law is within mine heart.* Hence we muſt all learne to abhor & abiure the falſe faith of the falſe church of Rome, which teacheth that to be true faith, which generally beleeueth the word of God to be true. This is the faith of the reprobates, and thus the diuell and all damned ſpirits may be ſaid to haue faith. For euery article of the Creed, teacheth vs to beleeue, not onely generally that *there is a God*, a Sauiour, a Sanctifier, a Church of God, a Communion of Saints, a forgiueneſſe of ſinnes, a reſurrection of the body to euerlaſting life, which the diuell and his angels knoweth, confeſſeth, and beleeueth: but particularly that God the Father is our Father, that Chriſt is our Sauiour, that the holy Ghoſt is our Sanctifier, that there is an *holy Catholike Church*, and that we are true members of it, that we haue our part and fellowſhip in the Communion of Saints, that our ſinnes are forgiuen vs, and that we ſhall riſe againe to glory and immortality. Hence it is, that we pray daily, not onely for remiſſion of ſinnes to be giuen to the faithfull, but for the forgiueneſſe of our owne ſinnes. Hence it is, that in coming to the Lords Table, we receiue Chriſt as the bread of life and the food of our ſoules. There can be no eating and drinking but by a particular taking and receiuing: ſo can there bee no beleeuing in Chriſt without a ſpeciall receiuing & apprehending of Chriſt, according to the ſaying of Chriſt, Iohn 6,56, *He that eateth my fleſh, and drinketh my blood, dwelleth in me and I in him.* No man is fed by the meate that another man eateth: ſo no man is iuſtified by the faith whereby another man beleeueth, but the *iuſt man liueth by his owne faith*, Hab.2,4. For he is the bread of life that came downe from heauen, *He that cometh to him, ſhall neuer hunger: and he that beleeueth on him ſhall neuer thirſt.* Let vs therefore labour for this ſpeciall faith and affiance in the mercy of God, and make particular application of the merites of Chriſt. Let vs beleeue in him who is the true *brazen ſerpent*, or rather the truth of the *brazen ſerpent*; let vs make him to be our life, who is of God made vnto vs to be *wiſedome, righteouſneſſe, ſanctification, and redemption*, 1 Cor.1,30.

Iames 2,19

Iohn 6,35

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10 *And the Childrē of Iſrael departed thence, and pitched in Oboth.*

11 *And they departed from Oboth, and pitched in the hilles of Abarim, in the Wilderneſſe which is before Moab at the riſing of the Sunne.*

12 *They departed thence, and pitched vpon the Riuer of Zared.*

13 *Thence they departed, and pitched on the other ſide of Arnon, which is in the Wilderneſſe, coming out of the Coaſt of the Amorites: for Arnon is the border of Moab, betweene the Moabites and the Amorites.*

14 *Wherefore, it is ſpoken in the booke of the battels of the Lord, againſt Vaheb in the Land of Suph, and againſt the Riuers of Arnon.*

15 *And the ſtreame of theſe Riuers which goeth downe to the dwelling of Ar, lieth vpon the border of Moab.*

16 *And from thence they remoued to Beer, the ſame is that Well, whereof the Lord ſaid vnto Moſes, Aſſemble the people, and I will giue them water.*

17 *Then Iſrael ſang this ſong, Riſe vp Well, ſhout ye vnto it.*

18 *O Well, which the Princes digged, the Nobles of the people digged it, by the direction of the law-giuer, with their ſtaues. And from the Wilderneſſe they went to Mattanah.*

19 *And from Mattanah to Nahaliel, and from Nahaliel to Bamoth.*

20 *And from Bamoth to the Valley which is in the Land of the Moabites, at the beginning of the Hilles, and looketh toward the Wilderneſſe.*

In this diuiſion is contained the third part of this Chapter, deſcribing the peregrinations and perambulations of the Iſraelites, in what places they pitched their Tents, till they came to the poſſeſſion of the Amorites.

Touching theſe ſeuerall iournies, ſome are barely and nakedly mentioned, becauſe no notable matter or extraordinary and memorable accident fell out therein: other are paſſed ouer, and not at all mentioned or remembred, becauſe the whole order of their trauelling in the Wilderneſſe, is particularly recorded afterward, Numbers, chapter 33, how they remoued from place to place, and after what manner. But vpon ſome other of their remouals, *Moſes* doeth ſomewhat more largely inſiſt, and as it were make a ſtay as in the ſetting downe of two points: Firſt, rehearſing the boundes by which the Iſraelites paſſed into the Land of promiſe: ſecondly, deſcribing the well which they digged for water.

Touching the firſt point, they are ſaid to haue pitched in *Oboth*, then at the heapes of the hilles of *Abarim*, ſituate right ouer againſt *Moab*; then at the brooke *Zared*: laſtly, at the borders of the *Amorites* neere to the Riuer *Arnon*. Now becauſe theſe were at the firſt the bounds and borders of the *Moabites*, *Moſes* ſheweth how by conqueſt they were loſt; declaring both who loſt them, and likewiſe who wonne thē by the dint of the ſword. For he telleth vs by the Spirit of God, ŷ theſe places were once in the power, poſſeſſion, and dominion of *Vaheb*, who before managed the ſtate and kingdome of the *Moabites*: but *Sihon*, thirſting with ambition to enlarge the boundes of his dominion, ſet vpon *Vaheb*, bad him battell, and wonne theſe Coaſts & Countries from him.

Now to continue the memoriall & remembrance heereof to poſterity, there was a publike regiſter made hereof to poſterity, ſhewing that the name of thoſe quarters was *Suph*, x.1,1. and declaring that *Vaheb* had bene the lawfull poſſeſſour of thē, as *Sihon* was now ŷ wrongfull vſurper. Neuertheleſſe, as all things elſe are ouerſwaied by an higher power, ſo this battell was fought and directed by the prouidence of God, that ŷ Moabites for their horrible idolatry, might be puniſhed, that *Sihon*, prouoking Iſrael to battell, might be repreſſed, and that thereby an inheritance for ŷ people of God might be prepared and obtained. This is the cauſe why God drew out ŷ ſwords of theſe Infidels one againſt another, that the Moabites loſt a part of their dominion, and the Amorites enlarged their borders. Thus the Iſraelites took nothing from the Moabites, neither poſſeſſed any part that was in their preſent poſſeſſion, as *Iephtah* preſcribeth in the booke of Iudges, chap. 11, 26. For when the King of the Amonites challenged Iſrael for encroching vpon his ancient dominion, & deteining part of his Country from him, to wit, from Arnon vnto Iabbock and Iordan, after their departure out of Egypt, and required of them to make preſent reſtitution: *Iephtah* conuinceth them, and diſproueth this allegation as falſe and vnreaſonable, declaring (as the truth was) that Iſrael took not away that land which they claimed as their owne, but wonne de 20. it from the Amorites by the law of warre, and by right of conqueſt, who denying them paſſage, and moreouer making aſſault vpon them, conſtrained them to draw out their ſwords & to defend themſelues: by occaſion whereof they obtained victory through the helpe of God, and poſſeſſed their Cities. And as they Le 15. tooke them by force of armes, ſo they held thē *by preſcription of time*, three hundred yeares. So that he declareth, that if any had right to thoſe Cities, or could lay any iuſt claime or title vnto them, it ſhould be the Moabites who were the lawfull owners of them, before *Sihon* had encroched vpon them, and taken them away from the firſt inhabitants. But the Moabites hauing once loſt them in battell, neuer asked them of the Iſraelites, neither laid any claime Verſe 25. vnto them: therefore much leſſe ſhould the Amonites, to whom they appertained not by any iuſt title, neither belonged any way vnto them, either as owners by law, or conquerers by ſword; and therefore they had no cauſe to diſpute what right Iſrael had vnto that Land which now they poſſeſſed.

The ſecond point heere amplified and enlarged, is touching the well, which by a diuine reuelation to them they had digged. For when they departed from the Riuer *Arnon*, they came into a dry place where they wanted water, ſuch as the wilderneſſe affoordeth many, where the ſtreames are ſwallowed vp in the hot ſandes, but at the ſpeciall commandement of God they were directed what to doe; as *Peter* was, where he ſhould caſt his Net, Luke, chapter 5, verſe 4: they digged and found water in great abundance, and therefore they praiſe God by an effectuall ſong of thankſgiuing, amplified by many rhetoricall figures, as goodly flouers, or as precious iewels to beautifie and garniſh the ſame withall.

For firſt, they eloquently by an Apoſtrophe, turne their ſpeech to the Well it ſelfe, though a dumbe and ſenſleſſe creature, and ſpeake vnto it, as if it had eares to heare, and vnderſtanding to conceiue, *Riſe vp, O Well*: confeſſing thereby the great power of God, who contrary to the nature of all heauy and weighty things, made the water to aſcend, whoſe property is to deſcend: and exhorting with many acclamations and loud out-cries one another to the worke.

Secondly, they ſet downe who were the labourers and workmen about the Well, together with the tooles and inſtruments wherwith they laboured, to wit, the Princes and Nobles, directed by *Moſes*, (by whoſe miniſtery they receiued the Law) and holpen with their ſtaues and ſuch like inſtruments (wherewith they laboured) fit for that purpoſe. And this is the third myracle which God wrought in giuing them waters. Firſt, in *Rephidim*, immediately after they had paſſed ouer the red Sea, Exod. 17. The ſecond in the deſert of *Zin*, whē they came to *Kadeſh*, as we ſhewed before in the former chapter. The third is that recorded in this place, in the deſert of the Moabites. Afterward *Moſes* reckoneth vp other places, by which they paſſed, as Mattaanah, Nahaliel, Bamoth, and ſo that Valley which is in the plaine of the Moabites.

Queſtion. In this Hiſtory of the paſſage of the Iſraelites from place to place, a queſtion ariſeth, what is meant by the *booke of the warres of the LORD*, mentioned in the fourteenth verſe? For where is it now extant? or what is become of it? From hence alſo, & from ſuch like places many conclude, that ſundry bookes of

Anſwer.

Canonicall Scripture are loſt. I anſwer, the word (*Sepher*) is taken diuerſly and doubtfully: it ſignifieth any publiſhing or rehearſing, whether it be written, or vnwritten; whether it be ſet downe by the pen, or vttered by liuely voice; as alſo the word Tradition is taken for that which is deliuered, eyther by word of mouth, or by courſe of writing. So then we cannot neceſſarily conclude, It is rehearſed, therefore it is written: Nor thus, It is written, Therefore it is an holy booke, and put into the Canon of the Scripture. Let theſe three things be cleered and decided, that it was a booke, that it was an holy booke, and laſtly that it was a Canonicall booke, and then wee ſhall eaſily be ſatisfied. But *Moſes* ſpeaketh barely of rehearſing the warres, not of writing them: as if he ſhould ſay, Whenſoeuer the warres, ordered and diſpoſed by the prouidence of God, ſhall be ſpoken off; this warre alſo and worke of his ſhall bee remembred, which he hath wiſely wrought and accompliſhed for his people againſt *Vaheb* King of the *Moabites*, giuing part of his Country to *Sihon*, that ſo his owne people might recouer the ſame out of his hands againe, and reteine it as a poſſeſſion for themſelues, as *Iephtah* telleth the *Ammonites*, Iudg. 11, 23, 24, that they had held it by preſcription of a long time peaceably without any moleſtation from the *Moabites*, or deſire of re-entry. But if this had bene penned in a booke, and reſerued to poſterity, no doubt *Ieptah* would haue produced it as a ſure witneſſe to cleere the whole matter, and to put it out of all doubt.

No canonical Scripture is loſt.

Wherefore this truth muſt be holden of vs, that no part of the Canonicall Scripture, inſpired of God, is loſt and periſhed: I meane ſuch as was committed as the Lords treaſure to the Church, for the perpetuall inſtruction thereof in faith and obedience, ſo that no one oracle or ſentence of God can fall away. True it is, theſe ſacred bookes may ſometimes bee neglected and careleſly kept of men, they may be furiouſly burned, and deſpitefully handled by cruell tyrants that ſeeke the ouerthrow of all piety and religion, but they can neuer be finally loſt and wholly extinguiſhed. *As he that keepeth Iſrael cannot ſlumber or ſleepe:* ſo he that keepeth the holy Scripture, the glory of Iſrael, cannot ſlumber nor ſleepe. For firſt of all, who is the author and enditer of thẽ but God? and will not he preſerue his truth, and keepe it for the good of his Church in all ages? Shal we make him vnable, or vnwilling to defend and continue them? If vnable, we make him a weake and impotent God: if vnwilling, we make him enuious and malicious, both which are farre from the pure and perfect nature of God, and cannot ſtand with his eſſence. Secondly, all the workes of God remaine for euer and euer, and are done in truth and equity. Take a perfect view of all creatures vnder the Sunne, which are the workes of his hands; though they may be aboliſhed and rooted out in one place, yet they continue in another. If thou wouldſt aſcend into the heauens, or goe downe into the deepe, if thou wouldſt take the wings of the morning, and dwell in the vtmoſt parts of the ſea, which of all the Creatures are now miſſing? What place is void & empty? What hath beene, that is not now being, and extant in the world? This is it which the Prophet teacheth, Pſal. 111. *The works of his hands are eſtabliſhed for euer and euer, and are done in truth and equity.* If then all his works abide and continue from the glorious Creatures in the heauens, to the ſilly worme creeping in the earth: much more the holy Scripture muſt abide without decaying or diminiſhing, (as the durable Cedar without rotting and conſuming) which is not onely his handyworke, but a maſterworke chiefe aboue all others, as the Diamond among pearles of great price. And if the leaſt and loweſt creature in the world hath beene in his kinde continued hitherto, and ſhall be continued to the end, by the mighty hand of God, vpholding and ſupporting all things that he hath made: much leſſe ſhall the Scripture periſh and fall away, which bringeth greater glory to God, and greater gaine to his people? Thirdly, yͤ Scripture was written for theſe ends and purpoſes, for inſtruction and admonition, for teaching and confutation, for comfort and conſolation, that ſo *the man of God may be abſolute*, 1 Tim. 3, 16, 17. Neither was God deceiued in his purpoſe and intent: ſo that it muſt remaine & continue, being written for thoſe endes and vſes. But what errour can be conuinced, what comfort can be receiued, what vice can bee corrected, what truth can be publiſhed, what grace can be commended to the Church, out of thoſe books which are ſuppoſed to be loſt? Let vs not therefore doubt of Gods prouidence, and ſo ſhake the faith of the Church thereby. Fourthly, we ſee the old Teſtament hath reſerued entirely the Genealogies of the fathers, which are not abſolutely neceſſary to faith and ſaluation, as alſo the whole body of the ceremonies ſet downe in Leuiticus and other places of the Law, which notwithſtanding were *ſhadowes of things to come*: why then ſhould we not preſume, that the ſame his prouidence hath alſo watched ouer other books, which more properly belong to our practiſe and times, and ſo more fitly might informe vs againſt ignorance, teach vs in our religion, warne vs in dangers, and comfort vs in afflictions? And if we haue no word miſſing or ſentence wanting in ſuch bookes as are left to the Church, that there ſhould need a void roome: or a *deſunt nonnulla*; or an *Aſteriſcus* and ſome little ſtarre to giue warning of ſome defect, as we ſee it is in many prophane writings, and thoſe of the beſt note: how ſhould we be induced to beleeue that whole volumes of the old and new Teſtament are vtterly loſt & neuer to be repaired? Laſtly, let vs heare the teſtimony of the Scripture it ſelfe, & obſerue what

2 King. 22, 8.
1 Mac. 1, 59.

Dionyſ. Hal
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and other

what it can ſay, and doth witneſſe for it ſelfe. *Moſes* an old and ancient witneſſe, teacheth, Deut. 29,29, that *ſecret things belong to the Lord our God, but the things reuealed, belong vnto vs and to our children for euer, that we may do all the words of this Law.* But how do they belong vnto vs, that are not reſerued for vs? Or how ſhall our children be directed by them, that cannot be found in their daies, or in the daies of their fathers before them? Or how ſhall either father or ſonne doe that which they cannot know? Heereunto *Dauid* accordeth, Pſal. 119,152. *I haue knowne long ſince by thy teſtimonies, that thou haſt eſtabliſhed them for euer.* And our Sauiour giueth his holy conſent vnto this heauenly truth, ſaying, *Truely I ſay vnto you, till heauen and earth periſh, one iote or one title of the Law ſhall not eſcape, till all things be fulfilled,* Mat. 5,18, and 24,35. So then, we muſt hold the durableneſſe and continuance of the Scripture in the Church, which is the pillar of truth, that it cannot faile or fall away, as is prooued at large in the anſwer to the Preface of the Rhemiſh Teſtament.

But before we proceed to the Doctrines of this diuiſion, it ſhall not bee amiſſe to anſwer the obiections that are raiſed and mooued againſt this point, touching the perpetuity of the whole Scripture, and of euery part of it.

ect.1.
ngs 14,19
5,7,&11,
oſh 10,3
m.1,18.

Firſt, wee finde often mention made of the bookes of the Chronicles of the Kings of Iudah and Iſrael, of the booke of the iuſt, & ſuch like, which are loſt. If then theſe be loſt, and by no meanes to be found; how ſhall we truly ſay, that the whole Scripture doeth continue?

I anſwer, theſe bookes were neuer Canonicall Scriptures, but ciuill ſtories and chronicles of the Commonwealth matters, not of the Church, whereunto the Reader is directed if he be deſirous to reade and know the Hiſtory more at large: whereas the Prophets doe onely touch ſo much, as ſerued for the edification of the Church, and the building of it in faith toward God. For as all ciuill Nations haue the Chronicles of their fore-fathers and aunceſtors actes, Eſter, chap. 6, verſe 1. Ezra 4, verſes 15,19, ſo had the Iewes their ciuill Hiſtories; ſuch were thoſe wee now ſpeake of, which were good and profitable bookes of men, but were neuer committed or commended to the care of the Church to be preſerued and maintained.

ect.2.

Againe, we reade in ſundry places, of the bookes of *Nathan* and *Gad*, the words of *Samuel*, the works of *Ahia*, of *Shemaia*, of *Iſaiah*, and other Prophets, which likewiſe ſeeme to be loſt, as well as the other wee named before.

I anſwer, they ſeeme ſo to ſuch as do not duely conſider of them, which indeed are not loſt, but contained in the olde Teſtament in the bookes of *Samuel* and of the Kings, which were not written by any one Prophet, but by diuers Prophets at diuers times, euen in the ſeuerall ages wherein they propheſied, albeit their ſeuerall names bee not to euery part expreſſed, as appeareth, 2 Chron. chapter 26, verſe 22, where the Spirit of God teſtifieth, that *Eſaiah* wrote the actes of *Vzziah*, first and laſt: meaning that he wrote them in the ſecond booke of the Kings, and in his Propheſies, and not pointing out any book which now is loſt: both the former bookes remaining as a treaſure to the Church. As then we confeſſe theſe bookes mentioned in this obiection, to bee of another nature then thoſe expreſſed in the former, ſo they haue beene preſerued, and euer ſhall bee preſerued in the Church, and be as it were laide vp in the Arke thereof.

Obiect.3.

Thirdly, it may bee obiected, that many worthy bookes of *Salomon* are loſt which hee wrote.

Anſw.

I anſwer, his workes are of two ſorts: firſt, ſundry bookes of Humanity and of Philoſophy, naturall and morall: ſecondly, bookes of Diuinity, written as he was moued and inſpired by the Spirit of God.

The firſt ſort of humane and earthly things, which the Church might beſt ſpare without perill or impeachment of faith, haue long ſince failed, as it is thought in the captiuity: the reſt, which are parts of the Canonicall Scriptures do abide. And marke heerein a ſpeciall worke of Gods prouidence, preſeruing his owne truth, and reſeruing it to all poſterity.

Few are found in the world to affect or regard the pure and ſincere word of God, in compariſon of the multitude that ſeeke after humane wiſedome, and labour to know the nature of Birds, of Beaſts, of Fiſhes of Trees, and of earthly things, which delight the outward ſenſes, and rauiſh the vnderſtanding of naturall men: yet ſee how thoſe bookes of *Salomon* that handle meere matters of humane Philoſophy, which the wiſe men of the world hunt after, are vtterly loſt: whereas the diuine bookes which he wrote by inſpiration, leſſe regarded, and more contemned, are notwithſtanding by the watchfull eye of God remaining, and are reſerued for the comfort of the Church for euer.

Obiect. 4

Laſtly, we reade of the Propheſie of *Enoch* in the Epiſtle of *Iude*, verſe fourteenth, who propheſied of the ſecond comming of Chriſt in power and great glory, with thouſands of his Saints: which Propheſie alſo ſeemeth to be among thoſe bookes which are loſt.

Anſwer.

I anſwer, this could bee no Apochryphall Booke of holy Scripture; for *Moſes* was the firſt Penne-man or Scribe that wrote the holy Scripture, whoſe fiue bookes are perfect, and contained in them ſufficient inſtruction for that CHVRCH, whereas that Propheſie did not, nor indeed could not.

Iude,ver.14.

Secondly, it cannot appeare that this Propheſie was euer written. It is ſaid, *he propheſied* & foretolde the end of the world by the Spirit of God in that moſt corrupt age that haſted to deſtruction, to the end that ſuch as were ordained to eternall life might beleeue; and the reſt being hardened might bee made without excuſe; but it is no where ſaid, It was written. It is ſaid to bee a Propheſie, but no word or mention is made of the writing of this Propheſie: ſo that it ſeemeth, the Apoſtle learned it by tradition from the father to the ſonne, as the Apoſtle *Paul* ſetteth downe the names of the ſorcerers that withſtood *Moſes* and *Aaron.* Neither let the Church of Rome lay the foundation of vnwritten traditions vppon this ground-worke: ſeeing we deny not al vnwritten traditions conueied from hand to hand, but only ſuch as are made rules of Gods worſhip, matters of faith, and parts of religion neceſſary to ſaluation.

To conclude therefore, ſeeing the prouidence of God, the fidelity of the Church and diligence of the faithfull is ſo great, that the whole body of the Canonicall Scripture hath beene kept entire and perfect, without loſſe or lacke of any part or parcell of it, of any booke or ſentence, we muſt deteſt the blaſphemous ſhufflings & ſhiftings of the Church of Rome that make the Scripture to be *a maimed, lame, and vnperfect doctrine*, not containing all things neceſſary to faith and ſaluation: whereas the Apoſtle teacheth, that *the whole Scripture inſpired of God, is able to make vs wiſe vnto ſaluation*, 2 Tim.3,15,1617, *through the faith which is in Chriſt Ieſus; and is profitable to teach, to conuince, to correct, & to inſtruct in righteouſneſſe, that the man of God may be abſolute, being made perfect vnto all good works.*

Cenſu. Colon. dial 6.
Concil.Trident. ſeſſ.4.

[Verſes 10, 11, 12, 13. *And the Children of Iſrael departed thence, and pitched in Oboth, &c.* Here we haue painted and portraied out, as in a Table, certaine ſtations and iournies of the Iſraelites: wherein wee may behold as in a glaſſe, the prouidence of God protecting thē, and the obedience of the people following him. We ſee how they remoue from place to place in the wilderneſſe, they are neuer long at one ſtay, but either they went forward or backward, as the ſea continually ebbeth or floweth. Now as the Land of *Canaan* was a figure of their reſt in the kingdome of heauen: ſo their wandring vp and downe in the wilderneſſe, did figure and repreſent the condition of their life to bee vaine and tranſitory in this world.

Doctrine. The faithfull are forreigners and ſtrangers in this life.

We learne from hence the ſtate of the faithfull, what it is, we are pilgrims and ſtrangers in this life: we are as gueſts lodging heere for a night, but by and by we muſt depart and be diſlodged, we haue heere no continuing City. This the faithfull haue in all ages confeſſed; *Iacob* being brought into the preſence of *Pharaoh*, ſaith, *The whole time of my pilgrimage is an hundred and thirty yeares, few and euill haue the daies of my life beene*, Gen.47,9. But we may ſay, the daies of our pilgrimage are threeſcore yeares and ten, if haply we reach ſo farre, to which not one amongſt an hundred cometh, few indeed and euill we may truely call them. This *Abraham* pleadeth, Gen.23,4, wanting a place of buriall to interre his dead, *I am a ſtranger and a forreigner among you, giue mee a poſſeſſion of buriall with you.* Thus he confeſſeth it went with him in Canaan, neither was his eſtate any better elſewhere. This the Prophet *Dauid* acknowledgeth, though a great King, Pſal.39,12. *Heare my praier, O Lord, and hearken vnto my cry, keepe not ſilence at my teares, for I am a ſtranger with thee, and a ſoiourner as all my fathers: our daies are like a ſhadow vpon the earth, and there is none abiding.* So then we ſee what our life and condition is, wee are altogether vanity, like graſſe that ſoone withereth: wee are as tenants at the will of the Lord, our age is as nothing, it paſſeth as a tale that is ſoone told, it is as an hand-breath quickly meaſured, ſurely euery man in his beſt eſtate is altogether lighter then vanity it ſelfe.

Gen.15,13.

1 Chr.29,1

Reaſon 1.

The reaſons. First, all our daies are ſtinted and limitted: as they are ſhort and vaine, ſo they are vncertaine and vnknowne. The ſtrongeſt natures and conſtitutions that ſeeme to be framed & ſetled as a ſure building to continue for many yeares, yet are ſoone cut off & are no more. We ſee this confirmed by the daily experience of many examples, as in *Vzzah* ſuddenly ſmitten, 2 Sam.6,7: in *Iobs* children quickly ouerwhelmed, Iob 1, 19: in *Ananias* and *Sapphira* preſently deſtroyed, Acts 5,5,10: in the rich man that had his ſoule in one night taken from him, Luke 12,20, and in a continuall beholding the hand of God, ſtriking as pleaſeth him. If then vncertainty be an apparent argument of vanity, we may conclude from hence, our life to be vaine & tranſitory, inaſmuch as God reuealeth not, when, or where, or how we ſhall die and bee taken out of this life. We know not when we ſhall die, at euen, or at midnight, at the Cocke-crowing, or in the dawning. When we lie downe, we know not whether we ſhall riſe againe: when we ariſe, whether wee ſhall lie downe againe, except we be laid in our graue, and make our bed in the duſt. Moreouer we know not where we ſhall die, at home or abroad. When we go out of our houſes, wee know not whether we ſhall returne to them aliue or not, foraſmuch as wee carry about vs euermore houſes of clay. And when we come into them, we know not whether we ſhall go out of them againe vpon our feet, or be carried out vpon the ſhoulders of others. Laſtly, the manner and kinde of our death is alſo as vnknowne as the reſt, whether we ſhall dye a naturall or a violent death; a ſuddaine, or a lingring death; whether our life ſhall be prolonged to the laſt point and period of nature, our heat and moyſture being conſumed, as the light

Cicer.de

light of a candle conſumeth by little and little and at length goeth out of it ſelfe; or whether it ſhall be taken away by fire, by water, by ſword, by famine, by peſtilence, by beaſts, and ſuch like caſualties incident to the ſonnes of men; all which proclaime and publiſh in our hearts the vaine condition of all fleſh.

Secondly, God hath prepared for vs a City, ſon 2. whereof he is the builder and maker. This City we ſeeke, being Citizens of the heauenly Ieruſalem, the mother of vs all. For we ſhall neuer ſufficiently be brought to acknowledge our fraile and brittle eſtate, vnleſſe wee be raiſed and lifted vp to the meditation of our future condition in the life to come. If then the kingdome of glory be a place of reſt, what is this preſent eſtate, but a ſea of ſorrowes? If the heauen be our natiue Country, what is the 3,20. earth but an exile and baniſhment? If it bee true happineſſe to enioy the bleſſed preſence of the liuing God, then it muſt needs be a miſerable thing, and death it ſelfe to want it. If to leaue this earthly tabernacle, be a ſetting of vs free and at liberty, what is this body but a priſon? If immortality be as *the putting on of a* or.5,6. *garment*, what is our mortality, but as it were a nakedneſſe? Laſtly, if to die in the Lord, bee to goe vnto God, what is this life but an abſence from him? This did the Patriarkes profeſſe, and to this they ſealed by their practiſe, Heb.11 13,14,15, 16. *Abraham* poſſeſſed not one bredth of a foote, ſauing the purchaſe bought to bury his dead: *Iacob* was baniſhed out of that Land, a great part of his life: *Iſaac* and the reſt of the fathers had but their walke in it, and enioyed it as a pledge of another Country which is aboue.

Vſe 1. The vſes follow. If we haue heere no abiding City in the daies of our vanity, then acknowledge Gods great mercy toward vs being ſo vaine. We ſee other creatures in their eſtate more permanent then man is, far exceeding and excelling in naturall gifts, in ſeeing, taſting, mouing, hearing, touching, and ſuch like properties: yet no creature taſteth of his ſauing mercies as man doth. This conſideration doth the Prophet leade vs vnto, Pſal.8,3, 4,6,7,9, that *hee is mindfull of him and viſiteth him, and hath put all things vnder his feet*. There is no merite in vs to be a motiue to moue him to ſhew ſo great mercy vnto vs. He findeth vs walking in our ſinnes, as it were wallowing in our blood: all our righteouſneſſe is as a foule *and filthy cloth*, Eſay 64,6. This vſe *Dauid* vrgeth, Pſal.103,14,15,16,18. *Hee knoweth whereof we are made, he remembreth that wee are but duſt: the daies of man are as graſſe, as a flower of the field ſo flouriſheth he: but the louing kindneſſe of the Lord endureth for euer, he is full of cōpaſſion and mercy, ſlowe to anger, & of great kindneſſe.* So that he confirmeth himſelfe & others in Gods mercy, by the conſideration of our owne vanity.

ſe 2. Secondly, ſeeing our daies be vaine & ſhort, why doe we carke and care ſo much for the things of this life, what we ſhall eate, what we ſhall drinke, and what we ſhall put on? Why do we eate the bread of ſorrow, & with too much painfulneſſe heape vp worldly things? It may be we ſhal not come to the ſight of the fruite of our labours, much leſſe to the partaking of it. A traueller, the ſhorter his iourney is, the leſſe his prouiſion is. We are all trauellers, we are in the way to our country, and we are not far from the end of our iourney; what folly then and madneſſe is it to caſt all our thoughts and meditations to earthly things, and to care not onely for the morrow, but for Math 6,25,34 moneths and yeares. This our Sauiour ſetteth downe, Luke 12,19,20,21, for when the rich man ſaide to his ſoule, *Soule, thou haſt much goods laid vp for many yeares, liue at eaſe, eate, & drinke, and take thy paſtime*; It was anſwered him: *O foole, this night will they fetch away thy ſoule from thee, then whoſe ſhall theſe things bee which thou haſt prouided? So is he that gathereth riches and is not rich in God.* Hereunto conſenteth the Apoſtle *Iames*, chap,4,13,14,15. *Go to now, ye that ſay, to day or to morrow we will goe into ſuch a City, and continue there a yeare, buy & ſell, and get gaine, and yet ye cannot tell what ſhall be to morrow, for what is your life? It is euen a vapour that appeareth for a little time, and afterward vaniſheth away; for that yee ought to ſay, if* Thus rather the words are to be read. *the Lord will, both we ſhall liue and we ſhall do this or that. Salomon* hauing had plentifull experience of the ſhortneſſe and vanity of mans life, penned to this purpoſe the Booke of Eccleſiaſtes, which is (as it were) the marrow and pith; yea, the very quinteſſence of all his beſt knowledge, and wherein we may ſee the refined wiſedome of reformed *Salomon*; he proclaimeth, *Vanity of vanities all is vanity: there is an euill which I ſaw vnder the Sunne, and it is much among men, one to whom God hath giuen riches, treaſures, and honour, & he wanteth nothing for his ſoule of all that it deſireth: but God giueth him not power to eate thereof, a ſtrange man ſhall eate it vp: & though he leaue no ſparke behind him, neither ſon, nor brother, yet doth he not thinke, for whom do I trauaile, and defraud my ſoule of pleaſure? This alſo is vanity, and this is an euill trauaile*, Eccleſ.1,2, and 4,8, and 5, 12, and 6, 1,2.

To conclude this vſe, if we be not ſtrangers in this life, wee ſhall haue no part in the kingdome of heauen: If we will haue God to auow and acknowledge vs for his children, let vs liue heere as forreigners and warfaring men in our iourney, or rather in our race. We haue pitched and patched vp a Tent or Tabernacle, for a day or a night, we muſt not neſtle our ſelues heere, we muſt not alwayes goe groueling to the ground, nor intangle our ſelues in the affaires of this life to make it our euerlaſting habitation, but bee flying vpwards as birds ſitting vpon a bough. True it is, God is ſo fauourable to many, that they neuer remoue out of the place where they were born, but continue at home in their owne houſes;

they are not driuen hither and thither, they are not toſſed from poſte to pillar; yet muſt not they make their reſting place in this world, & looke for heauen vpon the earth, but bee alwaies ready to follow the calling of God, and know that he hath reſerued a better reſting place for them in his kingdome. Wherefore the Apoſtle *Peter* exhorteth, *Dearely beloued, I beſeech you as ſtrangers and Pilgrims, abſtaine from fleſhly luſtes which fight againſt the ſoule; & haue your conuerſation honeſt among the Gentiles.* This is the beginning of godlineſſe and true religion, to deny this world, and to acknowledge our ſelues to be but ſtrangers in ÿ ſame. And let vs pray with the Prophet, Pſal.119. *I am but a ſtranger vpon earth, hide not thy Commandements from me.* 2 Cor.7,5.

Uſe 3. Laſtly let vs learne to depend and reſt onely vpon God, who onely dwelleth in immortality, and not on the ſonnes of men, who are nothing but vanity and cannot helpe. Who would indanger reſt vpon a weak reed, which beſide the weakneſſe is ready to run into our arme? All men are fraile and tranſitory, if then we put confidence in an arme of fleſh, we ſhall be deceiued. This the Prophets of God euery where record, Eſay 2,22, and 30,7, and 31,3. *Ceaſſe you from the man whoſe breath is in his noſtrils, for wherein is he to be eſteemed?* Teaching vs to caſt off all vaine confidence in man, if God ſtop his breath but a little, he is dead and gone. And chap.30. *The Egyptians are vanity, and they ſhall helpe in vaine: they are men, & not God, their horſes fleſh, and not ſpirit: and when the Lord ſhall ſtretch out his hand, the helper ſhall fall, and he that is holpen ſhall fall, and they ſhall altogether faile.* To this purpoſe *Dauid* exhorteth, Pſal.62,9,10. *The children of men are vanity, to lay them vpon a ballance, they are altogether lighter then vanity: truſt not in oppreſſion nor in robbery: be not vaine; if riches increaſe, ſet not your heart thereon.* Let vs ſet our hearts on our God, and the God of our fathers: abuſe not the fauour and countenance of great men to do wrong, for he taketh away the greateſt: rather let vs pray to him *to giue vs wiſe hearts to number our daies, and to thinke often of our vanity, thereby to keepe vs from offending againſt God, that our life paſſeth as a ſleepe in the night, that it groweth vp as graſſe, which in the morning flouriſheth, but in the euening is cut downe and withereth.*

[Verſe 14. *It ſhall be ſpoken in the booke of the battailes of the Lord.*] He declareth that the place mentioned in the former verſe, ſhould be ſo ennobled and renowned, that the memory of it ſhould neuer die or decay. As if *Moſes* ſhould ſay, when the battailes of the Lord ſhall be ſpoken off, the Riuer *Arnon* ſhall bee remembred, and the battailes that *Vaheb* the King of *Moab* loſt. Now they are called the battailes of the Lord, that were fought by mē. For howſoeuer men run together like wilde Beares, or wilde Boares, and leuy forces of mē, yet their armies are conducted and ruled by God. From hence we learne, That all warres are diſpoſed & ordered of God. Of all things done here beneath, nothing ſeemeth more caſuall or confuſed, and nothing more out of the right courſe and order then the time of warre, when men ſeeme to run together at all aduentures: yet God hath his hand in it, he guideth and gouerneth the ſame as ſeemeth good in his owne wiſedome. This the wiſe man handleth, Prou.21,31. *The horſe is prepared againſt the day of battell, but victory is of the Lord.* This the Prophet confeſſeth, Pſal.144,1. *Bleſſed bee the Lord my ſtrength, which teacheth mine hands to fight, and my fingers to battell.* No war falleth out in any place, or vpon any people, but it is ſent of God. When *Abraham* recouered *Lot* his brothers ſonne from the enemies, of whom he was taken priſoner, it was God that gaue him good ſucceſſe and proſpered the worke of his hand. When the Iſraelites reuenged the villany of the Beniamites, in abuſing a woman vnto death, it is ſaid, the Lord ſmote *Beniamin*, and the children of Iſrael deſtroyed them. So when *Gideon* was armed with courage and comfort to encounter with the *Midianites*, & to performe the work of the Lord againſt thē, when he was to ioyne battaile, hee cryed out, *The ſword of the Lord and of Gideon.* Iudg.7,20. Wherefore, howſoeuer men do mannage the battaile, yet it is ordered at the will of God.

Doctrin. All warres ordered by God.

Gen.14,20.

Iudg.20,35.

Reaſon 1. The reaſons are plaine. Firſt, who is the cheefe Captaine of euery hoaſt and army? Is not the Lord? And is not euery battell fought at the diſcretion & diſpoſing of the Generall? If then God be the Generall of the field, and Captaine of the hoaſt, & Preſident of the war, let vs acknowledge that all wars are ordered at his pleaſure. This is the Title giuen vnto God, Ioſh.5,13,14,15. *When Ioſhua lifting vp his eyes, ſaw a man come againſt him, hauing a ſword drawne in his hand, he ſaid; Art thou on our ſide, or on our aduerſaries? And he anſwered, Nay but as a Captaine of the hoaſt of the Lord, am I now come: then Ioſhua fell on his face to the earth and worſhipped him.* This cheefe Captaine and Leader of the people, was the Lord, as appeareth by a like place, Exod.3,5, where the Angell appearing vnto *Moſes* in a flame of fire, is called the Lord.

Reaſon 2. Secondly, all things whatſoeuer are ordered by the appointment and prouidence of God, that are in heauen and earth; his gouernment ouer all creatures, and of all actions, is vniuerſall, nothing can exempt it ſelfe out of the circuit of his dominion, as the Prophet teacheth, Pſal.113,6. *He abaſeth himſelfe to behold things in the heauen and in the earth.* And the Apoſtle ſaith, *that of him, and through him, and for him, are all things.* Rom.11,36.

Vſe 1. The vſes come now to be conſidered. Firſt, this teacheth vs, that the victory is not mans, but the Lords. For if the battell bee the Lords, then the victory alſo is the Lords, that the glory likewiſe may be his. It is not the ſword, nor ſpeare, nor horſe, nor man, nor money, that can ſaue or ſuccour: theſe are vain things to reſt vpon: ſo that *where ſome truſt in Chariots, and ſome in Horſes, we muſt remember the Name of the Lord our God*, Pſal. 20,7. Therfore the Prophet ſheweth, Pſal. 33,17,18, that *a King is not ſaued by the multitude of an hoaſt, neither is the mighty man deliuered by great ſtrength: an horſe is a vaine helpe, and ſhall not deliuer any by his great ſtrength*. And this *Dauid* confeſſeth, whē he was to encounter with the vncircumciſed Philiſtim, that reuiled and railed vpon the hoſt of the liuing God, 1 Sam. 17,46,47, and 14,6. *This day ſhall the Lord cloſe thee in mine hands, and I ſhall ſmite thee, that all the world may know that Iſrael hath a God, and that all this aſſembly may know that the Lord ſaueth not with ſword nor with ſpeare, (for the battell is the Lords) and hee will giue you into our hands. It is not hard with him to ſaue with many or with few:* he maketh the weake ſtrong, hee cauſeth one to chaſe a thouſand, and two to put ten thouſand to flight, when the mighty God ſelleth them and ſhutteth them vp. An example we haue, 2 Chron. 24,24. when *Ioaſh* King of Iudah ſinned againſt God, ſhedding innocent blood, and forgetting the kindneſſe ſhewed to him, the Aramites came vp againſt him, Ieruſalem was beſiedged, the Princes were deſtroyed, their goods were ſpoiled; and though the army of *Aram* came with a ſmall company of men, yet the Lord deliuered a very great army into their hand, becauſe they had forſaken the Lord God of their fathers. Giue God the glory of his owne works, and let vs not ſacrifice to our owne Nets. This is the cauſe why God oftentimes doth not bleſſe and proſper our warres, wee glory greatly in our multitudes of men, whereby God is robbed of his glory, and conſtrained to ſhew vs our owne folly, and to chaſten vs for our preſumption.

ſe 2. mb.27,21. Secondly, it behoueth vs to conſult with him before we enter into it, to pray for a bleſſing, and to depend vpon him touching the ſucceſſe. If nothing ought to be enterpriſed raſhly, or taken in hand vnaduiſedly; then ſhould warres be ſeriouſly thought vpon, and warily begun, and wiſely vndertaken. The wiſe man teacheth, Prou. 20,18, & 24,6, that *by counſell the thoughts of the heart muſt be eſtabliſhed, and by counſell warres are to be enterpriſed.* Thus when God promiſed victory to *Ahab* by one of his Prophets, ouer a great multitude of the Syrians, that he might learne to know him to be the Lord, *Ahab* asked of the Lord, who ſhould order the battell? 1 Kings 20,14, & 22,5. So we muſt do nothing before we aske counſell of God to know his will & pleaſure, as *Iehoſhaphat* taught *Ahab*, crauing his helpe againſt *Ramoth Gilead*, *Aske counſell I pray thee of the Lord to day, whether he will make our way proſperous.* When the children of *Dan* ſent expert men to view the Land and ſearch it out, Iudg. 18,5,6, they asked counſell of God, to guide their feete in the way of peace. It is dangerous to be cold and careleſſe in conſulting with him, & coming to his ordinance for it. Good King *Ioſhua* the Pillar of yͤ Land, and nurſing father of the Church, was killed by *Pharaoh Necho*, 2 Chron. 35,22, becauſe he conſulted not with the mouth of the Lord, but went out to try his owne ſtrength. Let vs not in the day of battell, think the ſeaſon loſt, or the time il ſpent that is imployed this way: now is the acceptable time, and it is no wiſedome to delay or deferre it. This was the wickedneſſe of *Sauls* heart, when the noyſe of the Philiſtims army came to his eare, & the Prieſt had brought the Arke to aske aduice of God, he ſaide, *Withdraw thine hand*: 1 Sam. 14,18, 19, that is, the time ſerueth not to ſtand & ſtay counſelling and conſulting with God, haue away theſe things, and let vs draw neere to the enemy: an euident teſtimony that God had forſaken him, and taken his Spirit from him, that he might runne from one euill into another, and ſo worke out his owne confuſion. Contrariwiſe we ſee, that while *Ioſhua* encoũtred with *Amalek*, a malicious and bloody enemy, *Moſes* continued in prayer, and he preuailed more to the diſcomfiture and deſtruction of the *Amulekites*, by the force of prayer, then *Ioſhua* by the dint of the ſword.

Vſe 3. Laſtly, let vs not feare the enemies of the Church, but be ſtrong and valiant, and commit the cauſe vnto God. Thus did *Ioab* when he entred the battell for the defence of Gods people and true religion, 2 Sam. 10,12. *Bee ſtrong and let vs be valiant for our people, and for the Cities of our God, & let the Lord do that which is good in his eyes.* Thus *Dauid* comforteth himſelfe when he fled from his ſonne *Abſolon*, and was driuen out of his kingdome by treaſon & treachery, Pſal. 3,6,7,8. *I will not be afraid of ten thouſand of the people that ſhould beſet mee round about: O Lord ariſe, helpe me my God, for thou haſt ſmitten all mine enemies vpon the cheek bone, thou haſt broken the teeth of the wicked. ſaluation belongeth vnto the Lord, and thy bleſſing is vpon thy people.* Be not therefore diſmayed & diſcouraged, when the enemies breathe out their threatnings againſt the Church, band themſelues together againſt Chriſt & his religion, and make their vnholy leagues for the vtter extirpation thereof: the Lord that ſitteth in heauen, knoweth how to vexe them in his ſure diſpleaſure, and to *breake them in peeces like a Potters veſſell, and therefore bleſſed are all they that truſt in him.*

[Verſe 16. *Aſſemble the people, and I will giue them water.*] So ſoone as they were remoued from the Riuer *Arnon*, they came into a dry place where they wanted water, but haue it immediately ſupplied of God. Somewhat we ſee they had profited by the former iudgements which brake in as a fire among them & conſumed many. For heere being in need and neceſſity, they do not murmure againſt God, as they had done before, not rage againſt *Moſes* as in former times; but they wait the Lords leyſure, vntil he releeue them, & render thanks vnto him for his mercy receiued. This benefit then is heere amplified by the cauſe, *I will giue them water.* From hence this Doctrine ariſeth, that the Lord ſupplieth the wants of his, and helpeth them alwaies in time of neede. When we are hungry, he feedeth vs; when we are thirſty, he giueth vs drinke; when we are naked, he cloatheth vs; when we are deſtitute, he ſuccoureth vs; when we are in want, hee ſupplieth vs; when we are in any neceſſity, he helpeth vs; yea, hee worketh myracles, and changeth the courſe of Nature, rather then forſaketh vs. He ſent Manna to Iſrael when they wanted bread: he ſtrooke the ſtony Rock when they wanted drinke: he ſent his Angell to *Eliah* with food to ſtrengthen him. He neuer forgetteth thoſe that are his, he maketh the raine to fall, and the ſunne to ſhine vpon the very wicked and vngodly. This the Prophet *Dauid* handleth, Pſalm.147,9, & 145,15, 16. *The eyes of all waite vpon thee, and thou giueſt them their meate in due ſeaſon; thou openeſt thine hand, and filleſt all things liuing of thy good pleaſure. He giueth to Beaſts their food, and to the yong Rauens that cry.* This the Lord himſelfe teacheth out of the whirlewinde, Iob 39,1,2,3. *Who prepareth for the Rauen his meate, when his Birds cry vnto God, wandering for lacke of meate? Wilt thou hunt the prey for the Lyon, and fill the appetite of the Lyons whelps?* We know the Lyons & other ſauage beaſts are vnſatiable, they are not filled with a morſell of meate, they couch not downe in their dens whē they haue taken a little, they require much ſuſtenance, according to their deuouring nature. Now who is it that findeth them this food and prouiſion, but he that is the Creator of all things, who ſaueth man and beaſt, for the Lyons rore after their prey, and ſeeke their meate at God. Then let vs come to the compariſon which the Prophet maketh, Pſalme 34. *If he feede the Lyons who ſuffer hunger, and ſeeke their prey with violence; how ſhall hee forget or forſake vs whom he auoweth for his children, and hath created after his owne Image? The Lyons do lacke and ſuffer hunger, but they which ſeeke the Lord, ſhall want nothing that is good.* Pſalm.34,9,10. All theſe things teach vs, that God reſerueth to himſelfe the office and charge of maintaining vs, and giuing vnto vs whatſoeuer is neceſſary and meete for vs.

Doctrine. The Lord ſupplieth the wants of his Seruants.

Pſalm.103,21

Reaſon 1.

The Reaſons may eaſily and euidently appeare vnto vs. Firſt, his prouidence watcheth ouer thoſe that are his, for their comfort and benefit, as the Prophet teacheth, Pſal.33,18, 19. *Behold, the eye of the Lord is vpon them that feare him, and vpon them that truſt in his mercy, to deliuer their ſoules from death, and to preſerue them in famine.* This made him ſay in his old age, *He ſaw neuer the righteous forſaken, & their children begging bread.* Pſal.37,25. This prouident eye can neuer be deceiued or diſappointed, neither can it deceiue or diſappoint ſuch as reſt vpon it for their comfort and preſeruation.

Reaſon 2.

Againe, he is the Creator of all, a mercifull Father, a carefull Shepheard, a gracious Redeemer, a louing Husband to his people. Will the Maker forſake the worke of his owne hands? Can the Shepheard forget his flocke and the ſheepe of his paſture? Can the Father forget his childe, or the Mother not haue cōpaſſion on the ſonne of her wombe? Can the Redeemer caſt off his inheritance that he hath bought and dearely purchaſed? Can the husband deny protection and prouiſion vnto his wife that lieth in his boſome? Thus the Prophet reaſoneth, and from the titles of God, aſſureth his faith, that it ſhould neuer faile. *The Lord is my Shepheard, I ſhall not want: hee maketh me to reſt in greene Paſtures, and leadeth me by the ſtill waters, &c.* Pſal.23,1.

Vſe 1.

The vſes of this Doctrine are laſtly to bee ſtood vpon. Firſt, we are hence to gather, that we ought in all eſtates to feare God, and not to feare want of worldly wealth, or tranſitory things: let vs haue our conuerſation without couetouſneſſe, which is vnſatiable and enlarged as the graue: let vs take heed of diffidence & diſtruſtfulneſſe touching the things of this life: let vs as well in aduerſity as in proſperity, be ready to reſt on Gods prouidence, whatſoeuer fall out vnto vs. True it is, we ought to labour in our callings, and to take paines to get meate and drinke, but we muſt beware of carking and cares, and vſing vnlawfull meanes to ſuſtaine our ſelues. If we ſee not ſuch ſucceſſe on our labours as we looke for, let vs be content: if we ſee his bleſſing, let vs remember to render him thanks. This duty the Prophet declareth, Pſal.34,9, & 37,5, for hauing declared, that albeit the Lyons lacke, yet God will nouriſh thoſe that be his, hee concludeth hereupon, *O feare the Lord, ye his Saints, for nothing wanteth to them that feare him. Commit thy way to the Lord, and truſt in him, and he ſhall bring it to paſſe.* Let vs pray to him in our neceſſities, and call vpon him for our daily bread: let vs eſpecially bee mindfull of heauenly things, and lift vp the eyes of our mindes to that kingdome that is reſerued for vs. As for this world, wee muſt vſe it and all the things therein, as if we vſed them not, and as though they were not our owne, but anothers; according to the example and practiſe of the godly Patriarkes. Let vs vſe our houſes and dwelling places, as ſtrangers doe an Inne wherein they lodge and ſeeke harbour for a night, and then are gone. Let vs vſe our goods and riches, as Pilgrims do other mens goods for a ſmall ſeaſon, but we muſt take heede wee ſet not our hearts vpon them. Let vs reiect and caſt off all things that may clog and hinder vs in the way to the kingdome of heauen, like good trauelers, that wll burden themſelues with nothing that may hinder them in their iourney. And let vs all learne true contentation of heart in

1 Cor.7,3

euery eſtate of life, whether in health or in ſickneſſe, whether in want or in abundance, whether in trouble or in peace; conſidering, that as we brought nothing into this world, ſo we can carry nothing out of the ſame.

Againe,ſeeing God ſupplieth the wants of the body,let vs ſeeke alſo at his hands the noriſhment of our ſoules, and depend vpon him for our ſpirituall food. We ſee how men being in any aduerſity are vexed and greeued, & how neere it goeth vnto the quicke. If they want bodily food and ſuſtenance, they compaſſe ſea and land, they ſpare no labour, they refuſe no charges to haue it ſupplied. How much more ſhould wee double our care for the ſoule,which is of a more diuine nature,and commeth nearer to the Image of God? The ſoule of man is the more precious and noble part of a man,the ſoule of a man is truely himſelfe,the body is but his inſtrument: & therefore being of a more excellent ſubſtance, it is more to be regarded and cared for, then the body. If therefore a man would leaue country and kindred to prouide for his body, hee ſhould be willing to go out of houſe & home; yea,euen to forſake himſelfe to ſaue his ſoule. If a man be ready to trauaile a thouſand miles by ſea and land for the increaſe of his wealth, or the bettering of his knowledge,or the delight of his body: we ſhould not think much to go ten thouſand miles,& to take any paines for the good of our ſoule, and to get food for the ſame. But the practiſe of the world goeth cleane contrary; the ſoule is leaſt regarded, the health,the wealth,the welfare, the peace, the ſuſtentation and preſeruation thereof is nothing eſteemed. They that are of the earth, do ſauour onely of the earth: and will neuer leaue caring for it,till their mouthes be full of it.As we do tread vpō the earth,ſo let vs tread vnder our feet all earthly things: and as wee are borne to looke vpward toward heauen,let vs haue our conuerſation in heauen, & ſet our affections vpon heauenly things,& as we aske of God our daily bread,ſo let vs depend vpon him for the daily food of our ſoules.

Laſtly,let vs returne to him praiſe and glory due vnto his Name. We ſee men looke for this duty at our hands,as an acknowledgment of their fauours, who are but the inſtruments of God for the good of his people. How much more then ought wee to be carefull to remember the Lord, and to lift vp our hearts to the heauens? We muſt not be alwaies groueling vpon the earth, like the ſwine that eate the Maſt,but looke not to the Tree. Wherfore the Prophet teacheth vs this duty, *I will praiſe thee,O Lord my God,with all my heart: yea,I will glorifie thy holy Name for euer: for great is thy mercy toward me,and thou haſt deliuered my ſoule from the loweſt graue* Pſal.86,12,13. If we be not carefull when God hath opened his hand toward vs,to opē our mouthes, yea our minds toward him, we depriue our ſelues of many other bleſſings that God would plentifully beſtow vpon vs. A skilfull husbandman will not alwaies till a barren ſoile, nor caſt his corne in the high-way,where it ſhal neither be encreaſed nor receiued; ſo if there be found in any of vs a dry and vnthankfull heart, we ſtop the ſtreame of Gods bleſſings, and hinder many good things from vs. So then,it is not enough to deſire a ſupply of our neceſſities, & to haue a ſenſe and feeling of our own wants, we muſt not be idle beggers,alwaies crauing & catching what we can out of the Coffers of Gods Treaſury,and neuer acknowledge what we receiue,and from whence we receiue it. It is a notable note and token of the childe of God, to be often in praiſes and thankſgiuings. If we haue receiued but a litle meaſure of knowledge or faith, learne vnfainedly to be thankfull for that, to the end thou maiſt procure a farther bleſſing from God,and that thou maiſt grow from faith to faith, and from ſtrength to ſtrength. Many hypocrites & diſſemblers,nay many Atheiſts and Libertines, in trouble and affliction are ready to aske,ſeeke,and knock at the gate of Gods mercy, as we ſee in the Iſraelites,and in ſundry others; but theſe praiers proceed from feare,not from faith: from a feeling of ſorrow,not from a feeling of ſin:from a ſight of their own neceſſity, not from a ſight of their owne miſery through want of reconciliation vnto God. But we muſt teſtifie our loue to God,and our zeale of his glory,by our acknowledging of his gracious bleſſings, and rendring vnto him the praiſe of his works of mercy.

[Verſe 17. *Then Iſrael ſang this ſong,&c.*] The goodneſſe of God was great toward the Iſraelites, in thoſe dry and deſolate places to ſend them water, & reueale vnto them where they ſhould dig a Well. Wherefore ſo ſoone as they haue experience of his kindneſſe,they make a ſong of thankſgiuing, and ſing a ſong of praiſe to remaine vnto all poſterity,to teſtifie the acknowledgement of Gods mercy toward them.

Doctrine. Thankſgiuing to God,is a neceſſary duty.

The Doctrine from this place is this,That it is required as a ſpeciall duty to God to offer the ſacrifice of praiſe, and to pay vnto him the calues of our lips, when we haue taſted of his bounty and louing kindneſſe. We muſt giue thanks for mercies receiued at his hands. Whē the people of God receiued any victory ouer their enemies, they returned the glory to him for their deliuerance. Gen.14,20. Exod.15,1. and 18,10. The Prophet *Dauid*, as he abundantly taſted of the fauour of God, ſo plentifully powreth out praiſe and thankſgiuing, as the 18,Pſalme. It is a Pſalme of praiſe, which he ſang *in the day that the Lord deliuered him from the hand of all his enemies,and from the hand of Saul:* Likewiſe Pſal.116,12,13. *What ſhall I render vnto the Lord for all his benefites toward mee? I will take the Cuppe of ſaluation, and call vpon the Name of the Lord.* This duty we ſee practiſed by *Melchizedec* on the behalfe of

Abraham, Bleſſed be the moſt High, which hath deliuered thine enemies into thine hands. This we ſee performed by *Moſes* and *Aaron*, when they ſaw the mighty power of God ouerturning the Egyptians; *I will ſing vnto the Lord, for hee hath triumphed gloriouſly; the horſe and him that rode vpon him hath he ouerthrowne in the ſea: they ſanke to the bottome as a ſtone.* This duty is not omitted nor deferred by *Deborah* and *Barak* in the day of their deliuerance, *Praiſe ye the Lord for the auenging of Iſrael, and for the people that offered themſelues willingly.* Iudg. 5, 1, 5. This is it alſo that the Apoſtle teacheth, Phil. 4, 6. *In all things let your requeſts bee ſhewed vnto God in prayer, in ſupplications, and in giuing of thanks.* Yea *Iob* fearing God and eſchewing euill, performed this duty to God, after the loſſe of outward wealth, when he had beene bereft of his children, robbed of his goods, ſpoiled of his ſeruants, reproched of his wife, and tempted of the diuell, he ſaid, *Naked came I out of my mothers wombe, and naked ſhall I returne againe: the Lord hath giuen, & the Lord hath taken away, bleſſed bee the Name of the Lord for euer.* Iob 1, 21. Teaching vs heereby to glorifie God, not onely for meate, drinke, apparell, peace, liberty, health, children, ſucceſſe in domeſticall affaires, and ſuch like; but euen for the loſſes & croſſes that he ſendeth vpon vs, which he ſanctifieth to the ſaluation of his ſeruants. Let vs therefore acknowledge, that it is a duty belonging vnto vs, to offer the ſacrifice of praiſe alway vnto God, that is, the fruite of the lips which confeſſe his Name.

Gen. 24, 12. and 29, 35. 1 Sam. 1, 1.

Reaſon 1. The Reaſons remaine to bee conſidered. Firſt, we muſt giue him yͤ praiſe of his works, becauſe it is the will and pleaſure of GOD (who is ſo good vnto vs) to require it of vs, who can giue him nothing elſe. For what are we able to require and returne to the Lord for his great mercies? Can we deſerue them at his hands, or glory of any our own merits? Without him we can do nothing. If then wee can render nothing but this, let vs not deny him this duty of praiſe. It is the will of God we ſhould not kill, or ſteale, nor commit idolatry, or adultery, & ſuch like: few but make conſcience of theſe ſinnes, becauſe we ſee the will of God reſtraining vs, and condemning them. So it is the will of God we ſhould beware of vnthankfulneſſe, and open our mouthes in ſetting foorth his praiſes, for his goodneſſe vnto men. This reaſon the Apoſtle vſeth, 1 Theſſ. 5, 17, 18. *Pray continually, in all things giue thanks, for this is the will of God in Chriſt Ieſus toward you.*

Pſal. 118, 1.

Pſalm. 81, 4.

Reaſon 2. Secondly, of all ſacrifices, this is the chiefe and principall, and groweth in the Garden of God, as one of the Cedars in *Lebanon*, eminent aboue the reſt of the Trees of the Forreſt. It excelleth and ſurmounteth all the reſt, in reſpect of the enduring and continuance of it, in reſpect of the vſe and end of it, and in reſpect of our vnwillingneſſe and vntowardnes to performe it. Firſt, touching the laſting of it, it was in Paradice before the fall, it was before the flood, it was before the Law, vnder the Law, vnder the Goſpel, and ſhall hold to the end of the world. It is performed of men and Angels, in heauen and earth, it ſhall neuer end, no not when other exerciſes of our religion ſhall ceaſſe. The Scripture ſhall haue an end, preaching ſhall ceaſſe, prayer ſhall faile, the ſacraments ſhall fade, we ſhall haue no need of theſe things; but the ſweete ſinging of Gods eternall praiſes, ſhall neuer ceaſſe. The *bleſſed Saints, and all the hoaſt of heauen ſhall giue praiſe, and power, honour, and glory, to him that ſitteth vpon the Throne, and vnto the Lambe for euermore.* Reuel. 5, 13, and 11, 17.

Vſe

Againe, it is the end both of the works of God, and of the other exerciſes of religion. It is the end of our election, for he *hath predeſtinated vs to the praiſe and glory of his grace, wherwith he hath made vs freely accepted in his beloued*, Eph. 1, 5, 6. It is the end of our creation: for he *hath made all things to his owne glory, euen the wicked for the day of wrath*, Prou. 16, 4. It is the ende of our redemption, for *the holy man bleſſeth the Lord God of Iſrael, for viſiting and redeeming his people, who would ſend vs deliuerance from our enemies, and from the hands of all that hate vs, that wee ſhould ſerue him without feare all the daies of our life in holineſſe and righteouſneſſe before him,* Luke 1, 68, 74, 75. And the Apoſtle teacheth this, Eph. 1, 3, 7. *Bleſſed bee God, euen the Father of our Lord Ieſus Chriſt, by whom we haue redemption through his blood, euen the forgiueneſſe of our ſinnes, according to his rich grace.* It is the end of our iuſtification, for we are iuſtified freely by grace, that no man ſhold boaſt in himſelfe, *But he which reioyceth, ſhould reioyce in the Lord.* 1 Cor. 1, 31. It is the end of our ſanctification, of our ſaluation, and of our glorification, to returne all glory & praiſe vnto God, that ſanctifieth and ſaueth vs, & will glorifie vs in ſoule and body. And as it is the end of theſe works of God, ſo likewiſe all the exerciſes of our religion are directed and referred vnto it, as to the principall marke they aime at. A cheefe part of Gods ſeruice is praier. But why doe we pray vnto him, but that obtaining our requeſts, & hauing experience of his mercies, wee may giue him the praiſe? According to the ſaying of the Prophet, *I will heare thee, and thou ſhalt glorifie me.* Pſal. 50, 15. Wherefore do we heare his word, but that receiuing increaſe of knowledge, and the gift of faith, we may giue thanks to God? Wherfore are we partakers of the Sactaments, but that finding and feeling comfort by them, we might returne the greater glory to God, the author of them?

Reaſon

Reaſon 4. Laſtly, the vnwillingneſſe of our corrupt nature to do this duty, manifeſtly proueth the worthineſſe and excellency of this exerciſe. We are willing enough to pray for the gift, but we are not ſo ready to praiſe the giuer: we are forward and feruent in asking, but cold & dull in thankſgiuing. In time of ſickneſſe and dangers, wee are large in promiſes and proteſtations; but being deliuered, we are backeward in performing. We are full of deſiring the things wee want, but wee are emptie of praiſes when God hath heard vs, and ſo loſe the fruite of that good which he hath ſent vs. Seeing therefore the offering to God the ſacrifice of praiſe, is a principall part of his ſeruice, and ſtanding directly with his will, it ſtandeth vs in hand to confeſſe before ẏ Lord his louing kindnes, and his wonderful workes before the ſonnes of men, Pſal. 107, 8.

Vſe 1.

Now let vs come to the Vſes. Firſt, forget not his mercies and goodneſſe toward vs. We are ready to remember our owne wants, and our mouth with our deſire is inlarged to pray for health in ſickneſſe, for deliuerance in danger, and for comfort in heauineſſe; but when light is riſen in darkeneſſe, and ioy to the vpright in heart, wee forget the hand that lifted vs vp, and that our helpe is in the name of the Lord which hath made heauen and earth. This vſe the Prophet *Dauid* maketh, Pſal. 103. 1. 2. *My ſoule praiſe thou the Lord, and all that is within me praiſe his holye name: My ſoule praiſe thou the Lord, and forget not all his benefits.* This alſo *Moſes* vrgeth to the people, when they were compaſſed about on euery ſide with the mercies of God, Deut. 6, 10, 11, 12. & 8, 10, 11. *When they ſhould poſſeſſe Cities that they builded not, houſes full of all manner goods which they filled not, Welles which they digged not, Vineyards and Oliue trees which they planted not: when they haue eaten and are full, then he willeth them to beware leſt they forget the Lord their GOD, that brought them out of the Land of Egypt, from the houſe of bondage.* Why is it that he willeth thẽ eſpecially to take heede to themſelues when their bellies are filled, when their cattle is increaſed, when their ſubſtance is multiplyed, and when their poſſeſſions are inlarged? Surely, becauſe if euer wee forget God, it is when we are full. If euer wee deſpiſe his lawes and commandements, it is in the time of plenty & abundance, euen then when we are moſt of al bound to ſerue him: When he hath beene on our ſide, and made an hedge round about vs, then wee ſtand in a ſlippery place, readie to haue our hearts puffed vp, & our minds hardned in pride, and to forget God and his goodneſſe, as *Pharaohs* chiefe Butler did forget *Ioſeph*, Gen. 40, 23. The more loue is beſtowed vpon vs, the leſſe duty is performed vnto him, whereby ſatan goeth about to take away all the graces of God from vs. In 2 King. 20, 8, 13. *Hezekia* was deliuered from a deadly ſickneſſe, and went vp to the houſe of the Lord to magnifie his mercy for his recouery: yet ſee how ſoone after he was ouertaken with vnthankfulneſſe, and loſt the comfort of his deliuerance, and receiued heauy tydinges that his poſterity ſhould be carried away captiues into *Babel*. He thought that in his proſperitie He ſhould neuer be moued. This is taught vs alſo in the curing of the ten lepers mentioned by the Euangeliſt *Luke*, 17. 15, 16, 17, 18. of the which one only returned back, and with a loud voice praiſed God, and gaue him thanks: and Ieſus anſwered, ſaying, *Are there not ten cleanſed? but where are the nine? There are none found that returned to giue God praiſe, ſaue this ſtranger that was a Samaritan.*

Vſe 2.

Secondly, ſeeing we muſt giue God thanks for benefits receiued, of what ſort ſoeuer they be: then eſpecially we muſt praiſe him for ſpirituall bleſſings that are of an higher nature, & belong to a better life. This the Prophet, Pſa. 103, 1, 3. thought vpon, prouoking himſelfe to praiſe the Lord. & preparing his hart with his tongue to extoll his mercies he beginneth with this, *Which forgiueth all thine iniquities, & healeth al thine infirmities.* For wel did he know that if a man enioyed the world at wil, and yet wanted the perſwaſion of the pardon of his ſins and reconciliation towards God, it were nothing: *For what ſhall it profit a man if hee win the whole world, and loſe his owne ſoule? &c.* Mat. 16, 26. When Iſrael was oppreſſed in Egypt, it was ioyfull tydings to heare of a deliuerer, and they rendred praiſe to God for their deliuerance. When they had bin carried to *Babylon*, and accompliſhed the yeares of their bondage propheſied by Iere. 25, 12. and the Lord brought again the captiuity of Sion, they ſeemed at the firſt like them that dreame, Pſ. 126 1, 2. *Then was their mouth filled with laughter, & their tongue with ioy: then the heathen confeſſed, The Lord had done great things for them:* Then the church ſang, *The Lord hath done great things for vs, whereof we reioyce.* Suppoſe the caſe ſtood with any of vs bodily, as it ſtandeth with al of vs ſpiritually, without any ſuppoſition at all, ẏ we were taken by enemies, bound in chains, caſt into priſon, ſticking faſt in the mire, pinched with famine, and waſted with deſpaire of euer comming out of ſuch a dungeon: & that lying thus without helpe or hope, a king ſhold come vnto vs, ſmite off our fetters, free vs out of priſon, pay our ranſome, and promote vs to honor in his kingdome; would we not render vnto him al poſſible thanks, & depend on him all the daies of our life? But we are deliuered from greater enemies, and from greater dangers; from ſin, hell, death, darkneſſe, the diuell, and damnation. For as the diuell doth exceede all bodily enemies, and hell fire infinitely ſurpaſſeth the pains of this life, which endure but for a ſeaſon: ſo we muſt conſider that our deliuerance being greater, our Thankeſgiuing muſt not be the leſſe: but our praiſe muſt bee anſwerable to his power, who hath cut ẏ cords of our enemies, and reſtored vs into the glorious liberty of the ſons of God. Let vs acknowledge our ſelues tied to this duty, to offer to him the offering & ſacrifice of praiſe, for the ſpiritual bleſſings of our redemption and ſaluation, for his word & Goſpel, he hath not ſo dealt with euery nation & people. This is the onely recompence that we can make him, to giue him all ẏ glory. How ſhal we requite his mer-

Abraham, *Bleſſed be the moſt High, which hath deliuered thine enemies into thine hands*. This we ſee performed by *Moſes* and *Aaron*, when they ſaw the mighty power of God ouerturning the Egyptians; *I will ſing vnto the Lord, for hee hath triumphed glorioſly; the horſe and him that rode vpon him hath he ouerthrowne in the ſea: they ſanke to the bottome as a ſtone*. This duty is not omitted nor deferred by *Deborah* and *Barak* in the day of their deliuerance, *Praiſe ye the Lord for the auenging of Iſrael, and for the people that offered themſelues willingly*. Iudg,5,1,5. This is it alſo that the Apoſtle teacheth, Phil.4,6. *In all things let your requeſts bee ſhewed vnto God in prayer, in ſupplications, and in giuing of thanks*. Yea *Iob* fearing God and eſchewing euill, performed this duty to God, after the loſſe of outward wealth, when he had beene bereft of his children, robbed of his goods, ſpoiled of his ſeruants, reproched of his wife, and tempted of the diuell, he ſaid, *Naked came I out of my mothers wombe, and naked ſhall I returne againe: the Lord hath giuen, & the Lord hath taken away, bleſſed bee the Name of the Lord for euer*. Iob 1, 21. Teaching vs heereby to glorifie God, not onely for meate, drinke, apparell, peace, liberty, health, children, ſucceſſe in domeſticall affaires, and ſuch like; but euen for the loſſes & croſſes that he ſendeth vpon vs, which he ſanctifieth to the ſaluation of his ſeruants. Let vs therefore acknowledge, that it is a duty belonging vnto vs, to offer the ſacrifice of praiſe alway vnto God, that is, the fruite of the lips which confeſſe his Name.

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Pſal.118,1.

Pſalm.81,4.

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Secondly, of all ſacrifices, this is the chiefe and principall, and groweth in the Garden of God, as one of the Cedars in *Lebanon*, eminent aboue the reſt of the Trees of the Forreſt. It excelleth and ſurmounteth all the reſt, in reſpect of the enduring and continuance of it, in reſpect of the vſe and end of it, and in reſpect of our vnwillingneſſe and vntowardnes to performe it. Firſt, touching the laſting of it, it was in Paradice before the fall, it was before the flood, it was before the Law, vnder the Law, vnder the Goſpel, and ſhall hold to the end of the world. It is performed of men and Angels, in heauen and earth, it ſhall neuer end, no not when other exerciſes of our religion ſhall ceaſſe. The Scripture ſhall haue an end, preaching ſhall ceaſſe, prayer ſhall faile, the ſacraments ſhall fade, we ſhall haue no need of theſe things; but the ſweete ſinging of Gods eternall praiſes, ſhall neuer ceaſſe. The *bleſſed Saints, and all the hoaſt of heauen ſhall giue praiſe, and power, honour, and glory, to him that ſitteth vpon the Throne, and vnto the Lambe for euermore*. Reuel.5,13, and 11,17.

Reaſon 3.

Againe, it is the end both of the works of God, and of the other exerciſes of religion. It is the end of our election, for he *hath predeſtinated vs to the praiſe and glory of his grace, wherwith he hath made vs freely accepted in his beloued*, Eph.1,5,6. It is the end of our creation: for he *hath made all things to his owne glory, euen the wicked for the day of wrath*, Prou.16,4. It is the ende of our redemption, for *the holy man bleſſeth the Lord God of Iſrael, for viſiting and redeeming his people, who would ſend vs deliuerance from our enemies, and from the hands of all that hate vs, that wee ſhould ſerue him without feare all the daies of our life in holineſſe and righteouſneſſe before him*, Luke 1,68,74,75. And the Apoſtle teacheth this, Eph.1,3,7. *Bleſſed bee God, euen the Father of our Lord Ieſus Chriſt, by whom we haue redemption through his blood, euen the forgiueneſſe of our ſinnes, according to his rich grace*. It is the end of our iuſtification, for we are iuſtified freely by grace, that no man ſhold boaſt in himſelfe, *But he which reioyceth, ſhould reioyce in the Lord*. 1 Cor,1,31. It is the end of our ſanctification, of our ſaluation, and of our glorification, to returne all glory & praiſe vnto God, that ſanctifieth and ſaueth vs, & will glorifie vs in ſoule and body. And as it is the end of theſe works of God, ſo likewiſe all the exerciſes of our religion are directed and referred vnto it, as to the principall marke they aime at. A cheefe part of Gods ſeruice is praier. But why doe we pray vnto him, but that obtaining our requeſts, & hauing experience of his mercies, wee may giue him the praiſe? According to the ſaying of the Prophet, *I will heare thee, and thou ſhalt glorifie me*. Pſal.50,15. Wherefore do we heare his word, but that receiuing increaſe of knowledge, and the gift of faith, we may giue thanks to God? Wherfore are we partakers of the Sacraments, but that finding and feeling comfort by them, we might returne the greater glory to God, the author of them?

Reaſon 4.

Laſtly, the vnwillingneſſe of our corrupt nature to do this duty, manifeſtly proueth the worthineſſe and excellency of this exerciſe. We are willing enough to pray for the gift, but we are not ſo ready to praiſe the giuer: we are forward and feruent in asking, but cold & dull in thankſgiuing. In time of ſickneſſe and dangers, wee are large in promiſes and proteſtations; but being deliuered, we are backeward in performing. We are full of deſiring the things wee want, but wee are emptie of praiſes when God hath heard vs, and ſo loſe the fruite of that good which he hath ſent vs. Seeing therefore the offering to God the ſacrifice of praiſe, is a principall part of his ſeruice, and ſtanding directly with his will, it ſtandeth vs in hand to confeſſe before ẏ Lord his louing kindnes, and his wonderful workes before the ſonnes of men, Pſal. 107, 8.

Vſe 1.

Now let vs come to the Vſes. Firſt, forget not his mercies and goodneſſe toward vs. We are ready to remember our owne wants, and our mouth with our deſire is inlarged to pray for health in ſickneſſe, for deliuerance in danger, and for comfort in heauineſſe; but when light is riſen in darkeneſſe, and ioy to the vpright in heart, wee forget the hand that lifted vs vp, and that our helpe is in the name of the Lord which hath made heauen and earth. This vſe the Prophet *Dauid* maketh, Pſal. 103. 1. 2. *My ſoule praiſe thou the Lord, and all that is within me praiſe his holye name: My ſoule praiſe thou the Lord, and forget not all his benefits.* This alſo *Moſes* vrgeth to the people, when they were compaſſed about on euery ſide with the mercies of God, Deut. 6, 10, 11, 12. & 8, 10, 11. *When they ſhould poſſeſſe Cities that they builded not, houſes full of all manner goods which they filled not, Welles which they digged not, Vineyards and Oliue trees which they planted not: when they haue eaten and are full, then he willeth them to beware leſt they forget the Lord their GOD, that brought them out of the Land of Egypt, from the houſe of bondage.* Why is it that he willeth thē eſpecially to take heede to themſelues when their bellies are filled, when their cattle is increaſed, when their ſubſtance is multiplyed, and when their poſſeſſions are inlarged? Surely, becauſe if euer wee forget God, it is when we are full. If euer wee deſpiſe his lawes and commandements, it is in the time of plenty & abundance, euen then when we are moſt of al bound to ſerue him: When he hath beene on our ſide, and made an hedge round about vs, then wee ſtand in a ſlippery place, readie to haue our hearts puffed vp, & our minds hardned in pride, and to forget God and his goodneſſe, as *Pharaohs* chiefe Butler did forget *Ioſeph*, Gen. 40, 23. The more loue is beſtowed vpon vs, the leſſe duty is performed vnto him, whereby ſatan goeth about to take away all the graces of God from vs. In 2 King. 20, 8, 13. *Hezekia* was deliuered from a deadly ſickneſſe, and went vp to the houſe of the Lord to magnifie his mercy for his recouery: yet ſee how ſoone after he was ouertaken with vnthankfulneſſe, and loſt the comfort of his deliuerance, and receiued heauy tydinges that his poſterity ſhould be carried away captiues into *Babel*. He thought that in his proſperitie He ſhould neuer be moued. This is taught vs alſo in the curing of the ten lepers mentioned by the Euangeliſt *Luke*, 17. 15, 16, 17, 18. of the which one only returned back, and with a loud voice praiſed God, and gaue him thanks: and Ieſus anſwered, ſaying, *Are there not ten cleanſed? but where are the nine? There are none found that returned to giue God praiſe, ſaue this ſtranger that was a Samaritan.*

Vſe 2.

Secondly, ſeeing we muſt giue God thanks for benefits receiued, of what ſort ſoeuer they be: then eſpecially we muſt praiſe him for ſpirituall bleſſings that are of an higher nature, & belong to a better life. This the Prophet, Pſa. 103, 1, 3. thought vpon, prouoking himſelfe to praiſe the Lord, & preparing his hart with his tongue to extoll his mercies he beginneth with this, *Which forgiueth all thine iniquities, & healeth al thine infirmities.* For wel did he know that if a man enioyed the world at wil, and yet wanted the perſwaſion of the pardon of his ſins and reconciliation towards God, it were nothing: *For what ſhall it profit a man if hee win the whole world, and loſe his owne ſoule? &c.* Mat. 16, 26. When Iſrael was oppreſſed in Egypt, it was ioyfull tydings to heare of a deliuerer, and they rendred praiſe to God for their deliuerance. When they had bin carried to *Babylon*, and accompliſhed the yeares of their bondage propheſied by Iere. 25, 12. and the Lord brought again the captiuity of Sion, they ſeemed at the firſt like them that dreame, Pſ. 126 1, 2. *Then was their mouth filled with laughter, & their tongue with ioy: then the heathen confeſſed, The Lord had done great things for them:* Then the church ſang, *The Lord hath done great things for vs, whereof we reioyce.* Suppoſe the caſe ſtood with any of vs bodily, as it ſtandeth with al of vs ſpiritually, without any ſuppoſition at all, ẏ we were taken by enemies, bound in chains, caſt into priſon, ſticking faſt in the mire, pinched with famine, and waſted with deſpaire of euer comming out of ſuch a dungeon: & that lying thus without helpe or hope, a king ſhold come vnto vs, ſmite off our fetters, free vs out of priſon, pay our ranſome, and promote vs to honor in his kingdome; would we not render vnto him al poſſible thanks, & depend on him all the daies of our life? But we are deliuered from greater enemies, and from greater dangers; from ſin, hell, death, darkneſſe, the diuell, and damnation. For as the diuell doth exceede all bodily enemies, and hell fire infinitely ſurpaſſeth the pains of this life, which endure but for a ſeaſon: ſo we muſt conſider that our deliuerance being greater, our Thankeſgiuing muſt not be the leſſe: but our praiſe muſt bee anſwerable to his power, who hath cut ẏ cords of our enemies, and reſtored vs into the glorious liberty of the ſons of God. Let vs acknowledge our ſelues tied to this duty, to offer to him the offering & ſacrifice of praiſe, for the ſpiritual bleſſings of our redemption and ſaluation, for his word & Goſpel, he hath not ſo dealt with euery nation & people. This is the onely recompence that we can make him, to giue him all ẏ glory. How ſhal we requite his mer-

Ezek.16,4,5,6. mercies, who finding vs neither waſhed in water, nor ſwadled in clouts, nor pittyed of any, but caſt out in the open field, to the contempt of our perſon, and polluted in our own blood, couered our filthineſſe, annointed vs with oyle, cloathed vs with broidred worke, girded vs with fine linnen, decked vs with ornaments, and entred into a couenant with vs to become his? Shall wee come before him with burnt offerings, and Calues of a yeere old? Will the Lord be pleaſed & praiſed with thouſands of Rams, and with ten thouſand riuers of oyle? All theſe be as nothing; *For all the beaſts are his, and the beaſtes on a thouſand Mountaines: yea, all the world is his, and whatſoeuer therein is* Pſal.50, 10, 14. The ſeruice & ſacrifice wherein he delighteth is an humble, contrite, and thankfull heart, which is more acceptable to him then all ſacrifices that haue hornes and hooues. *Offer therefore vnto him praiſe, and pay thy vowes vnto the moſt High, which thy lips haue promiſed in the preſence of all his people.*

Vſe 3. Thirdly, let vs acknowledge this truth, that his name is moſt glorious, and confeſſe the greatneſſe of his name to be worthy of al glory. Let vs not ſet vp our owne names, nor ſacrifice to our owne nets, nor ſay wee haue eſcaped by our owne power, but thorough the fauour and kindneſſe of God, as the Prophet teacheth, Pſalme 124, 1. Let vs not claime the praiſe of God to our ſelues, nor rob him of his honour, but confeſſe that his mercy endureth for euer. This vſe the Prophet teacheth, Pſal.8, 1, 9. where ſetting downe many arguments of the praiſe of God which he ſheweth in the earth, he concludeth the maieſty of God to be worthy of all honor: *O Lord, our Lord, how excellent is thy name in all the world?* None can praiſe him aright, except hee be touched with a feeling of Gods greatneſſe, goodneſſe, and maieſty: euen as our prayers are colde when wee haue a ſmall and ſlight feeling of ſinne.

Vſe 4. Laſtly, ſeeing praiſe and glory is due to God for his bleſſings, it is our duty to pray for thē, and to aske them at his hands. When the Prophet, Pſal. 50, 15. had ſtirred the people vp to offer vnto God praiſe, he addeth withall, *Call vpon him in the day of troble, ſo will he deliuer thee and thou ſhalt glorify him.* For when wee come to him by praier, and haue experience of his goodnes who deliuereth our ſoul from death, our eies from teares, and our feet from falling; and are aſſured that our helpe commeth neyther from the Eaſt nor from the Weſt, nor frō the wilderneſſe, that is, from the North, nor Pſal.75,6. South (inaſmuch as *Iudea* was on both ſides included and compaſſed with a Deſert:) we are hereby prouoked and pricked forward, to caſt downe our ſelues, and all our glory at his feet, to magnifie his mercy, to exalt his praiſe on high, and to ſay with the Prophet, Pſ.115, 1. *Not vnto vs O Lord, not vnto vs: but vnto thy name giue the glory, for thy louing mercy, and for thy truths ſake.* But if we truſt in our owne ſtrength, and reſt in our owne labours, and think the good things we poſſeſſe, be yͤ works and fruits of our own hands, not the bleſſings & gifts of God, we ſhal neuer giue him praiſe for them, but ſet vp our ſelues in his ſtead, to the diſhonor of his name, to the confuſion of our owne faces, and to the hindering of the courſe of his bleſſings toward vs. Let vs therfore confeſſe, that euery good and perfect gift commeth downe from aboue, from the father of lights, and then wee ſhall render him the Calues of our lips.

[Verſe 18. *O Well, whom the Princes digged, &c.*] We haue already declared in the former doctrine, that the people gaue thanks to God for ſending them water miraculouſly, and ſupplying their want in that neceſſity. Here we ſee offred to our conſideration, who were the chiefe workemen and principall Labourers in digging the Well; the Princes & Heads of the people, the Captaines, and *Moſes* himſelfe diſdained not to ſet their hands to worke. No doubt many of the people ioyned with them as helpers forward, but the principal men and heads of the families are heere named, becauſe they did direct, ſtrengthen, and encourage others that were vnder them by their good example. The doctrine ariſing from hence is this *Doctrin.* All Super muſt giue ample to th Inferiors. That publicke perſons vnto whom God hath granted honor and principality, and preferred before their brethren, are not only to informe their inferiors, and giue directions vnto them by word, but by their example and practiſe to go before them. All ſuperiors are to teach by example of life, as well as by word of mouth their inferiors. So then, we are all from this example of the zeale of *Moſes*, and forwardneſſe of the Princes of the Tribes, to conſider that it is required of cheefe perſonnes, whoſe heads are aduanced aboue others, to haue in them a zeale and forwardnes to further good things in others, that ſo their care may be anſwerable to the place wherein God hath ſet them. This is proued vnto vs in the example of *Eliud*, one of the Iudges, who hauing ſlaine *Eglon* King of Moab, and knowing there was a greater worke behinde to do, it is ſayde, he blew a Trumpet in Mount Ephraim, he aſſembled the people, and he went before them ſaying vnto them, *Follow me.* Marke here, how he thought it not enough to ſhew the Children of Iſrael what was to be done, and to direct them in the way, but himſelfe ioyneth with them, nay goeth before them; hee followeth not his owne eaſe, hee ſeeketh not his owne pleaſure, he layeth not the burthen vpon them to keepe at home himſelfe, but being fitted & called of God, hee began the enterprize, and looked for the iſſue from him. His example not onely in ſpeaking, but in going before them, was very auaileable. The like we ſee in *Dauid*, whoſe zeale for the Lords houſe had euen eaten him vp, hauing an intent to cal the Arke home to Sion from the houſe of *Abinadab*, 6,1,5,

dab, he called the people together, he praiſed God with inſtruments of muſicke, he danced before the Arke, and gaue a notable teſtimony how feruent he was, and with what ioy of heart he went about it. The like practiſe wee ſee in *Salomons* ſonne who ſate in his Throne; when once the Temple was builded, when the worke of the Lord was finiſhed, and when the people were aſſembled, hee in their ſight and hearing doth dedicate the Temple, with a fruitfull, comfortable, and paſſionate prayer, and intreateth the Lords gracious preſence when in that holy place they ſhould call vpon him. 1 Kin. 8, 22. The like forwardnes in the workes of the Lord wee finde in *Iehoſhaphat*, *Hezekiah*, *Ioſiah*, *Ezra*, *Nehemiah*, *Zerobabel*, *Mordecai*, and ſundry others; theſe went before others in zeale, and accounted it a ſhame & reproch vnto them to be matched in goodneſſe of thoſe, whom they ouer-matched and ouer-maſtered in greatneſſe. This made *Ioſua* ſay (who was Gouernor of the people) *I and my houſe will ſerue the Lord* Ioſh. 24. 15. This made *Dauid* ſay, Pſal 101, 2. *I will walke in the vprightneſſe of my heart in the midſt of my houſe.* This made the Apoſtle ſay, 2 Theſ. 3, 7. ſpeaking of the idle that walked inordinately, and would not worke, *Ye your ſelues know how yee ought to follow vs, for wee behaued not our ſelues inordinately among you*, vrging his owne example to prouoke and pricke them forward.

ſon 1.

This truth will yet further appeare vnto vs when we ſhall conſider how it is proued and vnder-propped by ſtrength of Reaſon. First, it is the Lords dooing to make them a diſtinct people and order by themſelues. Hath he aduanced them to no purpoſe? had he no end in chooſing them from among their brethren, and ſetting them in degree of dignitie before them? We know that all Gods workes haue ſom end which he reſpecteth, he worketh nothing idlely, euery action hath his ſpecial and proper end. His ſeparation of them to rule in the Land or Church, is, that they ſhould execute the things that concern Gods glory with all zeale. This we ſee in the booke of *Eſter*, ver. 4 when ſhe was deſirous to ſhrink backe and not aduenture her ſelfe, beholding the hazard of her life, and the danger of death before her eyes, except the king did graciouſlie reſpect her, and fauourably hold out his golden ſcepter: *Mordecai* preſſeth her with this reaſon, *Who knoweth whether the LORD hath brought thee to the kingdom for ſuch a time?* And *Nehemiah* aimeth at this in chap. 6. ver. 10, 11. where being counſelled to hide his head, and to ſhut the doores of the Temple vpon him, becauſe the enemies would come ſodainely vpon him and ſlay him, hee oppoſeth his calling, *Should ſuch a man as I fly? Who is he, being as I am, that would go into the temple to liue? I will not go in.* As if he ſhold ſay, God hath promoted me to this place of honor, & hath brought vpon me the dignity that I neuer looked for, and therefore I will aduenture to ſtand out in the diſcharge of the worke of the Lord, inaſmuch as promotion commeth neither from Eaſt nor Weſt, but from him.

Reaſon 2.

Secondly, ſuch as are aduanced aboue others, lye open to wrath and iudgement as well as others. Albeit they bee great in the world, and can plead with men, yet they cannot pleade with the Lord, ſeeing the greateſt men lye open to the greateſt puniſhments. If therefore they would not kindle Gods wrath againſt themſelues, againſt their houſes, and againſt their poſterities, they muſt go before others in all godlineſſe, and inſtruct them by word and by example. This is the reaſon that king *Artaſhaſht* vſeth, Ezra 7, 23. *Whatſoeuer is by the commandement of the God of heauen, let it be done ſpeedily for the houſe of the God of heauen, for why ſhould he be wroth againſt the realm of the King and his children?* So in Num. 25 4, 9. the Lord commaunded a thouſand of the Rulers of the people to be hanged before him againſt the Sunne, becauſe they ſtayed not the people from ioyning themſelues to *Baal Peor*. In like manner, becauſe *Eli* reformed not his ſonnes, but ſuffered them to run forward in their ſins (who through their extreme wickednes cauſed all Iſrael to abhorre the offerings of the Lord) his houſe was deſtroyed, his ſons were ſlaine, and himſelfe brake his necke with a fall from his ſeate.

1 Sam. 2, 31.

Vſe 1.

The Vſes are theſe. Firſt of al, ſee how comfortable it is to all inferiours, when the Lord bleſſeth a land and people to giue them faithfull Rulers, godly Princes, zealous Nobles, righteous Magiſtrates, painfull Miniſters, by whoſe example and practiſe they are led and guided to all wel-doing? It is an ancient ſaying, Of what diſpoſition ſoeuer Princes are, the people will not be vnlike them. Experience in all ages and places teacheth vs, That many wicked men make this an Apology for themſelues, and alledge it as a ſufficient excuſe for their wickedneſſe, that men of cheefe place aboue them, like their courſes, and giue them directions what to do. This the Prophet pointeth vnto, Ier. 44 17. *It went well with vs, when we burnt incenſe to the hoaſt of heauen, and when we poured out drink offerings to them, did we it without our huſbands?* Thus it commonly falleth out, that wicked perſons pretend the example of chiefe men, and thereby go about to iuſtifie their euil doings. Exhort the drunkard and riotous perſon to forſake his drunkennes, and to leaue his beaſtly ſin, admoniſh him to ſhun houſes of drunkennes the very nurſeries of all abhominations, what is their anſwer? We haue the chiefe of the pariſh to keepe vs company, we haue the beſt and richeſt ſort to ioyn in our ſociety, they like our doings, they iuſtifie our courſes, and only a ſort of fellowes that are more preciſe then wiſe, ſpeak againſt vs. Thus doe theſe men take heart, and encourage themſelues in all euill practiſes, yea, are hardned againſt the reproofe of others becauſe they finde the cheefeſt ſort to bee on

Claudianus.

The defence that drūkards vſe for themſelues.

their ſide. Wherefore it muſt needes be accounted a great bleſſing to a nation, to ſend wiſe, diſcreete, and faithfull Rulers amongſt them. Ezra 7,27,28 This we ſee in the practiſe of *Ezra*, when hee ſaw the forwardneſſe of the King, read the Edict, knew the liberty giuen to all that would returne, beheld the Iewels to bee reſtored to Gods houſe, and how the Princes were ready to giue a Free-will offering, the perfect Scribes of the Law, together with the fathers of *Iudah* & *Beniamin*, took great comfort, and were greatly refreſhed through the hand of the Lord their God: ſo that among many points of Gods mercy toward his people, this is not the leaſt, to haue godly gouernors giuen vnto them. Let vs then all of vs acknowledge, that it is a great mercie of God to a kingdome, place, pariſh, family, when the Rulers are reformed and well ordered, touching the ſeruice, worſhip, and obedience of God. When *Salomon* had eſtabliſhed religion and iuſtice in Ieruſalem, & amended his court according to the ordinance of God, ſo that all things were performed according to the law: the bleſſing ſpread ouer the whole kingdom, religion floriſhed, peace and righteouſneſſe kiſſed each other, and the bleſſings of God came vpon the people: 1 Kin.10,27. *They had Cedars as plentifull as wilde fig-trees, Iron was as common as ſtones, ſiluer as iron, and gold as ſiluer.* They had peace and plenty on euery ſide, there was not ſo much as a dog that opened his mouth againſt them.

Vſe 2. Secondly, this ſhould ſerue as an inſtruction to all Magiſtrates and mighty men, to endeuour by their godly life and good example to draw on other that are vnder them to the knowledge and feare of God. Great is the force of euill, and the power of ſinne in priuat perſons. We ſee in our ſmall pariſhes and little villages, in our priuate families and houſeholds, one or two children of *Beliall*, wicked men, prophane in life, are ſtronger to poyſon and peſter the whole Congregation, neighborhood, and family, in a ſhort time, then the ordinance of God in the miniſtery of his word and the company of the faithfull in the church or houſe, are able to bring forward to obedience. One prophane perſon foſtered and nouriſhed in an houſe, is as a ſcabbed Sheepe in a whole fold, and therefore ſhall more corrupt 1 Cor.5.6. and infect by ſecret ſuggeſtion & perſwaſion in a weeke or two, then a ſincere and godly Gouernor ſhall be able to edifie and build vp in a yeere. Now, if inferiour perſons can ſpred ſin ouer all the body, as an vncleane leproſie, who are of ſmal account and eſtimation; what ſhall the cheefe and principall members doe when they are euill? What an hell of wicked men ſhall ſwarme in that corporation or congregation, where both Magiſtrate & miniſter, where the cheefe men as the head, and the Miniſters as the eye, are contagiouſly infected and deſperately diſeaſed? For, as there is an happy and bleſſed vnion in religion and Chriſtian obedience, where all eſtates of men doe ioyne vnfainedly in it, and helpe with both hands to build vp an holy Temple to GOD; Pſal.133. where *Moſes* and *Aaron*, that is, the Prince & the Prieſt, where the Magiſtrate and the ſubiect, the head and the body, the gouernor and they that are gouerned, the Paſtor & the people, as one man, with one minde, and with one mouth, ſeeke to ſet foorth the glorie of God: ſo on the other ſide, what an aſſembly of wicked and looſe perſons, what an houſe of infidelity and prophaneneſſe muſt that be, where the gouernours and houſholders haue no ſap or ſeaſoning of the feare of GOD in them, where none is found to giue the light, but all walke in darkneſſe and ignorance? If the eye be dim, how great is that darkeneſſe? Matth.6. Let vs therefore remember this one point, That as our place is eminent in the Common-wealth, or in the Church, or in the Family or houſhold, ſo muſt wee labour and endeauour (as we ſaid before) by example, by exhortation, by admonition, and by reprehenſion to vſe all godly meanes to prouoke and ſtirre vp others to the fruits of holines. It is not enough for thoſe in high places, ſet as on a watch tower, placed as on a hil, from whence they may be ſeene farre and neere, to looke onely vnto themſelues, and to watch ouer their owne waies; it is not enough to haue light in themſelues, but they muſt hold out the candle vnto others: they muſt not onely know the way themſelues, but be able to guide others in the right way; they muſt not onely giue no offence to hinder others, but be examples to inſtruct others. Laſtly, they muſt not only come into the houſe of God themſelues, but tol the bell to bring others to God with all forwardneſſe and cheerefulneſſe.

Vſe 3. Laſtly, it is our part that are of the people, to commend them to God in our prayers, to intreat him that hath the hearts of all men in his hands, that in his own wiſedom he would diſpoſe them to be carefull of our good, that 1 Timoth. vnder them we may liue a peaceable & quiet life in all godlineſſe and honeſty. Good Magiſtrates bring the greateſt bleſſings vnto the people, they are nurſing fathers to the church, they are the light of the kingdom, they are the bulwarkes of the country, they are the means of erecting vp the pure worſhip of God, and of keeping from vs barbarouſnes, brutiſhnes, outrages, violence, and all villanies. Seeing then wee receiue theſe and ſundry other bleſſings from them, it is our bounden duty aboue all other callings among men to pray for thē, and to praiſe God for them. And certainely, if any nation vnder heauen bee bound to reioyce and praiſe GOD for their Prince (who is as the comfort and conſolation of our life, and the verie inſtrument of our peace) wee are they. Vnder his ſhadow wee liue and abide as in a place of reſt, and ſleepe quietly in our beddes, free from all feare and danger whatſoeuer. This we ſee deſcribed in the peaceable and proſperous dayes of *Salomon*, there is no crying and complaining in our ſtreetes. We are bleſſed with earthly bleſſings; we are an aſtoniſhment and wonder to our neighbour Nations. They haue all deeply drunke of the cup of Gods wrath, that hath beene filled with full meaſure, whiles we haue looked on, and our ſoule hath eſcaped. And aboue all the reſt, we haue all this time enioyed, and do enioy the bright light of the glorious Goſpel, and haue beene moſt of vs borne vnder the profeſſion thereof, to the eſtabliſhing and continuing of many millions of thouſands in the couenant of grace and eternall life, when other haue beene kept in horrible darknes and damnable idolatry to the deſtruction of their ſoules. We are therefore vnhappy wretches, if among all the mercies of God vpon vs, this be not remembred as one of the firſt and cheefeſt. And let vs learne to haue in abhomination from the bottome of our hearts, the bloody practiſes and deſperate attempts of *all curſed Shemeis, who open their mouthes againſt the Lord, and againſt his annointed with horrible execrations*, I meane the Ieſuites and Prieſts, (brethren in euill) together with the reſt of that damned crew and generation, who in ſtead of prayer and thankſgiuing for our Soueraigne, vſe falſhood, practiſe treaſons, and deuiſe miſchieuous conſpiracies, ſeeking the life of their gracious Prince, and labouring to ſtop the breath of our noſtrils: whereas he that curſeth the King ſhould dye the death.

The Prophet *Ieremy* ſpeaking of the eſtate of the people after the death of *Ioſiah*, bringeth them in thus complaining: *The breath of our noſtrils, the annointed of the Lord was taken in their Nets, of whom we ſaid; Vnder his ſhadow we ſhall bee preſerued aliue among the heathen.* Whereby he meaneth, that *the office of the King as the Superiour, and of all Magiſtrates as Gouernours ſent of him, for the puniſhment of euill doers, and for the praiſe of them that do well*; is to protect and preſerue the people in peace and ſafety, euen as the breath that we draw in at our noſtrils, giueth life and health to the body. Wherefore it ſtandeth vs that are Subiects vpon, not onely to be obedient for conſcience ſake vnto all lawfull ordinances of Princes, who are the Lords Lieutenants appointed of him ouer his people for their good, but to pray earneſtly for them, that they may further vs in piety, keepe vs in honeſty, and maintaine vs in tranquility one with another: piety in reſpect of God; honeſty in reſpect of our ſelues; tranquility in reſpect of others. This charge the Apoſtle giueth, when Magiſtrates were Infidels and Heathen, that the Church ſhould pray vnto God for them: how much more therefore doth it ſtand vs vpon to practiſe this duty, when as our Magiſtrates are the children of God, and pillars of the Church? And thus much of the third part of this chapter.

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21 *Then Iſrael ſent Meſſengers vnto Sihon, King of the Amorites, ſaying;*

22 *Let me goe through thy Land: we will not turne aſide into the Fields, nor into the Vineyards, neither will we drinke of the waters of the Welles: We will goe by the Kings way, vntill we be paſt thy Border.*

23 *But Sihon gaue Iſrael no licence to paſſe through his Border: and Sihon aſſembled all his people, and went out againſt Iſrael into the Wilderneſſe: and he came to Iahoz, and fought againſt Iſrael.*

24 *But Iſrael ſmote him with the edge of the ſword, and inherited his Land, from Arnon vnto Iabbok, euen vnto the children of Ammon; for the Border of the children of Ammon was ſtrong.*

25 *And Iſrael tooke all thoſe Cities; therefore Iſrael dwelled in all the Cities of the Amorites in Heſhbon, and in all the Villages thereof.*

26 *For Heſhbon was the City it ſelfe of Sihon, King of the Amorites, who fought againſt the former King of the Moabites, and tooke away all his Land out of his hand, euen vnto Arnon.*

27 *Wherefore they that ſpeake in Prouerbs ſay, Come to Heſhbon, let the City of Sihon bee built and repaired.*

28 *For a fire is gone out of Heſhbon, and a flame from the City of Sihon, and hath conſumed Ar of the Moabites, and the inhabitants of the high places of Arnon.*

29 *Woe be to thee, Moab: O people of Kemoſh thou art vndone: he hath deliuered his ſons which eſcaped, and his daughters into captiuity to Sihon, the King of the Amorites.*

30 *Their Empire alſo is loſt, from Heſhbon vnto Dibon, and we haue deſtroied them vnto Nophah, which reacheth vnto Medeba.*

31 *Thus Iſrael dwelt in the Land of the Ammorites.*

In theſe words and thoſe that follow to the ende of the Chapter, is contained the laſt part of this Chapter; to wit, the ſubduing of two mighty enemies, in two ſeuerall battels; namely, *Sihon*, King of the Amorites, and *Og*, the King of Baſhan. The Amorites were a people that came of *Ham* the youngeſt ſonne of *Noah*, as appeareth, Gen. 10, verſes 6, 15, 16. For *Ham* begat *Canaan*, who diſcloſed the nakedneſſe of his Grandfather; and *Canaan* begat *Emori*, of whom came the Amorites, who inhabited the Land of Baſhan, & Mount Gilead. This Hiſtory is more at large recorded, Deuter. chapter 2 and 3. Firſt, touching *Sihon*, we muſt obſerue two things; the iuſt occaſion and aduantage which he gaue to Iſrael to ſubdue him, and take poſſeſſion of his Land: *For the Lord had hardened his ſpirit, and made his heart obſtinate, becauſe he would deliuer him into the hands of the Iſraelites*: Deuteronomy, chapter 2, verſe 30. Then ſecondly, the ouerthrowing of him, the entring

into

into his Country, & the poſſeſſing of his Cities. Hitherto they had compaſſed the Land of Edom with great danger, with much wearineſſe, and ſundry tentations: they come to the Land of the Amorites, there yͤ King withſtandeth them, and will giue them no paſſage, but fiercely and furiouſly encountreth with them. Touching the occaſion whereby Iſrael was iuſtly moued & compelled to enter fight with the Amorites, it offereth two points to be conſidered. Firſt, a friendly and louing requeſt of *Moſes*. Secondly, a curriſh and vnkinde deniall made by *Sihon*. Concerning the petition of *Moſes*, obſerue the Embaſſage which he ſent, together with the reaſons, containing both the ground of his reaſonable demand, ſhewing the equity of the petition, and laying down moſt equall conditions of peace: becauſe he deſired onely paſſage through his Land, without ſpoyle of the Country in generall, or dammage to any perſon in particular. The refuſall of the King followeth; and albeit the Iſraelites freely and frankly profeſſed, that their purpoſe was to paſſe by all things as trauellers, not poſſeſſe any thing as Conquerers; yet nothing at al (albeit neuer ſo right or reaſonable, and ſo equall or honeſt) is granted & permitted to Gods people.

Wherefore *Sihon*, either reſoluing with himſelſe to deale vniuſtly and vnkindly, or ſuſpecting that vnder a faire colour and outward ſhew of honeſt dealing, they might haue a further proiect, and hide the depth of their cunning deuiſes (as oftentimes is vſed at the dyets and conſultations of Princes) and beeing enſlamed with the malice of his owne heart, he dealeth more vnmercifully with thē then the Edomites and Moabites had done, and denieth that fauour and friendſhip which they had found among them. Indeed the Edomites denyed them paſſage thorough their Land, as we ſaw before, chapter 20, yet they ſuffered them to trauell by their Coaſt & Borders, and ſolde them foode for their money, Deut. 2, 29. The Moabites (another enemy) permitted them indeed to paſſe by their Borders, but refuſed to giue them meate or water for mony, as appeareth, Deut. 23, 3. But the Amorites, worſe then both the former, not only affoorded them no commodity, but being deſtitute of all ſparkes of humanity, denyed thē paſſage in word and deed. In word, he anſwered, *Thou ſhalt not paſſe*: In deed, he vnited his forces, he tooke the field, and ſo prouoked Iſrael to battell, who lay ſtill, and ſtirred not againſt him. True it is, Iſrael had Gods purpoſe reuealed vnto them, to ſubdue them, and enter their Land: but *Moſes* waiteth with wiſedome, vntill they were teazed and conſtrained to defend themſelues, leſt (if they had begun and giuen the occaſion) the enemy ſhould vpbraide them with iniuſtice, and charge them with oppreſſion, & chalenge them for wrongfull vſurpation. Now they deale vprightly, euen their enemies being Iudges, inaſmuch as Nature teacheth euery man to reſiſt force with force, and defend himſelfe with his weapon againſt open and outragious violence.

Guicciard. hiſt. lib. 11. & 19.

Cicer pro Mi lone.

The occaſion being offered, and the fire kindled by *Sihon*, Iſrael being compelled, fighteth againſt him, ouerthroweth him in the battell, and inuadeth his Dominion, and maketh them all paſſe vnder the mercy of the ſword, without compaſſion, ſparing neither men, women, nor children. This victory is amplified by a particular enumeration of yͤ Cities which they ſubdued, and they inhabited euen in the head-Citty, *Heſhbon*. Afterward their right to theſe places is proued and confirmed. For albeit *Heſhbon* properly belonged to *Moab*, as a part of his Dominion, yet all that coaſt, euen to the Riuer Arnon, was come by conqueſt into the poſſeſſion of *Sihon*, King of the Amorites: ſo that the Iſraelites tooke not away any thing from the Moabites, according to the commandement of the Lord, Deut. 2, 9. Ioſh. 13, 25, but from the Amorites, whoſe whole Countrey was alotted to his people, GOD ſcattering the people that delight in war, and take pleaſure to ſhed blood. This is that mercy of God which *Nehemiah* magnifieth, chap. 9, 8. *Thou madeſt a Couenant with Abraham, &c.* And Pſal. 78, 55. *Hee caſt out alſo the heathen before them, &c.* Thus did God ſhew himſelfe to be the Shepheard of Iſrael, that led his people like ſheepe, and brought them into yͤ Borders of his Sanctuary which his right hand had purchaſed. Here was the beginning of all comfort; heere they began to ſet down their reſt: heere they ſaw the firſt fruites of their labours, aſſuring them, that as God had begun to performe his promiſe, ſo he would continue to finiſh his owne worke.

Deut. 2, 34.

Furthermore, their right in poſſeſſing of theſe places, is declared by a publike ſong of triumph and victory, as it were a Trophie ſet vp, which was made by the Poets of yͤ time, to make knowne to poſterity the victory of yͤ Iſraelites, and their lawfull claime to thoſe Cities which they had won by the dint of the ſword. This Poeme was not a ſong made by the Amorites, as many ſuppoſe, but compoſed by the Iſraelites, as appeareth by theſe reaſons.

Firſt, we ſee it to be a moſt common and vſuall thing with the people of God, when they had obtained any victory, or receiued any benefit, to leaue ſome token & monument of it to poſterity, & to acknowledge by whoſe hand they haue preuailed. This we ſee in the words going before, ver. 17, 18, where they ſang a ſong of thankeſgiuing, for the Well which God had granted, and they had digged.

Secondly, it is no ordinary and vſuall thing with God, to alledge the ſayings of heathen Poets, and ſo to ſanctifie their prophane writings to be holy Scriptures. True it is, the Spirit ſometimes produceth a ſhort ſentence to conuince the heathen by their own Prophets, but neuer citeth an whole Poeme, as *Moſes* doth in this place.

Thirdly, in the 30 verſe it is ſaide, *We haue deſtroyed them vnto Nophah*, and ſubdued *Sihon* that had conquered the Moabites, by which meanes Iſrael came to dwell in the Cities of the Amorites.

Fourthly, here is pronounced and concluded the wofull and wretched eſtate of *Moab*, for their idolatry and truſting in their god *Kemoſh*, which had deceiued them, and deliuered them into the hands of their enemies; which agreeth not to the Amorites, as deepe in the ſinne of idolatry as the Moabites, and worſhipping the ſame Idoll the Moabites did. For *Kemoſh* was the god of the Amorites, Ammonites, and Moabites. Therefore as the Prophet ſaith, that the Gentiles will not change their gods, ſo it may be truely ſaid, they will not reproch and reuile their gods. Thus then we ſee, this was one of the ſongs of the Iſraelites, moſt likely to bee penned and publiſhed by *Moſes* himſelfe, *who, as he was brought vp in all the learning of the Egyptians, ſo he was cunning in this faculty*, as appeareth in other places of his works.

g.11.33.

y 2,11.

7,22.

This Song or Sonnet, remaining as a Teſtimony and witneſſe of their iuſt conqueſt to ages ſucceeding, ſetteth downe both the vſurping of the Amorites, & the recouery of thoſe places out of the hands of the Amorites by the Iſraelites. Firſt, it ſheweth how *Sihon* inuaded the Moabites, and exhorted his army to play the men, appointing Rende vous & place of meeting to be at *Heſhbon*, willing them to reſort thither to begin the battell, ſtirring thẽ vp to repaire the breaches of that City which *Sihon* made the head and mother-city of his kingdome, and then inuading other parts of Moab, which were waſted & conſumed with fire and ſword. Thus he ſeemed to haue moſt reaſon and right, who had greateſt ſtrength. They got their ſuperiority by cruell iniuſtice and wrong vſurpation, the diſtreſſed Moabites chuſing to ſell their liues in ẏ field with honor, ſeeing they could not enioy them with ſafety in their Cities. *Sihon* then beeing thus Conqueror, the Poet bringeth him in, inſulting ouer his enemies, vaunting in his owne ſtrength, and aſcribing the victory to his own power: their god *Kemoſh* (the Patron of that people) could do them no good, but ſuffered them to be taken and ſpoyled. Such is the vain hope of poore Idolaters in their Idols, which cannot helpe or deliuer themſelues, much leſſe their worſhippers that truſt in them.

Amal.

Laſtly, touching the Iſraelites, they ſpoiled them that were the ſpoilers, and conquered them that were the conquerors: for they recouered for themſelues, and for their owne vſe, the Townes and Cities which the Moabites had loſt. Thus Iſrael medled not with the Moabites, neither tooke any thing from them, but peaceably poſſeſſed that which they won frõ the Amorites, none laying any claime or title thereunto, as *Iephtah* pleadeth, Iudg. 11,13. And this is the right which the Iſraelites had to dwell in the Cities of the Amorites, and to poſſeſſe as their owne goods, the labours and liuings of other men: which they could iuſtifie by the Law of God and man. For when *Abraham* had ſubdued in battell the fiue Kings, he chalenged to himſelf a right in the prey that was taken, and payed ẏ tenth of all to *Melchizedek*? Hereunto belongeth the commandement giuen of God, touching the diuiding and retaining the ſpoyles of war; ſaying, *All the ſpoyle thereof ſhalt thou take vnto thy ſelfe, and ſhalt eate the ſpoyle of thine enemies which the Lord thy God hath giuen thee*, Deuter. 20,14. And this we might plentifully prooue by the Lawes, Decrees, and Conſtitutions of Princes and States in former times.

Gen.14,20,21

Xenoph.lib.7. Cyroped.
Halicarnaſ.li.6.

[Verſe 21. *Then Iſrael ſent Meſſengers.*] In this diuiſion generally, is ſet foorth the end of the enemies of the Church, that albeit they preuaile for a ſeaſon, and plow vpon the backs of the godly, and make long and large furrowes, albeit they plant themſelues ſtrong, & flouriſh as the greene Bay-tree, yet they paſſe away ſuddenly, and are caſt downe in deſolation.

Doctrine.
The perſecuters of the Church ſhall periſh.

The perſecuters and enemies of the Church ſhall periſh and come to confuſion. Howſoeuer they lift vp their heads & hornes on high, and their honor reach vp to the Clouds, there ſhall be a downefall, they ſhall be confounded and conſumed in his wrath. Looke vpon *Caine*, who was the firſt perſecuter of ẏ church in *Abel*, and we ſhall ſee the ſame confirmed which is offered to our conſiderations in theſe preſent examples. *He killed his brother*, Gen. 4, 11, and wherefore ſlew he him? *Becauſe his owne works were euill, and his brothers good.* But did cruell *Caine* eſcape? No, the curſe of God came vpon him, he was made a runnagate and fugitiue vpon the earth, and ſo God reuenged ẏ innocent blood of his brother *Abel*, which he had ſhedde with barbarous and vnnaturall cruelty. The like we might ſay of *Pharaoh*, an arch-enemy of the Church in Egypt, who oppreſſing the people of God with burdens, and deſtroying their children, was ouerwhelmed in the red Sea, Exod. 14,28. Another fearefull example we haue in *Saneherib*, which ſet himſelfe againſt the people that called vpon the liuing God, and blaſphemed his Name which is holy throughout all generations; hee was ſlaine of his owne ſonnes, 2 Kings 20,37, which iudgement the Lord foretolde, that being accordingly performed & accompliſhed, it might be knowne whence it was, & wherefore it came to paſſe. The like is reported & recorded of *Haman* in the booke of *Eſter*, ch. 7,9, who procured the Kings writ, to roote out, to kill, and to deſtroy all the Iewes, young and olde, children and women in one day: yet abuſing his high fauour with the King, and great honour in the Court, God threw him

downe.

Dan.4.30.

downe, and layd his honor in the duſt, ſo that he was hanged on the ſame tree which he had prepared for *Mordecai*, that ſpake good for the King. Thus his miſchiefe returned on his owne head, and his cruelty fell vpon his owne pate, and himſelf was taken in the ſnare which he made for another. Hereunto tendeth ẏ end of *Nebuchadnezzar*, whoſe ſeruice God vſed to chaſten his owne people, to deſtroy the Temple, to waſte the City, and to cary them away captiue; hee was throwne downe, his reaſon was taken from him, and he had the heart of a beaſt giuen vnto him.

Matth. 24.21.

Ioſeph de bell. Iuda. lib. 7. cap. 7. & 8.

Acts 1,18.

See Acts and Monuments in the end.

The Iewes, to whom pertained the right of adoption, the glory of the Arke, the tables of the Couenant, the giuing of the Law, the ſeruice of God, the accompliſhment of the promiſes, the comming of the Meſſiah, the Oracles of truſt committed vnto them; were notwithſtanding all theſe priuiledges, enemies of Chriſt and of the Apoſtles, enemies of Chriſtian Religion and the profeſſors thereof, they put the Sonne of God to death, and perſecuted his Apoſtles that he ſent among them to preach and teach the Goſpel of the Kingdome: in the end, themſelues were iuſtly ſlain for ſedition, which they falſely charged vpon the Apoſtles; nay as themſelues cried, *his blood be vpon vs, and vpon our children*: ſo that which Chriſt foretold, came vpon them in full meaſure, preſſing downe and running ouer, when the abhomination of deſolation ſate in the holy place: there was ſuch trouble amongſt them, and ſo great tribulation came vpon them, that the like neuer was, nor ſhall be to the end. *Herod* that bloody tyrant, which had ſlaine *Iames* with the ſword, and putting *Peter* in priſon, intended the like meaſure and murther vpon him: this wicked wretch eſcaped not the hands of God; for being arrayed in his royall Robes, ſitting vpon the Iudgement ſeate, and making an Oration vnto the people, *The Angel of the Lord ſmote him, & he was eaten of wormes*, Acts 12,23. *Iudas* the child of perdition, and betrayer of the Son of God, deſpaired, *Hung himſelfe, burſt in the middeſt, and his Bowels guſhed out*, for whom it had bin good if he had neuer bene borne. What ſhold I ſay more? If we remember the late dayes of perſecution, wherin the patience of the Saints was tried by bloody executions, tortures, murthers, maſſacres, hanging, beheading, burning, and impriſonment: wee may obſerue, that the heauy hand of God was one way or other againſt thoſe bloody Inquiſitors, and cruell perſecutors, that had imbrued and defiled their hands with their blood, that they dyed not the ordinary and common death of all, nor were viſited after the viſitation of all men. Some died ſodainly, falling downe on the ground that they neuer ſtirred, as *Ananias* and *Sapphira*: ſome had their bowels and inward parts fall out, and died the death of *Iudas* their elder brother: ſome could not ſwallow and digeſt their meate, but it came forth againe ſometimes at their mouth, and ſometimes at their noſthrils, moſt horribly to behold. Some were ſtriken in the one halfe of their body, that they lay benummed, halfe aliue, and halfe dead, to the great terror and aſtoniſhment of all that were preſent, and did looke vpon them. Some brake their Neckes: others became mad and franticke immediately after their reproaches and indignities ſhewed againſt the ſeruants of God, and ran vp and downe iuſtifying thoſe in words, whom they had condemned in deed. And ſcarce any of them eſcaped, but the hand of GOD was ſtrongly and ſtrangely vpon them all before they dyed: To tell vs and teach vs this trueth, that the perſecutors of the Church, defiled with the blood of the Saints, ſhall not alway eſcape vnpuniſhed, albeit for a time they doe preuaile.

Reaſon 1

Acts 9,4

The Reaſons are theſe. Firſt, becauſe God is true in all his words, & iuſt in all his works. He is a moſt righteous Iudge, who will take his owne cauſe into his hands, and be glorified in the confuſion of his aduerſaries. It cannot therefore be that they ſhould eſcape, ſeeing GOD ſo tendereth them, their blood is precious in his ſight, Matth. 23, 35. Not one drop of it ſhall fal to the ground vnreuenged: he hath ſaid, Pſal. 105, 15. *Touch not mine anointed, & do my Prophets no harm.* He hath put all their teares in his bottle, & ſuch as touch them to do them hurt, do touch the apple of his own eye. Yea whatſoeuer iniuries, wrōgs, oppreſſions, and indignities are offered vnto them, he accounteth them as done vnto himſelfe. This our Sauiour teſtified from heauen, when *Paul* made hauocke of the Church, and breathed out threatnings againſt the Saints, ſaying, *Saul, Saul, why perſecuteſt thou me?* They haue not to do onely with men, they fight againſt God, and therefore ſhall not preuaile. This reaſon is vrged by the Apoſtle, 2 Th. 1. 6, 7. *It is a righteous thing with God, to recompence tribulation to them that trouble you & to you which are troubled, reſt with vs, when the Lord Ieſus ſhall ſhew himſelfe from heauen with his mighty Angels.*

Reaſon 2

Againe, he is a gracious God, and merciful to his people, therefore in his good time hee will puniſh their enemies and thoſe that hate them. He is as pittifull toward his children, as he is iuſt againſt all their aduerſaries. This the Prophet expreſſely handleth at large, Pſalme 136. 15, 16, 17, 18. &c. *He ouerthrew Pharao & his hoaſt in the red ſea, for his mercy endureth for euer: which ſmote great Kings, for his mercie endureth for euer: and ſlew mighty Kinges, for his mercy endureth for euer: as Sihon King of the Amorites, for his mercy endureth for euer: and Og the King of Baſhan, for his mercy endureth for euer. And gaue their Land for an heritage, for his mercie endureth for euer: euen an heritage vnto Iſrael his ſeruant, for his mercy endureth for euer.*

It remaineth to make vſe and application of

2,2,9.

of this Doctrine. Firſt, it is a great comfort to the Church, to conſider how God is mindfull of vs in our diſtreſſes, he doth not forget our afflictions: he ſeeth the iniuries that are offered vnto vs, as he ſurely ſaw the trouble of his people in Egypt; and therefore we ought not to ſinke downe in our miſeries. *No chaſtiſing indeed for the preſent time, ſeemeth to bee ioyous, but greeuous; but afterward it bringeth the quiet fruite of righteouſneſſe to them that are thereby exerciſed:* Heb. 12, 11. So that in the midſt of them we muſt reioyce, *Knowing that tribulation bringeth foorth patience; and patience, experience; and experience, hope; and hope maketh not aſhamed, becauſe the loue of God is ſhed abroad in our hearts, by the holy Ghoſt which is giuen vnto vs.* Rom. 5, 3, 4, 5. Albeit hee make vs runne through fire and water, hee will in the ende bring vs to a ſweete place of reſt. Let vs not therefore be diſmayed for tribulation, all that will liue godly in Chriſt Ieſus muſt ſuffer perſecution. Let vs not be aſhamed of the Goſpel of Chriſt, *Which is the power of God to ſaluation vnto all that beleeue.* Let vs waite for the day of our deliuerance, aſſuring our ſelues, that albeit the enemies of Gods people and Religion *band themſelues and aſſemble together againſt the Lord, and againſt his Chriſt, yet in the end he ſhall cruſh them with a Scepter of Iron, and breake them in peeces like a Potters veſſell,* & not leaue ſo great iniquity vnpuniſhed. Thus doth *Moſes* comfort the people, Exod. 14. *Feare ye not, ſtand ſtill, and behold the ſaluation of the Lord which he will ſhew to you this day: for the Egiptians whom ye haue ſeene this day, ye ſhall neuer ſee them againe: the Lord will fight for you, therefore hold you your peace. He will harden the hearts of the Egiptians, and will get him honour vpon Pharaoh, and vpon all his hoaſt, and vpon all his Chariots, and vpon his Horſemen, to ſhew his power in thē, and to declare his Name throughout all the world.* Thus doth God comfort *Abraham,* Gen. 15, by foretelling that the ſame Nation which ſhould deale ſo churliſhly and cruelly with his poſterity, ſhould not alway eſcape vnpuniſhed, but in the end he would recompence them according to their deſarts: *Know for a ſurety, that thy ſeed ſhall bee a Stranger in a Land that is not theirs, foure hundreth years, and ſhall ſerue thē, and they ſhall intreate thē euill: notwithſtanding, the Nation whom they ſhall ſerue, I will iudge, and afterward ſhall they come foorth with great ſubſtance.* Gen. 15, 13, 14. As if the Lord ſhould haue ſaid vnto him, I would not haue thee diſmayed and diſcouraged (O *Abraham*) by theſe heauy tydings which I haue told thee, that thy children ſhall be ſtrangers in a ſtrange Land, and not onely ſtrangers, but be made ſeruants and bondſlaues, and not onely made ſlaues, but be euilly and deſpitefully handled: (thus God by a Rhetoricall Gradation ſeemeth to augment his ſorrowes) rather I would haue thee ſtrengthen thy faith againſt this tentation, & comfort thy heart with this cogitation, that I will in the end puniſh that barbarous Nation, and bring vpon it all thoſe euils which it hath brought vpon thy poſterity, when they haue filled to the full the meaſure of their ſins. The truth of this promiſe is ſet downe in yͤ booke of Exodus, from the ſeuenth chapter to the fifteenth, which we may reade, and in reading conſider, that God is true in all his promiſes and Propheſies, and will accompliſh whatſoeuer he hath ſpoken for the confuſion and deſtruction of his enemies. Let vs therefore comfort our ſelues, and comfort one another in theſe things, that God will ariſe, and his enemies ſhall be ſcattered.

Vſe 2.

Reuel. 14, 12.

Pſal. 69, 12.

Secondly, let vs refraine anger and reuenge toward ſuch as deale euilly with vs. It is the nature of fleſh and blood to riſe in choler, to deſire reuenge, and not to put vp wrongs and iniuries. We muſt be more then a lumpe of fleſh, if we will be the children of God. We ſee that *Stephen,* when he was ſtoned, prayed for his perſecutors, *Lord, lay not this ſinne to their charge.* Acts 7, 60. The like wee ſee in Chriſt our Sauiour toward thoſe that crucified him. The conſideration of this truth, that God reſerueth wrath for his enemies, and taketh vengeance on his aduerſaries, will helpe to redreſſe and repreſſe our corrupt affections, and make vs able to preuaile ouer them, and to withſtand them. Let vs not recompence like for like: let vs not meaſure euill for euill: let vs do good againſt euill, committing our caſes and cauſes to that iuſt Iudge, that alwayes iudgeth vprightly. Therefore the Prophet aſcribeth this Title as peculiar to God to right and reuenge the quarrels of his Children, Pſal. 94, 1, 2. *O Lord God the auenger, O God the auenger, ſhew thy ſelfe cleerely: exalt thy ſelfe, O Iudge of the world, and render a reward to the proud.* It is the proper Office of God to take vengeance on the wicked and vngodly. Wherefore the Apoſtle exhorteth the church, Rom. 12, 17, 19, to recompence to no man euill for euill, *Dearely beloued, auenge not your ſelues, but giue place vnto wrath: for it is written Vengeance is mine, I will repay, ſaith the Lord.* So the Apoſtle *Iohn,* after the foretelling of troubles and perſecutions, addeth, *Heere is the patience of the Saints,* declaring thereby, what our armour, and what our weapons of defence are, to giue vs victory ouer our enemies. Let theſe things ſtay vs in our afflictions, from breaking out into impatiency of ſpirit, and from returning wrong for wrong; albeit the vnfaithfull riſe vp againſt vs, & *the Drunkards make ſongs of vs,* and we ſuffer reproofe and reproch for the Goſpels ſake: yet he, whoſe cauſe it is, will not ſuffer the waterflouds to drowne vs, neither let the deepe ſwallow vs vp, nor let the pit ſhut her mouth vpon vs.

Vſe 3.

Thirdly, it is the duty of his people to praiſe him greatly, when hee auengeth the cauſe of his Children. When they ſee the wicked puniſhed, and thoſe that forget God taken in the ſnare of their own hands, let them reioyce and be glad, and giue vnto God the glory due vnto his name. This practiſe we haue in the Prophet, Pſ.136,1. ſpeaking of the ouerthrow of *Pharaoh* in the red ſea, and remembring the ſlaughter of ſundry mighty Kings, yea, euen the names of thoſe which we now ſpeake of: he prouoketh the people by a moſt earneſt exhortation to giue thankes vnto God for their deſtruction, '*Praiſe yee the Lord, becauſe hee is good, for his mercy endureth for euer*. Heereunto commeth the praier of the Iſraelites, induring the bitter ſcornes and reprochfull tauntes of moſt malicious enemies in the daies of their captiuity, who as they demanded an heauie Pſal.137,7,8. curſe againſt thoſe Edomites, ſo they pronounced a bleſſing vpon them that ſhall vexe and trouble them. This appeareth euidently in *Eſter* 9,17. when the Church of God ſaw a great worke wrought for them, their enimies deſtroyed, and themſelues deliuered, they reioyced with an exceeding great ioy, and kept a feaſt in remembrance of their deliuerance. It is not cruelty to reioyce at the deſtruction of Gods enemies, and to magnify his moſt great name for it. This the Apoſtle *Iohn* teacheth, Reu.19,1.2,3,4,5. where the heauenly companies of Angels and bleſſed ſoules ſet foorth their gladnes and triumph, that God had iudged the enemies of his people. So chap.18.v,20. *O heauen reioyce of her, and yee holy Apoſtles and Prophets: for God hath puniſhed her, to be auenged on her for your ſakes*. The innocent blood of the patient martyrs ſo cruelly murthered, crieth out for vengeance in the eares of the Lord of hoaſts, as the blood of righteous *Abel*, and ſhall not the Iudge of all the world do right? It is his office to render into the boſome of his aduerſaries ſeuen-fold. Now, as it is our duty earneſtly to deſire the accompliſhment of his iudgments, ſo when they are performed (as ſurely they will come and not tarry) we muſt glorifie his bleſſed name, with all reioycing that we can conceiue and expreſſe.

Vſe 4. Laſtly, this ſerueth to be a terror to the vngodly, when this Doctrine ſhal ſound in their eares, that God wil iudge the wicked for perſecuting the members of Chriſt Ieſus. If they eſcape in this world, the Lord reſerueth them for greater iudgement. When the Lord Ieſus 2 Theſ.1.6,7,8.9. commeth *with thouſands of his Angels, hee will render vengeance vnto them in flaming fire, and puniſh them with euerlaſting perdition from the preſence of the Lord, and from the glory of his power*. This the Prophet aſſureth. *Eſai* 8,9,10,14. & 17,11,12,13,14. where by an Ironicall inſulting, he ſetteth downe the ruine of the enemies of the Church, who albeit theyr rage be reſtleſſe, and their malice endleſſe, yet they ſhall not ſtand, and their counſels ſhall come to nothing: they do fight againſt God, and againſt his ſonne Chriſt Ieſus, who is the inuincible Rocke whereon the Church is builded, againſt which the gates of hell ſhall not bee able to preuaile, *So that whoſoeuer ſhall fall on this ſtone, he ſhall be broken: but on whomſoeuer it ſhall fall, it will daſh him in peeces*, Mat. 21. Thus ſhal all the vngodly be ſcattered as chaffe before the winde, and ſwept away as dung in the iuſt iudgement of God. So let all thine *Enemies periſh, O Lord: but they that loue him ſhal be as the Sunne when he riſeth in his might*, Iudg. 5,31.

[Verſe 21.22. *Let me go through thy Land: We will not turne aſide into the Fields, nor into the Vineyards, &c.*] Heere *Moſes* ſetteth downe another danger of the Iſraelites, greater then the former remembred in the former chapter. Thus one trouble followeth in the necke of another, *As one deepe calleth to another deepe by the noiſe of his water ſpouts*, Pſal.42,7. Wee ſee heere againe, how Iſrael is driuen to the ſame exigent they were before. After they haue compaſſed the land of Edom, they come to the Amorites, and craue of them ſome help and compaſſion. They ſeeke comfort and an end of their ſorrowes, at the hands of *Sihon* a wretched Idolater, an enemy of God, and of his people. Thus low are the people of God oftentimes brought, to ſtand in neede of the fauour of the vngodly, as we haue ſhewed in the former chapter. Furthermore, *Moſes* aſſureth before hand what their behauiour ſhall be, and promiſeth to abſtaine from all hurt & wrong. From hence we learne this doctrine, That the people of God muſt abſtaine from al violent incroching vpon the goods and poſſeſſions of others: they muſt not intrude themſelues vpon their goodes and ſubſtance, they muſt keep their hands from robbing and ſtealing, and their hearts from coueting and deſiring that which is anothers, and not their owne: they muſt not take of all that is another mans, ſo much as a thred or ſhoo-latchet to inrich themſelues. Hereunto come the lawes giuen of God vnto his people, Exodus 22,1. *If a man ſteale an Oxe, or a Sheepe, if a man hurt his neighbours field, or Vineyard, his Corn or Paſture, hee ſhall make recompence of the beſt of his owne Fielde, or Vineyard, or Corne, or Paſture.* Likewiſe in Deut. 19, 14. *Moſes* chargeth them not to *remoue their neighbors marke, which they of old time haue ſet in their inheritance, that they might peaceably inherit the Land which God had mercifully giuen vnto them.* This Chriſt teacheth the yong man in the Goſpel, Marke 10,19. *Thou ſhalt hurt no man*, meaning by force or fraud, or by any other meane whatſoeuer in his goods. Thus Iohn Baptiſt inſtructeth the ſouldiers that came vnto his baptiſme, demanding what they ſhould doe, Luke 3. verſes 13,14. *Doe violence to no man, neyther accuſe any falſely, and be content with your Wages.* And hereunto commeth the generall rule, being the law of Nature and Nations, Matth.7, verſe 12. *Whatſoeuer ye would that men ſhould do to you, euen ſo do ye to them, for this is the Law & the Prophets.*

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The reaſons of this doctrine are many. Firſt, in reſpect of God, who is an auenger of all ſuch dealings. Oftentimes it falleth out, that men cannot right their owne cauſes, and Magiſtrates to whom they ſhould flye, will not. For who are they that for the moſt part lye open to violence and oppreſſion, but the poore and fatherleſſe, the widow and ſtranger, and ſuch as are deſtitute of friends to helpe them in their good and lawfull cauſes? But God, both can right the cauſes of ſuch diſtreſſed perſons, becauſe he is Almighty; and he will remedy them, becauſe he is mercifull. He is *God of Gods, and Lord of Lords, a great God, mighty and terrible, which accepteth no perſons, nor taketh reward, Who doth right vnto the Fatherleſſe and Widdow, and loueth the ſtranger, giuing him food and raiment,* Deut. 10, ver. 17, 18. This reaſon the Apoſtle vrgeth, 1 Theſſ. 4, 6. To this purpoſe *Moſes* ſpeaketh, Exod. 22, 21, 22, 23, 24. So the Lord threatneth in the Prophet *Habbakkuk*, chap. 2. This ought to preuaile with vs, to teach vs equity, foraſmuch as GOD threateneth to bee reuenged of all iniquity.

2. Againe, God is the God of righteouſneſſe and iudgement, therefore he commandeth and commendeth vnto his people that which is iuſt and equall, and forbiddeth them the contrary. Hee hath the Soueraigne right of all things in his owne hand, and hath in moſt excellent wiſedome diſtributed and diſpoſed to euery man his ſeuerall portion. If this then be the nature of God to deale iuſtly and righteouſly toward euery one, that no man can cōplaine of wrong and iniury done of God toward him: then ſuch as are the Children of God, muſt reſemble their heauenly Father in doing the works of righteouſneſſe and equity. This the Prophet in many places teacheth, 4. and *Thou art not a God that loueth wickedneſſe, neither ſhall euill dwell with thee: the fooliſh ſhall not ſtand in thy ſight, for thou hateſt all them that worke iniquity.* Seeing therefore God loueth righteouſneſſe & hateth wickedneſſe, he muſt needs deteſt and abhorre whatſoeuer is contrary to his nature; to wit, all vnrighteouſneſſe and iniuſtice.

3. Thirdly, we are brethren, we profeſſe the ſame faith, we worſhip the ſame God, wee looke for the ſame inheritance, we are ſealed with the ſame baptiſme, we are nouriſhed at the ſame Table, we liue by the ſame faith, wee waite for a better life by the ſame hope; and therefore being called with ſuch an heauenly calling, oppreſſion and deceit ſtand not with our holy profeſſion, as *Moſes* ſpeaketh to the Iſraelites, when it came in his heart to viſit his brethren, to ioyne himſelfe to the Church, and to forſake the treaſures and pleaſures of Egypt, Exod. 2, 13. 6. *Sirs, ye are brethren, why doe ye wrong one another?* This is the reaſon that *Abraham* vſed to *Lot*, to take vp the contention begun among their ſeruants, as it were a fire kindled in their houſes, threatning to conſume them with the Timber thereof, & ſtones thereof, *Let there be no ſtrife, I pray thee, betweene thee and me, neither betweene thy Heard-men, and my Heard-men, for wee are brethren.* Gen. 13, verſe 8.

Vſe 1. Let vs ſee what may be the vſes and applications of this point. Firſt, all community, maintained by the Anabaptiſts, and Family of loue, is ouerthrowne, (being contrary to the direct Law of God.) To poſſeſſe goods in priuate as proper to one, is approued by the examples of the chriſtian Churches planted by the Apoſtles: and therfore to hold and teach, that nothing doeth, or ought peculiarly and properly to belong vnto another, is reproued and reiected by the doctrine of the Apoſtles. The eight Commandement being morall and perpetuall, forbiddeth vs to hurt and annoy our neighbours goods, and eſtabliſheth a diſtinction of goods and a propriety of poſſeſſions. Exod. 20. They are therefore greatly and groſly deceiued, and doe notoriouſly deceiue others, that imagine the difference and diſtinction of lands and goods, to be brought in by tyranny, not by law; by violence, not by iuſtice; by force and feare, not by right and reaſon; becauſe as children of the ſame Father haue the ſame right and intereſt in the goods of their Father: ſo all men haue equall right and iuriſdiction in the earth, and in all things that are vpon the face of the earth: and for this cauſe they ſuppoſe all things common, & nothing proper by the Law of God. **Anſwer.** But this opinion falleth to the ground, and ſhall fall ſo long as the Commandement ſtandeth in full force, ſtrength, and vertue, as a Bond and Obligation that bindeth vs and our poſterity for euer. For if all were a Commons, and nothing incloſed, if the hedge of propriety were pulled vp, and all lay wide and waſte as a Wilderneſſe without incloſure; then there could bee no ſtealing, no iniury or wrong offered, euery man ſhould take his owne by his owne right: and God ſhould forbid that by Law which cannot bee committed. As if a Law were made, that man ſhould not flye in the ayre, nor climbe vp into Heauen, nor walke vpon his head, nor be in many places at once, which things are vnpoſſible to humane Nature. But God forbiddeth nothing in vaine.

Againe, if propriety of goods were not ordained of God, but deuiſed of man, God by precept and commandement ſhould eſtabliſh and confirme the violence and vſurpation of men, and as it were giue them a free Charter, and his broad Seale to haue and to hold all goods wrongfully gotten, as if a Prince ſhold make a Law, that whatſoeuer theeues & robbers catch by hooke or crooke, they ſhall poſſeſſe them by a good and rightfull title: then which what can be thought more vnreaſonable, or ſpoken more abſurdly? Beſides, what need were there to ſet bounds and markes in Lands and poſſeſſions? And wherfore are they accurſed of God and men, that remoue ancient bounds and markes, if there were no propriety? Deut. 27, 17.

priety ? Now where theft is reſtrained, where wrong is condemned, where abſtaining from the goods of others is required, there is a difference ſuppoſed betweene thine and mine.

Moreouer, there could be no giuing, nor buying, nor bargaining, nor ſelling, nor hyring, nor lending, if all things were left to the wide world, to be catched and ſnatched according to the luſt and pleaſure of euery man: in all which notwithſtanding, God by ſpeciall Commandements tieth vp and reſtraineth the gripings and greedines of couetous men. For if the Corinthians had had all things in common, no ſtrife could ariſe among them of things pertaining to this life: but inaſmuch as they wronged one another in theſe temporall things, and wrangled for them vnder the Infidels, it is plaine, that euery man had his owne portion diſtinct from the poſſeſſion of other men. And the ſame Apoſtle, brideling the gaping and greedy deſires of men, teacheth, that *they that vſe this world, ſhould bee as though they vſed it not, and they that buy, ſhould be as though they poſſeſſed not.* 1 Cor.7,30,31. Therefore by this exhortation, buying is allowed, poſſeſſing is granted, ſo that the heart be not ſet vpon the world. This is farther confirmed by ſundry precepts of the Apoſtle, *Let him that hath ſtolne, ſteale no more, but let him rather labour, and worke with his hands the thing which is good, that he may haue to giue to him that needeth.* Eph.4,28. The wiſe man ſaith, Prou. 25,17. *Withdraw thy foote from thy neighbours houſe, leſt he be weary of thee, and hate thee.* But if all were common, it were lawfull to enter euery where, and vſe all things at our owne pleaſure.

1 Cor.6.4.

Laſtly, to what ende and purpoſe ſhould the word of God ſtrictly command almesgiuing, and the works of mercy and charity, if there were no propriety or ſeueralty, but an equall communion of all worldly goods? So to what ende ſhould the Apoſtle *charge the wealthy in this world to do good with their goods, and thoſe that be rich, to bee rich in faith, and in good workes, to bee ready to giue to ſuch as are in need, and to lay vp in ſtore for themſelues a good foundation againſt the time to come?* Surely the difference betweene rich and poore could not ſtand, betweene high and low, but all ſhould be ſhufled together in great confuſion, contrary to the order and ordinance of God, who is the God of all order and comlineſſe among the people. Neither let any obiect the practiſe of the Primitiue Church, Acts, chap. 4, 32, & chap. 2, 44, where it is ſaid, *The multitude of them that beleeued were of one heart, and of one ſoule: neither any of them ſaide, that any thing of that which he poſſeſſed, was his owne, but they had all things common.* For there is a double kinde of communion, in reſpect of propriety, and in reſpect of vſe. The community in the faithfull, ſtood in ẏ vſe of theſe outward things, which they imployed for the good of their fellow-members. And therefore albeit ſome ſold their goods and poſſeſſiions, and parted them according to the neceſſities of the poore members of Chriſt, yet the Apoſtle *Peter* ſaieth to *Ananias*, who had ſold his poſſeſſion & kept away part of the price, *While it remained, appertained it not to thee? And after it was ſold, was it not in thine owne power?* But how could they ſell their goods, if they were not right owners and lawfull poſſeſſours of them? Neither doth the Text ſay, that thoſe chriſtians ſold all they had poſſeſſed. It is ſaid indeed, *As many as were owners of lands and houſes, ſolde, & brought the prices of thoſe things which they ſolde, and laid it before the Apoſtles feete.* The Scripture ſheweth, they ſold and brought the price of that they ſold: but it ſaith not, they ſolde all, and then brought the price of all: for it appeareth, that *Philip*, one of them kept his houſe ſtill, & entertained the Apoſtles in the ſame, and conſequently had it furniſhed for theſe vſes, and fitted to lodge and harbour the godly & faithfull brethren.

1 Tim.6,17, 18.

Obiect.

Anſwer.

Acts 5,4.

Acts 4,34.

Acts 21,8.

This community ſhould be in euery liuely feeling member of Chriſt, who in the publike want of the Church, ſhould be ready and willing to diſpoſſeſſe themſelues of ſomewhat, for the ſuccour & comfort of other members. So then, they are ouerthrowne, which do affirme, that it is vnlawfull for Chriſtians to haue or poſſeſſe any riches: whereas no man in the Primitiue Church was compelled to make his goods common. For *Peter* plainely auoucheth, that it lay in the power of *Ananias*, whether he would ſell his Land or not: and when he had ſold it, the money was his owne, ſo that he might haue kept it to himſelfe if he had liſted. His ſinne was, that he pretended to bring the whole price of that which they had ſolde, whereas they brought a part thereof, & ſo lyed vnto God. But God requireth at our hands, that wee ſhould giue cheerefully, not grudgingly; willingly, not conſtrainedly, readily, not backwardly.

Secondly, euery one muſt looke that hee liue in a lawfull calling, wherin he muſt abide, eating his owne bread, and labouring ẏ thing that is good. So we ſhall defraud no man, but deale righteouſly and iuſtly, and get by lawfull means: we muſt reſtore againe that which hath beene vnlawfully gotten, and vnconſcionably deteined, though haply hidden from men, ſo that the world cannot lay it to our charge, yet our owne heart knoweth it, and chargeth it vpon vs, and our conſcience will not paſſe it ouer, but we muſt euermore heare of it, and receiue a checke from it. The crying of an accuſing & condemned conſcience cannot be ſtopped, but is as a thouſand witneſſes againſt vs.

Againe, goods wrongfully gotten & kept from the Owner, do cry againſt vs, and do lay bitter accuſations to our charge. This the Prophet *Habbkkuk* teacheth, chap. 2, 9, 10, 11. True it is, the ſtones haue no mouth to cry, neither the timber any feeling to ſuffer wrong at our hands: but the Scripture vſeth ſuch manner of ſpeech & forme of words, to make vs perceiue the better, by this vehement raiſing vp of the dumbe and ſenceleſſe creatures, that if we do amiſſe before GOD, and deale wrongfully with men, the creatures ſhal beare witneſſe againſt vs, and aske vengeance vpon vs at the latter day. Therefore he bringeth in the ſeuerall parts of the houſe anſwering one another, and ſinging one to another: one ſide cryeth out, behold blood: the other, behold murther: the one, behold deceit: the other, behold cruelty. Thus the Apoſtle *Iames* ſpeaketh, chap. 5,4. *Behold, the hire of the Labourers, which haue reaped your field (which is of you kept backe by fraud) crieth, and the cryes of them which haue reaped, are entred into the eares of the Lord of hoaſts.* Thus we ſee, how the creatures abuſed, do groane to be deliuered from the bondage of corruption, & cry out againſt oppreſſion: the oppreſſed crieth in the eares of the Lord, and the conſcience of the oppreſſour as an honeſt Iurate witneſſeth againſt him, and cryeth for vengeance. And ſhall the Lord be deafe, and not heare ſuch great and loud outcryings of ſo many diſtreſſed and oppreſſed perſons entring into the higheſt heauens, and piercing the eares of the Lord of hoaſts? *Shal not God auenge his elect which day and night cry vnto him, yea, though he ſuffer long for them?* I tell you, he will auenge them quickly, to the comfort of the oppreſſed, but to the confuſion of the oppreſſour.

Laſtly, ſeeing wrongfull dealing muſt bee auoided, it ſerueth to condemne all inordinate liuing in no ſetled or lawfull calling, idlely, vnthriftily, and prodigally. For euery man liuing in the Church, of what degree or condition ſoeuer, muſt haue ſome particular calling to walke in, how high ſoeuer his eſtate bee, how great ſoeuer his reuenues be: which condemneth the wandring vp & downe of rogues and beggers, the Cloyſters of Monkes and Fryars, the idlenes of rich men that haue lands and liuings, all ſuch as are Drones, vnprofitable to the Church or Common-wealth, or family, wherein they abide. *Adam* in time of his innocency, immediately after his creation in the Image of God, had a ſpeciall calling appointed him to dreſſe and keepe the Garden. It was likewiſe ſaid to him and his poſterity immediately after the fall, *In the ſweate of thy browes thou ſhalt eate thy bread, till thou returne vnto the earth, out of which thou waſt taken.* So the Apoſtle ſaith, 2 Theſſ. 3,11,12. Chriſt Ieſus, the head of men and Angels, before the ſolemne inueſting and entring into his Office, liued priuately in *Ioſephs* houſe, and wrought in his trade, and therefore it is, that the Iewes call him, not onely the Carpenters ſonne, but a Carpenter. If then we would ſettle our ſelues in a lawfull calling, eating our owne bread, truſting in the prouidence of God, contenting our ſelues with our preſent eſtate, thinking it the beſt and fitteſt for vs, we ſhould keepe our ſelues from oppreſſion & wrong. But becauſe ſome liue without any calling, ſome without a lawfull calling, others liue diſtruſtfull & diſcontented, it driueth them to make vngodly ſhifts, and vſe vnlawfull meanes which God abhorreth. Let vs lay theſe things to our own hearts, and not ſpend our dayes in ydleneſſe. The time is precious, let vs ſeeke to redeeme it. Let vs euery day do ſome good or other, let vs learne ſome good of others, or be teaching ſome good thing to others. But alaſſe, how many are there in all places that ſpend whole dayes, and moneths, and years in vanity? who if they would call themſelues to an account of their liues paſt, might ſee and perceiue many dayes paſſe ouer their heads without doing any good, whereof, albeit they will take no account of themſelues, yet they muſt giue an account to God at the day of iudgement.

Ephe. 5,16.

Verſe 23. *But Sihon gaue Iſrael no licence to paſſe through his Border: and Sihon aſſembled all his people, and went out againſt Iſrael into the wilderneſſe, &c.* The requeſt to giue the Iſraelites a quiet and peaceable paſſage, beeing quiet & peaceable men, was iuſt and reaſonable; yet the petition is denyed, and the people themſelues that made it, are perſecuted. They offered no wrong, they drew no ſword, they ſhot no Arrow, they caſt no Dart, they took away nothing, yet they are hated and hurried vnto the death, and aſſaulted without mercy. This teacheth, that the vngodly do hate and perſecute the godly without cauſe. This is the practiſe of wicked men, to purſue the children of God with all iniurious and deſpitefull dealing, albeit they offer no occaſion of hurt or harme vnto them. We ſee this practiſe in *Cain*, who hated his brother, and albeit hee ſpake friendly vnto him, yet drawing him into the field, he roſe vp againſt him & ſlew him. This the Prophet complaineth of, Pſalm. 69,4, and 35,7. *Ioſeph* was ſold as a ſlaue, and impriſoned as a malefactor. *Ieremy* was many wayes troubled and clapped vp. *Dauid* was hated & hunted frō place to place. The Apoſtles were whipped and ſcourged in the Synagogues; *Stephen* was reuiled and ſtoned; Chriſt was ſcorned and crucified: *Paul* was buffetted and perſecuted. The Saints were tryed by mocking, burned in the fire, ſlaine with the ſword, they wandred in the wilderneſſe, they were hidden in caues and holes of the earth.

Doctrine. **The wicked hate and perſecute the godly without cauſe.**

Gen. 4,8.

Reaſon 1.

The Reaſons are very plaine & direct. For firſt, it ſeemeth vnto them more then ſtrange, that the faithfull are not brethren with them in euill, but ſeparate themſelues from them, & will touch no vncleane thing. *If we were of the world, the world would loue his owne, but becauſe we are choſē out of the world, therfore the world hateth vs.* So long as *Paul* ioynd with ẏ Phariſies in perſecuting the Church, & impriſoning all thoſe that called vpō the Lord Ieſus, who was in greater fauor and credit with thē? But whē he was called to preach ẏ truth which before he had oppugned, and became zealous in the faith

faith which before he deſtroyed, by & by the Acts 9,23. Iewes tooke counſell to kill him. Chriſt Ieſus the Lord of life, before he was inſtalled into Luke 2,52. & 3,2,& 4,28,29 his Office, was in fauor with God and men: but when he was baptized, albeit he was alwaies in fauour with his Father, yet immediately afterward, he was tempted of the diuell, contemned of his Country-men, and ledde to the edge of an hil to be caſt downe headlong. This is that which the Apoſtle *Peter* witneſſeth, 1 Pet. 4,4,5. But it is better for vs to haue the hatred of men, and the ill will of all the world, then faile in any part of our duty vnto God, who is able to caſt body and ſoule into hell.

Reaſon 2. Secondly, no maruaile if the wicked hate the godly, for the world hateth Chriſt. He was called a Samaritan, he was counted a Coniurer, he was eſteemed as a drunkard, a deceiuer, a diuell, a friend of Publicans and ſinners, If they haue thus reuiled the Maſter of the houſe, no maruell if they reſpect not the members. Iohn 13,16, and 16.20. *The Embaſſadour muſt not looke to be greater then he that ſent him: the Diſciple muſt not dreame of a better condition then the Lord:* Luke 23,31. *if they haue done thus to the greene Tree, what will they doe to the dry and withered?* If they deale thus with him that is alwayes fruitefull & floriſhing, and liueth for euer, we muſt not look that they ſhould deale better with vs that are vnfruitfull and full of the vnſauory fruites of our corruption. This Chriſt himſelfe teacheth in ſundry places, Mat. 10,24 25. *The Diſciple is not aboue his Maſter, nor the ſeruant aboue his Lord: it is enough for the Diſciple to bee as his Maſter is, and the ſeruant as his Lord: if they haue called the Maſter of the houſe, Belzebub, how much more them of his houſhold?*

Vſe 1. Now let vs ſee what vſes may be gathered from hence. Firſt, we may aſſure our ſelues, that it is a lamentable and wofull condition to liue and dwell among ſuch mallitious & miſchieuous enemies. They grin and grinde their teeth at vs like Dogs: they gape at vs with their mouthes, like the ramping and roaring Lyon: they puſh at vs with their heads like the fat Bulles of Baſhan: they run at vs with their hornes like the Vnicorne, they whet their tuskes at vs like the wilde Boare out of the wood: they ſeeke to eate vs vp like the ſauage beaſts of the Field and Forreſt. Would we not take it to bee a fearefull condition to be carried into a great and terrible Wilderneſſe, and to be compaſſed about with Dragons, Tygers, Beares, and other deuouring beaſts, ready to eate vs in peeces while there is none to helpe? But man vnto man, is many times al theſe; eſpecially the vnfaithful man to the faithfull. For what *fellowſhip is there between* 2 Cor 6,14. *the ſeed of the woman, and the ſeed of the ſerpent? What communion betweene light and darkneſſe? and what concord betweene Chriſt and Belial.* This the Prophet acknowledged & felt by experience Pſ.120,5,6,7. in his owne perſon, *Wo is me that I remained in Meſhech, & dwel in the tents of Kedar: my ſoule hath too long dwelt with him that hateth peace: I ſeeke peace, and when I ſpeak therof, they are bent to warre.* For, as the ſocietie of the faithfull is good and comely, like the precious oyntment vpon the head of *Aaron*, and as the dew falling vpon the mountaines of Hermon and Sion, becauſe they take ſweet counſell together, and go vnto the houſe of God as companions: ſo the accompanying & conuerſing with euill perſons is irkeſome and tedious vnto the godly, as if they liued with Wolues and wilde beaſts in the Wilderneſſe. True it is, the people of God hate and abhor the ſinnes of the vngodly, but yet loue their perſons, as the Phyſitian hateth the diſeaſe, but loueth the perſon of his Patient. But the vngodly hate not onely the infirmities of the faithfull, but their perſons, euen to the death, as the dung of the earth, and the off-ſcouring of all things: and therefore we muſt needes account it a wofull condition, full of greefe, anguiſh, and vexation of Spirit to liue among them. This life is as a continuall death.

Secondly, ſeeing this is the entertainment *Vſe 2.* that we muſt looke for, and ſhall finde in the world to bee hated and harrowed by the vngodly, it ſtandeth vs vpon to liue in vnity and to loue one another, as the children of the Father and the diſciples of Chriſt. When enemies dayly increaſe and ioyne their forces together in a common band, & an vnited league it ſtandeth all thoſe vpon that are of the communion of Saints, that are come vnto Mount Heb.12,22. 23. Sion, to the City of the liuing God, and to the aſſembly and congregation of the firſt borne, which are written in heauen, to vnite & combine themſelues together as one man. The aduerſaries of the Church are many, their power is mighty, their malice is vnſatiable againſt ẏ little flock of Chriſt: it is time therfore for vs to ioyn our ſelues againſt the common aduerſary. Who can be ignorant how the popiſh crew aſſociate themſelues together, ſeeking to ſubuert the ſtate, and to ouerthrow religion eſtabliſhed among vs, being reſolued by murdrous Maſſe-Prieſts, and ſet on fire of hel? Wee haue alſo many hollow-hearted hypocrites, damnable Atheiſts, filthy Libertines, & ſundry looſe liuers, ẏ can abide none to make any ſincere profeſſion of godlineſſe. The poor ſheepe and innocent Lambes of Chriſt amidſt ſo many ſubtle Foxes and cruell Wolues, had neede loue one another, beeing hated of the world, and ſeeke the good one of another, being maligned of the wicked.

Heereunto Chriſt exhorteth in ſundry places as Ioh. 13. Iohn 13,3 25,& 16,1 18,19. 1 Iohn 3, *A new commandement I giue vnto you, that ye loue one another, as I haue loued you that ye alſo loue one another. By this ſhall all men know that ye are my diſciples, if ye haue loue one to another.* And in the 16. Chapter, hee mooueth the Diſciples to loue one another, ſeeing they are hated of the world as their Mayſter was. This therefore is the comfort of a true Chriſtian, that albeit he be hated of the vngodly, yet there is a true communion among the beleeuers of all gifts and graces granted vnto them, being ready to teach the ignorant, to gather home them that go aſtray, to binde vp the broken-hearted, to comfort the weake, to conuince the deceiued, to admoniſh the vnruly, to ſtirre vp them that are dull, & to encourage all in well-doing. And touching the bodies of our brethren, thoſe that haue this worlds good, muſt ſhew themſelues willing to help the poore, to feed ẏ hungry, to cloathe the naked, to raiſe vp the diſtreſſed, to viſite the ſicke, and to *do good to all, but eſpecially to them that are of the houſhold of faith.* Gal.6,10.

Laſtly, ſeeing hatred lodgeth in the heart of a wicked man toward the faithfull, it is our duty to pray to God to be deliuered from vnreaſonable and euill men, *Seeing all haue not faith; and that liuing among them, wee may be eſtabliſhed and kept blameleſſe, and pure from euill, and may ſhine as lights in the midſt of a crooked & naughty Nation, holding foorth the word of life.* This the Prophet *Dauid* declareth, Pſalm.35, 12,13,15,16.17. Thus doth God weane vs from the loue and liking of this world, that we ſhould looke and long after his kingdom, where is fulnes of ioy for euermore.

Verſes 25,26. *And Iſrael tooke all thoſe Cities: therefore Iſrael dwelled in all the Cities of the Amorites in Heſhbon, and in all the Villages thereof.* Theſe Cities taken by the Iſraelites did ſometimes belong to the Moabites, as appeareth, Iudg.11. But *Sihon* had taken them from *Veheb* the former King of the Moabites. So thē in theſe words we haue the preuenting of an Obiection, as *Lyra* well obſerueth vpon this place, where it is ſaide, that Iſrael dwelt in Heſhbon, & in the Villages thereof, which properly belonged to the Land of Moab, as part and parcell thereof, being now rent and torne in peeces as a body that had loſt many limbes and members. Some man therefore might aske the queſtion, how came the Iſraelites to poſſeſſe that Land, ſeeing they were expreſly reſtrained and forbidden of God to fight againſt the Moabites, & they were tolde that they ſhould haue no part nor portion of their Land giuen vnto them? Deut.2,9. *Thou ſhalt not vexe Moab, neither prouoke them to battell, for I will not giue thee of their Land for a poſſeſſion.* To this *Moſes* anſwereth, that albeit it could not be denied and gain-ſayed, but that the Cities were in former time within the Borders and Territories of Moab, yet *Sihon* had taken them away by right of warre, and conqueſt of the ſword: ſo that now they were alienated from the Moabites, and appropriated to the Amorites, who poſſeſſed them and dwelt in them. So then the Iſraelites offered no wrong to the Moabites, but recouered the places to their owne vſe out of the hand of the Amorites. Neither did Moab lay any claime to them for many generations, as *Iephtah* declareth, Iudg.11. And this is the right that Iſrael had to theſe Cities.

Thus we ſee what dealings paſſed betweene the Moabites and the Amorites, before Iſrael came to theſe places: both of them were idolaters, both wicked men, both groſly ignorant of the true worſhip of God, and deſperate enemies to the true Church: one is ready to cut the throat of another, and killeth one another in battell. We learne from hence, that God puniſheth oftentimes one wicked man by the hand of another. He raiſeth vp and armeth one of them to deſtroy another, to eate vp and conſume another. This truth appeareth in many other places of holy Scripture. *Chedor-laomer* vſurping dominion ouer other Nations, made warre againſt them, and tooke away all the ſubſtance as a prey & booty out of Sodome and Gomorrha. God in his prouidence cauſeth one euill man to ſlay another. The Sodomites were exceeding ſinners againſt the Lord. He raiſed vp an enemy, not much better then themſelues for their deſtruction. The like we ſee in the example of the Midianites, *Who ſheathed their ſwords in their owne bowels.* Indeed *Gideon* gaue his men at armes, that went with him to that ſeruice, Lampes, Trumpets, and Pitchers, and thus he marched againſt his enemies: they ſounded their Trumpets, they brake their Pitchers, they lighted their Lampes, then the hoaſt of the Midianites fled, & euery mans ſword was ſet againſt his neighbour, their own weapons were their owne bane, their owne men were their owne murtherers, and ſo they deſtroyed one another. This the Prophet *Habbakkuk* ſheweth, when the Law was diſſolued, Iuſtice oppreſſed, cruelty practiſed, and all wickednes was aduanced among them, the LORD would worke a wonder among them *He wold raiſe vp the Chaldeans againſt them, a bitter and furious Nation to deſtroy them, a people worſe then themſelues.* This is that which *Eſay* the Prophet pointeth vnto, when he ſaith, *Euery one ſhall eate the fleſh of his owne arme, Manaſſeh Ephraim, and Ephraim Manaſſeh: and they both ſhall be againſt Iudah,* Eſay 9,21. Likewiſe he propheſieth the deſtruction of Babylon by the Medes and Perſians, chap.13,17. The deſtruction of the Egyptians by the Aſſyrians, chap.19. *Yea he would ſet the Egiptians againſt the Egiptians, ſo that euery one ſhould fight againſt his brother, and euery one againſt his neighbour, City againſt City, and Kingdom againſt Kingdom.*

Doctrine. God often puniſheth one euill man by the hand of another as euil

Gen.14,5,6,7,8.

Iudg.7,20,22

Hab.1,6.

Reaſon 1.

The reaſons of this order and manner of Gods working, are not hard to finde. For firſt, who ſhall limit him what meanes to vſe, and what perſons to imploy in his ſeruice? Dare any Subiect preſcribe vnto his Prince whom he ſhall ſend? Or ſhall a ſeruant teach & appoint his maſter whom he ſhall entertaine to performe his buſines? Or will any Magiſtrate & maſter take well ſuch pride & preſumption? Shall God then, the King of Kings, & the maſter ouer all men, be ſtinted and limited whom he ſhal vſe? As none can appoint him what he ſhall do, or when he ſhall puniſh, or whom he ſhall correct: no more can we decree or determine the meanes and manner of his proceedings. He appointeth the times and ſeaſons of puniſhing, he ſingleth out the perſons to bee puniſhed. For who hath knowne the minde of the Lord? Or who was his Counſeller? Hee will finde out his enemies in their ſinnes, and he will chuſe out the inſtruments of his owne iudgements. He armeth many times men of euill hearts, and of vncleane hands to doe his works diligently, and to accompliſh his waies feruently. When the Lord would ſmite the houſe of *Ahab*, and auenge the blood of his ſeruants the Prophets, *Iehu* is annointed King ouer Iſrael, & made the Rod of the Lord, who performed his word and will to the full, hee ſlew *Iehoram*, caſt downe *Iezabel*, and ſlew the Prieſts of *Baal*: yet notwithſtanding all his zeale which he pretended for the Lord, his heart was not vpright before him, neither regarded hee to walke in the Law of the Lord God of Iſrael, neither departed hee from the ſinnes of *Ieroboam* which made Iſrael to ſinne. As then the worke is the Lords, ſo is the workman: and as the iudgement is his, ſo is the inſtrument which hee chuſeth and fitteth to effect the ſame, without the preſcription & appointment of any other.

2 King. 9,7. & 10,31.

Reaſon 2.

Againe, albeit they be wicked and vngodly men, infidels and idolaters that hee imploieth to finiſh his worke, & to bring his decree & determination to paſſe, yet he frameth their harts to ſerue his prouidence, as ſeemeth good in his heauenly wiſedome. He hath the hearts of all men in his hand, euen of Kings, to turne them about to be inſtruments of his will. If then he can change the hearts of enemies, no maruaile if he vſe them as his ſeruants. So he vſeth the ſeruice of the diuels and euill ſpirits, and maketh them to do his will, and againſt their will: & further the ſaluation of his children, whō they purpoſed to bring to deſpaire and damnation, as appeareth in the Hiſtory of *Iobs* tentations. Albeit they be not his faithfull ſeruants to do his wil cheerefully, yet they are his ſlaues to ſerue him by conſtraint and compulſion. This the Apoſtle *Iohn* declareth in the deſtruction of that great whore which is drunke with the blood of the Saints, with whom the Kings of the earth committed fornication; namely, *that they gaue their power and authority to the Beaſt; but they ſhall hate the whore, make her deſolate, eate her fleſh, and burne her with fire: for God hath put in their hearts to fulfill his will, and to doe with one conſent, for to giue their kingdome vnto the Beaſt, vntil the words of God be fulfilled*. Reu. 17,15,16,17. Nothing is done without the will of God. He holdeth in his hands the hearts and purpoſes of Princes, and great men vpon earth, and directeth them by a ſecret motion to worke what hee pleaſeth, whether they know his will, or know it not, the whole action commeth of him, and from him. For howſoeuer it might ſeeme hard and harſh, that the Angel ſaith, it was GOD that put it into the harts of Kings to aduance the Papacy, which was the work of the diuell to ſeduce the world: yet after a ſort the Lord alſo doth it, who as a iuſt Iudge for the wickednes of the world, and contempt of ẏ Goſpel, letteth looſe Satan, to deceiue in his heauy, yet righteous iudgement. So the Apoſtle teacheth, that *God ſhall ſend ſtrong deluſions, that they ſhall beleeue lies, that will not imbrace and receiue the truth*. 2 Theſ. 2,11.

Iob 1, and 2.

Vſe 1.

The vſes are to be thought vpon, and to be learned of vs. Firſt, maruaile not if wicked mē many times proſper and preuaile. For if God vſe them as his Rods, and enableth them to worke his will, albeit they do not feare God, nor purpoſe to ſerue him, nor ayme at his glory, yet they ſhall ouercome and haue the vpper hand, for God hath ſent them, God hath armed them, God hath ſaide vnto them, goe and proſper. Let vs not therefore thinke when euill men preuaile, that all things are ſhufled & hudled together: let vs not doubt of Gods high prouidence ouer-ruling the world: let vs not make proſperity a note of the Church, as if it were alwaies here in flouriſhing eſtate, multiplying in wealth, abounding in friends, glorious in victories, flowing in honours, increaſing in multitudes, and excelling in outward priuiledges, for God many times raiſeth vp the heads of euill men to bring mighty things to paſſe. This the Prophet *Ezekiel* declareth, chap. 29,18,19,20 *Sonne of Man, Nebuchadnezzar King of Babel, cauſed his army to ſerue a great ſeruice againſt Tyrus: euery head was made bald, and euery ſhoulder was made bare: yet had he no wages, nor yet his army for Tyrus, for the ſeruice that he ſerued againſt it: therefore thus ſaith the Lord God; Behold, I will giue the Land of Egipt to the King of Babel, and he ſhall take her multitude, and ſpoile her ſpoile, and take her prey, and it ſhall bee the wages of his army: I haue giuen him the Land of Egipt for his labour that he ſerued againſt it: becauſe they wrought for me, ſaith the Lord God*. Where the Prophet ſheweth, that *Nebuchadnezzar* had ſerued Gods prouidence in the ſiedge and ſacking of *Tyrus*; and therfore he had another kingdome giuen him for it, and bleſſed with victory ouer other enemies. This is the reaſon why euill men are ſet vp, and haue a reward of temporall bleſſings, becauſe they are Gods ſouldiers, and are vnder his pay, who ſuffereth them not to goe and depart without their wages. Thus all earthly things fall out alike to all, & there is the ſame outward condition belonging to all, *To the iuſt and vniuſt, to the pure and to the polluted*. Eccleſ, 9,2.

Vſe

Secondly, let vs from hence know aſſuredly, there are no waies to withſtand his wrath, no policy to preuent his iudgments, no force that can reſiſt his purpoſes. We ſee how many meanes he hath to bring forth his decrees: he can make the vngodly ſerue him, whenſoeuer he will command them. True it is, Gods children guided by his Spirit, and framed to the obedience of his will, will alwayes be ſeruiceable to him with cheerefulnes of heart and willingnes of minde. If he command his aduerſaries any worke, they muſt obey him, albeit againſt their wils: hee enforceth them as ſlaues to do his will. Whatſoeuer their purpoſes be, God diſpoſeth them to bring his own decrees to paſſe. What man then can promiſe to himſelfe reſt and peace, or thinke to winde himſelfe from the hand of God, or eſcape the ſentence gone out againſt him, or ſtand againſt God comming out to take vengeance vpon him? Seeing he hath ſo many ſeruants in readineſſe ſet in battell aray to performe his purpoſes, and can ſingle out what inſtruments he liſteth, albeit as euill as themſelues. This the Prophets teach euery where, to the terror of al Gods enemies. Conſider that *Ieremy* is bold, and ſaith to *Zedekiah* King of *Iudah*, *Deceiue not your ſelues, ſaying; The Chaldeans ſhall ſurely depart from vs, for they ſhall not depart:* 37,9,10. *for though ye had ſmitten the whole hoaſt of the Chaldeans that fight againſt you, and there remained but wounded men among them, yet ſhould euery man riſe vp in his Tent and burne this City with fire.* The deſtruction of the vngodly hangeth not vpon the power and pleaſure of men, nor on the might and multitude of Souldiers, but on the iudgment of God, who giueth ſtrength to the weake, and courage to the coward, and might to the maimed man, to root out and to deſtroy. This ſhould greatly humble and terrifie the wicked man, that promiſeth ſafety & ſecurity to himſelfe, who notwithſtanding lyeth open euery way to the wrath and indignation of God.

Vſe 3. Laſtly, let the people of God comfort thēſelues, though they be ouer-burdened and ouer-maſtered by them. A time will come, and loe, it tarrieth not, when thoſe wicked men that oppreſſe and vexe the Church, ſhall bee rooted out. The Lord of hoaſts hath men and Angels, and all creatures to worke out their deſtruction: he can whiſtle for other enemies, as euill as themſelues to come againſt them, to conquer and ouercome them. Be not therefore daunted to ſee them rule and reigne: *Fret not thy ſelfe becauſe of the euill men, neither be enuious for the euill doers,* 37,1,2,3 6. *for they ſhall ſoone be cut downe like graſſe, and ſhall wither as the greene Hearb. Truſt in the Lord and do good, dwell in the Land, and thou ſhalt be fed aſſuredly. I haue ſeene the wicked, ſtrong and ſpreading himſelfe like a greene Bay-tree, yet he paſſed away, and loe he was gone, and I ſought him, but he could not be found.* Let vs therefore no whit bee troubled to ſee the enemies of God and of the godly exalted and lifted vp; they are ſet in ſlippery places, they are ſuddenly deſtroyed and horribly conſumed as a dreame when one awaketh: *For God ſendeth an euill ſpirit among them, as hee did betweene Abimelech and the men of Shichem, to bee reuenged of the cruelty which they had ſhewed toward the 70. ſonnes of Ierubbaal*, Judg. 9,23, 24. We ſee this in the deliuery of the Church out of Babylon; God ſtirred vp the Medes & Perſians, as great idolaters, as proud and prophane perſons as themſelues, and by *Cyrus* deliuered them, whom long before he had deſigned and deputed to that worke. This the Prophet *Eſay* ſheweth, chap. 21, 2, 10. So then albeit ẏ Church were as it were threſſed with a Flaile, and a Cartwheele turned vpon their backes, albeit their loynes were filled with ſorrow, yet ſhall their enemies come to ruine and deſtruction, *Babel is fallen, it is fallen, and all the Images of her Gods hath hee broken to the ground.* Eſay 21,9. Howſoeuer therefore the eſtate of the Church in Babylon ſeemed deſperate, and paſt al hope of recouering her former glory, yet we ſee God wanted not waies and meanes to free his choſen people, and ſet them at liberty, he raiſed the Medes and Perſians to leade them by the hand out of ẏ hand of their oppreſſors. His hand is not now ſhortened, his power is not now weakened, he can deale thus with all his enemies, & the enemies of his Church. If he blow vpon them with the blaſt of his mouth, they paſſe away ſuddenly, as the chaffe is ſcattered before the winde. An example heereof is recorded in the holy Hiſtory, 2 Chron. 20, 23. when a great multitude of the Moabites, Ammonites, and Amorites, aſſembled themſelues to fight againſt *Iehoſhaphat*, after he had ſet himſelfe to ſeeke ẏ Lord, proclaiming a faſt throughout all *Iudah*, aſking counſell of the Lord, and praying to him in the zeale of his ſpirit, the enemies ſlew one another with the ſword. Thus doth God turn the edge of the ſword drawne againſt the Church, vpon themſelues, & reſcueth his people when there is none to helpe. We haue had experience of Gods protection of his church, our eyes haue ſeene, and our eares haue heard how one hath butchered and murthered another, whereby God hath giuen a time of reſt and breathing vnto his ſeruants. Hee is the ſame without changing, with him is no variablenes, neither ſhadow of turning; if we turne to him with all our hearts, he will turne to vs, and not ſuffer the rod of the wicked alwaies to reſt on the lot of the righteous, leſt they ſhould put forth their hand to wickednes.

Therefore Iſrael dwelled in all the Cities of the Amorites in Heſhbon, and in all the Villages thereof. We haue heard of the murthers & ſlaughters that were betweene the Moabites & the Amorites, in the which, howſoeuer one ſought to defend himſelfe, the other preuailed by vſurpation (as might ſometimes ouer-cometh right:) yet the purpoſe of God, who ouerſwayeth all actions of men, and draweth good out of euill, was to giue reſt to his people, and to make them inherite and inhabite the Cities and Villages which the Amorites had wrongfully gotten. Hereby we learne for our inſtruction, that God oftentimes bringeth the godly and faithfull that pleaſe him, to inherite the Lands and poſſeſſions of the wicked and vngodly. Howſoeuer the beleeuers that

Doctrine. Gods children are oftentimes brought into the inheritance of the vnfaithfull.

feare God,are many times thruſt out of houſe and home, and haue their lawfull poſſeſſions taken from them, as we ſee in *Naboths* Vine- 2 King.21,15. yard,and in *Abrahams* Well: yet ſometimes Gen.21,25. God returneth in mercy to the faithfull, and maketh the ſubſtance and inheritance of the vnfaithfull,to deſcend vnto them.This is confirmed in the Booke of Exodus,at the departure of Iſrael out of the Land of Egypt, at which time GOD recompenced the ſore labours and heauy trauels of his people, impoſed vpon them by cruell taske-maſters, *For they asked of the Egiptians Iewels of ſiluer, and Ingots of gold, and change of rayment; then the Lord gaue them fauour in the ſight of the Egiptians, ſo that they granted their requeſts, inriched the Iſraelites, and ſpoiled themſelues.* Exod.12, 35,36. This goodneſſe of God the Prophet with praiſe acknowledgeth toward his people,ſaying; *He caſt out the Heathen before them, & cauſed them to fall to the lot of his inheritance, &c.*Pſal.78,55. This verifieth the ſaying of the wiſe man, Prou.28,8. *He that encreaſeth his riches by vſury and intereſt, gathereth them for him that will be mercifull to the poore.* And in another place, *The good man ſhall giue inheri-* Prou 13.22. *tance to his childrens children, and the riches of the ſinner is laid vp for the iuſt.* In like manner *Iob* deſcribing the condition of the vngodly, ſheweth,that *though he ſhould heape vp ſiluer as* Iob 27.16,17. *the duſt,and prepare raiment as the clay; hee may prepare it, but the iuſt ſhall put it on, and the innocent ſhall diuide the ſiluer.* Thus God taketh away the things of this life from ſuch as vſe thē wickedly, and beſtoweth them vpon ſuch as will imploy them lawfully.

Reaſon 1. The Reaſons remaine to be conſidered to ſtrengthen this truth, and to make it appeare to the conſciences of all of vs, to be a neceſſary and apparant truth. Firſt of all,the mercy of God,toward ſuch as are ſealed vp to be his ſeruants,is without end; there is no brim nor bottome of it.If then his mercy ſurmount our thoughts,he will let paſſe no part of his kindnes toward them that do feare him. Thus the Prophet reaſoneth,Pſal.136,21,22. Where, vpon theſe examples of Gods great kindnes toward Iſrael,in ouerthrowing *Sihon* King of the *Amorites*,and *Og* the King of *Baſhan*, hee ſaith,*He gaue their Land for an heritage, for his mercy endureth for euer: euen an heritage vnto Iſrael his ſeruant, for his mercy endureth for euer.* Whenſoeuer therefore wee ſee this come to paſſe,we muſt acknowledge the cauſe of it to be in God, who ceaſſeth not to bee good to thoſe that be his.

Reaſon 2. Againe, God maketh knowne his power among his people, to teach them to depend vpon him, to ſhew vnto them that they ſerue not a weake and impotent God, & to inſtruct them to walke in the obedience of his waies. This the Prophet pointeth out,Pſalm.44,2,3, and 111,6,& 105,44,45.

Vſe 1. The vſes follow. Firſt,this truth teacheth, who is the ſoueraigne diſpoſer of all things in heauen and earth; namely,God. He ordereth kingdomes, and diſpoſeth Countries, he giueth and taketh away, hee encreaſeth and diminiſheth,he maketh rich, and maketh poore. It is not our owne ſtrength or pollicy; it is not our owne care or labour,it is the bountifulnes and bleſſing of God, that is all in all. We haue heere beneath vpon the earth, Owners and Land-lords,we haue ſuch as account themſelues poſſeſſours of houſes and lands: but we muſt know that wee are all Tenants at will,we enioy nothing by Leaſe or Indenture for terme of yeares,but hold the tenure of the Lands and liuings at the will and pleaſure of the great and high Land-lord of all the world. This is the confeſſion of *Hannah* in her ſong of thankſgiuing, 1 Sam.2,7,8. *The Lord maketh poore, and maketh rich, bringeth low, and exalteth: he raiſeth vp the poore out of the duſt, and lifteth vp the begger from the dunghill, to ſet them among Princes: and to make them inherite the ſeat of glory, for the Pillars of the earth are the Lords, and he hath ſet the world vpon them.* Whatſoeuer therefore we haue, let vs acknowledge therein,not our owne deſarts or merites, but the goodnes of God toward vs,filling vs with good things to ſerue him.

Vſe 2. Secondly, let vs from hence confeſſe,that all the carke and care of man with his beſt endeuours,cannot alwaies attaine to the benefit and fruite of his trauell,but he prouideth that which another enioyeth. This the Prophet *Haggai* teſtifieth, chap 1,6.9. *Yee haue ſowne much, and bring in little; ye eate,but ye haue not enough; ye drinke but ye are not filled; ye cloathe you, but ye are not warme, &c.* According to that which our Sauiour addeth, Math.6,27. *Which of you by taking care,is able to adde one cubite vnto his ſtature?* This the wiſe man teacheth in the Prouerbs.chap,12,27. *The deceitfull man roaſteth not that he tooke in hunting: but the riches of the diligent man are precious.* Wherfore it ſtandeth vs vpon, not to be immoderately penſiue,and diſtruſtfully carefull for the profits and commodities of this life, nor truſt in the labours of our owne hands, but pray to God to ſend vs his bleſſing,& to poure down the riches of his grace vpon vs, as the ſhowre vpon the herbes, and as the great raine vpon the graſſe.It is not our owne worke that can giue vs wealth,or our owne labour can make vs rich. *Except the Lord builde the houſe they labour in vaine that build it: except the LORD watch the City, the keeper watcheth in vaine: it is vaine for you to riſe early, and to lie downe late, and eate the bread of ſorrow, but he wil ſurely giue reſt to his beloued.* So thē we muſt confeſſe,that nothing in houſe or City, nothing in Church or Common-wealth can be enterprized & finiſhed aright,except God be the directer and guider of it. To the end therefore yͤ bleſſings of God may euer concur with our lawfull labors,let vs ſanctifie thē with prayer, & craue of God his ſpecial fauour to bleſſe the works of our hands to his glory and our comfort.

Thirdly,

3. Thirdly, ſeeing wicked men after all their paines and labours doe lay vp in ſtore for the faithfull, both the one and rhe other ſort muſt lay this vnto their hearts. Let the vngodly lament and howle their folly, and not truſt in their owne ſtrength. It is a great greefe for a naturall and carnall man to depart from his ſubſtance and treaſure, vpon which hee hath ſet his heart; but this doubleth his griefe, and increaſeth his ſorrow, to ſee ſuch as hee holdeth his enemies, to enter vpon them, & quietly to enioy them. What can more humble them, then to take from them the comfort wherein they reſted, and the ſtaffe whereon they leaned, and the confidence wherein they truſted, ſo bereauing them of the fruit of their hands, which was the ioy of their hearts, the hope of their liues, and the key of all their comfort. This vſe is directly concluded by the Prophet *Ieremy*, chap. 42, 3. *Behold the dayes come, ſaith the Lord, that I wil cauſe a noiſe of war to be heard in Rabbah of the Amonites, and it ſhall be a deſolate heape, and her daughters ſhall be burnt with fire, then ſhall Iſrael poſſeſſe thoſe that poſſeſſed him, ſaith the Lord. Howle, O Heſhbon, for Ai is waſted: cry ye daughters of Rabbah, gird you with ſackcloath, mourne & turn too and fro by the hedges, &c.* Wherefore let vs not put our affiance and confidence in theſe earthly, tranſitory, and vncertaine things, which take their wings as an Eagle, and flie into the heauen. On the other ſide, this ſhold comfort the faithful in the vprightneſſe of their harts, and teach all perſons to labour to bee truely godly and religious. For this is the fruite and aduantage that righteouſneſſe bringeth with it, it cauſeth a mans owne goods to bee ſtable and continue in his family, and draweth vnto it the riches of others by the free gift of God. Thus we ſee, Deut. 28, 30, 31. that whereas in the law it is denounced as a curſe, that a man ſhould builde an houſe, and another ſhould dwell in it: plant a vineyard, and yet ſhal not eate the fruite: haue his Oxe ſlaine before his eyes, and not eate thereof: it ſheweth the woful condition of the vngodly, that he ſhal not reape the fruite of his labours, nor attaine to the end he expecteth. Contrarywiſe, the godly are comforted, and haue their bowelles refreſhed, foraſmuch as they learne by this dealing of God, that the wicked man is ſo farre from leauing his goods to his poſteritie, that they are oftentimes ſtripped from him, & put vpon the righteous, who by the prouidence of God is made heyre againſt his wil. Wherefore, if wee deſire to leaue our poſterities in good eſtate, wee can no way better prouide for them, ſecure their perſons, and ſettle their eſtates to continue, then if wee leade a godly life, and keep a good conſcience toward God and men.

m6,17.
23,5.

Vſe 4. Laſtly, this Doctrine declaring how God tranſlateth the ſubſtance and poſſeſſion of the vngodly to the godly, miniſtreth matter vnto them to praiſe the Lord, who is the giuer of euery good giuing, and of euery perfect gift. This the Prophet teacheth Iſrael to acknowledge, Pſal. 44, 3. & 105, 2, 3, 44, 45. & 136, 1, 21. that they inherited not the Land of Promiſe by dint of the ſword, by the ſtrength of their arme, by the multitude of their men, but confeſſe the power of Gods right hand, the light of his countenance, and the comfort of his fauour. Heereupon he ſtirreth vp the people to praiſe him, to call vpon his name, and to declare his workes to their poſterity, *Sing vnto him, ſing praiſe vnto him, and talke of all his wondrous workes, reioyce in his holy name, and let the heart of them that ſeeke the Lord, reioyce.* We are vnworthy of theſe exceeding mercies, not onely to finde the comfort of our own labors, but to inherit the poſſeſſions of others, if wee do not endeuour to ſtirre vp our hearts, and al ẏ is within vs to praiſe his holy name. Therefore *Moſes* putteth the people of Iſrael in remembrance of this duty of thankſgiuing whē they ſhould come vnto the land of Canaan, to Cities and houſes builded by their enemies, they ſhould take heede they forgate not that good God that ſhould bring them thither. This ſacrifice was offered willingly and ioyfully by the Iſraelites, when they ſawe their deſire vpon their enemies, and their goods giuen to the members of the Church: they reioyced and were glad, ioy and gladneſſe aroſe among them. Eſter 9,7.

[Verſe 27. *Wherefore they that ſpeake in Prouerbes.*] Heere is mention of a peece of Poetry, and an ancient ſong made by ſome skilful Poet, as *Moſes* or ſome other among the people of God, containing *Sihons* inuading of the Moabites, his poſſeſſing their Cities, with the cauſe, to wit, their idolatry, and the Iſraelites recouering and regaining them out of his hand to their proper vſe. This Poem was made in verſe, both for the better remēbrance of the ſingers, and for the more effectuall ſetting downe of theſe victors, to moue attention, admiration, and other affections. Wee learn from this practiſe of the people of God, that Poetry is ancient in the Church of God, and commendable among the godly. The ſetting forth of the workes of God, not onely truly, ſoundly, and ſimply, in a plaine forme & frame of words, but ſtrictly, poetically, artificially, is worthy of praiſe and commendation. This appeareth by the manifolde practiſe of the Patriarkes, Prophets, Propheteſſes, and other holy men and women in the old & new Teſtament. See the examples of *Moſes* ſinging the praiſes of God after their deliuerance out of Egypt, after the ouerthrow of *Pharaoh*, and after their paſſage ouer the red ſea; he footed it not in a low, but in a lofty ſtile, praiſing God in verſes, not in proſe, for the greater efficacy of the matter, and the better expreſſing of their affections. The like we might ſay of his ſweet ſong ſung not long before his death, Deut. 31, 19, 22. & 32, 1, 2, &c. which he taught

Doctrine.
Poetry is ancient & commendable.

Exod. 15, 1.

Cygnea cantio.

Iudges 5,1. taught the children of Iſrael, thus did *Deborah* and *Barak*. And thus did *Dauid* make an Epitaph in verſe vpon the death of *Saul* and *Ionathan*, after they were ſlaine by the Philiſtims, not penned after the plaine and vulgar manner, but with many rhetoricall flouriſhes of Tropes and figures according to the nature of the verſe, and the ſubſtance of the matter.

Reaſon 1. The Reaſons hereof are eaſie to be conceyued, to auouch the lawfulneſſe & praiſe-worthineſſe of this Art. For firſt, euery Art and knowledge is of God. Euery good giuing and euery perfect gift (ſaith the Apoſtle *Iames*) is from aboue, and commeth downe from the Father of Lights. Euery Mechanical trade and handy-craft is the gift of God: there is no excelling in any of them but by his ſpecial gift, who is the God of knowledge: which maketh a difference, not onely between man & beaſt, but betweene man and man. Such as found out curious workes in Gold, Siluer, & Braſſe, in grauing of ſtones, in caruing of wood, in making any Needle-worke about the Tabernacle, *Were filled with the ſpirit of God, in wiſedome, in knowledge, and vnderſtanding.* Exod. 31.3. & 35,30. As it is God that frameth the hand to ſuch inuentions, ſo it is he that guideth the pen, & giueth the tongue of the learned, to ſpeake or write after an excellent manner. The Heathen men were wont to ſay, That Poets were inſpired of God to go beyond the reach of the vulgar ſort. So then, this gift being more then ordinary, muſt needs in a peculiar and ſpeciall ſort be from God.

Reaſon 2. Secondly, ſundry parts and bookes of holy Scripture are penned poetically, and thoſe of excellent & worthy note; albeit we know not the kinds and meaſures of them (howſoeuer ſundry haue laboured to finde out the ſeuerall numbers and natures of them) inaſmuch as euery Language hath his peculiar frame & faſhion, yet not onely ſome certaine parts and parcels, but ſundry whole bookes, as hath bin ſaid, were Poetically penned, and in that reſpect may be fitly called Poeticall Bookes. Of this kinde and nature, are the booke of *Iob*, the Pſalmes of *Dauid*, the Prouerbes of *Salomon*, the booke of the Preacher, and the Song of ſongs: all which ſeeme to be contained & comprehended by our Sauiour Chriſt, vnder the title of the Pſalmes, when he diuideth the whole Scripture into the Law, the Prophets, and the Pſalms, as Luke 24,14. Beſides, when any thing of greateſt note, worthy of greateſt remembrance and commendation was to bee ſet downe in the Scriptures, the Prophets did chooſe to ſpeake in this artificial compoſition of words & ſentences to giue a greater grace, and adde greater glory vnto the ſame, as appeareth in ſundry places of the Law and Prophets.

Vſe 1. The vſes of this truth, direct vs to ſundry profitable meditations, and weighty conſiderations. For firſt, it teacheth vs in part the maieſty and authority of the Scriptures. They are not certain rugged and ragged writings to be contemned for their rudeneſſe and ſimplicity, and to be condemned for their baſeneſſe and homelineſſe, as the Atheiſts and others, that boaſt and brag of their fine wits, are not aſhamed to giue out; but Bookes full of holy excellency, and wonderfull ſtatelineſſe; not onely working grace in the hearts of the hearers, but carrying a grace to the eares of the hearers. Bookes filled with true eloquence, and more able to perſwade, then all the enticing words of humane wiſedome. Therefore, the Lord to deliuer his word from diſgrace & reproach, doth ſometimes flye aloft with a maieſticall grauity, and ſtately port, able to aſtoniſh the outward ſenſes, & ſufficient to draw the whole man into admiration; and thereby ſheweth what he could doe in the reſt of the holy Scriptures, if it had pleaſed him. Let a man reade with ſingleneſſe of heart, and with the eye of iudgement the 104. Pſalme, 1,2,3, 4,5. verſes, deſcribing the Maieſtie of God: or Eccleſiaſtes 12. verſes 1, 2, 3, 4, 5, &c. deſcribing the approaching of olde age: or the firſt chap. of Eſay, verſ. 1, 2, 3, 4, 5, &c. deſcribing the vnthankfulneſſe of the people; and hauing diligently read, and aduiſedly peruſed them, let him tell me whether hee do not deſpiſe in compariſon of them, not onely the deſcriptions of *Homer* and *Virgil*, but the Orations of *Tully* and *Demoſthenes*, as froth and ſcum, hauing onely the empty ſhadow of the true and right eloquence.

So the Apoſtle *Paul* beeing charged to bee rude in ſpeaking, doth not confeſſe any want in his ſtile, or craue pardon for any fault, but doth iuſtify his maner of writing, & purpoſely auoideth the wiſedom of mans eloquence. He oppoſeth his plaineſſe to the ſet and curious ſpeech of the falſe Apoſtles, who came in gay appearance, and hunted after fine phraſes, and ſhew of words, as if they had had all the ſtrength of truth that might be on their ſide: yet notwithſtanding, in this plaine ſtyle the Apoſtle ſheweth himſelfe moſt mightie, and moſt eloquent, garniſhing his words, and adorning his ſentences with all the figures that Art can affoord, ſo farre as ſerued to moue affections, and to touch the conſcience. For the power of the Scriptures inſpired by God, ſtandeth in the inward force and vertue, working vpon the ſoule, piercing the heart, caſting downe the imaginations that lift vppe themſelues againſt the truth, conuerting the whole man, and entering through to the diuiding of the ſoule and ſpirit, of the ioynts & marrow, yea diſcerning the thoughts and intents of the heart. Heb. 4,12. The Apoſtles of Chriſt, ſubdued the whole world, not with fire and ſword, not with carnall and bodily weapons, but by the plaine preaching of Chriſt crucified, as *Paul* himſelfe confeſſeth, 1 Cor. 2.2. *He regarded to know nothing among them, but Chriſt Ieſus, and him crucified.* And in 1 Cor. 2,3,4. *I was among you in weakneſſe and in feare, and in much trouble:*

neither ſtood my word and my preaching in the enticing ſpeech of mans wiſedome, but in plaine euidence of the Spirit and of power, that your Fayth ſhould not be in the wiſedome of men, but in the power of God. Seeing therefore it hath pleaſed God to giue vs a taſte, and to leaue as it were the prints and footſteppes of all learning and Arts in the world, inſomuch that no forme of reaſoning, no ornament of ſpeaking, no gifte of perſwading is read in any prophane author but the ſame is found in the Scripture, as in a plentifull ſtore-houſe: yea, with farre greater grace and excellency then any where elſe; let vs acknowledge the maieſty of the word, and reuerently eſteeme of it aboue all other Writings.

Vſe 2. Secondly, ſeeing Poetry is a good gift, to be reuerenced and receiued for the antiquitie and worthineſſe, it ſerueth to reproue thoſe that abuſe this gift, to the reproch of the Art it ſelfe, and to the diſhonor of the giuer. And howſoeuer many among the Heathen excelled in this kinde, and haue lighted a candle to others, yet was this Art no where more diſgraced and diſgraded from the former glorie, and ancient eſtimation thereof, then amongſt themſelues. For, whereas Poetry at the firſt was vſed to expreſſe ſome memorable accident, and record ſome great worke to poſterity, that it might bee better remembred and regarded: they turned theſe vſes into wrong ends, & changed the truth into horrible lies. For, what are all the Poems of the Infidels & vnbeleeuing Gentiles, but a deteſtable mingling of hiſtories with Fables, of trueth with lies, of deedes done with their owne dreames and inuentions? And whereas of olde time, there was no difference between a plaine ſtory and an artificiall Poem, but in the manner of penning and enditing: the one being eaſie and euident, the other curious and cunning, more exquiſite and laboured: they haue ſet the one againſt the other, and oppoſed them as contraries; charging an hiſtorie to ſpeake the truth, all the trueth, and nothing but the truth, but diſcharging a Poeme of this burthen. They require the foundation to be ſome deed done indeed, and then build vpon it Fables and falſhood: ſo that the plaine ſong being a truth, the deſcant ſhall be a lye. Neither hath this Noble Science beene abuſed onely among the Gentiles, but the remnants of it haue crept into the Schooles, and defiled the pens of many Chriſtians. We muſt ſeek to reſtore its ancient honor, and being a graue matrone, wee muſt pull from her the Ornaments and deckings that do not become her. Therefore, let not yong men addicted to this Art, abuſe this gift, but vſe it to the praiſe of God and to the publiſhing of his works. Let them in their Poems ſhew themſelues Chriſtians, and manifeſt themſelues to differ from the vnbeleeuing Gentiles that know not God. Let all ſongs and Sonets of loue, or rather Luſts, all ſcurrilous ieſts and Satyricall Pamphlets, be baniſhed from vs; which are not the faults of Art, but of the Artiſt: not of Poetry, but of the Poet: not of the matter, but of the man. Let al inuocation of ſtrange gods, and heatheniſh inducing of many gods, be odious to our eares, ſpeeches vſuall among many, but not ſeaſoned with ſalt as they ought to be. Wee haue liberty enough to follow the verſe without wandering into ſuch licentiouſnes; wherunto the Apoſtle directeth vs, Epheſ. 4, 29. *Let no corrupt communication proceed out of your mouths, but that which is good to the vſe of edifying, that it may miniſter grace vnto the hearers.*

the works
Homer, Vir-
Ouid, & o-
rs.

famil. epi.
& *lib.* 1.
Orator.
de Art.

,11.

Vſe 3. Laſtly, ſeeing the Art of Poetry is lawfull and lawdable, let vs praiſe God and ſing to him in ſpirituall ſongs penned by the Prophets, and endited by the Spirit of GOD, for the inſtruction and direction of the Church, not onely in the booke of Pſalmes, but in other places of the Scripture. And ſurely, it were a worthy and profitable labour, tending to the aduancing of the glory of God, & ſeruing for the comfort of the Church, if all the ſongs of prayer and praiſes which are found in the Law and the Prophets, were turned and tuned for the ordinary vſe of our aſſemblyes, and ioyned to the booke of Pſalmes, as the ſong of *Moſes,* of *Miriam,* of *Deborah,* of *Eſay,* of *Hezekiah,* of *Habakkuk,* of the *Canticles* and *Lamentations,* together with ſome others in other places to bee found; that wee might haue plentifull matter, and perfect direction, to lift vp our hearts and voices vnto God vpon all occaſions that ſhall be offered vnto vs. Hereunto commeth the exhortation of the Apoſtle *Paul*, Col. 3, 16. *Let the word of God dwell in you plentifully in all wiſedome, teaching and admoniſhing your owne ſelues in Pſalmes & Hymns, and ſpirituall ſongs, ſinging with a grace in your harts to the Lord.* This duty of ſinging Pſalmes is not proper to the Church and the publicke aſſemblies of the Church, but an exerciſe of our Religion to be vſed publikely & priuately, whether we would giue thankes for ſome deliuerance, or craue forgiueneſſe of ſinnes, or deſire reſtoring of health, or craue the graces of Gods Spirit, which wee want. True it is, there are many abuſes of this part of Gods ſeruice (as alſo in the reſt) yea euen in ſinging yͤ Pſalms of *Dauid*, 1 Cor. 14, 15, 26. as vſing of an vnknowne tongue without vnderſtanding, the ſpending of too much time, ſhutting out thereby the preaching of the word, and hindering other exerciſes of our Religion: as we ſee it vſuall in the Church of Rome, where the chanting of their Mattins and Maſſes hath iuſtled out the publiſhing of the Doctrine of the Goſpel, making the deed done, to be meritorious, auaileable for the forgiueneſſe of ſinnes, ſinging many ſinfull and ſuperſtitious things touching the interceſſion of Saints and ſuch trumpery, bringing in their broken Muſicke, that nothing can be vnderſtoode any more, then if it were in a ſtrange tongue, & an vnknown language; whereas al things ſhould be done to edifying in the Church of God.

Notwithſtanding all theſe abuſes, we muſt maintaine the right and holy vſe of ſinging in the Church, and in our houſes, which is an exerciſe excellent in it ſelfe, acceptable to God, profitable to our ſelues, and thoſe that heare vs. The Apoſtle exhorteth the Epheſians, *Not to be drunke with wine, wherein is exceſſe, but to be filled with the Spirit, ſpeaking vnto themſelues in Pſalmes and Hymnes, and ſpirituall ſongs, making melodie to the Lord in their hearts.* Ephe. 5, 18, 19. Likewiſe the Apoſtle *Iames*, chap. 5, 13. *Is any among you afflicted? Let him pray. Is any merry, let him ſing Pſalmes.* This was the practiſe of *Paul* and *Silas*, while they were in priſon, *They praied at midnight, and ſung Pſalmes vnto God.* Let vs follow theſe examples of godly men, and take vp this exerciſe better then we haue done, beeing a notable gift of God: which duty, albeit commanded by precept, and commended by example, is greatly decayed in all places, and among all eſtates of men; in ſtead whereof, prophane ſongs and beaſtly Ballads are come in places, filling and defiling all ſhops, houſes, and meetings, iuſtling out the other, to the decay of Religion, to the diſgrace of the Pſalmes, to the corrupting of youth, to the contempt of the word, and to the diſhonour of God.

Acts 16, 25.

[*They that ſpake in Prouerbs, ſay: Come to Heſhbon, let the City of Sihon be built and repaired, &c.*] The end of this Song, made of the people of GOD, was to keepe a perpetuall memory of the victories that God gaue to the Iſraelites, and to teach the poſterity to come, how they came to be owners and poſſeſſours of theſe Citiſs. We learne from hence, That it is the duty of the faithfull to remember and publiſh the works of God, whereof we are partakers or witneſſes. Whenſoeuer GOD ſheweth any of his works of mercy or iudgement, toward our ſelues or others, toward ſoule or body, we muſt not hide them and bury them in forgetfulneſſe, but ſpread them abroad, and make them knowne to others. This appeareth in ſundry places of the word of God. The Prophet teacheth this duty, Pſalm. 105, 1, 2. *Praiſe the Lord, & call vpon his Name, declare his workes among the people: Sing vnto him, ſing praiſe vnto him, and talke of all his wondrous works.* And Pſal. 107, 8. *Let them confeſſe before the Lord his louing kindneſſe, and his wonderfull works among the ſonnes of men.* So likewiſe Pſalm. 111, 2, 3. *The works of the Lord are great and ought to be ſought of all them that loue them: his worke is glorious and beautifull, and his righteouſneſſe endureth for euer.* So Pſal. 66, 16, 5, he prouoketh all men to heare what God hath done for him, *Come and hearken, all ye that feare God, and I will tell you what he hath done to my ſoule:* and in the ſame Pſalme he reproueth the dulneſſe of men, that are cold in the conſideration of the works of God, *Come and behold the works of God, he is terrible in his doing toward the ſonnes of men.* When the Shepheards had found the word of the Angel true, and ſeene the Babe laide in the Cratch, *They publiſhed abroad the thing that was told them of that childe, to the great wondring of all thoſe that heard it.* And when the man, out of whom a legion of diuels was departed, beſought Chriſt that he might tarry with him: Ieſus ſent him away, ſaying; *Returne into thine owne houſe, and ſhew what great things God hath done to thee; ſo hee went his way, and preached throughout all the City, what great things Ieſus had done vnto him.* When *Paul* and *Barnabas* returned to *Antioch*, from whence they had beene commended to the grace of God, to the worke which they had fulfilled, hauing gathered together the Church, *They rehearſed all the things that God had done by them, and how he had opened the doore of faith vnto the Gentiles.* Acts 14, 27. The practiſe of this duty, Chriſt commanded to the man that he had diſpoſſeſſed, Mark. 5, 19, 20. *Goe thy way home to thy friends, & ſhew thē what great things the Lord hath done vnto thee, & how he hath had compaſſion on thee: ſo he departed, and began to publiſh in* Decapolis, *what great things Ieſus had done vnto him, and al men did maruaile.* All which precepts and examples teach vs, that it is not enough to haue receiued Gods benefits, and to be mindfull of them our ſelues, but alſo we are bound to make others according to our places to profite thereby, and to praiſe God for them, agreeable to the words of *Peter* and *Iohn* to the councell, ***Wee cannot but ſpeak the things which we haue ſeene & heard.*** Acts 4, 20.

Doctrine. It is our duty to remember & publiſh the great works of God.

Luke 2, 18.

Reaſon 1.

The Reaſons of this Doctrine are diuers, whether we conſider God, or our ſelues, or the faithfull with whom we liue. Firſt, in reſpect of God, inaſmuch as it ſtandeth vs all vpō, to ſet forth his glory, with al our ſtrength and might. This is the chiefe and principall end, that we muſt ayme at in all our waies, to ſeeke to gaine glory to his great Name, according to that generall precept of the Apoſtle, *Whether ye eate, or drinke, or whatſoeuer ye doe, do all to the glory of God.* So when God doth make knowne to vs the workes of his owne right hand, this muſt be one motiue to ſtirre vs vp to ſpread them abroad, that thereby his Name may be glorified, and his ſauing health publiſhed among all Nations, as we ſee the practiſe in the Apoſtles.

Acts 11, 18.

Secondly, in reſpect of our ſelues. For this is a notable ſigne and token of a true and liuely faith, that we beleeue the works of God, and lay them vp deeply in our hearts, when we hide them not vnder a buſhell, nor couer them in the aſhes, but lift vp our voice, as a Trumpet, to declare to others what our ſelues haue learned. This the Prophet teſtifieth in his owne practiſe, *I will walke before the Lord in the Land of the liuing, I beleeued, and therefore did I ſpeake.* Pſalm. 116, verſes 9, 10. This is not peculiar to the Prophet onely, to teſtifie his faith by the words of his mouth, but is made geneſ.4,13.

generall and common to others by the Apoſtle, *Becauſe we haue the ſame Spirit of Faith, according as it is written, I beleeued and therefore I haue ſpoken: we alſo beleeue, and therefore ſpeak.* Such as do not beleeue the words and workes of God, can neuer be fit inſtruments to giue notice of them to others: but ſuch as doe in heart beleeue them, cannot but with ẏ tongue confeſſe them, thereby to aſſure their owne hearts, and to confirme their owne faith more and more.

ſon 3.

Thirdly, we muſt haue reſpect to others. For as Chriſt ſpeaketh to *Peter*, when thou art conuerted ſtrengthen thy brethren: ſo when we beleeue the workes of God, wee muſt labour to bring all other to a ſound faith and right iudgement. It is our duty to hunger and thirſt after the ſaluation of others: and being called to the profeſſion, we muſt toll the bell to others. There is no man that hath bene truly acquainted with the workes of God, and hath in conſcience bene conuinced of the vndoubted truth thereof, but ought to bee as a publike Cryer, and as the Lordes Herald to blaze them and publiſh them abroad for the good of others. This is the reaſon that mooued the Prophet *Dauid* to make ſuch often & ſo many proteſtations, to ſpeak of al his wondrous workes, to tell his maruellous workes, to publiſh the praiſes of the Lord & his great power.

ſ.9.1 &71,

This is the reaſon that *Peter* immediately after his deliuerance out of priſon came vnto *Mary*, where many were gathered together in praier to intreat the Lord for the enlarging of his liberty, ſaying vnto them, *Go ſhew theſe things vnto Iames, and the reſt of the Bretheren.* Acts 12,17. So then, whether we do conſider that it is required of vs to ſeeke the glorie of God, to teſtify the aſſurance of our Faith, or to win our brethren; wee muſt acknowledge that it is a ſpeciall duty laide vpon vs to publiſh the workes of God, whereof any of vs be witneſſes, of the truth whereof we are conuinced. Indeed Chriſt charged the Leaper not to publiſh and ſpread abroad the miraculous worke of his cleanſing: but this was to correct the peruerſe iudgement of the people, who regarded more to ſee his miracles, then to heare his doctrine, and that hee might haue the greater liberty to teach from the perſecutions of the Phariſies, Mar.1,45.

Vſe1.

Now let vs proceed to the vſes of this Doctrine. Firſt, it teacheth that we muſt not ſlander and diſcredite any of his workes, but ſay with the ſorcerers, *This is the finger of GOD*, Exod. 8, 19. When the Phariſies heard that Chriſt caſt out the diuels by the power of his deity, they backe-bited and blaſphemed the workes of God maliciouſly, ſaying, *This man caſteth out diuels no otherwiſe but thorough Belzebub the Prince of diuels.* Matth. 12,24. & 28, 12,13. So the watchmen ſet to keepe the ſepulcher of Chriſt ſure, ſhewed vnto the high Prieſts all the things that were done; who tooke wicked counſell, and gaue large mony vnto the ſoldiers to ſpred abroad that his diſciples came by night, & ſtole him away while they ſlept. Likewiſe, when the holye Ghoſt fell vpon the Apoſtles, that they beganne to ſpeake with other tongues, as the Spirit gaue them vtterance, they mocked and ſlandered the worke of God, ſaying, *Theſe are full of new wine*, Acts 2,13. ſo that *Peter* iuſtified as well the Apoſtles of Chriſt, as the miracle of God. In like maner are we to do in like caſes: when an euill name is brought vpon the workes of Gods election or reprobation, vpon ẏ workes of his prouidence, and protection of his people, we muſt ſtand forth to giue glory to God and to ſtop the mouth of iniquity when it is opened againſt heauen. For if a man bee commanded to open his mouth in the cauſe of the dumbe, much more in the cauſe of God. It is one kinde of taking the name of God in vain, to hold our peace when any reaſon & diſpute againſt Gods workes. If wee deny him any way before men, Chriſt Ieſus will deny vs before his Father. We muſt therefore open our mouths in defence of God and his workes, & put the obſtinate gainſaiers to ſilence, & wipe away the ſlanderous reports raiſed of them, leſt others receiue hurt thereby, and to the end God may haue the glory and praiſe of his owne worke. And albeit we doe not alwayes conceiue the right cauſe and reaſon of them, let vs not deride but admire them with the Apoſtle, Rom. 11,33. *O the deepneſſe of the riches both of the wiſedome and knowledge of God! How vnſearchable are his iudgements, and his wayes paſt finding out?* If a man ſhould take vpon him to iudge thoſe that are out of his libertie, and ouer whom he hath no authority, and to pronounce ſentence vpon their doings, would a worldly man thinke wel of this preſumption? But it is leſſe wiſedome, and greater preſumption, to take vpon vs to rule God, and to giue him his leſſon, and to enter into iudgement of his workes. Therefore *Elihu* wiſely teacheth in the booke of *Iob* this point; *Who hath appointed vnto him his way? Or who can ſay, Thou haſt done wickedly? Remember that thou magnifie his workes, which men behold.* Iob 36,23,24.

Prou.31,8.

Vſe 2.

Secondly, it is required of vs to be diligent markers and obſeruers of the works of Gods prouidence. For how ſhall he report them & remember them to others, that is not carefull to muſe vpon them, and to marke them himſelfe? Or how ſhall he open his mouth to declare them, that ſhutteth his eyes leſt he ſhold ſee them, and ſtoppeth his eares leſt he ſhould heare of them? It ſtandeth vs therefore greatly vpon, wiſely to obſerue the works of God, and ſuffer nothing to paſſe from vs, nothing by vs, without making profite of it to our ſelues, & bringing it to the vſe of others. This wiſedome *Eliphaz* one of the three friends of *Iob* teacheth, hauing ſhewed that the vngodly ſhall not eſcape vnpuniſhed, but that God will finde them out in their hypocriſie, he addeth;

deth, Iob 5,27. *Loe, thus haue we inquired of it, and ſo it is, heare this, and know it for thy ſelfe.* This we are all to marke by continual experience, how God dealeth with the godly, ſometimes chaſtening them, ſometimes bleſſing them, neuer forſaking them, albeit ſometimes leauing them for a ſeaſon, yet in the end returning in mercy vnto them.

Likewiſe, how hee dealeth towardes the wicked, thereby to auoid their ſteps, conſider that though they flouriſh for a time, it is but the pleaſure of ſin for a ſeaſon that they inioy: and alwayes Gods iudgement in this life arreſteth ſome, and maketh them fearefull examples vnto others. Thus did the Prophet ponder in his heart the wayes and works of God, and profited thereby to his great comfort: as we ſee, Pſal. 37, 35. 36. *I haue ſeene the wicked ſtrong, and ſpredding himſelfe like a greene Baytree, yet he paſſed away, and loe he was gone, and I ſought him, but he could not be found. Marke the vpright man, and behold the iuſt, for the end of that man is peace; but the tranſgreſſors ſhall be deſtroyed together, and the end of the wicked ſhall be cut off.* And if wee will giue our hearts to this meditation on the works of Gods prouidēce, ruling the world, and diſpoſing all things, we ſhal ſee how he alwayes meeteth with the vngodly, though they digge deepe to hide their counſels, and diue downe vnto the depth and bottome of their deuices, yet the hand of the Lord doth finde them out, and bringeth to iudgement euery ſecret worke. So if we ſhall weigh with wiſedome his workes toward his owne ſeruants, as he doth loue them with an euerlaſting loue, ſo is he alwayes gracious vnto them, and maketh all things fall out to further their ſaluation. This the Wiſeman teacheth by his experience, Eccles. 8, 11, 12, 13.

Vſe 3. Laſtly, let all Fathers of families teach the workes of Gods mercy, and the workes of his iudgements, according as they ſee them to be offered vnto them. For to whom ſhould we rather publiſh them then to our poſterity, & the children that come out of our loins? when a Father beholdeth the Lord puniſhing the vngodly, and taking vengeance on the contemners of his word, the blaſphemers of his name, the prophaners of his Sabbathes, the vncleanneſſe of adulterers, the beaſtlineſſe of drunkards, the oppreſſion of vſurers, the periury of falſe witneſſes, and the cruelty of mercileſſe dealers: ſhould he ſuffer ſuch publicke examples to dye, and theſe workes of God to ſleepe in the duſt? Nay, ſeeing God doth ſingle out ſome, and maketh them examples & admonitions vnto others, we ought to whet them vpon our children and ſeruants, & teach them thereby to ſerue the Lord, and to hate thoſe heynous and horrible ſins that prouoke ſuch great and greeuous iudgements.

Abraham is commended by the Spirite of God, for this care and conſcience of his dutie, when he ſhould behold the wofull deſtruction of *Sodom* and *Gomorrha*, Geneſ. 18. 19. *I know him that he will command his ſonnes, and his houſhold after him that they keepe the way of the Lord, to do righteouſneſſe and iudgement, that the Lord may bring vpon Abraham, that hee hath ſpoken vnto him.* This the Prophet vrgeth, Pſal. 78, 1, 2, 3, 4, 5, 6. So the Prophet *Ioel*, or rather the Lord by the Prophet, threatning a greeuous plague of dearth and famine, that the field ſhould bee waſted, the corne deſtroyed, the new wine dried vp, the oyle decayed, and the husbandmen howle, becauſe the harueſt of the field ſhould periſh, ſaith, Ioel 1, 2, 3. *Heare ye this, O Elders, and hearken yee all inhabitants of the land, whether ſuch a thing hath bene in your dayes, or yet in the dayes of your Fathers. Tel you your children of it, and let your children ſhew it to their children, and their children to another generation.* Thus we ſee how God requireth of vs a diligent conſideration of his iudgements, ſeeing he ſmiteth one to admoniſh another: wee muſt not account theſe ſtrokes onely as puniſhments vpon the offenders, but as examples offered for the amendment and repentance of others, as our Sauiour taught his diſciples of thoſe that were murthered by *Pilate*, and of thoſe were ſlaine by the fall of a tower, *Except ye repent, ye ſhall all likewiſe periſh*, Luke 13, 1, 2, 3, 4.

[Verſe 28. *For a fire is gone out of Heſhbon, and a flame from the City of Sihon, and hath conſumed Har of the Moabites, &c.*] When warre is once begun and ſet on foote, it is not ſo eaſily laid downe, neither is the thirſt of ambition in a proud man ſo eaſily quenched. Therefore this ſong declareth, that when Sihon had aſſaulted and taken Heſhbon, hee reſted not there but proceeded farther, and led his armie againſt the villages adioyning, dealing with them as hee had done with the inhabitants of Heſhbon. Thus we ſee the people bordering vpon the Heſhbonites, are touched with their ruine, and companions with them in their aduerſity: as when a mighty tree falleth, it throweth down with it the leſſer & lower ſhrubs. Now *Moſes* in this borrowed ſpeech ſetteth forth the miſery brought vpon the Moabites, which like a violent and vehement fire conſumeth whereſoeuer it lighteth. Marke therefore in this place the compariſon & ſimilitude which the Spirit of God vſeth, to expreſſe the rage of warre, waſting farre and neere, as a mighty flame of fire. We learne from hence this Doctrine, That great is the miſerie and miſchiefe of warre, whereby blood is ſhedde, Nations are ſpoyled, Countryes are ruinated, Cities are diſpeopled, Murther is committed, and the image of God defaced. And albeit the life be ſpared, yet liberty is reſtrained, and oftentimes death is better then bondage, and the ſword not ſo bitter as captiuity, euen to become ſlaues to them, who are ſlaues to Satan. This we ſee expreſſed in the war of *Chedarlaomer*, Geneſ. 14, 5, 6, 7. who comming to chaſten the rebellion of Sodom, and other Cities

Doctrine.
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ties in the plaine, he ſeized vpon the people bordering, ſo that they taſted the bitternes of the ſword, being neighbours to the Nations offending againſt him. This *Moſes* expreſſeth, Deut. 28,50,51, deſcribing the fierceneſſe of the enemies, and the plague of warres; ſaying, *They ſhall not regard the perſon of the old, nor haue compaſſion of the young, they ſhall eate the fruite of thy Cattle, they ſhall conſume the profit of thy land, they ſhall beſiege thee within thy walles, they ſhall driue thee to eate thy children, the fruite of thy body, during the ſiege and ſtreightneſſe where-with they ſhall compaſſe thee in thy Cities.* Heereunto that Prouerbe guideth vs, vſed by the King of Iſrael againſt ſuch as boaſted before the victory, ing.20,11 *Let not him that girdeth his harneſſe, boaſt himſelfe, as he that putteth it off.* Hence it is, that we reade, how thouſands and ten thouſands are conſumed in battell, which deuoureth one as well as another, to teach vs the caſualty and calamity of warre.

ſon 1. The Reaſons are not to be forgotten, that we may the better ſettle this Doctrine in our hearts. Firſt, it is threatned as an heauy plague and fearefull iudgement to be brought vpon that people that ſet their faces againſt God, and walke ſtubbornely in the breach of his commandements. 5,16,17. It is one of the arrowes of God, which he hath in his quiuer, & reſerueth to ſhoote againſt all the contemners of his Statutes; he will ſend vpon them famine to puniſh them, euill beaſts to ſpoile them, the peſtilence to conſume them, & blood to paſſe through them. This is that which the Lord threatneth, Leuit. 26,25,31. *I will ſend a ſword vpon you that ſhall auenge the quarrell of my Couenant, and when you are gathered in your Citties, I will ſend the peſtilence among you, and yee ſhall bee deliuered into the hand of the enemy, & I will make your Citties deſolate.* If then God proclaime open warre againſt ſuch as beare themſelues ſtoutly and ſtubbornly againſt him, if he be at vtter defiance with them that deſpite and deſpiſe him, if he denounce againſt thoſe the day of battell, as a day of wrath, a day of trouble and heauineſſe, a day of deſtruction and deſolation, a day of obſcurity and darknes, a day of clouds and blacknes, a day of the Trumpet and alarme againſt the ſtrong Citties, againſt the high Towers, and againſt mighty warriers that their bloud ſhall be poured out as duſt, & their fleſh made as the dung; it muſt neceſſarily follow, that the time of warre is the time of woe, yea, of weeping and wailing, and great lamentation of young and old, rich & poore, women and children, babes and ſucklings.

ſon 2. Secondly, great is the benefit of peace, and many are the bleſſings that come with it and enſue after it. If then peace be a great benefit, then muſt warre needs bee acknowledged to be a great want, and a fearefull iudgement. The peace of a State, is as the health of a body of ſtrong conſtitution: therefore warre is a dangerous diſeaſe in any body politicke, whē it cannot bee purged and waſhed without blood. We ſee how *Moſes* among the bleſſings that ſhall come vpon Iſrael and ouertake thē, reckoneth vp peace in their borders, Leuit.26,6. *I will ſend peace in the Land, and ye ſhall ſleepe, & none ſhall make you afraid, and the ſword ſhall not goe through your Land.* If there be but a iarre in a priuate houſe, or a ſtrong faction in any ſociety, it threatneth the ruine thereof. If an houſe or Citty be diuided againſt it ſelfe, it cannot ſtand. Math 12,25. If a kingdom be diuided againſt it ſelfe, it is brought to nought. But when God giueth peace and reſt to his Church, many bleſſings come with it, and great contentment on all ſides, and in all eſtates; eſpecially the free liberty of the Goſpel with the preaching and profeſſing of it, which we ſhould account as the life of our liues. Seeing therefore, on the one ſide, Warre is the iuſt wages of great ſins; and on the other ſide, peace bringeth with it many bleſſings of all ſorts, ſpirituall and temporall, we conclude, that many are the miſeries of warre.

Vſe 1. The vſes are in the next place to be thought vpon, and application to be made of this Doctrine. Firſt, let vs pray earneſtly to God, and call vpon him faithfully, to keep from vs both warres, and the rumors of wars, and continue peace in our borders, with the free & publike vſe of the Goſpel, to vs and to our poſterities: that there may not be the voice of lamentation lifted vp in our ſtreetes, weeping & mourning, and great howling, *Rachel weeping for her children, and would not be comforted, becauſe they were not.* Mat.2,18. Ier.31,15. We liue in a plentifull and well-peopled Land, no Nation vnder heauen is more populous. This is a bleſſing of God, as *Moſes* declareth, Leuit.26,9. Likewiſe Prouerbs 14,28: Yet many times we repine at his mercie, we thinke the Land will be too little for vs, and that we ſhall not be able to liue one for another. Hee can make roome enough for vs, if he once ſend ẏ bright weapons of warre, and the gliſtering ſword of the bloody enemy among vs. He can make fewer of vs, and turne our Land into bryars & thornes, and make it a place of Salt-pits and Nettles. Eſay 7,21,22. and 4,1. *Then ſhall a man nouriſh a yong Cow and two Sheepe: and for the abundance of Milke that they ſhall giue, he ſhall eate Butter.* The number of men ſhall then be ſo ſmall, that a few beaſts ſhall bee ſufficient to nouriſh the remnant abundantly. Then ſhall ſeuen women take hold of one man, ſaying; *We will eate our owne bread, and will weare our owne garments, onely let vs bee called by thy name, and take away our reproch.* Let vs therefore in this great encreaſe of the land and ſtore of people, acknowledge his mercy, let vs reioyce in the ſociety one of another, and pray that wee taſte not the bitterneſſe of war, & that there be no ſlaying with ẏ ſword, no ſhedding of blood, no carrying into captiuity. This the Prophet teacheth, Pſ.144, deſiring God to continue his benefites toward his people, the fruite of the wombe, the filling of ſtore-houſes, the encreaſe of ſheepe, & the quietneſſe of peace, Pſal. 144,12,13,14,15. *That our ſonnes being as the plants growing vp in their youth, and our daughters being as the corner ſtones, may be the building of the temple: that our corners may be full, and our Oxen ſtrong to labor: that there be no inuaſion nor going out, nor no crying in our ſtreets: O bleſſed are the people that bee ſo, yea bleſſed are the people whoſe God is the Lord.* Where we ſee, the Prophet prayeth, and directeth vs to pray, that there may be no taſte of the ſharpneſſe and miſery of warre, nor we know the aſſaulting of our Citties, nor going out to warfare, that there may be no ſorrow of heart, no weeping of eyes, no wringing of hands, no ſhriking of voices among vs. Were it not a woſull and lamentable thing, to ſee fire without mercy, and without quenching, conſuming houſes, eating vp all things, and ſparing nothing? How much more to ſee, and heare, and feele the affliction of warre, when all things are in confuſion and combuſtion? For, this is one great miſchiefe and bitternes of warre, that all things are holden to be lawfull, and all men make themſelues to bee lawleſſe. There is no regard of right or equity, of ſhame or conſcience, when many times the ſouldiers are as hungry as wolues, as cruell as Tygers, as fierce as Lions, as merciles as Bears robbed of their whelpes, which ſpoyle in the euening, and leaue not the bones vntill the morning. Liberty is oppreſſed, good men feare, euill men expect, knowing it is beſt fiſhing in troubled water; if there be any place free from tumult, at leaſt there is none void of ſuſpition and free from iealouſie; few then are to be truſted, and none aſſured; all things in confuſion, violence, ſpoyling, blood, murthers outcrying, and nothing elſe before our eyes, but a lamentable face of all calamities & extremities. The Prophet *Zachary*, deſcribing the golden dayes of a peaceable life, ẏ ſhould be giuen to the Iſraelites when they were returned from captiuity, ſaith; Zac. 8,4,5. *There ſhall yet old men and old women dwell in the ſtreets of Ieruſalem, and euery man with his ſtaffe in his hand for verie age; and the ſtreets of the City ſhal be full of boyes & girles playing in the ſtreets therof.* Then is the mouth of the people filled with laughter, and their tongue with ioy, Pſal. 46, 9. *When the Lord maketh warres to ceaſe vnto the end of the world, he breaketh the bow, and cutteth the ſpeare, & burneth the Chariots with fire.* But in the time of war, and in the day of battaile, all things are turned topſie-turuy, all things lye open to ſacking and pillage, to inſolencie of ſouldiers, to deſire of reuenge, and to moſt horrible accidents. Then we are conſtrayned to ſee and lament the ſlaughter of men, the rauiſhing of women, the deflouring of virgins, the ſpoyling of goods, the robbing of houſes, the taking of priſoners, the breaking of lawes, ẏ defacing of iuſtice, the intermiſſion of ſowing, the innouation of eſtates, the ſubuerſion of realmes, the deſolation of countries, the violation of religion, the deſtruction of Citties, the effuſion of blood, the ſuffering of famine, and ſometimes the extreamity of eating children, and alwayes the ouerthrowing of all order and honeſty. Who is able to recount & rehearſe the great horror and feare, the ſorow and mourning, the weeping and lamentation, the ſeditions, tumults, outrages, villanies, inſurrections, conſpiracies, calamities, dangers, difficulties, and the miſerable traine of infinit miſeries and maladies that war bringeth with it? No maruell therefore, if *Dauid* preferred the peſtilence before the ſword, 2 Sam. 24,14. deſiring *that hee might fall into the hands of the Lord, becauſe his mercies are great; and not fall into the hands of man, whoſe bowels of pitty are inſtruments of cruelty.* Let vs therefore pray earneſtly and feruently vnto God, that wee may not haue experience of theſe troubles, nor endure the violence of this fire, and intreat him to continue a gracious God to vs and to our poſterities for euer. This we ſee fruitfully and profitably practiſed by the people of Iſrael, when the Lord for their idolatry threatned to deliuer them no more out of the handes of their enemies, and bad them cry vnto the gods which they had choſen, that they might ſaue them in the time of their tribulation: they ſaid vnto the Lord, *We haue ſinned: do thou vnto vs whatſoeuer pleaſe thee, onely we pray thee to deliuer vs this day from our enemies*, Iudg. 10,10,11,12.

Vſe 2. Secondly, let vs learne by the horror of the ſword, and trouble of war, to be thankfull for our long peace and proſperity, and pray for ẏ continuance thereof among vs. We may ſit euery one vnder his Vine, and vnder his Figgetree; we may reſt in peace in our gardens and Orchards, reaſoning of the wayes, and conferring of the word of the Lord, whilſt manie of our neighbor-Nations are ſhaken and toſſed with the tempeſt of wars, and all things round about vs are in an vprore. Let vs deſire God to ſpare them, and bee touched with a feeling of their ſorrowes. And if there be ſuch fearefulnes and deuouring in the ſword, let vs caſt off all diſſentions and debates, let vs cut the cords of all contention, and liue peaceably as brethren one with another. Hereunto the Apoſtle *Iames* perſwadeth, ch. 3,15,16. & 4,1,2 *This wiſedome deſcendeth not from aboue, but is earthly, ſenſuall, and diuelliſh: for where enuying & ſtrife is, there is ſedition & all maner of euil work.* From whence are warres and contentions among you? Are they not hence, euen of your pleaſures that fight in your members? Let vs take heed we giue no occaſion of contention, nor ſow the ſeedes of diuiſion, which in time to come may yeelde a comfortleſſe croppe of cares and confuſions. *Let vs not go forth haſtily to ſtrife, leſt thou know not what to doe in the end therof, when thy Neighbor hath put thee to ſhame*, Pro. 25,8. It is in vain to deſire conſiderations and conditions of peace, when we haue layde the foundations of warre: like as the bow being drawne, and the Arrow diſcharged, it is too late to wiſh it may doe no hurt where it falleth. For after that the coales of contention be once kindled, there is no long expectation for the fire to flame, and burne amaine with a ſwift courſe, euen as when a cloud is gathered to his thickneſſe, the ſtorme of raine that hath bene long in breeding, is ready to fal and diſperſe it ſelfe. It belongeth to all wiſemen to foreſee a miſchiefe before it happeneth, & *iard hiſt. b.4.&10* it is the reward of men vnhappie to lament it when it is once felt. The counſell is without fruite that commeth after the fact; it is too late to apply the remedy when the euil is happned. The ſouldier ſerueth to no turn, that beginneth to march when the battell is done. The Medicine that is miniſtred out of time, worketh not to the benefite of the Patient. It is too dangerous to broach a veſſel of poiſon, and haue the vertue of the Antidote or counter-poyſon vncertaine, or farre to ſeeke. A ſmoke ſuffered long to continue, conceiueth a ſparke, a ſparke of fire let alone ingendreth a flame, and the flame burneth without mercy and meaſure. Let vs therefore reſiſt the firſt beginnings as it were the firſt motions of malice and ſtrife. Small things increaſe by concord, great things fall and come to ruine by diſcord and diſunion. We muſt therefore deſire peace, and follow after it, albeit it ſeeme to flye from vs, let vs purſue it with all our ſtrength vntil we ouertake it & bring it home as a bleſſing into our owne houſes and habitations: as a man of warre concludeth, 2 Sam. 2, 26. *Shall the ſword deuoure for euer? knoweſt thou not that it will be bitterneſſe in the latter end? how long then ſhall it bee ere you bid the people returne from following their brethren?* As if hee ſhould ſay, If we ſhall ioyne army againſt army, and forces againſt forces, wee ſhall fall downe on euery ſide, one brother ſhall deuoure and deſtroy another without pitty and compaſſion. This ſerueth to reproue thoſe that prouoke to battell without cauſe, and delight in warre as in a matter of ſport and play, who delight to ſhed blood as water. Thus ſpeaketh *Abner* Captaine of the hoaſt, 2 Sam. 2, 14. *Let the yong men now riſe and play before vs.* Whereby we ſee, that murther is made as a game & paſtime to laugh at. Let euery man liue contented with his owne eſtate. Great is the benefit of contentation. Beware of ambition and aſpiring thoughts. *ic.hiſt. Ital. 6.* The power of many riſing ſuddenly to heighth and Soueraignty, taketh end with a ruine more ſuddaine. They are like to a tree that groweth till he commeth to his height, and then is plucked vp by the roots in a moment. The heauy ſtone commonly ouerwhelmeth it ſelfe with his own waight. Whoſoeuer coueteth the fruite, and neuer conſidereth the height of the tree whereon it groweth, let him take heed that whiles he laboreth to climbe to the top, he fal not with ẏ boughs which he claſps and embraceth with both his armes. It is the part and property of a wiſe man, to conſider alwayes his owne eſtate: whereas the vaine ambitious man liueth for the moſt part in the remembrance & contemplation of thoſe things which make him to forget himſelfe. Let vs therefore all labour in our places to quench this thirſt, before it doe grow to be as a dropſie that can neuer be cured, eſpecially it ſtandeth great men of high callings vpon (euen ẏ greateſt men of higheſt callings in hand) to looke to this ſwelling of the heart (an euill whereunto they aboue all other are moſt inclined) that they lift not vp their hearts againſt their Brethren, neyther forget that they are mortall and fraile men. Deut. 17, 20.

Vſe 3. Laſtly, ſeeing the ſword reſpecteth no perſon, neither old nor yong, neither learned nor vnlearned, but deſtroyeth father and ſon, maketh the wiſe widdow, and the childe fatherleſſe; it is our parts when we ſee ſuch iudgements preſent or imminent, to humble our ſelues vnto God, to deſire him to remoue the fearfull noiſe and rumor of warre: and in the meane ſeaſon, to pray that wee may vſe our peace aright, leſt he bend his Bow, and ſhoote his Arrowes, and draw his glittering ſword vpon vs. We ſee how *Hezekiah* when he ſaw the hoaſt of the King of Aſhur, ſought ẏ Lord carefully, and prayed vnto him to fight their battels, 2 Chro. 32, 20. & 20, 3. ſo *Iehoſhaphat* when a great multitude banding themſelues together, came againſt him, ſet himſelfe to ſeeke the Lord, reconciled himſelfe to him, aſked counſell of him, & proclaimed a Faſt thoroughout all *Iudah*. Thus the Prophet, Lam. 5, 20. conſidering that the ſtrong men were troden down, and the enemy reioyced at their trouble, prayeth vnto God, becauſe the ſword deuoured without, and the people were ledde into captiuity; *Behold (O Lord) how I am troubled: my bowels ſwell, mine heart is turned within me: for I am full of heauineſſe, the ſword ſpoyleth abroad as death doth at home.* We liue (as yet) in great plenty and proſperity, we enioy life and liberty, we ſleepe quietly in our beds, and reſt in our houſes in peace; we heare not the ſound of the trumpet, the clattering of armour, the fury of the enemy, the noiſe of gunſhot, the cry of the wounded; we ſee not the blood of the ſlaine on the right hand, and on the left hand; we know not what the miſerie of ſlauery and ſlaughter meaneth; we do not behold our Citties beſiedged, our Countries waſted, our Townes entrenched, our walles battered, our houſes fired & conſumed; bleſſed bee the great name of our moſt gracious God therefore, for euermore. Let vs then take heede that wee abuſe not theſe mercies and good things of Almighty GOD, leſt hee take them away from vs in his fierce wrath and indignation. O, that there were in vs wiſe hearts to conſider theſe things, whilſt we dwell ſafely in theſe our houſes and habitations, and before the enemie approacheth nere vnto vs, and caſteth a trench about vs. But if we prouoke God and make warre with him, how can we haue peace with men? how can we looke to liue in ſafetie any longer with our wiues and children? This our Sauiour hath ſet downe, and with teares taught the Iewes long before their deſtruction came vpon them. For when he came neere and beheld the City, he wept for it, and paſſionately ſaide, Luk. 19, 41, 42, 43, 44. *O, if thou haddeſt euen knowne at the leaſt in this day, thoſe things which belong vnto thy peace! But now are they hid from thine eies. For the daies ſhall come vpon thee, that thine enemies ſhall caſt a trench about thee, and compaſſe thee round, & keepe thee in on euerie ſide, and ſhall make thee euen with the ground, and thy children which are in thee: and they ſhall not leaue thee a ſtone vpon a ſtone, becauſe thou knoweſt not that ſeaſon of thy viſitation.* Let vs apply theſe things vnto our ſelues, and if wee deſire to liue peaceably with men, let vs firſt ſeek to be at peace with God; and if we would be reconciled to our brother, let vs in the firſt place be reconciled to our God, and then all things ſhall ſpeake peace vnto vs.

[Verſe 29. *Woe be to thee Moab: O people of Chemoſh, thou art vndone: hee hath deliuered his ſons which eſcaped, and his daughters into captiuity to Sihon king of the Amorites.*] Here the Poet rhetorically turneth his ſpeech to the Moabites, deſcribing their fooliſh confidence in their dumbe Idolles, Pſal. 115, 4, 5. *Which are the worke of mens hands, which haue eies and ſee not, eares and heare not, they haue a mouth and ſpeake not, noſes and ſmell not, hands & touch not, feet and walke not, neither make they a ſound with their throat; they that make them are like vnto thē and ſo are all they that truſt in them.* The Nations of the Gentiles had multitudes of gods, and euery Nation his ſeuerall Idoll-god: As *Chemoſh* was the idoll of the Moabites, *Baal* of the Caldeans, *Aſhteroth* of the Sidonians, *Moloch* of the Ammonites, *Rimmon* of ẏ Syrians, *Dagon* of the Philiſtims. Theſe are falſe gods, and had the godhead or diuine nature falſly aſcribed vnto them, who were not able to ſaue ſuch as did worſhip them, as the author of this ſong here declareth, *Hee hath deliuered his ſons and daughters to captiuity, and was not able to deliuer them out of the hands of Sihon king of the Amorites.* For as the Iſraelites cried for fire to come from heauen from morning to noone, *O Baal heare vs*: ſo no doubt did ẏ Moabites for deliuerāce from their enimies, cal to their idol *Chemoſh, O Chemoſh heare vs*, but there was no voyce, nor any to anſwer, ſo that they fel into the hands of the Amorites, and receiued no profit or benefit by their idoll ſeruice. Heere then wee ſee, how the idolatrous Moabites, worſhipping a falſe god, and truſting in their great Idol, are defeated and deſtroyed. Hence we learne, That Idolaters lye open to iudgement. The worſhipping of Images, howſoeuer it bee coloured with falſe reaſons, is the true cauſe of Gods iudgements. We ſee heere how the Moabites were rooted out of theyr Townes and Cities for this ſinne. Hitherto come the threatnings of the Prophets againſt the Nations by *Eſay*, chap. 46, 1, 2. and Ier. 46 & 44, 7, 8. for their idolatry. We ſee in Iudg. 2, 11. when Iſrael committed idolatry, & began to cleaue to ſtrange gods, and forſook the Lord God of their fathers, God ſold them into the handes of their enemies, ſo that they could no longer ſtand before them. This was the deſtruction of *Ieroboam* the ſon of *Nebat*, that made Iſrael to ſinne: and of *Iehu*, who ſet vp idolatry after he had deſtroyed it. This was the cauſe that the wrath of God brake in vpon the Iſraelites, when they had erected the golden Calfe, which ſin was reuenged with a greeuous and horrible ſlaughter. Heereunto alſo the Prophet hath relation, Pſal. 106, 34, 35. *They deſtroyed not the people as the Lord had commanded them, but were mingled amongſt the heathen, and learned their workes, and ſerued their Idols, which were their ruine.* Thus we ſee, how idolatry turneth to the deſtruction of the idolater.

1 King. 18, 26.

Doctrine. Idolaters ſhal be confounded and deſtroyed.

The Reaſons follow. First, God is the huſband of his Church, and can no more abide to haue his honour and worſhip communicated to any other, then the husband any partner or fellow in his loue, Prou. 6, 35. *Who cannot beare the ſight of any ranſome, neither will hee conſent, though thou augment the gifts.* Idolatry therfore is ſpirituall whoredome, and God is a iealous God of his honor and glory, and will not ſuffer the ſame to be giuen to any other, Eſay 42 8. Exod. 20, 5. This is notably declared, and woorthily expreſſed by the Prophet *Hoſea*, where the idolatry of the Iſraelites is reſembled to the adulterous and whoriſh woman, that doateth vpon her louers, that forſaketh the guide of her youth, and forgetteth the couenant of her God: *Their mother* (ſaith ẏ Lord by his Prophet) *hath played the Harlot, ſhe that conceiued them hath done ſhamefully, &c.* As then God is the husband of his Church, ſo our ſpirituall worſhip is as a certaine marriage of our ſoules conſecrated vnto the Lord: & therfore all falſe and forged worſhip is ſpiritual whordome and adultery toward him. To this purpoſe ſpeaketh *Hoſea*, ch, 2, 19, 20. *I will marrie thee vnto me for euer: yea, I will marry thee vnto me in righteouſnes, and in iudgement, &c.* Thus alſo the Prophet *Ieremy* ſpeaketh, ch. 2, 2. *Thus ſaith the Lord, I remember thee with the kindneſſe of thy youth, and the loue of thy Marriage, when thou wenteſt after me in the wilderneſſe in a Land that was not ſowne.*

Reaſon 1.

Secondly, Idols are the workes of mens hands, whether they bee of Siluer or Golde, they are the worke of the Founder: or whether they bee carued or grauen in ſtone or timber, they are the hand of the workeman: or whether they bee wrought in blew ſilke, or purple, Ieremy 10, 9. *All things are made by cunning men.* Heereupon it followeth, that they that depend vpon them, and ſeeke helpe of them, doe ſeeke helpe of fleſh, and doe make ſtockes and ſtones their god, and therefore they cannot proſper, but ſhall bee con-

Reaſon 2.

confounded. This the Prophet *Hoſea* teſtifyeth, chap. 8. 8, 9. *Iſrael is deuoured, now ſhal they be amongſt the Gentiles as a veſſel wherein is no pleaſure: for they are gone but to Aſhur, they are as a wilde Aſſe alone by himſelſe, Ephraim hath hired louers.*

The Vſes are in the laſt place to be obſerued. ſe1. First, this teacheth that the idol is vaine; yea, vanity it ſelfe. Howſoeuer the idolater be enamored of it, and greatly dote vpon it, yet it ſhall be a broken reed, which in ſted of ſtaying him that leaneth vpon it, breaketh in his hand, and the ſhiuers thereof ſerue to wound him that leaneth thereon. For if it could deliuer any, it ſhould ſaue them that haue their hope and confidence in it. But ſuch are deceiued and deluded to their deſtruction. This the Prophet Ier. 3, 23, 24. & 10, 15. witneſſeth at large in ſundry places, *Truly the hope of the hils is but vaine, nor the multitude of mountaines, but in the Lord our God is the health of Iſrael: for confuſion hath deuoured our fathers labor, &c.* Hereunto commeth that ſaying, Eſay 44, 9, 10. *All they that make an image are vanity, and their delectable things ſhall nothing profit: and they are their owne witneſſes that they ſee not, nor knowe, therefore they ſhall be confounded who haue made a god, or molten an Image that is profitable for nothing.* They are not therefore lay-mens books, neither haue any profitable vſe, but an abhominable abuſe, being vanity and the worke of 2,18,19, errors, in the time of their viſitation they ſhall periſh. The Aſſyrians were famous, or rather infamous for Idols, and great boaſters of thē; yet the Prophet ſheweth they ſhould come to confuſion: hereupon the vſe is inferred, what profiteth the Image? For the maker thereof hath made it an Image and a teacher of lyes, though he that made it truſt therein, when he maketh dumb Idols: woe vnto him that ſaith to the wood, Awake; and to the dumb ſtone, Ariſe vp, it ſhall teach thee: behold, it is laid ouer with gold and ſiluer, and yet there is no breath in it. Thus the vanity of Idols is ſet out by the deſtruction of the Idolaters.

ſe2. Secondly, let them labour to ſee their own blindneſſe. It is a great iudgment of God vpon thouſands and ten thouſands in the world, that worſhip the workes of mens hands, and yet thinke themſelues wiſe. We ſee alſo the prepoſterous and diſordred deſire of the children, to follow the idolatrous waies of their parents: whereupon it commeth to paſſe, that they excuſe their ſinne by the example of their parents; and becauſe they were borne in it, they are reſolute to die in it, neuer examining how their religion ſtandeth with conſent of the Scriptures. Thus we ſee, that all idolaters are blind, and becauſe they ſay they ſee, therefore their ſin remaineth. This the Prophet teacheth, Eſay 42, 17, 18, 19. 9,41. *They ſhall bee turned backe, they ſhall bee greatly aſhamed that truſt in grauen Images, and ſay to the molten Images, Yee are our gods. Heare ye deafe, and ye blinde regard that ye may ſee. Who is blinde, but my ſeruant? or deafe, as the meſſenger that I ſent? Who is blinde as the perfect, and blinde as the Lords ſeruant?* If therefore we would not grope in ignorance, as the blinde man that gropeth in the darke, let vs flye Idolatry, and keepe our ſelues from Idols.

Laſtly, let vs bleſſe and praiſe the name of God, whē he deliuereth his people from idolatry, to ſerue him purely and ſincerely. Vſe 3. Let vs euer be mindfull of his mercy, and walke as a thankfull people redeemed out of ſo great a thraldome. This ſacrifice of praiſe we ſee required in the Prophet: for hauing ſet downe the folly & vanity of Idolaters, who cut down a Tree, warme themſelues with part thereof, roaſt their meate with another, and with a third part make a god and worſhip it, make it an Idoll, and bow vnto it, pray vnto it and ſay *Deliuer me, for thou art my God:* he acknowledgeth Gods great mercy in forgiuing theſe ſins of the people, Eſay 44, 21, 22, 23, *Thou art my ſeruant, O Iſrael forget me not: I haue put away thy tranſgreſſions like a cloud, and thy ſinne as a miſt, &c.* Behold the beaſtlineſſe and brutiſhneſſe of theſe god-makers, not much vnlike yͤ Romiſh idolaters, who knead their dough, & of one part they make bread, and a god of the other. If this be the dotage of idolaters, wee haue great cauſe offered vnto vs, to magnifie the mercy of God toward vs, that hath freed vs from ſuch diuelliſh deuices of the falſe worſhip of God. He hath reſtored to vs the true worſhip of God according to his holy word, he hath rooted out the Idols that were ſet vp to be adored, he hath giuen vs the Scriptures in our mother tongue, hee hath freed vs from the burthen and bondage of the Popes Decrees and Decretals, he hath pulled downe the great idoll of the Maſſe, and hath aboliſhed the manifold hereſies and corruptions of falſe Doctrine. What ſhall we now render to the Lord for all theſe tokens and teſtimonies of his loue toward vs, but take vp the cup of ſaluation, and praiſe with tongue and heart the name of God, acknowledging his only goodneſſe in deliuering vs from the bondage of Idolatry; and labouring to bring forth yͤ fruites of his Goſpel, to his glory, and our own comfort in Chriſt Ieſus.

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32 *And Moſes ſent to ſearch out Iaazer, and they tooke the Townes belonging thereto, and rooted out the Amorites that were there.*

33 *And they turned and went vp the way toward Baſhan: and Og the King of Baſhan came out againſt them, hee and all his people to fight at Edrei.*

34 *Then the Lord ſaid vnto Moſes, Feare him not, for I haue deliuered him into thine hand, and all his people, and his Land: & thou ſhalt doe vnto him as thou didſt vnto Sihon the King of the Amorites, which dwelt at Heſhbon.*

35 *They ſmote him therefore, and his Sonnes, and all his people, euen vntill there was*

none left him: ſo they inherited his Land.

Hitherto we haue ſpoken of the firſt Enemy ouercome by the Iſraelites, to wit, *Sihon* King of the Amorites: the ſecond enemie yͭ they ſubdued is *Og* the King of *Baſhan*, an enemy more mighty and terrible then the former. For he was one of the race and poſteritie of the gyants, at whoſe ſight the ſcoutes and eſpials ſent out to ſerch the land were afraid, and deſpaired of inhabiting and inheriting of the land, and weakned the hearts & hands of the people, as appeareth in the 13. chapter of this booke, *Wee came into the Land whither thou haſt ſent vs, and ſurely it floweth with milke and hony: neuertheleſſe, the people be ſtrong that dwell in the Land, and the Cities are walled & exceeding great: and moreouer we ſaw the ſonnes of Anak there.* And more plainly and particularly *Moſes* deſcribeth this King, Deuter. 3, 11. *Onely Og the king of Baſhan remained of the remnant of the Gyants, whoſe bed was a bed of Iron: is it not at Rabbah among the children of Ammon? The length thereof is nine cubits, and foure cubits the bredth thereof, after the cubit of a man.*

Now the more mighty and monſtrous this Giant was, the greater occaſion had the Iſraelites to aſcribe the victory to God, and to giue him the glory alone. And the Prophet ſingleth out theſe two enemies by name, Deu. 29,7. Pſal. 135, 11. & 136,19, 20. *Sihon* the King of the Amorites, and *Og* the king of Baſhan, aboue all other kings, and in the meditation of Gods mercy deliuering them into their hands, ſtirreth vp the people to praiſe yͤ name of God: which ſheweth that they were enemies greatly to bee feared, and ſuch as brought great terrour vnto the Iſraelites, yet no power can preuaile againſt God, *There is no counſel, nor wiſedome, nor vnderſtanding, nor ſtrength againſt the Lord. The horſe is prepared againſt the day of battell, but ſaluation is of the Lord.* The land of Baſhan was a fertile & fruitfull ſoyle, commended in ſundry places of the Scripture: it was a goodly mountain abounding with ranke and rich paſtures, yeelding cattle of great bone and bigneſſe, and flouriſhing with ſundry commodities, which kindled a deſire in the two Tribes and the halfe, to haue it giuen them in poſſeſſion. Wherefore *Moſes* commending the bountifulnes of God toward his people, Deut. 32,14. ſheweth, *that he gaue them butter of Kine, and milke of Sheepe, with fat of the Lambes and Rams fed in Baſhan.* And *Dauid* to expreſſe the luſtineſſe and loftineſſe, the pride and preſumption of his enemies, reſembleth them to yͤ mighty buls of Baſhan, fed to the full in moſt fruitfull paſtures. *Moſes* knowing the goodneſſe of the ſoile, the ſtrength of the Cities, and the malice of the enemies, ſendeth out his ſcouts and eſpials, to ſearch out the ſituation of the places, and the purpoſes of the perſons that inhabited therein; and hauing taken Iaazer, he marched toward this Baſhan whereof we ſpeake. The king aduertiſed of the matter, and vnderſtanding the drift and deſigne of the Iſraelites, commeth forth to meete them, and to hinder their approach to his Townes and Dominions, thinking his ſafety to conſiſt onely in his weapons, forgetting that all mortall things are mutable, and the end of warre vncertaine, and prouiding more for reuenge, then for his owne defence. Heereupon *Moſes* before hee made an head againſt the enemy (as it ſhould ſeeme) made a ſtand to know the will of God, whether he ſhould fight with them in yͤ place, and whether God would deliuer them into their hands. The anſwer of God ſheweth, that they were greatly afraid, and ſtoode in neede of comfort: wherein conſider, firſt the Commandement of GOD, *Feare not your enemies:* Secondly, the reaſon rendred to encorage thē, *I will deliuer all your enemies into your handes:* which is amplified by a like example, and by the former experience which they had of the mercy of God in the deſtruction of *Sihon* king of the Amorites. After this comfort and raiſing vp of their hearts that began to ſhrinke, they ioyned battel, they fought with the king of Baſhan, they ouercame their enemies, and put them all, men, women, and children to the ſword, and poſſeſſed his Land as hee did the Land of the Amorites. Thus God gaue them a ioyfull victory, who had before determined the deſtruction of *Og*, euen while the gyant thought nothing of the hand of God againſt him: and who is it that knoweth what God intendeth againſt him in heauen, while he offendeth him, and ſinneth againſt him on the earth? The Lord that ſitteth in Heauen, ſeeeth the wickedneſſe of mans heart abiding on Earth.

Pro. 21, 30, 31

Pſal. 22, 12.
Ezek. 39, 18.
Amos 4, 1.
Eſay 2, 13.

[Verſe 33. *And they turned and went vp the way toward Baſhan: and Og the King of Baſhan came out againſt them, &c.*] We ſee here another iudgement of God vpon another enemy of the Church, and the mercie of God in his ouerthrow, after the deſtruction of the former enemie. God could haue brought them together, and bound them in one bundle to bee caſt into the fire, but they are deſtroyed one after another: ſome in the dayes of *Moſes*; others are reſerued for *Ioſhua* who ſucceeded *Moſes* in the gouernment of the people. Wee learne heereby, That the enemies of God and his Church are not conſumed in a moment, but waſted and conſumed in the prouidence of GOD by little and little. True it is, God is able to raine downe fire and brimſtone, ſnares and ſtormie Tempeſts vppon them, hee is able to bring them vnto nothing at once with the breath of his mouth, when once the Coales of his wrath and indignation are kindled; but it is his pleaſure to waſt and conſume them one after another: now one, and then another, that ſinne againſt him. This *Moſes* declareth vnto the people of Iſrael,

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rael, Deut.7,21,22,23. Eſay 9,22. The Prophet *Amos* ſetteth downe the dealing of God in the deſtruction of his enemies, chap.9,10,11. So that God brought not all his iudgements vpon them at once, nor diſcharged the whole volley of ſhot againſt them together, but one puniſhment came in the necke of another, & the firſt was ouertaken of the ſecond, and the ſecond of the third. The like may be ſaid of the plagues which God brought vpon *Pharaoh* and the reſt of the Egyptians, he did not draw out his arrowes, and empty his Quiuer at once, but waſted the Land, conſumed the fruites, ſmote the cattel, and deſtroyed the inhabitants one after another: ſome were deſtroied with haile; ſome were ſlaine by the deſtroyer, others were drowned in the red Sea: theſe came not altogether, but as a ſoftly fire conſumed them, or as a lingring diſeaſe pined them away by little and little, vntil they came to vtter ruine.

9,and 12,& 14

ſon 1.

The Reaſons remaine to be conſidered. Firſt, God will not roote them out at once, to the end, that by them he may try the faith, & exerciſe the patience of his ſeruants. There are none that haue receiued to beleeue, but God will haue thē proued, to declare to themſelues, and manifeſt to others, what is in their hearts. No maruell if others bee oftentimes deceiued in vs, and are ignorant of the ſecrets of our ſoules, ſeeing wee our ſelues know not thoroughly our ſelues, vntill we haue ended and endured triall. For ſuch we are indeed as we are in the time of tentation. Therfore *Salomon* teacheth in the Prouerbs, chap.24,10. *If thou be faint in the day of aduerſity, thy ſtrength is ſmall.* Wherefore, it is neceſſary, that ſo long as we liue in this world, we ſhould be kept in a continuall exerciſe of faith, of prayer, of repentance, and of obedience: as the Lord ſpeaketh euidently in the booke of Iudges, chap. 2,20. *Becauſe this people hath tranſgreſſed my couenant which I commanded their Fathers, & hath not obeyed my voice, therefore will I no more caſt out before them, any of the Nations which Ioſhua left when he died; that through them I may proue Iſrael, whether they will keepe the way of the Lord, to walke therein or not: So the Lord left thoſe Nations, and droue them not out immediately, neither deliuered them into the hand of Ioſhua.*

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3,13.

Secondly, the people of God treſpaſſe againſt him, ſo as the Lord cannot roote out their enemies together, but leaueth ſome among them, as we ſaw before, the Nations were left among the Iſraelites, to be as ſnares in their paths, whips in their ſides, and thorns in their eyes, becauſe they tranſgreſſed ẏ Couenant that God had made with their fathers. So the Prophet ſpeaketh, Pſal.81,13,14. *Oh that my people had hearkened vnto mee, and Iſrael had walked in my waies, I would ſoone haue humbled their enemies, and turned mine hand againſt their aduerſaries.* Likewiſe *Moſes*, among the curſes and iudgments denounced againſt ſuch as are diſobedient to the lawes of God, Leu. 26,18,21,24,28, ſheweth, that when he hath chaſtened and corrected vs for our ſinnes, yet if we go forward to deſpiſe his ordinances, & our ſoule abhorre his lawes, he will puniſh vs ſeuen times more, according to our ſins. And if wee proceed to walke ſtubbornely againſt him, hee will then bring ſeuen times more plagues vpon vs, & walke ſtubbornly againſt vs in his anger.

Vſe 1.

The Vſes of this Doctrine remaine to bee conſidered, & are not to be paſſed ouer. Firſt, this teacheth, that the proſperity of the wicked, cannot aſſure them of the fauour of God, nor ſecure thē from his puniſhments. It ſheweth indeed the patience and long-ſuffering of God toward the veſſels prepared to wrath, to make them without excuſe: but when they haue filled vp the meaſure of their ſinnes, they ſhall know that GOD hath not forgiuen or forgotten them. This the Prophet teacheth, Pſalm.50,19,20,21, and 73,6,7,18. *When thou ſeeſt a theefe thou runneſt with him, & thou art partaker with the adulterers: thou giueſt thy mouth to euill, and with thy tongue thou forgeſt deceit: thou ſitteſt and ſpeakeſt againſt thy brother, and ſlandereſt thy mothers ſonne. Theſe things thou haſt done, and I held my tongue, therfore thou thoughtiſt that I was like thee, but I will reprooue thee, and ſet them in order before thee: O conſider this, ye that forget God, leſt I teare you in peeces, and there be none that can deliuer you.* And in another place it is declared, that albeit the wicked be malicious, ſpeaking wickedly, talking preſumptuouſly, and ſetting their mouth deſpitefully againſt heauen; yet GOD hath ſet them in ſlippery places, and caſt them downe into deſolation. Wherefore, whenſoeuer we ſee the wicked proſper and flouriſh, and the glory of his houſe to encreaſe, let vs not conceiue euill of God, as though he loued vnrighteouſnes, or fauoured the ſinnes of men, nor thinke that the wicked ſhall eſcape: therfore *Elihu* ſaith, Iob 35,15,16. *Although thou ſaieſt to God, thou wilt not regard it, yet iudgement is before him, truſt thou in him; yet his anger ſhall viſite the euill, and call them to an account with great extremity.*

Vſe 2.

Secondly, let them not ſet their hearts vpon euill, *But let them ſeeke the Lord while he may be found, let them forſake their wickedneſſe & vngodlineſſe, and returne vnto the Lord, that he may haue mercy vpon them, who is very ready to forgiue*, Eſay 55,6,7. What maketh many ſinne againſt God, but a vaine confidence and preſumption to eſcape the iudgement of God? What maketh them to put off the euill day, & to make a league and couenant with death, but the abuſe of Gods patience, who doth not preſently puniſh them? This the wiſe man teacheth, Eccl.8,11,13. *Becauſe ſentence againſt an euill worke is not executed ſpeedily, therefore the heart of the children of men is fully ſet in them to do euill: but it ſhall not goe well with them, hee ſhall be as a ſhadow, becauſe hee feareth not before God.* Albeit therefore they ſeeme to ſinne ſcot-

free, and without puniſhment, yet the greater patience appeareth to be in God, the greater deſtruction is reſerued for them. Euen as whẽ the ſhadow groweth to be longeſt, then the light fadeth and departeth ſooneſt, and the night approcheth neereſt: ſo when God hath waited a long time for our conuerſion, & the vngodly flatter themſelues in their ſinnes, thẽ ſodainely is the wrath of God reuealed from heauen againſt all vngodlines and vnrighteouſnes of men: ſo that the greater ẏ ſtay & delay of his iudgements hath beene, the heauier will the ſtroke fall vpon them. The puniſhment is prolonged, it is not forgotten. Their iudgement is comming, and ſleepeth not, it gathereth force in going. The higher the axe is lifted vp, the ſlower it ſtriketh, but the deeper it pierceth into the wood. If then God do not by and by ſmite the offender, and ſtrike him in the prophanneneſſe of his wicked heart, let vs not be ſecure and continue in ſinne: God doth not at once make hauock of his enemies, but bringeth them to iudgement one after another. Wherefore let vs conclude with the ſaying of the Prophet, *Say ye, ſurely it ſhall bee*
Eſay 3,10,11. *well with the iuſt, for they ſhall eate the fruite of their works: woe be to the wicked, it ſhall bee euill with him, for the reward of his hands ſhall bee giuen him.*

Vſe 3. Laſtly, as the bodily enemies of the Church ſhall be waſted with lingring & long laſting iudgements, ſo ſhall it be with the enemies of our ſoules. The ſpiritual enemies of our ſoules and of our ſaluation, are not brought vnder our feet at once to trample vpon them, and to triumph ouer them, they are brought in ſubiection by little & litle. For as theſe enemies are caſt down, ſo our ſanctification ariſeth. As the Corne which the husbandman ſoweth, before it can come to ripeneſſe, and yeeld a plentifull encreaſe, muſt firſt take roote, ſhoote into a blade, and ſpring vp by little and little, till it bring foorth an eare: ſo is it with the grace of ſanctification and newneſſe of life. *The kingdome of heauen is like to a graine of muſtardſeed,*
Mat.13,31, 32,33. *which a man taketh and ſoweth in his field, which indeed is the leaſt of all ſeed: but when it is growne, it is the greateſt among Herbes, and it is a Tree, ſo that the Birds of heauen come and build in the branches thereof. Againe, the Kingdome of heauen is like vnto Leauen, which a woman taketh, & hideth in three peckes of Meale, till all be leauened.* So is the worke of God, little and ſmall in the beginning, it is as a building that goeth ſlowly forward, there muſt be much ſweating and toyling about it, there muſt be great laboring and hammering before we can bring it to any greatneſſe. The more we encreaſe in grace, waxing ſtrong in faith, firme in hope, and conſtant in our profeſſion, *The more do wee grow to be conquerers through him that loued vs.* 2 Cor. 4,16. Let vs alwaies fight againſt ſinne, watching in praier, *feruent in ſpirit, reioycing in hope, patient in tribulation, cleauing to that which is good, procuring things honeſt in the ſight of all men: and the God of peace ſhall tread Satan vnder our feete.* Rom. 12,11,12, & 16,20. Let vs alwayes in this life looke for enemies, and prepare to with-ſtand them; let vs ſtand on our watch-tower, and deſcry the approching of them. Let vs *know that our aduerſary the diuell, goeth about like a roaring Lyon, ſeeking whom hee may deuoure, and be ſtrong in the grace which is in Ieſus Chriſt.* Heere is not the place of triumphing, but the place of fighting. No man is crowned, except he ſtriue as he ought to doe. 2 Tim,2,5
11,12. The husbandman muſt labour before hee receiue the fruites of the earth. We muſt dye with Chriſt before we can liue with Chriſt. We muſt ſuffer with him, before we can reign with him. So long as we liue in this life, we are ſouldiers and liue in warfare, we muſt not dreame of the victory before the combate. If we will heere skirmiſh with our enẽmies, putting on the whole armour of God, the day ſhall be ours, we ſhall win the field. Heere is our comfort, that when this corruptible ſhall put on incorruption, and this mortall hath put on immortality, then ſhall be brought to paſſe the ſaying that is written, 1 Cor. 15,54. *Death is ſwallowed vp into victory, which is the laſt enemy that ſhall be ſubdued.* If we be the children of God, and are eſcaped from the bondage of corruption, if we caſt off Satan and his tentations, we muſt neuer thinke to liue in reſt, but looke for him to buffet and batter vs, that he may re-enter the Fort, which he hath forſaken. We muſt be content ſometime to take a foyle, and to haue the Bucklers and Waſters driuen to our heads, yet ſo as our ſtepping backe,. ſhould be but to recouer the greater force and ſtrength. They indeed that haue not a liuely faith in the Sonne of God, nor haue giuen their names to their Captaine, to ſerue in the warres, againſt the fleſh, the world, and ẏ diuell, do not know at all, but are altogether ignorant, what the ſuggeſtions of the fleſh, & allurements of the world, and the tentations of the diuell do meane. They ſtriue not, they fight not, they reſiſt not, they ouercome not: they vnderſtand nothing what killing & conquering meaneth. This our Sauiour teacheth in the Parable, Luke 11,21,22. *When a ſtrong man armed, keepeth his Pallace, the things that he poſſeſſeth, are in peace: but when a ſtronger then he commeth vpon him, he taketh from him all his armour wherein he truſted, and diuideth his ſpoiles.*

Verſe 34. *Thou ſhalt doe vnto him, as thou didſt vnto Sihon, King of the Amorites, which dwelt at Heſhbon.* In theſe words is an illuſtration and amplification of the promiſe of deliuerance, and aſſurance giuen them to preuaile, drawne from a preſent and comfortable experience, which they hadde of the power of God in ſubduing *Sihon*, King of the Amorites. As if the Lord ſhould haue ſaide vnto them, Why do ye ſhrinke and hang backe, when ye ſhould make an head againſt them, & looke them in the face? What though this King bee puiſſant and of great ſtature, of the race of thoſe mighty Gyants? Haue ye forgotten my power? And do ye not remember what I did to *Sihon* King of the Amorites, how I gaue him, his people, and his Cities into your hand? Haue ye not experience that I giue the victory to whom I will? Is my hand ſhortened, that it cannot helpe? Nay, be of good comfort, & aſſure your ſelues I will not leaue you nor forſake you, but as you haue ouercome thoſe that haue hitherto ſtood againſt you, ſo yee ſhall ſee your deſire vpon all your enemies. Whereby we learne, That the experience of Gods former fauour, caſteth off feare, cauſeth affiance in him, and aſſureth future grace to come from him.

ctrine. perience ormer fa- r, aſſureth re fauour.

Among other meanes to worke faith in him and a reſting our ſelues in his promiſes, the bleſſed experience and comfortable proofe which we haue had of Gods mercies toward vs in former times, is one of the cheefeſt to cauſe vs ſtill to truſt in him, and euermore to call vpon him in our neceſſities. We ſee this proued vnto vs in ſundry Pſalmes of the Prophet, as Pſal. 4. *Heare me when I call, O God of my righteouſneſſe: thou haſt ſet me at liberty when I was in diſtreſſe, haue mercy vpon me, and hearken vnto my praier.* Where the Prophet reaſoneth from the time paſt, to the time to come, and entreateth God to heare him, becauſe hee hath already had mercy vpon him. The like ground of his aſſurance we finde againe, Pſal. 22, 9, 10, 11. *Thou diddeſt draw mee out of the wombe, thou gaueſt me hope euen at my Mothers breaſts, I was caſt vpon thee euen from the womb, thou art my God from my Mothers belly: bee not farre from me, becauſe trouble is neere, for there is none to helpe me.* In theſe words we ſee how the Prophet by benefits paſt, aſſureth himſelf of deliuerance from dangers preſent, and in time to come. As if he ſhould ſay, ſeeing I was committed to thy prouidence and protection ſo ſoone as I was borne, and came into the world, when I could not feed and defend my ſelfe, and ſeeing I haue hitherto receiued ſo many benefits from thee, do not now depart from me when affliction is at hand, and when there is none beſide to helpe. So the ſame Prophet layeth the foundation of his hope, expecting mercy from God, vpon the conſideration of Gods dealing with him before, as in the third Pſalme, verſe 4, 7, where beeing combred and compaſſed with a wonderfull number of aduerſaries reuolting from him in the conſpiracy of *Abſolon*, hee gathereth comfort to himſelfe of Gods preſent aide, from the experience he had felt before, ſaying; *I did call vpon the Lord with my voice, and he heard me out of his holy Mountaine: O Lord, ariſe, helpe mee my God, for thou haſt ſmitten all mine enemies vpon the cheeke-bone, thou haſt broken the teeth of the wicked.* This is farther confirmed and ſtrengthened vnto vs, in *Dauids* faithful behauiour, going to encounter with the vncircumciſed Philiſtim, 1 Sam. 17, 34, 35, 36, 37. *Thy ſeruant kept his fathers Sheepe, and there came a Lyon & likewiſe a Beare, and tooke a Sheepe out of the flock, and I went after him and ſmote him, and tooke it out of his mouth; and when he aroſe againſt mee, I caught him by the beard and ſmote him, & ſlew him: ſo thy ſeruant ſlew both the Lyon and the Beare: therfore this vncircumciſed Philiſtim ſhal be as one of thē, ſeeing he hath railed on the hoaſt of the liuing God.* Whereby it appeareth, how he ſtrengtheneth his faith by the experience yͤ he had in time paſt, of Gods helping hand, nothing doubting, but the ſame God that had preſerued him from the iaw of the Lyon, and the paw of the Beare, would keepe him in this ſingle combate with that Champion that defied Iſrael. This the Apoſtle *Paul* alſo concludeth, 2 Cor. 1, 9, 10. *We receiued the ſentence of death in our ſelues, becauſe we ſhould not truſt in our ſelues, but in God which raiſeth the dead; who deliuered vs from ſo great a death, and doth deliuer vs, in whom we truſt, that yet heereafter he will deliuer vs.*

Reaſon 1.

The Reaſons follow. Firſt, his gifts are freely and frankly beſtowed, he neuer repenteth of them, he neuer changeth nor altereth that which is gone out of his mouth, he giueth liberally, and reprocheth no man. Therefore the Apoſtle ſaith, Rom. 11. *The gifts and calling of God are without repentance:* ſo that whom he loueth, he loueth to the end, and where hee hath once ſhewed mercy, he will perſeuere in his kindneſſe, and he that hath begun his good worke in vs, will perfect the ſame vnto the day of Ieſus Chriſt. He neuer waxeth weary of well-doing, but delighteth in the works of mercy. When the Lord would reueale to *Abraham* the father of the faithfull, his decree touching the deſtruction of Sodome, he maketh this the reaſon and motiue to moue him vnto it, becauſe he had begun already to ſhew him mercy: *Shall I hide from Abraham my ſeruant that thing which I doe, ſeeing that Abraham ſhall be indeed a great and mighty Nation, and all the Nations of the earth ſhall bee bleſſed in him?* Gen. 18, 17, 18. If then he neuer repent him of his gifts that he hath beſtowed, nor reuoketh the riches of his graces that he hath granted; then we ſee, that the giuing of one gift aſſureth that a multitude ſhall follow after, as *Leah* ſaid, *A company commeth.*

Iohn 13, 1.

Reaſon 2.

Secondly, he is mercifull to his enemies, and them that hate him, to ſuch as neuer ſeeke after him, or the knowledge of his wayes: hee maketh the Sunne to ſhine, and the raine to fall vpon the godly and vngodly: yea, his mercy ſtretcheth to the beaſts of the field, and the fowles of the ayre. *He prepareth ſhowers for the earth, he maketh graſſe to grow vpon the Mountaines, he giueth to beaſts their food, & to the yong Rauens that cry.* Pſal. 147, 8, 9, and 36, 6, 7. He ſaueth man and beaſt; ſo that we may boldly ſay; *How excellent is thy mercy, O Lord; therefore the children of men truſt vnder the ſhadow of thy wings.* He is mercifull to our bodies, in him we liue, and moue, and haue our being, hee hath giuen vs life and breath; much more therfore will he be the GOD of our ſpirits, and maintaine our ſpirituall life with the continuance of his graces, and ſending freſh ſupply of his Spirit, after he hath once giuen vs faith, and wrought our conuerſion; he which hath vouchſafed ſome portion, as it were the firſt fruites of his mercy, will adde greater ſtore of mercy vnto it, as it were ſtore vpon ſtore, and heapes vpon heapes.

Vſe 1. The vſes are next to be conſidered. Firſt, we learne from hence, to acknowledge his great mercy, that maketh mercy the ſeale of mercy, and one grace as the pawne & pledge of receiuing and obtaining a new grace. O the vnſpeakable mercies of God, who can ſound the bottome of them, or who can aſcend vp to the height of them! Can any tongue expreſſe, or hart conceiue this goodnes of God, teaching vs to draw an argument from his firſt mercy to a ſecond, and from a ſecond to a third, alwayes to ariſe from one degree to aſſure another, & to conclude a farther proceeding from the firſt beginning? What man or woman hath not receiued thouſands, and ten thouſands of mercies from the Father of mercies, and much conſolation from the Father of all conſolation, and thereby ſo many comforts to his owne ſoule, to aſſure him that he will neuer forſake him? 2 Cor.1,3. ſo that we may boldly, & with a cheerefull heart, ſay, Lord be mercifull to vs, becauſe thou haſt begun to be merciful: we haue receiued much mercy, therefore continue thy mercy toward vs, not becauſe wee haue beene good and profitable ſeruants to thee, or haue deſerued thy fauour, but becauſe thou haſt beene gracious to vs. If our owne workes, if our obedience, if our righteouſnes were to be made the ground & reaſon to perſwade the Lord to haue compaſſion on vs, we ſhould build vpon a weake and ſandy foundation, our comfort were gone, and our hearts ſhould faile vs. For we know our owne wickedneſſe, and our ſinnes are euer before vs. But ſince former mercies are arguments of further mercies, and the granting of one grace, is a key to vnlocke the gate, and open an entrance for the reſt to follow; ſince the firſt loue is a teſtimony and token of more loue to be ſhewed and continued; we abound with ſuch arguments to moue his Maieſty, bleſſed be his Name for them, whereby we may be aſſured that he will adde mercy to mercy, and fauour to fauour. Thus we ſee how fruitefull the louing kindneſſe of God is, alwayes producing more, as one Corne encreaſeth an hundred fold. This was the ſtay and ſtaffe of *Paul* the Apoſtle, when he was in danger of death, and was brought vnto his anſwer; *At my anſwering no man aſſiſted me, but all forſooke me: I pray God that it may not be laid to their charge: notwithſtanding the Lord aſſiſted me, and ſtrengthened me, that by mee the preaching might bee fully knowne, and that all the Gentiles ſhould heare, and I was deliuered out of the mouth of the lyon: & the Lord will deliuer me from euery euill work, and will preſerue me vnto his heauenly Kingdome, to whō be praiſe for euer & euer, Amen.* 2 Ti.4,16,17,18.

Vſe 2. Secondly, it is a ſpeciall comfort to the afflicted when they are fallen into diuers tentations. For when the Tempter cometh vnto vs, and perſwadeth vs that God hath caſt vs off for euer, and that we are none of his, tempting vs to deſpaire of his mercy, and ſuggeſting vnto vs our vnworthineſſe: let vs record and recount Gods former mercies, taking ſweete comfort therein, and ſtirring vp our ſelues to praier, with aſſurance to be heard. If he go about to perſwade our harts by a ſtrong illuſion, that we are not effectually called, or freely iuſtified and elected, or endued with faith, and therefore ſhall be certainely condēned: let vs neuer yeeld to Satan, nor to his Angels, neither to their helpers & aſſiſtants, the fleſh and the world. When we are entiſed to commit ſin, yeeld not to the ſubtilties and ſuggeſtions of the diuell, but flye from it, and follow after the contrary vertue very earneſtly. When he calleth to our remembrance our ſins and fals paſt, let vs cal to minde the remembrance of Gods mercies paſt, and reſt in them as in a Sanctuary or place of refuge againſt all the ſtormes that Satan raiſeth, and the floods that hee ſendeth to ſinke our ſoule in the gaping gulfe of helliſh deſpaire. So long as God beſtoweth vpon vs one drop of mercy, let vs neuer doubt of his great goodnes to be continued toward vs, and to dwell in vs for euer. Wherefore the Apoſtle *Paul* ſaith, *We reioyce in tribulation, knowing that tribulation bringeth foorth patience; and patience, experience; and experience, hope; and hope maketh not aſhamed, becauſe the loue of God is ſhed abroad in our hearts by the holy Ghoſt, which is giuen vnto vs.* Rom. This is an excellent & notable vertue, to be throughly acquainted with Gods prouidence & dealing toward vs, wrought in vs by patience, & to haue experience of his continuall eye watching ouer his. Now we can ſay to our endles comfort in this manner: God hath kept mee from many dangers, he hath bleſſed mee with many graces, he hath aſſiſted me againſt many enemies, I will therefore ſtill truſt in him, and depend vpon him; thus one benefit draweth on another. From this experience we haue a certaine hope of his mercies to be continued toward vs, and are aſſured of the truth & conſtancy of Gods promiſes, and of his good wil toward vs: ſo that in all tribulations and afflictions we muſt conſider with our ſelues the former benefits of God, and from them gather new hope of the continuance thereof, whoſe mercy is a Fountaine that neuer can be dry, but ſpringeth vp to euerlaſting life, and as a Tree that is alwayes greene, and yeeldeth the ſauory fruites of righteouſneſſe.

Vſe 3. Thirdly, this Doctrine teacheth a notable difference between God and man, in beſtowing of benefits. We ſee men are ſoone weary of their liberality, & cannot abide continuall beggers.

It is not ſo with the Lord our God, rich in mercy, aboundant in kindneſſe, and plentifull in redemption toward all that call vpon him. The more bold wee are in asking, the more bountifull he is in granting. It is a common thing in the richer ſort, to checke a man for often crauing, and to vpbraid and reproch the poore with thoſe things they haue beſtowed vpon them, as when they ſay, Why do you alwayes come to me, and beg of me? I haue giuen you this and that, at this time, and at that time, in ſuch and ſuch a place; aske no more of me, for if you doe, you ſhall go without. Thus do men reproue and reproch for often demanding. But ſee the different dealing of God to our endles comfort vnto the faithfull, he doth neuer vpbraid his benefits, he is not vnwilling to grant, he refuſeth no mans perſon, he giueth liberally and bountifully to all that come vnto him. This is alſo a ſingular comfort to the weake conſcience and afflicted ſoule, whē he is tempted to reaſon thus, Will God heare me, or reſpect me? Will he ſhew his louing countenance toward me a greeuous ſinner, a miſerable and wretched ſinner, a ſilly and ſimple ſoule? Aske boldly of him, he reprocheth none, as the Apoſtle *Iames* teacheth, chap. 1, 5, 6. *If any of you want wiſedome, let him aske of God, who giueth to all men liberally, & reprocheth no man, and it ſhall be giuen him.* The oftner we aske, the better we are accepted. The more we do deſire, the more alwayes we doe obtaine. He chargeth vs to call vpon him in the day of trouble, and aſſureth vs of our deliuerance, Pſal. 50, 15. He would haue all come to him that are heauy laden, with promiſe to be refreſhed and eaſed. This is a notable encouragement to all perſons to flye vnto God, not to runne to Saints or Angels, which neyther can heare vs, nor giue any gifts vnto men. Let vs alwayes be ready to craue of him, & praiſe him for his mercies receiued, ſeeing they aſſure more vnto vs, as we ſee the Apoſtle doth, who hauing experience that God had deliuered him, and gathering from thence, that God would deliuer him, breaketh foorth into this thankeſgiuing, *To whom bee praiſe for euer and euer, Amen.* 2 Tim. 2, 18.

Laſtly, let vs not ſtand in feare of any enemies that riſe vp againſt vs, and conſpire to hinder the peace of the Church, and ſtop the paſſage of the Goſpel; when God beginneth to take the cauſe of his people into his owne hand, and ſmiteth any of his enemies on the iaw-bone, the reſt are reſerued to the like deſtruction. For wherefore doth God puniſh his aduerſaries, and enter into iudgement with them? Wherfore doth he viſite them, & ſtrike them downe with his right hand? Is it onely to take vengeance on their ſinnes, & to ſhew his iuſtice in their confuſion? No, it ſerueth for the comfort and conſolation of his ſeruants, that howſoeuer God be patient, yet in the end they ſhall not eſcape. This did *Ioſhua* the Captain of the Lords hoaſt, teach the people and men of warre, chap. 10, 24, 25, when they had brought out thoſe Kings vnto *Ioſhua* which they had taken, he called for al the men of Iſrael, and ſaid vnto the chiefe of the men of warre, which went with him, *Come neere, ſet your feet vpon the neckes of thoſe Kings: and they came neere, and ſet their feet vpon their necks. And Ioſhua ſaide vnto them, Feare not, nor bee faint hearted, but be ſtrong, and of a good courage: for thus wil the Lord do to all your enemies againſt whom ye fight.* Where we ſee, that as God deſtroyeth not all the enemies of his Church at once, but ſingleth out ſome, that ẏ reſt might haue a time of repentance: ſo if the reſt deſpiſe the riches of his bountifulnes, patience, and long-ſuffering, *Not knowing that the bountifulneſſe of God leadeth them to repentance*, Ro. 2, 4, they ſhall be bound vp in the ſame bundle, and be caſt into the fire, as the Tree that being ſpared, brought forth no fruite.

[*The Lord ſaide vnto Moſes, Feare him not, for I haue deliuered him into thine hand, and all his people, and his Land.*] This King of Baſhan was a ſtrong and dreadfull enemy, deſcended (as we haue ſhewed) of the race of the Gyants, mighty in body, fearefull to behold, terrible to the Iſraelites, as may appeare by the comfort miniſtred vnto them. For God neuer exalteth and raiſeth vp in vaine, he neuer willeth any to caſt off feare, where no feare is. From hence we learne, That the enemies of the Church are not to be feared. Howſoeuer ſuch as ſet themſelues againſt the people of God be many & mighty, growing in ſtrength, excelling in malice, raging with cruelty; yet muſt not Gods ſeruants bee fearefull and diſtruſtfull by dreading the power of men, but alwayes relye vpon God, keeping faith, and a good conſcience, depending vpon him in life and death. Thus did the Lord ſtrengthen the feeble hart of *Hezekiah*, when *Rabſhakeh* with his bold and blaſphemous mouth had railed vpon the ſtrength of Iſrael, and had proudly threatened the King and his people, that they ſhould be compelled to eate their own dung, and to drinke their owne water: *Be not afraid of the words which thou haſt heard, behold I will ſend a blaſt vpon him, and he ſhall heare a noiſe, & returne to his owne Land, and I will cauſe him to fall by the ſword in his owne Land*, Eſay 37, 6, 7. And afterward, chap. 43. 1, 5, when the people of God were greeuouſly oppreſſed by their bitter and bloody enemies, ſo that they were robbed, ſpoyled, ſnared, thruſt and throwne into Dungeons, fettred in priſon-houſes, and euery way euilly entreated; he ſpeaketh vnto them on this manner, *Thus ſaith the Lord that created thee, O Iacob, and he that formed thee, O Iſrael, feare not, for I haue redeemed thee, I haue called thee by name, thou art mine: feare not, for I am with thee.* So Chriſt forewarning his Diſciples what entertainment they ſhould finde in the world, Mat. 10, 26, 28, and how hardly they ſhould be tryed; as to be betrayed, hated, perſecu-

Doctrine. The enemies of the church are not to bee feared.

perſecuted, impriſoned, ſcourged, railed vpon, and in the end brought to their end, hee prepareth them to this duty, and repeateth it oftentimes, *Feare them not.* And the Apoſtle *Paul*, after he had earneſtly inſtructed the Philippians to grow in all graces, & to leade their conuerſation worthy the Goſpel of Chriſt, he remembreth thē of this point, *In nothing feare your aduerſaries*, Phil.1,18 Anſwerable to theſe precepts, are the worthy practiſes of the faithfull. Hereunto cometh the example of *Moſes*, Heb 11,27, when he led the people of Iſrael out of Egypt, notwithſtanding the threatenings and bloudy words of *Pharaoh*, he feared not the fierceneſſe of the King, but endured a conſtant maintainer of the Church of God, & ceaſſed not to encourage the people againſt their enemies, whoſe hearts failed and [illegible] when they were purſued and ouertaken by the Egyptians. Likewiſe, the three ſeruants of God beeing threatned by that great Tyrant *Nebuchadnezzer*, to be caſt into the fiery Furnace, were not daunted or feared by his high power & fierce diſpleaſure, but anſwered him; *We are not carefull to anſwer thee in this matter.* Dan.4,15. This appeareth at ſundry times, & vpon ſundry occaſions in *Dauid*, whē he waxeth bold and couragious in the Spirit, & ſaith, *I will not be afraid for ten thouſand of the people that ſhould beſet me round about*. Pſal.3,6.

Exod.17,8.

Reaſon 1.

The reaſons follow. Firſt, God is with his people. If he be with them, ſhall we feare any to be againſt them? If we haue a protection from the Prince, ſhall we feare the face of the ſubiect? If the Lyon fight for vs, ſhal we feare the flye or the worme, ẏ are weak in ſtrength? This is the reaſon vrged by the Lord in the Prophet, *Feare not, for I am with thee*, Eſay 43,5. Now God is with vs by his power and prouidence. If we conſider theſe things that are in God, as his generall & ſpeciall prouidence, which guideth and ouer-ruleth all things for the glory of his Name, and the benefit of his children, the holy meditation hereof ought to remoue from vs all diſtracting and diſtruſtfull feare. When Chriſt had diſſwaded his Diſciples from the feare of men, he ſaith; *Are not two Sparrowes ſold for a farthing, and one of them ſhall not fall to the ground without your Father? Yea, the haires of your head are numbred*, Math. 10,29,30. And indeed the cauſe why in trouble we faint and faile for feare of men, whoſe breath is in their noſtrils, and whoſe malice is limited, is, becauſe we diſtruſt Gods promiſes and prouidence, which is indeed a fearefull ſinne. Againe, if we conſider that God is with vs by his power, which being endleſſe & infinite, is able to redreſſe & repreſſe the greateſt tyrant and tyrany in the world, we ſhall finde nothing more auaileable to keepe vs from the exceſſiue feare of weake man, ſeeing he can reſtraine them when it pleaſeth him. This the three ſeruants of God acknowledge in their danger, *Behold, our God whom we ſerue, is able to deliuer vs from the fiery Furnace, and he will deliuer vs out of thine hand, O King*. Dan.3,13.

Reaſon 2.

Againe, let vs haue our conuerſation without feare, in regard of the perſecuters themſelues, and the power which they haue. For conſider the difference betweene that which God can do, and that which man can do. The moſt vile and cruell tyrant that breatheth out threatnings and ſlaughter againſt the Saints, when he hath done his worſt, and raged to the vtmoſt, when he hath diſgorged al his malice, and quenched his thirſt in bloud, can goe no further but to kill the body; but God can goe further, who hath the keyes of hell and death. Nay, theſe enemies cannot ſo much as kill the body or touch the skin with all their power, without the will of God, as our Sauiour ſpeaketh to *Pilate*, when he boaſted of an abſolute power in his owne hands to binde or looſe, to crucifie, or to abſolue, *Thou couldſt haue no power at all againſt mee, except it were giuen thee from aboue*. Iohn 19,10,11. This is that reaſon which Chriſt himſelfe expreſſeth, Mat.10,28. *Feare not them which kill the body, but are not able to kill the ſoule: but rather feare him which is able to deſtroy both ſoule and body in hell.*

Reaſon 3

Thirdly, the enemies ſhall be deſtroyed. They fight againſt God, they fight againſt his people, & therefore they cannot proſper. True it is, they may for a time preuaile and proceed in their euill enterprizes, and God may for a ſeaſon vſe them as his Rod, to try the faith of his children; but when he hath vſed them as inſtruments to bring his iudgements to paſſe, they ſhall preuaile no longer. This conſideration ſerued to encourage the people of Iſrael, when *Pharaohs* hoaſt preſſed vpon them, and marched toward them: *Feare not, ſtand ſtill, & behold the ſaluation of the Lord, which he will ſhew to you this day; for the Egiptians which yee haue ſeene this day, ye ſhall neuer ſee them againe: the Lord ſhall fight for you, therefore holde you your peace.* Exod.14,13,14.

Vſe 1

The vſes remaine to be ſtood vpon. Firſt, this teacheth, that the childe of God muſt be a man of valour and courage, and as a mighty man of warre, not to be daunted with any terrour to forſake his ſaith & a good conſcience: but ſuch an one as is able by the fortitude & power of Chriſt, to vndergo all tryals, to ouer-ſtride al dangers, to ouercome al enemies, and to triumph ouer all things that oppoſe themſelues againſt their peace. So then the godly, whoſe faith ouercommeth the world, are not onely ſouldiers, but valiant ſouldiers, and victorious conquerors. The Apoſtle hauing commended *Moſes*, that he forſooke Egypt, & feared not the fierceneſſe of the King, addeth this withall, *For he endured, as he that ſaw him which is inuiſible.* Some were racked, tempted, tormented, burned, ſtoned, & would not be deliuered. A wicked man is a very daſtard and coward. He feareth euery creature, which is a great iudgment vpon him that will not feare God. The darkneſſe of the night, the ſolitarineſſe of the place, the falling of a leafe, the

1 Iohn

Heb 11

the crawling of a worme, the flaſhing of the lightning, the cracking of the thunder, the guilt of conſcience doth terrifie them. But the godly are endued with true fortitude & magnanimity of minde, ſpringing from the grace of faith, *and are bold as a Lyon*, Prou. 28,1, they are reſolued of Gods preſence with them, and of his prouidence ouer them, being ready to ſay with **David**, *The Lord is my light and my ſaluation, of whom ſhall I bee afraid? The Lord is the ſtrength of my life, whom then ſhall I feare? Though an hoaſt pitched againſt mee, mine heart ſhould not be afraid.* Pſal. 27,1,2,3. This made the Apoſtle, when he heard that bands and afflictions abode for him in euery Citty, to ſay, *What do you weeping and breaking mine heart? For I am ready, not to be bound onely, but alſo to die at Ieruſalem, for the Name of the Lord Ieſus.* Acts 21,13. The faithfull indeed walke thorough many tentations, on the right hand, and on the left, and enter into many combates; yet they ſhunne not the brunt of the battell, nor feare to loke the enemy in the face, nor ſhrink backe from the puſh of the Pike, becauſe they haue put on the whole armour of God, and haue their hearts ſetled, and their heads couered in the day of triall. Therefore the Apoſtle exhorteth, that *we ſhould be ſtrong in the Lord, and put on the whole armour of God, that we may be able to ſtand againſt the aſſaults of the diuell, & to reſiſt in the euill day.* Eph. 6,11,12,13. It is not enough for vs to prouide armour, and to haue it lying by vs, as we ſee men in their houſes haue Pikes, and Halberts, Corſlets, and Muskets, hanging by the wals, waxing ruſty through want of vſe: but we muſt put them on, and buckle them about vs: wee muſt alwayes haue our loynes girt, & our lights burning, hauing on the breſt-plate of righteouſneſſe, taking the ſhield of faith, and drawing out the ſword of the Spirit, which is the word of God. Neither is it ſufficient to defend vs, to put on armour, but we muſt put on the whole armour of God. We muſt be armed from top to toe, and leaue no part vnarmed and vnguarded, leſt the enemy eſpye his aduantage, and worke our deſtruction. We muſt be armed within and without, before vs and behind vs, in ſoule and in body, in tongue and eare, in head and heart. For if Satan (*who as a roaring Lyon, ſeeketh whom he may deuoure*) finde vs in any part or member naked, & vndefended, we lye open to him to ſurprize vs at his pleaſure, and to bring vpon vs ſwift damnation. **David** was armed with the armour of God, being a man after Gods owne heart; but becauſe whē he ſaw the beauty of *Bathſheba*, he made not a couenant with his eyes not to luſt, Satan enſnared him to commit folly. At another time, leauing his eares vnarmed, and ſetting them open to the falſe information and accuſation of *Ziba*, he was drawne away to peruert iuſtice, and to betray the cauſe of the innocent, and to condemne the iuſt without hearing. So if our eare be at any time vnarmed, it is ready to heare and receiue, and beleeues ſlanders & falſe tales againſt our brethren. If the Helmet of ſaluation do not couer our head, if yͤ toong be not fenced, the diuell will ſet the on work, to deuiſe euil ſlanders, and to publiſh them to the diſgrace and diſcredite one of another. *Ionah* was a man of God, and a Preacher of repentance to the Niniuites; yet becauſe he left his tongue vnarmed, and did not ſet a watch before his mouth, he brake out into an open and inſolent contempt of God, ſaying, *I doe well to be angry vnto the death*, chap. 4,9. Seeing therefore, we are compaſſed about with ſuch an army of enemies, that watch all occaſions, and ſeeke all opportunities againſt vs, they are greatly deceiued, that make the life of a chriſtian to be an eaſie and ydle profeſſion, & take the Goſpel to bee a profeſſion of liberty: (as yͤ enemies of the grace of God obiect againſt vs) for it may coſt vs dearly, euen the reſiſting vnto blood, and the forſaking of all earthly commodities, that the world holdeth in greateſt price. Let vs therefore as wiſe builders, ſit downe and caſt our accounts before hand, what our worke may coſt vs. For ſuch onely as continue to the end, ſhall be ſaued.

Luke 14,28

Vſe 2.

Secondly, let vs goe boldly forward in the duties of our calling. The Church of God is not alwayes in one ſtate. Sometimes it liueth in quiet and peaceable times, when the Goſpel is publikely preached & profeſſed, taught & receiued with liberty of meeting together, & with freedome of conſcience, without oppoſition or gain ſaying, as by the bleſſing of God it is among vs. Sometimes the truth of God is reſiſted, the profeſſours are perſecuted, the Goſpel is ſuppreſſed and oppreſſed by the rage of the enemy, the faithfull are ſlaine and put to death with all kinde of cruelty. Notwithſtanding, let vs not feare their feare, neyther be troubled, but ſanctifie the Lord in our hearts, & be ready alwayes to giue an anſwer to euery man, of the hope that is in vs, with al meekneſſe and reuerence. So then the godly ſhould not feare the threatnings of the vngodly, nor ſo be troubled as thereby to abſtain from ſuch neceſſary duties, as their callings do leade and direct them vnto; but on the contrary, make the Lord theyr feare and theyr dread, and make a bold confeſſion of the precious faith they conceiue, as thoſe that labour to maintaine a good cauſe with a good conſcience. Let vs all goe forward with courage and conſtancy in our callings, let vs performe with diligence the duties laid vpon vs; and albeit croſſes do croſſe vs in the way, and many dangers meete vs, wee muſt not ſhrinke backe, but ſtand faſt, and goe forward in our profeſſion. This ſhould be in all Magiſtrates, that are as the Gods of the earth, and the Miniſters of iuſtice, they muſt bee men of courage, to performe the duties of theyr calling, Exodus, chapter 18, verſe 13: they muſt bee endued with the ſpirit of power, and of godly boldneſſe, to goe through with euery good

1 Pet. 3. 14,15

worke with a conſtant reſolution, and not ſtand in feare of any man, conſidering that the cauſe is the Lords which they handle. They muſt call and compell others to walke in their duties, that ſo the ſword of the Magiſtrate may be ioyned with the word of the Miniſter. This ſhould bee alſo in all Miniſters of the Goſpel, though the power of man riſe vp againſt them, they muſt depend vpon him that is higheſt in power. This chriſtian courage appeareth to haue beene in the Apoſtles, when they were perſecuted & impriſoned for preaching in Ieſus Name the reſurrection from the dead; conſidering the multitude of enemies, the aſſembling of the Rulers, the corruption of *Pilate*, the malice of *Herod*, the cruelty of the Phariſies, the rage of the Gentiles, & the tumult of the people, they praied, ſaying; *Now O Lord, behold their threatnings, and grant vnto thy ſeruants with all boldneſſe to ſpeake thy word.* And this generally ſhould bee practiſed of all the godly that haue in mercy receiued to beleeue, they muſt go forward in their holy faith and obedience, and arme themſelues againſt the tentation and feare of reſtraining their liberty, of loſing their goods, of laying downe their life: and when men perſecute vs for imbracing the faith, and profeſſing of godlines, we muſt remember Gods care ouer his ſeruants, and his ſpeciall prouidence ouer them that feare him, with the moſt bleſſed end that ſhall certainly follow, to wit; the kingdome of heauen, and an exceeding waight of glory.

Acts 4.2.29.

2 cor. 4,17,18

Vſe 3.

Laſtly, ſeeing the godly muſt lay downe all feare which the wicked ſeeke to caſt vppon them for righteouſneſſe ſake, let vs labor truly to feare God. For if we may not ſtand in feare of men, let vs know whom we ought to feare and reuerence, euen the Maieſty of God, fearing to offend him, as a good childe feareth his Parents, as the Prophet teacheth, *A ſonne honoureth his father, and a ſeruant his maſter: If I be a Father, where is mine honour? If I be a Maſter, where is my feare, ſaith the Lord of hoſtes?* Mal. 1,3. This feare is the beginning of wiſedome, as the wiſe man ſheweth, Prou. 1,7. for this feare the holy man *Iob* is exceedingly commended in the Scriptures: & this feare ſhould be ſtronger in vs to keep vs from ſinne, in reſpect of God, then in reſpect of mē. This is the vſe directly made by the Prophet *Eſay*, chap. 8,11,12. *Say yee not, a confederacy to all them, to whom this people ſaith a confederacy, neither feare ye their feare, nor be afraid of them: Sanctifie the Lord of hoſtes, and let him bee your feare, and let him be your dread.* Where we ſee, that hauing remoued from them the falſe feare of men, he planteth in them the true feare of God: hauing ſhewed where it ſhould not be, he teacheth where it ſhould be: hauing declared what feare is euill: he toucheth the remedy. The ready way to take from vs the feare of men, & dangers that may fall vpon vs from men, is the feare of God. For whoſoeuer feareth God aright, he will not prouoke him to wrath for feare or loue of any creature, knowing that God is ſtronger and mightier then al, and aſſuring himſelfe that if God be offended no creature is able to ſecure him and ſafegard him from danger of iudgement. Againe, whoſoeuer hath God his friend, ſhall not need to feare man to be his enemy. If then we ſeeke to feare God with all our heart aboue all things, we ſhall be free from the immoderate and exceſſiue feare of the mightieſt enemies. But if we doe not feare to offend him, we ſhall bee conſtraind alwayes to tremble at the leaſt occaſion, and to feare the wicked, the diuels, death hell, and damnation. Euery ſtorme of troubles ſhall be able to ouerturne vs. Let not our hearts therefore be troubled, let vs reſt in God, and beleeue in him. Let no danger driue vs to deny him, leſt we be denyed of him in his kingdome. And let vs conſider the heauy puniſhment determined and reſerued for all diſtruſtfull and fearefull men which ſhall feare man more then God, and ſo make ſhip-wrack of faith and a good conſcience, they ſhall be puniſhed with vnbeleeuers, with the abhominable, with murtherers and whoremongers, with idolaters and lyars, in the Lake which burneth with fire and brimſtone.

How the fe of God dri ueth away feare of men

Mat. 10,33

Reuel. 21,8

CHAP. XXII.

1 *AFter the children of Iſrael departed, and pitched in the plaine of Moab, on the other ſide of Iordan from Ierico.*

2 *Now Balak the ſonne of Zippor, ſaw all that Iſrael had done to the Amorites.*

3 *And the Moabites were ſore afraid of the people, becauſe they were many, & Moab fretted againſt the children of Iſrael.*

4 *Therefore Moab ſaid vnto the Elders of Midian, Now ſhall this multitude licke vp all that are round about vs, as an Oxe licketh vp the graſſe of the field, and Balak the ſon of Zippor, was King, &c.*

5 *He ſent meſſengers therefore vnto Balaam the ſonne of Beor to Pithor (which is by the Riuer of the Land of the children of his folke) to call him, ſaying; Behold, there is a people come out of Egipt, which couer the face of the earth, and lie ouer againſt me.*

6 *Come now therefore, I pray thee, and curſe this people, for they are ſtronger then I:) ſo it may be that I ſhall be able to ſmite them, & to driue them out of the Land: for I know that he whom thou bleſſeſt, is bleſſed, and he whom thou curſeſt, ſhall be curſed.*

7 *And the Elders of Moab, and the Elders of Midian departed, hauing the reward of the ſooth-ſaying in their hand, and they came vnto Balaam, and told him the words of Balak.*

8 *Who anſwered them, Tarry here this night, and I will giue you an anſwer, as the Lord ſhall ſay vnto me, ſo the Princes of Moab abode with Balaam.*

9 *Then God came vnto Balaam, and ſaide, What men are theſe with thee?*

10 *And Balaam ſaide vnto God, Balak the ſonne of Zippor, King of Moab, hath ſent vnto mee, ſaying:*

11 *Behold, there is a people come out of Egipt, and couereth the face of the Earth: come now, curſe them for my ſake, ſo it may be that I ſhall be able to ouercome them in battaile, and to driue them out.*

12 *And God ſaid vnto Balaam, Goe not thou with thẽ, neither curſe the people, for they are bleſſed.*

13 *And Balaam aroſe vp in the morning, and ſaid vnto the Princes of Balak, Returne vnto your Land, for the Lord hath refuſed to giue me leaue to goe with you.*

14 *So the Princes of Moab roſe vp, and went vnto Balak, and ſaid, Balaam hath refuſed to come.*

Hitherto we haue ſeene yͤ proſperous and happy ſucceſſe, which yͤ Iſraelites had againſt three mighty enemies, and the threefold triumph ouer them. But here ariſeth a new enemy, with a new deuice, or rather a knotte and band of many enemies, to ſtoppe their paſſage, to leſſen their multitude, and to weaken their ſtrength. *Moſes* therefore firſt declareth what lets and impediments they had, as blockes lying in their way, and what ſtopping of their quiet and peaceable proceeding. Thus they meet with many ſtayes, and encounter with many dangers that will dwell in Canaan. They had already ouerpaſſed many perils, and ouercome ſundry enemies, now they might begin to looke for reſt, and to repoſe thẽſelues in peace and quietneſſe. But ſee here in the example of the Iſraelites, as in a glaſſe, the life of a chriſtian: heere is no time long to ſit ſtill, heere is no place of pleaſure, when one danger is paſt, we muſt looke for another. For when they had ouercome ſome of their enemies, as the Canaanites and Amorites, now the very iawes of death, & the very gates of hell ſeeme to be opened againſt them, and the diuell to poure out, as it were at once, all the venome of his malice vpon thẽ. Theſe hinderances which here they meete withall, are ſet down in foure chapters, whereof ſome are outward, & ſome inward, partly from others, and partly from themſelues, ſo that they had miſſed of their inheritance, both through the counſels & plottings of their enemies, & through their owne ſinnes and wickednes, had not God in mercy defeated the one, and pardoned the other.

Touching theſe hinderances caſt in their way; obſerue firſt of all the preparation of thẽ in this chapter: Secondly, the ſubſtance of them, and ſetting of them on work, in the two next chapters following. Laſtly, the concluſion of thoſe hinderances, both prepared & imployed in the 25. chapter. Touching the preparing and prouiding of meanes to ſtop the Iſraelites, conſider in the firſt place a ſeeking and trying to get them: ſecondly, the obtaining and procuring of them. But firſt, the occaſions of ſeeking and ſending abroad are noted. The Iſraelites poſſeſſed the plaine of *Moab*. *Balak* had heard what the Iſraelites had done to his neighbours the Amorites, their victories bred in him feare, and feare ingendered a very wary proceeding. He ſaw an huge multitude of them encouraged with their late proſperous ſucceſſe, and lying as Graſhoppers vpon the earth, ready to eate vp all that was round about them, as an Oxe licketh vp the graſſe of the field. Hee thus beholding his neighbours houſe on fire, nay conſumed with the fire, and his owne in imminent danger, thought it high time to looke about him, and to ſeek new remedies for thoſe new accidents. For fearing in himſelfe what might be the euent, fretting inwardly againſt his enemies, & doubting the loſſe of his owne kingdome, he reſolued not to be ydle, but to procure means to worke their confuſion, knowing, that prouiding before is better then repenting after, and eſteeming it an high point of wiſedome, not at all to truſt, rather then afterward vainly to accuſe thoſe whom thou haſt fooliſhly truſted. *Halicarn. antiq. Rom. lib. 11.*

Now becauſe nothing ſerueth ſo fitly to auoide raſhneſſe as courſell, and that two eyes ſee more then one, and three more then two, he aſſociateth vnto himſelfe the Midianites his neighbours, bordering vpon him, & therefore hopeth, that the neerenes of the common danger would eaſily ioyne them in the ſame cauſe. Theſe entring into a confederacy, as brethren in euill, after long aduiſement and conſultation had among themſelues, in yͤ ende do reſolue to ioyne together againſt Iſrael, as againſt a common enemy, thereby to leſſen his number, to weaken his ſtrength, & to empaire his greatneſſe riſing by degrees, who ſeemed able to eat vp the Moabites, to conſume their Townes, to poſſeſſe their ſubſtance, & to take both their Citties & ſubſtance into their own hands. And becauſe they thought it a great diſhonour & diſparagement vnto themſelues, to ſue to Iſrael for peace, and yet finde not themſelues able to meete him openly in the field, they determine to ſend to a with & wizzard, who for magicke was renowned among the Infidels, that when they could not preuaile by helpe of man, they might ouercome by the helpe of the diuell, like vnto the deſperate reſolution of *Iuno* in the Poet:

Virgil. Aeneid. lib.7.

Flectere ſi nequeo ſuperos, Acheronta mouebo.
that is,
What ſhould I doubtfull ſtand, where euer
I can my friends to make?
Since Heauens I may not moue,
yet pits of hell I will vprake.

Thus the wicked forſake God, and go for ſuccour to the diuell, and therefore, while they ſeeke to auoid one miſchiefe, they draw vpon themſelues many. Wherefore, meſſengers are directed, and great men are ſent with great gifts from them of the league to *Balaam*, who in regard of his Citty was of *Pethor*, which *Ptolomy* calleth *Pacor*, lying on the Riuer *Euphrates*; in regard of his Country, he was of *Meſopotamia*, a part of *Syria*, as appeareth in many places. In regard of his profeſſion and practiſe, he was a Sorcerer and Soothſayer, as we ſhall ſee afterward: Hee was ſent for to curſe the people, that is, to bewitch them, to weaken them with his charmes and ſpels, that ſo they might be able to match them, and to encounter with them, preſuming vpon him (as the Church of Rome do of the Pope) that he hath bleſſing and curſing in his own ſleeue, to apply and vſe eyther of them at his owne pleaſure. But we know indeed, that he is bleſſed whom the Lord our God ſhall bleſſe, (though the diuell and his inſtruments ſhould throw and thunder out their curſes againſt him) and he is accurſed, whom our God ſhall curſe (though all the world ſhould pronounce him bleſſed.) As for the bleſſings & curſings of cunning men and women, they are nothing; neyther the one helpeth, nor the other hindereth, nay the diuels themſelues, wholy ſet vpon miſchiefe, cannot hurt vs any further then God permitteth. True it is, Satan, and conſequently Sorcerers, his ſlaues and vaſſals, ſomtimes do effect great things, as we ſee in the hiſtory of *Iob* chap 1, 12, and in the tentations of Chriſt, Mat. 4, 5, they exerciſe their power, not onely ouer the goods, but ouer the bodies of men, euen of the beleeuers; yet without the ſufferance of almighty God, they can do nothing. They could not enter into the Swine before they were allowed. *The haires of our head are numbred. Not a Sparrow falleth to the ground without the will of our heauenly Father.*

Numb 22,7.
Deut.23,4.

Math 8.
Math.10.

When *Balaam* ſaw the meſſengers, that they came not with their hands empty, but brought great gifts, and promiſed greater, which oftentimes *blinde the eyes of the wiſe, and peruert the words of the righteous*; the couetous wretch thirſted after the wedges of gold, as the wages of vnrighteouſneſſe, and his heart ranne after filthy lucre to curſe the people of God, that he might enrich himſelfe, and ſo to become a curſed inſtrument to ÿ curſed counſels that were taken aginſt the people of God: whereas the true Prophets are not beguiled with bribes and led away with gifts, 2 Kings 5, 16. Dan. 5, 17. He deſireth of the meſſengers one nights reſpit to bring his buſines to good effect (not able at the preſent to reſolue them) to ſee whether he could draw the Lord to fauour his purpoſes and proceedings. God appeareth vnto him, and asketh him what the men were that came to him; not that God was ignorant, and needed to be taught or inſtructed what thoſe perſons were, but to draw from him a voluntary confeſſion of the matter, which being truely opened and declared, God forbiddeth him to go to the Moabites, becauſe they had a miſchieuous purpoſe, and to curſe the Iſraelites, becauſe they were a bleſſed people. Whē he perceiued to his great griefe, that God had concluded and determined to continue his mercy and bleſſings vpon his people, which no deuice of man could diminiſh, no works of the diuell could aboliſh; the morning being come, he returned an anſwer to the meſſengers, and ſent them backe without their long-hoped deſire, excuſing himſelfe, that he could not goe with them, as himſelfe deſired, and as they had deſerued at his hands; and hauing his minde wholly fixed on his reward, he ſaith, Returne backe to your Lord; as for me, I deſired nothing more then to accompany you, but the Lord hath ſtopped and reſtrained my purpoſe, and will not ſuffer me to go with you, or to helpe you. Wherein obſerue how this couetous hyreling, & falſe Prophet, being willing to vndertake ÿ worke, becauſe of the wages, and to premiſe his beſt helpe, that he might finger the hyre, behaueth himſelfe fraudently and vnfaithfully (as hyrelings do) mincing the matter, and reuealing one part, but concealing another part of the reuelation giuen him of God. For whereas God had ſaid, *Thou ſhalt not goe, thou ſhalt not curſe the people, becauſe they are a bleſſed people*, denying vnto him, as well his purpoſe of going, as his promiſe of curſing, he declareth the former, but diſſembleth the latter; he ſheweth to the Princes and Gouernors, that GOD reſtrained him from going, but hideth this, that the ſame GOD had forbidden him to curſe the people, together with the reaſon of it, *That they are bleſſed*, leſt the meſſengers ſhould be offended, and his expected hyre denyed & deteyned.

Exod.23,8.

Ioſeph antiq. lib.4, cap 6.

This is the ſumme and ſubſtance of this diuiſion. But before we enter into the handling of the Doctrines offered heerein to our conſiderations (to the end we may cleerely ſee into the meaning of the whole hiſtory) it ſhall not be amiſſe for vs to anſwer certaine doubts and difficulties that ariſe, as well from the purpoſe of *Balak*, as from the perſon of *Balaam*. Some of reuerent account in the Church, interpret this hiſtory otherwiſe then can ſtand with the circumſtances of the Text, and the proportion of faith in other Scriptures. For they ſuppoſe that *Balak* ſought helpe of the true God, reuerenced his Prophet, and had the ſeed of religion remaining in his heart. If this were ſo, why doth he not himſelfe fly to God by prayer? And why doth he not ſtirre vp his people to prayer? Why do they not all as one man,

Caluin ho
in 4.lib.M

ioyne in ſupplications and interceſſions to be helped of God? Why did he require *Balaam* to come with curſings and bannings againſt Iſrael, if there were any ſparke of true piety left in his heart? Againe, it is imagined, that *Balaam* was a Prophet of God, and endued with the ſpirit of Propheſie, to whom GOD vſed oftentimes, and ordinarily to appeare, & ſo do make him as it were a meane betweene the true Prophets and the falſe Prophets, thereby God making himſelfe knowne among the Infidels, and neuer leauing himſelfe without witneſſe. Such were the Sybils thought to be, liuing among the Gentiles, and giuing teſtimony to the truth of God. But we know no ſuch meane betweene true and falſe Prophets. For whoſoeuer is not a true Prophet, is a falſe Prophet: and whoſoeuer is a falſe Prophet, cannot be a true Prophet of God. He that is of God, is a true Prophet: he that is of the diuell, is a falſe Prophet. Neither doth the deliuery and vtterance of ſome truth, make a true Prophet, for then the diuell ſhould be a true Prophet, who ſometime ſpeaketh the trueth, albeit to a ſiniſter end. For he confeſſed the *Meſſiah* to be the Sonne of God, thereby to darken the Doctrine of Chriſt, and to diſcredite the power of the Goſpel, raiſing a ſuſpition that he hath ſome familiarity & friendſhip with Chriſt, & by drawing men to doubt of the truth of our redemption, inaſmuch as the diuell is a lyar from the beginning, & the father of lying. And touching the Sybils, they carry not any certaine credit and authority, being all, or the moſt part, forged & foyſted in, to win credite to the word of God, which needeth not the lyes of any, to vphold the truth and authority thereof. For they are brought in, ſpeaking more clearely and euidently, more plainly and particularly of Chriſt and his kingdome, then any of the Patriarkes or Prophets, then *Moſes*, or any that liued after him. *Eſay* is worthily accounted to bee an Euangelicall Prophet, propheſying diſtinctly and determinately of the paſſion & ſufferings of Chriſt, yet it is as nothing in compariſon of that the Sybils expreſſe, touching the name and nature of Chriſt, touching his originall & off-ſpring, touching his death and reſurrection, touching Antichriſt and other enemies of the Church. Now ſhall we thinke that God would reueale more to them then to his owne Prophets, and the ſonnes of the Prophets? to ſuch as liued out of the Church, more then to all that were brought vp in the Church, and ſucked the ſincere milke of the Scriptures, and had the moſt ſureword of the Prophets, to the which they did take heede, as to a light that ſhineth in a darke place. Beſides, we cannot hold this *Balaam* for any true Prophet, but for a falſe Prophet, ſuch as *Simon* the Sorcerer mentioned in the Acts: Notwithſtanding all the goodly glozes that he maketh, to winne himſelfe credite and eſtimation, whereof wee ſhall ſpeake more afterward. Furthermore, others thinke that *Balaam* meant his own falſe gods, when he ſaith, *Tarry heere this night, and I will giue you an anſwer as the Lord ſhall ſay vnto me.* And againe, *Returne into your Land, for the Lord hath refuſed to giue me leaue to goe with you*, but that he was preuented of his purpoſe, by the true God appearing vnto him. But this coniecture is ouerthrowne by the expreſſe words in this place. For the word is *Iehouah*, a name alwayes in Scripture giuen to the true God onely, and neuer applyed to any falſe gods; yea, the true God was knowne by his name among the Gentiles, and by it was diſcerned & diſtinguiſhed from the Idols of the Nations, which indeed are no Gods.

ſwer.

rke 1,24

n 8,44.

b 13,2

Sibilline
ictions
conter-
ſtuffe iſaa.
ecto. Ex-
1 ad An-
Bom. Nu.
16,11.

21,13.

Obiect.

Anſwer.

Now that we may attaine to the true meaning of this Scripture, and reſolue of the right interpretation thereof, I will ſet downe certaine rules and concluſions, which concerne the matter in queſtion, which being fully determined, and throughly deſcided, the truth will euidently appeare to all men, how to carry this whole hiſtory, and make one part to agree with another. The firſt concluſion is, that *Balaam* was a lewd and wicked man. True it is, if we looke into his bare and naked words without the matter, and examine his ſayings without his practiſes, he may ſeeme a very faithfull and right religious man; yea, a moſt worthy and notable Prophet. He hath God alwayes in his mouth, and at his fingers ends, he will not reſolue the meſſengers before hee haue asked counſell at the mouth of ẏ Lord: if hee might haue an houſe full of ſiluer and gold, he cannot goe beyond the word of the Lord his God, to do leſſe or more: he telleth them he can deliuer nothing vnto them, but what he receiueth of the Lord. But if we conſider the matter aright, and try his fayre ſpeeches by the touch-ſtone of his foule life, and meaſure his wretched actes with his wicked counſels, we ſhall eaſily diſcern in his ſmooth carriage, a deepe diſſembling, and the Lord to be ſparingly in his hart, that was abundantly in the mouth. He had a prophane minde, & euill meaning, louing the wages of vnrighteouſneſſe, and being carried away with deſire of money (which is the roote of all euill) to curſe the people of God, as the Apoſtle teacheth, & therefore he was rebuked by a dumb beaſt for his iniquity. Hee alſo was *Balaks* ſchoole-maſter, and inſtilled the greateſt miſchiefe that might be into his heart, informing him how to ſubdue the people of God, and teaching him how to lay a ſtumbling blocke before the children of Iſrael, to draw them to ſpirituall and bodily fornication, when he ſaw that by his charmes hee could not preuaile againſt them. And albeit the Iſraelites were encreaſed as the Fiſh in the Sea, and as the Stars of Heauen, wherein were many thouſand perſons that could not diſcerne betweene their right hand and their left hand, yet he was ready and willing to curſe, where GOD had not curſed. And as a wretched death followeth

The firſt concluſion.

Reuel.2.

loweth a wicked life, ſo the iuſtice of GOD found him out lurking among the Midianites, Numb. 31, 8, to verifie the threatning of the Prophet; *As he loued curſing, ſo it fell vpon him, and as hee loued not bleſſing, ſo was it farre from him; as hee cloathed himſelfe with curſing like a raiment, ſo it entred into his bowels like water, & like oyle into his bones.* Pſal. 109, 17, 18.

Thus we ſee, as his life was, ſo was his death, a curſſed beginning, a fearefull ending; God ſwept him away by a violent & ſodain death, together with thoſe that ſet him on worke, that as they conſpired together, ſo they might be conſumed together. If then he be a wicked man that intendeth to curſe the people of God, that hath his heart poſſeſſed with couetouſneſſe, that loueth the wages of vnrighteouſneſſe, that layeth a baite and ſnare to entangle men in euill, that ſeeketh to draw vpon them the wrath of God, and after all is ſlaine by the ſword of thoſe whom hee intended to deſtroy, himſelfe falling into the pit which he had digged for others: then the firſt concluſion holdeth as a certaine truth, that this *Balaam* (whatſoeuer vizard of piety and holineſſe he pretend and put on in outward ſhew) was indeed a very lewd and wicked man.

The ſecond concluſion.

The ſecond concluſion is, that *Balaam* was no true ſeruant of God, but an open Idolater. This confirmeth further, and giueth ſtrength to the former point. As he was lewd in his life, ſo he was corrupt in his religion, one of the idolatrous Gentiles, an aliant from the Common-wealth of Iſrael, a ſtranger from the couenant of promiſe. For whether he were one of the Midianites, as ſome imagine, or whether he were one of the Aramites, as we declared before; whether hee were ſent for, neerer or further off, the concluſion holdeth, that hee was none of the Iſraelites, Rom. 9, 4, to whom pertaineth the adoption of Sonnes, the Arke of the Couenant, the Tables of the Law, and the ſeruice of God. Moreouer, when he was come into the preſence of *Balak*, Numb. 22, 41, and 23, 1, 2, they both went vp into the high places of *Baal*, where that abhominable Idoll was worſhipped, where no doubt they ſerued *Baal* in the Idols Temple. Beſides, it is apparent in the whole hiſtory following, that he ioyned with *Balak* in his idolatrous ſacrifices. If then hee had not beene one of the Idolaters, he would not haue gone to that Idoll, nor haue erected new Altars, contrary to the will of God, who would onely be ſerued in the place that himſelfe had appointed.

The third concluſion.

The third concluſion is, that *Balaam* was a very witch and wizard, a falſe Prophet, but a true ſorcerer, famous, or rather infamous for his diuelliſh magicke which he practiſed among the wicked and idolatrous Nations. Such a one was *Simon* that ſorcerer, mentioned in the Acts of the Apoſtles, chap. 8, 9, 10, 11, and 13, 6, 8, *who vſed witch-craft, and bewitched the people of Samaria, ſaying, that he himſelfe was ſome great man: to whom they gaue heed from the leaſt to the greateſt, ſaying, This man is that great power of God; and they gaue heed vnto him, becauſe that of long time hee had bewitched them with ſorceries.* Such a one alſo was *Elimas*, who was likewiſe a Sorcerer, a falſe Prophet, the childe of the diuell, and an enemy of all righteouſneſſe, withſtanding the preaching of the Goſpel, hindring the hearing of the word, and peruerting the ſtraight waies of the Lord. So had this *Balaam*, throgh his enchantments and ſuperſtitious artes, obtained a great name farre & neere among the Infidels, ſo that they reſorted to him as to an Oracle, and eſteemed him as an Angel of God, being able to helpe or to hurt, to further or to hinder, to bleſſe or to curſe whomſoeuer he pleaſed. Such were wont to be in great fauour and credite with Kings and Princes, as appeareth by the enchanters of *Pharaoh*, Exod. 7, 11, 22, and by the Sorcerers and Aſtrologians of *Nebuchadnezzar*, Dan. 2, 2, who were oftentimes called into their preſence, and brought before them, as men in whom their ſpeciall delight was, & their confidence repoſed. Theſe men, howſoeuer they were magnified in Princes Courts, and had an honourable name among the Nations that knew not God, yet were prophane Prophets of prophane men, & the very chaplaines of the diuell, practiſing charmes and coniuring, which by the iudiciall Law of God was death, Exod. 22, 18.

Thus the Scripture calleth him a Sorcerer in plaine termes and expreſſe words, Ioſh. 13, 22. *Balaam the ſonne of Beor, the ſoothſayer, did the children of Iſrael ſlay with the ſword, among them that were ſlaine.* The word which the holy Ghoſt there vſeth, is *Choſem*, which ſignifieth one that diuineth by diuination, and fetcheth anſwers from the diuell whom they tooke to be God; and it is one of thoſe eight ſorts of witches and practiſers by diuels, mentioned in the 18, chapter of Deuteronomy. And his very drift and purpoſe was to curſe; that is, to bewitch them, and ſo to weaken them with his enchantments, that they might be a curſed and deteſted, a loathſome and forlorne people. So it is noted, that when the Embaſſadors came firſt vnto him to acquaint him with the purpoſe of *Balak*, *they had the reward of the ſoothſaying in their hands*, Numb. 22, 7. Yea, when the Lord opened the mouth of *Balaam* to vtter his will againſt his owne will, & the truth hath this wretch vpon the racke, he confeſſeth, that all his ſorcery and ſoothſaying could not preuaile againſt Gods people, ſaying; *There is no ſorcery againſt Iacob, nor ſoothſaying againſt Iſrael.* Numb. 23, 23. This alſo ſundry of the Fathers affirme, that he was famous in art-magicke, and mighty in working by hurtfull charmes, and therby grew in great eſtimation among all the people of the Eaſt. This likewiſe is the iudgment of *Origen, Gregory, Niſſen, Baſil*, and others, reputing him as a Prophet of the diuell, thinking he had bene oftentimes hyred for like purpoſes, & perſwading

Aug. Serm. de temp.

ding themſelues he had made many like experiments of his ſcience in former times. Laſtly, the manner of his whole proceeding, in going to fetch diuinations and anſwers from the diuell, and in preparing ſeuen Altars, ſeuen Bullocks, ſeuen Rams, ſeuen ſacrifices, is altogether correſpondent and anſwerable to the ancient Diſcipline of the Magitians, who aſcribed a certaine kinde of heauenly force and vertue vnto vneuen numbers, as appeareth by the Poet, *Numero Deus impare gaudet*, that is,

m.24,1.

natur.hiſt.
8.cap 10.
n.Chil.1.
l.1.
Eclog.8.

A myſtery diuine it is, that God
Delighted is in numbers that are odde.

This deuiſe proceeded at the firſt from the Pythagoreans, who made all things to be the reſemblance & ſimilitude of numbers, whom *Ariſtotle* and *Galen* in many places laughed to ſcorne. Wherefore ſeeing we haue ſufficiently proued by teſtimony of the Scripture, and authority of the ancient Fathers, that *Balaam* was no better then a Witch & Sorcerer, therfore he dealeth in all his actions according to the learning of the Augures and ſoothſaying, which we will vnfold for our better vnderſtāding of this Hiſtory in the laſt concluſion.

m in lib.4.
p.cap.14.
lib.14.
ph.
n in lib.
u.

Hitherto we haue ſpoken of the perſon of *Balaam*, and haue diſcouered his wicked life, his wretched idolatry, his execrable ſorcery: we haue made it plaine, that both *Balak* the King, and *Balaam* the falſe Prophet, were of the vnbeleeuing Gentiles, without hope in Cod, without beleefe in Chriſt, without taſte of religion, without ſparke or ſpice of godlineſſe: ſo that in the next place wee will lay downe certaine rules of the baſe or baſtard religion of theſe Nations, and vpon thoſe cōcluſions as vpon a ſure and certaine foundation wee will build the interpretation of this place.

fourth
clusion.

Therefore the fourth concluſion ſhall be, that the Gentiles had and held many gods, & onely the people of Iſrael beleeued and worſhipped one God, to whom *Moſes* ſaid; *Heare, O Iſrael, the Lord our God is Lord onely*, Deut 6, 4. When *Salomon* by marrying ſtrange wiues, embraced alſo a ſtrange religion, it is noted that his wiues turned his heart after other gods, *So that he followed Aſhtaroth the god of the Zidonians, Milcom the abhomination of the Ammonites, and Chemoſh the Idoll of the Moabites.* 1 Kings 11,4,5. This the Apoſtle *Paul* plainly teacheth, 1 Cor, 8,4,5,6. *We know that an Idoll is nothing in the world, and that there is none other God but one: For though there be that are called gods, whether in heauen or in earth, (as there bee many gods and many lords,) yet vnto vs there is but one God, which is that Father of whom are all things, and we by him.* Where we ſee, the true religiō touching one God, is oppoſed againſt the ſuperſtition of the Infidels, touching the plurality and multitude of gods. Thus then we ſee, that in the corrupt opinion of corrupt men, they had many gods; ſome worſhipping the Sunne, the Moone, the Starres: ſome the Angels, others Iupiter, Mars, Mercury, Diana, and many ſuch of like ſort. For being left to the vanity of their owne minde, they gaue diuine worſhip whereſoeuer any diuine gift appeared in any creature, *And ſo while they profeſſed themſelues to be wiſe, they became fooles. They turned the truth of God into a ly, & worſhipt the creature inſted of the Creator, which is bleſſed for euer: ſo God gaue them vp to their hearts luſts, and deliuered them vp into a reprobate mind, to do thoſe things which are not conuenient.*

Rom.1,22,25
28.

The fift concluſion.

The fift concluſion is, that as they beleeued many gods, ſo they imagined that euery people had his protecting god to be their patron and protection, to ſtore them with bleſſings, and to preſerue them from their enemies. In each Towne and City one was choſen to bee the *Deus tutelaris*, that is, the Patron of the place: (for euery houſe is a little City, or rather euery City a great houſe. *Viues his annot. on Auguſt. de Ciuit. Dei. lib.* 1. *cap.* 3.) When he was well pleaſed then they proſpered; when he was angry they were ouercome & deſtroied, as is teſtified by ſundry writers of good credit. Thus do the Papiſts at this day. For as they call vpon ſundry Saints for ſundry purpoſes; vpon ſome for the plague, vpon others for the ſafe deliuerance of women, vpon others for the tempeſts on the ſea, vpon others to obtaine faire weather, and haue a ſeuerall Saint for euery ſeaſon; ſo they account them their Patrons, and call them by the name of their protecting gods, as appeareth by *Paulus Iouius* one of their owne writers of hiſtories. Thus wee ſee, that the idolatry of our time is indeed and in truth the ſame with the ancient idolatry of the heathen: ſo that albeit the names of the Idols bee changed, yet ẏ nature of the idolatry is ſtill retained. Now the truth of our concluſion is euidently collected & gathered out of the Scriptures. Hereunto commeth the reaſon produced by *Iephtah* to auow the lawfulnes of inheriting the Cities of the Amorites which Iſrael had conquered by the ſword, & held by preſcription for three hundred yeeres, Iudg. 11, 24. *Wouldeſt not thou poſſeſſe that which Chemoſh thy god giueth thee to poſſeſſe? So whomſoeuer the Lord our God driueth out before vs, them will we poſſeſſe.* This alſo appeareth in the deſcription of the wickedneſſe of *Ahaz*, 2 Chron. 28, 23. *In the time of his tribulation did hee yet treſpaſſe more againſt the Lord, for he ſacrificed vnto the gods of Damaſcus, which he falſly ſuppoſed had plagued him, and he ſaid, Becauſe the gods of the Kings of Aram helped them, I will ſacrifice vnto them, and they will helpe me; yet they were the ruine of him & of all Iſrael.* It was the Lord that ſmote him, not the gods of the Aramites: ſo that he is deceiued in thinking they were holpen by their protecting gods. For ſuch was the wickednes of his prophane hart, that he did not acknowledge the hand of God to be gone out againſt him, but aſcribed it to the power of thoſe falſe

Macrob. Saturn lib. 3. *cap* 9.
*Herodian lib.*8.

*Paul. Ioui. hiſt. lib.*24.

gods, and therfore ſacrificed vnto them to his owne confuſion, to the ruine of Iſrael, and to the diſhonor of God. Therefore the Prophet before reproued *Amaziah*, 2 Chron. 25, 14, 15, *who after the ſlaughter of the Edomites, broght the gods of the children of Seir, and ſet them vp to be his gods, and worſhipped them, Why haſt thou ſought the gods of the people, which were not able to deliuer their owne people out of their hand*? Hereunto alſo commeth the boaſting of *Saneherib* ouer Ieruſalem, 2 Chro. 32, 13, 14. 2 King. 18, 33, 34. *Know you not what I and my father haue done vnto all the people of other countries? Were the gods of the nations of other Landes, able to deliuer their land out of mine hand? &c.* Thus in the heatheniſh Religion euery wood and fielde had his locall gods, without whoſe good fauour no humane action could in that place haue any happy ſucceſſe, as appeareth in ſundry Authors: when *Cambyſes* and *Cyrus* departed out of Perſia, they beſought the gods protectors thereof, to ſend them forth fauourably and with good ſpeed. We ſee then that Idolaters held this as a certaine ground and principle of their religion, that euery place, euery people, euery Prouince and Kingdome, had a peculiar god to be their patron and protector, to defend their worſhippers, to fight their battels, and to deliuer them out of the hands of their enemies.

Soph. in electra. Tacit. hiſt. lib. 2 Xenoph. lib. 1. Cyropæd.

The ſixt concluſion.

The ſixt and laſt concluſion remaineth, (which is the cheefe point to bee conſidered) that is, ẏ the Gentiles going to warre againſt any nation, vſed ordinarily to coniure & call vp the protecting god of that people, to forſake them and come on their part, promiſing to beſtow either that place on him againe, or elſe a more large and ſpacious place, ſo that he ſhould bee ſure to loſe nothing by the bargaine. This is recorded at large by *Pliny* in his naturall hiſtories, where hee ſaith; The firſt thing that the ancient Romanes were wont to do when they laid ſiedge to any City, was to bring foorth their ſorcerers, and by them to call forth the god or goddeſſe which was the patron or patroneſſe to protect that place: therefore it was neuer knowne and diuulged what god was ẏ protector or patron of *Rome*, leſt ſome of our enemies ſhould aſſay to coniure him forth, and ſo deale with vs as we do by them. Hereupon Saint *Auſten* ſaith, that *It was their predeceſſors manners, that long agoe chaſed all their great multitude of little gods from the City Altars like ſo many flies. For where was all this neſt of deities when the Gaules ſacked the City long before the ancient manners were contaminate? Were they preſent and yet faſt aſleepe? The whole Citie was all ſubdued at that time, onely the Capitoll remained: and that alſo had beene ſurprized, if the Geeſe had not ſhewed themſelues better then the gods, and waked when they were all aſleepe.* And in *lib. 1. cap. 3. de Ciuit. Dei*, he ſaith, *Would any wiſeman haue commended the defence of Rome vnto gods already proued to be vnable to defend themſelues?* Notwithſtanding, ſaith *Macrobius* (*lib. 3. cap. 9.*) the name of their protector is regiſtred in the bookes of the ancients, albeit much diſagreeing and diuerſely diſſenting among themſelues: ſome thought him to be Iupiter, ſome Luna, ſome the goddeſſe *Angerona*: but others that thought it to be *Ops*, are of better credit. This is alſo auouched by *Plutark* a learned Philoſopher in his Romane queſtions; where demaunding the queſtion why it was accounted an heinous & horrible offence, either to aske or to vtter the protecting god of Rome, whether it were mad or woman, he anſwered, That there are certaine Charmes and Sorceries, whereby the gods are fetched vp, which the ancient Romanes vſing, and thereby preuailing in battell, and drawing the gods of their enemies to their ſide, they prouided by this deepe ſilence of their owne Patron, that none ſhould be able to deale with them as they had done to others, nor render vnto them the meaſure that they had meaſured vnto others. And therefore *Valerius Soranus* loſt his life for beeing ſo bold as to name that name, as *L. Viues* obſerueth in his Annotations vpon the firſt booke and the third chapter of *S. Auſten de Ciuitate Dei*. This is it which the Poet remembreth in ſetting down the deſtruction of *Troy Virg. lib. 1. Ænead.*

Plin. nat. hiſt. lib 28. cap. 2.

Aug. de Ciuitat. Dei, lib. 2. ca. 22

Plu. Rom. queſt. 1.

———*Quæ ſit rebus fortuna videtis,*
Exceſſere omnes adytis, ariſq; relictis
Dij quibus imperium hoc ſteterat.

That is;

The ſtate of things ye ſee,
the ſeats and Temples left alone:
The Altars and the gods whereby
this Empire ſtood, are gone.

In theſe words it is obſerued by the interpreters (*Seruius in lib. 2. Æneid*) that the gods of the Troyans were gone away, and departed from them, and turned Grecian, becauſe to auoide ſacriledge they were called foorth by their enemies. And *Viues* in his Annotations, *Lib. 2. Cap. 22. de Ciuitat. Dei*, telleth, that *Seruius* and *Macrobius* thinke theſe verſes of *Virgill* to belong vnto this calling out of the gods, becauſe when as a Citty was beſiedged, and the enemy had an intent to raze it to the ground, leſt they ſhould ſeeme to fight againſt the goddes, and to force them from their habitations and places of abode againſt their willes (which they held to bee as a moſt wicked deede) they vſed to call them out of the beſiedged Cittie, by the Generall of the army that did beſiedge it, that they would pleaſe to come and dwell amongſt the Conquerors. So did *Camillus* at the *Veij*, ſo did *Scipio* at Carthage & Numance, and *Mummius* at Corinth, Hence it is, that *Liuy* the flower of the Romane Hiſtoriographers, bringeth in the ſame *Camillus*, going to the aſſault of *Veij* a Citie of Hetruria, praying thus, *Tuo ductu Pythico Apollo,* *tuoq; numine inductus pergo ad delendam vrbem Veios, tibiq; hinc decimam partem prædæ voueo: te ſimul Iuno regina, quæ nunc Veios colis, precor, vt nos victores in noſtram tuamq; mox futuram vrbem ſequare, vbi te dignum amplitudine tua Templum accipiat:* that is, As by thy conduct and diuine power (O Apollo) I do enterprize the ſacking of the Citty *Veio*, ſo I vow vnto thee the tenth of all the booty: and thee I requeſt Queene *Iuno*, that ſitteſt as Patrone of this place, to accompany vs as Conquerors into that City which now is ours, but by and by ſhall be thine, where thou ſhalt receyue a Temple beſeeming thy might and Maieſtie. And to conclude, if we would yet further vnderſtand the order and manner of this Magicall ſuperſtition, we may read the very forme and faſhion at large (which thoſe nations vſed) in *Macrobius* whom before wee recited, *Si Deus, ſi dea eſt &c.* that is whether it be god or goddeſſe that haue vndertaken the guidāce and gardianſhip of this City and people, we pray and beſeech you to forſake this Citie and people, to relinquiſh their places, temples, & holy things, and to depart without them; ſtrike ye a feare into the hearts of that people and City, betray them, and come to our ſide: defend our Armies, protect our Cities, & ſafegard our Temples, &c. This was the charge that was vſed when they went to the ſiedge and ſacking of any City: and in this manner they prayed, which was made when the Romans called out the gods of Carthage to come vnto them. The like we reade in *Appian* alſo, in his booke of the Parthian wars.

ob Satur.
cap. 5.
us in lib. 2
ad.

an de bell.
b.

I confeſſe I haue ſtoode ouerlong in handling and debating theſe points, which I haue laide as the foundation of all that followeth, and ſerueth to cleere ſuch doubts as ariſe out of the text, and is nothing at all from the purpoſe of that which we haue in hand. For theſe points, as certaine Principles being thus concluded, may eaſily be applyed to our preſent purpoſe, and comparing the faſhions of the Gentiles with the fitneſſe of the perſon that the King of Moab choſe, and by whom hee proceedeth in this practiſe, we may euidently gather the true ſence of this hiſtory, and ſee how the whole matter was carried and conueyed. For, as the manner of the vnbeleeuing Nations was to ſue and ſeeke to the gods of their enemies to forſake them, & betake themſelues to their ſide; ſo *Balaam* being a notable and notorious ſorcerer (as we haue prooued before in the third Concluſion) worketh by the Principles of ſorcery, and intendeth to begin his buſineſſe and whole action, by calling vp the protecting God of the Iſraelites, which indeed was the true *Iehouah*; as we ſee in the Chapters following by the words of *Balaam* himſelfe. Beſides, we may be the rather induced to receiue and beleeue this truth if we conſider that all this ſorcery and ſuperſtition had his firſt originall and beginning out of the Eaſt (from whence *Balaam* came) theſe were the manners of the men of the eaſt, as appeareth in *Pliny* before remembred, and in others, who excelled all other people in the Art of Magicke: ſo that the manners and the man aroſe both of one place. Furthermore, as the ſorcerers in Egypt being confounded by the mighty power of God in a baſe creature, confeſſed the miracles of *Moſes* to be wroght by the finger of God; ſo when this ſoothſayer hath aſſayed at ſundry times, and in diuers manners to worke his will, in the end he witneſſeth with his owne mouth, Numb. 23, 23. that there was no ſorcery effectuall againſt *Iacob*, nor ſoothſaying againſt *Iſrael*.

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Iuſtin hiſt. lib. 1
Polid de inuen
rer. lib. 1 c. 24.

Laſtly, we may obſerue how he calleth the Lord his God, verſe 18. *I cannot go beyond the word of the Lord my God*: becauſe he knew if he ſhould work any thing againſt Iſrael, he muſt do it by their owne God. For he doth not vſe theſe words as the faithfull do in a ſpecial feeling of Gods fauour, and in the particular aſſurance and affiance of their owne faith, inaſmuch as he was a couetous wretch, and an old witch (as the Scriptures witnes;) but his meaning is, he is the God whom in all this cauſe I haue heed of, and by whō I muſt of neceſſity deale withall. Hee ſaith no more of him then he would haue done of the Idoll-god of any Idolatrous people, he would haue called him his god, as being the god by whom hee muſt worke all his feats. Thus then *Balaam* intending to bewitch Iſrael, he muſt by the rules of his own profeſſion coniure vp the God of the Iſraelites, whereupon it was that he deferred the Meſſengers ſent vnto him. As if he ſhould ſay vnto them; If I worke not by him, ye cannot preuaile ouer his people, he muſt firſt bee drawne to your ſide, and afterward ye ſhal eaſily obtaine the other. Neither let any heere obiect againſt theſe things, that *Balaam* was ignorant of the true God, or that it agreeth not to the nature of God to reueale himſelfe to Magitians, and to attend vpon their trumpery. For albeit he did not acknowledge him to be the Creator and Gouernor of the world, by whom all things ſtand or fall: yet he knew him to bee the God of the Iſraelites, which was ſufficient for his purpoſe: ſo that he meaneth not in ſpeaking of the Lord, his owne falſe gods, but hee conſulteth with the true God, as ſundry places in this preſent Chapter make manifeſt, Numb. 22, 8, 18, 19. as when he ſaith, *He would anſwer them as the Lord ſhold ſay vnto him*, and that *hee cannot go beyond the word of the Lord.* So that he asketh counſell of the true God, and receiueth his anſwer of the true God. And this he doth not as a Prophet of God, but as a Sorcerer. Neither may wee thinke it ſtrange that God ſhould haue ought to do with witches and wizards, ſeeing he giueth anſwer not only to his owne people that cleaue vnto him, and call vpon his name, but to ſuch as are out of the very boſome of the church for his peoples ſake, ſometimes reprouing them, ſometimes inſtructing them, ſomtimes

times conuincing them of euill, and alwayes leauing them without excuſe. As here he teacheth *Balaam*, that all his coniurations & enchantments were vaine and voide, ſeeing hee hath decreed and determined ſo to continue his bleſſing vnto the end toward the Iſraelites as that no deuice of man, or worke of the diuell, ſhall be able to hinder, or leſſen, or aboliſh the ſame, as we ſhall ſee afterward.

[Verſe 3. *And the Moabites were ſore afraid of the people.*] Hauing in the former words ſerched into the meaning of this hiſtory, and examined the ſeueral circumſtances therof: now let vs come to the doctrines that ariſe out of this diuiſion. And firſt, ſee the occaſion of the Moabites confederating themſelues with the Midianites, and the proiect of them both, in ſending out to a cunning man to helpe them; namely, a ſodaine feare ariſing in their hearts, danting all their courage, weakening all their ſtrength, and driuing them into deſpaire. Iſrael was an innocent and harmeleſſe people, profeſſing righteouſneſſe, abſtaining from all wrongs, ſurceaſing from all iniuries, for conſcience ſake, as we ſaw before when they deſired paſſage through the lands of the Edomits and the Amorites, Numb. 20, 19. Deut. 2, 25. they would not enter into their fieldes, they would not meddle with their vineyards, they would not drinke of their water freely; yet ſee with what a terror and trembling they were ſtricken at the approch of the Iſraelites neere their borders. And this was the heauy hand of God vpon them, as *Moſes* declareth, Deut. 2. *This day will I begin to ſend thy feare and thy dread vpon all people vnder the whol heauen, which ſhall heare thy fame, and ſhall tremble and quake before thee.* Heereby we learne for our inſtruction, That the enemies of God and his people are many times afraid where no true cauſe of any feare is. Euill men are often afrayd of the people of God, that faine would liue in peace. So *Saul* liued in continual feare of *Dauid*, 1 Sam. 18, 15, 29, he was vexed & diſquieted in heart, and neuer in reſt, although hee were harmleſſe, though he ſought peace, and enſued after it; yea, the more *Dauid* proſpered, the more *Saul* feared him. So did *Pharaoh* and the Egyptians feare the Iſraelites, when they began to multiply and increaſe in abundance. Exod. 1, 12. Thus *Herod* feared *Iohn*, knowing that he was a iuſt and holy man, reuerencing him greatly, hearing him gladly, & doing many things at his preaching, Mark 6, 20. Thus the high Prieſt feared the Apoſtles, and the officers of the people, Acts 5, 26. Whē *Herod* and the reſt of *Ieruſalem* heard of the birth of a new King, they were greatly troubled and perplexed in mind. Mat, 2.3. Al theſe things confirme the truth of this doctrine, & verifie the ſaying of the wiſe man, *The wicked flye when none purſueth, but the righteous are bold as a Lion*, Prou. 28, 1.

Doctrine. Euil men fear where no feare is.

Reaſon 1.

The Reaſons are theſe: Firſt, becauſe an euill man carrieth in his owne boſome a conſcience for ſinne, which ſtriketh and accuſeth him, which citeth and ſummoneth him before the barre of Gods iudgement ſeate: Albeit no man can bee depoſed againſt him; albeit none can giue ſentence and iudgement againſt him, yet hee carrieth that about him which is inſtead of all, *Mala mens, malus animus* as the Poet ſayth; An euill minde, an euill meaning, an euill conſcience arraigning him at the Tribunall of the eternall Iudge, who ſhall giue to euery one according to his workes. It ſhall ſerue as plaintiffe, witneſſe, iudge, and executioner againſt him. This is confirmed vnto vs by many examples in the word of God. When *Cain* had ſlaine his owne brother, & ſhed his innocent bloode which cryed for vengeance vnto heauen, the reuenging hand of God purſued him, Gen. 4. 10, 12, 17. liuing as a runnagate and vagabond vpon the earth, and fearing the ſight of euery creature to bee armed againſt him: he began to build a City to hide his head, to yeelde him comfort, to prouide for his ſafety, and to defend him from iniury: but there alſo the iuſtice of God ouertooke him, the vengeance of his hand followd him, and he was driuen from that enterprize. The like we ſee in *Belteſhazzer*, Dan. 5. 56. when there appeared fingers of a mans hand, which wrote ouer againſt the Candleſticke vpon the plaiſter of the wall of the Kings Palace; albeit hee knew not the ſubſtance and ſignification of the miracle, whether it fore-ſhewed good or euill, yet he carryed his witneſſe with him, that could not be bribed or corrupted, ſo that his countenance was changed, his thoughts were troubled, the ioynts of his loynes were looſed, and his knees ſmote one agaynſt the other. This terror of conſcience the Lord foretold as the puniſhment of ſinne, Leu. 26, 17, 36, 37. and Deuteronomy 28. verſes 65, 66, 67.

Tert. 1.ſc.1.

Reaſon 2.

Againe, no maruel if the wicked be oftentimes ſmitten with feare, as with the ſpirit of giddyneſſe, becauſe they want the ſhielde of Fayth and the helmet of Hope, which are as two ſtrong Anchors to hold the ſhippe that it be not ſhaken in peeces with the ſtormes, or daſhed on rockes, or drowned in the water, or ſwallowed in quicke-ſands. A liuely fayth in the Sonne of God is the mother of all true comfort, the peace of the ſoule, the life of good workes, the key of heauen; for beeing iuſtified by Fayth, Rom. 5, 1. *We haue peace toward God through our Lord Ieſus Chriſt, and reioyce vnder the hope of the glory of God. Wee haue not receiued the Spirit of bondage to feare againe, but we haue receiued the Spirit of adoption, whereby we cry Abba, Father*, Ro. 8, 15. *We haue boldneſſe againſt the day of Iudgment, there is no feare in loue, but perfect loue caſteth out feare, for feare hath painfulneſſe and he that feareth is not perfect in loue.* 1 Iohn 4. 17. 18. The ſtronger our faith is, the leſſe is our feare, as one increaſeth, the other decreaſeth. If our faith bee little, our feare is great : as our Sauiour ſheweth in the example of his diſciples toſſed with a tempeſt on the ſea, crying vnto Chriſt, & ſaying, *Maſter, ſaue vs, we periſh*, Mat. 8,25,26. who ſaide vnto them, *Why are yee fearefull, O ye of little Faith?*

ſe 1.

Now let vs come to the Vſes. If this be the nature of the wicked, that he carrieth about with him a troubled and trembling conſcience, then a wicked man is a very coward & faint-hearted, being afraide of euery thing. True it is, there are many who neyther feare God nor the diuell, who ſeeme to be valiant, to aduenture their fleſh, and to expoſe themſelues to deſperate dangers in fighting and quarrelling, as the manner of ſundry Ruffians and ſwaſhbucklers is, who feare not to meete any man in the field at any weapon, and for euery croſſe word are ready to giue the ſtab : yet bring theſe ventrous and foole hardy fellowes to encounter hand to hand with the enemies of our ſoules, to wraſtle againſt ſpirituall wickedneſſes in high places, and to ſtriue as for life and death againſt pride & prophaneneſſe, againſt concupiſcence of the fleſh, and contempt of the word, againſt idle games of euill report, againſt our luſtes and ſins which fight againſt our owne ſoules, we ſhall ſee no childe ſo weake and willing to turn his heeles as theſe Ruffian-like ſpirits ; who albeit they walke with long blades by their ſides, or long poles on their neckes, and iet vp and downe as Lords of the earth, ready alwayes to lay the hand vpon the dagger, and to pick a quarrell at euery word, yet they haue not the hand or the heart to ſtrike one ſtroke, to conquer ſin, and the tyrany of the diuell in themſelues, but yeeld themſelues like ſlaues and captiues to do his will, and are led away to deſtruction as an Oxe to the ſlaughter. Notwithſtanding, this is true valour and manhoode, to wound more and more the corruption of the old man. *He is ſtronger that conquereth himſelf, then he that winneth a City*, Prou 16,32. He is a better man of his hands that ouercommeth his own concupiſcence, then he that hath the vpper hand in battell. Let vs euery one learne this vſe, and apply it to our hearts, that the wicked man, what face ſoeuer hee ſet on the matter, can neuer haue a good heart, but ſtandeth in feare of euery creature in heauen and earth, Geneſ. 4, 14. like *Cain* affrighted at the ſight of euery thing, and thinking whoſoeuer findeth them, will ſlay them. Doe they looke vp to heauen? there they haue God their enemy? Do they looke downe to hell? there they ſee Satan their tormenter, and his angelles their executioners? Would they take ẏ wings of the morning, and dwell in the vttermoſt parts of the ſea? they ſhall finde euerie creature to fight againſt them, and to conſpire their death, and euen to grone to bee deliuered from ſuch an vnprofitable burthen. The heauen ſaith, Why do I couer him? The aire ſaith, Why do I yeelde him life and breath? The water ſaith, Why doe I not drowne him as *Pharaoh* & his hoaſt? The fire ſaith, Why do I not conſume him as Sodom and Gomortha, as the Captaine and his fifty? The earth ſaith, Why do I beare him and ſuſtaine him? and not ſwallow him vp, as *Dathan* and *Abiram*? His food ſaith, Why do I nouriſh & not choake him? His apparrell ſaith, Why doe I warme him? The ground ſaith, Why doe I yeeld him increaſe, and bring forth any other crop then thornes and briars, then nettles and thiſtles? Death ſaith, Why do I ſpare him, & not ſtrike him? Hell ſaith, Why do I not receiue him? The ſword cryeth, Why do I not ſmite him? Famine, Why do I not pine him? The Peſtilence, Why do I not waſte him and make hauocke of him? The Sun and Moone ſay, Why do I giue him light? His bed ſaith, Why do I giue him reſt? Thus euery creature is vp in armes, and rebelleth againſt him that rebelleth againſt God : they ſound defiance vnto vs, and proclaime open warre againſt vs, whē we are not at peace with our God. What then? Shall he looke homeward, & turne his eyes toward himſelfe? There hee findeth and feeleth an accuſing conſcience as a thouſand witneſſes againſt him to whip & terrify him. Howſoeuer the euill man reioyceth in his wickedneſſe, and glorieth in his owne ſhame, Deut. 29,19. howſoeuer he put away the euil day farre from him, and promiſe peace vnto himſelfe, yet a man would not haue the heart of a wicked man for a thouſand worldes, nor poſſeſſe his pleaſures to haue his paines. Thou knoweſt not the torments of his conſcience, when he feeleth the ſtrength of the Law, the terrors of the Almighty, the tentations of the diuel, the gripings of death, and the flaſhings of hell fire : howſoeuer he ſeemeth to make a mocke of ſinne, and fooliſh men, as vaine as himſelfe, doe flatter him in his ſinnes, *Yet in laughter the heart is ſorrowfull, and the end of that mirth is heauineſſe. There is a way that ſeemeth right to a man, but the iſſues thereof are the wayes of death.* Wherefore, ſeeing the euill man feareth oftentimes where no feare is, trembling at the fall of a leafe, ſtarting at his owne thought, and ſhaking at his owne ſhadow : we conclude that hee can haue no true might and manhood in him, but is a daſtard, and a coward, in regard of true manhood and fortitude, which are far from him.

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Pro. 14,13,14

Secondly, it ſtandeth vs vpon to be at peace with God, and learne to leade a godly life. For ſo long as wee liue in our ſinnes, wee are as a lothſome carkaſſe and carrion, caſting out a filthy ſauour, and ſtinking in the noſthrils of God. A wretched and prophane man, lying rotting and rioting in his ſinnes, is more lothſome to God then any dead body is lothſome vnto our ſenſes. So long as wee corrupt our wayes before him, the Lord hath a controuerſie with vs, and will commence an action againſt vs. And we ſhal neuer haue true peace with men, nor true peace with our ſelues, but ſhall feele the terrors of our own conſciences, and be at deadly and dangerous warre with our owne hearts, vntill we be reconciled to God. But if we be truely godly and religious, and be indeed at peace with God, we ſhall be at peace with others, and with our ſelues, nothing ſhall bee able to hurt vs. For whom ſhould we feare, or whereof ſhould we be afraid? God is become our Father, *Whom haue we in heauen but him? and whom can we deſire on earth with him?* Pſal. 73,25. The Angels are our attendants, they pitch their Tents round about vs to deliuer vs, they are charged to keepe vs in all our wayes, and to beare vs in their hands, that we daſh not our foot againſt a ſtone. Pſal. 34,7, and 91,11. *For are they not all miniſtring ſpirits, ſet and ſent out to miniſter for their ſakes, which ſhall be heires of ſaluation?* Heb. 1,14. The Saints in heauen and earth are our fellow-brethren, *ſo that we are Citizens with them of the ſame kingdome, and of the houſhold of God.* Eph. 2,19. The Lord Ieſus, to whom all iudgement is committed, (who ſhall iudge the world with thouſands of his Angels,) is become our Sauiour; *So that wee ſhall neuer come into condemation, but ſhall paſſe from death to life.* Ioh. 5,24. The creatures are our friends, nay as our ſworne ſeruants, by the law of their creation to doe vs good, and not euill all their dayes: *The ſtones of the field are in league with vs, Hoſea 2, 18: and the Beaſts of the fielde ſhall be at peace with vs, Iob 5,23. Death ſhall not be able to hinder or to hurt vs (though it be a Scorpion or Serpent) the poiſon is diſperſed, the ſting is pulled out,* 1 Cor. 15,54,55. The diuels and all the powers of darkneſſe ſhall not deſtroy vs, *Chriſt hath ſpoiled Principalities and Powers, and hath made a ſhew of them openly, and hath triumphed ouer them vpon the Croſſe,* as a mighty conqueror in a chariot of triumph. Col. 2 15. He hath bruiſed his head, he hath cruſhed him at the heart, *ſo that the Prince of the world is caſt out, Iohn* 12,31. What then? *Shall tribulations and afflictions, or anguiſh, or perſecution, or famine or nakedneſſe, or perill, or the ſword, ſeparate vs from the loue of Chriſt, and peace with our God?* Rom. 8,28.35,37. Nay, theſe proceed from a louing Father, and end at our own good, who ſanctifieth all things, and maketh them worke together for the beſt to them that loue God: *He will couer them vnder his wings, and they ſhall be ſure vnder his feathers: they ſhall not be afraid of the feare of the night, nor of the arrow that flyeth by day, nor of the peſtilence that walketh in the darknes nor of the plague that deſtroyeth at noone-day: a thouſand ſhall fall at their ſide, & ten thouſand at their right hand, but it ſhall not come neare vnto them. Pſal.* 91,4.5,6,7. Laſtly, as they ſhall feare no danger that can hurt them, ſo they ſhall not be afraid of themſelues, their owne hearts ſhall miniſter comfort vnto them, for they ſhall be at peace with themſelues; ſo that *Howſoeuer all the daies of the afflicted perſon are euill, yet a good conſcience is a continuall feaſt, Prou.* 15,15. Behold, what a bleſſed and comfortable thing it is to bee a true chriſtian, in whoſe heart is no guile: O conſider this, yee ſonnes of men, that ſuch as haue a ſound faith in Chriſt, and leade a godly life, are at peace with God! Wherefore let vs conclude with the ſaying of the Prophet, Pſal. 31,11. *Be glad ye righteous, and reioyce in the Lord, and be ioyfull all ye that are vpright in heart, ſeeing that neither life, nor death, nor Angels, nor Principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any creature, ſhall be able to ſeparate vs from the loue of God which is in Chriſt Ieſus our Lord.* Rom. 8,38,39.

Vſe 3. Thirdly, ſee the difference betweene the godly and vngodly, betweene a good and an euill man. Nothing can make the faithfull man wretched and miſerable, nothing ſhall be able to daunt him or diſmay him: *He ſhall not be afraid of euill tydings, for his heart is fixed, and beleeueth in the Lord, who in his good time will deliuer him,* Pſal. 112,7. He repoſeth himſelfe on the heauenly prouidence of God, and caſteth all his care vpon him that careth for him, being bold as a Lyon, like the childe that in danger runneth to the lap of his father. This the wiſe man further declareth, Prou. 3,21,23, 24,25,26. This is the condition of the godly, both at home and abroad, with themſelues and with others, in the day time, and in the night ſeaſon, when terrors moſt trouble the heart, and enemies moſt practiſe miſchiefe, & conceiue malice, they ſhall be ſafe and ſecure without trouble and perplexity of ſpirit. But the wicked man is neuer at reſt, he knoweth not what the peace of conſcience meaneth, which indeed paſſeth all vnderſtanding, hee feareth where no feare is, euery creature helpeth to encreaſe his miſery; yea, the things that are not, trouble him no leſſe then things that are, and the greateſt terrour that he can neuer ſhake off, is his owne conſcience. Whē *Felix* onely heard the Apoſtle reaſoning and diſputing of the iudgement to come, he trembled, and commanded him to depart out of his ſight. Acts 24,25. When they take themſelues to be moſt ſure, and ſpeake peace vnto their owne ſoules, then they ſhall bee taken with feare Pſal. 14.5, and 53,5, becauſe God is in the generation and aſſembly of the iuſt. This the Prophet *Eſay* teacheth, chap. 57,20,21. *The wicked are like the raging ſea that cannot reſt, whoſe waters caſt vp myre and dirt: there is no peace, ſaith my God, to the wicked: I create the fruite of the lippes to be peace peace vnto them that be farre off, and to them that are neere, ſaieth the Lord, for I will heale him.* Where the Prophet maketh a flat oppoſition betweene the faithfull and vnfaithfull, he calleth the elect by the preaching of the Goſpel, which is the power of God to ſaluation, 2 Cor. 5,20. So that they breake out into this admiration of the mercy of God, and into a ioyfull imbracing of the Meſſengers ſent vnto them, *How beautifull are the feete of them whish bring glad tydings of peace, and bring glad tydings of good things!* Rom. 10, 15.

15. Contrarywiſe, the vnfaithfull and impenitent are neuer at reſt and quyet, but as a troubled ſea toſſed with the violence of the windes. And howſoeuer they ſeeme to them ſelues and to others, to be happy, and ſleepe ſecurely in ſinne, yet the terrors of the night, and the troubles of their owne Conſcience ſhall awake them, and rouze them out of this ſecurity, Prou. 23, 34. *So that they ſhall bee as one that ſleepeth in the middeſt of the ſea, and as he that ſleepeth in the top of the Maſt, that is alwayes in danger.*

Thus we ſee, that the feares of prophane perſons are not rightly ordered, but euilly placed. For what doe they feare? Not God, not his heauy diſpleaſure, who is able to deſtroy ſoule and body in hell, and caſt them into vtter darkneſſe, where ſhall bee weeping and gnaſhing of teeth, Matth. 10, 28. nor to commit ſinne, for that is their delight: *So that they eate the fruite of their owne way, and be filled with their owne deuices.* The things that they cheefely feare, are afflictions, troubles, croſſes, loſſes, and temporal calamities, like thoſe that dread their friends and familiars. They are more troubled for outward damages of this life, then for the loſſe of Gods fauor: like prophane *Eſau*, who preferred a meſſe of pottage before the bleſſing, and like the carnall Gadarens, who preferred their filthy Swine before Chriſt the Lord of life. The Lord Ieſus compareth the Iewes to children ſitting in the Market place, Luke 7, 32. ſo are wicked men in the beſtowing their feare like vnto litle children: Tell them of bugs or beggars, of goblins or ſhadowes, that are nothing and cannot hurt, they are greatly afraide: but of fire and water, of candle or knife, & ſuch like edge-tooles which are hurtfull and dangerous, they are bolde, fearing no harme or perill. Thus it is with all the vngodly. Tell them of ſinne, of hell, of death, of damnation, of eternall ſeparation from the moſt ſweet and comfortable preſence of God, and of the fellowſhip with the diuell and his angelles, they are not mooued at all, but dally with their owne ſoules. But if they heare of afflictions, & feare any loſſes to come vpon them, which cannot hurt or hinder our ſaluation, if we be in Chriſt: they are oftentimes brought to their wits end, and breake out into all impatiency of ſpirit. But the godly feare nothing more then to offend God their merciful Father: nothing is more bitter vnto them then to feele his anger, and the turning of his louing countenance from them: and therefore there is as great a difference betweene the feare of the one, and the feare of the other, as betweene heauen and earth, as betweene good and euill, as betweene light and darkeneſſe.

Laſtly, ſeeing euill men feare whereas no feare is, this ouerthroweth all Atheiſts, Epicures, Libertines, and looſe liuers, which do thinke there is no God at all, teaching euery man to doe what ſeemeth beſt in his owne eyes, and hold Religion to bee nothing elſe but a pollicy and inuention of man to keepe the people in order and obedience. This prophaneneſſe and Atheiſme is a greeuous ſinne; it is the very top and height of all impiety and iniquity, committed of thoſe that are forſaken of God, and giuen ouer to worke all vncleanneſſe with greedyneſſe. The Apoſtle ſpeaking of one onely part of religion, ſayeth, *If there be no reſurrection of the dead, then Chriſt is not riſen: and if Chriſt be not raiſed, then is our preaching vain, and your faith is vaine, ye are yet in your ſins.* 1 Cor. 15, 13, 14, 17. So if there be no beleef in Chriſt, nor truth in religion, nor knowledge of God, nor ſaluation of ſoules, ỹ foundation of al godlines is ſhaken, and the word of God is made of none effect. Wherefore thoſe Atheiſts and godleſſe perſons, which hold in iudgment, affirme in words & auouch in diſputation, contrary to Scripture, Nature, Lawes, and common reaſon, that there is no God at all, ought worthily according to their deſerts to dye the death. Murtherers and malefactors, theeues and robbers, for their owne offences haue the reward of death, & are caryed to the place of execution: of how much ſorer puniſhment ſuppoſe you ſhall they bee worthy that cōmit high treaſon againſt God, murther the ſoules of men, tread vnder foote the Son of God, and count the blood of the Teſtament as an vnholy thing, and do deſpite the Spirit of Grace? Of which ſort there are too many that finde greater fauour then ſuch as better deſerue it.

Reaſons againſt Atheiſme.

And firſt, the vniuerſality of Religion, diſperſed ouer all places, entertayned of all perſons, embraced & acknowledged at all times, prooueth it to be no deuice of man. Wee haue read and heard of diuers and ſundry Nations and people, that haue liued without Lawes, without Magiſtrates, without Mariages, without Garments, without Houſes, without ciuility and common honeſty, wandering nakedly vppe and downe in holes and caues of the earth; but neuer of any Nation or people ſo barbarous and beaſtly, from Eaſt to Weſt, or from North to South, which were without God, without Religion, without worſhippe, without prayers, or without ſacrifices. Albeit there bee indeede diuerſities and differences in theyr Religion, beeing deſtitute of the knowledge of the true God; but there hath bene no Region without ſome Religion; which prooueth it could bee at the firſt entertained, and afterwards retayned by no compact or conſpiracy amongſt men. Beſides, wee may reaſon from the ſpirituall Natures that reaſon and experience teach: namely, that there is a diuell and his angels ſet vpon miſchiefe, and going about ſeeking whom they may deuoure. Contraries compared together, do receiue light and luſter one from another, as blacke layde to white, and vertue matched with vice, are better ſeene and

Cicer. de nat. deor. lib. 2. Oſor. l. 2. de rebus geſt. Emma.

Ariſt Top lib. 6 cap. 3.

manifeſted what they are. All lawes diuine and humane, all Nations both Iewes & Gentiles, (*Cicero de legib. lib. 1.*) euen the twelue Tables of the Romanes, decreed againſt witches and ſorcerers, which haue familiaritie with diuels, and worke by euill ſpirits. And we ſee by Witches and Coniurers, that ſathan is ſtronger and mightier then wee. If then, the deuill haue a ſpirituall nature, and be our enemy, hee would haue brought deſolation and deſtruction vpon vs, had there not beene a Soueraigne and ſuperiour power aboue him to reſtraine his will, and to keepe him ſhort. But this ſuperiour power can be nothing elſe but God himſelfe: otherwiſe, how is it that we are not all deſtroyed? Why doe wee not periſh and come to confuſion, if we ſtoode at the mercy of this our great aduerſary? Where as this is our comfort, that his power is limited, and that he can doe nothing farther then he is licenſed and allowed. All the hayres of our head are numbred. Hee cannot hurt a Sparrow or a Fly, without the will of God. Hee could not touch the body of *Iob* before he was permitted, Iob 2. verſe 6. Hee could not enter into the Swine before he was ſuffered, Matth. 8, verſes 31, 32. He cannot runne out at his owne liberty, but is reſtrained and reſerued in euerlaſting chaines vnder darkeneſſe vnto the iudgement of the great day, Iude 6.

Thirdly, men in all dangers by ſea & land, in time of ſickeneſſe, and in extremity of their diſtreſſe, by the very light and inſtinct of nature call vpon God: which ſheweth that we haue naturally a common notion that there is a God. Wee ſee it not onely in the Children of God, 1 Kings 22. verſe 32: as *Iehoſhaphat*, when by his confederacy and friendſhip with *Ahab*, he was in danger of ſodaine death, hee cryed vnto the Lord for helpe in the battaile, but in the very Infidelles, when a mightie Tempeſt threatned to ouerwhelme them in the Sea, the Marriners being ſore afraid, they cryed euery man of them vnto his God, Ionas 1. verſe 5. Theſe principles written in Nature, ingrauen in the heart, and ſealed vp in the conſcience of man, remaine to giue light as a flaſh of lightning in the darke night, and teach a difference betweene good and euill; betweene right and wrong, to thoſe that neuer knew the law of God, and to ſuch as thorough prophaneneſſe regard not his wayes. *Ham* and *Canaan* being both euill men, and ſcoffers at godlynes, Geneſis 9. verſes 22, 25. and 23. verſe 42, ſaw it was vncomely and vndecent for their father to ly with his ſhame vncouered, being ouercome with wine. *Eſau*, though a wilde and wicked man, yet hee would not kill his brother *Iacob*, till the dayes of mourning ſhould come for the death of their father. *Abſolon*, though hee wrought wickedneſſe in the ſight of God, and rebelled againſt *Dauid* his Father, yet rebuked vnkindneſſe and vnthankefulneſſe in *Huſhai* toward his friend, 2 Sam. 16. verſe 17. Theſe generall notions, as ſparkles kindled in our hearts by the gift of Nature, ſerue to ſet forth the difference betweene righteouſneſſe and vnrighteouſneſſe, and to make men altogether without excuſe, *Becauſe when they knew God, they glorified him not as God*, Rom. 1, 20, 21.

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Laſtly, not to vſe in an vndoubtfull poynt vnneceſſary proofes, nor to prooue that the Sunne ſhineth at noone day, (which were to make a queſtion of that which is without queſtion) euery man carrieth a witnes about him, to wit, his owne Conſcience. He that hath committed any ſinne, as blaſphemy, rebellion, murther, adultery, fornication, robbery, and ſuch like; albeit he can ſo ſmother and conceale it, that no man liuing know it, or can accuſe him of it: yet oftentimes hee hath a greefe and griping in his Conſcience, and feeleth the very flaſhings of hell fire; the which prooueth inuincibly that vſe which now we vrge againſt all Atheiſts whatſoeuer, that there is a God, before whoſe iudgement ſeate hee muſt one day ſtand and anſwere for his fact and fault which hee hath ſo heynouſly committed. Neyther let any ſay, that this commeth thorough the guiltines of the Law, ſhame of the world, and feare of puniſhment: for, let them haue ſecurity giuen them from all Law, a diſcharge from all reproach, and freedome from all puniſhment, yet a murtherer ſhould neuer bee quyet, his Conſcience would euer beate and whip him, trouble and torment him, affright and follow him vp and down in all places, and open his own mouth to betray and bewray himſelfe. For GOD hath many wayes to diſcouer moſt ſecret ſins, and moſt cloſe diſſembling ſinners: he maketh them eyther in their ſleepe to dreame of it, or in frenzy to raue vpon it, or in ſickeneſſe to confeſſe it, or vnawares to diſcloſe it, or in anguiſh of the minde to voyde it and vomit it vp, verifying the words of the Prophet *Eſay*, chap. 66, 24. *Their worme ſhall not dye, but alwayes gnaw vpon them with continuall torment.* As alſo Marke 9, 44. Thus is Gods iudgement vpon them, that they ſhould feare all things, who will not feare him that made all things. If a man had all the pleaſures & treaſures that heart could deſire or delight in, yet can they giue him no true comfort and contentment, when the conſcience is guilty of horrible ſinnes.

Theſe terrors, are thoſe Furies which the Poets faine, *Cicer. pro Roſ. Amori. & Orat. in Piſonem*; which neuer ſuffer offenders to be at reſt, as we haue ſeene in the examples of *Cain, Belteſhazzer, Saul, Abſolon, Iudas*, and others. The noyſe of the Thunder-claps, Pſal. 29, 3, 4, 5, 7. which is the voyce of God, hath ſo danted the vildeſt Atheiſts, that they haue couered their heads, hidden themſelues vnder their beddes, and beene ready to creepe into euery hole. Thus wee ſee, how the vngodly are puniſhed in this life, how they are arraigned as Malefactors at the barre, how they lye confounded in themſelues, and how the teſtimony of euery mans conſcience proclaymeth and cryeth out, Pſalme 58, 11. *Verily there is fruite for the righteous, doubtleſſe there is a God that iudgeth in the earth.* So that they ſhall sooner pull their hearts out of their breaſts, then God out of their minds. And albeit the conſcience of carnal men, that neuer truly repented of their ſinnes, ſeemeth to be at reſt, yet it is as a wilde and ſauage beaſt, which lyeth aſleepe, ſeemeth tame and gentle; but beeing rayſed and rouzed vp, flyeth in a mans face, and ſnarleth at him. *Ioſephs* bretheren were not much troubled for their vice and villany, in ſelling their brother, at the preſent time: but long afterward, when they were afflicted with extreme famine, and diſtreſſed in Egypt, they remember the iniquity which they had committed, and the cruelty which they had ſhewed, and not truely repented of, Geneſis chap. 42. verſe 21. Let vs therfore ſtriue by all meanes, & alwaies endeauor to keepe a good conſcience toward God and man, and take heede how wee breake out into open ſinnes, prouoking God vnto anger, wounding our owne ſoules, offending our brethren, diminiſhing the graces of God, leſſening our aſſurance of his fauour, and greeuing the Spirit of God, by whom we are ſealed vnto the day of our redemption.

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[Verſe 4. *Therefore Moab ſaid vnto the Elders of Midian, Now ſhall this multitude lick vp all round about vs, as an Oxe licketh vp the graſſe of the field, &c.*] Hitherto of the occaſion of the proceedings of the Moabites: now wee are come to the plottings and conſpiracies of the enemies of the Church, the Moabites ioyning and combining themſelues with the Midianites, men as wicked as themſelues. See heere how the aduerſaries of Iſrael aſſociate themſelues to deſtroy the Church, though differing in Nation, in Religion, in Tongues, in gods and Idolles, among themſelues, not becauſe Iſrael had offended, but beecauſe they thirſt after blood. Heereby wee learne this Doctrine, ÿ the enemies of the true Church, howſoeuer they differ in iudgement and affection, yet they are ready to ioyne and iumpe together againſt the children of God. Notwithſtanding the differences and diuiſions amongſt the enemies of God and his trueth, they can ioyne hand in hand together, to oppreſſe the Church. This is noted in diuerſe and ſundry practiſes of the wicked in all ages of the Church. The wicked *Midianites & Amalekites* with thoſe of the Eaſt, not inhabiting in the land of *Canaan*, but both Nations dwelling beyond the Riuer, differing much in theyr courſes and conuerſations, and ſeruing vaine gods and Idolles, aſſaulted Iſrael, came into their land to deſtroy it, as is witneſſed in the booke of Iudges, chapt. 6, 3. So againſt *Iehoſhaphat*, a godly King, that ſought the Lord God of his father, and walked in his Commandements, *Came the children of Moab, and the children of Ammon, and the inhabitants of Mount Seir to battell*, 2 Chron. 20. 1, 2, 23. This likewiſe the Prophet *Dauid* teacheth & declareth, Pſal. 83, 5, 6, 7, 8. *They haue conſulted together in heart, and haue made a league againſt thee, the Tabernacles of Edom and the Iſhmaelits, Moab, and the Agarims, Gebal and Ammon, &c.* Where hee noteth out the multitudes of the enemies which the Church had, albeit at iarres among themſelues, and fighting ſundry battels one againſt another, yet notwithſtanding conſent & conſpire together to deſtroy Gods choſen. This alſo is plentifully taught by many examples in the New Teſtament. As Mat. 22, 15, 16. when the Phariſies *had taken counſell againſt Chriſt how they might entangle him in his talke, they ſent vnto him their diſciples with the Herodians.* So *Herod* and *Pilate*, Luk. 23, 12. agreeing like Cats and Dogges, were made friends together, and pleaſure one another, which had beene enemies one to the other, to the end they might make a mocke of Chriſt. Thus the hatred of godlineſſe, ioyneth the wicked together. This is it which the Apoſtles confeſſed in theyr prayer, Actes 4, 25, 26. & 6, 9, 10, *Why did the Gentiles rage, and the people imagine vaine things? The kings of the earth aſſembled, and the rulers came together againſt the Lord, and againſt his Chriſt: for doubtleſſe againſt thine holy ſonne Ieſus whom thou haſt annointed, both Herod and Pontius Pilat, with the Gentiles and the people of Iſrael, gathered themſelues together.* Moreouer, when the Apoſtle diſputed againſt the idolatry of the Athenians, Act. 17, 18. then *certame Philoſophers of the Epicures and of the Stoicks banded themſelues together againſt him*, albeit they were two contrary ſects that neuer agreed and conſented: one ſtrict in opinion, the other looſe in conuerſation; one placed their happineſſe in vertue, the other in pleaſure; making a mock of all Religion. We ſee this true by common & continuall experience. Looke vpon the enemies of the truth, there is no loue or liking among them one of another: they dare not truſt or beleeue one another, yet they ſtrike hands & ioyne together againſt the faithfull, like to *Sampſons* Foxes, Iudg. 15, 4. who albeit they looke ſeueral wayes with their heads, yet they ioyne tayle to tayle, to burne vp the harueſt & vineyard of the Lord.

Reaſon 1.

The Reaſons are euident. For albeit they be ſeparated one from another, and often ſpoile each other, yet they vnite thẽſelues in league together, becauſe they feare the faithfull, and the decay of their owne kingdome. They perſwade themſelues, that the riſing vppe and flouriſhing of the Church, will be the preſſing downe and fruſtrating of all their hope & expectation. This appeareth in the booke of *Eſter*, when *Mordecai* was honored of the king for his faithfull ſeruice, in detecting and diſcloſing the conſpiracie intended againſt him, *Hamans* wife, and his wiſe-men ſayde vnto him, Eſter chap. 6. verſe 13. *If Mordecai bee of the ſeede of the Iewes, before whom thou haſt begunne to fal, thou ſhalt not preuaile againſt him, but ſhall ſurely fall before him*. And heereunto alſo come the words of the Moabites & Midianites to *Balaam*, Numb. 22. verſes 5, 6. *Behold there is a people come out of* Egypt, *which couer the face of the earth, they are ſtronger then we.* So that they ioyned together, becauſe they feared the multitudes of Iſrael, leſt they ſhould loſe their Dominions and their ancient glory through their conqueſt.

Reaſon 2.

Againe, they hate the people of God and their Religion. Although the Church bee weake, and want humane ſtrength, ſo that the enemies neede not feare it: yet ſtill they plot and bring forth new deuices, & the children of *Belial* are alwayes packing and contriuing miſchiefe againſt the Church. For as true faith and loue of religion, vniteth hearts together, that wee may with one mouth glorifie God the Father: ſo contrarywiſe, where hatred of the true Religion reigneth, there can be no loue to the Profeſſors thereof. No maruell therefore, if ſuch ioyne in league againſt Gods people. As wee ſee, when the Rulers and Gouernours could not finde any fault in *Daniel*, in regard of his faithfulneſſe concerning the kingdome, enuying his honour and promotion, *They picked a quarrell againſt him in matters of the pure worſhip of the true God*. So then, whether we conſider that the wicked feare theyr owne fall, and hate the faithfull with a deadly hatred: in both reſpects we may conclude this as a moſt certain truth, that notwithſtanding the bandings and brawlings of the wicked and vngodly among themſelues, yet they can conſent and conſort themſelues together, to impugne and ſlander the Church of God, and the doctrine of Chriſt.

Vſe 1.

The Vſes now remaining to be handled, are theſe. Firſt, this teacheth, that ſeeing ſundry ſects diſſenting and varying greatly one from another, do many times ioyne together in one: vnity is not alwayes a note of the Church, except it be conioyned with veritie. For as diſſention is ſometimes in the church, ſo agreement is oftentimes out of the Church among the enemies of Chriſt. There was an vnity betweene the Moabites and the Midianites: betweene the builders of *Babel*, betweene the Prieſts of *Baal*, between ẏ Scribes and Phariſies, betweene the Rulers and the people. There is an vnity betweene theeues, conſpirators, murtherers, and malefactours: there is an vnity betweene the Turkes againſt the Chriſtians: betweene Antichriſt and his adherents, betweene ſathan and his members; yea, betweene the diuels themſelues, al vſing the ſame meanes, all ayming at one end, all conſpiring & conſenting againſt the kingdome of Chriſt. Howbeit the agreement of euill men is not truly to be tearmed an vnity, but rather rightly to be called a conſpiracie. Wherefore, they are greatly deceiued, that make all agreement and vnity an eſſential and vnſeparable note of the Church. If we would know what are the proper markes and euident notes of the Church, agreeing to euerie Church, alwayes and onely, they are the powerfull preaching of ſound doctrine, the right adminiſtration of the holy Sacraments, the ſpirituall worſhippe of the true God, and holyneſſe of life and conuerſation. Where theſe are not found, it cannot bee that there ſhould be the true Church.

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This the Euangeliſt Saint Luke teſtifieth in the ſecond of the Acts, verſes 41, 42, 46, 47. *They that gladly receyued the word were baptized, and the ſame day there were added to the Church about three thouſand ſoules: and they continued in the Apoſtles Doctrine, and fellowſhippe, and breaking of bread, and prayers.* So Chriſt calleth and accounteth thoſe as his *Brethren, Mother, and Siſters, that heare his word and keepe it: and thoſe his Diſciples that abide in his word, and his Friends if they do whatſoeuer he commãdeth them.* as Luke chap. 8. verſe 21. and chap. 11. verſe 28. Iohn chap. 8. verſe 31, and ch. 15. ver. 14. Theſe are the notes that are peculiar and proper to the Church: by theſe we ſhall finde the true Church, and learne to ioyne our ſelues vnto it when we haue found it, and deſcry the falſe ſignes of the Romiſh Synagogue, where neither the goſpell is truely preached, nor the Sacraments rightly adminiſtred, nor the pure worſhip of God is ſpiritually inſtituted, nor holyneſſe of life is ſincerely practiſed. As for vnity, vniuerſality, antiquity, ſucceſſion of Byſhoppes, multitude of beleeuers, the title of Catholicke, the working of myracles, the glory of victories, obedience to the Pope, and ſuch like, which the aduerſaries of the grace of GOD make notes of the Church, (which is an aſſembly of Antichriſt) they are not proper onely, nor alwayes, nor vnto all Churches (for this is indeede to be proper, as all know that haue taſted the firſt rudiments of Logicke.) Beſides, theſe ſuppoſed ſignes are ſubiect vnto the outward ſenſes, are open and viſible vnto the eyes, not matters of fayth which are to bee beleeued. They are as obſcure, darke, and hard to bee knowne, as to know which is the true Church; they may bee claymed and challenged by euery hereticall congregation. Wherefore as *Hilary* in one place teacheth, *The name of peace is beautifull, & the opinion of vnity is faire.* Notwithſtanding far better is a diuerſity in iudgement, then an vnity in falſhood. The Apoſtle *Paul* commending concord and conſent to the Church, addeth that all our vnity muſt bee in Chriſt, Ro. 15, 5, 6. *The God of patience and conſolation giue you that ye be like-minded one toward another, according to Ieſus Chriſt: that yee with one minde, and one mouth may praiſe God, euen the Father of our Lord Ieſus Chriſt.*

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Let vs therefore ſeeke for vnity in verity, and honor it as the greateſt comfort of our hearts: otherwiſe a iuſt warre is farre better then an vniuſt and an vnhoneſt peace. The true and Chriſtian vnity is, when the ſheepe of Chriſt heare the voice of the ſheepheard, and follow him: and that our Sheepheard is Ieſus Chriſt, by whom alone wee enter into the ſheepefold.

Secondly, ſeeing diuers men at great variance within themſelues, yet are content to ioyne together in wicked amity and vnity againſt the Church of Chriſt; wee muſt confeſſe that the ſaluation and ſafe keeping of the Church is onely of God. If men of all lewd deuices, & of different opinions, men at mortall hatred and deadly warre amongſt themſelues, cloaſe together and plot againſt the Church: how ſhall they bee able to ſtand of themſelues, being few in number, weake in ſtrength, deſtitute of friends, and lying open to ſo many and mighty enemies? For the Church albeit it be the houſe of God, the mother of the faithfull, the body of Chriſt, and the pillar of the trueth, yet it is as a flocke of Sheepe in the iawes of the Woolfe, and as a prey in the teeth of the Lion: ſo that the Church ſtandeth, and the truth preuayleth, albeit the power of men, the malice of the diuell, and the gates of hell be ſet wide open againſt it.

Wherefore, in this diſtreſſed eſtate of the Church, beeing as a Citty battred on many ſides, beſiedged of many enemies, ſmitten with many weapons, and aſſaulted with many Engines; let vs not boaſt of our owne power, nor glory in our owne greatneſſe, as though we ſtood by our owne ſtrength, held out by our owne might, and ouercame by our owne multitude. For if the Lord ſhould leaue vs, yea, but a little, and ſuffer theſe enemies to riſe vp againſt vs, they would ſoone deuoure vs with open mouth, and wee quickely ſee our owne weakneſſe. This then is our duty, in the deepe conſideration of this vnity of the enemies, in ſuch great diuerſitie of hearts, to aſcribe all the glory of our ſafety, to God and to acknowledge his onely power in our ſtanding: leaſt if wee preſume of our ſelues, the Lord in iuſtice leaue vs vnto our ſelues.

This is it that the Prophet *Dauid* confeſſeth and practiſeth in many places, as Pſalme 3, verſes 1, 2, 6. *Lord, how are mine aduerſaries increaſed? How many riſe againſt me? Many ſay to my ſoule, There is no helpe for him in God at all.* Heereupon hee concludeth, *Saluation belongeth vnto the Lord, and thy bleſſing is vpon the people moſt of all.* And Pſalme 124. verſes 2, 3, 4, 5, 6, 7, 8. *If the Lord had not beene on our ſide, may Iſrael now ſay: if God had not bin on our ſide when men roſe vp againſt vs, they had quickly ſwallowed vs vp quicke, when their wrath was kindled againſt vs: then the waters had drowned vs, and the ſtreame had gone ouer our ſoule: Praiſed be the Lord, which hath not giuen vs as a prey vnto their teeth. Our ſoule is eſcaped, euen as a Bird out of the ſnare of the Fowler: the ſnare is broken and we are deliuered: Our helpe is in the Name of the Lord, which hath made heauen and earth.*

Vſe 3. Thirdly, ſeeing ſo many of ſo diuers diſpoſitions plot againſt the Church, it is required of vs to bee the Lords Sollicitors and Remembrancers, calling vpon him night and day, to be mercifull to his Church, to bee a buckler about them, to be a Rocke of refuge, and a Tower of defence to thoſe that bee his. Wherefore, as at all times we ought to bee mindfull of the flouriſhing eſtate and welfare of the Church, ſo eſpecially when we ſee enemies of ſuch nature & diſpoſition to increaſe, it ſtandeth vs vpon to bee mindefull of the Lord, and to giue him no reſt, *Till hee repaire, and vntill he ſet vppe Ieruſalem the prayſe of the world*, Eſay 62, 6, 7.

This we ſee to be practiſed by the Prophet *Dauid*, in the 64. Pſalme, verſes 1, 2. where hee prayeth againſt the furie of his enemies: *Heare my voyce, O God, in my prayer, preſerue my life from feare of the enemy: hide mee from the conſpiracy of the wicked, and from the rage of the worker of iniquity.* This alſo was put in practiſe by *Iehoſhaphat* and *Hezekiah*, 2 Chron. 20, verſe 3. and chap. 32. verſes 7, 8. ſeeing the multitude of their enemies, and acknowledging their owne weakeneſſe, not able to deliuer or helpe themſelues, or to ſaue others; the Children being come to the birth, and there was no ſtrength to bring foorth; they called vpon the Lord, ſet themſelues to ſeeke him with all their hearts, and proclaymed a ſolemne Faſt to be kept throughout the land. So when we ſee the enemies conſult and talke together, and take crafty counſell againſt the ſeruants of God, and againſt his truth, then it is high time to ioyne with pure hearts in praier to Almighty God, to protect his people, to turne the wiſedome of his enemies into fooliſhneſſe, Pſalme 83. verſes 13, 14, 15, 16. *O my God, make them like vnto a wheele, and as the ſtubble before the winde: as the fire burneth the Forreſt, and as the flame ſetteth the mountaines on fire, ſo perſecute them with thy Tempeſt, and make them afraide with thy ſtorme: Fill their faces with ſhame, that they may ſeeke thy name, O Lord. Let them be confounded and troubled for euer, yea, let them be put to ſhame, and periſh.*

Vſe 4. Laſtly, ſeeing there is a league and confederacy amongſt the wicked conſpiring together, notwithſtanding their owne contentions at home, let vs not ſtand in their wayes, let vs not walke in their pathes, let vs not bee partakers of their counſels, leſt we bee partakers alſo with them in their puniſhments. Albeit they agree as brethren in euill, wee muſt take heed we haue no fellowſhip and familiarity with them. This is it which *Salomon* teacheth, Prou. 1, 10, 11, 15. *My ſonne, if ſinners entice thee, conſent thou not: if they ſhal ſay, Come vnto*

vnto vs, let vs lye in waite for blood, let vs freely hide our ſelues againſt the innocent : My ſonne, walke not in the ſame way with them, draw backe thy foot from their path. We are by the corruption of our owne nature prone to euill : Now if beſide the inward inclination of the heart, there be an outward tentation and alluremẽt, we are carried vnto euill as a violent ſtreame; or as the horſe that ruſheth into the battaile. Many haue daſhed themſelues into peeces againſt this rocke of offence. VVherefore, although we heare their words, wee muſt not follow their deeds. Let vs not haue our eares open to ſuch ſeducers, but ſtop them (as the Adder) when they ſeeke to draw vs into their counſels and practiſes. This is that which *Iacob* ſpeaketh, Geneſ. 49,5,6. *Simeon and Leui Brethren in euill, the inſtruments of cruelty are in their habitations, into their counſell let not my ſoule come, my glory be not thou ioyned with their aſſembly, for in their wrath they ſlew a man, & in their ſelfewill they digged downe a wall.*

[Verſe 5. *He ſent Meſſengers to Balaam the ſonne of Beor to call him, ſaying, Behold there is a people come out of Egypt.*] Marke here the reſolution and determination of the Moabites, confederate with the Midianites in their diſtreſſe, fearing Iſrael, and perceiuing themſelues not able to meet them in ẏ field. They do not ſeek the Lord in their trouble, but they ſend out to an old witch, & to a notable Sorcerer. Hereby we ſee, that it hath bene the vſuall practiſe and cuſtome of the wicked in their croſſes, troubles, and perplexities (ſeeing no other helpe) to repaire and reſort to witches and ſorcerers. I ſay, euill men in dangers and diſtreſſes amongſt other vnlawfull meanes, vſe to goe to coniurers and cunning men, which are very witches and wizards. This we ſee in the example of *Saul*, when the Lord anſwered him not, neyther by dreames, nor by *Vrim*, nor yet by the Prophets; and when the Philiſtims aſſembled themſelues, & preſſed ſore vpon him, he ſought to the witch at Endor, which had a familiar Spirit, & rayſed vp the diuell in the likenes of *Samuel*. The like is approoued vnto vs by the practiſe of *Amaziah* King of Iſrael, in the ſecond book of the Kings, the firſt chapter and the ſecond verſe: *When hee was fallen thorough the Lattice window in his vpper Chamber which was in Samaria, and thereof grew ſicke vnto the death, hee directed Meſſengers to goe and enquire of Baallzebub the god of Ekron, whether hee ſhould recouer of this his diſeaſe.*

Doctrine. **Wicked men in trouble reſort to witches.**

So did *Haman* likewiſe, an enemy of the Iewes, and one of the race of the Amalekites, thirſting after the blood of *Mordecai*, and the deſtruction of the whole Church, dealt by Sorcerie for to effect his intended purpoſe, Eſter chap. 3, verſe 7. *And caſt Pur, that is, a Lot;* to know when hee might haue a luckie and proſperous time to enterprize this buſineſſe.

Moreouer, it is noted by the Prophet, that when *Nebuchadnezzar* King of Babell was come out of his kingdome with a mightie hoaſt, and ſtoode at the parting of the way, doubting vnto what place he ſhould go, whether againſt the Ammonites, or againſt the Tribe of Iudah, as in the one and twentieth chapter of Ezekiel, and the eleuenth verſe, *He conſulted by Diuination, and made his Arrowes bright, he conſulted with Idolles, and looked in the Liuer*. Heereunto commeth the threatning denounced againſt the Egyptians by the Prophet *Eſay*, in chapt. 19. verſes 3, 4. *The ſpirit of* Egypt *ſhall faile in the middeſt of her, and I will deſtroy their counſell, and they ſhall ſeeke at the Idolles, and at the Sorcerers, and of them that haue ſpirits of Diuination, and at the Soothſayers, And I will deliuer the Egiptians into the hand of cruell Lords, and a mightie King ſhall rule ouer them, ſaith the Lord God of hoaſtes.* Thus wee ſee it was very vſuall with the wicked, when they ſaw no other helpe at hand, to ſeeke vnto witches, and to reſort vnto enchanters.

Reaſ

The Reaſons hereof are theſe : firſt, becauſe they want Fayth and beleefe in God, they truſt not in him, they looke not for ſaluation from him, they dare not repoſe theyr confidence in him. This we ſee in *Saul*, when he had once forſaken God in breaking his commandement by ſparing the Amalekites, in offering ſacrifice, in killing the Prieſts, in perſecuting the Saints, in refuſing to conſult with God as a needleſſe thing, and proceeding from one degree of wickedneſſe to another; in the end he ſayde vnto his ſeruants, 1. Sam. chap. 28. verſe 3. *Seeke me a woman that hath a familiar ſpirit, that I may goe to her, and aske of her.* This is that reaſon which the Spirit of God poynteth out in the firſt booke of the Chronicles, and the tenth chapter, *Saul* dyed for his tranſgreſſion that he committed agaynſt the Lord, euen againſt the word of the Lord which he kept not, and in that hee ſought and asked counſell of a familiar ſpirit, and asked not of the Lord, therefore hee ſlew him, and turned the kingdome vnto *David* the ſon of *Iſhai*.

True it is, wee reade in the firſt of *Samuel*, chapter 28. verſe 6. that he asked counſell of the Lord : and heere we heare hee asked not counſell of the Lord : theſe are not repugnant and contrary one to another, no more then theſe words, in the eleuenth Chapter of S. *Matthew*, and the fourteenth verſe, *Iohn Baptiſt is Elias, and Iohn Baptiſt is not Elias.* Chriſt ſayde of *Iohn Baptiſt, This is Elias. Iohn Baptiſt* ſayd of himſelfe, *I am not Elias*, Iohn 1,21. Notwithſtanding, heere is no contradiction : for Chriſt vnderſtoode it one way, & *Iohn* another. Chriſt meant he was *Elias* in ſpirit, Luke 1,17. as comming in the ſpirit and power of *Elias*. *Iohn* meant hee was not *Elias* in perſon, which the Phariſies thought and imagined. So theſe words ſeeme contrary

In ſhew, but are not in ſubſtance, and in deed: In deed he asked of the Lord, but not in faith, nor with a purpoſe to caſt himſelfe vpon God but in hypocriſie, and with reſolution to goe to the witch. As *Ahab* conſulted with ẏ Prophet of the Lord, but he was before determined what he would do, whatſoeuer the Prophet ſhould ſay. Wherefore, that which was not done rightly and religiouſly, is as it were not done at all, as the Apoſtle, ſpeaking of vnreuerent comming to the Lords Table, ſaith, *This is not to eate the Lords Supper*, 1 Cor. 11, 20. Where he denyeth that abſolutely, which many did corruptly.

Againe, no maruaile if the wicked forſake God in their troubles, betake themſelues to Sorcerers and Wizards, which are the enemies of God, ſeeing ſorcery is the inuention of the diuell, and a manifeſt worke of the fleſh. If then it came from the father of lyes, and be a fruite of our owne corrupt nature, it is not ſtrange or to be wondred at, that carnall and corrupt men giue themſelues ouer to this practiſe. This the Apoſtle teacheth, Gal. 5, 19, 20. *The works of the fleſh are manifeſt, which are, adultery, fornication, vncleanneſſe, wantonneſſe, idolatry, witchcraft, and ſuch like.* Seeing therefore euill men want faith, ioyning to God, purifying the heart, working by loue, & making vp the marriage betweene God & our ſoules; and ſeeing witchcraft is a worke of the fleſh, it is naturall to naturall men, in their diſtreſſes to vſe vnlawfull meanes, as charming, figure-caſting, and ſuch curious actes and artes as are wrought by the deuice of the diuell.

Now let vs make vſe of this Doctrine. Firſt, this condemneth the common cuſtome and practiſe of the people in our dayes, who when the hand of God is any way on them or theirs, when they be ſtrangely viſited, or their children greeuouſly afflicted, or their Cattle eyther loſt or languiſh with any extraordinary diſeaſe (at which time eſpecially they ſhould acknowledge Gods ouer-ruling and ouer-ſwaying prouidence, that not a ſilly Sparrow falleth to the ground without the will of our heauenly Father) by and by they ſend out to that cunning man, or that cunning woman, & ſo forget God that made them. Theſe men will not tarry the Lords leyſure, nor waite vpon his mercy for eaſe and comfort, they will haue preſent helpe, or elſe they will runne to the diuell, reſort to witches, and fetch health out of hell it ſelfe. This is the folly and vanity of ſuch as know not God, neither acknowledge that all things are diſpoſed according to his purpoſe and good pleaſure. Let vs beware of this ſinne which is a forſaking of the true God, a renouncing of helpe from his holy place, and an entertainment of familiarity with the diuell, which is the very height and top of all iniquity. This the Lord himſelfe teacheth, Leuit. 20, 6, 7. *If any turne after ſuch as worke with ſpirits, and after ſoothſayers, to go a whoring after them, then will I ſet my face againſt that perſon, and will cut him off from among his people: Sanctifie your ſelues therefore, and be holy, for I am the Lord your God.* Now what a foule ſhame and reproch is it for thoſe who profeſſe Ieſus Chriſt, & haue ſolemnly vowed in baptiſme to renounce the diuell, and the works of the diuell, yet in their trials and tentations to conſult with the diuell, to abiure the Lord of life, and to reſort to witches and wizards, the very inſtruments of the diuell, then which, nothing can be imagined more horrible? Let vs therefore all take heed of this practiſe; let vs beware of all compact and ſociety with the diuell: let ſuch as hate it, learne yet more to hate it, and flye further from it; and ſuch as haue followed this way, and followed after theſe abhominations, craue pardon of God, and confeſſe their owne wickedneſſe.

Vſe 2.

Secondly, acknowledge heereby the difference betweene the godly and the vngodly. So ſoone as the ſonnes and daughters of God are ſmitten, they caſt their care on God, and quiet their hearts in his will. They turne vnto God by true and vnfained repentance, and bring foorth fruites worthy amendment of life. They beleeue in God, and truſt in him for helpe: they ſay vnto him, *Thou art my ſaluation.* As for the vngodly, when they are viſited with any iudgement, & are puniſhed in ſoule, or body, or goods, or children, or ſeruants, or cattell, they do imagine that they are hurt by witches, and preſently chalenge and charge ſome one or other of witchcraft: then by and by they ſend out without delay, for feare leſt they ſhould come too late, to ſome cunning man, in whom they repoſe al their confidence, and ſo they make the diuell their God.

Furthermore, this is their common practiſe, to foretel things to come, by chattring of Birds, by crying of Rauens, by turning down of Salt, by hauing a Hare croſſe him in ẏ way, by ſudden bleeding, and ſuch like, which are accounted vnlucky and ominous ſignes. Thus doth the diuell craftily creepe, and cunningly conueigh himſelfe into the ignorant mindes of vnbeleeuing people, by making them retaine the remnants of the olde ſuperſtition, when hee cannot preuaile to bring in the diuelliſh diuination, practiſed in former times. Therefore the Lord ſaith by *Moſes*, Deut. 18, 10, 11, 12. *Let none be found among you that vſeth witchcraft, &c.* This alſo the Prophet reproueth, Eſay 8, 19, 20. The children of God muſt in all their afflictions aske counſell of God by his word, and by his Miniſters. They do not waite vpon lying vanity, nor forſake the mercy of God. They ſay, *Though the Lord would kill me, yet will I truſt in him,* Iob 13, 15. Though they be brought to the gates of hell, they will not ceaſſe to depend vpon him.

Vſe 3.

Thirdly, we learne in all our dangers to ſeeke comfort at Gods hand, while he may be found. This is the vſe that we ought to make of all our troubles and tribulations, thereby to be drawne and driuen nearer vnto God, &

vnto his word, and to ſtoop downe vnder his mighty hand. This humiliation we ſee in *Iob*, he did not ſeeke to Gods ſworne enemies for helpe, he ſought not to cunning men and women, he did not aske counſell of Coniurers, he knew he muſt ſeeke to the Lord, and lift his eyes to him that had made the wound, ſaying; *The Lord hath giuen, and the Lord hath taken, bleſſed be the Name of the Lord.* Iob 1,21. We muſt not therefore renounce the Lord in the day of our calamities, but cleaue vnto him with full purpoſe of heart. Let vs ſay with the Prophet, *Why art thou caſt downe my ſoule? and why art thou diſquieted within me? Waite on God, for I will yet giue him thanks: hee is my preſent helpe, and my God.* Pſalm. 42,5,11, and 43,5. Wherefore, if it be the practiſe of the wicked in their troubles to ſeeke to the diuell; let vs on the other ſide goe vnto God, *Who killeth & maketh aliue, who woundeth and maketh whole, who bringeth low, and exalteth: neyther is there any that can deliuer out of his hand.* Deut 32, 39. 1 Sam. 2,6. Let vs make the word of God our chiefe ſtay and comfort. This was the practiſe of the Prophet *Dauid*, Pſal. 119;29. *Except thy Law had beene my delight, I ſhould now haue periſhed in mine affliction.* And this is the end for which the Scriptures were penned by the Prophets and Apoſtles, that in our diſtreſſes we ſhould not be left deſtitute, as the Apoſtle declareth, Roman. 15,4. *Whatſoeuer things are written afore time, are written for our learning, that we through patience and comfort of Scriptures might haue hope.* Though God for a ſmall ſeaſon bring troubles vpon his deareſt ſeruants, yet he will not alway keepe them in heauineſſe, he will returne againe in compaſſion at his appointed time. *For he endureth but a while in his anger, but in his fauour is life: weeping may abide at Euening, but ioy commeth in the Morning.* Pſalm. 30,5. So then, afflictions ſhall not alwayes claſpe and compaſſe ẏ loyns of the godly; the daies and yeares, the houres and moneths of their ſorrowes are numbred and determined. And albeit we, as euill meaſurers of times & ſeaſons, do iudge euery houre a day, and euery day bee reckoned with vs a yeare of affliction; yet if we had wiſe hearts to number our dayes aright, eyther in reſpect of Gods eternity, or in reſpect of the due deſart of our ſinnes, or in reſpect of the glory of immortality reſerued for vs in the heauens, it would make vs reſt in God, and to poſſeſſe our ſoules with patience, & to conſider whatſoeuer our croſſes and loſſes are, yet he is able to recompence them another way, and render them an hundred fold into our boſomes. This we ſee in the example of *Iob*, before remembred, vpon whom the Apoſtle *Iames* willeth vs to looke, ſaying; *Take my brethren, the Prophets for an example of ſuffering aduerſity, and of* Iam 5, 10,11. *long patience, which haue ſpoken in the Name of the Lord: Ye haue heard of the patience of Iob, & haue knowne what end the Lord made: For the Lord is very pittifull and mercifull.* For albeit he did drinke deepely of the cup of afflictions, & God for a ſeaſon did hide his face from him; yet with euerlaſting mercy hee had compaſſion vpon him, his ſubſtance was encreaſed, his cattell were doubled, other ſonnes & daughters were granted, his honor was augmented, and his dayes were prolonged vpon the earth. The like mercy of God we ſee in the words of the Prophet to *Amaziah*; he had hyred Iſraelitiſh ſouldiers for an hundred Talents of ſiluer, he was commanded to diſmiſſe and caſhire them, 2 Chron. 25,9. *Becauſe the Lord was not with Iſrael, nor with all the houſe of Ephraim. Then the King ſaide to the man of God, What ſhall wee doe then for the hundreth Talents which I haue giuen to the hoſt of Iſrael? Then the man of God anſwered, The Lord is able to giue thee more then this.* This is that which Chriſt aſſureth, when he ſaith to his Diſciples, *Verily I ſay vnto you, there is no man that hath forſaken houſe, or brethren, or ſiſters, or father, or mother, or* Mar.10, *wife, or children, or lands for my ſake and the Goſpels, but he ſhal receiue an hundred fold now at this preſent; houſes, and brethren, and ſiſters, and mothers, and children, and lands, with perſecutions, & in the world to come, eternall life.* Let vs then be patient in our troubles and loſſes that are ſent vpon vs: let vs not ſeeke to reſtore them and recouer out of them by vnlawful meanes, and running to witches: if we depend vpon God, we ſhall not need to be troubled with theſe worldly reſpects, he will giue vs all things neceſſary, and is able to reſtore more then hee hath taken from vs.

Vſe Laſtly, this Doctrine teacheth vs the reaſon why wicked men do not proſper, but ſeeking comfort from coniurers and cunning men, are more tormented, euen becauſe they forſake the Lord, and ſeeke helpe where no helpe is to be had. This appeareth in the examples of *Saul* and *Amaziah*, they ſought to witches, but they found not that which they ſought for. The diuell was a murtherer from the beginning, is he now become an helper? He was an enemy to mankinde, is he now made a welwiller vnto them? He was an aduerſary, is hee now reconciled vnto vs? Nay, he is to be feared, not only whē he ladeth vs with ſorrowes, and laboureth to draw vs to deſpaire, but much more when he offereth vs his gifts, and pretendeth friendſhip toward vs. And albeit he ſometimes ſpeake the truth, and reach out his hand to helpe vs, it is but to deceiue and delude vs, and to claſpe vs the faſter in both his armes. For as God hath his word & ſacraments inſtituted for the comfort and conſolation of his Church; ſo the diuell hath alſo his meanes and wayes to traine vp his diſciples: he vſeth certaine charmes and characters, certaine ſpels and enchantments, which are as it were Satans ſacraments. All theſe haue no power or force at all, vnles we beleeue ſtrongly and ſtedfaſtly that they can do vs good. As then God requireth faith toward him, ſo doth the diuel require a ſound beleefe in theſe toies and trumpery, otherwiſe they are not auaileable. This the very heathen confeſſe, as appeareth in *Pliny*, that no charmes or enchantments can worke any cure without beleefe. But this faith is a falſe faith, and no better thē the ſeruice of the diuell; as the beleeuing in God, is a principall part of the worſhippe of God. For we muſt beleeue nothing, we muſt truſt in nothing, wee muſt depend vpon nothing, againſt the direct and expreſſe word of God: if we do, we enter into a couenant with the diuell, and offer ſacrifice vnto him, which is an abhomination againſt God.

[Verſe 6. *For I know that he whom thou bleſſeſt, is bleſſed, and he whom thou curſeſt, ſhall bee curſed.*] Theſe words ſhew the great confidence they haue in him. It doth not appeare that they were ſpoken to flatter him, or vttered to him otherwiſe then they thought of him, as *Origen* ſuppoſeth; but are as a reaſon rendred to induce him to come vnto them, becauſe their truſt & affiance was ſet vpon him, and they had made him their onely refuge in their trouble. Indeed this is peculiar and proper to God alone to be able to bleſſe & curſe, to ſaue and to condemne, to binde & to looſe, as we haue the like ſpeech of the Lord to *Abraham*, Gen 12,3. *I will bleſſe them that bleſſe thee and curſe them that curſe thee, and thou ſhalt be a bleſſing.* This is moſt truly ſpoken of God, which they vainely boaſt of *Balaam*, who could do nothing againſt his people, yet they reſt and relye vpon him. This was a weak and diuelliſh meanes, thinking to curſe the Iſraelites, and ſo to preuaile againſt them: yet ſee what hope they had in him, and how they repoſe themſelues vpon this fraile and fooliſh, this wicked and vnlawfull meanes. Heereby we learne the vanity and folly of euill men, reſting vpon moſt vaine things which cannot helpe them, they truſt to a broken Reed, they ſtay vpon an arme of fleſh. The wicked enter into lewd and licentious practiſes, grounding themſelues vpon weak and vaine meanes that will deceiue them. Thus God vpbraideth oftentimes the confidence of the Iewes in their vaine Idols, *Let them riſe vp and helpe you, let them be your refuge: Goe and cry vnto the gods which ye haue choſen, let them ſaue you in the time of your tribulation.* Deut. 32,37,38. Iudg. 10, 14. So the Philiſtims gloried and boaſted in theyr great Captaine and Champion *Goliah*, 1 Sam. 17,10, triumphing vpon his ſtrength, inſulting ouer the ſeruants of *Sani*, reproching the childhood of *Dauid*, and defying the hoſt of Iſrael. So the *Aramites* were proud & confident in their army, reſting vpon weake meanes, glorying *that the duſt of Samaria ſhold not be enough for his hoaſt to take euery man an handfull*, and *blaſpheming with open mouth, that God was the God of the Mountaines and not of the Vallies.* 1 King. 20,10,23. All theſe examples teach the vanity of proud fleſh, reſting on weake and deceiueable meanes, that cannot profit or proſper.

Reaſon 1.

And no maruaile if vaine men reſt vpon vaine things, and build vpon a ſandy foundation, becauſe the GOD of this world hath blinded their mindes, that the glorious Goſpel of Chriſt, which is the Image of GOD, ſhould not ſhine vnto thē. 2 Cor. 4,4. Thogh the Sunne ſhine neuer ſo bright and cleerely, yet if the eyes be cloſed, a man cannot ſee the light thereof. So when Satan worketh ſtrongly in yͤ children of diſobedience, he preuaileth ſo far with them, that they glory in their own ſhame, fortifie themſelues with weaknes, and build their houſe vpon the ſand.

Reaſon 2.

Againe, they want true faith in Gods promiſes, to make him their ſtay & ſtaffe to leane vpon: for all haue not faith (as the Apoſtle teacheth, 2 Theſſ. 3,2.) to relye and reſt with confidence vpon him. Hence it is, that ſome truſt in Horſes and Chariots, ſome in the ſtrength and multitude of men, ſome in Princes and Potentates of the world, but neuer looke to the Holy one of Iſrael. So then, whether wee conſider the illuſion of the diuell in blinding, or the want of faith in ſtaying men, we may conclude the former Doctrine, offered to our conſiderations in the vaine confidence of the Moabites and Midianites, that vanity is exalted among the ſons of men, that they reſt vpon a broken hope, and truſt in vain things, to their owne confuſion and deſtruction.

Vſe 1.

The vſes of this Doctrine are many. Firſt, obſerue the difference betweene the ſtay of the godly, and the hope of the vngodly. The righteous man reſteth on God, he maketh him his refuge, he faſteneth his hart on things that the eye ſeeth not, and truſteth not in any carnall meanes which are deceitfull: but the vngodly (being of the world) relye on worldly meanes, and put their confidence in an arme of fleſh. This difference *Dauid* acknowledgeth and ſetteth downe, Pſal. 20,7,8. *Some truſt in Chariots, and ſome in Horſes, but we will remember the Name of God our Lord: They are brought downe and fallen, but we are riſen & ſtand vpright.* Where the Prophet declareth the diuers practiſes of the men of this world, & the children of God which are not of this world, and ſheweth the yſſue of them both. The godly ſhall ſtand vpright, and abide vnmoueable as a Rocke, but the other ſhall fall to the ground, and vaniſh as a ſhadow. The godly grow ſtrong, and their defence is ſure: albeit many oppoſe themſelues againſt them, and intend miſchiefe to ouerthrow them, yet ſtill they reſt in God, and remaine vndaunted, and therefore ſhall preuaile in the end: whereas worldlings that put not their truſt in God, but in the things which they behold with a fleſhly eye (which are temporall) deceiue thēſelues, and all their hope ſhall periſh.

Vſe 2.

Secondly, let vs marke the certainty of the deſtruction of carnall men, concluded with God. For if their confidence be weake, and all

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Iob 8,14.

their hope and expectation vaine wherin they truſt, then let them not thinke to eſcape, whē they promiſe vnto themſelues peace and ſecurity; ſuddenly the day of vengeance cometh, and ſhall light vpon them, and all their truſt ſhall be as the Spiders web, which albeit to day it be builded aloft, yet to morrow it is ſwept away. For they leane on a broken ſtaffe of wood, which not onely cannot helpe, but the ſhiuers runne into their hand, and wound it. 2 Kings 18,21. Ier. 17,5, and 49,16.

Vſe 3.

Laſtly, let vs learne this duty, not to depend on vaine things, as riches, friends, honours, and policies, but on God, which is vnchangeable & vnmoueable, and let vs reſigne vp our ſelues into his hands. This the Prophet vrgeth and exhorteth vnto in many places, Pſal. 62,8,9,10, & 118,8,9, and 146,3,4. True it is, we are not to refuſe good meanes offered and affoorded of God vnto vs, but are bound to vſe them as bleſſings and inſtruments by which he will helpe vs; for then we truſt not in the creature, but in the Creator himſelfe, in whom onely we muſt confeſſe, is the power to helpe. It is a great cauſe why God oftentimes bleſſeth not good meanes when wee truſt in them, rob God of his glory, and doe not waite for a bleſſing at his hands. This cauſeth the Lord to croſſe vs, & to curſe his own benefits, becauſe we ſeeke not him, but ſacrifice to our owne Nets, Hab. 1,15,16, & burne Incenſe to our owne yarne, we put our confidence in the outward meanes, ſometimes in Princes, ſometimes in pollicies, ſometimes in men, ſometimes in Mountaines, forſaking God; and therefore when we hope for helpe by them, God bloweth vpon them, and turneth them to our hurt and deſtruction. *Aſa* King of Iudah, *Being diſeaſed in his feet, ſought not the Lord in his diſeaſe, but truſted in the Phyſitions*, 2 Chron. 16,12, & therefore they could do him no good. The rich man in the Goſpel, that ſaid to his ſoule, Luke 12,19,20,21. *Soul, thou haſt much goods laid vp for many years, liue at eaſe, eate, drinke, and take thy paſtime*, receiued this anſwer, *O foole, this night will they fetch away thy ſoule from thee: then whoſe ſhall thoſe things be which thou haſt prouided? So is he that gathereth riches to himſelfe, and is not rich in God.* Wherefore it ſtandeth vs vpon, to call vpon God, to giue a bleſſing vpon his owne helps and meanes giuen vnto vs: otherwiſe, though wee haue all helps in our owne hands to defend our ſelues, and offend the enemy, fenced by the Sea, fortified by Ships, bleſſed by Princes, backed with friends, ſtored with munitions, ayded with confederates, and armed with multitudes of men; yet muſt our comfort, affiance, and confidence bee in the Lord alone. Hereunto commeth that which the Prophet *Eſay* ſaith, chap. 31,3. *The Egiptians are men, and not God: and their horſes, fleſh, and not ſpirit: and when the Lord ſhall ſtretch out his hand, the helper ſhall fall, and he that is holpen ſhall fall, and they ſhall altogether faile.*

Nah. 3,8,9,10

[Verſe 7. *And the Elders of Moab and of Midian departed, hauing the reward of the ſoothſaying in their hand.*] In theſe words note the pollicy of the wicked, they lay a baite before him to catch him, and carry not their hands empty, which was a great tryall and tentation to a man of his humour, and one of the diuels hungry Chaplaines. For albeit Wizards and Coniurers, and ſuch as are counted cunning men and women, offer to helpe others to money, and to enrich them with treaſures; yet liue moſt commonly baſely and beggerly themſelues. Take a view of Witches and Coniurers, that ſell their ſoules to the diuell, and receiue his marke as the badge of their profeſſion, and behold how wretchedly and miſerably they liue aboue all others, in a poore and ſimple eſtate, glorying to be able to ſtand others in ſtead, but not enabled to helpe themſelues. Wherefore, theſe leaguers knowing the diſpoſition of *Balaam*, carry their reward and his wages with them, to make him to aſſent to them, and to grant their petition. This teacheth, That gaine and rewards are a great tentation to attempt euill actions. Man (I ſay) is of himſelfe prone to wickedneſſe, but when gaine is offered, and gifts are giuen, they are a powerfull meanes to deceiue and corrupt the cōſcience. The diuel being by long experience priuy to our corruption, and knowing how effectuall bribes and rewards are to draw men to ſinne, laid his bayte before Chriſt, and offered all the *Kingdomes of the world, and the glory of them, if he would fall downe and worſhip him.* Mat. 4,8,9. So when he entred into *Iudas*, and filled him full of all iniquity, he preuailed this way with him, to ſell his Maſter for money, & to betray him into ẏ hands of ſinners, ſaying; *What will ye giue mee, and I will deliuer him vnto you?* This preuailed in *Lot*; he forſook *Abraham*, dwelt in *Sodome*, was carried away with earthly commodities, and ſmarted for it. This the Apoſtle noteth to haue bene the cauſe that *Demas* fell from the truth, *Becauſe he embraced this preſent world*, forgetting ẏ *the amity of the world, is the enmity of God, inſomuch that whoſoeuer will be a friend of the world, maketh himſelfe the enemy of God.* 2 Tim. 4,10. Iam. 4,4. This alſo our Sauiour declareth by the Parable of the rich man, Luke 14,16. who ſent out his meſſengers and bad his gueſts, who refuſed to come, pretending ſundry excuſes; one ſaid, *I haue bought fiue yoake of Oxen, and I go to proue them, I pray thee haue me excuſed: another ſaide, I haue bought a Farme, and I muſt needs goe out and ſee it, I pray thee haue me excuſed*: ſhewing heereby, that the cares of the world, the deceitfulneſſe of riches, and the commodities of this life are lets and pull-backes from embracing the Goſpel.

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The Reaſons of this truth are very apparent. Firſt, the profits and pleaſures of this preſent life, are as ranke thornes that choke the precious and immortall ſeede of the word of God, that it cannot grow vp in our harts. For when once they are receiued into the ſoule, they choke the truth of God, and giue a checke to the Spirit of God. Theſe two can neuer lodge together, ſo faſt as one ſprings, the other withereth. This our Sauiour teacheth in the Parable of the Sower, where he ſaith, *The ſeed is of the word of God; that which fell among thorns, are they which haue heard, and after their departure, are choked with cares, and with riches, and voluptuous liuing, and bring foorth no fruite*, Lu. 8,11,14. This cauſed the Prophet to pray vnto God, *to encline his heart vnto his Teſtimonies, and not to couetouſneſſe*. Pſal. 119,39.

Secondly, gifts and rewards put out the eyes of thoſe that ſaw cleerely before, and ſtop the eares of thoſe that could heare before, and ſhutteth vp the mouth of thoſe that could ſpeake before. If then the receiuing of bribes, and taking of gifts, be a ſetting of iuſtice to ſale, if they haue force to peruert and corrupt, not onely ſuch as are lewd and lime-fingred to draw preſents vnto themſelues, but the wiſe and righteous: then wee muſt acknowledge them to be dangerous tentations, layd before vs of Satan to ſurprize vs by his wilines. This *Moſes* teacheth the Iudges and Officers which were to be choſen in their Cities: *Thou ſhalt not wreſt the Law, nor haue regard of perſons: Thou ſhalt not take any reward: for guifts blinde the eyes of the wiſe, and peruert the words of the righteous*. Deut. 16,19. Neyther let them ſay, though I take rewards, I will neuer ſwarue from Iuſtice, for that is to preſume vainely of thine owne ſtrength, and to giue the Spirit of God the lye, that ſpeaketh the contrary.

Let vs proceed to the vſes of this Doctrine. Firſt, this teacheth vs, not to loue the world, nor the things of the world, but to beware we be not deluded by the glittring ſhew of this earthly vanity. Take heed of cares and couetouſneſſe, which is an immoderate deſire of getting & enioying the wealth of this world. For it ſtealeth away the heart of man from God and godlineſſe, and maketh him bend the whole courſe of his life on earthly pleaſures. This is the common ſickneſſe and diſeaſe of this age wherein we liue. For giue me one among many, that is not ouercome with the pleaſures of ſin, and the profits of the world? It ſtealeth on ſuch as haue ſanctified affections, and haue eſcaped out of the filthineſſe of the world, through the acknowledging of the Lord, and ſeeketh to ouercome them. It is ſo deceitfull and dangerous a ſinne, that it hath greatly aſſaulted, and fearefully ouercome them after their calling to the truth, and profeſſion of the glorious Goſpel of Chriſt our Sauiour, and after they haue begun to make ſome conſcience of their life and conuerſation. Nay, ſuch as before their calling and conuerſation felt no ſuch deſires and cares, now begin to be preſſed, combred, and tempted with them. For as Satan by all meanes ſeeketh whom he may deuoure, and how he may hinder the repentance of ſinners, ſo when he cannot any longer hold men in horrible ſinnes of Idolatry, Blaſphemy, Adultery, and contempt of GOD, then like a wily and ſubtle ſerpent, he creepeth in another way before we can eſpy him: then he ſuffereth vs to hate euill company, ſurfetting, drunkenneſſe, riot, and exceſſe, but he driueth to another extremity, and poſſeſſeth vs with diſtruſtfull cares, and immoderate thoughts of this world, to deſire greedily, to ſeeke continually, to keepe wretchedly, and to depart heauily from the vaine and momentany things that periſh with the vſe. And as this is a ſecret and ſubtle ſinne (albeit deeply rooted, yet hardly eſpyed) ſo is it ſildome cured and recouered, becauſe men do not much conſider of it & regard it, but pleaſe and flatter themſelues in it. If we would willingly attaine to our former eſtate, and ſee the danger of this diſeaſe, conſider the vanity and vncertainty of all worldly things; compare them with ſpirituall bleſſings, and they are as dung and dirt matched with gold and ſiluer: acknowledge that nothing is more vnſeemly for thoſe whoſe conuerſation ſhould bee in heauen, then to be plodding vpon the earth, & wallowing in the puddle of prophane pleaſures. Therefore the Apoſtle *Iohn* ſaith, *Loue not the world, neither the things that are in this world, &c.* Ioh. 2,15,16,17. Heereunto commeth the counſell of *Paul*, 1 Tim. 6.17,18,19.

Vſe 2. Secondly, ſeeing gifts and rewards offered, be as a bayte layde vp to entrap the ſoule, let vs refuſe them, and not hunt after them as the manner of ſome is. Therefore the Prophet ſaide to his ſeruant, deteſting his couetous minde, *Is this a time to take money, and to receiue garments, and Oliues, and Vineyards, and Sheepe, and Oxen, and men-ſeruants, and maid-ſeruants? The leproſie therefore of Naaman ſhall cleaue vnto thee and to thy ſeed for euer*. 2 Kings 5,26 So when *Simon* the Sorcerer offered to the Apoſtles mony, to haue power to beſtow the gifts of the holy Ghoſt, *Peter* ſaid vnto him, *Thy money periſh with thee, becauſe thou thinkeſt that the gift of God may be obtained with money*. Acts 8,20. Likewiſe when the King of Babylon offered vnto *Daniel*, garments of purple, and a chaine of gold, for the interpretation of his dreame, hee would not ſell the gift of God, but ſaid, *Keepe thy rewards to thy ſelfe, and giue thy gifts to another, to one of thy enchanters, that ſet to ſale their ſuperſtitions*. Dan. 5,17. So then the ſeruants of God muſt alwayes ayme at, and ſeeke the glory of God, and their daily prayer muſt bee, *That he would giue them cleane hands and a pure heart* Pſal. 24,4. They muſt not raſhly gape after gaine, but follow the duties of their calling, with a ſingle and ſincere affection, knowing *That their labours ſhall not be in vaine in the Lord, and that they haue a reward laide vp for thē in the heauens*. This was it that *Moſes* looked after when he was come to age, refuſing the aliance of the King, partaking with the aduerſity of the Church, and eſteeming the rebuke of Chriſt, greater riches then the treaſures of Egypt, Heb. 11.25,26

Egypt, for he had reſpect to ẏ recompence of the reward. *It is enough for vs that we ſhall bee glorified, albeit we be not rewarded at the hands of men.*

Vſe 3.

Thirdly, let vs follow after the beſt gifts which may further the ſaluation of the ſoule. Thoſe indeed are good gifts, that make the poſſeſſors of them better. This duty the Apoſtle declareth, 1 Tim.6,9,11. *They that will bee rich, fall into tentations and ſnares, and into many fooliſh and noyſome luſtes, which drowne men in perdition and deſtruction: But thou, O man of God, flie theſe things, and follow after righteouſneſſe, godlineſſe, faith, loue, patience and meeknes.* The things of this life are common to ẏ godly and vngodly, nay, oftentimes the vngodly haue the greater ſhare and portion in them: let vs therefore labour after thoſe graces that accompany ſaluation. Let vs lay vp our treaſure in heauen, *Where neither the Moth nor Canker corrupteth, and where theeues neither dig through, nor ſteale.* Mat.6,20. Theſe gifts in the day of trouble, and in the houre of tentation ſhall miniſter more comfort and more true peace vnto vs, then all earthly and tranſitory things, which end in corruption. But alaſſe, if it were poſſible for vs to gain the *whole world, what ſhould it auaile or aduantage vs, and afterward loſe our owne ſoules?* Or what comfort can we take in our riches and poſſeſſions, when it ſhall be ſaid, *Thou foole, this night ſhall they fetch away thy ſoule from thee, then whoſe ſhall all theſe be that thou haſt gathered? For ſo ſhall it fall out to all thoſe that are rich, but not in God.* Luk.12,20,21. So then, let vs learne to truſt in the liuing God, and not in vncertaine riches: let vs caſt all our care vpon him that hath cared for vs: *And let vs firſt of all ſeeke the kingdome of God and his righteouſneſſe, and all other things ſhall be caſt vpon vs.* Mat 6,32.

Math.16,26.

Laſtly, let vs learne to beare the yoke of pouerty with patience. If we want this worlds goods, let vs not be diſcouraged. God oftentimes recompenceth the want of earthly bleſſings, with great abundance of heauenly graces, *Making the poore of this world, rich in faith, and ſuch as haue nothing to inherit, to be heyres of the kingdome which he hath promiſed to them that loue him.* Iam.2,5. This Chriſt declareth in the Epiſtle which he commanded *Iohn* to write to the Church of the *Smyrnians, I know thy works, and tribulation, and pouerty, but thou art rich.* Reuel.2.9. He maketh them rich in knowledge, in faith, in obedience, and ioy in the holy Ghoſt. He bleſſeth them with inward comfort, and with peace of conſcience that paſſeth all vnderſtanding. He giueth them patience in troubles, meekneſſe of ſpirit, and an holy contentation, to ſuſtaine the weight of their affliction. And albeit they beare a greeuous burthen, yet hee hath eaſed them of a greater, (to wit) the burthen of their ſinne, which in Chriſt they feele to be lightned and remitted. This the Apoſtle teſtifieth, 2 Cor.6,10. *We are as dying, and yet behold we liue, &c.* Heereunto acords the witneſſe of *Peter*, who albeit hee ſaid, *Siluer and Gold haue I none*; yet he confeſſeth, that the Diuine power hath giuen vnto vs all things that pertaine vnto life and godlineſſe, through the acknowledgement of him that hath called vs vnto glory and vertue. This is that *Iacob* perſwaded his owne heart, and tolde to his brother, Gen.33,11 *God hath ſhewed mercy vnto me, and therefore I haue all things.* Seeing therefore riches are as thorns to choke vs, and as ſnares to deceiue vs, let vs learne to be content with our eſtate, and not greedily deſire that which may turne to our deſtruction.

Acts 3,6.
2 Pet.1,3.

[Verſe 9. *Then God came to Balaam, ſaying, &c.*] We ſhewed before, that the purpoſe of *Balaam* the ſorcerer, was to raiſe vp the God of the Hebrewes to conſult with him, and to entice him to leaue the protection of the Iſraelites, according to the guiſe and faſhion of Coniurers, as wee declared before in the ſixt concluſion. For when the vnbeleeuers began to lay ſiege to their enemies, they called forth the god or goddeſſe of that place, to forſake that people, and come vnto themſelues. Thus did the diuell ſeduce the world, and ſet vp the kingdome of darkneſſe in the children of diſobedience. The Infidels indeed thought they dealt with their god, but they had to do with the diuell. We ſee in al hiſtories, how carefully they reſorted to the Oracle of *Apollo*, as it were to know the will and pleaſure of God in things to come; but alaſſe (poore ſoules) they were deluded by the voyce of the diuell: ſo that whilſt they ſuppoſed they asked counſell of one, they receiued anſwer of another. Therefore the Apoſtle *Paul* ſaith, *Theſe things which the Gentiles ſacrifice, they ſacrifice to diuels, and not vnto God: and I would not that ye ſhould haue fellowſhip with the diuels.* 1 Corinth.10,19,20. Wherefore, when the ſorcerers and ſoothſayers vſed to call vp the protecting god of their enemies, the diuels ordinarily vſed to returne them their anſwer. But in this place, whilſt this enchanter goeth about his ſuperſtitious practiſe, (ſuppoſing the true God to bee like their falſe gods of other Nations) & ſo thinketh to bring vp the God of the Iſraelites, God ſuffereth not the diuel to giue him anſwer, but himſelfe preuenteth his apparition, & appeareth vnto him, both to procure the good of his owne people, and to make knowne his power; to conuince the rage and madnes of the enemies, and to declare to all the world, the bleſſed eſtate of the Church. Heereby then we learne, in that God came vnto him, and ſhewed him what to do, that God ſometimes ſpeaketh to wicked men, and reuealeth his wil vnto them. God (ſay I) not onely teacheth and inſtructeth his owne people, and hath appeared to them by viſions and dreames, but hath appeared and made knowne his will, euen to his vtter enemies, and to open Idolaters that know him not. Thus he ſpake to *Caine*, Gen. 4,6,7,

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4,6,7, and reproued him for his malice againſt his brother, exhorting to repentance toward God, and reconciliation toward his brother, and threatning him with deſtruction if hee continued. So he dealt with *Abimelech*, when he had taken away *Sarah* from *Abraham*; God came vnto him in a dreame by night, and ſaid vnto him, *Thou art but dead, becauſe of the woman which thou haſt taken, for ſhe is a mans wife.* Gen.20,3. So he did to *Laban* the Aramite, ſpeaking vnto him in a dreame by night, and ſaying; *Take heed, that thou ſpeake not to Iacob, ought ſaue good.* Gen.31,24. Thus hee dealt with *Pharaoh* King of Egypt, God ſhewed him in a dreame what he was about to doe, which was a meanes vſed of God to deliuer *Ioſeph* out of priſon, where the yron entred into his ſoule; and to prouide for his Church in time of famine that was to come. Thus he reuealed his will to *Necho*, King of Egypt, God willed him to make warre againſt the Aſſyrians, and commanded him to make haſte: but *Ioſiah* would haue ſtopped his iourney, and hearkened not to the words of *Necho* which were of the mouth of God. The like we may conſider oftentimes in the booke of *Daniel*, when *Nebuchadnezzar* had dreamed a dreame which was not humane, but diuine, neyther of a naturall cauſe, but of a ſupernaturall, wherewith his ſpirit was troubled, *Daniel* ſaide vnto him, Dan.2,28. *There is a God in heauen that reuealeth ſecrets, and ſheweth the King what ſhall be in the latter daies.*

The Reaſons are euident. Firſt, to ſet downe his great loue and fauour to his Children. For as God did ſhew himſelfe in ſundry manners, and ſpeake by liuely voyce to the vngodly, ſo in all the manifeſtations of himſelfe vnto thẽ, he had reſpect and reference to his Church, as appeareth in the former examples. Heerein therefore appeareth the wonderfull loue of God to his choſen people, who hath the harts of all men in his owne hands, and turneth thẽ about as pleaſeth him. This is that reaſon which the Prophet pointeth vnto, Pſal.105, 13,14,15, where ſpeaking of *Abraham* & his poſterity, he ſaith, *Albeit they were few in number, yea very few, and ſtrangers in the Land, and walked about from Nation to Nation, from one Kingdome to another people, yet ſuffered he no man to do them wrong, but reprooued Kings for their ſakes*; ſaying, *Touch not mine annointed, and doe my Prophets no harme.*

Secondly, it pleaſeth God to make himſelfe and his great Name knowne out of the limits and circuit of the Church, to conſtraine euen the wicked to cleere him in his proceedings, to acknowledge his iudgements to bee iuſt and righteous, & to giue ſentence againſt themſelues. For God is holy in all his wayes, and pure in all his works: hee cauſeth their owne conſciences to be witneſſes againſt thẽ, to accuſe and to conuince them, inaſmuch as they become vnthankfull, and do not glorifie him as God, who is worthy of all glory, and neuer leaueth himſelfe without witneſſe, no not among the Infidels. Acts 14,17.

Reaſon 3. Thirdly, he declareth and reuealeth himſelfe to Infidels, not becauſe they be worthy, but becauſe by the mouth of the very Infidels, he will ſtrengthen and confirme his children. True it is, the cheefe and principall meanes which he vſeth, is to teach them by his ſeruants the Prophets and Apoſtles, by Paſtours and Teachers, which he hath ſet in his church: but he will alſo vſe the tongues of prophane men to his owne glory & comfort of his children. This we ſee euidently ſhewed, Iudg.7,13. When *Gideon* came to the outſide of the hoaſt of the enemies. *Behold, a man told a dream vnto his neighbour, and ſaid, Behold I dreamed a dreame, and loe, a cake of Barly-bread tumbled from aboue into the hoaſt of Midian, and came vnto a Tent, and ſmote it that it fell downe & was ouerturned*: and his fellow anſwered, *This is nothing elſe ſaue the ſword of Gideon, for into his hand hath God deliuered Midian, and all his hoſt: When Gideon heard the dreame deliuered, and the interpretation opened, he worſhipped, and returned into the hoaſt of Iſrael, and ſaide, Vp, for the Lord hath deliuered into your hand the hoaſt of Midian.* Whereby we ſee, that God made knowne his purpoſe to theſe vnbeleeuers, for ẏ ſtrengthening of *Gideons* weake faith, and the enabling of him to the worke whereunto he was appointed.

Vſe 1. The vſes follow. Firſt, confeſſe from this dealing of God, not onely that hee is great in Sion, and high aboue all the people, but that his Name is great & glorious among his enemies. Pſal.110.2,3 He reigneth as King, not onely ouer his Church, but ouer all creatures, and he maketh them to acknowledge his greatneſſe, & ſtoop downe vnder his hand. This we ſee in the Prophet *Daniel*, chap.6,26,27, by the decree that *Darius* wrote vnto all the people, nations, and languages that dwell in all the world. *I make a decree, that in all the Dominions of my kingdome, men tremble and feare the God of Daniel, for hee is the liuing God, and remaineth for euer, and his kingdome ſhall not periſh, and his Dominion ſhall be euerlaſting: he refuſeth and he deliuereth, he worketh ſignes and wonders in Heauen and in Earth, who hath deliuered Daniel from the power of the Lyons.* The like confeſſion *Nebuchadnezzar* maketh before, chap.3,32,33. *I thought it good to declare the ſignes & wonders that the high God hath wrought toward me: How great are his ſigns, and how mighty are his wonders! His kingdome is an euerlaſting kingdome, and his Dominion is from generation to generation.*

Vſe 2. Secondly, we ſee that God leaueth not men without excuſe, becauſe hee maketh knowne his truth vnto them: they haue ſome meanes or other offered vnto them, to teach them to acknowledge God, and to glorifie him whom they haue acknowledged, Rom.1.20.24. So Chriſt our Sauiour ſpeaketh to the obſtinate Iewes, Iohn, chapter fifteene. verſe 22. *If I had not come and ſpoken vnto them, they ſhould not* *haue had ſinne, but now haue they no cloke nor colour for their ſinne.* Thus was *Pilate* the Iudge of Iewry conuinced in his owne conſcience of wrongfull iudgement againſt Chriſt, beeing warned of his wife, to whom God had reuealed his innocency, that he was a iuſt man as a Lambe vnſpotted and vndefiled. For the Euangeliſt *Matthew* teſtifieth, that when *Pilate* was ſet downe on the iudgement ſeate, his wife ſent to him, ſaying; *Haue thou nothing to do with that iuſt man, for I haue ſuffered many things this day in a dreame, by reaſon of him.* Mat. 27,19. This was no meere humane or naturall dreame, ariſing from multitude of buſines, or proceeding frō an euil conſtitution of the body, or euill digeſtion of meate, or ſuch like ordinary cauſes as daily befall vs; but it was diuine from the ſpeciall inſtinct of God, and the inſpiration of the Almighty. For as God the Father diuers wayes approued the innocency of Chriſt, that it might appeare he dyed not for his owne offences, but for ours, & for our redemption: ſo did God ſend terror and trouble vpon the Iudges wife in the night ſeaſon, to diſcouer his hypocriſie, & make him without excuſe altogether, in condemning the Innocent, that all the water in the wide ſea was not able to waſh away the guilt of his ſinne, much leſſe the water he called for to waſh his hands before the multitude, when he ſaide, *I am innocent of the blood of this iuſt man, looke you to it*, Math. 27,24. The ſtaine of ſinne ſoyleth the ſoule, and defileth the conſcience, & cannot be waſhed away with water, which onely putteth away the filth of the fleſh, and clenſeth the body, but cannot enter any further.

Eccleſ. 5,2.

Vſe 3.

Thirdly, ſeeing God hath ſhewed and manifeſted himſelfe to wicked men vnworthy of his fauour, we may be certaine and well aſſured, that he will neuer leaue his owne children deſtitute of inſtruction, that call vpon his Name. If he deliuer his will to his enemies, he will ſhew himſelfe to his friends. If he vouchſafe to inſtruct ſuch as be ſtrangers, doubtleſſe he will open himſelfe and reueale his ſecrets to thoſe that be Citizens of his kingdome. If the ſeruant bee taught by him, who doth not know what his maſter doth: he will not paſſe ouer his owne ſonnes, who ſhall be heyres of his inheritance that he hath prepared for them that deſire the knowledge of his wayes. *For he will fulfill the deſires of them that feare him, hee alſo will heare their cry and will ſaue them*, Pſalm. 145,19. Thus did *Dauid* aſſure his ſonne *Salomon*, ſtanding by him when he was going the way of all fleſh, *If thou ſeeke him, he will be found of thee; but if thou forſake him, he will caſt thee off for euer.* 1 Chron. 28,2. & 2 Chron. 15,2,3. So when the noble Eunuch repayred to Ieruſalem, and gaue himſelfe to reade the Scriptures, that his knowledge might be encreaſed, & the word of God dwell plentifully in him, the Lord ſent *Philip* vnto him, who ioyned himſelfe to his Chariot, and expounded vnto him the way of God more perfectly. Likewiſe when *Cornelius* the captaine, a deuout mā and one that feared God, had prayed to God for further knowledge, that God who had begun his good worke in him, would bring him to perfection: he is directed to ſend for *Peter*, who ſhould tell him what he ought to do, verifying the ſaying of Chriſt, Math 13,12, and 25,29. *Vnto euery man that hath, it ſhall be giuē, and he ſhall haue abundance: but whoſoeuer hath not, from him ſhall bee taken away euen that hee hath.* Would we then know why we are ignorant in the wayes of God, weake in faith, bare and barren in the gifts of God? We do not beleeue the promiſes of God, offering himſelfe to thoſe that ſeeke him, and opening to thoſe that knocke at his gate, neyther hunger and thirſt after his graces, nor know the want of them in our ſelues or others.

Acts 8,35.

Act

Vſ

Fourthly, let vs follow the example of God, and do good to thoſe that are euill. *He maketh the Sunne to riſe vpon the euill and the good, hee ſendeth raine on the iuſt and vniuſt: ſo ſhould wee do good to all, although eſpecially to the houſhold of faith.* Math. 5,45. Gal. 6,10. Let not theyr vnworthineſſe hinder our goodneſſe, but labour that our light may ſo ſhine before them, that we may gaine them to the faith, & heape coales of fire vpon their head. Let vs admoniſh and exhort them with all patience and long-ſuffering, that they may come out of the ſnare of the diuell, of whom they are holden. Let vs preach the Goſpel in ſeaſon and out of ſeaſon, and 1 Cor. 9.22, take all occaſions to win thoſe that are without, that by all meanes we may ſaue ſome. What though they be not turned and conuerted to God by the preaching of the Goſpel, & we ſeeme to beſtow our labor in vaine? Many are enlightened of God, that are not ſaued; they attaine to knowledge, that neuer grow to faith. *We are the ſweet ſauor of God, as well in them that periſh, as in them that are ſaued, to the one we are the ſauour of life to life, and to the other, the ſauour of death to death.* 2. Cor. 2,15,16. And this muſt ſerue and ſuffice to comfort vs, and ſtrengthen vs, to beare out the heate of the day, & the weight of the burden that lyeth vpon our ſhoulders; to conſider that howſoeuer our perſons be entertained, & our doctrine receiued, and our ſtrength bee waſted and conſumed in vaine, yet our iudgement is with the Lord, and our worke with our God, who will reward vs according to our labour.

Eſay 4

Vſ

Laſtly, ſeeing GOD maketh knowne his will and word to wicked and prophane men, who are ſundry wayes enlightened with many gifts of the Spirit: let vs not reſt in ſeeking after common gifts, but labor to be partakers of ſuch as are proper to the elect, and doe alwayes accompany ſaluation and eternall life. This is it that the Apoſtle exhorteth vnto, 1. Cor. 14, where mentioning diuers gifts of the Spirit, as the gift of knowledge, yͤ working of myracles, the word of wiſedome, the power of healing, yͤ diſcerning of ſpirits, the diuerſity of toongs, the interpretation of tongues; all which are common to al ſorts of men both good & bad: he addeth as the vſe that now we teach & perſwade, *But deſire you the beſt gifts, and I will ſhew you a more excellent way.* 1 Cor. 14,30,31. Let vs not therefore content our ſelues with ſuch knowledge and illumination as the reprobate and vngodly haue: but let vs couet ſuch as are peculiar and proper to the elect, that we may be the Temples of the holy Ghoſt, that the Spirit of God may dwell in vs, not for a time, but for euer; and diſpoſe our hearts as the owner of the houſe, and gouerne it wholly after his owne will. Let vs labour to feele a *certaine knowledge of our reconciliation to God in Chriſt, the gifts of regeneration, a dying vnto ſin, ariſing vp to newneſſe of life, the grace of hearty praier, comfort in diſtreſſe,* and ſuch like, which yͤ elect of God finde in ſome meaſure wroght in them. Theſe are infallible notes of election: theſe are the beſt gifts that yͤ Apoſtle vrgeth: theſe are ſuch fruites of the Spirit, as wee muſt delight in, and follow after. If theſe be in vs, & do abound, we ſhall haue that peace of conſcience through them that paſſeth all vnderſtanding; if theſe bee not in vs, whatſoeuer knowledge we haue beſide, though we haue taſted of the heauenly gift, beene enlightened by the Spirit, beene partakers of the holy Ghoſt, taſted of the good word of God, and receiued the Goſpel with ioy: wee ſhall finde no more ſound comfort in them, then *Balaam* did in this place by the reuelation which he had receiued from God.

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15 *Balak yet ſent againe moe Princes, and more honorable then they.*

16 *Who came to Balaam, and ſaid vnto him, Thus ſaith Balak the ſonne of Zippor, Be not thou ſtaide I pray thee from comming to mee.*

17 *For I will promote thee vnto great honour, and will do whatſoeuer thou ſayeſt vnto me: Come therfore I pray thee, curſe for me this people.*

18 *And Balaam anſwered and ſaide vnto the ſeruants of Balak, If Balak would giue mee his houſe full of ſiluer and gold, I cannot goe beyond the word of the Lord my God, to do leſſe or more.*

19 *And now I pray you, tarry ye heere alſo this night, that I may wit what the Lord will ſay vnto me more.*

20 *And God came vnto Balaam by night, and ſaide vnto him, Forasmuch as men are come to call thee, riſe vp, and goe with them, but onely what thing I ſay vnto thee, that ſhalt thou do.*

21 *So Balaam roſe vp early in the Morning, and ſadled his Aſſe, and went with the Princes of Moab.*

Hitherto wee haue heard the meſſage and ſending out to this cunning man, ſeeking to draw him to come to curſe the people. Now followeth the ſecond part of the Chapter, wherein is publiſhed, how *Balak* preuailed with him, by offering him preſent gifts, and promiſing to him future honors. And becauſe in the former meſſage, *Balaam* had rather cunningly delayed, then flatly denyed them, and rather craftily allured them, by protracting the time, then withſtood them by giuing the the repulſe, to the end they ſhould buy his cunning the dearer, as well became a man of his trade and occupation; therefore heere the Spirit of God proceedeth to declare how the meſſage is continued, the ſuite renewed, and their purpoſe obtained. Wherein we are to obſerue theſe three things. Firſt, the departure of the Magitian with the meſſengers. Secondly, the anger of God for his departure. Thirdly, the entertainment which *Balaam* found at yͤ hands of *Balak*, when he was come vnto him.

The firſt part touching the iourney of *Balaam* (hauing obtained leaue, or rather wrung it from God by his importunity) is contained in the words before remembred and recited; wherein behold how the deſires of men are kindled & encreaſed by delay, and giue them no reſt, vntill they enioy the things hoped for. *Balak* the King, and *Balaam* the falſe Prophet, are heere deſcribed, being pointed and painted out vnto vs in very liuely colours. *Balak* proud in his Riches, ambitious in his honours, prodigall of his gifts, ſcorning to receiue foile or repulſe: On the other ſide, *Balaam* baſe in minde, couetous after money, thirſting after honour, as vnwilling to giue a deniall, as the other to take it. Wherefore, as he ſendeth a new ambaſſage, ſo he imployeth more honorable men to credit and countenance the action the better, hee furniſheth them with other gifts, he promiſeth him in the word of a King to promote him to ſome place of dignity, and omitteth no humane policy to draw him to his lure. The meſſengers mindefull of their charge and commiſſion, and conſidering the waightineſſe of the cauſe, doe bend all their wits, and ſet on worke all their cunning to effect the matter committed vnto them; they ſtir him vp to be forward, they adde great promiſes of high honours, they allure him with great hope of rich rewards, which were effectuall baites to intrap, and indeede the mightieſt Rhetoricke to perſwade, and to preuaile with a couetous man.

Greg. hom. 23.

This was the Meſſage of the King, thus was the employment of the Meſſengers; Now let vs conſider the anſwer of *Balaam*, wherein a man at the firſt ſight would thinke hee carried himſelfe moſt vprightly toward men, and moſt religiouſly toward God, like a true-harted man, and a faithfull Prophet: hee telleth them, *If Balak would giue him the Riches and reuenewes of his Kingdome, he cannot goe beyond the will of the Lord his God.* But all is not Gold that gliſtereth (as the Prouerbe teacheth) & ſometimes a ſubtile Serpent lurketh in the greene graſſe. A man would likewiſe coniecture, that when God bad him goe with the Meſſengers, hee was pleaſed with his iourney: but the

Whether God were not pleaſed with Ba-*laams* **iourney**

wrath of the Lord was kindled againſt him for his diſobedience and preſumption, which was no better then a tempting of God. So in this anſwer of the Wizard, we are not to conſider the outward ſound of the words, but the inward purpoſe and intent of the ſpeaker. For his replye is thus much in effect, as if hee had ſaid vnto them, Why do you thus ſolicite and importune me? Do you thinke it reſteth in my will to come, or not to come? Or if I doe come, that I can in this caſe do what I liſt? Or that the God of Iſrael is like the gods of the other Nations? Hee compelleth me to tarry heere, he forbiddeth me to go with you, he is ſtronger then I, and I am conſtrained to obey him. You know my deſire, but it lyeth not in my power to curſe your enemies, (vnles I can charge and charme their God to leaue & forſake them,) albeit the King would giue me a great reward: What ſaide I, a rich reward? Nay, if he would fil for me this Pallace with ſiluer and gold, repleniſh all his ſtorehouſes with treaſures, I cannot accompliſh mine own purpoſe, I cannot performe the deſire of mine owne heart. The God of the Iſraelites is too powerfull and mighty for me, he it is that reſtraineth me, by whom notwithſtanding I muſt onely worke in this my buſineſſe, or elſe I cannot profit you nor pleaſure my ſelfe, nor effect my purpoſe. Neuertheles be not diſcouraged and diſcomfited, I am yet in good hope to preuaile, and I will yet try him the ſecond time, although before he vtterly denyed mee to go with you.

This is the ſumme and effect of *Balaams* anſwer, which conſiſteth of two parts. Firſt, he ſtayeth them to be aduiſed what to do. Secondly, he granteth their requeſt, to goe with them. Touching the ſtaying of them, when he hath excuſed his former refuſall and deniall, to go with the former meſſengers (inaſmuch as he could not alter and change the decree of the Lord, whom he ſaw to ouer-rule him in all this buſines) he promiſeth to try him againe, whether he could draw him to ſtand with thē, and to withſtand the Iſraelites. And here againe (as before v.8.) obſerue how hee worketh, not in the open day, and in the light of the Sunne, which is the fitteſt ſeaſon to worke in, but as Coniurers vſe to do, he chuſeth the night ſeaſon for his purpoſe. For as Sorcery is one of the fruites of the fleſh, and the worke of darkneſſe, and proceedeth from the Prince of darknes: ſo it fitteth beſt the children of darknes, & ſerueth to be practiſed in the time of the night, according to the ſaying of him that is the author of life and light, *Euery man that euill doth, hateth the light, neither commeth to light, leſt his deeds ſhould be reproued: but hee that doth truth, cometh to the light, that his deeds might be made manifeſt, that they are wrought according to God.* Well, God appeared vnto him, and made himſelfe knowne vnto him, whatſoeuer his purpoſe and intent were, not by any force of his ſorcery, but for diuers and ſundry other reaſons; firſt, becauſe he would put an hooke in his iawes, and a bridle in his mouth, to ſtop him from curſing Iſrael. For his whole drift and meaning was to curſe thē, in the accompliſhment whereof, he is hindered and ſtayed by the appearance of God vnto him. Secondly, becauſe he would hinder the diuell from giuing *Balaam* an anſwer, and ſo deluding him, as in former times hee was wont to do, when he was hyred and ſent vnto for ſuch purpoſes. Thirdly, it ſerueth greatly for Gods glory, to make his Name knowne euen among the Infidels, when they ſhould learne, that he is the God that ruleth and ordereth all things in heauen and earth, that diſpoſeth the counſels of his enemies, and maketh them further the good of his people that depend vpon him. Yea, when God ſaw his couetous humour and wicked heart, that hee would not reſt in his word, nor obey his commandement giuen vnto him, firſt by way of an *Ironicall conceſſion, he biddeth him goe*, howbeit in his wrath & indignation, but yet reſerueth to himſelfe the rule of his tongue, the power of his ſpeech, and the gouernment of all his works, as ſeemed good in his heauenly wiſedome. As if the Lord had ſaid, Forſomuch as the meſſengers be ſo importunate with thee, and thou ſo earneſt with me, that thou wilt take no denyall, nor reſt in my word, nor yeeld thy ſelfe to my charge; goe to, goe forward, follow thine owne courſe, runne on of thine owne head: yet will I bridle thy tongue, thou ſhalt not ſpeake what thou deſireſt, nor doe what thou delighteſt in, but what pleaſeth me. *Balaam* glad of this anſwer, and thinking this conceſſion better then a denyall, reioyced in his heart that he had leaue, as if there had beene ſome change in God, and told it to the Embaſſadours, he prepareth for the iourney, ſadleth his Aſſe, and conſenteth to goe with them, which is the ſecond part of his anſwer. Here obſerue with mee againe a falſe finger, moſt wretchedly diſſembling one part of the diuine Reuelation, imitating therein his maſter the diuell, who in his tentation of Chriſt, and allegation of the Scripture, omitteth a principall part to peruert the meaning of the words, and to draw our Sauiour into wickednes. So whereas God had challenged as proper and peculiar to himſelfe, the ordering and diſpoſing of all his affayres, that albeit he had liberty to go, yet his going was with reſtraint and limitation, that he ſhould ſpeake no more then God ſhould put in his heart: yet the wizard neuer declareth this to the meſſengers, which neyther pleaſed him, nor would pleaſure them, neyther profit him or them. Onely he feedeth his owne fooliſh fanſie in this, that he was bidden to goe, which God before had denyed vnto him: Now hee taketh hold preſently on theſe words, and went with a ioyfull heart, hoping that in time the ſame God wold ſuffer him to curſe them alſo. For as God had ſaid at the firſt, thou ſhalt not goe, yet after ſaid,

Iohn 11,9.

Gal. 5, 19,20.

Iohn 3,20,21.

Why
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Pſal.

ſaid, Go with them: ſo he ſuppoſed, that albeit hee had forbidden him to curſe the people, yet afterward he hoped to finde a change in this, as he thought he had gained in the other, and ſo conceiued a ſtrong imagination, that the Moabites ſhould bee fully ſatisfied, himſelfe plentifully rewarded, and the Iſraelites miſerably curſed and deteſted. This is the ſumme and effect of theſe words: Now let vs come to the Doctrines ariſing out of the ſame.

[Verſe 16. *Be not ſtaied from comming vnto me, for I will promote thee vnto great honour.*] Conſider here the couetouſneſſe of this falſe Prophet. He had receiued a charge and commandement not to goe; yet ſeeing new rewards come with ỹ new meſſengers, he would not reſt in Gods former anſwer. He had heard the will of God, wherein hee ought to haue reſted: but pricked forward with couetouſneſſe, and allured with the recompence of reward, he comforteth the men that were ſent vnto him, to attaine their purpoſe. This the Apoſtle *Peter* noteth, deſcribing the falſe Teachers, which priuily brought in damnable hereſies, he ſaith; *They forſooke the right way, and haue gone aſtray, following the way of Balaam, the ſonne of Boſor, &c.* 2 Pet. 2, verſe 15. And the Apoſtle *Iude*, ſpeaking of ſuch like Teachers as turne the grace of God into wantonneſſe, and bring vpon themſelues ſwift damnation, ſaith, *Wo be vnto them, for they haue followed the way of Caine, and are caſt away by the deceit of Balaams wages, and periſh in the gaineſaying of Core.* See heere the force and power of worldly wealth, it is able to ſet open the gates that are ſhut vp with barres and bolts. And albeit this point hath in part beene handled before: yet becauſe it is offered to our conſiderations againe in this place, it is not to bee paſſed ouer without further meditation. From hence we learne, that the loue of this world, and the hunting after honour and dignity, preferment and promotion, cauſe men to make ſhipwrack of a good conſcience, and draw them from obſeruing the lawes of God, and from reſting in the knowne will of God. Hereunto commeth the reproofe of *Reuben*, who being called, came not to ỹ battel fought againſt the Canaanites, neyther furthered the worke of God that his people had in hand, but had their mindes faſtened to their riches, and dwelling in a fat and fruitefull ſoyle, they ſet their hearts vpon the world; *For the diuiſions of Reuben were great thoughts of heart: Why abodeſt thou among the ſheepe-folds, to heare the bleatings of thy flockes? for the deuiſions of Reuben were great thoughts of heart.* Iudg. 5, 15, 16. The like appeareth in the Propheſies of *Haggai*, where the people fell to build their own houſes, and left the houſe of the Lord deſolate, & therefore the Prophet ſaith, *Is it time for your ſelues to dwell in your ſeeled houſes, and this houſe lie waſte?* What was it that preuailed with our firſt Parents in the Garden, to entice thẽ from God, and to hearken to the tentations of the diuell, but hoping for honour and aduancement in a better condition? This bayte was laide before *Moſes* in *Pharaohs* Court, he was tempted with dignities, allured with delights, prouoked with profits: he had laid before him the glory of a kingdome, the pleaſures of the Court, and the treaſures of Egypt: yet he preferred the ſuffering of aduerſity, the ſhame of the Croſſe, the fellowſhip and communion of Saints, that ſo he might be receiued into the boſome of the Church. Thus we ſee, that the loue of the world, & the things of this world, drew this Sorcerer away from vpright & iuſt dealing. If honour had bene offered vnto him alone, or riches alone, if they had come ſeuerally vnto him, they had bene of great force; but coming ioyntly together, and ruſhing vpon him as an armed man, they are more forcible and powerfull to preuaile with him.

Gen. 3, 3, 4.

Heb. 11, 24. 25, 26.

Reaſon 1. The Reaſons are to be wiſely waighed of vs, to gaine our affections to imbrace the Doctrine before deliuered. Firſt, the ſetting of the heart vpon the loue of riches, is the beginning of all euils, and the fountaine frõ whence ſundry miſchiefes do proceed, & is auaileable to draw from all good, into all euill. This the Apoſtle vrgeth, 1 Tim. 6, 9, 10. *They that will be rich, fall into tentations and ſnares, and into many fooliſh and noiſome luſts, which drowne men in perdition and deſtruction: for the deſire of money is the roote of all euill, which while ſome luſted after, they erred from the faith, and pierced themſelues through with many ſorrowes.* Where *Paul* teacheth, *That there is no euill which couetouſneſſe cannot bring foorth.* It is a monſter of many heads, and a fruitfull mother of many bad children. From hence oftentimes come hatred, contention, enuy, vnthankfulnes, treaſons, treacheries, periury, poyſoning, deceit, couzenage, oppreſſion, and what not? It bringeth in, as a violent ſtreame, contempt of God, & it turneth God into an abhominable Idoll. It worketh a wretched truſt in earthly poſſeſſions & treaſures, more then in the liuing God. It is a bottomleſſe pit of all iniquity.

Reaſon 2. Secondly, there is a contrariety betweene God and the world, and they draw contrary wayes, there is no affinity or agreement betweene them. This Chriſt our Sauiour ſetteth downe, *No man can ſerue two maſters, for either he ſhall hate the one, and loue the other, or elſe hee ſhall leane to the one, and deſpiſe the other, ye cannot ſerue God and riches.* Mat. 6, 24. Heereunto cometh the exhortation of the Apoſtle *Iohn*, 1 Iohn 2, 15.

Vſe 1. The vſes are now to bee thought and entred vpon. Firſt, conſider from hence the dangerous eſtate of the men of this world, how hard it is for them to enioy eternall life, and to enter into the kingdome of heauen. See therefore, how riches are often reſerued to the hurt of the poſſeſſors, & wrack of the owners thereof. Many ſeeking to enrich themſelues, and to ſcrape much together for their poſterities, do loſe the fauour of GOD, the quiet peace of a good conſcience, and heape to themſelues wrath againſt the day of wrath. This the Apoſtle *Iames* leadeth vs to conſider, Chap. 5,1.2,3. *Goe too now ye rich men: Weepe and howle for your miſeries that ſhall come vpon you: your riches are corrupt, and your Garments are moth-eaten, your gold and ſiluer is cankered, and the ruſt of them ſhall be a witneſſe againſt you, and ſhall eate your fleſh as it were fire: ye haue heaped vp treaſures for the laſt dayes.* If therefore outward things pull away from God, & hinder the duties of godlineſſe, then aſſuredly men whoſe heart is glued vnto them, and gouerned by them (they being made their chiefe treaſures, and the god of their hope) cannot yeeld to the power of godlineſſe, but by a ſpeciall and extraordinary worke of God in their hearts.

True it is, they may hold the profeſſion, they may receiue baptiſme, they may partake of the Lords Supper, they may heare ẏ word, they may hold ſaluation by Chriſt alone; yet vnleſſe they feele a peculiar ſanctifying grace of Gods Spirit, they ſhall finde an hard entrance into life, and the way leading vnto the kingdome of heauen, hedged & ſtopped vp. This our Sauiour teacheth his diſciples, vpon the occaſion of the yong mans ſorrowfull departure from him, hauing great poſſeſſions, Matth. 19,23,24. *Verily I ſay vnto you, That a rich man ſhall hardly enter into the Kingdome of heauen: It is eaſier for a Camel to go through the eye of a Needle, then for a rich man to enter into the kingdome of God.* Wherefore, it behoueth all rich men that haue this worldes good to pray vnto God (beeing compaſſed with ſuch dangers, and clogged with ſuch cares) to gouerne them by his Spirit, and to preſerue thē, that they bee not ouercome with the tentations of the world, and to teach them what it is to abound, Phil. 4,12. which is farre harder to know and practiſe, then to learne what it is to want.

Vſe 2. Secondly, ſeeing honors and riches choke good things, follow not them that walk that way, and be not drawne away by the euil examples of others, but follow the examples of the godly, according to the exhortation of the Apoſtle Phil. 3,17,18,19. *Many walke, of whom I haue told you often, and now tell you weeping, that they are the enemies of the croſſe of Chriſt, whoſe end is damnation, whoſe god is their belly, and whoſe glory is their ſhame, which minde earthly things.* Hereupon followeth the vſe before remembred; *Brethren, be followers of mee, and looke on them which walke ſo, as yee haue vs for an enſample.* How many bee there in the Church, that liue of the Goſpel, and therefore in reaſon ſhould preach the Goſpel, who corrupt their owne conſciences, and wound their owne ſoules by hunting after promotion and dignity, who for money ſell their maſter with *Iudas*, and are carried away after the wages of iniquity with *Balaam*, and gape after gaine onely like hyrelings, who ioyne Liuing to liuing, as it were, houſe to houſe, and fielde to field; eating the fat, and cloathing themſelues with the wooll, *But they ſtrengthen not the weake, they heale not the ſicke, they binde not vppe the broken, they ſeeke not that which is loſt, they raiſe not ſuch as are fallen. Woe be vnto ſuch ydle ſheepheards that feede themſelues: Should not the ſheepheards feede the flockes?* Ezek. 34, 2, 3, 4. Let not vs walke after ſuch examples, which in the iuſt iudgement of God, are reſerued to death & ſhame: who albeit they regard their pleaſures aboue all, yet as they walke inordinately, ſo the things they reioyce in, ſhall bee their confuſion: but let vs propound to our ſelues the examples of the godly, for our inſtruction and imitation in wel-doing, Heb. 6, 12. *That we be not ſlothfull, but followers of them which through faith and patience inherit the promiſes.*

Vſ Laſtly, let vs not be immoderately carefull for them. The more carefull wee are for theſe things, the more careleſſe wee are in better things. The more our affections are ſet on the earth, the leſſe care we haue of heauen & immortality. It is no profit to winne the whole world with the loſſe of our owne ſoules. It is an incomparable loſſe, greater then the loſſe of a kingdome. *Iob* had a great loſſe, when he loſt his Sheepe and Aſſes, his Oxen and Camels, his Seruants and his Children, Iob 1,14. 15. But all this is ſcarſe to bee mentioned or ſpoken of, beeing compared and layde in the ballance with the loſſe of the ſoule. Let vs therefore be contented, and reſt ſatisfied with the eſtate wherein God hath ſet vs. A little with a good conſcience, and with peace, is better then a ſtalled Oxe, Prou. 15,17. *Godlyneſſe is great gaine with contentation*, 1 Tim. 6,6. *Let vs vſe this world as though we vſed it not*, 1. Cor. 7,31. All is vanity, nay miſery, if we depart not hence in the feare and fauour of God. Let vs ſo liue, that in life and death wee may be the Lords. Affect not onely or chiefly the things of this life, but let vs haue before vs the example of *Lots* wife, made vnto vs as a fearefull ſpectacle and terrible monument of carnall and carefull thoughts, whoſe hart was wholly ſet vpon thoſe things which ſhee left behinde, and therefore was turned into a pillar of ſalt. We are borne againe vnto a better life. If a Princes children ſhould giue themſelues to baſe courſes, to follow Faires and Markets, pitching vp their ſtandings, and ſelling pins and poynts like Pedlers and pettie Chapmen, would not all men thinke it a great reproach and high diſgrace to their eſtate, being royally deſcended, and borne to a Kingdome? Wee are the ſonnes and daughters of almighty God, the King of kings, and Lord of lords, and it is his pleaſure to appoint vs heyres vnto a Kingdom. Luke 12,32. We are a choſen generation, a royal Prieſthood Reu. 1,6. an holy nation, 1 Pet. 2,9. a people ſet at liberty, that we ſhould ſhew forth the vertues of him that hath called vs out of darkneſſe into this maruellous light. Shall we then being Kings children, and borne to inherit a kingdome not of this world, but of the worlde to come, ſo much debaſe our ſelues as alwayes to looke downward, and go poring and ſtooping to the earth like bruite beaſtes, and not caſt our eyes vpward like men, made after the likeneſſe and ſimilitude of God? Let vs ſeeke thoſe things which are aboue, Col.3, ver.1, 2. wher Chriſt ſitteth at the right hand of God; let vs ſet our affections on things which are altogether aboue, and not on things which are heere beneath vpon the earth. It is vnfit for our calling and holy profeſſion, euermore to haue our hand on our halfe-peny, making gaine to be godlineſſe, and our belly our god, wholly minding earthly & tranſitory things. Let our conuerſation be in heauen, Phil.3, 20 and from thence looke for a Sauiour, to chāge our fraile and mortall bodies, and to make them like to his glorious body: wee are free denizens of that City made without hands, whoſe builder and maker is God, & therefore let vs not ſpend all our dayes in vanity, and waſte our yeeres in folly, Math.6, 25, 33. nor be exceſſiuely carefull what to eate, or what to put on: but haue our conuerſation without couetouſneſſe, and firſt of all ſeek ẏ kingdome of God and his righteouſnes.

Vſ

Verſe 20. [*Foraſmuch as men are come to call thee, riſe vp and go with them.*] Theſe words containe an ironicall conceſſion, not a plaine approbation: a figuratiue tanting, not a ſimple allowing of his iourny, or a giuing of him liberty to depart. As if the Lord ſhould haue ſayd: If being warned of mee thou wilt take no warning, but art reſolued what to do, and ſtandeſt firme in thine heart to be gone; goe too, proceed in thy purpoſe, and walke in the waies of thine heart, but know, that thou makeſt haſt to thine owne confuſion, and that all thine endeuors ſhall turne to thy deſtruction. Thus we ſee God reproueth him by a tant, becauſe hee reſted not in the will of God before deliuered vnto him, and vttered in a plain maner. Thus, when as men receiue not the loue of the truth that they may be ſaued, God ſendeth them ſtrong deluſions that they might be ſeduced and deceiued. Heereby we learne, That all reprouing of ſinne and of ſinners by way of tanting, is not vnlawful, and vnbeſeeming the profeſſion of godlineſſe. All ieſting and mocking are not forbidden to bee vſed & practiſed of the godly. This we ſee by the example of the Lord himſelfe, Iudg.10, 14. *Goe and cry vnto the gods which yee haue choſen, let them ſaue you in the time of your tribulation.* Thus *Moſes* ſpeaketh to the people, Deut. 32, 37, 38. *Where are their gods, their mighty gods in whom they truſted? Let them riſe vp and help you, let them be your refuge.* The like we ſee in *Iob*, vexed vniuſtly, and cenſured raſhly by his friends, when he ſayth, Iob 12, 12. *Indeede becauſe that yee are the people onely, wiſedome muſt dye with you.* So the Prophet *Eſay* ſpeaketh to the enemies of the Church, Eſay.8, 9. *Gather together on heapes, O ye people, and ye ſhal be broken in pieces, gird your ſelues, take counſell together, pronounce a decree, yet it ſhal not ſtand.* Thus the Prophet dealeth with *Amaziah*, 2 Chron. 25, 7, 8. *Let not the army of Iſrael goe with thee, for the Lord is not with Iſrael: if not, go thou out, make thy ſelfe ſtrong to the battell, but God ſhall make thee fall downe before the enemy, for GOD hath power to helpe, and to caſt downe.* And if we would farther ſee the warrant of this practiſe in reprouing, we haue examples of it in Chriſt our Sauiour, when he ſayd to *Iudas*, *That thou doeſt, do quickly*, Iohn 13, 27. And when hee ſpake to his diſciples, *Sleepe henceforth & take your reſt: behold, the houre is at hand, and the ſon of man is giuen into the hands of ſinners.* Al which examples, in the olde and new Teſtament, of God, of the Prophets, of Chriſt, and other holy men, ſerue to teach vs, that all reproouing of ſinne by ſharpe tants, is not vnlawfull and vnwarrantable.

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Math.26, 45.

Reaſon 1.

The Reaſons iuſtifying this practiſe, are: Firſt, to make Idolaters and wicked men, to ſee their ſinnes, and the greatneſſe of them, to moue them to repentance, and to come out of them, to bring them to bee aſhamed of theyr offences, and ſo to mooue them to turne vnto God. This the Prophet *Eſay* vrgeth, chap.46, 6, 7. ***They draw gold out of the bag, and weigh ſiluer in the ballance, and hire a Goldſmith to make a god of it, and they bow downe and worſhip it: they beare it vpon their ſhoulders, they carry & ſet him in his place, ſo doth he ſtand and cannot remooue from his place, though one cry vnto him, yet he cannot anſwer, nor deliuer him out of his tribulation: Remember this, and be aſhamed, bring it again to minde, O you tranſgreſſors.*** This then is one reaſon why the holy Ghoſt reproueth and reprocheth in a deriding maner, to bring offenders to true wiſedom and to open their eies which are blinded, that they ſee nothing.

Reaſon 2.

Secondly, an holy deriding may bee vſed to diſgrace and diſcountenance ſin, and to ſet it out in his colours. For, when it is magnified among the ſonnes of men, & followed with all greedineſſe, the ſeruants of God muſt vncouer, and vncaſe it, and lay it open, that others may eſchew it. Thus we ſee the prophet *Eliah* dealeth with the Prieſts of *Baal*, he ſcoffeth at their ſimplicity, he derideth their folly, and in an holy manner triumpheth ouer their vanity, when he ſaith, 1 Kings 18, 28. *Crie aloud, for he is a god; either he talketh, or purſueth his enemies, or is in his iourney, or it may bee that he ſleepeth, and muſt be awaked.* Where he doth not ſtirre them vp to their Idolatry and idolatrous worſhip of *Baal*, nor allow their ſuperſtitious prayers, but mocketh at their madneſſe, to diſgrace their wickedneſſe, and to reproach their falling from the true God.

Vſe 1.

The Vſes are to bee conſidered in the next place. Firſt, this teacheth, that the Miniſters of the word, may in their teaching vſe this figure when they deale with an obſtinate people, and reproue obſtinate offenders. True it is, the man of God ſhould be patient toward all men, 2 Tim. 2,25: ſuffering the euill, inſtructing the ignorant, and waiting for the repentance of ſuch as are falne: but when they refuſe to hearken or pull away their ſhoulder, and ſtop their eares, and make their harts as an Adamant ſtone, it is both lawfull & requiſit after a ſort to inſult ouer them, not that their perſons ſhould be ſcorned and contemned, but that their prophanenеſſe ſhould bee corrected and amended.

Thus doth *Salomon* deale, Eccl. 11,9, when hee hath to deale with proude and inſolent young men, that thinke themſelues priuiledged by their age, to runne riot with all greedineſſe, and without all controllment, *Reioyce O yong man in thy youth, and let thy heart cheare thee in the daies of thy youth, and walke in the wayes of thine heart, and in the ſight of thine eies; but know that for all theſe things God will bring thee to iudgement.* This we ſee practiſed by the Apoſtle, 1 Cor. 24,38. *If any man be ignorant, let him be ignorant.* And the Apoſtle *Iohn* ſpeaketh after the ſame manner, Reuel. 22,11. *He that is vniuſt, let him be vniuſt ſtill: and hee that is filthy, let him be filthy ſtill.* Whereby we ſee, that the Spirit of God doeth not giue leaue, neyther doth encourage, or command men to be filthy or vniuſt; but ſeeing them in a ſetled rage and wilfull courſe, obſtinately bent and reſolued to go forward, that they will not be hindred, nor hearken vnto any wholeſome counſell, he telleth them they may proceede, but they ſhall ſmart for it in the end. If the Miniſters in the zeale of Gods Spirit, treade in theſe ſteps, & follow the example of God, of Chriſt, of the Prophets and Apoſtles, they haue a faire warrant ſet before them, & cannot bee reprooued for this imitation. They may ſay vnto the ſtubborne and ſtiffe-necked contemners of the word, If ye will needes be ignorant, be ignorant ſtill, but God wil finde you out in your blindneſſe and ignorance. If yee haue the light, and yet will willingly and wilfully ſhut your eyes, go forward, yet God wil open them in the day of his viſitation, that ye ſhall ſee your owne miſery. If ye haue the bread of life, and foode of ſaluation brought vnto you, and yet ye will needs ſterue and famiſh, what remedy? Pine away your ſoules, and ſterue them: but know, that it wil be bitter in the latter end.

Vſe 2. Secondly, ſeeing this ſcoffing at euill is lawfull, let men take heede they deſerue not thus to be dealt withall. When wee haue the word of God in all meekneſſe and gentlenes, with all patience and long ſuffering offered vnto vs, let vs reſt in it, and not reiect it from vs, let vs beleeue it, and obey it, and grow euery day from faith to faith. When *Micaiah* the Prophet ſaw *Ahab* addicted to flatterers and falſe informers (two very dangerous plagues to Princes) hee iudged him not worthy to haue the truth reuealed vnto him, and therefore in deriſion he ſayth vnto him, *Go vp and proſper, and the Lord ſhall deliuer it into the hand of the King*, 2 Kings 22,15. It is a greeuous thing to be ſcorned and derided, and we hardly brooke that indignity. If then, wee would not be ſo roughly and tantingly handled in the miniſtery of the world, let vs heare the voyce of God while it is called to day, leſt being hardned through the deceitfulneſſe of ſinne, the Lord be compelled ſo to deale with vs. It is vſed for our benefit and ſaluation, albeit it be bitter and ſharpe. But many times bitter things be moſt wholeſome and healthfull. And this anſwereth the obiection of carnall men, when they are admoniſhed to turne to the Lord with all their hearts, to attend to the miniſtery of the word, and to walke before the Lord with a perfect minde; they anſwer, If I ſhall come to bee a profeſſor, and make profeſſion of the word, I ſhall be mocked, euery one will deride and flout at mee; I ſhall be a laughing ſtocke to the world, I ſhal become a Prouerbe vnto them, and the drunkards will ſing ſongs againſt me. But chooſe whether thou wilt indure a reproch here for a ſeaſon, or be mocked of the Lord for euer. It is better for thee here to ſuffer affliction with the people of God, then to haue the Lord ſcorne thy folly for euer. Therefore, the wiſe man teacheth vs this doctrine, Prou. 1,25,26. *Becauſe ye refuſed my counſell, and would none of my correction, I will alſo laugh at your deſtruction, and mocke when your feare commeth.* And the Prophet *Dauid* declareth, that when the wicked band themſelues againſt the Lord, and againſt Chriſt, *Hee that dwelleth in the Heauens ſhall laugh, the Lord ſhall haue them in deriſion*, Pſal. 2,3,4.

True it is, this is ſpoken according to our capacity and vnderſtanding: not that there is any diſpoſition of laughing, or affection of ſcorning in God, but he leaueth men in their miſeries, and maketh them oftentimes a mocking ſtocke to the world. They ſhall haue no comfort from his preſence, he ſhall reioyce in the day of their calamity, which ſhall bee to them as bitter as death, and as hard to be born as hell it ſelfe.

Vſ Laſtly, heereby a doore is not ſet open to fleering and flouting one of another, which proceedeth from the ſcum and froth of many mens wits. For, as all deriding is not vnlawfull, ſo all taunting is not lawfull. Wherefore, whatſoeuer mocking proceedeth from the gall of our hearts, from the contempt of our brethren, from pride, diſdain, lightneſſe, bitterneſſe, biting, diſgracing, and reproaching of others, cannot ſtand with our holy profeſſion, but is a fruite of the fleſh, & a corruption of the old man, which muſt bee pulled vppe. Therefore the Apoſtle writing to the Epheſians, and inſtructing them to walke in loue, as Chriſt hath loued vs, ſaith, *Fornication and all* Epheſ.

vncleanneſſe, or couetouſneſſe, let them not be once named among you as it becommeth Saints, neyther filthineſſe, neither fooliſh talking; neither ieſting, which are things not comely, but rather giuing of thankes. Where hee doth not ſimply forbid all mirth and ieſting, but the peeuiſh humour of many men that delight in ieſting and gibing againſt others, who regard not what ieſts they breake vpon their brethren, ſo they may reuenge their owne malice, and diſgorge the venome of their owne hearts. Theſe men ſeek to build vp their owne names by the ruine of others, and deſire to grace themſelues by the diſgrace of others. Such perſons may wel be in loue with their owne wits, but all diſcreete men may eſpy the want of much wiſedome in them. This biting and bitterneſſe one toward another cannot ſtand with our calling, to the truth and profeſſion of the faith. We haue not ſo learned Ieſus Chriſt. We muſt account the good name of our brethren, as their chiefeſt Iewell. The credite and reputation of many men is as their chiefeſt Iewell. Therefore the wiſe man ſaith, Prou. 22,1. *A good name is to be choſen aboue great riches, and louing fauour is aboue Siluer and Gold.* Eccleſ. 7,4. Wherefore, let no man thinke to raiſe himſelfe by the fall of others, or to gaine eſtimation to himſelfe by the diſcredit and defamation of other men.

[*But onely what thing I ſay vnto thee, that ſhalt thou do.*] In theſe wordes, God before hand inſtructeth and informeth *Balaam* what ſhall be the euent and iſſue of all his deſires, namely, that howſoeuer hee coueted to curſe the people of God, and ſo to earne his wages and hire by the practiſe of wickedneſſe; yet hee ſhould be compelled and conſtrained againſt his will, to wiſh the flouriſhing eſtate of the Church, and to pronounce the bleſſing with his owne mouth. Howſoeuer therefore hee were maliciouſly bent, and carried with extreme fury and frenzy againſt the godly, yet God declareth that all his rage ſhould turne to the good of the Church, and his tongue ſhould vary from his heart. Hereby we learn, That the malice of the wicked, how great ſoeuer it bee, is limited and reſtrained. Albeit the enemies of the Church be oftentimes ſuffered to proceed and preuaile, and to lay very great afflictions on the ſeruants of God, yet al their power is ſtinted and determined, & they can proceede no further then God ſuffereth and permitteth. This trueth is taught vs in ſundry Scriptures for our inſtruction. When *Laban* intended euill againſt *Iacob*, God appeared vnto him, and ſayd, Gen. 31,24 *Take heede that thou ſpeake not vnto Iacob ought ſaue good:* and *Iacob* telleth him, that except the God of his father, the God of *Abraham* and the feare of *Iſaac* had bene with him, he would haue ſent him away empty; but God beheld his tribulation, and the labour of his hands, and rebuked him yeſternight. When *Pharaoh* and the Egyptians purſued after Iſrael with horſes and Chariots, and ſought their vtter deſtruction, *God fought for his people while they ſtood ſtill and held their peace*, Exod. 14,25. This is it which our Sauiour ſignified when ẏ Phariſies ſayd vnto him, Luke 13, 32, 33. *Depart and go hence, for Herod will kill thee,* Then hee ſayd vnto them, *Go ye and tell that fox, Behold, I caſt out diuels, and will heale ſtill to day and to morrow, and the third day I ſhall be perfected: neuertheleſſe, I muſt walke to day, and to morrow, for it cannot be that a Prophet ſhould periſh out of Ieruſalem.* So *Iſaiah* comforteth the meſſengers of *Hezekiah* againſt the blaſphemies of *Saneherib*, againſt the dangers of the city, and againſt his rayling on and reproaching the liuing God, 2 Kin. 19,6,7. *So ſhall ye ſay to your maſter, Thus ſaith the Lord, Be not afraid of the words which thou haſt heard, Behold I will ſend a blaſt vpon him, and he ſhall heare a noiſe, and returne to his owne land, becauſe hee hath raged againſt me, and his tumult is come vp into my ears, therefore I will put my hooke in his noſtrils & my bridle in his lips, and I will bring him backe againe the ſame way he came.* All theſe things teach vs the truth of that doctrine which wee haue in hand, namely, that howſoeuer the vngodly rage and fret againſt the church of God, yet their malice and madneſſe is limited, and the time of the continuance thereof appointed of God.

Eſay 37,26.

Reaſon 1.

The reaſons to confirme our faith farther in this point are theſe. First, the prouidence of God ruleth all things in heauen and earth, the leaſt and ſmalleſt things are ordained and ordered by him, nothing falleth out by chāce, neither is whirled about in the wheele of Fortune. The *Birds fall not to the ground, the haires fall not from our heads without the will of our heauenly Father*, Matth. 10, verſe 30. Howſoeuer therefore the enemies of the Church doe take crafty counſels, and make bloody decrees againſt the peace and proſperity thereof, yet they can doe no more then God hath concluded, and then he hath in his purpoſe determined. This the Apoſtles acknowledge, Acts 4, verſe 27, in their prayer to God: *Doubtleſſe againſt thine holy Sonne Ieſus, whom thou haſt annointed, both Herod and Pontius Pilate, with the Gentiles and the people of Iſrael gathered thē ſelues together, to doe whatſoeuer thine hand and thy counſell hath determined before to bee done.* They cannot ſatisfie their owne luſts, nor accompliſh the deſſeignes of their owne hearts, their rage is reſtrained as with a bit and bridle, that it ſhould not hurt the people of God.

Reaſon 2.

Againe, maruell not that the courſe of wicked men is ſtopped by the hand of God, for the diuels are limited, and all the power of darkeneſſe is curbed, ſo as the gates of hell ſhall not preuaile againſt the church. We ſee this in Iob 1,12 & 2,6. hee could not ſlay his ſeruants with the ſword, burne vp his ſheepe with fire, ſpoile him of his Camels by Robbers, deſtroy his children with windes, and touch his perſon with boyles, before the Lord had ſaide vnto him, *Loe all that hee hath is in thine hand, but ſaue his life.* Likewiſe when the Lord Ieſus diſpoſſeſſed the two poſſeſſed with diuels which came out of the graues very fierce, ſo that no man might goe by that way, Matth. 8, 31: the diuels could not enter into the heard of Swine, before they had beſought him to ſuffer them to enter into them: ſo that wee may bee aſſured, that howſoeuer they be bloody ſpirits, and greedy to hurt, yet their tyranny is bound vp, beeing compaſſed within the liſtes and limites of the power of God, and incloſed within the circle of his iuriſdiction, that they cannot annoy ſuch as are created after the image of God, and redeemed with the blood of Chriſt, without the diuine permiſſion. For, the Prince of this world is iudged, and caſt out, Iohn 12, 31. and 16, 11. his weapons are taken from him, & the ſpoils diuided, his workes are diſſolued and looſed, his head is bruiſed and broken.

Vſe 1. The vſes of this Doctrine miniſter great comfort and inſtruction vnto vs. Firſt, we learne from hence to acknowledge the infinit power of God aboue all earthly power that is in fleſh and blood. True it is, the rage of the enemies is great, and the gates of hell are ſet wide open againſt ẏ church of God, yet they cannot preuaile or haue the vpper hand; for God is with vs, his power is manifeſted, and his malice is abridged. It hath alwayes beene an hard matter for men to ſtay in dangers and feare; the remnants of infidelity and the dregs of diſtruſt, doe reſt and remaine in the beſt men. The trueth and omnipotency of God is hardly yeelded and conſented vnto, as appeareth in the example of *Moſes* & *Aaron*, Num. 20, 12. *They beleeued not God to ſanctifie him in the preſence of the children of Iſrael, but ſpake vnaduiſedly with their lips.* *Pſal. 106, 33.* The like we ſee in the ſiedge of Samaria, when the Lord promiſed, that to morrow that time ſhould bee great plenty of Barley and fine flower to bee ſolde, a Prince anſwered and ſaide, 2 Kinges 7, 2. *Though the Lord would make windowes in the heauen, could this thing come to paſſe?* This appeareth in *Zachary*, Luke 1, 18. when God promiſed him a ſonne in his old age, he ſaide, *How can this thing be? And whereby ſhal I know this?* When the Iſraelites were purſued & ouertaken by the hoaſt of the Egyptians, and were in preſent danger of death, they wer ſore afraid, and forgate the power of God, able to deliuer them. So the experience of our owne hearts in all dangers and difficulties, that ordinarily fall vpon vs, doth tell vs how hard it is to reſt vpon God, as an all-ſufficient helper in time of neede. We diſtruſt Gods promiſes, and feare in euery euill that he wil not or cannot ſuccour vs. Foraſmuch therefore as we are priuy to our owne corruptions, being readie to thinke our helpe and deliuerance to bee impoſſible, let vs in all troubles build on Gods power, as on a firme rocke and ſure foundation, that can neuer be remoued.

Secondly, hereby we haue a great comfort in our troubles and ſufferings, to conſider the ſtrong hand of God preuayling ouer them that do inſult and triumph ouer the Church. The yeeres and dayes, the very houres & moments of time touching the Churches afflictions are determined of God, ſo that the vngodly ſhall rage but their time. This is it which God ſpeaketh to *Abraham*, Gene. 15, 13. *That his ſeede ſhould bee a ſtranger in a Land that is not theirs, foure hundred yeeres, and ſhall ſerue them.* Thus when the people of Iſrael were carried into Babylon, *The daies of their captiuity are determined to be ſeuenty yeares*, Ier. 25, 11, 12, & 29, 10. When *Pilate* the Lieutenant of the Romanes, and Iudge of Iudea had ſayde vnto Chriſt, Iohn 19, 10, 11. *Knowſt thou not that I haue power to crucifie thee, and haue power to looſe thee?* Ieſus anſwered, *Thou couldeſt haue no power at all againſt me, except it were giuen thee from aboue.* Let vs therefore goe conſtantly forward in our vocation, to do our duties, to ſpeake freely in the middeſt of the enemies, though they do heare vs & ſit among vs. This we ſee to haue bene the behauiour of Chriſt, Iohn 8, 20, 21. *These things ſpake Ieſus in the treaſury as he taught in the Temple, and no man laide hands on him, for his houre was not yet come.* Where we ſee, the place, the perſons, the time, ſeemed to fauour his enemies: yet hee taught boldly, and preached openly amongſt them. This example muſt bee our imitation. Though we liue among many dangers, & are incloſed with a thouſand deaths, yet we muſt know that we are protected, regarded, & defended of God, we are by his right hand made able to ſtand, when ſo many deuices of the vngodly aſſault vs, and ſo many hornes of the wicked puſh at vs to ouerthrow vs. It is an admirable and maruellous thing, conſidering the enemies of the Church and Goſpell (both open and ſecret, profeſſed and cloſe, knowne aduerſaries, and cloſe brethren, all miſcheeuous, hauing alſo ſuch men and meanes to worke their malice) that any Church continueth in the world, being as a little flock among many wolues. Wherfore, if there be any light of the Spirit of God in vs, the conſideration of this, that their rage is determined, muſt giue courage and conſtancy both to vs that be teachers, and to you that be hearers, and worke in vs all aſſurance of helpe and aſſiſtance, to come from the higheſt heauens.

Thirdly, this doctrine is a great terrour to the wicked perſecutors and malicious enemies, to conſider their eſtate, and to remember their condition, that they cannot do what they liſt, but what God will, they cannot execute what they pleaſe, but what pleaſeth God. This limitation of their rage & abridgement of their doings, is ſufficient to dant their hearts, and to pull them backe from fighting againſt God. If they could prolong their daies and double their ſtrength, as they can increaſe their malice, and double their deuices, they might haue ſome cauſe to inſult and triumph ouer the faithfull. But ſeeing they are ſtinted as the hireling that hath his taske ſtrated out vnto him, it ſerueth notably to abate theyr pride, to aſſwage their malice, & to confound their deuices and enterprizes againſt the ſeruants of God. They are not their owne men, they are not free and at their owne libertie, God holdeth them in, and tyeth them ſhort, that they cannot rage and reigne at their own pleaſure. *Herod* and *Pontius Pilate*, the Gentiles and the Iewes, could doe no more then God had determined. Let all the vngodly remember this doctrine, and conſider it in their hearts, it will be a notable bridle to reſtraine them from all euill practiſes, and to ſtoppe the courſe of their corrupt purpoſes. They cannot preuaile ouer the Saints of God, albeit for a time they haue the vpper hand. The time ſhal come when they muſt giue an account of all their workes.

Laſtly, ſeeing the times of the enemies preuailing bee ſet, let vs not feare the faces of men, they can but run the race that God hath ſet them, albeit they ruſh forward like blinde men, and thinke themſelues able to do great things, yet their power is ſubiect to an higher power, and their malice ſhall quickly haue an end. If a Prince ſhould encourage any of his poore ſubiects againſt the might and oppreſſion of any of his Nobles, and ſay vnto him; Feare not his feare, I will be thy defence and protection, I will ſtand betweene thee & danger, he ſhall do thee no harme: would not this make him ioyfull, and baniſh all feare from him of being ouer-borne and ouer-matched by his might? But this is our caſe and condition lying vnder the croſſe, afflicted of enemies, and perſecuted for our profeſſion: the Lord hath promiſed to beare vs out, and to bee a buckler round about vs. *If then the Lord be our light, and our ſaluation, whom ſhall we feare? If the Lord be the ſtrength of our life, of whom ſhall we be afraid?* Pſal. 27, 1. Therefore, Chriſt Ieſus comforting and imboldning his diſciples againſt dangers to come, Matth. 10, 25, 26, 28, 31. & forewarning them that they ſhould be deliuered vp to the Councels, bee ſcourged in the Synagogues, be brought before Gouernors, and bee hated of all men for his names ſake, exhorteth them to patience & courage; *Feare them not, for there is nothing couered that ſhall not be diſcloſed; nor hid, that ſhall not be knowne: Feare ye not them that kill the body, & are not able to kill the ſoule: but rather feare him which is able to deſtroy both ſoule and body in hell.* We are ſafe vnder Gods ſhield, they cannot cut off one houre of our life, they cannot ſhorten one moment of our time. But God will cut them off when it pleaſeth him, & will ſtop them at a ſodaine, that they ſhal proceed no further. This is that which was layde before the Church of the Smyrnians, to aſſwage their ſorrow, Reuelat. 2, 10, *Feare none of thoſe things which thou ſhalt ſuffer: Behold it ſhall come to paſſe, that the diuell ſhall caſt ſome of you into priſon, that ye may be tryed, &c.*

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12 *But the wrath of God was kindled becauſe he went: and the Angell of the Lord ſtoode in the way to be againſt him as he rode vpon his Aſſe, & his two ſeruants were with him.*

23 *And when the Aſſe ſaw the Angel of the Lord ſtand in the way, and his ſword drawne in his hand, the Aſſe turned out of the way, and went into the field: but Balaam ſmote the Aſſe to turne her into the way.*

24 *Againe, the Angel of the Lord ſtoode in a path of the vineyards, hauing a wall on the one ſide and a wall on the other.*

25 *And when the Aſſe ſaw the Angel of the Lord, ſhe thruſt her ſelfe vnto the wall, and daſhed Balaams foot againſt the wall: Wherefore he ſmote her againe.*

26 *Then the Angel of the Lord went further, and ſtood in a narrow place, where was no way to turne either to the right hand, or to the left.*

27 *And when the Aſſe ſaw the Angel of the Lord, ſhe lay downe vnder Balaam: therefore Balaam was very wroth, and ſmote the Aſſe with a ſtaffe.*

28 *Then the Lord opened the Mouth of the Aſſe, and ſhee ſaide vnto Balaam, What haue I done vnto thee, that thou haſt ſmitten mee now three times.*

29 *And Balaam ſaide vnto the Aſſe, Becauſe thou haſt mocked mee, I would there were a ſword in mine hand, for now would I kill thee.*

30 *And the Aſſe ſaide vnto Balaam, Am not I thine Aſſe which thou haſt ridden vpon ſince the firſt time vnto this day? Haue I vſed at any time to do thus vnto thee? Who ſaid, Nay.*

31 *Then the Lord opened the eyes of Balaam, and hee ſaw the Angel of the Lord ſtanding in the way with his ſword drawne in his hand. Then hee bowed himſelfe, and fell flat on his face.*

32 *Then the Angel of the Lord ſaid vnto him, Wherfore haſt thou ſmitten thine aſſe three times? Behold, I came out to withſtand thee, becauſe thy way is not ſtraight before me.*

33 *But the aſſe ſaw me, and turned from me now three times, or elſe if ſhe had not turned from mee, ſurely I had euen now ſlaine thee, and ſaued her aliue.*

24 *Then Balaam ſaide vnto the Angel of the Lord, I haue ſinned: for I wiſt not that thou ſtoodeſt in the way againſt me: now therefore if it diſpleaſe thee, I will turne home againe.*

35 *But the Angel ſaid vnto Balaam, Go with the men, but what I ſay vnto thee, that onely ſhalt thou ſpeake. So Balaam went with the Princes of Balak.*

In the words going before, we haue ſeen the departure of *Balaam* with the Princes: Now, we are to conſider what befell him in the way in theſe words, and what entertainment hee had at the kings hands, when hee came to his iournies end, in the words following, to the end of the Chapter. Touching the former point, we ſee the wrath of God breaketh out and proceedeth againſt him for his going. For this iourny being vndertaken with a reſolute purpoſe to curſe the people, as *Moſes* teſtifyeth, Deut. 23,5. hoping to preuaile with God to haue his conſent; we ſee how God ſetteth himſelfe againſt him, and reproueth him two wayes: firſt, by the Aſſe, and afterwards by the Angel: and yet in the end ſendeth him away to thoſe his maſters that had hired him.

Obiect. But heere the queſtion may be asked, Why God was angry? and wherfore his wrath was kindled againſt him, ſeeing hee had granted him leaue before, ſaying; *Riſe vp, and goe with them?* if then God conſented to his departing, why is he offended with his going? **Anſwer.** I anſwer, God did neuer ſimply allow and approoue of his iourney, but *Balaam* through ambition & couetouſneſſe ruſhing into euil, & not hearkning to the voice of God reſtraining him, hee permitteth many things which he doeth not approue, *and granteth the petitions of men, ſometimes in wrath and indignation, as when hee gaue the people fleſh in the wilderneſſe, and ſet ouer them a King after the manner of the Nations round about them,* Numb. 11,12. So we haue ſhewed before, how God ironically taunteth and derideth the importunity of this ſorcerer, but neuer gaue his conſent and approbation vnto his wicked intent; and therefore the iudgement of God attended vpon him as a Sergeant to arreſt him as he ſate on his beaſt, and as his two ſeruants wayted vpon him. For to the end he might bee the better accepted of the King, and reſpected in his diuination, the cunning man goeth with his two men to attend vpon his worſhip. The true Prophets of God (as we reade in the holy hiſtory) had but one man, as *Gehazi* ſerued *Eliſha*, 2 Kin. 3, 11. & *Eliſha* poured water on the hands of *Eliah*, 2 King. 5,20. & 6,17. ſo *Baruch* was ÿ ſeruant of *Ieremy*, **Ier. 32, 12.** & *Ioſhua* of *Moſes*. Exod. 24, 23. Nu. 11,28. Deut. 1, 38. But this falſe Prophet is atte̅ded with his two ſeruants, whoſe praiſe and eſtimation was from men, & not of God.

Now the wrath of God appeareth againſt him two wayes, and both miraculous and extraordinary. For firſt, hee is conuinced by the dumb beaſt that bare him, who had more wit then the wizard that rod vpon her. Therefore the Apoſtle teacheth vs, 2 Pet. 2, 15, 16. *That becauſe he loued the wages of vnrighteouſneſſe, hee was rebuked for his iniquity, for the dumbe beaſt ſpeaking with mans voice forbad the fooliſhneſſe of the Prophet.* Secondly, he is reproued of ÿ Angel of God, *who was ready to ſmite him, & to deſtroy him for his iniquity.* Touching the firſt point, the Spirit of God ſetteth downe three maruellous things to be thought vpon of vs; the quickneſſe of her ſight, the ſpeech of her tongue, and the diſcourſe of reaſon, or ÿ communication betweene her and her maſter. The ſharpnes of her eye is firſt of al noted as ſtrāge in that beaſt, who ſaw that which *Balaam* could not ſee. The Aſſe by nature is dull and heauy, ſlow and ſluggiſh by kind aboue euery beaſt of the field, both ſlow paced, and dimme ſighted: therfore where as ſhe ſaw the Angel, her eyes muſt of neceſſity be opened of God, and endued with force aboue the courſe of hir nature; ſo that when the Angel ſtoode armed in the way three times with his drawn ſword to ſmite *Balaam*, ſhe three times auoided the ſtroke by declining out of the way, & at ÿ third time ſaued her maſter by ſinking down vnder the burthen: and yet for hir good ſeruice was three times ſmitten with the ſtaffe in his hand. And as God opened her eyes, ſo alſo he opened her mouth, which is a wonderfull miracle aboue nature; and gaue her power to ſpeake, which is a peculiar preheminence of mankind. True it is, God hath giuen many gifts to the vnreaſonable creatures, wherein alſo they excell man; yet to none hath he giuen the vſe of ſpeech and benefit of language but vnto man onely, among all the workes of his hands. And as he gaue her the vſe of the tongue to ſpeake with mans voyce, ſo he gaue her the benefit of reaſon, to ſpeake with vnderſtanding. For ſhe diſcourſeth as a reaſonable creature, and ſheweth forth the Art of concluding from many particulars, cleering her ſelfe of preſent blame by her by-paſt actions, and appealing to him as a witneſſe and iudge in that matter. Where ſhe reaſoneth after this manner:

If I haue done thee from the firſt time I came
into thy poſſeſſion hitherto faithfull ſeruice,
then am I at this preſent faultleſſe:
But I haue hitherto ſerued thee faithfully,
Therefore, I haue not at this preſent mocked thee.

The aſſumption is prooued and confirmed by an humane teſtimony, for ſhe appealeth to *Balaam* to ſpeake his conſcience what he had euer found in her. And albeit God ſtirred vp the Aſſe to be his ſchoolemiſtris, & wrought a wonder to checke him to his face, yet the wretch is not moued at the matter, nor ſtirred vp at the miracle to lay his hand on his mouth and giue glory to God, but burſteth with anger, threatneth with words, and ſtriketh her with a ſtaffe, & recompenceth euill for good. He chafeth and fretteth that the aſſe had mocked him: he conſidereth the fact of the aſſe, but marketh not his owne fault, which was farre worſe, who had mocked with God. For ÿ authority of God is greater ouer man, then of man ouer his beaſt: and there is a greater difference and diſproportion betweene the Creator and the creature, then is between creature and creature. There is greater equality betweene man & beaſt, between the worke & the workman, betweene the potter and the clay, betweene the ſaw and him that moueth it, betweene the Axe and him that heweth with it: then is betweene man whoſe breath is in his noſtrils, and the eternall God, who is euen a conſuming fire. For euery creature is finite, God is infinite, between which is no equality or proportion: ſo that the aſſe deſerued not to be ſmitten of the man, but the man deſerued to be ſtriken of God, as the Angel witneſſeth.

But how could the Aſſe ſpeake? or how could a bruite beaſt, which is without reaſon, as the Apoſtle teacheth, *diſcourſe and conclude?* Or where learned ſhe the art of Logick, which is nothing elſe but the art of vſing reaſon, teaching to inuent arguments, and then diſpoſe them in order with good iudgement? This ſeemeth to miniſter matter to *Atheiſts* and *Libertines* to deride all Religion, and to ſcoffe at the Scriptures, taking occaſion at this and other like places. For when they heare that an Aſſe could ſpeake and reaſon the caſe with her maſter, they beleeue it no more then one of *Eſopes Fables*, or a ſtrange tale out of *Ouids Metamorphoſis*, where trees, and birds, and beaſts are made to ſpeake. I anſwere, touching our ſelues that are nouriſhed in the boſome of the Church, and bene inſtructed in the Goſpel of Chriſt, and trained vp in the ſchoole of the Prophets, it is ſufficient for our faith and ſtaying vp our conſciences in the truth, to know that which *Moſes* mentioneth verſe 28. *the Lord opened the mouth of the Aſſe*, the which was as eaſie for him to do, as to giue vs reaſon and reaſonable ſoules at the firſt. For when thou heareſt that GOD opened the Aſſes mouth, it is as much as if it had bene ſaid, He that is almighty, powerfull, and al-ſufficient did it, that is without want or weakenes, with whom nothing is vnpoſſible, who ſitteth in heauen and doth whatſoeuer he will aboue the courſe and order of nature. And albeit wee haue not any like example in former times, nor in the generations afterward of the like worke of God, yet whence hath mankinde the vſe of ſpeech and vnderſtanding, but that God gaue it in the creation? Wee ſee ſometimes hee denyeth it to ſome men that are borne deafe and dumbe, and cannot ſpeake, to the end we ſhould acknowledge ſpeech to be the gift of God, rather then of Nature. Sometimes alſo the Lord hath taken away the vſe of the tongue for a time, as wee ſee in *Zachariah*, and peraduenture alſo of his eare that he could not heare, inaſmuch as the people ſpake not to him when they came together to bee preſent at the circumciſion of his ſonne, but made ſignes to him how hee would haue him called. As then the Lord denyeth the gift of ſpeaking, and depriueth of it where he once hath giuen it: who can limite the holy One from beſtowing ſpeech, & framing the tongue of a beaſt to vtter a voice and communication, as with the tongue of a man? or to giue to the creature inferiour in nature, that which is proper to the ſuperiour? For albeit God hath ſet, & ſetled an order in nature, yet himſelfe is not euer bound vnto it. Neither is this miracle in this dumbe beaſt more marueilous, then that of *Nebucadnezzar, he was driuen from the ſocietie of men, hee did dwell with beaſts, hee did eate graſſe like the Oxe and the Aſſe, his body was wet with the dew of heauen, till the haire of his head did grow as Eagles feathers, and the nailes of his fingers like birdes clawes*, and to conclude, he wanted all vſe of reaſon and vnderſtanding. Now the Aſſe did no more in this place reſemble man, then this man did reſemble a beaſt: as the Aſſe had reaſon giuen her, ſo had the King his vnderſtanding taken from him, being ſtriken by the hand of God with madnes, and bereft of common reaſon and iudgement, for it is ſaid afterward, *that his vnderſtanding was reſtored*. Beſides, we ſee the diuell in the beginning vſed the tongue of the ſerpent to ſpeake to our firſt parents. If Satan did this in the ſerpent, ſhall not the author of Nature be able to doe it in the tongue of the Aſſe? for as the ſerpent by nature can doe no more but hiſſe, ſo the Aſſe can doe no more but bray. Shall wee not aſcribe ſo much to God, as to the diuell? Could the diuell vſe the ſerpents tongue as his inſtrument, and cannot God open the mouth of the Aſſe to teach a falſe and ignorant Prophet? Or if wee confeſſe that God can worke miracles, why not this among others? If not this, then neither others. Now touching *Atheiſts* and *Infidels* that beleeue not the Scriptures, nor the power of God; to conuince them that are patrons of Nature, but enemies of the God of Nature, wee ſee how in Pies and Popin-iayes, hee hath left a certaine reſemblance of ſpeech, and thereby ſheweth forth what hee is able to doe in the reſt when it pleaſeth him. We know by experience in all ages, and learne by relation and report of all hiſtories, that the diuell hath ſpoken in the mouth of other creatures: what impiety then is this, to yeeld that to the diuels which they deny to God, and detract from the moſt High?

Auguſt. de Gen. ad lit. lib. 11. cap. 29.

Hitherto of the reproofe of the Aſſe reprehending his maſter, now of the reproofe of the Angel. True it is, hee was vnworthy of any other teacher then his owne Aſſe, being a fit maſter for ſuch a ſcholler: for ſuch as refuſe to heare the Lord ſpeaking, are worthy to bee ſent to learne of bruite beaſtes and ſenſeleſſe creatures. Notwithſtanding, becauſe this proud Prophet ſcorned ſo baſe a teacher, and diſdained to learne wiſdome in yͤ Aſſes ſchool, to yͤ end he ſhould not be exalted out of meaſure, nor inſult with contempt ouer his beaſt, the Angel of God appeareth vnto him, repreſſeth his folly, and giueth light and ſight to his blinde eyes. This ſheweth that his eyes were firſt of all cloſed and ſhut vp, whereby he was withholden from diſcerning the Angel. And this reſtraint was rather miraculous then naturall. For if it had beene naturall, it would haue fayled in the diſcerning of other obiects, as well as of this one. But his eyes being opened, then hee began to behold the Angel, to caſt himſelfe downe before him, to confeſſe his owne wickednes and ignorance, & to ſubmit himſelfe wholly to his pleaſure, after that

Queſtion.

Theodoret. in hunc locum. Iuſtin. Mart. Athan ſ.

What is meant by the Angel appearing to *Balaam.*

1. Cor. 10.

Fulk. on Reuel. 19.

the Angel had reproued his cruelty, and teſtified the Aſſes innocency; who, if ſhe had not been warier and wiſer then her maſter, had procured the ſpeedy death and deſtruction of the Sorcerer. Laſtly, *Balaam* hauing acknowledged his ſin and confeſſed his ignorance, the Angel giueth him leaue to goe his iourney: ſo he goeth merrily with the meſſengers, hoping that as he had obtained liberty to reſort & repaire to the *Moabites*, (which before was denyed vnto him) ſo hee ſhould in time likewiſe draw the Lord to giue his conſent that hee might curſe the people. But here the queſtion may be asked, who, or what this Angel of God was, that had this conference & communication with *Balaam*? whether it were one of the created Angels, or not? Some ſuppoſe it was *Michael the Archangel* that was appointed ruler ouer that people. Some, that it was another of the elect Angals and inuiſible ſpirits. Others affirme, that it was Chriſt Ieſus the Angel of the couenant, the Prince of the Angels of God, and the head both of men & Angels. And this I rather aſſent & ſubſcribe vnto, for theſe cauſes and conſiderations. Firſt, becauſe ſo often as *Moſes* doth make mention of the Angel of God, for the moſt part, or alwaies hee vnderſtandeth Chriſt the leader and conducter of his people in the wilderneſſe; and therefore the Apoſtle ſaith, *They tempted Chriſt in the wilderneſſe, and were deſtroyed of ſerpents.* Whoſoeuer ſhal diligently reade the books of *Moſes*, & carefully obſerue his maner of ſpeaking, ſhal eaſily find, that when he ſpeaketh of the Angel of God, and the Angel of the Lord, he meaneth Chriſt Ieſus, & calleth him ſometimes the Lord, as *Gen.* 16,7,13,& 22,20,12,16,& 31,11,13. *Exod* 4,19. So in this place, he cals him ſometimes the Angel, ſometimes the Angel of the Lord, ſometimes the Lord, vnderſtanding by them al, one & the ſame Chriſt. Secondly, it is ſaid, verſe 31. *that Balaam fell downe and worſhipped him*, which no one of the elect Angels and bleſſed ſpirits (albeit excelcellent and glorious creatures) would euer haue accepted, but all of them would with one conſent haue refuſed and reiected the ſame. For when *Iohn*, rauiſhed with the glory of the Angel, fell at his feet to worſhip him, he forbad him, and ſhewed the reaſon thereof, *Reuel.* 19,10. & 22,8. *See thou do it not, I am thy fellow-ſeruant, and one of thy brethren the Prophets, & of them which keepe the words of the prophecie of this booke: worſhip thou God.* Now the Angel of God in this place doth not forbid diuine worſhip to be exhibited vnto him: but if he had bene a creature, and had vſurped the honor of God, he ſhould be an angel of the diuel, not of God. Neither let any ſay, *that he bowed himſelfe vpon his face, adoring God, when he ſaw his Angel ready to take vengeance of him*; which doth doth not appeare by any circumſtance of the Text, but rather that he vnderſtood this Angel to be the ſame Lord which had before appeared and ſpoken vnto him. This Angel of the Lord talketh with him as God himſelfe, *Ver.* 32. ſaying, *I came out to withſtand thee, becauſe thy way is not ſtraight before me:* he doth not ſay, his way was peruerted before the Lord, as *Peter* ſpeaketh to *Simon* the Sorcerer, *Acts* 8,21. Laſtly, *Balaam* ſpeaketh to him, as to that God which had before appeared vnto him, reſtraining him from curſing the people, and the Angel repeateth the ſame words, verſe 35. which the Lord himſelfe had vttered before, verſe 20. For the Lord *Iehouah* had ſaid vnto him, *Foraſmuch as the men are come to call thee, Riſe vp, and goe with them; but onely what thing I ſay vnto thee, that ſhalt thou doe:* ſo here the Angel is brought in, ſpeaking in the ſame manner, *Go with the men, but what I ſay vnto thee, that only ſhalt thou ſpeake.* He ſaith not, what the Lord ſaith vnto thee, but what I ſay vnto thee. Now then, if it were the Lord that ſaid before vnto him, *What thing I ſay vnto thee, that onely ſhalt thou doe*: then the ſame wordes being alſo pronounced by this Angel, making himſelfe equall with the Lord, muſt needs be accounted to be vttered by God himſelfe. Neither let any thinke it vnfit or vnlikely, that Chriſt ſhould appeare to a Sorcerer, for we heard before, how the Lord oftentimes appeared vnto him; and wee ſee, that when *Agar* was fled from *Abrahams* houſe, the Lord ſpake vnto her from heauen. Thus much touching the order of the Hiſtory, the interpretation of the words, and the clearing of the Obiections that ariſe out of the ſame. Now, let vs come to the doctrines, which the Spirit of God offereth to our conſiderations, to be marked and remembred of vs.

Verſe 2

Verſe 3

Gen. 16 and 11,

Verſe 22. *But the wrath of the Lord was kindled becauſe he went, and the Angell of the Lord ſtood in the way to be againſt him.*

Here we haue to weigh and ponder in our hearts, in theſe wordes, the care of the Lord watching ouer the godly. The *Iſraelites*, after the freſh diſcomfiture of their enemies, doe thinke themſelues out of all danger, and imagine not, either *Balak* to be conſulting, and the *Midianites* to be aſſiſting, or *Balaam* to bee practiſing, and all of them ioyning and confederating againſt them, they know not that a pit is digged, and a ſnare to intrap them. But behold, how the Angel withſtandeth, reproueth, and forbiddeth him, againe to attempt any thing againſt his people. We learne hereby, that God deliuereth thoſe that are his, from dangers vnknowne to them, and when they haue no power to deliuer themſelues. This the Prophet *Dauid* teſtifieth, *Thou didſt draw mee out of the wombe, thou gaueſt me hope, euen at my mothers breſts, I was caſt vpon thee, euen from the wombe, thou art my God from my mothers belly.* He prouided for his Church, by ſelling & ſending *Ioſeph* into the land of *Egypt*, when they knew nothing of the famine that was to come, whereby he ſaued much people aliue, neither were they any way able to ſaue themſelues.

Doctrin

God deli reth fr dangers knowne his peopl

Pſal.22.9

Gen. 50,

Herod the King inuented great miſchiefe againſt the *Meſſiah*, whereby alſo *Ioſeph* and *Mary* were in danger, he diſcloſed the ſecret counſell of his heart to none, but pretended worſhip toward him: yet wee ſee how God preſerued them all from the imminent dangers, which Chriſt through his tender age, and his parents thorough ignorance of his bloudy purpoſe could not preuent, by ſending them out of the reach of *Herod*; and commanding them to flye into *Egypt*. The like we ſee in the *Acts* of the Apoſtles, *chap.* 12. where we reade of another *Herod*, that ſlew *Iames* with the ſword, and put *Peter* in priſon, intending the next day to bring him forth to execution: no doubt he kept his intent ſecret to himſelfe, yet by the earneſt prayers of the Church hee was deliuered from the imminent perill, and the Church comforted. In the dangerous voyage and ſhipwrack mentioned in the ſame booke, wherein *Paul* was, who had deſerued well of al the Paſſengers, had comforted them in their diſtreſſes, and had aſſured them of ſafety: yea, they were all ſaued for his ſake: yet the vnmercifull & vnthankful Souldiers conſulted to kill him, while he ſuſpected nothing, but the Lord deliuered him out of their hands, and moued the hart of the Centurion to ſaue him. Whereby we ſee, that the afflictions of the righteous are many, ſome knowne to them, and ſome vnknowne, but the Lord in mercy is mindſull of them, and bringeth them out of them all, as hee did the *Iſraelites* in this place, from the curſing and coniuring of this Sorcerer.

The Reaſons ſeruing to confirme this doctrine are many. Firſt, conſider for this purpoſe, the titles of God whereby hee is called, for our comfort. God is named a Father. Will a father ſaue his ſonne onely from the perils that he ſeeth before his eyes, or will hee ſuffer him to runne into vnknowne dangers of fire or water, which the childe could not vnderſtand, or vnderſtanding, could not preuent, but the father in his wiſedome and prouidence knoweth? *If we then that are euill, know how to helpe our children, how much more ſhall our heauenly Father, that knoweth all things, giue good things vnto his children?* God is called a Shepheard; will the Shepheard ſee the ſilly ſheepe runne ignorantly into places of danger, and not with his ſtaffe bring them backe againe? So the Lord watcheth ouer vs, *He will make vs reſt in greene paſture, and leade vs by the ſtill waters, ſo that his mercy and kindneſſe ſhall follow vs all the dayes of our life.*

Againe, wee are garded by the Angels, ſo that there are more with vs, then are againſt vs. They are ſent out to bee miniſtring ſpirits, they incampe themſelues about the Church for their protection. Wherefore, albeit we bee ſimple & ignorant, & know not oftentimes the plots & policies of our enemies, yet ſeeing we haue ſuch mighty helpers, & ſuch ſafekeepers, we muſt know that we ſhall not faile to be deliuered. This the Prophet teacheth, *Pſal.* 34.7. & 91.11.12.

Reaſon 3.

Thirdly, God would ſtirre vs vp to bee thankefull, and teach vs wholly to depend vpon him in all our dangers. Now what is able more effectually to worke this in our hearts, and to open our mouthes to the praiſe of our God, then to haue a bleſſed experience of the comfortable preſence of God for our deliuerance, when wee neither know our owne miſeries, nor finde any meanes in our ſelues, o rid our ſelues? Therefore the Prophet promiſeth, being deliuered from the mouth of the Lyon, *to declare the Name of God vnto his brethren, and to praiſe him in the midſt of the congregation.* Againe, *what may teach vs better to truſt in him, and to waite vpon him for our ſaluation, then to conſider his knowledge of our eſtate in the ignorance of our owne dangers?* Thus did *Dauid* behaue himſelfe, thus he did dwel in the ſecret of the moſt High, and thus did hee abide in the ſhadow of the Almighty; and being aſſured of his protection, hee reſteth in him, *I will ſay vnto the Lord, O mine hope, and my fortreſſe, he is my God in him will I truſt, he will deliuer me from the hunter, and from the noyſome peſtilence.*

Pſal. 22, 20, 22.

Pſal. 91 2, 3.

Vſe 1.

The vſes follow. Firſt, this doctrine ſhould direct vs, and inſtruct vs, to whom to go when we lie vnder the croſſe. For if God fore-ſee the dangers which wee ouer-ſee, and keepeth vs from thoſe perils that wee know not, whither can we goe for helpe, but vnto him? Shall we goe to Saints or Angels? Doubtleſſe thou art our Father: though *Abraham* be ignorant of vs, and *Iſrael* know vs not, *Yet thou O Lord art our Father and our Redeemer, thy Name is for euer.* Shall we truſt in chariots or in horſes? *An horſe is a vaine thing to ſaue a man, and ſhall not deliuer any by his great ſtrength: hope in the Lord, be ſtrong, and he ſhall comfort thine heart & truſt in the Lord.* We cannot honour him more then when we depend vpon him, and reſt vpon his mercy. This doth *Ezra* notably declare at the returne of the Iewes from captiuity, ſaying, *I was aſhamed to require of the King an army, and horſemen to helpe vs againſt the enemy, becauſe we had ſpoken to the King, ſaying, The hand of God is vpon all them that ſeeke him in goodneſſe, but his power & his wrath is againſt all them that forſake him.* He thought it fitter & far better, to commit himſelfe to the protection of God, then by crauing theſe ordinary meanes, to giue any occaſion, either to the weake brethren, to doubt of Gods power, or to obſtinat enemies to blaſpheme God, and to ſay, What? is not the God whom ye ſerue able to defend you? hee hath brought them out maliciouſly to ſlay them, & was not able to bring them againe into their land, without our ſtrength & help! Wherfore, to ſtop the mouthes of the Gentiles, to auoide all offences, & to ſtrengthen thoſe y were weak in faith, (albeit it were not in it ſelfe vnlawful to aske aide, and to craue helpe of the higher power, but onely in reſpect of circumſtances) he proclaimeth a Faſt, hee humbleth himſelfe before God, and looketh for all helpe to come from him.

Eſai 63, 16.

Pſal. 33 17, and 27.14.

Ezra 8, 22.

Secondly, let vs not ſtand in feare of them, but feare him before whom all things are naked and open, who diſcloſeth the hidden things of the heart, who hath ſaid, Luke 12.2. *There is nothing couered, that ſhall not bee reuealed: neither hid, that ſhall not be knowne.* Prou.15,12. *Hell and deſtruction are before him, how much more the hearts of the ſonnes of men?* Indeede the heart of man is an hidden thing, and an vnſearchable thing: howbeit, God not onely ſearcheth the heart and trieth the reines, Iob.28 6. but vnderſtandeth the deepeſt things of the earth, hee knoweth the ſtate of the dead and damned ſoules that are in hel, which things of al other are moſt hidden from the eyes of man. Albeit therefore the vngodly conſpire againſt the Church neuer ſo cloſely, and albeit they conſpire neuer ſo deepely to hide their counſels from Gods al-ſeeing Spirit, yet he ſhall finde them out in their ſinnes, and bring them vnto iudgment; he ſhall bring to light their priuy deuices, and ſcatter them in their owne imaginations in his good time. This ſerueth to put life and courage into vs, to lift vp our hands which hang downe, and ſtrengthen our weake knees. Let vs not feare them that feare not God; but feare God, and comfort our ſelues in him.

Vſe 3. Thirdly, ſeeing God breaketh the ſnare of the Fowler that is hidden, and ſetteth his ſeruants at liberty, that want the knowledge of the danger, and meanes of eſcaping: let vs ſeek betimes to be parts of his family, to bee citizens of his Kingdome, to bee members of his body, and to bee children of the true Church, that wee may be vnder the protection of this mighty God, whoſe preſence is euery-where, whoſe Throne is the heauen, whoſe footſtoole is the earth, whoſe Dominion is infinite. If a man abounded in wealth, liued in honour, bathed himſelfe in pleaſures, yet if hee be not in the number of the faithfull, hee cannot take any ſound comfort in all theſe, For all outward bleſſings in an vnſanctified man are vnſauoury; Titus 1,13. *To them that are defiled and vnbeleeuing, is nothing pure, but euen their mindes and conſciences are defiled.* To the pure are all things pure, but the vnfaithfull defile all things that they touch and handle. Their ſweet ſauours and pleaſant ſmels are ſtench. Their good meats and ſtrong drinkes are gall and worme-wood. Their delicious fare is as poyſon. Their coſtly apparell is as a menſtruous cloath. Their beds of eaſe are ſinkes of ſinne. Their life is a death. The beſt things they doe, are foule and filthy. So Acts 15,9. long as we continue in this eſtate, *and haue not* Hebr. 11.5. *our hearts purified by faith, we cannot pleaſe God*; (*For without faith it is impoſſible to pleaſe him*) *neither can we be vnder the wings of his defence.* This therefore ſhall bee our comfort, to bee ſheepe of his fold, that hee may be our Sheepheard to ſeeke vs when we are loſt, & to bring vs home when we are gone aſtray, to feed vs in his green Paſtures, & to pull vs with his right hand out of dangers, when we are falling into them. Otherwiſe, if we content our ſelues to be in the Church, and labour not to bee of the Church, wee can looke for no defence or deliuerance from him, but rather deſtruction of ſoule and body, and calamity vpon calamity, to fall vpon vs.

Vſe Fourthly, this doctrine teacheth, that ſeeing God bringeth vs out of vnknowne and deſperate dangers that we think not of: how much more can he, and will he deliuer vs, when wee knowing them, doe call and cry vnto him for helpe, that we may eſcape them? If hee be not farre from vs when we doe not pray vnto him, but be found of them that ſought him not, and anſwere them that asked not for him: Eſay.6 and 59. how much more may we aſſure our ſelues, that hee will preſerue vs from dangers, when we craue his aide and aſſiſtance? ſeeing his hand is not ſhortned, that it cannot ſaue, neither is his eye dimme and darke, that he cannot ſee and behold our miſeries that are vpon vs.

This doctrine therefore ſerueth greatly to comfort and incourage vs to pray vnto him in all our afflictions, and to increaſe a double care in vs, to powre out our Meditations before him. How many in their troubles and croſſes into the which they are fallen, beginne to ſinke downe vnder the burden, and to caſt off their confidence, which notwithſtanding hath great recompence of reward? Surely, if wee did wiſely conſider the watchfull eye of Gods prouidence ouer vs, who fore-ſeeth our dangers before they come, and preſerueth from the troubles which wee through our blindneſſe and ignorance cannot vnderſtand; we may aſſure our ſelues of the preſence of his hand when wee know our ſelues to bee in trouble, and pray vnto him for deliuerance out of trouble. When a ſonne hath had experience of the louing kindneſſe of his father, in pulling him out of danger, as it were out of the fire, which hee ſaw not to bee kindled againſt him: can hee doubt or deſpaire of the care of his father ouer him, or thinke hee will leaue him, when he calleth vnto him for helpe out of dangers that are ſeene and felt? Doubtleſſe, hee that hath an eye to fore-ſee dangers, will haue an eare to heare in the time of danger. Let this comfort vs greatly, and cheare vp our hearts, while wee lie vnder the croſſe; let vs perſwade our owne ſoules, that hee which performeth the greater, will alwayes be ready to accompliſh the leſſe: hee that deliuereth from the pit that was hidden, will helpe vs to eſcape from that which lieth open, and hee that diſcouereth a ſecret ſnare laide to entrap vs, will not leaue vs, nor forſake vs when we entreate for ſuccour in the midſt of our greateſt afflictions that wee finde and feele to be vpon vs.

Vſe Laſtly, we are admoniſhed by this fauour of God towards vs, to giue him the praiſe and glory of his owne workes. True it is, when we haue vſed al holy meanes for our deliuery, yet the praiſe is due to the Lord. How much more therefore ought wee to render all thankſgiuing to God, when he hath done it without our meanes? and confeſſe that hee hath done great things for vs?

Thus did the people when they returned out of Babylon, as the Prophet declareth, *Pſal. 126. When the Lord brought againe the captiuity of Sion, we were like them that dreame: then was our mouth filled with laughter, & our tongue with ioy; then ſaid they among the heathen. The Lord hath done great things for them: the Lord hath done great things for vs, whereof we reioyce.* He watcheth for vs, when wee reſt: hee waketh for vs when we ſleep: he heareth, when we are deafe: he riſeth vp for vs, when we lie downe: hee is a buckler about vs, when we are aſſaulted: he is the God of knowledge, when wee are ignorant. And if euer there were people vnder the heauen that hath experience of Gods watchfulneſſe in this kinde, it is this Nation of great Britaine. O vnthankfulnes, if we doe not acknowledge it! O wretchedneſſe, if we doe not euer remember it! O wickednes, if we do not teach it to our poſterities! For hath not God deliuered vs from the moſt curſed and execrable plot of deſperate enemies that euer was contriued, againſt the King, the Queene, the Prince, and the reſt of their progeny? againſt the Lords, the Commons, the whole Church & kingdome, determining ſuddainly to haue blowne vp the whole houſe of Parliament with gun-powder. Now as this was an inuention bloody, an intention barbarous and inhumane, ſo by what meanes were wee deliuered? was it by our faſting and prayer? was it by humbling our ſelues before our God, and crying ſtrongly in the eares of the Lord of hoſtes? was it by our teares and weeping for our ſins; ſaying, ſpare thy people, O Lord, and giue not thine inheritance into reproch, that the Prieſts and Ieſuites ſhould rule ouer them? Nay, we vſed none of all theſe, we ſuſpected no danger, we feared no enemies, we dreamed of no diueliſh deuices againſt the land: ſo that to detect and diſcloſe the fore-named curſed conſpiracy was the Lords doing onely, and it is marueilous in our eyes. When an inuaſion in the yeere 88. was intended by the ſuppoſed inuincible *Armado*, glorying in their ſtrength, munition, ſhippes, preparations, & confederates, it was indeed the Lords mercy toward vs, to croſſe and curſe their attempt, and to raiſe the windes and ſeas againſt them; howbeit this was not without vſing of meanes, as rigging of ſhippes, arming of men, muſtering of ſouldiers, yea it was not without ſanctifying of faſts, calling ſolemne aſſemblies, and crying vnto the Lord. If then wee did ſing ſongs of thankſgiuing for that deliuerance, how ſhould our hearts be kindled and inflamed with ioyfulneſſe, and with what praiſes ſhould wee expreſſe our thankfulnes, but euen vow vnto the Lord, our ſelues, our ſoules and bodies, to offer them vp a liuing ſacrifice, holy and acceptable vnto him? For, as many haue bene the practices of the malicious and bloody Papiſts, yet this ſurmounteth them all: ſo many haue bene the deliuerances of our Princes, of our Rulers, of our Magiſtrates, of our Miniſters, of our people; but this ſurmounteth and ſurpaſſeth them all. *Let vs therefore reioyce vnto the Lord, let vs ſing aloud to the rock of our ſaluation: let vs come before his face with praiſe, let vs ſing loud vnto him with Pſalmes: for the Lord is a great God, and a great King aboue all gods. He ſitteth in heauen, and laugheth to ſcorne the deuices of the wicked. He ruleth in earth, and maketh all his enemies his footſtoole.*

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Pſal. 95. 1, 2.

Verſe 28. [*Then the Lord opened the mouth of the Aſſe.*] When *Balaam* had ſmitten his Aſſe three times yͭ had ſaued his life, it pleaſed God to worke a wonder, to alter the courſe of nature, to giue ſpeech to the Aſſe, & to make her able to reproue her maſter. God indeed could otherwiſe haue ſet his ſin in order before him, but a dumbe beaſt is teacher fit enough for the fals Prophet. We ſee hereby, that God ſo often as it pleaſeth him, worketh aboue nature & ordinary meanes. Hereunto come al the miracles wͨ God hath ſhewed from the beginning of the world. He gaue vnto *Abraham* & *Sarah* a ſon in their old age, *who quickneth the dead, and calleth thoſe things which be not, as though they were.* He ſtayed the courſe of the Sun, diuided yͤ red ſea, fed his people with *Manna*, ſtopped the mouthes of Lions, quenched the violence of fire, opened the earth to ſwallow his enemies, brought water out of the hard rocke. Hee ſent ſignes and wonders in the land of *Egypt*, vnto this day, & in Iſrael, and among al men, & hath made him a name, as appeareth this day. *Hee brought his people out of the hand of Pharaoh with ſignes & with wonders, & with a ſtrong hand, with a ſtretched out arme, and with a great terrour.* He gaue power to a virgin to conceiue & beare a ſon, yͭ he might ſaue his people from their ſins.

Doctrine.
God oftentimes worketh aboue nature.

Rom. 4, 17.

Heb. 11, 33, 34.

Ier. 32. 20.
Math 1, 21, 23.

Reaſon 1.

The reaſons remaine to be conſidered and handled, to confirme vs farther. Firſt, marke the nature of God, he is great in counſell, glorious in holines, fearefull in praiſes, mighty in his workes, and in his enterpriſes. Who made the heauen? who framed the earth? and laide the foundation thereof vpon the depth? who brought light out of darkneſſe? Is it not the Lord that doth whatſoeuer he will, in heauen, in earth, in the depth, and in all the world? This the Prophet *Ieremy* teacheth, chap. 32. *Ah Lord God, behold thou haſt made the heauen, and the earth by thy great power, & by thy ſtretched out arme, and there is nothing hard vnto thee: he maketh the barren fruitfull, he brought all things out of nothing, who onely doth great wonders, for his mercy endureth for euer; who by his wiſedome made the heauens, and hath ſtretched out the earth vpon the waters, for his mercy endureth for euer.*

Ier. 32. 17.

Pſal 136. 5, 6.

Reaſon. 2.

Againe, therby he maketh his name known, and his power to bee acknowledged in the world. This is declared by *Nehemiah* in the prayer of the *Leuites*, chap. 9. *Thou haſt conſidered the affliction of our fathers in Egypt, & heard their cry by the red Sea: and ſhewed tokens and* had at the kings hands, when hee came to his iournies end, in the words following, to the end of the Chapter. Touching the former point, we ſee the wrath of God breaketh out and proceedeth againſt him for his going. For this iourny being vndertaken with a reſolute purpoſe to curſe the people, as *Moſes* teſtifyeth, Deut. 23, 5. hoping to preuaile with God to haue his conſent; we ſee how God ſetteth himſelfe againſt him, and reproueth him two wayes: firſt, by the Aſſe, and afterwards by the Angel: and yet in the end ſendeth him away to thoſe his maſters that had hired him.

Obiect. But heere the queſtion may be asked, Why God was angry? and wherfore his wrath was kindled againſt him, ſeeing hee had granted him leaue before, ſaying; *Riſe vp, and goe with them?* if then God conſented to his departing, why is he offended with his going? Anſwer. I anſwer, God did neuer ſimply allow and approoue of his iourney, but *Balaam* through ambition & couetouſneſſe ruſhing into euil, & not hearkning to the voice of God reſtraining him, hee permitteth many things which he doeth not approue, *and granteth the petitions of men, ſometimes in wrath and indignation, as when hee gaue the people fleſh in the wilderneſſe, and ſet ouer them a King after the manner of the Nations round about them*, Numb. 11, 12. So we haue ſhewed before, how God ironically taunteth and derideth the importunity of this ſorcerer, but neuer gaue his conſent and approbation vnto his wicked intent; and therefore the iudgement of God attended vpon him as a Sergeant to arreſt him as he ſate on his beaſt, and as his two ſeruants wayted vpon him. For to the end he might bee the better accepted of the King, and reſpected in his diuination, the cunning man goeth with his two men to attend vpon his worſhip. The true Prophets of God (as we reade in the holy hiſtory) had but one man, as *Gehazi* ſerued *Eliſha*, 2 Kin. 3, 11. & *Eliſha* poured water on the hands of *Eliah*, 2 King. 5, 20. & 6, 17. ſo *Baruch* was yͤ ſeruant of *Ieremy*, & *Ioſhua* of *Moſes*. Exod. 24, 23. Nu. 11, 28. Deut. 1, 38. Ier. 32, 12. But this falſe Prophet is attẽded with his two ſeruants, whoſe praiſe and eſtimation was from men, & not of God.

Now the wrath of God appeareth againſt him two wayes, and both miraculous and extraordinary. For firſt, hee is conuinced by the dumb beaſt that bare him, who had more wit then the wizard that rod vpon her. Therefore the Apoſtle teacheth vs, 2 Pet. 2, 15, 16. *That becauſe he loued the wages of vnrighteouſneſſe, hee was rebuked for his iniquity, for the dumbe beaſt ſpeaking with mans voice forbad the fooliſhneſſe of the Prophet.* Secondly, he is reproued of yͤ Angel of God, *who was ready to ſmite him, & to deſtroy him for his iniquity.* Touching the firſt point, the Spirit of God ſetteth downe three maruellous things to be thought vpon of vs; the quickneſſe of her ſight, the ſpeech of her tongue, and the diſcourſe of reaſon, or yͤ communication betweene her and her maſter. The ſharpnes of her eye is firſt of al noted as ſtrãge in that beaſt, who ſaw that which *Balaam* could not ſee. The Aſſe by nature is dull and heauy, ſlow and ſluggiſh by kind aboue euery beaſt of the field, both ſlow paced, and dimme ſighted: therfore where as ſhe ſaw the Angel, her eyes muſt of neceſſity be opened of God, and endued with force aboue the courſe of hir nature; ſo that when the Angel ſtoode armed in the way three times with his drawn ſword to ſmite *Balaam*, ſhe three times auoided the ſtroke by declining out of the way, & at yͤ third time ſaued her maſter by ſinking down vnder the burthen: and yet for hir good ſeruice was three times ſmitten with the ſtaffe in his hand. And as God opened her eyes, ſo alſo he opened her mouth, which is a wonderfull miracle aboue nature; and gaue her power to ſpeake, which is a peculiar preheminence of mankind. True it is, God hath giuen many giftes to the vnreaſonable creatures, wherein alſo they excell man; yet to none hath he giuen the vſe of ſpeech and benefit of language but vnto man onely, among all the workes of his hands. And as he gaue her the vſe of the tongue to ſpeake with mans voyce, ſo he gaue her the benefit of reaſon, to ſpeake with vnderſtanding. For ſhe diſcourſeth as a reaſonable creature, and ſheweth forth the Art of concluding from many particulars, cleering her ſelfe of preſent blame by her by-paſt actions, and appealing to him as a witneſſe and iudge in that matter. Where ſhe reaſoneth after this manner:

If I haue done thee from the firſt time I came
into thy poſſeſſion hitherto faithfull ſeruice,
then am I at this preſent faultleſſe:
But I haue hitherto ſerued thee faithfully,
Therefore, I haue not at this preſent mocked thee.

The aſſumption is prooued and confirmed by an humane teſtimony, for ſhe appealeth to *Balaam* to ſpeake his conſcience what he had euer found in her. And albeit God ſtirred vp the Aſſe to be his ſchoolemiſtris, & wrought a wonder to checke him to his face, yet the wretch is not moued at the matter, nor ſtirred vp at the miracle to lay his hand on his mouth and giue glory to God, but burſteth with anger, threatneth with words, and ſtriketh her with a ſtaffe, & recompenceth euill for good. He chafeth and fretteth that the aſſe had mocked him: he conſidereth the fact of the aſſe, but marketh not his owne fault, which was farre worſe, who had mocked with God. For yͤ authority of God is greater ouer man, then of man ouer his beaſt: and there is a greater difference and diſproportion between the Creator and the creature, then is between creature and creature. There is greater equality between man & beaſt, between the worke & the workman, betweene the potter and the clay, betweene the ſaw and him that moueth it, betweene the Axe and him that heweth with it: then is betweene man whoſe breath is in his noſtrils, and the eternall God, who is euen a conſuming fire. For euery creature is finite, God is infinite, between which is no equality or proportion: ſo that the aſſe deſerued not to be ſmitten of the man, but the man deſerued to be ſtriken of God, as the Angel witneſſeth.

But how could the Aſſe ſpeake? or how could a bruite beaſt, which is without reaſon, as the Apoſtle teacheth, *diſcourſe and conclude?* Or where learned ſhe the art of Logick, which is nothing elſe but the art of vſing reaſon, teaching to inuent arguments, and then diſpoſe them in order with good iudgement? This ſeemeth to miniſter matter to *Atheiſts* and *Libertines* to deride all Religion, and to ſcoffe at the Scriptures, taking occaſion at this and other like places. For when they heare that an Aſſe could ſpeake and reaſon the caſe with her maſter, they beleeue it no more then one of *Eſopes Fables*, or a ſtrange tale out of *Ouids Metamorphoſis*, where trees, and birds, and beaſts are made to ſpeake. I anſwere, touching our ſelues that are nouriſhed in the boſome of the Church, and bene inſtructed in the Goſpel of Chriſt, and trained vp in the ſchoole of the Prophets, it is ſufficient for our faith and ſtaying vp our conſciences in the truth, to know that which *Moſes* mentioneth verſe 28. *the Lord opened the mouth of the Aſſe*, the which was as eaſie for him to do, as to giue vs reaſon and reaſonable ſoules at the firſt. For when thou heareſt that GOD opened the Aſſes mouth, it is as much as if it had bene ſaid, He that is almighty, powerfull, and al-ſufficient did it, that is without want or weakenes, with whom nothing is vnpoſſible, who ſitteth in heauen and doth whatſoeuer he will aboue the courſe and order of nature. And albeit wee haue not any like example in former times, nor in the generations afterward of the like worke of God, yet whence hath mankinde the vſe of ſpeech and vnderſtanding, but that God gaue it in the creation? Wee ſee ſometimes hee denyeth it to ſome men that are borne deafe and dumbe, and cannot ſpeake, to the end we ſhould acknowledge ſpeech to be the gift of God, rather then of Nature. Sometimes alſo the Lord hath taken away the vſe of the tongue for a time, as wee ſee in *Zachariah*, and peraduenture alſo of his eare that he could not heare, inaſmuch as the people ſpake not to him when they came together to bee preſent at the circumciſion of his ſonne, but made ſignes to him how hee would haue him called. As then the Lord denyeth the gift of ſpeaking, and depriueth of it where he once hath giuen it: who can limite the holy One from beſtowing ſpeech, & framing the tongue of a beaſt to vtter a voice and communication, as with the tongue of a man? or to giue to the creature inferiour in nature, that which is proper to the ſuperiour? For albeit God hath ſet, & ſetled an order in nature, yet himſelfe is not euer bound vnto it. Neither is this miracle in this dumbe beaſt more marueilous, then that of *Nebucadnezzar; he was driuen from the ſocietie of men, hee did dwell with beaſts, hee did eate graſſe like the Oxe and the Aſſe, his body was wet with the dew of heauen, till the haire of his head did grow as Eagles feathers, and the nailes of his fingers like birdes clawes*, and to conclude, he wanted all vſe of reaſon and vnderſtanding. Now the Aſſe did no more in this place reſemble man, then this man did reſemble a beaſt: as the Aſſe had reaſon giuen her, ſo had the King his vnderſtanding taken from him, being ſtriken by the hand of God with madnes, and bereft of common reaſon and iudgement, for it is ſaid afterward, *that his vnderſtanding was reſtored.* Beſides, we ſee the diuell in the beginning vſed the tongue of the ſerpent to ſpeake to our firſt parents. If Satan did this in the ſerpent, ſhall not the author of Nature be able to doe it in the tongue of the Aſſe? for as the ſerpent by nature can doe no more but hiſſe, ſo the Aſſe can doe no more but bray. Shall wee not aſcribe ſo much to God, as to the diuell? Could the diuell vſe the ſerpents tongue as his inſtrument, and cannot God open the mouth of the Aſſe to teach a falſe and ignorant Prophet? Or if wee confeſſe that God can worke miracles, why not this among others? If not this, then neither others. Now touching *Atheiſts* and *Infidels* that beleeue not the Scriptures, nor the power of God; to conuince them that are patrons of Nature, but enemies of the God of Nature, wee ſee how in Pies and Popin-iayes, hee hath left a certaine reſemblance of ſpeech, and thereby ſheweth forth what hee is able to doe in the reſt when it pleaſeth him. We know by experience in all ages, and learne by relation and report of all hiſtories, that the diuell hath ſpoken in the mouth of other creatures: what impiety then is this, to yeeld that to the diuels which they deny to God, and detract from the moſt High?

Auguſt. de Gen. ad lit. lib. 11. cap. 29.

Hitherto of the reprooſe of the Aſſe reprehending his maſter, now of the reprooſe of the Angel. True it is, hee was vnworthy of any other teacher then his owne Aſſe, being a fit maſter for ſuch a ſcholler: for ſuch as refuſe to heare the Lord ſpeaking, are worthy to bee ſent to learne of bruite beaſtes and ſenſeleſſe creatures. Notwithſtanding, becauſe this proud Prophet ſcorned ſo baſe a teacher, and diſdained to learne wiſdome in ÿ Aſſes ſchool, to ÿ end he ſhould not be exalted out of meaſure, nor inſult with contempt ouer his beaſt, the Angel of God appeareth vnto him, repreſſeth his folly, and giueth light and ſight to his blinde eyes. This ſheweth that his eyes were firſt of all cloſed and ſhut vp, whereby he was withholden from diſcerning the Angel. And this reſtraint was rather miraculous then naturall. For if it had beene naturall, it would haue fayled in the diſcerning of other obiects, as well as of this one. But his eyes being opened, then hee began to behold the Angel, to caſt himſelfe downe before him, to confeſſe his owne wickednes and ignorance, & to ſubmit himſelfe wholly to his pleaſure, after that

Queſtion.

Theodoret. in hunc locum. Iuſtin. Mart. Athan ſ.

What is meant by the Angel appearing to *Balaam.*

1. Cor. 10.

Fulk. on Reuel. 19.

the Angel had reproued his cruelty, and teſtified the Aſſes innocency; who, if ſhe had not been warier and wiſer then her maſter, had procured the ſpeedy death and deſtruction of the Sorcerer. Laſtly, *Balaam* hauing acknowledged his ſin and confeſſed his ignorance, the Angel giueth him leaue to goe his iourney: ſo he goeth merrily with the meſſengers, hoping that as he had obtained liberty to reſort & repaire to the *Moabites*, (which before was denyed vnto him) ſo hee ſhould in time likewiſe draw the Lord to giue his conſent that hee might curſe the people. But here the queſtion may be asked, who, or what this Angel of God was, that had this conference & communication with *Balaam*? whether it were one of the created Angels, or not? Some ſuppoſe it was *Michael the Archangel* that was appointed ruler ouer that people. Some, that it was another of the elect Angals and inuiſible ſpirits. Others affirme, that it was Chriſt Ieſus the Angel of the couenant, the Prince of the Angels of God, and the head both of men & Angels. And this I rather aſſent & ſubſcribe vnto, for theſe cauſes and conſiderations. Firſt, becauſe ſo often as *Moſes* doth make mention of the Angel of God, for the moſt part, or alwaies hee vnderſtandeth Chriſt the leader and conducter of his people in the wilderneſſe; and therefore the Apoſtle ſaith, *They tempted Chriſt in the wilderneſſe, and were deſtroyed of ſerpents.* Whoſoeuer ſhal diligently reade the books of *Moſes*, & carefully obſerue his maner of ſpeaking, ſhal eaſily find, that when he ſpeaketh of the Angel of God, and the Angel of the Lord, he meaneth Chriſt Ieſus, & calleth him ſometimes the Lord, as *Gen.* 16, 7, 13, & 22, 20, 12, 16, & 31, 11, 13. *Exod* 4, 19. So in this place, he cals him ſometimes the Angel, ſometimes the Angel of the Lord, ſometimes the Lord, vnderſtanding by them al, one & the ſame Chriſt. Secondly, it is ſaid, verſe 31. *that Balaam fell downe and worſhipped him*, which no one of the elect Angels and bleſſed ſpirits (albeit excellent and glorious creatures) would euer haue accepted, but all of them would with one conſent haue refuſed and reiected the ſame. For when *Iohn*, rauiſhed with the glory of the Angel, fell at his feet to worſhip him, he forbad him, and ſhewed the reaſon thereof, *Reuel.* 19, 10. & 22, 8. *See thou do it not, I am thy fellow-ſeruant, and one of thy brethren the Prophets, & of them which keepe the words of the prophecie of this book: worſhip thou God.* Now the Angel of God in this place doth not forbid diuine worſhip to be exhibited vnto him: but if he had bene a creature, and had vſurped the honor of God, he ſhould be an angel of the diuel, not of God. Neither let any ſay, *that he bowed himſelfe vpon his face, adoring God, when he ſaw his Angel ready to take vengeance of him*; which doth doth not appeare by any circumſtance of the Text, but rather that he vnderſtood this Angel to be the ſame Lord yͭ had before appeared and ſpoken vnto him. This Angel of the Lord talketh with him as God himſelfe, *Ver.* 32. ſaying, *I came out to withſtand thee, becauſe thy way is not ſtraight before me:* he doth not ſay, his way was peruerted before the Lord, as *Peter* ſpeaketh to *Simon* the Sorcerer, *Acts* 8, 21. Laſtly, *Balaam* ſpeaketh to him, as to that God which had before appeared vnto him, reſtraining him from curſing the people, and the Angel repeateth the ſame words, verſe 35. which the Lord himſelfe had vttered before, verſe 20. For the Lord *Iehouah* had ſaid vnto him, *Foraſmuch as the men are come to call thee, Riſe vp, and goe with them; but onely what thing I ſay vnto thee, that ſhalt thou doe:* ſo here the Angel is brought in, ſpeaking in the ſame manner, *Go with the men, but what I ſay vnto thee, that only ſhalt thou ſpeake.* He ſaith not, what the Lord ſaith vnto thee, but what I ſay vnto thee. Now then, if it were the Lord that ſaid before vnto him, *What thing I ſay vnto thee, that onely ſhalt thou doe:* then the ſame wordes being alſo pronounced by this Angel, making himſelfe equall with the Lord, muſt needs be accounted to be vttered by God himſelfe. Neither let any thinke it vnfit or vnlikely, that Chriſt ſhould appeare to a Sorcerer, for we heard before, how the Lord oftentimes appeared vnto him; and wee ſee, that when *Agar* was fled from *Abrahams* houſe, the Lord ſpake vnto her from heauen. Thus much touching the order of the Hiſtory, the interpretation of the words, and the clearing of the Obiections that ariſe out of the ſame. Now, let vs come to the doctrines, which the Spirit of God offereth to our conſiderations, to be marked and remembred of vs.

Verſe 20.

Verſe 35.

Gen. 16,

and 21,

Verſe 22. *But the wrath of the Lord was kindled becauſe he went, and the Angell of the Lord ſtood in the way to be againſt him.*

Here we haue to weigh and ponder in our hearts, in theſe wordes, the care of the Lord watching ouer the godly. The *Iſraelites*, after the freſh diſcomfiture of their enemies, doe thinke themſelues out of all danger, and imagine not, either *Balak* to be conſulting, and the *Midianites* to be aſſiſting, or *Balaam* to bee practiſing, and all of them ioyning and confederating againſt them, they know not that a pit is digged, and a ſnare to intrap them. But behold, how the Angel withſtandeth, reproueth, and forbiddeth him againe to attempt any thing againſt his people. We learne hereby, that God deliuereth thoſe that are his, from dangers vnknowne to them, and when they haue no power to deliuer themſelues. This the Prophet *Dauid* teſtifieth, *Thou didſt draw mee out of the wombe, thou gaueſt me hope, euen at my mothers breſts, I was caſt vpon thee, euen from the wombe, thou art my God from my mothers belly.* He prouided for his Church, by ſelling & ſending *Ioſeph* into the land of *Egypt*, when they knew nothing of the famine that was to come, whereby he ſaued much people aliue, neither were they any way able to ſaue themſelues.

Doctrine.
God deli
reth fro
dangers v
knowne to
his people.
Pſal. 22. 9

Gen. 50, 2

Herod the King inuented great miſchiefe againſt the *Meſſiah*, whereby alſo *Ioſeph* and *Mary* were in danger, he diſcloſed the ſecret counſell of his heart to none, but pretended worſhip toward him: yet wee ſee how God preſerued them all from the imminent dangers, which Chriſt through his tender age, and his parents thorough ignorance of his bloudy purpoſe could not preuent, by ſending them out of the reach of *Herod*; and commanding them to flye into *Egypt*. The like we ſee in the *Acts* of the Apoſtles, *chap.* 12. where we reade of another *Herod*, that ſlew *Iames* with the ſword, and put *Peter* in priſon, intending the next day to bring him forth to execution: no doubt he kept his intent ſecret to himſelfe, yet by the earneſt prayers of the Church hee was deliuered from the imminent perill, and the Church comforted. In the dangerous voyage and ſhipwrack mentioned in the ſame booke, wherein *Paul* was, who had deſerued well of al the Paſſengers, had comforted them in their diſtreſſes, and had aſſured them of ſafety: yea, they were all ſaued for his ſake: yet the vnmercifull & vnthankfull Souldiers conſulted to kill him, while he ſuſpected nothing, but the Lord deliuered him out of their hands, and moued the hart of the Centurion to ſaue him. Whereby we ſee, that the afflictions of the righteous are many, ſome knowne to them, and ſome vnknowne, but the Lord in mercy is mindfull of them, and bringeth them out of them all, as hee did the *Iſraelites* in this place, from the curſing and coniuring of this Sorcerer.

The Reaſons ſeruing to confirme this doctrine are many. Firſt, conſider for this purpoſe, the titles of God whereby hee is called, for our comfort. God is named a Father. Will a father ſaue his ſonne onely from the perils that he ſeeth before his eyes, or will hee ſuffer him to runne into vnknowne dangers of fire or water, which the childe could not vnderſtand, or vnderſtanding, could not preuent, but the father in his wiſedome and prouidence knoweth? *If we then that are euill, know how to helpe our children, how much more ſhall our heauenly Father, that knoweth all things, giue good things vnto his children?* God is called a ſhepheard; will the Shepheard ſee the ſilly ſheepe runne ignorantly into places of danger, and not with his ſtaffe bring them backe againe? So the Lord watcheth ouer vs, *He will make vs reſt in greene paſture, and leade vs by the ſtill waters, ſo that his mercy and kindneſſe ſhall follow vs all the dayes of our life.*

Againe, wee are garded by the Angels, ſo that there are more with vs, then are againſt vs. They are ſent out to bee miniſtring ſpirits, they incampe themſelues about the Church for their protection. Wherefore, albeit we bee ſimple & ignorant, & know not oftentimes the plots & policies of our enemies, yet ſeeing we haue ſuch mighty helpers, & ſuch ſafekeepers, we muſt know that we ſhall not faile to be deliuered. This the Prophet teacheth, *Pſal.* 34.7. & 91.11.12.

Reaſon 3.

Thirdly, God would ſtirre vs vp to bee thankefull, and teach vs wholly to depend vpon him in all our dangers. Now what is able more effectually to worke this in our hearts, and to open our mouthes to the praiſe of our God, then to haue a bleſſed experience of the comfortable preſence of God for our deliuerance, when wee neither know our owne miſeries, nor finde any meanes in our ſelues, to rid our ſelues? Therefore the Prophet promiſeth, being deliuered from the mouth of the Lyon, *to declare the Name of God vnto his brethren, and to praiſe him in the midſt of the congregation.* (Pſal. 22, 20, 22.) Againe, *what may teach vs better to truſt in him, and to waite vpon him for our ſaluation, then to conſider his knowledge of our eſtate in the ignorance of our owne dangers?* Thus did *Dauid* behaue himſelfe, thus he did dwel in the ſecret of the moſt High, and thus did hee abide in the ſhadow of the Almighty, and being aſſured of his protection, hee reſteth in him. (Pſal. 91 2, 3.) *I will ſay vnto the Lord, O mine hope, and my fortreſſe, he is my God, in him will I truſt, he will deliuer me from the hunter, and from the noyſome peſtilence.*

Vſe 1.

The vſes follow. Firſt, this doctrine ſhould direct vs, and inſtruct vs, to whom to go when we lie vnder the croſſe. For if God fore-ſee the dangers which wee ouer-ſee, and keepeth vs from thoſe perils that wee know not, whither can we goe for helpe, but vnto him? Shall we goe to Saints, or Angels? Doubtleſſe thou art our Father: though *Abraham* be ignorant of vs, and *Iſrael* know vs not, *Yet thou O Lord art our Father, and our Redeemer, thy Name is for euer.* (Eſai 63, 16.) Shall we truſt in chariots or in horſes? *An horſe is a vaine thing to ſaue a man, and ſhall not deliuer any by his great ſtrength: hope in the Lord, be ſtrong, and he ſhall comfort thine heart & truſt in the Lord.* (Pſal. 33 17, and 27.14.) We cannot honour him more then when we depend vpon him, and reſt vpon his mercy. This doth *Ezra* notably declare at the returne of the Iewes from captiuity, ſaying, *I was aſhamed to require of the King an army, and horſemen to helpe vs againſt the enemy, becauſe we had ſpoken to the King, ſaying, The hand of God is vpon all them that ſeeke him in goodneſſe, but his power & his wrath is againſt all them that forſake him.* (Ezra 8, 22.) He thought it fitter & far better, to commit himſelfe to the protection of God, then by crauing theſe ordinary meanes, to giue any occaſion, either to the weake brethren, to doubt of Gods power, or to obſtinat enemies to blaſpheme God, and to ſay, What? is not the God whom ye ſerue able to defend you? hee hath brought them out maliciouſly to ſlay them, & was not able to bring them againe into their land, without our ſtrength & help! Wherfore, to ſtop the mouthes of the Gentiles, to auoide all offences, & to ſtrengthen thoſe þ were weak in faith, (albeit it were not in it ſelfe vnlawful to aske aide, and to craue helpe of the higher power, but onely in reſpect of circumſtances) he proclaimeth a Faſt, hee humbleth himſelfe before God, and looketh for all helpe to come from him.

Secondly, let vs not ſtand in feare of them, but feare him before whom all things are naked and open, who diſcloſeth the hidden things of the heart, who hath ſaid, Luke 12,2. *There is nothing couered, that ſhall not bee reuealed: neither hid, that ſhall not be knowne.* Prou.15,12. *Hell and deſtruction are before him, how much more the hearts of the ſonnes of men?* Indeede the heart of man is an hidden thing, and an vnſearchable thing: howbeit, God not onely ſearcheth the heart and trieth the reines, Iob.26 6. but vnderſtandeth the deepeſt things of the earth, hee knoweth the ſtate of the dead and damned ſoules that are in hel, which things of al other are moſt hidden from the eyes of man. Albeit therefore the vngodly conſpire againſt the Church neuer ſo cloſely, and albeit they conſpire neuer ſo deepely to hide their counſels from Gods al-ſeeing Spirit, yet he ſhall finde them out in their ſinnes, and bring them vnto iudgment; he ſhall bring to light their priuy deuices, and ſcatter them in their owne imaginations in his good time. This ſerueth to put life and courage into vs, to lift vp our hands which hang downe, and ſtrengthen our weake knees. Let vs not feare them that feare not God; but feare God, and comfort our ſelues in him.

Vſe 3. Thirdly, ſeeing God breaketh the ſnare of the Fowler that is hidden, and ſetteth his ſeruants at liberty, that want the knowledge of the danger, and meanes of eſcaping: let vs ſeek betimes to be parts of his family, to bee citizens of his Kingdome, to bee members of his body, and to bee children of the true Church, that wee may be vnder the protection of this mighty God, whoſe preſence is euery-where, whoſe Throne is the heauen, whoſe footſtoole is the earth, whoſe Dominion is infinite. If a man abounded in wealth, liued in honour, bathed himſelfe in pleaſures, yet if hee be not in the number of the faithfull, hee cannot take any ſound comfort in all theſe, For all outward bleſſings in an vnſanctified man are vnſauoury; Titus 1,13. *To them that are defiled and vnbeleeuing, is nothing pure, but euen their mindes and conſciences are defiled.* To the pure are all things pure, but the vnfaithfull defile all things that they touch and handle. Their ſweet ſauours and pleaſant ſmels are ſtench. Their good meats and ſtrong drinkes are gall and worme-wood. Their delicious fare is as poyſon. Their coſtly apparell is as a menſtruous cloath. Their beds of eaſe are ſinkes of ſinne. Their life is a death. The beſt things they doe, are foule and filthy. So long as we continue in this eſtate, Acts 15,9. Hebr. 11.6. *and haue not our hearts purified by faith, we cannot pleaſe God;* (*For without faith it is impoſſible to pleaſe him*) *neither can we be vnder the wings of his defence.* This therefore ſhall bee our comfort, to bee ſheepe of his fold, that hee may be our Sheepheard to ſeeke vs when we are loſt, & to bring vs home when we are gone aſtray, to feed vs in his green Paſtures, & to pull vs with his right hand out of dangers, when we are falling into them. Otherwiſe, if we content our ſelues to be in the Church, and labour not to bee of the Church, wee can looke for no defence or deliuerance from him, but rather deſtruction of ſoule and body, and calamity vpon calamity, to fall vpon vs.

Vſe Fourthly, this doctrine teacheth, that ſeeing God bringeth vs out of vnknowne and deſperate dangers that we think not of: how much more can he, and will he deliuer vs, when wee knowing them, doe call and cry vnto him for helpe, that we may eſcape them? If hee be not farre from vs when we doe not pray vnto him, but be found of them that ſought him not, and anſwere them that asked not for him: Eſay. 6 and 59, how much more may we aſſure our ſelues, that hee will preſerue vs from dangers, when we craue his aide and aſſiſtance? ſeeing his hand is not ſhortned, that it cannot ſaue, neither is his eye dimme and darke, that he cannot ſee and behold our miſeries that are vpon vs.

This doctrine therefore ſerueth greatly to comfort and incourage vs to pray vnto him in all our afflictions, and to increaſe a double care in vs, to powre out our Meditations before him. How many in their troubles and croſſes into the which they are fallen, beginne to ſinke downe vnder the burden, and to caſt off their confidence, which notwithſtanding hath great recompence of reward? Surely, if wee did wiſely conſider the watchfull eye of Gods prouidence ouer vs, who fore-ſeeth our dangers before they come, and preſerueth from the troubles which wee through our blindneſſe and ignorance cannot vnderſtand; we may aſſure our ſelues of the preſence of his hand when wee know our ſelues to bee in trouble, and pray vnto him for deliuerance out of trouble. When a ſonne hath had experience of the louing kindneſſe of his father, in pulling him out of danger, as it were out of the fire, which hee ſaw not to bee kindled againſt him: can hee doubt or deſpaire of the care of his father ouer him, or thinke hee will leaue him, when he calleth vnto him for helpe out of dangers that are ſeene and felt? Doubtleſſe, hee that hath an eye to fore-ſee dangers, will haue an eare to heare in the time of danger. Let this comfort vs greatly, and cheare vp our hearts, while wee lie vnder the croſſe; let vs perſwade our owne ſoules, that hee which performeth the greater, will alwayes be ready to accompliſh the leſſe: hee that deliuereth from the pit that was hidden, will helpe vs to eſcape from that which lieth open, and hee that diſcouereth a ſecret ſnare laide to entrap vs, will not leaue vs, nor forſake vs when we entreate for ſuccour in the midſt of our greateſt afflictions that wee finde and feele to be vpon vs.

Vſe 5. Laſtly, we are admoniſhed by this fauour of God towards vs, to giue him the praiſe and glory of his owne workes. True it is, when we haue vſed al holy meanes for our deliuery, yet the praiſe is due to the Lord. How much more therefore ought wee to render all thankſgiuing to God, when he hath done it without our meanes? and confeſſe that hee hath done great things for vs?

Thus did the people when they returned out of Babylon, as the Prophet declareth, *Pſal. 126. When the Lord brought againe the captiuity of Sion, we were like them that dreame: then was our mouth filled with laughter, & our tongue with ioy; then ſaid they among the heathen. The Lord hath done great things for them: the Lord hath done great things for vs, whereof we reioyce.* He watcheth for vs, when wee reſt: hee waketh for vs when we ſleep: he heareth, when we are deafe: he riſeth vp for vs, when we lie downe: hee is a buckler about vs, when we are aſſaulted: he is the God of knowledge, when wee are ignorant. And if euer there were people vnder the heauen that hath experience of Gods watchfulneſſe in this kinde, it is this Nation of great Britaine. O vnthankfulnes, if we doe not acknowledge it! O wretchedneſſe, if we doe not euer remember it! O wickednes, if we do not teach it to our poſterities! For hath not God deliuered vs from the moſt curſed and execrable plot of deſperate enemies that euer was contriued, againſt the King, the Queene, the Prince, and the reſt of their progeny? againſt the Lords, the Commons, the whole Church & kingdome, determining ſuddainly to haue blowne vp the whole houſe of Parliament with gun-powder. Now as this was an inuention bloody, an intention barbarous and inhumane, ſo by what meanes were wee deliuered? was it by our faſting and prayer? was it by humbling our ſelues before our God, and crying ſtrongly in the eares of the Lord of hoſtes? was it by our teares and weeping for our ſins; ſaying, ſpare thy people, O Lord, and giue not thine inheritance into reproch, that the Prieſts and Ieſuites ſhould rule ouer them? Nay, we vſed none of all theſe, we ſuſpected no danger, we feared no enemies, we dreamed of no diueliſh deuices againſt the land: ſo that to detect and diſcloſe the fore-named curſed conſpiracy was the Lords doing onely, and it is marueilous in our eyes. When an inuaſion in the yeere 88. was intended by the ſuppoſed inuincible *Armado*, glorying in their ſtrength, munition, ſhippes, preparations, & confederates, it was indeed the Lords mercy toward vs, to croſſe and curſe their attempt, and to raiſe the windes and ſeas againſt them; howbeit this was not without vſing of meanes, as rigging of ſhippes, arming of men, muſtering of ſouldiers, yea it was not without ſanctifying of faſts, calling ſolemne aſſemblies, and crying vnto the Lord. If then wee did ſing ſongs of thankſgiuing for that deliuerance, how ſhould our hearts be kindled and inflamed with ioyfulneſſe, and with what praiſes ſhould wee expreſſe our thankfulnes, but euen vow vnto the Lord, our ſelues, our ſoules and bodies, to offer them vp a liuing ſacrifice, holy and acceptable vnto him? For, as many haue bene the practices of the malicious and bloody Papiſts, yet this ſurmounteth them all: ſo many haue bene the deliuerances of our Princes, of our Rulers, of our Magiſtrates, of our Miniſters, of our people; but this ſurmounteth and ſurpaſſeth them all. *Let vs therefore reioyce vnto the Lord, let vs ſing aloud to the rock of our ſaluation: let vs come before his face with praiſe, let vs ſing loud vnto him with Pſalmes: for the Lord is a great God, and a great King aboue all gods. He ſitteth in heauen, and laugheth to ſcorne the deuices of the wicked. He ruleth in earth, and maketh all his enemies his footſtoole.*

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See Act.
Iacob. cap. 3.

Pſal. 95, 1, 2.

Verſe 28. [*Then the Lord opened the mouth of the Aſſe.*] When *Balaam* had ſmitten his Aſſe three times yͭ had ſaued his life, it pleaſed God to worke a wonder, to alter the courſe of nature, to giue ſpeech to the Aſſe, & to make her able to reproue her maſter. God indeed could otherwiſe haue ſet his ſin in order before him, but a dumbe beaſt is teacher fit enough for the fals Prophet. We ſee hereby, that God ſo often as it pleaſeth him, worketh aboue nature & ordinary meanes. Hereunto come al the miracles wͨ God hath ſhewed from the beginning of the world. He gaue vnto *Abraham* & *Sarah* a ſon in their old age, *who quickneth the dead, and calleth thoſe things which be not, as though they were.* He ſtayed the courſe of the Sun, diuided yͤ red ſea, fed his people with *Manna*, ſtopped the mouthes of Lions, quenched the violence of fire, opened the earth to ſwallow his enemies, brought water out of the hard rocke. Hee ſent ſignes and wonders in the land of *Egypt*, vnto this day, & in Iſrael, and among al men, & hath made him a name, as appeareth this day. *Hee brought his people out of the hand of Pharaoh with ſignes & with wonders, & with a ſtrong hand, with a ſtretched out arme, and with a great terrour.* He gaue power to a virgin to conceiue & beare a ſon, yͭ he might ſaue his people from their ſins.

Doctrine. God oftentimes worketh aboue nature.

Rom. 4, 17.

Heb. 11, 33, 34.

Ier 32. 20.
Math 1, 21, 23.

Reaſon 1.

The reaſons remaine to be conſidered and handled, to confirme vs farther. Firſt, marke the nature of God, he is great in counſell, glorious in holines, fearefull in praiſes, mighty in his workes, and in his enterpriſes. Who made the heauen? who framed the earth? and laide the foundation thereof vpon the depth? who brought light out of darkneſſe? Is it not the Lord that doth whatſoeuer he will, in heauen, in earth, in the depth, and in all the world? This the Prophet *Ieremy* teacheth, chap. 32. *Ah Lord God, behold thou haſt made the heauen, and the earth by thy great power, & by thy ſtretched out arme, and there is nothing hard vnto thee: he maketh the barren fruitfull, he brought all things out of nothing, who onely doth great wonders, for his mercy endureth for euer; who by his wiſedome made the heauens, and hath ſtretched out the earth vpon the waters, for his mercy endureth for euer.*

Ier. 32. 17.

Pſal 136. 5, 6.

Againe, therby he maketh his name known, and his power to bee acknowledged in the world. This is declared by *Nehemiah* in the prayer of the *Leuites*, chap. 9. *Thou haſt conſidered the afflictiō of our fathers in Egypt, & heard their cry by the red Sea: and ſhewed tokens and wonders*

Reaſon. 2.

wonders vpon Pharaoh, and on all his ſeruants, and on all the people of the land: for thou knoweſt Neh.9,9,10. *that they dealt proudly againſt them, therefore thou madeſt thee a Name, as appeareth this day.* Wherefore, to the end the power and preſence of God may bee knowne both to the Church and the enemies of the Church, hee breaketh and interrupteth the naturall order and courſe of things. Heereupon it is, that *Ioſhua* calleth the children of *Iſrael*, and telleth them, that by the miracle of diuiding the waters of *Ior-* Ioſh.3,10. *dan, they ſhould know that the liuing GOD was among them, and would caſt out the Canaanites before them.*

Vſe 1. The vſe of this doctrine may bee made in this manner. Firſt, it ſerueth fitly to condemne all *Atheiſts* and earth-wormes, that aduance nature to throw downe the power of God. Indeed if GOD onely wrought by ordinary meanes, and according to the ſtrength of ſecond cauſes, ſome pretence might bee alleaged, and ſome colour of reaſon produced to doubt of the diuine power. But ſeeing GOD worketh not onely by nature and by meanes, but ſometimes aboue nature, and without all meanes, and ſometimes againſt all meanes; the euidence of this truth is cleared, the power of GOD is manifeſted, and the mouthes of all Infidels, and of iniquity it ſelfe is ſtopped. Our faith muſt goe beyond reaſon, if wee will profeſſe our ſelues ſchollers in the ſchoole of Chriſt. In the ſchooles of the Philoſophers, reaſon goeth before aſſent; but in the ſchoole of GOD, firſt we haue vſe of faith, and after followeth diſcourſe of reaſon. Let vs therefore learne to magnifie the Scriptures, and by the authority of them tread and trample vpon all *Atheiſme* and *Prophaneneſſe*. As many miracles as wee finde expreſſed and wrought by the finger of God, ſo many teſtimonies and euidences wee haue againſt theſe patrones of Nature, who being wholly carnal & corrupt, know nothing that is ſpirituall. Theſe deny the reſurrection of the body, and the immortality of the ſoule, that ſo they might eſcape the ſentence of the eternall Iudge, by whom they ſhall bee iudged in the laſt day, and ſhall know to their confuſion that there is a GOD Exod.34,7. whoſe power is infinite, who will not make the wicked innocent, *but viſit the iniquity of the fathers vpon the children, and vpon childrens children to the third and fourth generation, and reward euery one according to his workes.* Hee is able to bee reuenged on all his enemies, who ſhal ſooner pul their hearts out of their breſts, then God out of their mindes. This *Moſes* Deut. 32,39,42. ſetteth downe *Deut.* 32. *Beholde now, for I, I am he, and there is no gods with me, I kill and giue life: I wound and I make whole: neither is there any that can deliuer out of mine hand: If I whet my glittering ſword, and my hand take hold on iudgement, I will execute vengeance on mine enemies, and will reward them that hate mee, I will make mine arrowes drunke with blood, and my ſword ſhall eate fleſh, for the blood of the ſlaine, and of the captiues, when I begin to take vengeance of the enemy.* This is Gods arrow againſt all *Atheiſts*: this is a fearefull thunder-bolt throwne down vpon their heads, which ſhall cruſh them in pieces, & teſtifie their deſtruction, which ſhall come vpon them when there is none to helpe. Let ſuch therfore betimes acknowledge a God of Nature, that he may bee to them a GOD of grace: let them confeſſe him to worke when he will, by extraordinary meanes, that he may direct them in the ordinary pathes that leade to ſaluation and eternall life: let them reuerence him as the ruler of the world, that hee may rule in their hearts by his Word and Spirit, and Sacraments, whereby he applieth to vs his heauenly gifts.

Secondly, let vs learne by this miraculous *Vſe* 2. manner of working, to truſt in him when all meanes faile vs: and tye not him to the ordinary courſe of ſecond cauſes, that is able to make the Sunne and Moone to ſtand ſtill, as in the purſuit of *Ioſhua*: and to bring the Sun Ioſh.10,1 backe againe many degrees in the Diall of *Ahaz*, 2,King.2 as in the comforting of *Hezekiah*: and to turne the Sunne into darkenes, as we ſee in Math.27 the time of the paſſion of Chriſt. He is able to doe whatſoeuer hee will, and more then hee will doe. It is an eaſie matter for euery man to ſay he truſteth in God, and boaſt of his faith, when no meanes faile him, when hee hath abundance and ſtore of all things, when hee is fed to the full with his hid Treaſure, that they leaue the reſt of their ſubſtance for their children: when God compaſſeth them about with Iob.29,6 his mercies, *That they waſh their pathes in Butter, and haue the Rockes to powre them out Riuers of Oyle*, as *Iob* ſpeaketh, *it is quickly ſaid and ſpoken, that we will relye vpon God, and acknowledge his prouidence.* But if GOD blow vpon our meanes, they ſhall doe vs no good: hee can take vs from them, as hee dealt with the vnfaithfull rich man: Luke 12, or hee can take them from vs, as hee dealt with his faithfull ſeruant *Iob*. Iob.1,& Wee muſt therefore depend vpon him in time of war, as wel as of peace: in want, as wel as in time of wealth: in ſickneſſe, as in health: when he ſhall make the heauen as iron, and the earth as braſſe; when hee ſhall take away the ſtaffe of bread: when hee ſhall cauſe thee to walke through the valley of the ſhadow of death, thou muſt then cal on him for thy daily bread, and ſay with *Iob*: Iob 13,15 *Loe, though he ſlay me, yet will I truſt in him.* Prou.16,3 *Commit thy wayes and workes vnto the Lord, and thy thoughts ſhall bee directed.* 1.Pet.5,7 *Caſt all your care on him, for hee careth for you.* Such wee are indeed, as wee are in aduerſity. Such is our faith, as it is found in the day of temptation. Wherefore, let vs lift vp our eyes to him that ſitteth in the heauens, and ſwayeth all things by his prouidence, and ſay with the Prophet, *Pſal.* 28. Pſal 28,7, 37,39,40. *The Lord is my ſtrength, and my ſhield, mine heart truſted in him, and I was helped; therefore mine heart ſhall reioyce, and with my Song will I praiſe him. The Saluation of the righteous men ſhall be of the Lord, he ſhall be their* *ſtrength in the time of trouble. For the Lord ſhall helpe them and deliuer them, he ſhall deliuer them from the wicked, and ſhall ſaue them, becauſe they truſt in him.*

ſe 3.

Thirdly, let vs not doubt of the promiſes, or prouidence of G O D, who is able to make good the words of his own mouth, how incredible or vnpoſſible ſoeuer they ſeeme in our eies. Therfore, the faith of *Abraham* the Father of the faithfull is commended by the Apoſtle, that aboue hope he beleeued vnder hope, that he ſhould be the Father of many Nations, and he not weake in faith, conſidered not his own body which was now dead, neither the deadneſſe of *Sarahs* wombe, neither did he doubt of God thorough vnbeliefe; but was ſtrengthened in the Faith, and gaue glory to God, being fully aſſured, that he which had promiſed was able to doe it. This is a great comfort, if at any time wee ſee the miſeries and ruines of the Church, if wee beholde the deſolation & hauocke that is made of it, that God is able to reſtore the flouriſhing eſtate thereof again. God can work aboue meanes without; ſo that albeit we can ſee with an eye of fleſh no way to worke the ſafety of the Church, let vs not deſpaire or caſt away our confidence and hope, which hath great recompence of reward. We reade how God ſaued *Iſraell*, when there appeared no meanes of deliuerance in the eyes of men, the rockes and mountaines hemmed them in on both ſides, the red Sea was before them, the hoſte of the *Egyptians* marched behinde them, no way was left them to eſcape the dangers in mans iudgement. But as the Church in this world, is euer ſubiect to affliction, and to lye vnder the croſſe; ſo God doth not incontinently deliuer it out of danger, but many times continueth their troubles, and augmenteth their calamities, to exerciſe their faith, to try their patience, and to proue their obedience; notwithſtanding, in the end, God maketh an happy iſſue, and ſheweth that the gates of hell ſhall neuer preuaile againſt the Church. Therefore, when the *Iſraelites* began to murmure, and not ſo much againſt *Moſes*, as againſt God, and looked more to the danger of death before them, then to the power of G O D aboue them, and conſidered more what they did want, then what they ſhould beleeue; *Moſes* ſaid vnto them, *Feare yee not, ſtand ſtill, and behold the ſaluation of the Lord, which he will ſhew to thee this day; for the Egyptians, whom yee haue ſeene this day, yee ſhall neuer ſee them againe: the Lord ſhall fight for you, therefore hold you your peace.* When there was a great perſecution raiſed againſt the Church at *Ieruſalem*, ſo that the ſheepe of Chriſt were ſcattered abroad, and nothing but threatnings and ſlaughter breathed out againſt the Diſciples of the Lord, *Authority being giuen by the High-Prieſt to impriſon all ſuch as called on his Name*: rather then the Church ſhould bee rooted out, the Lord Ieſus appeared in the Heauens to *Paul*, as hee was in the way, being now come neere to *Damaſcus*, called him to the knowledge of the truth, and appointed him to be a teacher of the Goſpel that before hee deſtroyed, ſo that wee may renew the ancient Prouerbe, *Is Saul alſo among the Prophets?* So when wee ſee the dangerous times, and perillous ſeaſons of the Church, let vs not hang downe our heads, but rather lift vp our hearts, and cry vnto God, ſaying; Helpe Lord in the time of neede, forſake not thine inheritance, which thou haſt purchaſed, nor the Vine-yard which thy right hand hath planted. And let vs aſſure our ſelues, that when the cauſe thereof ſeemeth moſt deſperate, and helpe appeareth to vs to be fartheſt off, then is his mercy greateſt, and his preſence neereſt; then is his power made perfect through our weakeneſſe. This is that which the Prophet *Zachary* witneſſeth, *chap.* 8. ſpeaking of the returne of the people from captiuity vnto *Ieruſalem*, and of the louing kindneſſe of G O D to bee extended toward them. For albeit the reſidue that were left, were reproached, the Citty ruinated, the gates burned, and the wall broken downe, yet hee propheſieth, *That old Men, and old Women ſhall dwell in the ſtreetes of Ieruſalem, and the ſtreetes of the City ſhall be full of Boyes and Girles, playing in the ſtreetes thereof. For thus ſaith the Lord of hoſtes, Though it ſeeme vnpoſſible in the eyes of the remnant of this people in theſe dayes, ſhould it therefore be vnpoſſible in my ſight, ſaith the Lord of hoſtes?*

m.4,18,19.

xod.14,13.

1.

1,2,3.

1.Sam.10,11.

2.Cor.12,9.

Zach.8,4,5,6.

Vſe 4.

Laſtly, as this Doctrine teacheth vs to beleeue the promiſes of God, ſo it teacheth vs not to doubt or deſpair of the ſaluatiõ & conuerſion of our brethren; for God is able to cal and conuert them to the ſauing knowledge of the Goſpel. This the Apoſtle vrgeth, intreating of the calling of the Iewes, to embrace the faith of the Gentiles, *And they alſo, if they abide not ſtill in vnbeleefe, ſhall be grafted in, for God is able to graft them in againe.* Likewiſe when the Diſciples ſaw and heard the difficulty of entring into heauen for thoſe that truſt in their riches, that they haue need of a ſingular gift of God, to eſcape out of the ſnares & ſubtilties of Satan; Chriſt Ieſus beheld them and ſaid vnto them, *With men this is vnpoſſible, but with God all things are poſſible.* He calleth at all houres of the day, *at the dawning of the day, at the third houre, at the ſixt, at the ninth, and at the eleuenth houre.* For as he is bound to no perſon, ſo he is bound to no time: he calleth whom he will, he teacheth and toucheth the heart when he will. This we ſee in the example of the Apoſtle *Paul* (which wee ſpake of before,) he was at the firſt a blaſphemer, a perſecutor, and an oppreſſor, yet he was receiued of God to mercy, to the encouragement of them which ſhall in time to come beleeue in him vnto eternall life. So was *Mary Magdalen* a greeuous ſinner, an vncleane liuer, out of whom he had caſt ſeuen diuels, *yet many ſinnes were forgiuen her, inaſmuch as ſhe loued much*; &

Rom.11,23.

Math.19,26.

Math.20,1.

1 Tim. 1,13,

Marke 16,9.

Luke 7,47.

was the firſt to whom the Lord appeared after his reſurrection. Wherefore,albeit we ſee men run on in their wickedneſſe, and ſhut theyr eares againſt the wholeſome admonitions of the word of God,albeit their whole life be a continuall practiſe of ſinne, and that they drinke in iniquity,as the fiſh doth the water, *yet wee* 1.Cor.4,5. *muſt iudge nothing before the time,vntill the Lord come, who will lighten things that are hid in darkneſſe, and make the counſels of the hearts manifeſt, and then ſhall euery man haue praiſe of God.* God is not tyed to ordinary cauſes,but as hee fed the people with Quailes in the wildernes, ſo he can inwardly inſtruct the conſcience, he can make the leaſt meanes powerfull and effe- Math.19,30. ctuall to ſaluation: ſo that as many which are firſt ſhall bee laſt, ſo ſometimes the laſt ſhalbe firſt. He called *Iohn the Baptiſt*, as it were in the dawning of the day, *whom he ſanctified from his* Luke 1,15. *mothers wombe.* He called *Timothie* and *Titus*, & ſome others as it were at the third houre of 2 Tim.3,15, and 1,5. the day, *Who were brought vp in the knowledge of the Scriptures of children, which are able to make thee wiſe vnto ſaluation, through the faith which is in Chriſt Ieſus; and honoured the Lord with the firſt fruits of their life.* Hee called *Paul* to be an Apoſtle, *Mary Magdalene* to be a beleeuer,as it were at the ſixt houre,who after their conuerſion redeemed the time; and though they were inferiour to other in reſpect of time, yet they were equall vnto them, or before them in regard of zeale, & other graces of Gods Spirit. He called the theefe vpon the croſſe,as it were at the eleuenth houre, to bee partaker of his Luke 23.42 43. kingdome,to whom Chriſt ſaid, *This day ſhalt thou bee with me in Paradiſe.* Let vs not therefore enter into iudgment againſt our brethren, Acts 1,7. let vs commit them to God, *Seeing it is not for vs to know the times and ſeaſons which the Father hath put in his owne power.* Let vs pray for their conuerſion to God, that hee would giue them repentance to know him, and to come out of the ſnares of the diuell, of whom they are holden captiues. In the meane time, vntill this wonderfull work of grace be wrought in thẽ, Rom.14,4. *Who art thou that condemneſt another mans ſeruant? he ſtandeth or falleth to his owne maſter, yea he ſhall bee eſtabliſhed, for God is able to make him ſtand.*

Verſe 31. [*Then the Lord opened the eyes of Balaam, and he ſaw the Angel of the Lord ſtanding in the way with his ſword drawne.*] The Lord that before opened the mouth of the aſſe, now openeth the eyes of *Balaam*, who is here called,the Lord,and the Angell of the Lord. Not that his eyes were ſhut or cloſed before, or that he was blind, but his ſenſes were holden, that he ſaw not the Angel of God who appeared in a viſible and bodily ſhape, otherwiſe he could not be ſeene of the Aſſe. And the Lord Ieſus did often appeare in the Old Teſtament Galat.4,4. in a bodily ſhape, to teach the Church, that when the fulneſſe of time ſhould come, hee would take vpon him the nature of man, made of a woman, & made vnder the Law. Thus hee appeared to *Abraham*,accompanied with two of his Angels, *Geneſis* 18, For we doe not reade that God the Father euer tooke vpon him the ſhape of man, or God the Holy-Ghoſt: to ſhew that the ſecond perſon in Trinity onely, ſhould be incarnate, & neither the Father, nor the Holy-Ghoſt. The ſenſes of this Sorcerer were ſo aſtonied, that before his eyes were opened,he diſcerned not the Angel ſtanding by him with a drawne ſword ready to ſtrike him: now he perceiueth thẽ preſence of the Angell. We learne from hence,that we can haue no vſe of the ſenſes further then God inableth and bleſſeth. True it is,nothing can be more naturall, and nothing ſeemeth more in our owne power,then for the ey to ſee,the eare to heare, the hart to vnderſtand,the hand to handle, the foot to walke; yet all our ſenſes, geſtures, and motions of the body, are ordered at the will & pleaſure of God. We cannot open our eyes to ſee, further then he will: and when they are open, wee ſhall diſcerne no more then blinde men that grope in the darke, without his direction. Hereunto commeth the example of the *Sodomites*, *Gen*.19. who preſſing vpon *Lot* with threatning words,and vncleane thoughts, and running with rage to breake open his doores, *The Angels ſmote them all both ſmall and great* Gen.19, and 21, *with blindnes.* They could haue ſtrucken them with ſudden death, but they are reſerued to a greater iudgement: and this worke of God is the greater,in that their eyes are open, & they are not vtterly depriued of ſight, and yet they ſee or diſcerne nothing at all. Thus they ſtand amazed,going vp & downe,& yet not knowing whither they went. That which was one, ſeemed double: the thing neere at hand ſeemed farre off: that on the right hand ſeemed to be on the left: that before them, ſeemed to be behind them. Thus they ſee the doore,& ſeeke to breake it vp, but know not where it ſtandeth,or which way to finde it. The like we ſee afterward, *Chap.* 21. when *Hagar* the bondwoman with her *Iſmael* were caſt out of *Abrahams* houſe, and wandered in the wildernes of *Beer-ſheba*, God opened her eyes, & then ſhee ſaw a Well of water. Hereunto alſo come the prayers of *Eliſha*, both touching his ſeruants, and the *Aramites*. For when the King of *Aram* ſent horſes and chariots,and a mighty hoaſt to take the Prophet (who had diſcouered his ſecret counſels) and his ſeruant beholding the 2 Kings 18,19. Army,cryed out, *Alas Maſter, how ſhall we do?* he anſwered, *Feare not: for they that be with vs, are moe then they that be with them: and he prayed, ſaying, Lord I beſeech thee open his eyes, that hee may ſee; and the Lord opened the eyes of the ſeruant, and he looked, and behold the mountaine was full of horſes and chariots of fire round about Eliſha.* Againe, when the *Aramites* came about him,and thought themſelues ſure of him, hee prayed vnto the Lord to *ſmite this people with blindneſſe*: Hee did not pray vnto GOD, to kill and deſtroy them, that they might fall into the pit which they had digged for his life: neither

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neither did hee pray to GOD to take away wholly the vſe of their ſight, and put out their eyes. They ſaw their way, they ſaw the Prophet, they ſaw the townes and cities as they tooke their iourney; but they diſcerned not the way, they knew not the cities, they perceiued not the Prophet who hee was. So then, howſoeuer wee haue eyes to ſee, and eares to heare, & want neither wiſedome nor counſell, yet we can ſee, heare, marke, and perceiue no more then God will haue vs: our ſight is confuſed, as at the building of *Babel*, their language was confounded.

ſon 1. The Reaſons are: Firſt, becauſe nothing can proſper or be bleſſed vnto vs without his ſpeciall guidance and direction. Wee cannot performe and accompliſh any thing, except the Lords bleſſing concurre with the ſame. This the Prophet *David* teacheth, *Pſal.* 127. l.127.1. *Except the Lord build the houſe, they labour in vaine that build it: except the Lord keepe the city, the keeper watcheth in vaine.* Whereby wee ſee, that all the labour and induſtry of men, in gouerning a family, or in vpholding a Commonwealth, ſhall proue vaine and vnprofitable, vnleſſe God guide them, and giue good ſucceſſe vnto them.

True it is, the prouidence of God ruleth ouer all, and nothing is vnpoſſible to him to bring to paſſe, hee is able to change Nature, and to alter the courſe of naturall things. For ſhall any thing bee hard to him who worketh miracles and wonders at his owne pleaſure? And we muſt not neglect the meanes, but vſe them to his glory, and our comfort: and yet no meanes can doe vs any good any farther then they receiue ſtrength and vertue from him.

ſon 2. Secondly, if wee conſider who made all things, and gaue them vnto man, we ſhall not greatly maruaile that God hath the ſoueraignty and dominion ouer all that we haue. For, 9,10. who made the eye of man? who faſhioned the eare? who created the heart? who gaue to men wiſedome and vnderſtanding? Is it not God who maketh al things in all men? If then he made the eye, how can wee doubt but hee hath power and authority to open and to ſhut, to lighten and to darken, to giue ſight, or to ſtrike with blindnes? If hee planted the eare, and faſhioned the heart, it is certaine hee can bore the eare, and open the heart, or hee can harden the heart, and make the eare heauy. For as he knoweth what is in the heart, ſo he hath the ordering and diſpoſing of it at his pleaſure.

1. This doctrine offereth to our conſiderations, very good vſes. Firſt, ſeeing wee can neither ſee, nor heare, nor vſe the meanes open before vs, except God open our eyes; let vs pray to God to guide vs in the right vſe of our ſenſes, as he hath giuen the ſenſes themſelues. Let vs vſe al the meanes that God hath put into our hands, alwayes with prayer to God, to bleſſe them to vs, and our comfort. Eſpecially, when we come to heare his Word, let vs craue of him to open our hearts, as he did the heart of *Lydia*, that ſhee attended vnto the things which *Paul* ſpake: Acts 16,14. ſo hee that hath eares to heare, ſhall heare. For by nature wee haue vncircumciſed hearts and eares: and through our corruption, wee are as cloſed veſſels vnfit to receiue the wholſome liquor, and pure waters of the Word of God, which is oftentimes preached to the condemnation of thoſe that heare it. Therefore the Lord ſpeaketh by the Prophet, Eſai 6,9,10,11. *Yee ſhall heare indeed, but ye ſhall not vnderſtand, yee ſhall plainely ſee, and not perceiue; make the heart of this people fat, make their eares heauy, and ſhut their eyes, leſt they ſee with their eyes, heare with their eares, and vnderſtand with their hearts, and conuert, and he heale them, euen vntill their cities bee without Inhabitants, their houſes without poſſeſſours, their fields without tillers of them.* He doth not alway take away his Word, for the ſinnes of men, but cauſeth it to be preached to their condemnation that will not obey it, nor expreſſe the power of it in their conuerſations. And ſurely, if we would know the cauſe of the ignorance & contempt of the Word, of the want of profiting and regarding of the preaching of the Goſpel, which is the high ordinance of God in his heauenly wiſedome, ſanctified for the ſaluation of his Elect: wee ſhall finde this to be the chiefeſt: we reſt and truſt in our ſelues, we thinke it ſufficient to bring our naturall eyes, and carnal eares with vs: whereas we ſhould earneſtly deſire of God, the true vſe and comfortable fruite of them, otherwiſe we may ſee and heare to our further condemnation. This we ſee in the ſame ſort practiſed by the Prophet *Eliſha*, when he was compaſſed with his enemies, hee prayeth God to open the eyes of his ſeruant, to ſee the helpe that God had ſent him: 2 Kings 6,17,18,19. he prayed likewiſe to God touching his enemies, firſt, to ſtrike them with blindnes, ÿ they might run into danger, then to open their eyes to ſee themſelues in danger. Let vs alſo continually giue him thankes ſo often as wee finde his hand to be with vs, and feele him with his gifts, to beſtow vpon vs the vſe of his gifts, whether naturall, or ſpirituall; to bleſſe our ſenſes, to direct our iudgements, to ſanctifie our vnderſtandings, to ſoften our hearts, and to circumciſe our eares. Now, if we muſt be faine to beg of God the proper functions, and right vſes of our outward ſenſes (which we haue by nature) as if we had them not, and render praiſe vnto God for them: how much more are wee to aske of God a pure and cleane heart, an humble and contrite ſpirit, the gift of repentance, and the grace of regeneration, which we haue not by nature, but are contrary to nature? For the Apoſtle teacheth truely, that the wiſedome of the fleſh is enmity againſt God, Rom. 8,7. becauſe it is not ſubiect to ÿ Law of God, neither indeed can be. And again, 1. Cor. 2,14. *The natural man perceiueth not the things of the ſpirit of God, for they are fooliſhnes vnto him, neither can he know them,* becauſe

Cor.2,6,7,
1.

becauſe they are ſpiritually diſcerned. It is God that muſt reueale vnto vs by his Spirit *the myſteries of his kingdome, which none of the Princes of this world haue knowne: the ſpirit ſearcheth all things, euen the deepe things of God.* This we ſee noted vnto vs in the communication and conference of Chriſt with the two diſciples that went to *Emmaus*; hee drew neere to them to heare their reaſoning together, of the things that happened at *Ieruſalem*, touching the paſſion of Chriſt, but *their eyes were holden that they could not know him.* His body indeed was not inuiſible, the change was not in him, but in their eyes which after a ſort were dimm'd & holden backe, that they ſhould not diſcerne him for a ſeaſon, & afterward their eyes were opened, that they knew him, as likewiſe *Mary Magdalen*, albeit ſhee were neither blinde nor deafe, yet diſcerned him neither by ſeeing, nor hearing of him. Wherefore, wee haue not an abſolute power ouer our ſenſes, it is God that giueth the eye, ẏ muſt open it: much leſſe haue we power ouer our vnderſtanding, will, iudgment, memory, & affections: & leaſt of all concerning heauenly things, in which wee are wholly blind, as we haue already declared: ſo that it behoooueth all of vs to acknowledge all theſe to be in thepower & diſpoſition of God, either to diminiſh or reſtraine them, or vtterly to bereaue vs of them, & take them away from vs at his pleaſure ẏ is the giuer, & conſequently wee are alwayes to entreate him to giue vs grace and power, that wee may carefully vſe them as we ought to the glory of his Name, the profite of our brethren, and the comfort of our ſoules and bodies.

Luke 24.16.
31.

Iohn 20,15.

Vſe 2.

Secondly, let vs take heed how wee abuſe them to our owne hurt that haue receiued thē, & to the diſhonor of God that gaue them, frō whō euery good giuing, & euery perfect gift proceedeth. If we ſee not but at the pleaſure of God, who is able to ſtrike vs with blindnes & miſts, that wee ſhall grope in darknes, & ſeeke ſom to leade vs by the hand; or if we haue our eyes open, we ſhall diſcerne & diſtinguiſh nothing, but haue the outward & inward ſenſes dazled, vntil he take away the ſcales from our eyes that couer them. The Apoſtle *Peter* complaineth in his time of corrupt men, led with ſenſuality, *hauing eyes full of adultery, & that can not ceaſe to ſin.* We muſt beware how we turne our ſight to a contrary end, then for which God hath lent it vnto vs; but rather with *Iob*, *We ſhould make a couenant with our eyes, that they wander not after folly*: and pray with the Prophet *Dauid, Pſal.* 119. *Turne away mine eyes from regarding vanity, & that they be not carried away after couetous affections.* If we haue eares by nature, yet heare at ẏ pleaſure of God, how ſhall we thē giue ouer our eares, & hearing to harken to hateful ſlanders, leud ſurmiſes, euil backbitings: flying tales, falſe accuſations, & hurtfull reproches, raiſed and forged to the hurt of our brethren? Hee is able to try and touch vs with dumbneſſe, as he did *Zachary*; with lameneſſe, as he did *Iacob*; with blindnes, as hee did *Elymas*; with crookednes & deformity, as the woman in the Goſpel; with fooliſhnes, as hee did *Achitophel*; with want of reaſon & vnderſtanding, as he did *Nebucadnezzar*; to teach vs to take heed to our ſelues and our ſenſes, leſt we abuſe them to our deſtruction.

2 Pet.2.14

Iob. 31.1,

Pſal. 119.37.

Luke 1,22.
Gen.32,31.
Act.13.11
Luke 13,11.

Vſe 3.

Laſtly, ſeeing God can blinde the eyes, and bind vp the ſenſes when it pleaſeth him, let vs go forward & walk boldly in the duties of our calling, let vs not feare any enemies, ſeeing the Lord hath ſo many wayes to helpe his choſen people, to ſuccour them, & to ſaue them harmleſſe. Let vs commit & commend our ſelues to his prouidence, who albeit hee ſuffer vs to fall into many dangers, yet hee can ſmite his enemies with many & ſuddain iudgments. He can viſit them oftentimes & in ſundry manners. Euery thing ſerueth to his will, & therfore, if we ſerue God, let vs be aſſured he wil make it ſerue to our benefit. They ſhal not ſtir a foot, or moue any member, or lift vp an hand, but at his beck and appointment. *Ieroboam* ſtretched out his hand from the Altar to lay holde on the Prophet, *but immediatly it dried vp, and he could not pull it in again vnto him. Ananias* & *Sapphira* his wife, were among the Apoſtles, and ſeemed to be in perfect health & far from death: yet ſuddainly they fell down, & were caried out. *Olde Eli*, whoſe ſons walked not in the ſteps of their father, ſate vpon a ſeat by the way ſide, waiting for the ſucceſſe of the battel fought againſt the *Philiſtims*. A man would haue thought he ſate ſafely and ſurely at his owne pleaſure, and no doubt he iudged no leſſe himſelfe of himſelfe; but when hee heard that the Arke was taken, *ſuddainly hee fell from his ſeate backward, and his neck was broken.* When *Vzziah* King of *Iudah* preſumed to burne incenſe vpon the Altar of incenſe, & lift vp his heart, to his owne deſtruction, while he waxed wroth againſt ẏ Prieſts of the Lord, & had the incenſe in his hand to burne it, *ſuddainly the leproſie aroſe in his forehead, & he was compelled to depant out of the Temple.* We are able to do nothing of our ſelues, as of our ſelues, *ſeeing that in him we liue, & moue, and haue our being.* Let vs in all our ſufferings comfort our ſelues heerein, that the Lord holdeth the wicked in his owne hand, & turneth their wiſdome into fooliſhnes. *Abſalom* rebelled againſt his father, and was aſſiſted by *Achitophel, Dauids* companion, and chiefe counſeller: (for the counſell which hee counſelled in thoſe dayes was like as one had asked counſell at the oracle of God) *Dauid* prayed vnto God to turne his counſell into fooliſhnes, *God heard his prayer, and confounded the deep wiſdeme of this great Polititian ſo that he ſet his houſe in order & hanged himſelfe.* Hee catcheth the wiſe in their owne craftineſſe, *for the wiſdome of this world is fooliſhnes with God: the Lord knoweth that the thoughts of the wiſe be vain: If any therefore ſeeme to be wiſe in this world, let him bee a foole, that hee may be wiſe. All humane wiſdome in the vnregenerate is oftentimes turned into extreme folly. Iezabel*

1.King.1

2 Sam.

2.Chro
19.

Act.17,

2 Sam.

1 Cor.
20.

enemy againſt the Church, hated *Eliah* vnto the death, but ſending him this word by a meſſenger, *The Gods do ſo to me, and more alſo, if I make not thy life like one of theirs (whom thou haſt ſlaine) by to morrow this time.* 1 Kings 19, 2.3. hereby he had fit occaſion and opportunity to flye away and to ſhift for himſelfe, receiuing warning, and learning wiſedome by his enemy. *Herod*, a ſubtle Fox, and withall a bloody Lyon, and wiſe in his generation, might haue ſent one of his Courtiers with the wiſe men for his greater aſſurance, *yet hee ſendeth them alone, and appointeth not one to goe with them.* Mat. 2, 8. Thus the Lord ſtriketh his enemies with the ſpirit of giddineſſe, and turneth all their deuices into ſottiſhneſſe: he circumuenteth the wiſe in their owne pollicies, and the counſell of the wicked is made fooliſh: *They meete with darkneſſe in the day time, and grope at noone day as in the night: but he ſaueth the poore from the ſword, from their mouth, and from the hand of the violent man, ſo that the poore hath his hope, but iniquity ſhall ſtoppe her mouth.* Iob 5, 12, 13, 14, 15. Indeed they ſeeke wayes & imagine meanes to deſtroy the godly, but they cannot finde them out: they are endued with wiſedome, iudgement, & counſell, they are very ſubtle and deceitfull, but that which happened to the eyes of the Sodomites, falleth vpon their mindes, *They are ſmitten with blindneſſe and madneſſe, & are ſmitten with aſtonying of heart, &c.* Deut. 28, 28, 29.

[Verſe 34. *Then Balaam ſaide to the Angel of the Lord, I haue ſinned.*] Heere is offered to our conſiderations, the corrupt conſcience of an euill man. So ſoone as the Lord charged him with his ſinne, by and by his heart ſmote him, and he confeſſed his offence. Heere was no true ſanctificatiō of the conſcience, which indeed did checke and condemne him for his diſobedience and couetouſneſſe, but did not bridle & ſuppreſſe the inclination of his heart vnto euill, neyther could teſtifie that his tranſgreſſion was pardoned. We learne in this example, that euill men are oftentimes compelled to confeſſe their owne ſinnes. God wanteth not many wayes and ſundry meanes to draw from men a confeſſion of their owne iniquities. This wee ſee in *Pharaoh*, when the hand of God was heauy vpon him, and his plagues preſſed ſore againſt him, he called for *Moſes* and *Aaron*, and ſaid vnto them, *I haue now ſinned, the Lord is righteous, but I & my people are wicked.* Exod. 9, 27. Albeit he could not beleeue to obtaine remiſſion, yet he confeſſed his ſinnes to his condemnation. The like we ſee in *Saul*, who perſecuted *Dauid*, and ſinned againſt his owne conſcience; yet when he ſaw that *Dauid* had ſaued his life, when ſome willed and cryed to kill him, he ſaide, *Thou art more righteous then I, for thou haſt rendred mee good, and I haue rendred thee euill: I haue ſinned, come againe my ſonne Dauid; for I will do thee no more harme, becauſe my ſoule was precious in thine eies, &c.* 1 Sa. 24, 18. and 26, 21. So then, howſoeuer the vngodly delight in ſin, and regard not to prouoke God to wrath, yet theyr owne mouthes are made witneſſes againſt thēſelues and they publiſh theyr owne ſhame as with the blaſt of a Trumpet.

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ſinnes.

Reaſon 1.

The Reaſons are theſe: Firſt, the wrath of God is gone out againſt them, and their owne conſciences ſummon them vnto iudgement, to anſwer for their ſins, before the high Iudge of heauen and earth; ſo that the more they ſeeke to couer and ſmother them in the aſhes of their owne corruptions, that the flame of them breake not out, the more do the ſparkes flye out & are ſcattered abroad, to the ſhame and confuſion of their owne faces. This is it which the Prophet noteth in the people of Iſrael, whom God of his mercy had choſen to be his Church aboue other Nations, *When the wrath of God came euen vpon them, and ſlew the ſtrongeſt of them, and ſmote downe the choſen men of Iſrael, then they returned to him and ſought him early, then they remembred that God was their ſtrength, and the moſt high God their redeemer: but they flattered him with their lips, and diſſembled with him with their tongue, for their heart was not vpright with him, neither were they faithfull in his couenat.* Pſal. 78, 31, 34, 35, 36. Where we ſee, that howſoeuer hypocriſy were in their ſecret ſoules, and deepe diſſimulation in their ſecret parts, yet a counterfet repentance is in their mouthes, & their owne harts had taught their tongues to lye againſt God.

Reaſon 2.

Secondly, they would be like the children of God in their afflictions, whom they regard not to follow, in their conuerſations. They hate them with a deadly hatred, and cannot abide them in their life, ſo long as themſelues liue in peace and ſleepe in ſecurity: but when the hand of God is heauy vpon them, thē they would follow their example, and would giue a world that they were like vnto them, *That they might die the death of the righteous*, Numb. 23, 10. yet is their confeſſion no true confeſſion, becauſe it proceedeth not from a feeling of the filthineſſe of ſinne, but ariſeth from a feare of puniſhment; and therefore it is without conuerſion to God, without hope of mercy, without prayer for pardon, without hatred of ſinne, and without purpoſe to amend.

Vſe 1.

The vſes of this doctrine are theſe. Firſt, this ouerthroweth the doctrine of the Church of Rome, which teacheth that confeſſion is a part of true repentance, which is a turning of the heart, and a right reformation of the life. For they make three parts of repentance, contrition of the heatt, confeſſion of the tongue, ſatisfaction of the worke. But theſe are not to be holden of vs as eſſentiall parts of a right repentance, inaſmuch as they may agree to the Reprobate and vnregenerate, and are all of them found in *Iudas* that betrayed his Maſter, Math. 27, 34. For when he ſaw that Chriſt was condemned, he ſorrowed, & was ſtriken with greefe for the treachery hee had committed:

againe, he confeſſed his ſinne before the high Prieſts, in betraying innocent blood. Laſtly, he made ſatisfaction and reſtitution of the mony which he had receiued. Beſides, if wee marke their owne doctrine, who teach that contrition is an act of a mans free will proceeding from it, not an act of the Holy-Ghoſt: and, that ſatisfaction may bee performed by another, one ſatisfying for another, as well as for himſelfe; we may truely and ſoundly conclude from their falſe and vnſound doctrine, that the reprobate may haue ſorow of heart; yea, make confeſſion and ſatisfaction, and conſequently, their confeſſion is no true member of repentance. This therefore cannot be the true Religion which faileth and faultereth in the chiefe points and foundations thereof. The like wee might ſay of the faith of the *Romane* Church, which a reprobate may attaine. For they define it to be a gift of God, and a certaine light of the minde, whereby a man giueth a ſure and a certain aſſent to thoſe things that are reuealed in the Word of God. And therefore our Engliſh *Rhemiſts* write, that we may know and feele whether we haue faith, but cannot know whether we be in the ſtate of grace. So *Bellarmine* in his firſt booke of *Iuſtification* auoucheth, that whereas wee are taught in the Creed to beleeue the forgiueneſſe of ſinnes, *The meaning of that Article is not, I beleeue or truſt that my ſins are forgiuen, but I beleeue and confeſſe that the gift of forgiuing ſins is found in the Catholike Church, which is receiued by Baptiſme, and other Sacraments.* All this is but an hiſtoricall and generall faith, which the diuell himſelfe hath, who beleeueth and trembleth (as the Apoſtle teacheth, and therefore alſo the reprobates, whoſe mindes are ſo far enlightened to know the truth. This is to beleeue as the Church beleeueth, albeit they know nothing how the Church beleeueth. If then the reprobate may be made partakers of the faith and repentance of the Church of *Rome*, which are the two chiefe parts of Religion, it confuteth thoſe Polititians (wiſe in their owne eyes) who neither ſhame, nor feare to maintaine that the *Romiſh* Religion differeth not in ſubſtance from the doctrine of the reformed Churches, and conſequently that they may be vnited & reconciled. If they can make a fellowſhip betweene righteouſneſſe and vnrighteouſnes, a communion betweene light and darkneſſe, & concord betweene Chriſt and *Belial*, then they may make an harmony and hotch-potch betweene theſe two, ſo contrary the one to the other. But they ſhall aſſoone bring the North and South pole together, and cauſe heauen & earth to ioyne in one, as theſe two; the one grounded vpon the infallible rock of the Scriptures onely, the other builded vpon the traditions of their fathers.

Catech. Rom. pag. 437. Tho. Aquin. lib. 4. diſt. 2. queſt. 1. art. 1.

Ioh. Chapeauil. ſumm. Catech. Rom.

Rhe. Teſtam. vpon 2 Cor. 13.

Bellar. de Iuſtif. lib. 1. ca. 9. Senſus illius articuli non eſt, credo aut confido mihi remiſſa eſſe peccata, ſed credo & confiteor in Eccleſia Catholica eſſe donum remiſsionis peccatorum, &c.

Iam. 2. 19. Heb. 6. 5. Luke 8, 13.

Acts 20, 20, 21.

Vſe 2.

Secondly, we muſt learne that they are further from the Kingdome of heauen that deny their ſinne, that hide it, that excuſe and iuſtifie it; the reprobate ſhall riſe vp in iudgment, and condemne this generation. It is one ſteppe toward the Kingdome of Heauen, to tremble at the iudgements of God, to feare to commit ſin, to ſorrow and weep for it when a man hath committed it, to humble himſelf, and acknowledge his particular ſinnes before men, and to pray to God in his diſtreſſes; yet the reprobate may goe thus farre in his profeſſion, and afterward fall away. This we ſee in *Ahab*, when *Eliah* had reproued him for his bloody oppreſſion and Idolatry, and had denounced the wrath of God to fall vpon him and his poſterity, *He rent his cloathes put on ſackcloath vpon him, faſted, and went ſoftly in token of mourning.* Thus he humbled himſelfe for ſome ſinnes which hee had committed, yet not for all his ſinnes, neither did he aske pardon for them. So the *Iſraelites* murmuring againſt God, & deſiring fleſh for their luſts in the wilderneſſe, had their prayers granted. If then the vngodly may goe thus farre in Religion, then they are heereby condemned, that iuſtifie themſelues in their iniquities, and cannot bee brought to a free confeſſion of them, but hide them as *Adam*, or excuſe them as *Saul*, or deny them as *Achan*, or defend them as *Cain*. Therfore, if we would finde pardon at the hands of God, wee muſt confeſſe vnto him as *Dauid* did, weepe for them as *Peter* did. If we vncouer them, he will couer them; if we condemne our ſelues, hee will iuſtifie vs. Therefore the Wiſeman ſaith, *He that hideth his ſinnes ſhall not proſper, but hee that confeſſeth and forſaketh them ſhall haue mercy.*

1 Kings 2 29.

Numb. 11

Gen. 3, 1

Prou. 2

Vſe

Laſtly, wee ſee heereby that ſinne endeth not as it beginneth. Albeit the foole maketh a mocke of ſinne, yet when the ſoule is tormented, and the conſcience oppreſſed with deſperation, and can finde no eaſe, then a man ceaſeth not to vtter his ſecret filthineſſe, to the ſhaming of himſelfe, and to the aſtoniſhment of the hearers. Let vs not looke for *Pharaoh*, or *Saul*, or *Iudas* to come out of hell to warne vs. Theſe things are written for our learning, wee haue *Moſes* and the Prophets, let vs hearken to them. When as terrours take hold vpon the ſoule, wee cannot couer ſinne any longer. Howſoeuer therefore ſinne to the carnall man be ſweete vnto the taſte, and Satan baiteth his hooke with profite on the one ſide, and with pleaſure on the other, yet afterward it ſhall prooue more bitter then gall and worme-wood, it ſhall wound the conſcience, as with a deadly dart, and pierce the ſoule through with many ſorrowes. For albeit it beginne in ſport, it ſhall end in horror and deſpaire. This wee ſee in the example of *Cain*, *My puniſhment is greater then I can beare.* So *Iudas*, when hee ſaw Chriſt condemned, felt an hell in his conſcience. The money was pleaſant, and the gaine was ſweete vnto him, but it was as a two edged ſword, that woundeth incurably, and as the teeth of a Lyon that biteth mortally. It ſeemed vnreaſonable to *Gehazi*, that *Naaman* the

Prou. 1

Gen. 4,

Syrian ſhould depart with ſo great a benefite, by ſo little a conſideration, 2 King. 5, 23, 27. *And therefore followeth after him for a bribe and reward, but with the reward he gained the leproſie, that did cleaue vnto him and to his ſeede.* This is the deepe ſubtilty of ſatan; before ſin be committed he hideth the deformity of it from the eyes of men, he maketh as if it were no ſinne, or a little and veniall ſinne, or a little puniſhment due vnto it; or that there ſhall be time enough hereafter to repent of it; hee becommeth a preacher of Gods mercy and pardon, he telleth the ſinner that God is gracious and mercifull. Thus he couereth the greatneſſe of ſinne, and hideth the greeuouſneſſe of the puniſhment, and concealeth the wrath of God that is drawne vpon vs. But when hee hath once preuailed and enſnared the poore ſoule that hath ſwallowed the bait, he openeth the eies which before he had darkned, he rouzeth vp the conſcience which before he had ſeduced, he ſtriketh the heart which before he had hardned, hee vncouereth the fire of Gods indignation and iealouſie, which before hee had ſmothered. Then he maketh ſinne appeare as vile and vgly as he can, then he layeth it open in his colours, then he will make a ſmall ſinne appeare the greateſt; then he ſetteth forth the iuſtice of God due to the leaſt ſinne, and all to bring the perſon that hath ſinned to deſperation. Wherefore let vs flye from ſinne, as from the byting of a Serpent, that we be not ſtung therewith to eternall death, *Knowing that the wages of ſin is death*, Rom, 6, 23.

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36 *And when Balak heard that Balaam came, hee went out to meete him vnto a Citie of Moab, which is in the border of Arnon, euen in the vtmoſt coaſt.*

37 *Then Balak ſaide vnto Balaam, Did not I ſend for thee to call thee? Wherefore cameſt thou not vnto mee? Am not I able indeede to promote thee vnto honour?*

38 *And Balaam made anſwer vnto Balak: Loe I am come vnto thee: and can I now ſay any thing at all? The word that God putteth in my mouth, that ſhall I ſpeake.*

39 *So Balaam went with Balak, & they came vnto the City of Huzoth.*

40 *Then Balak offered Bul[illegible]kes and Sheepe, and ſent therof to Balaam, and to the Princes that were with him.*

41 *And on the morrow, Balak tooke Balaam, and brought him vppe into the high places of Baal, that thence hee might ſee the vtmoſt part of the people.*

In theſe words, beeing the ſhutting vp of this Chapter, is contained the laſt branch of *Balaams* going to curſe the people. We heard before of the wrath of God againſt this Wizard, who would not be ſtopped from his deſired iourney, and therefore the Lord opened the mouth of the dumbe beaſt to reproue her maſter; and afterward the Angel of God, further to diſcouer the hollowneſſe and hypocriſie of his heart. Heere we are to conſider the meeting and comming together of the King, and the falſe Prophet, together with the entertainment he findeth at *Balaks* hands. Herein we are to obſerue two things: Firſt, their talke and communication; ſecondly, the actions of them both. In the firſt part contayning the ſpeech that paſſed betweene them, we are to marke, that the King to honour him the more, ſo ſoone as hee is aduertiſed of his approach neere to the borders of his kingdome, he goeth out to meete him. For no doubt he ſent the Princes and meſſengers of the Moabites backe, to go before to giue ſome notice and bring ioyfull tidings of his comming to their Lord. Therefore the King hearing the meſſage, and conceyuing (no doubt) in his minde, the vtter ouerthrow of the Iſraelites, ſtayed not vntill he came within his dominion, but met him in the bounds and limites thereof, and brought him home with him to go about his buſineſſe. When they are met, note in their talke firſt the queſtion moued by *Balak*, then the anſwer of *Balaam*. In the queſtion we ſee, that albeit he had baſely deiected himſelfe, and crept lowly into the fauour of the falſe Prophet, honoring him to his own diſhonor, going out, to bring him in, and after a ſort caſting his crowne and dignity vnder his feete; yet on the other ſide hee gloryeth in his owne power, and boaſteth of his high dignity, as if he had all the riches and honor in his owne hand. *Balaam* doth not denie the fauour of the king, placing him with his Princes, rewarding him with his preſents, honouring him with his owne preſence, and ſending for him from far, but maketh a ſhort anſwer vnto him truely, albeit vnwillingly, that albeit he were come at the kings deſire, and brought by his deſerts, yet it was not in his owne power what to do; he could go no farther then the Rules and Principles of his Art would ſuffer him: hee had called vp the God of the Hebrewes to forſake them, and he muſt of neceſſity ſpeake that which God ſhould put into his mouth. As if hee ſhould ſay, I cannot ſpeake what I would, but ſhall bee conſtrained to ſpeak that onely which he willeth mee.

After the communication of theſe parties, followeth a deſcription of their actions; when the king had brought him into the Citie, hee ſpareth for no coſt and charges, hee feaſteth him with his Princes, as if they were his Companions, and laboureth by all meanes poſſible to giue him contentment in his abode. Hauing now refreſhed himſelfe after his iourney, and hauing had experience of the kings good eſtimation of him, hee is employed in the buſineſſe for which hee was ſent for, and caried vp to the high place of *Baal*, where no doubt was a ſolemne Temple conſecrated and dedicated to that Idoll, and from thence he beholdeth the whole hoaſt of Iſrael. Thus much of the order of the wordes: Now let vs come to the doctrines ariſing out of the ſame.

Doctrine.
Idolaters and Infidels, were wont greatly to honor their Prophets and Prieſts.

[Verſe 36. *When Balak heard that Balaam came, he went out to meet him.*] The cheef point offered to our conſiderations in this diuiſion is, to marke the honour done vnto *Balaam* by the King. Himſelfe goeth out to meete him, as if he had bene ſome great Prince or Potentate, he bringeth him honourably into the City, he ſetteth him among his Princes, and maketh him inherit the ſeate of glory: he killeth bullockes and ſheepe to prepare a royall feaſt for him. From this example we learne, that Idolaters and Infidels were wont greatly to honor their Prieſts and Prophets. Howſoeuer they were deſtitute of the knowledge of the true God, and ſerued the creature in ſtead of the Creator, which is bleſſed for euer, Amen: yet they accounted it a ſpeciall duty to honor the Prieſts of their Groues and Altars, and perſwaded themſelues they ſhould neuer receiue any bleſſing at the hands of their gods, vnleſſe they honoured thoſe that were eſteemed as the ſeruants of their gods, and greatly in their fauour. This is taught vs in many places of the word of God. Hereunto commeth that which *Moſes* witneſſeth, touching the Egyptians, during the dearth and famine that was in Egypt, when the king had receiued all the money, bought all the cattle, and purchaſed all the land of the people to ſupply theyr neceſſity, and to ſaue their liues, Geneſ. 47, 22. *yet he would not buy their Prieſts lands, but ſuſtained them for their office ſake. He remoued the people vnto the Citties from one ſide of Egypt, euen to the other: onely the land of the Prieſts bought hee not, for the Prieſts had an ordinary of Pharaoh, & they did eate the ordinary which Pharaoh gaue them, wherefore they ſold not their ground.* This alſo further appeareth in the book of *Exodus*, chapt. 7, 11, 22. and is confirmed in the Propheſies of *Daniel*: where we ſee, when *Moſes* and *Aaron* wrought miracles, *Pharaoh* ſent for his ſorcerers that came into ẏ kings preſence. So when *Nebucadnezar* had dreamed a dream, wherewith his ſpirit was troubled, and his ſleepe diſquieted. Dan. 2, 2. and 4, 3, 4. & 5, 7. he commanded to call the inchanters, the Aſtrologians, the ſoothſayers, and the Chaldeans who were about him, and neere vnto him, and in credit with him. The like we reade in *Samuel*, 1 Sam. 6, 1, 2. when the Arke of the Lord was in the countrey of the Philiſtims, they called their Prieſts, and conſulted with their ſoothſayers what they ſhould doe with it; and without their counſell and aduice, without their direction and commandement, the Princes would do nothing. So when *Ahab* purpoſed to go to battaile againſt *Ramoth Gilead*, he aſſembled the Prophets of his idoll groues, whom hee vſed familiarly, who were in credit and authority with him; inſomuch, that one dareth ſmite *Micaiah* in the Kings preſence, 1 Kin. 22. 4, 6, 24.

Reaſon

The Reaſons follow in order: Firſt, naturally all men are extremely giuen to ſuperſtition, and euen dote in corrupting the worſhip of God, being deſtitute of the true knowledg of the true God, and the right manner of his ſeruice, who wil be worſhipped according to his owne will and word, not after the inuentions and deuices of the wiſeſt men. Chriſt Ieſus teacheth in the Goſpel, Iohn 15, 19. that the world will alwayes magnifie and make much of his owne, *If yee were of the world, the world would loue his owne.* And likewiſe the ſame Apoſtle ſayth elſewhere, *They are of this world, therefore ſpeake they of this world, and this world heareth them.* If then men naturally turne the glory of the incorruptible God, into the ſimilitude of corruptible creatures, and ſo change the truth of God into a lye, no maruell if they be greatly beloued and befriended, ẇ further their idolatry, and helpe forward that worſhip of God which they haue framed and faſhioned to themſelues.

Reaſon

Secondly, the falſe Prophets haue alwayes bene honoured as fathers in the worlde, and therefore it cannot ſeem vnto vs ſtrange, that they be highly eſteemed. For as the true teachers are indeed ſpirituall Fathers, and ſpirituall Nurſes of the Church as the Apoſtle declareth, 1 Cor. 4, 15. *Though ye haue ten thouſand inſtructers in Chriſt, yet haue yee not many Fathers, for in Chriſt Ieſus I haue begotten you through the Goſpel.* So likewiſe idolaters did reſpect and reuerence their Teachers as their fathers, giuing them al honor, and accounting them worthy of all eſtimation. This we ſee in Iudg. 17, 10, 11. & 18, 19. in the corrupt and ruinous times of the church, *When there was no King in Iſrael*, and the Leuites (confined vnto their Cities by the ordinance of God) wandered now vp and downe from place to place, for want of maintenance and imployment, & glad as iourney men to be hired for meat and drinke, for ten ſhekels of ſiluer, and a ſute of apparrell yearely. For *Michah* entertained one of them, and ſayd to him, *Dwell with me, & be vnto me a Father and a Prieſt: now I know that the Lord will be good vnto mee, ſeeing I haue a Leuite to my Prieſt.* So in the chapter following, when the Danites were come vnto the houſe of *Michah*, they allured the yong man the Leuite to go with them, ſaying, *Come with vs to bee our Father and Prieſt.*

Vſe

The vſes are in the laſt place to be conſidered of vs. Firſt, wee learne from hence, that all men haue ſome light and ſight of religion, & of God, by nature, thogh not ſo much as may bring them to ſaluation, yet ſo much as may ſuffice, and ſo farre as ſerueth to make them without excuſe. For why did they honour, reuerence, and obey their idolatrous Prieſts, but becauſe they were conuerſant about their holy things, and had their calling to further and finiſh the worſhip of their gods? Acts 14, 13.

This therefore ſerueth to ſtop the mouthes of all Atheiſts, that ſay in their hearts, defend with their tongues, and maintaine with all their wits, that there is no God; ſpeaking of him contemptuouſly, vſing reprochful words againſt him, ſauouring of prophaneneſſe and contempt. Theſe are as mad dogs which flye in their maſters face, that keepeth them, and feedeth them: ſo do they blaſpheme the moſt High that made them, that miniſtreth all things vnto them, in whom they liue, and breath, and to whom they ſhall one day giue an account, when all fleſh ſhal appeare before him. Would not he be judged among men a moſt vngodly and vngracious child, ẏ ſhould ſlander, and curſe, reprooue and reproach his parents with contumelious words? And if he ſhould deny his father that he knoweth him, or onely doubt of it, would not ſuch an one be thought vnworthy to liue vpon the earth? How much more are they to be abhorred and deteſted that blaſpheme the name of GOD, which is bleſſed and holy throughout all generations? Which ſay vnto God, *Depart from vs for wee deſire not the knowledge of thy wayes: Who is the Almighty that we ſhould ſerue him? & what profit ſhall wee haue if we ſhould pray vnto him?* Iob.21.24.25.

Vſe 2. Secondly, ſee hereby how forward & zelous men are in their wil-worſhip; and let vs take notice of our owne dulnes & backwardneſſe in the true worſhip of the eternall God, in compariſon of theſe poore blind Idolaters. We ſee this euidently in the Iſraelites, when they determined in the abſence of *Moſes* to ſet vp the golden Calfe, Exo.32,3,6. they pulled off their earings, they beſtowed their gold, they ſpared no coſt, to the end they might haue a ſeruice of God after their owne fancy: and when it was made, they roſe earely in the morning to worſhip it, and expreſſed theyr delight in it by leaping and dancing before it. We ſee it alſo in the old Idolaters, they were ſo zealous and ſuperſtitious, that they were content to part with things moſt deare and precious: they offered their ſons and daughters vnto diuels, and ſhed innocent blood, euen the blood of their ſons and of their daughters, whom they offered to the idols of Canaan. 106,37 This alſo appeareth by our new idolaters, by their pilgrimages, vowes, garniſhing, gilding, and cloathing of images. Let vs therfore be zealous in the true worſhip of God, and learne of theſe blinde men to be aſhamed of our coldneſſe and careleſneſſe, of our backewardneſſe & vnwillingnes in the beſt things. When the mother of *Michah* would make a molten image, Iudg.17,3. ſhe dedicated eleuen hundred ſhekels vnto the Lord, to make thereof a grauen image or idoll. Whereby we ſee, in this voluntary worſhip and wil-ſeruice (being agreeable vnto the corrupt nature of man) ſo forward and feruent, how ready & willing they were to follow and further their idolatry. But how many be there that liue in the boſome of the Church, and profeſſe the true religion, proſpering vnder the ſhadow of it, and taſting how bountifull the Lord is, ẏ to maintaine the trueth, repine and greeue to giue one halfe peny? Albeit they waſte their yeares in vanity, and think nothing too much to beſtow on pride, drunkenneſſe, riotouſnes, whoredome, and all exceſſe; to the diſhonoring of God, to the impairing of their eſtates, and to the deſtruction of their ſoules and bodies: yet when they ſhould beſtow and contribute any thing for the maintaining of a lerned miniſtry to inſtruct them & theyr families in the word, which is able to ſaue their ſoules, how do they pinch and repine at it, as if they were like to be vndone? Or if a collection or contribution be to be made for the poore, to releeue them in their neceſſities, one peny giuen this way doth more grieue them, & make them grudge at it, then a pound conſumed in badder and baſer vſes. What a ſhame is this, for thoſe whom the Lord hath bleſſed with abundance, that they ſhould ſpend all on their backes and bellies, on hawkes or houndes or whores, and nothing at all to the glory of God, to the comfort of their ſoules, and vnto the helpe of their brethren: nothing on the Church of God, and vpon their bretheren in Chriſt, dearly bought with ẏ blood of Chriſt, as of a Lambe vnſpotted and vndefiled. To this purpoſe *Salomon* ſpeaketh alſo, Prouer. verſe 23. *Buy the trueth, but ſell it not; likewiſe wiſedom, inſtruction, and vnderſtanding.* This our Sauiour Chriſt teacheth alſo, Mat. 13,44, 45,46.

Laſtly, ſeeing the heathen were woont to eſteeme highly, and prouide liberally for their prophets and ſoothſayers, how much more ought the faithfull and painfull Miniſters of God that labour in the word and doctrine to be maintained? Vſe 3. For ſeeing they plant in the Lords vineyard, 1 Cor,9,7,13,14. why ſhould they not eate the fruit, and gather the profites thereof? Seeing they go a warfare, and fight the battels of God, why ſhould they not take their preſſe-mony, & receiue their pay? Seeing they feed the flocke of God committed vnto them, wherof the holy Ghoſt hath made them ouerſeers, why ſhould they not eat of ẏ milke thereof? Seing they bee nurſes to nurſe the ſonnes and daughters of God, with the two breſts of the Olde and New Teſtament, why ſhould they not receyue their wages? If they ſowe ſpirituall things, why ſhould they not reape carnall things? Seeing they miniſter about holy things, why ſhould they not eate of the things of the Temple? And ſeeing they waite at the Altar, why ſhould they not bee partakers with the Altar? If they bee the Lords Labourers, why ſhould they not haue the reward and recompence of theyr worke? For the Lord himſelfe hath decreed and ordained, that they which do preach the Goſpell, ſhould likewiſe liue of the Goſpell. All the Heathen people throughout the world, are bountifull, and open their hands wide to their Prieſts and Prophets. *Iezabel* ſo prouided for the Prieſts of *Baal*, and the other Prophets of the Groues, that ſhe kept foure hundred at her owne Table, 1 Kings 18,19. The Papiſts haue thought nothing too much, nothing too deare to bee beſtowed vpon theyr Prieſts and Ieſuites, and vpon theyr fooliſh ſuperſtition. And as they do liberally maintaine, ſo they do greatly honor and highly aduance them, they account them as the Fathers and Pillars of the Church. This ſhould ſtirre vs vp, hauing a ſounder religion, and making a better profeſſion, to haue the Teachers thereof in ſingular loue, for their works ſake that is in their hands, 1 Theſſ. 5,12,13, and to account their feete beautifull, that bring glad tydings of good things, who are as ſpirituall fathers of our ſoules, and as *Ioaſh* ſaid to *Eliſha*, the Chariots of Iſrael, and the horſemen thereof. For when *Eliſha* fell ſicke of his ſickneſſe whereof he dyed, the King came downe vnto him to viſite him, and wept vpon his face, ſaying, *O my father, my father, the Chariot of Iſrael, & the horſemen of the ſame.* 2 Kings 13,14. This ſerueth to condemne our contempt toward the Meſſengers and Miniſters of God, that riſe early and late to ſpeake vnto vs in the Name of the Lord, who in ſtead of honour are diſgraced: in ſtead of countenance, are contemned: in ſtead of maintainance, are euery way defrauded, partly by prophane Atheiſts, partly by diſſembling hypocrites, and partly by cunning Papiſts. Hence it is, that the Church is oppreſſed, and groneth vnder the burden of ſundry corrupt cuſtomes, and iniurious preſcriptions, to the decay of religion, and hinderance of the true worſhip of God. If theſe mē had onely cut off the lap of our garments, it were reaſon they ſhould haue ſome remorſe for it: and it were wel with them if their harts would ſmite them for it. But they haue ſerued vs as the Ammonites ſerued the meſſengers of *Dauid*, whom he ſent to comfort the King, who ſhaued off halfe theyr beards, and cut off their garments in the middle, 2 Sam. 10,4. Of whom we may ſay as *Paul* ſaid ſometimes of the Iewes; *Thou that abhorreſt Idols, committeſt thou ſacriledge?* Rom. 2,22. That is, thou hateſt the falſe gods, and yet thou ſpoyleſt the true God, which ſeemeth to bee much worſe then the worſhipping of Images, and the giuing of our ſelues to the ſinne of Idolatry. Thus we *offer to the Lord, the lame and the ſicke, the torne and the blinde, which if it were offered vnto thy Prince, would hee accept it at thy hands, & be content with thee?* Mal. 1,8,9,13,14. yet we thinke him deeply indebted vnto vs. Thus do we ſpoyle the Lord of hoſts *in his Tithes and Offerings, yet the Idolaters will not ſpoyle their gods, as wee haue ſpoyled and doe ſpoyle the true God.* Mal. 3,8. Thus oftentimes it fareth better in this world with thoſe which propheſie errors, and ſpeake flattering thinges, which dawbe with vntempered Morter, and preach of wine, and of ſtrong drinke, thē with ſuch as are found faithfull witneſſes of ẏ truth, denouncing the iudgements of God, and dealing faithfully with his people. Whilſt the true Prophets of God *are hid in Caues, and fed with bread and water, to ſuſtaine their feeble ſoules and faint liues: foure hundred Prophets of the Groues are fed to the full, and fare deliciouſly euery dat at Iezebels Table*, 1 Kings 18,13,19. Whiles *Michaiah* is clapt vp in the Priſon houſe, *and fed with the bread of affliction, &c.* the falſe Prophets walked at liberty, were richly prouided for, taſted of the beſt, and did eate the portion of the Kings meat. Whilſt *Ieremy* the true Prophet of the Lord is put in the court of the priſon, & hath giuen him daily a morſell of bread out of the Bakers ſtreet, and is caſt into the Dungeon, where was no water but myre, where he ſtucke faſt: the falſe Prophets inſult ouer him, and liue in al pleaſure & abundance. Whilſt *Daniel* and his companions feed vpon Pulſe, and haue water giuen them to drinke, the Prieſts of *Bel* with their wiues & children made merry with the meate allotted to the Idoll. But howſoeuer this hath euer bene the lot and portion of the Prophets and Apoſtles, and of other ſeruants of God, and the recompence of their labours, who ſpend their vitall ſpirits, and waſte their ſtrength, to ſpeake to an vnthankful people: let vs (notwithſtanding the diſgraces and indignities offered vnto vs) go forward in our callings, looking for our wages and reward at the hands of GOD, in whoſe ſeruice we are imployed, and who hath promiſed, *That they which are wiſe, ſhall ſhine as the brightneſſe of the Firmament, &c.* Dan. 12. Thus the Apoſtle exhorteth the Elders to feed the flocke of God, which dependeth vpon them, aſſuring themſelues, *That when the chiefe Shepheard ſhall appeare, they ſhall receiue an incorruptible crowne of glory*, 1 Pet. 5,3,4.

Rom. 10,15.

1 Sam. 24.5,6

1 Kin.2

Ier. 37,1
38,6.

Dan. 1,1

[Verſe 39. *So Balaam went with Balak: He tooke Balaam, and brought him vp into the high places of Baal, that thence he might ſee the vtmoſt part of the people.*] After the communication, followeth a deſcription of theyr actions, they prepare for theyr coniuration, they offer ſacrifices, and going into the Chappell of *Baal*, they take a view of the vtmoſt part of the people of God. God hath ſet himſelfe againſt *Balaam*, he had forbidden him to curſe his people, the ſword was drawne out againſt him for his diſobedience, and he promiſed to ſubmit himſelfe vnto the good pleaſure of God. All this was knowne alſo to *Balak* that ſet him on worke, and payeth him his wages; yet ſee here how they proceed and goe forward in theyr wicked courſe, and cannot be ſtopped & hindered from it.

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From hence we learne, that howſoeuer the vngodly be checked & reproued of God, yet they continue in theyr vngodlineſſe: howſoeuer they bee croſſed and contradicted, they hold on their courſe in ſinne which they haue begun.

begunne. This appeareth in the example of *Cain*; albeit he were admoniſhed and reprooued of God for his wrath and malice againſt his brother, yet he runneth forward, and neuer ceaſeth till he had killed him. This is ſeene likewiſe euidently in the example of the olde world, when the Lord ſaw that the wickedneſſe of man was great in the earth, and all the imaginations of the thoughts of his heart were onely euill continually, he ſtirred vp *Noah* a Preacher of righteouſnes, and gaue them an hundred and twenty yeeres to repent; yet they ſinned ſtill, corrupting their wayes, and defiling the earth with their cruelty; they did eate and drinke, and gaue themſelues vnto all exceſſe till the flood came, and ſwept them all away. Hereunto commeth the practiſe of *Pharaoh*, Exod. 6, 34. what could the Lord haue done vnto him that he did not? He ſent *Moſes* and *Aaron* to ſpeake vnto him, he brought ſundry plagues vpon him, hee corrected him by diuers and ſharpe afflictions, yet he waxed obſtinate, and hardned his heart more and more, to his owne deſtruction. This is that which the Apoſtle *Paul* teacheth, 2 Tim. 3, 1, 2, 3. *This know, that in the laſt dayes ſhall come perillous times; for men ſhall be louers of their owne ſelues, couetous, boaſters, proud, curſed ſpeakers, diſobedient to parents, vnthankefull, vnholy, &c.* So that it appeareth to be an euident trueth, that the wicked are ſo obſtinate and hardned in their euill, that by no meanes they can bee brought from it, Pro. 27, 22. *And if thou ſhouldeſt bray a foole in a mortar among wheate brayed with a peſtle, yet will not his fooliſhnes depart from him.*

The Reaſons to ſtrengthen and confirme this truth to our conſciences, are to be conſidered. Firſt, ſin is as the Gangrene or Canker, it fretteth and eateth further and further, the hand infecteth the arme, and the foot the leg, vnleſſe the part that is infected bee cut off at the beginning, as the Apoſtle teacheth, 2 Tim. 2, 16, 17. *Stay prophane and vaine bablings, for they ſhall increaſe vnto more vngodlines: & their word ſhall fret as a canker, of which ſort are Hymeneus and Philetus.* So the Apoſtle *Iames* reſembleth and compareth ſin to child-bearing for the fruitfulneſſe of it, Iam. 1, 15, *When luſt hath conceiued it bringeth foorth ſin, and ſin when it is finiſhed, bringeth forth death.* Likewiſe, it is a *leauen which leaueneth the whole lumpe*, and therefore no maruel if it proceed by little and little, from one degree to another.

Secondly, euill men are giuen ouer of God into a reprobate ſence by his iudgement, ſo ẏ it is no maruell if they become vile and abhominable. This *Paul* declareth, Rom. 1, 26, 29, 30. This is likewiſe noted of the ſonnes of *Eli*, who albeit they were reproued of their father that they cauſed the lords people to treſpaſſe, *Yet they continued in their ſinne, and obeyed not his voice, becauſe the Lord would ſlay them*, 1 Sam. 2, 24, 25. And the Apoſtle writing to the Theſſalonians, maketh mention of the vnbeleeuing Iewes, who killed the Lord, murthered the Prophets, perſecuted the Apoſtles, withſtood the truth, and forbad them to preach vnto the Gentiles, that they might be ſaued, *To fulfill their ſinnes alwayes, for the wrath of God is come on them to the vtmoſt.* Seeing therefore ſuch as caſt away the warnings of God, are thēſelues caſt off and giuen ouer of God to fill vppe the meaſure of their ſinnes, and ſeeing ſinne is of it ſelfe fruitfull, branching and budding as a Tree, fretting as a canker, ſowring as a leauen, growing as a childe, multiplying as the fiſh in the waters: wee are not to maruell, if men once beginning to ſinne cannot be ſtaied and ſtopped from whatſoeuer they haue imagined to do.

Uſe 1. Now, let vs apply this doctrine to our vſes. Firſt, ſeeing the vngodly proceed and perſeuer in ſinne, aſſuredly great ſhall bee their iudgement: and as they increaſe in ſin, ſo ſhal they increaſe their puniſhment, and hoord it vp as a treaſure againſt the day of wrath. This the Apoſtle ſetteth downe as an euident trueth. *Deſpiſeſt thou the riches of his bountifulneſſe and patience, and long ſufferance, not knowing that the bountifulneſſe of God leadeth thee to repentance? But thou after thine hardneſſe, and heart that cannot repent, heapeſt vp as a Treaſure vnto thy ſelfe wrath, againſt the day of wrath, &c.* This ought to bee a terror to all the vngodly, to conſider that as their hearts are hardened, and their conſciences ſeared, ſo the plagues and puniſhments of God attend vpon them, and alwayes grow according to the degrees of their ſinnes. This the Lord threatneth in the Law, Leuit. 16, 21, 23, 24. *If ye walke ſtubbornly againſt me, and will not obey me, I will then bring ſeuen times moe plagues vpon you, according to your ſinnes: but if by theſe ye will not bee reformed by me, but walke ſtubbornly againſt mee, &c.* Thus we ſee the equall proportion betweene our ſins, and Gods puniſhments.

Secondly, ſee how dangerous it is once to make ſhipwracke of faith and a good conſcience, and to wound our ſoules by falling into ſinne. The further a diſeaſe runneth, and the longer it continueth, the more vncureable it is. The further a fire ſpreadeth, the more it conſumeth. The more ſin groweth to an head, the more the Spirit of God is quenched, & the worke of grace is diminiſhed, the aſſurance of comfort is weakned and leſſened. Let vs therfore alwayes keep a diligent watch ouer our ſoules, let vs ſeeke to cut off all occaſions of euill, and endeuour to ſtoppe the firſt beginnings. If a diſeaſe be taken in the beginning before it ſpread and ſeize vpon the vitall parts, it is eaſily cured. A fire when it is firſt kindled, is quickely quenched. The Spring of the yeare is the beſt and fitteſt ſeaſon to purge out euill humours, and to apply medicines vnto the naturall body. When a ſhippe hath an hole that it beginneth to leake, it is ſoone ſtopped. So if we will labour and ſtriue to purge out the olde leauen betimes, before it gather ſtrength, we ſhall with more eaſe & leſſe difficulty be able to withſtand the force thereof: whereas the more ſinne is practiſed, the more the heart is hardned, according to the ſaying of the Prophet, Ier.13,23. *Can the Blackmoore change his skin? Or the Leopard his ſpots? then may ye alſo do good which are accuſtomed to do euill.* Therefore the Lord ſeeing that *Cain* had offended, and that his countenance was deiected (which were the fore-runners of murther) ſtirred him vp to looke vnto theſe things. Gen.4,7. *If thou do well, ſhalt thou not be accepted? And if thou doeſt not well, ſinne lyeth at the doore.* This is that vſe which the Prophet pointeth out, Eſay 5.11,18. *Wo vnto them that draw iniquity with cords of vanity, and ſins as with cartropes. Woe vnto them that riſe vp early to follow drunkenneſſe, and to them that continue vntill night, till the wine do enflame them.* Where hee teacheth the wofull and miſerable condition of all thoſe that runne from euil to worſe, as it were, adding drunkenneſſe vnto thirſt, and warneth vs to take heed leſt at any time there be in any of vs an euill heart and vnfaithfull, to depart from the liuing God.

Vſe 3. Laſtly, ſeeing the vngodly being reproued of God, and checked of their own conſcience continue in their euill, we muſt know that on the other ſide it belongeth vnto the faithfull, according to the trueth of the word reuealed vnto them, to grow in grace more and more, and to make euery day ſome ſtep to the kingdome of heauen. So many as are truly grafted into Chriſt, as it were into a vine, muſt draw iuice from him continually, and bring foorth fruite plentifully, according as hee teacheth, Iohn 15.22. *Euery branch that beareth not fruite in me, he taketh away, and euery one that beareth fruite, he purgeth it, that it may bring foorth more fruite.* It is the commendation of the Church of Thyatira, Reuel.2,19. *That their works were more at the laſt, then they were at the firſt.* Let vs begin to beleeue in Chriſt, and to expreſſe the power of godlineſſe, neither let vs be terrified and diſmayed from a conſtant reſolution, to forſake ſinne, and embrace righteouſneſſe, with the hardnes and difficulty, with the lets and ſtumbling-blockes that lye in our way, with the troubles and tentations that abide for vs: all theſe are hard in the beginning. A ſetled courſe, and a continuall practiſe of faith and repentance, ſhall make the matter eaſie, and the way plaine before vs. An Apprentice that firſt beginneth to learn his trade and occupation, is much troubled at the ſtrangeneſſe of it, he findeth in himſelfe great vnfitneſſe and vntowardneſſe, he ſaith he ſhall neuer attaine vnto it, he ſhall neuer go through with it, and the reaſon is, becauſe he hath not vſed it: but when once he is entred into that courſe, he taketh delight in it, and wondereth at his owne folly and ſimplicity. A Scholler that firſt beginneth to reade, to write, or to learne any liberall Art, is diſcoraged through the hardneſſe of it, and if he might bee put to his choiſe, had rather giue ouer then hold out; but vſe and cuſtome makes it eaſie, and then he learneth with great pleaſure & little paine: for that which a man doth often, he doth eaſily. So is it with all Nouices and yong Schollers in the ſchoole of Chriſt, when firſt they begin to be trees of righteouſneſſe, ſet in the garden of God, they meete with many hinderances and pull-backes, they wraſtle with many tentations, and encounter with ſundrie enemies: but when they haue once practiſed the duties of the firſt and ſecond Table, and entred into the race of Religion, they runne ſwiftly, they obey God willingly, and follow their calling cheerefully. For now they practiſe all holy duties often, and therefore doe them eaſily and willingly, not grudgingly and vntowardly.

This *Salomon* teacheth, Prou.14,6. *A ſcorner ſeeketh wiſedome, and findeth it not; but knowledge is eaſie to him that will vnderſtand.* And hence it is that Chriſt our Sauiour exhorteth vs, *Come vnto me all ye that are weary and heauy laden, for I will eaſe you: For my yoake is eaſy and my burthen light,* Math.11,28. So the Apoſtle *Iohn* teſtifieth, *This is the loue of God that yee keepe his Commandements, and his Commandements are not burthenous: for all ẏ is born of God ouercommeth this world and this is that victorie that hath ouercome this world, euen our Faith.* 1 Iohn 5.3,4. They haue their tranſgreſſions of the law pardoned, they haue Chriſts obedience in fulfilling the law imputed: repentance from dead workes is wrought and effected in them. All things ſaith Chriſt are *poſſible to him that beleeueth,* Matth.17,20: according to the ſaying of *Paul, I am able to do all things through the help of Chriſt which ſtrengthneth me.* Phil.4,1 Let vs do his wil cheerfully, readily, willingly. For as God loueth a cheerefull giuer, ſo hee loueth a cheerful ſeruant. Let it be meat & drink vnto vs to do the will of our heauenly Father, and finiſh his worke appointed vnto vs.

CHAP. XXIII.

1 *And Balaam ſaide to Balak: Build me heere ſeuen Altars, and prepare mee heere ſeuen Bullockes, and ſeuen Rams.*

2 *And Balak did as Balaam ſayde, and Balak and Balaam offered vpon euery Altar, a Bullock and a Ramme.*

3 *Then Balaam ſaide vnto Balak: Stand by the burnt Offering, and I will go, if ſo be that the Lord will*

come and meete me: and whatſoeuer he ſheweth me, I ſhall tell thee: So he went foorth alone.

4 *And God met Balaam; and he ſaid vnto him, I haue prepared ſeuen Altars, and haue offered vpon euery Altar a Bullocke and a Ram.*

5 *And the Lord put an anſwer in Balaams mouth, and ſaide; Goe againe to Balak, and ſay on this wiſe.*

6 *So when hee returned vnto him, Loe, hee ſtood by his burnt-offering, hee and all the Princes of Moab.*

7 *Then he vttered his Parable, and ſaide, Balak the King of Moab hath brought me from Aram, out of the Mountaines of the Eaſt, ſaying; Come curſe Iacob for my ſake, come and deteſt Iſrael.*

8 *How ſhall I curſe, where God hath not curſed? Or how ſhall I deteſt, where the Lord hath not deteſted?*

9 *For from the top of the Rockes I did ſee him, and from the Hils I did behold him: Loe, the people ſhall dwell by themſelues, and ſhall not be reckoned among the Nations.*

10 *Who can tell the duſt of Iacob, and the number of the fourth part of Iſrael? Let me die the death of the righteous, and let my laſt end be like his.*

11 *Then Balak ſaide vnto Balaam, What haſt thou done vnto me? I tooke thee to curſe mine enemies, and behold, thou haſt bleſſed them altogether.*

12 *And he anſwered and ſaid, Muſt not I take heed to ſpeake that which the Lord hath put in my mouth?*

IN the former Chapter wee haue heard the buſie preparing and prouiding of an enchanter and ſooth-ſayer, to weaken and bewitch the people. Now in this Chapter and the Chapter following, we ſee his diuinations deliuered, and his ſorceries explained vnto vs. For *Balaam* being gotten and hyred with the wages of vnrighteouſneſſe, he laboureth and ſweateth by all meanes to waſte and weaken the hoaſt of Iſrael, but effecteth nothing againſt them, verifying the ſaying of the wiſeman, Prou. 21, 30. *There is no counſell, nor wiſedome againſt God, who ſcattereth the purpoſes and policies of the wicked.*

diuiſion
chapt.

In this Chapter obſerue two principall points (to wit) two diuelliſh attempts to deſtroy the Iſraelites with Magicall enchantments. Touching the firſt endeuour and practiſe, we are to conſider, both the facts & actions, and then the yſſue and euents thereof. The firſt action is, that *Balaam* (as the maſter-workman in this buſineſſe) commandeth preparations to be made for his diuinations, hee muſt haue ſeuen Altars builded, ſeuen ſacrifices prepared, ſeuen Bullocks, and ſeuen Rams offered; ſeeking to pleaſe and appeaſe GOD thereby, and to draw him to fauour the Moabites, & to forſake the Iſraelites, for he knew he could do nothing for the one, and againſt the other, vntill he had procured the God of the Iſraelites to depart from them.

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But heere it is to be obſerued, that he dealeth wholly by odde numbers, willing all to be done by ſeuens. The number of ſeuen was alwayes accounted an holy and ſacred number, and religiouſly obſerued, euen from the Creation, whereof the Gentiles marked ſundry examples in Nature, and in the worſhip of God. Beſides, a certaine diuine force was imagined to be in the odde number, and therefore the Sorcerers and Enchanters did for the moſt part deale with theſe vneuen numbers. This we ſee in the Poet *Virgil*, *Eclog.* 8.

I twiſt for thee euen firſt of all, theſe threds in number three,
In colour three fold differing, and thrice about theſe Altars
I draw thy liuely counterfeit: God ioyes in number odde.

Ouid. Meta. li. 7 & 14 Terſe conuertit, Ter ſumptis, &c.

The like appeareth in another Poet, deſcribing the practiſes of certaine witches, as *Medea*, *Circe*, and others. Hee bringeth one in, ſpeaking thus:

The Starres alonely faire and bright,
did in the Welkin ſhine,
To which ſhe lifting vp her hands,
did thrice her ſelfe incline:
And thrice with water of the Brooke,
her haire beſprinkled ſhe,
And gaſping thrice, ſhe opt her mouth,
and bowed downe her knee.
And afterward,
Loe, thrice with Brimſtone, thrice with Fire,
and thrice with Water pure,
She purged Aeſons *aged corſe,*
that ſlept and ſlumbred ſure.

The Altars being made as *Balaam* commanded, the King and this Sooth-ſayer offer thervpon to God. For Nature taught, that there is no acceſſe to God, without a ſacrifice: as God from the beginning of the fall of man, trained vp his people in the rudiments of the Law, & enioyned them this carnall ſeruice, and theſe carnall ceremonies which now are ceaſed, inaſmuch as we haue the *conſummation and perfection of all in the all-ſufficient ſacrifice of Chriſt once offered vpon the Croſſe, who ſitteth for euer at the right hand of God, and with that one offering, he hath conſecrated for euer them that are ſanctified,* Heb. 10, 12, 14 Now they offer theſe kind of Beaſts rather then any other, becauſe they had heard that the God of Iſrael commanded them to offer Bullocks and Rams vnto him, ſo that they would giue him his owne deſire, and pleaſe him with the ſeruice he ſeemed to bee delighted

Pſalm.50,9.

delighted in. But God regardeth *not ſacrifices that are offered with a corrupt heart.* Againe, they offer ſeuen Bullocks and ſeuen Rams vpon the ſeuen Altars, becauſe as this number was thought to be holy, ſo it was ſuppoſed to bee of ſecret vertue, ſeeing God ſanctified & ſeparated from the beginning, the ſeuenth day, and nature hath left examples of ſundry ſeuens in the heauens, as the *Pleiades*, the Planets, and many other. Laſtly, he commandeth the King to ſtand by the ſacrifices and burnt-offerings very deuoutly, and whiles they were burning, he withdraweth himſelfe, & ſeeketh a ſecret place to worke his feats, as the witch of *Endor* did, 1 Sam. 28,13, and as Sorcerers do: to the end that by this ſeparation of himſelfe, he might raiſe a ſuperſtitious opinion in *Balak* of his doings, and the better being ſolitary, to put in vſe his ceremonies. The euents enſuing after theſe actions before handled, are double: Firſt, in God, and afterward in *Balaam*. God appeared to this prophane man, as he hath done to diuers of his enemies, for his childrens ſake, not for their own ſakes, as alſo *Eliſha* ſaide to *Iehoram*, *As the Lord liueth, in whoſe ſight I ſtand, if I had not regarded the preſence of Iehoſhaphat, I would not haue looked toward thee, nor ſeene thee this day.* 2 Ki.3,14. Now as all hypocrites pleaſe themſelues in theyr outward ceremonies, ſo *Balaam* telleth God what Sacrifices he had offered vnto him, that he had ſpared no coſt nor charges. And as he thought he had done well, ſo he looked to haue beene reſpected; he telleth of his good deeds, he boaſteth of his works, he numbreth vp his burnt offerings, he hopeth by theſe allurements, that God would change his mind. He thought him to bee as one of the gods of the Gentiles, which were diuels, & not Gods, and they that ſought vnto them, ſought vnto diuels, not to God. But whereas he gloryeth in the works of his owne hands, and putteth confidence in his worſhip performed to God, he receiueth no anſwer heereof, only the Lord willeth him to returne backe to the King his maſter, that ſet him on worke, and ſpeak vnto him what ſhould be put in his mouth.

The firſt propheſie of Balaam.

Touching *Balaam*, he goeth, hee obeyeth, he vttereth a Propheſie before the King and his Nobles, ſpeaking after the manner of the true Prophets, not moued by the ſpirit of the diuell, but inſpired by the Spirit of God, and declaring truly what he had receiued of God. The Propheſie and Parable of *Balaam* is firſt vttered, then the effect of it is ſet downe and declared. The Propheſie hath three points to be conſidered: Firſt, the entrance: Secondly, the ſubſtance and matter it ſelfe: Thirdly, the concluſion. Touching the entrance into the Propheſie, it is taken from the preſent worke now in action, and detecteth the folly and dotage of *Balak*, who had ſent from far to fetch a Sorcerer, and doubted not of the force of his diuinations, ſeeing he was cunning in the Eaſt manners. Thus were Idolaters giuen ouer, by the iuſt iudgement of God, to beleeue lyes. The ſubſtance of this Propheticall ſpeech followeth, firſt propounded, and afterward proued and confirmed. For he ſheweth, that Iſrael is bleſſed of God, and therefore not to bee curſed. Iſrael is protected of God, as with a ſhield, and therefore it lyeth not in his power, or in the power of any man to make them a curſed people, to be had in execration and deteſtation. This ſentence is vttered by way of an interrogation and asking a queſtion, for the greater force, and giuing power vnto it, for the better aſſurance of the truth of it, and to put it out of doubt, *How ſhall I curſe, where God hath not curſed? Or how ſhall I deteſt, where God hath not deteſted?* Now hee proueth that they could not be curſed of God, nor hurt by the enchantments of the diuell, nor annoyed by the deuices of men; firſt, by his owne teſtimony in the preſent ſeeing of them, and the comely order obſerued among them, *From the top of the Rockes I did ſee them*: as if hee ſhould ſay, The very ſight of this people, and of their gouernment, daunteth my heart, and daſheth my purpoſe, ſo that I am called backe from conceiuing a thought of curſing them, both by the authority of God, and by the preſence of thē which I behold. Secondly, by the pureneſſe and holineſſe of the people, they walked with God, they dwelled in his preſence, they obſerued his Lawes, they ſubmitted themſelues to his ordering and gouernment, they embraced his religion, they ſeparated themſelues from the Gentiles, they abſtained from theyr ſuperſtitions, they would haue no fellowſhip with them, they differed from them in theyr Lawes, in theyr Religion, in their life, in theyr ſacrifices, in theyr ſacraments, and other ceremonies.

The concluſion and ſhutting vp of this Propheſie is double, and contayneth two points: Firſt, in reſpect of Iſrael: Secondly, in reſpect of *Balaam* himſelfe. Touching Iſrael, hee pronounceth the bleſſing of God towards them, that they ſhould encreaſe as the duſt of the earth, *and as the ſand on the ſea-ſhore, which is innumerable, according to the promiſe made to Abraham*, Gen. 12. Heb. 11,12. And to moue the heart of *Balak* and of all the Moabites the more, he vttereth it by way of asking the queſtion, and doubling it, he encreaſeth Gods mercy toward them, and ſaith, hee could not number the fourth part of Iſrael. Touching himſelfe, he teſtifieth, that the bleſſedneſſe of this people was great in regard of the life to come, and therefore wiſheth that in death he might bee like them, that after death, he might be partaker of the ſame happineſſe with them. But wiſhers and woulders were neuer good Chriſtians. For this is a peeuiſh & peruerſe kinde of wiſhing, not to performe that which belongeth to the bleſſednes of eternall life, and yet to wiſh and deſire it to come vpon him.

The effect of this vnlooked for Propheſie, is ſet downe by a queſtion and an anſwer. The Queſtion of the King expoſtulateth the matter with him, why he bleſſed the Iſraelites, as one forgetting himſelfe, and vnmindfull of his buſineſſe, wheras he was hyred to curſe them, being his enemies. The anſwer of *Balaam* caſteth the fault vpon God, and excuſeth himſelfe. For ẏ ſame God that opened his mouth, conſtrained him to vtter this bleſſing againſt his will. As if he ſhould ſay, I haue vſed all my skill, and practiſed my arte to the vttermoſt, but no ſorcery wil preuaile againſt them: why then doſt thou checke and controlle me, for that which I can by no meanes remedy & redreſſe? But the queſtion may be asked, whether his charmes and coniurations could haue hurt the Church, if they had beene pronounced againſt them? I anſwer, the curſes of the wicked cannot hurt or hinder the godly, as *Balaam* in euery Propheſie acknowledgeth. And *Salomon* teacheth, *That the curſe which is cauſeleſſe, ſhall not come.* Prou. 26,2. Wherefore then did not God ſuffer him to run his race, & to follow his owne imagination? Why did God appeare vnto him, and not ſuffer his curſes to be denounced? Surely, becauſe hereby the Name of God is more glorified, the Sorcerer confounded, and all the expectation of the enemies daſhed, in that the curſes are not pronounced, and their deſires and endeuours diſanulled.

[Verſe 1. *Build me heere ſeuen Altars, and prepare me ſeuen Bullocks, and ſeuen Rams.*] They begin theyr worke with great pompe & ſhew of zeale and religion, as the manner of the heathen was, when they went about any enterprize. He buildeth not one Altar alone, but ſeuen: he contenteth not himſelfe with one Bullocke, and one Ram, but prepareth ſeuen: ſo that on euery Altar hee offereth two burnt offerings to appeaſe the Lord toward them. He nameth the Name of the Lord, and goeth apart from the ſociety of men, as it were to haue conference with the liuing God, whereas his drift and purpoſe was nothing but to practiſe his ſorcery. Thus we ſee the Gentiles obſerued the manner of ſacrificing, receiued by tradition from their Fathers, yet not purely and vncorruptly, both becauſe they had not reſpect to the Meſſiah promiſed; and ſuppoſed the outward work of ſacrificing to be ſo precious and meritorious, that for it theyr ſinnes ſhould be forgiuen; and becauſe they mingled and corrupted the worſhip of God, with their owne inuentions. For the ſacrifices inſtituted of God, are defiled and depraued, partly by the opinion of merit, partly by the addition of new-fangled worſhip. Hereby we learne, That all religion pretendeth order and zeale, although it be remoued from truth. Howſoeuer all falſe religion proceed from the ſpirit of diſorder and confuſion, that is, the diuell: yet it maketh ſome ſhew of holineſſe, & putteth on a ſhadow of the true religion. This appeareth in the high places that *Solomon* built for his outlandiſh women, *Where they burnt Incenſe, and offered oblations to ſtrange gods.* 1 Kin. 11,7,8, and 18,26,28. It is noted touching the Prieſts of *Baal*, ẏ they prepared a Bullock, and called vpon the name of *Baal*, from morning to noone, *They cried aloud, and cut themſelues, as their manner was, with kniues and Launces, vntill the blood guſhed out vpon them.* Loe, what zeale and forwardneſſe here was. The like appeareth in *Zedekiah*, one of the former generation; he made hornes of yron in reſemblance & imitation of the true Prophets, who taught by ſuch ſignes, and ſaid, *With theſe ſhalt thou puſh the Aramites, vntill thou haſt conſumed them.* 2 Kings 22,11. The ſame is offered vnto vs in the Propheſies of *Ieremy*, chap. 32,34,35, where deſcribing the zeale of Idolaters, hee ſaith, *They ſet their abhominations in the houſe of God to defile it, they built the high places of Baal, and cauſed their ſonnes and daughters to paſſe through the fire to Molech.* So when *Hananiah* brake the yoke of *Ieremy*, he ſaid, *Thus ſaith the Lord, Euen ſo will I breake the yoke of Nebuchadnezzer King of Babel, from the necke of all Nations, within the ſpace of two yeares,* Ier. 28,10,11.

Reaſon 1. The Reaſons are to be conſidered: Firſt, becauſe Satan can turne and transforme himſelfe into a reſemblance of the glorious Angels that dwell in the heauenly light; albeit he dwell in vtter darkneſſe, yet he neuer appeareth in his owne likeneſſe, he ſhadoweth his lyes with the Name of God, and couereth his tentations with the vizard of holineſſe. This Reaſon the Apoſtle vſeth, 2 Cor. 11,13,14,15. If then Satan hide his hornes, and diſſemble the hollownes of his dealings, ſo that his baytes and ſnares are not perceiued, and the poyſon of them is not ſeene, no maruaile if his inſtruments that are led by his ſpirit, follow theyr maſter in theyr hypocriſie. For as the ſpirit is that leadeth them, ſo are they that are led.

Reaſon 2. Secondly, it ſatisfieth ignorant and fooliſh men, from further ſearching and enquiring into the hidden myſteries of corrupt religion. If it ſhould bee propounded in the name of the diuell, and the rottennes thereof appeare in his likenes, euery one would defie it, and ſpit at it, and Satan well knoweth, he ſhould gaine nothing to his kingdome. But when he taketh vp the Name of God, pretendeth the zeale of God, and ſometimes alledgeth the Scriptures of God, he carrieth many blindfold to perdition, and leadeth away captiue ſimple ſoules laden with ſinnes, and led with diuers luſtes, for they neuer make further enquiry, nor diue to the depth of Satans wylineſſe. This appeareth in the Idolatry of the ten Tribes, erected by *Ieroboam*, who ſaide to the people, *It is too much for you to goe vp to Ieruſalem: Behold (O Iſrael) thy gods, which brought thee out of the Land of Egipt: and this thing turned to ſin, for the people went (becauſe of the one) euen to Dan.*

1 Kings

Kings 12,28,30.Iudg.17,13. The ignorant multitude ran headlong after this counterfeit worſhip, coloured with ſhew of reaſon, and followed thoſe Idols, that they might go with eaſe to the diuell.

Vſe 1.

Let vs make vſe of this doctrine, and ſee what may be learned from hence, for our edification. Firſt, acknowledge from hence, that all zeale and appearance of zeale is not good. *Balak* and *Balaam* heere pretend the worſhip of God, and who would thinke they intented any miſchiefe? Yet they were in the gall of bitterneſſe, and in the bond of iniquity. Therfore the Apoſtle ſaith of the Iewes, *I beare thẽ record, that they haue the zeale of God, but not according to knowledge, for they being ignorant of the righteouſneſſe of God, and going about to ſtabliſh their owne righteouſneſſe, haue not ſubmitted themſelues to the righteouſneſſe of God.* So the Church of Rome beſotted with ſuperſtition, and hauing drunke deepely of the cup of abhominations makes an outward ſhew of great zeale, by their multitude of ceremonies, partly borrowed from the Iewes, and partly patched from the Gentiles; by their Pilgrimages to Saints, by the counterfeit ſtrictnes of their diſordered orders, by their ſolemne vowes of pouerty, chaſtity, and obedience, by the pretended ſtreightneſſe of their whipping Ieſuites, and Ieſuited diſciples, imitating heerein the Prieſts of *Baal*, and reſembling the heretiques, which of whipping themſelues, are called *Flagellantes*. But notwithſtanding all theſe ſhewes of holineſſe, they are farre from true zeale, hauing a voluntary religion, like vnto thoſe whom the Apoſtle *Paul* reproueth, Col.2,21,22,23. In which place the Apoſtle doth liuely deſcribe what the Romane Religion is, and portrayeth it out as a Table before our eyes: It hath goodly ſhewes, which indeed ſeeme to haue ſome exquiſite and excellent thing in them, but the inward and ſpirituall worſhip is neglected among them, the Name of God is diſhonoured, the Sabbath is prophaned, the Scriptures are abuſed, the doctrine of faith and repentance is buried, & many open ſinnes are maintained among thẽ. If that bee the true religion which giueth all glory to God, the Popiſh religion cannot bee ſo, which giueth all glory to themſelues, and robbeth God of the honour due to his Name, by their doctrine of merits, & by their works of ſupererogation, which indeed is more then ſupererogation. If it be the true religion that magnifyeth the Scriptures, reſteth in the perfection of them, ſubmitteth all perſons & cauſes vnto them, and acknowledgeth them the ſole and ſupreme Iudge of all Queſtions and Controuerſies of religion, then that muſt bee a falſe religiõ, which patcheth other writings and traditions vnto them, which in matters of doctrine flyeth from them, which preferreth the authority of the Church before them, and denyeth to be wholly ordered by them. If that be the true religion, which aduanceth the ſufferings of Chriſt, and reſteth in his perfect Oblation once performed vpon the Croſſe, which acknowledgeth Chriſt to be the onely Sauiour and Redeemer of his people, and teacheth to relye vpon him alone for our iuſtification: then that muſt bee confeſſed to bee a counterfet religion, which ſetteth vp a mocke-Chriſt, and honoureth in ſtead of him, the curſed Idoll of the Maſſe, whereby the remembrance of his death is ſhamefully eluded, and the people of God are miſerably deluded. Learne therefore, that all zeale is not true zeale; and to hate all euill, albeit it haue the appearance of good, and come masked vnder the vizard and habite of holineſſe. For counterfeit piety, is double impiety.

Rom. 10,2,3

Aug.de hæreſib.

Heb.10,1

Vſe

Secondly, let vs not bee carried away and ſeduced with euery vaine blaſt of falſe Doctrine, but ſtand conſtant, ſetled, and vnmoueable, as they that are builded, not on the weak ſand, but vpon the firme Rocke that cannot be remoued. This the Apoſtle teacheth, Heb.1 , 9. *Bee not carried about with diuers and ſtrange doctrines, for it is a good thing that the heart bee ſtabliſhed with grace, and not with meates, which haue not profited them that haue beene occupied in them.* This vſe is vrged by the Apoſtle *Paul*, 2. Tim.3,5. *This know, that in the laſt daies ſhall come perillous ſeaſons, for men ſhall bee louers of their owne ſelues, &c, hauing a ſhew of godlineſſe, but haue denied the power therof; turne away therfore from ſuch.* We ſee how eaſily the greateſt part are carried away with ſhadowes without ſubſtance, and ſhewes without inward truth. They haue itching eares after new Teachers, and forſake the ancient Teachers, that haue fed them with the milke of the word, & gained them to the faith of Chriſt. Wherefore it ſtandeth vs vpon, to take heed wee be not ſeduced and deceiued with falſe Prophets, and to make a tryall of their doctrine, by the truth of the Scriptures, according to the counſell of Chriſt our Sauiour, Math.chapter 7,verſes 15. 16.

Vſe

Laſtly, it is our duties to learne to diſcerne the ſpirits, and to be able to iudge of the Doctrine, whether it be of God, or not. Chriſt commandeth his Diſciples to beware & take heed of the leauen of the Phariſies and Saduces, that is of their doctrine: but in another place he chargeth them to heare the Phariſies & obey their doctrine, ſitting in *Moſes* chaire, becauſe they were appointed for the time to be the Teachers of the Church. Now then, if they muſt heare and do what they ſay, and yet auoide their mixtures & corruptions of ſound doctrine, it is required neceſſarily of the people, to diſcerne betweene the Law of GOD and the leauen of the Phariſies, being charged to cleaue to the truth, and to forſake error. This is that vſe which the Apoſtle *Iohn* vrgeth, 1 Iohn, chap.4.verſe 1. *Dearely beloued, beleeue not euery ſpirit, but try the ſpirits, whether they bee of GOD: For many falſe Prophets are gone out into this world.* And in the ſecond Epiſtle,

Math.
and 2

Epiſtle, chap.7, 8. hee ſpeaketh to the ſame purpoſe, *Many deceiuers are entred into this world, which confeſſe not that Ieſus Chriſt is come in the fleſh: looke to your ſelues, that wee loſe not the things which we haue done, but that we may receiue a full reward.* Hereunto likewiſe cometh the exhortation of *Eliah* to all the people that were ſeduced by falſe Prophets, 1 Kings 18, 21. *How long halt yee betweene two opinions? If the Lord be God, follow him: but if Baal bee hee, then go after him.* And the Apoſtle *Paul* chargeth the Theſſalonians to *try all things, and to hold faſt that which is good.* 1 Theſſ.5,21.

Vſe

This condemneth the Church of Rome of ſacriledge, that take from the people the key of knowledge, and nuzzle them in ignorance, as the mother of deuotion, accounting it ſufficient, that they beleeue as the Church beleeueth, and credite in all things theyr Paſtours and Teachers, and forbid them all tryall of the doctrine deliuered vnto them. But the Scriptures require of them the ſpirit of diſcerning, and all iudgement, that they may allow thoſe things that are beſt, and that they may bee without offence, vntill the day of Chriſt; to take heed that they walke circumſpectly and wiſely, that they may vnderſtand what the will of the Lord is, and beware that they be not ſeduced. And it is no excuſe to the people beeing miſled and miſguided, to ſay, Thus haue I bene taught and inſtructed: *For when the blinde leade the blinde, they both fall into the pit of deſtruction,* Mat.15,14. So that if they embrace not faith vnto ſaluation, but withdraw themſelues vnto perdition, they that follow falſe Teachers, are ſure to periſh as well as they that leade them the way, or rather out of the way: and if the Watchman ſee the ſword drawne, and iudgement comming, and blow not the Trumpet: albeit the blood of the people ſhall bee required at his hands, yet they ſhall alſo be taken away in their ſins.

n.12,2.
i,10.
h.5.15,17.
33,8.

[Verſe 5. *The Lord put an anſwer in Balaams mouth.*] Heere is ſet downe the Author of his Propheſies. He ſought a curſing, but God put in his mouth a bleſſing, ſo that the ſpirit of Propheſie is ſometimes giuen to wicked men, as appeareth in *Saul*, & ſundry others. Wherefore it is ſaid, God put his word in his mouth, not in his heart. He hath God plentifully in his mouth, but his heart was farre from him, ſo that he ſpeaketh not farre otherwiſe then his Aſſe ſpake before, becauſe God compelled him againſt his will, to vtter that which he put in his mouth.

ctrine. men are con- ed to teſtimo- the

Hereby we learne, that Gods truth is oftentimes enforced and drawne out of thoſe that know it not, nor beleeue it. Prophane men of an euill ſpirit, are conſtrained & compelled to giue teſtimony and witneſſe to the truth of God, the Lord as it were wringeth and wreſteth it out of the mouths of thoſe that be ignorant of him; as we ſee how *Balaam* in this and the chapter following, vttereth excellent and heauenly things (albeit againſt his will) of God, of the enemies of God, of the Church proſpering and flouriſhing thorough his fauour: yet he was lewd in life, and prophane in heart, louing neyther God, nor his truth. This we ſee in the Sorcerers in Egypt, when they ſaw and felt the plague of Lice, but could not with their enchantments bring foorth the like, they confeſſed, *This is the finger of God,* Exod.8,19. This appeareth farther in the hiſtory of *Gideon*, when one of his enemies had told a dreame to his neighbour which hee had dreamed, his fellow anſwered and ſaide, *This is nothing elſe ſaue the ſword of Gideon the ſonne of Ioaſh, a man of Iſrael, for into his hand hath God deliuered Midian and all the Hoaſt.* Iudg.7,14. This likewiſe we ſee in the Centurion and ſouldiers that were with him watching Ieſus, Math.27,54, when they ſaw the renting of the veyle, the trembling of the earth, the opening of the graues, the cleauing of the ſtones, and ariſing of the dead bodies, they feared greatly, ſaying; *Truely this was the Sonne of God.* Hereunto cometh the confeſſion of *Caiaphas*, an enemy to Chriſt, and to the doctrine of ſaluation which he perſecuted; for hee vttered a Propheſie of the death and paſſion of Chriſt, Ioh. 11,49,50,51,52. It was an extraordinary motion of God, that guided his tongue to Propheſie of Chriſt. So he ſpake afterward in thē that cryed out at his arraignement, Mat.27,25. *His blood be vpon vs and vpon our children:* which was plentifully performed in its time and ſeaſon. The like we may obſerue in *Pilate*, when he was admoniſhed by the Iewes to amend this title of Chriſt ſet on his Croſſe, *Ieſus of Nazareth, the King of the Iewes*; *Pilate* anſwered, *What I haue written, I haue written:* Iohn 19,22. wherein at vnawares hee is made after a ſort, a Preacher of the kingdome of Chriſt, who gouerned his tongue, as heere hee did the tongue of *Balaam*.

***Reaſon* 1.** The Reaſons remaine to bee conſidered. Firſt, to leaue the wicked without excuſe, when they heare the truth. For God neuer leaueth himſelfe without witneſſes, no not among the Infidels, as the Apoſtle declareth, Acts 14,16,17. Now if the powring downe ſhowers of raine, ſending the fruitfulnes of the earth, feeding all creatures with bodily food, be the Lords witneſſes and teſtimonies of his power, how much more is the word of God, which is the ſauour of life vnto life, to all that beleeue? For ſeeing God opened the mouth of *Caiaphas* (as we ſhewed before) to vtter a Propheſie concerning Chriſt, the obſtinate incredulity of the Iewes was conuinced, when both the cauſe and vertue of his death was vttered by their owne high-Prieſt, albeit hee ſpake it in another meaning.

***Reaſon* 2.** Secondly, he ſpeaketh often in wicked men, to encreaſe their iudgement, and bring vpon them the greater damnation. If God had not reuealed his truth vnto them, their puniſhment ſhould bee the leſſe. This wee ſee ſet downe, Luk. 12,47,48. This appeareth by the words of Chriſt to his Diſciples, Math. 7,23. Luke 13,25,26. *Many will ſay to mee in that day, Lord, Lord, haue we not by thy Name propheſied? And by thy Name caſt out diuels? And by thy Name done many great works? And then will I profeſſe to them, I neuer knew you, depart from me, yee that worke iniquity.* Thus Chriſt vpbraideth the Cities, wherein moſt of his great works were done, becauſe they repented not, and telleth them it ſhall be eaſier for Tyre and Sidon, for Sodome and Gomorrha at the day of iudgement, then for them. Math. 11,22.

Reaſon 3. Thirdly, to ſtrengthen & confirme his childrē in the truth reuealed vnto them. Great is theyr wauering and weakneſſe: when God maketh knowne his word vnto them, & ſealeth it vnto them by his ſignes and ſacraments, they are full of doubting, and theyr faith is mingled with infidelity, as wee ſee in the example of *Gideon*, Iudg 7, 14. God appeared vnto him at the threſſing-floore, commanded him to goe in his might to ſaue Iſrael, promiſed him the victory, and ſtrengthened him by the ſignes that he asked, *yet he remained fearefull & faint-hearted, after theſe ſo many meanes vſed to giue him courage & confirmation*, Iudg. 7,10. Hence it is, that God raiſed vp one in the hoaſt of his enemies, and guided his tongue to be a Preacher and publiſher of his truth, telling this dreame of his to his fellow, that loe, a Cake of Barley-bread tumbled from aboue into the hoaſt of *Midian*, and came vnto a Tent and ſmote it that it fell, and ouerturned it, that the Tent fell downe: which is expounded and interpreted to be the ſword of *Gideon*. Wherby we ſee, that God opened the mouth, and directed the tongue of this Idolater, for the ſtrengthening of *Gideon*, and the furthering of him in his work.

Vſe 1. Now let vs make vſe of this Doctrine Firſt, behold heerein the greatneſſe of his power & Name, cauſing his enemies to profeſſe and acknowledge it. We ſee how they reſiſt & rebell againſt God. We ſee how they abide not to ſubmit their necks to his obedience, but caſt away the cordes of diſcipline from them: yet he ouer-ruleth them, ordereth their tongues, and diſpoſeth the words of their mouth to his owne glory. This is it which the Prophet declareth, Pſal. 8,1,2. This alſo appeareth in the example of *Saul*, and of the meſſengers that he ſent to take *Dauid*, *For the Spirit of God fell vpon them, and they propheſied*, therefore it was a Prouerb, *Is Saul alſo among the Prophets?* 1 Sā. 10,11 and 19 24. This verifieth the ſaying of the wiſe man, Prou. 16,1. *The preparations of the heart are in man, but the anſwer of the tongue is from the Lord:* that is, howſoeuer a man many times muſtreth an whole Army of thoghts in his minde, as it were in battell array, and concludeth with himſelfe, both what, & how to ſpeake: yet man is ruled by a ſuperior power, & ſhal ſpeake as God guideth his mouth, not as himſelfe purpoſeth and determineth. Seeing therefore God frameth vnfit inſtruments to his owne purpoſe, and maketh them ſerue for the aduancement of his owne glory, we muſt conclude againe with the Prophet, *O Lord, our Lord, how excellent is thy Name in all the world!*

Vſe 2. Secondly, it is not hard with God to retaine and reſerue a people to himſelfe in all ages, albeit there be neuer ſo many enemies, & albeit the Church bee not alwayes viſible to the eye, and kept in outward beauty. He is not tyed to any Nation, people, or place. Let vs neuer feare the decay or deſtruction of the Church: he that did gaine it to himſelfe, will maintaine it againſt all the practiſes and pollices of euill men, ſo that the gates of hell ſhall not preuaile againſt it. This is it which Chriſt teacheth, Mat. 3,8,9. He can draw the ſtrong and flinty hearts of the aduerſaries to bee his Church, albeit all the Iewes were ſcattered & deſtroyed. God is not bound to continue his Church among thē, and the priuiledges which in mercy he vouchſafed vnto them: if hee remoue his ſtandard, and take away his Candleſticke, and breake off the ſucceſſion they boaſted of, he can call a people vnto himſelfe whenſoeuer he pleaſeth. As then we are not to feare the falling away of the Church, ſo wee are not to preſume of our ſelues, becauſe wee haue preſent teſtimonies of Gods fauour, and viſible markes of the Church amongſt vs, but labour to finde out our owne ſinnes, and turne vnto the Lord, aſſuring our ſelues, that euery Tree which bringeth not foorth good fruite, is hewen downe and caſt into the fire.

Vſe Laſtly, ſeeing prophane perſons bee enforced to ſpeake the truth of God, let vs know that it is our part, who are enlightned with more knowledge and endued with better graces, in a more willing and cheerefull ſort then they do, to teſtifie the praiſes of God for conſcience ſake, with care and comfort, not grudgingly, nor vnwillingly, nor enforced vnto it. This the Prophet *Malachi* ſetteth downe, ch. 1,11. Where hee ſheweth, that the Gentiles knew the excellency of his Name, and were not ignorant of his greatneſſe, and therefore if we be the true children of God, our righteouſneſſe and obedience muſt exceed the righteouſneſſe and obedience of others. For what a ſhame is it, that ſtrangers from the couenant ſhould acknowledge him, and thoſe of his family, and as it were his houſhold ſeruants, come behind them? Let vs be like the Angels that be in heauen, Mat. 6,10, who obey him readily, willingly, cheerefully, perfectly. If we obey him grudgingly, and by conſtraint, the reprobates, yea the diuels do him as good ſeruice, as we do. They performe his ſecret will againſt their will. Let vs accompliſh his will reuealed in his word, with the full deſire of our hearts, otherwiſe we ſhall neuer finde true comfort to our ſelues in that we do. If wee would haue God to accept & reward our ſeruice performed vnto him, we muſt not doe it by conſtraint, as *Balaam* did, nor to halfes as *Saul* did, 1 Sam.15,21,22,23: nor to merit, as the Phariſies did; but in conſcience of our duty, as children to their fathers, that we may receiue the inheritance of ſonnes.

[Verſe 9 *Loe,the people dwell by themſelues, and ſhall not bee reckoned among the Nations*] Now we come to the Propheſie it ſelfe, wherin he confeſſeth the bleſſed eſtate of yͤ church, ſo that nothing can make them miſerable, or ſeparate them from the fauour of God. This wee ſhall haue fitter occaſion to ſhew afterward. Heere let vs conſider the reaſon whereon he groundeth the happines of the Church. In the deſcription of the Church,he ſaith,they are a people cleauing to God alone, beleeuing in him, and ſeuered from other Nations in religion and lawes. From hence we learne, That the Church of God is an holy people, called and gathered by the word,to heare and obey God, ſeparated from the prophane of the world in life and conuerſation. This we ſee euidently, when the poſterity of *Caine* began to multiply and repleniſh the earth by many generations, who were the malignant Church;the true Church (encreaſing later)began to diuide themſelues from thē, to reſtore the purity of Gods worſhip, and to meet apart by themſelues for the publike ſeruice of God,which the Scripture meaneth, when it ſaith, *Then men began to call vpon the Name of the Lord.* The like we ſee afterward in *Abraham,* whom the Lord called beyond the flood from ſeruing other Gods, to ſerue him purely apart from the ſuperſtitions of his forefathers This was figured in the vow of the Nazarites, the intention whereof is expreſſed in the deſcription of the ceremony of it, *To be ſeparated to the Lord.* Numb.6,2. Thus *Moſes* deſcribeth the common condition of al that people, to be ſeparated to the Lord, as God himſelſe giueth them to vnderſtand, *I am the Lord your God which haue ſeparated you from other people, &c.* Leuit. 20,24,26. This is it which Chriſt our Sauiour ſaith to his Diſciples, *That they are not of the world,but he hath choſen them out of the world,* Iohn 15,19. Hereunto cometh the exhortation of *Peter,* preaching repentance & amendment of life, to thoſe that had crucified the Lord of glory, *With many other words he beſought and exhorted thē, ſaying; Saue your ſelues from this froward generation* Acts 2,ver.40,41. Hereunto cometh the practiſe of the Apoſtle Saint *Paul,* Acts 19,9, when the aduerſaries were conuinced, and their hearts hardened, they diſobeying,and ſpeaking euill of the way of God,before the multitude,he *departed from them; and ſeparated the Diſciples, and diſputed dayly in the Schoole of one* Tyrannus.

The Reaſons hereof are theſe. First,there is an oppoſition betweene God & the world. The Gouernour thereof is Satan, *who is the Prince of this world,and hath ſet vp his throne in it: it perſecuted Chriſt and ſlew him.* Neyther do the children of God finde *any better entertainment then Chriſt did,as it hateth him,ſo it hateth them,* Iohn 14,17,30. Againe, *The amity of this world is enmity with God: the wiſedome of this world is fooliſhneſſe with God,* 2 Cor.4,4. Iam.4,4. And Chriſt teſtifieth, *That the works thereof are euill,* Iohn 7,7. Seeing then it is euill in reſpect of yͤ gouernor, which is Satan, euil in reſpect of Chriſt, whom it hated and perſecuted; euill in reſpect of the Spirit of truth,whō it neyther ſeeth,nor knoweth, nor receiueth; in reſpect of the Children of God, whom it abhorreth; euill in reſpect of the friendſhip thereof,which is enmity; euill in reſpect of the wiſedome thereof, which is folly: and laſtly, euill in reſpect of the works thereof,which are impiety; howſoeuer the beauty of it be glorious,and the ſhew gorgeous and gliſtering; yet the Church is to come out of it,& is clean contrary vnto it. For if the friendſhip of the world be the enmity of God, then the friends of the world are the enemies of God. And as there is an agreement betweene the diuell and the world,ſo is there an vnion between God, and his Church. And as God and the world are oppoſed,ſo are the Church and the world contrary one to another: ſo that whilſt wee are parts of this world, wee cannot be members of his Church, and when we are called out of the world,we are gathered into the boſome of the Church.

Secondly,God hath choſen the Church to himſelfe,before the foundation of the world, to be adopted thorough Ieſus Chriſt, according to the good pleaſure of his will, to the *praiſe of the glory of his grace, wherewith he hath made vs freely accepted in his beloued,* as the Apoſtle teacheth,writing to the Epheſians, chap. 1,5,6. 1 Pet.1,2. Thus the Church is builded vpon the vnmoueable rocke that cannot bee ſhaken. The foundation *of God remaineth ſure, & hath this ſeale, The Lord knoweth who are his.* 2 Tim.2,19. *Reaſon 2.*

Vſe 1. Now let vs ſee what vſes wee may rightly conclude out of this doctrine thus confirmed. Firſt,we learne from hence, that the opinion of thoſe is condemned, that bring in vniuerſall grace, vniuerſall election of euery one, vniuerſall redemption of euery one,and vniuerſall vocatiō of euery one, to the ſauing knowledge of the Goſpel. For whereas the Church is as it were the Parke of God, impaled in from other waſte Land,or rather the Paradiſe of God,wherein the wilde beaſts of the Forreſt may not enter; this Doctrine pulleth vp the Pale,and taketh away the encloſure, laying it in common,and ioyning it to the reſt of the wilderneſſe. The people of God are the *little flocke in reſpect of the world.* Luke 12,32. We ſee frō the beginning of the world, there was a difference and diſtinction betweene the ſonnes of God,and the ſonnes of men, Geneſis,chapter 6, verſe 1, betweene the Iewes and the Gentiles, betweene the circumciſed, and the vncircumciſed, betweene the peo-downe, Luk. 12,47,48. This appeareth by the words of Chriſt to his Diſciples, Math. 7,23. Luke 13,25,26. *Many will ſay to mee in that day, Lord, Lord, haue we not by thy Name propheſied? And by thy Name caſt out diuels? And by thy Name done many great works? And then will I profeſſe to them, I neuer knew you, depart from me, yee that worke iniquity.* Thus Chriſt vpbraideth the Cities, wherein moſt of his great works were done, becauſe they repented not, and telleth them it ſhall be eaſier for Tyre and Sidon, for Sodome and Gomorrha at the day of iudgement, then for them. Math. 11,22.

Reaſon 3. Thirdly, to ſtrengthen & confirme his childrē in the truth reuealed vnto them. Great is theyr wauering and weakneſſe: when God maketh knowne his word vnto them, & ſealeth it vnto them by his ſignes and ſacraments, they are full of doubting, and theyr faith is mingled with infidelity, as wee ſee in the example of *Gideon*, Iudg 7, 14. God appeared vnto him at the threſſing-floore, commanded him to goe in his might to ſaue Iſrael, promiſed him the victory, and ſtrengthened him by the ſignes that he asked, *yet he remained fearefull & faint-hearted, after theſe ſo many meanes vſed to giue him courage & confirmation*, Iudg. 7,10. Hence it is, that God raiſed vp one in the hoaſt of his enemies, and guided his tongue to be a Preacher and publiſher of his truth, telling this dreame of his to his fellow, that loe, a Cake of Barley-bread tumbled from aboue into the hoaſt of *Midian*, and came vnto a Tent and ſmote it that it fell, and ouerturned it, that the Tent fell downe: which is expounded and interpreted to be the ſword of *Gideon*. Wherby we ſee, that God opened the mouth, and directed the tongue of this Idolater, for the ſtrengthening of *Gideon*, and the furthering of him in his work.

Vſe 1. Now let vs make vſe of this Doctrine First, behold heerein the greatneſſe of his power & Name, cauſing his enemies to profeſſe and acknowledge it. We ſee how they reſiſt & rebell againſt God. We ſee how they abide not to ſubmit their necks to his obedience, but caſt away the cordes of diſcipline from them: yet he ouer-ruleth them, ordereth their tongues, and diſpoſeth the words of their mouth to his owne glory. This is it which the Prophet declareth, Pſal. 8,1,2. This alſo appeareth in the example of *Saul*, and of the meſſengers that he ſent to take *Dauid, For the Spirit of God fell vpon them, and they propheſied*, therefore it was a Prouerb, *Is Saul alſo among the Prophets?* 1 Sā. 10,11 and 19 24. This verifieth the ſaying of the wiſe man, Prou. 16,1. *The preparations of the heart are in man, but the anſwer of the tongue is from the Lord:* that is, howſoeuer a man many times muſtreth an whole Army of thoghts in his minde, as it were in battell array, and concludeth with himſelfe, both what, & how to ſpeake: yet man is ruled by a ſuperior power, & ſhal ſpeake as God guideth his mouth, not as himſelfe purpoſeth and determineth. Seeing therefore God frameth vnfit inſtruments to his owne purpoſe, and maketh them ſerue for the aduancement of his owne glory, we muſt conclude againe with the Prophet, *O Lord, our Lord, how excellent is thy Name in all the world!*

Vſe 2. Secondly, it is not hard with God to retaine and reſerue a people to himſelfe in all ages, albeit there be neuer ſo many enemies, & albeit the Church bee not alwayes viſible to the eye, and kept in outward beauty. He is not tyed to any Nation, people, or place. Let vs neuer feare the decay or deſtruction of the Church: he that did gaine it to himſelfe, will maintaine it againſt all the practiſes and pollices of euill men, ſo that the gates of hell ſhall not preuaile againſt it. This is it which Chriſt teacheth, Mat. 3,8,9. He can draw the ſtrong and flinty hearts of the aduerſaries to bee his Church, albeit all the Iewes were ſcattered & deſtroyed. God is not bound to continue his Church among thē, and the priuiledges which in mercy he vouchſafed vnto them: if hee remoue his ſtandard, and take away his Candleſticke, and breake off the ſucceſſion they boaſted of, he can call a people vnto himſelfe whenſoeuer he pleaſeth. As then we are not to feare the falling away of the Church, ſo wee are not to preſume of our ſelues, becauſe wee haue preſent teſtimonies of Gods fauour, and viſible markes of the Church amongſt vs, but labour to finde out our owne ſinnes, and turne vnto the Lord, aſſuring our ſelues, that euery Tree which bringeth not foorth good fruite, is hewen downe and caſt into the fire.

Vſe Laſtly, ſeeing prophane perſons bee enforced to ſpeake the truth of God, let vs know that it is our part, who are enlightned with more knowledge and endued with better graces, in a more willing and cheerefull ſort then they do, to teſtifie the praiſes of God for conſcience ſake, with care and comfort, not grudgingly, nor vnwillingly, nor enforced vnto it. This the Prophet *Malachi* ſetteth downe, ch. 1,11. Where hee ſheweth, that the Gentiles knew the excellency of his Name, and were not ignorant of his greatneſſe, and therefore if we be the true children of God, our righteouſneſſe and obedience muſt exceed the righteouſneſſe and obedience of others. For what a ſhame is it, that ſtrangers from the couenant ſhould acknowledge him, and thoſe of his family, and as it were his houſhold ſeruants, come behind them? Let vs be like the Angels that be in heauen, Mat. 6,10, who obey him readily, willingly, cheerefully, perfectly. If we obey him grudgingly, and by conſtraint, the reprobates, yea the diuels do him as good ſeruice, as we do. They performe his ſecret will againſt their will. Let vs accompliſh his will reuealed in his word, with the full deſire of our hearts, otherwiſe we ſhall neuer finde true comfort to our ſelues in that we do. If wee would haue God to accept & reward our ſeruice performed vnto him, we muſt not doe it by conſtraint, as *Balaam* did, nor to halfes as *Saul* did, 1 Sam. 15,21,22,23: nor to merit, as the Phariſes did; but in conſcience of our duty, as children to their fathers, that we may receiue the inheritance of ſonnes.

[Verſe 9 *Loe, the people dwell by themſelues, and ſhall not bee reckoned among the Nations*] Now we come to the Propheſie it ſelfe, wherin he confeſſeth the bleſſed eſtate of ý church, ſo that nothing can make them miſerable, or ſeparate them from the fauour of God. This wee ſhall haue fitter occaſion to ſhew afterward. Heere let vs conſider the reaſon whereon he groundeth the happines of the Church. In the deſcription of the Church, he ſaith, they are a people cleauing to God alone, beleeuing in him, and ſeuered from other Nations in religion and lawes. From hence we learne, That the Church of God is an holy people, called and gathered by the word, to heare and obey God, ſeparated from the prophane of the world in life and conuerſation. This we ſee euidently, when the poſterity of *Caine* began to multiply and repleniſh the earth by many generations, who were the malignant Church; the true Church (encreaſing later) began to diuide themſelues from thē, to reſtore the purity of Gods worſhip, and to meet apart by themſelues for the publike ſeruice of God, which the Scripture meaneth, when it ſaith, *Then men began to call vpon the Name of the Lord*. The like we ſee afterward in *Abraham*, whom the Lord called beyond the flood from ſeruing other Gods, to ſerue him purely apart from the ſuperſtitions of his forefathers This was figured in the vow of the Nazarites, the intention whereof is expreſſed in the deſcription of the ceremony of it, *To be ſeparated to the Lord*. Numb. 6,2. Thus *Moſes* deſcribeth the common condition of al that people, to be ſeparated to the Lord, as God himſelfe giueth them to vnderſtand, *I am the Lord your God, which haue ſeparated you from other people, &c.* Leuit. 20,24,26. This is it which Chriſt our Sauiour ſaith to his Diſciples; *That they are not of the world, but he hath choſen them out of the world*, Iohn 15,19. Hereunto cometh the exhortation of *Peter*, preaching repentance & amendment of life, to thoſe that had crucified the Lord of glory, *With many other words he beſought and exhorted thē, ſaying; Saue your ſelues from this froward generation* Acts 2, ver. 40, 41. Hereunto cometh the practiſe of the Apoſtle Saint *Paul*, Acts 19,9, when the aduerſaries were conuinced, and their hearts hardened, they diſobeying and ſpeaking euill of the way of God, before the multitude, he *departed from them, and ſeparated the Diſciples, and diſputed dayly in the Schoole of one* Tyrannus.

The Reaſons hereof are theſe. Firſt, there is an oppoſition betweene God & the world. The Gouernour thereof is Satan, *who is the Prince of this world, and hath ſet vp his throne in it: it perſecuted Chriſt and ſlew him*. Neyther do the children of God finde *any better entertainment then Chriſt did, as it hateth him, ſo it hateth them*, Iohn 14,17,30. Againe, *The amity of this world is enmity with God: the wiſedome of this world is fooliſhneſſe with God*, 2 Cor. 4,4. Iam. 4,4. And Chriſt teſtifieth, *That the works thereof are euill*, Iohn 7,7. Seeing then it is euill in reſpect of ý gouernor, which is Satan, euil in reſpect of Chriſt, whom it hated and perſecuted; euill in reſpect of the Spirit of truth, whō it neyther ſeeth, nor knoweth, nor receiueth; in reſpect of the Children of God, whom it abhorreth; euill in reſpect of the friendſhip thereof, which is enmity; euill in reſpect of the wiſedome thereof, which is folly: and laſtly, euill in reſpect of the works thereof, which are impiety; howſoeuer the beauty of it be glorious, and the ſhew gorgeous and gliſtering; yet the Church is to come out of it, & is clean contrary vnto it. For if the friendſhip of the world be the enmity of God, then the friends of the world are the enemies of God. And as there is an agreement betweene the diuell and the world, ſo is there an vnion between God, and his Church. And as God and the world are oppoſed, ſo are the Church and the world contrary one to another: ſo that whilſt wee are parts of this world, wee cannot be members of his Church, and when we are called out of the world, we are gathered into the boſome of the Church.

Reaſon 2. Secondly, God hath choſen the Church to himſelfe, before the foundation of the world, to be adopted thorough Ieſus Chriſt, according to the good pleaſure of his will, to the *praiſe of the glory of his grace, wherewith he hath made vs freely accepted in his beloued*, as the Apoſtle teacheth, writing to the Epheſians, chap. 1,5,6. 1 Pet. 1,2. Thus the Church is builded vpon the vnmoueable rocke that cannot bee ſhaken. The foundation *of God remaineth ſure, & hath this ſeale, The Lord knoweth who are his*. 2 Tim. 2,19.

Vſe 1. Now let vs ſee what vſes wee may rightly conclude out of this doctrine thus confirmed. Firſt, we learne from hence, that the opinion of thoſe is condemned, that bring in vniuerſall grace, vniuerſall election of euery one, vniuerſall redemption of euery one, and vniuerſall vocatiō of euery one, to the ſauing knowledge of the Goſpel. For whereas the Church is as it were the Parke of God, impaled in from other waſte Land, or rather the Paradiſe of God, wherein the wilde beaſts of the Forreſt may not enter; this Doctrine pulleth vp the Pale, and taketh away the encloſure, laying it in common, and ioyning it to the reſt of the wilderneſſe. The people of God are the *little flocke in reſpect of the world*. Luke 12,32. We ſee frō the beginning of the world, there was a difference and diſtinction betweene the ſonnes of God, and the ſonnes of men, Geneſis, chapter 6, verſe 1, betweene the Iewes and the Gentiles, betweene the circumciſed, and the vncircumciſed, betweene the people of God, and thoſe that were no people of his, being out of the couenant. To ſome God giueth faith, to other he giueth not faith, *For all haue not faith*, 1 Theſſ.3,1. Therefore our Sauiour Chriſt ſaith, *Many are called, but few are choſen*, Math.20,16, and hee chargeth his Diſciples, when he ſent them out to Preach, *not to goe into the way of the Gentiles, neither to enter into the City of the Samaritanes*, Math.10,5. and he ſheweth, that *it is not giuen to euery one to know the myſteries of the kingdome of God*, Mat.13,11. So the Apoſtles in ſpreading abroad the glad tydings of ſaluation, and working the conuerſion of the Nations, to whom they were ſent to preach the Goſpel, are commanded to remaine certaine yeares in ſome Cities, *becauſe the Lord had much people in thoſe places*: and when they were entring into other Cities, the Spirit ſuffered them not to publiſh among them the way of ſaluation. Act.18,10. Act 16,7.

Vſe 2.

Secondly, we muſt looke for a full and perfect ſeparation of the Elect from the Reprobate, of the ſheepe from the goats, of the veſſels of mercy, from the veſſels of wrath, when the Lord Ieſus ſhall breake the heauens, and come to iudge the quicke and the dead. Indeed here is ſome ſeparation made by the fan of his word, by the power of the keyes, & by the fire or furnace of affliction, yet ſtill the chaffe is mingled with the wheate, the Tares with the Corne, bad fiſh with the good, the hypocrites with the faithfull and true beleeuers. But when Chriſt ſhall come with thouſands of his Angels, and the heauens be diſſolued. *The bookes ſhall be opened, and things hidden in darkneſſe, ſhall be diſcloſed*, Reuel.20,12. Here a beginning is made, but then ſhall be an abſolute perfection and conſummation of this ſeparation. This is opened vnto vs by the Euangeliſt, Mat.25,31,32.33. Seeing this ſeparation ſhall come, what manner of men ought we to be in all holineſſe of life and conuerſation? Let vs ſearch and try our owne wayes, and turne vnto the Lord with all our hearts, that when Chriſt ſhal appeare at the great day of the harueſt and ſolemne ſeaſon of ſeparation, we may be found good Corne, and not be blowne away by the voyce of his mouth, whē he ſhall blow the chaffe into vnquenchable fire, where ſhall be weeping and gnaſhing of teeth. But if we be not heere ſeparated from the ſinnes and corruptions of the wicked, whē God ſeparateth the ſoule and body, we ſhall be ſeparated from the comfortable preſence of God, we ſhall remaine with the diuell and his angels for euer, neuer to be ſeparated and ſundred from them.

Vſe 3.

Thirdly, this giueth good aſſurance and comfort vnto them, that God will heare their prayers, and reſpect them in their miſeries. For ſeeing they are his chiefe treaſure, Exod.19,5,6. (albeit all the earth be his) ſeeing they are a kingdome of Prieſts, and an holy Nation, he will not ſee them want and ſtand in need of any thing which hee knoweth to ſerue for his owne glory and their good. This is that vſe which *Salomon* remembreth in his prayer at the dedication of the Temple, 1 Kings 8,52,53. *Let thine eyes bee open vnto the prayer of thy ſeruant, and vnto the prayer of thy people Iſrael, to hearken vnto them, in all that they call for vnto thee: for thou didſt ſeparate them to thee, from among all the people of the earth for an inheritance, as thou ſaidſt by the hand of Moſes thy ſeruant, when thou broughtſt our fathers out of Egipt, O Lord God*: whereby we ſee, that the conſideration of the deere account & eſtimation that God hath of his Church, ſeparating it to himſelfe, and calling it out of the world, ought to moue vs with boldneſſe to draw neere to the throne of grace, and to comfort vs with aſſurance to be heard in our neceſſities. For what can God deny vnto vs, that hath giuen vs him ſelfe? Or what can we want that know the loue of God toward vs, before wee were? Wherefore, whenſoeuer we are brought into any affliction, and ſtand in need of helpe, let vs be mindfull of the mercies of God toward vs, and aſſure our ſelues, that he which hath ſeparated and ſanctified vs from our mothers wombe, will perfect his owne worke that he hath begun, & finiſh it vnto the day of Chriſt.

Vſe

Laſtly, we muſt know that it is our duty to flye from all vngodlineſſe and worldly luſtes, and to haue no fellowſhip with the vngodly, *nor the vnfruitefull works of darkneſſe*, Tit.2,12. This indeed is *pure religion, & vndefiled, to keep our ſelues vnſpotted to the world*. This the Apoſtle *Paul* vrgeth, 2 Corin.6,14,15,16,17,18. Wee know that a little leauen leaueneth the whole lumpe. One rotten ſheepe infecteth a whole flocke. One leaper ſpreadeth the diſeaſe further, to the hurt of ſundry other. Now there is no leauen like to the leauen of ſin, 1. Cor.5.6. no infection comparable to the infection of ſin; no leaproſie ſo deadly and dangerous as the contagion of ſin, which bringeth danger and deſtruction to ſoule and body. Therefore we muſt not ioyne our ſelues with the vngodly, ſeeing wee are an holy people to the Lord our God, he hath choſen vs to bee a precious people vnto himſelfe aboue other people that are vpon the earth. Wee are *a choſen generation, a royall Prieſthood, an holy nation, a people ſet at liberty, that we ſhould ſhew forth the vertues of him that hath called vs out of darkneſſe into his maruailous light*. Seeing we are waſhed from the corruptions of the fleſh, let vs not defile our ſelues againe: ſeeing wee are called out of the world, let vs not returne into the world: and ſeeing we are freed from the thraldome of ſinne, let vs not ſell our ſelues againe to our owne luſtes, which fight againſt the ſoul. We cannot come neere an infectious diſeaſe without danger of infection. We cannot touch pitch, without danger to bee defiled with it. The Apoſtle ſaith, *Be not deceiued, Euill words corrupt good manners*. 1 Cor. The Wiſeman teacheth, *That hee which walketh with the wiſe, ſhab be the wiſer, but a companion of fooles*

fooles ſhall be the worſer. Prou.13,20. *Ionathan* by the friendſhip and familiarity which hee had with *Dauid*, changed his life to better. *Salomon* by the ſociety and coniunction with his idolatrous wiues, fell into Idolatry. And *Rehoboam* his ſonne, by walking with his yong Counſellers, and following their aduice, became worſe. If then we would auoid euill, we muſt beware of all occaſions. No occaſion more dangerous then euill company. Euery man therefore muſt take heed to himſelfe, and beware how he ioyn himſelfe in acquaintance with all men indifferently. Many that haue bin of a ſtayed courſe, and an approued life, haue ruined themſelues, by making no choiſe of their company, and haue loſt their honour and honeſty, a Iewell which beeing once loſt, can neuer be repayred and reſtored. This we ſee by woful experience confirmed vnto vs in the examples of many young men and maydens, who hating euill, and making conſcience of ſinne in themſelues, haue fearefully fallen, and made ſhipwracke of all godlineſſe and goodneſſe, through the ſeducement of others.

p 11,4.

[Verſe 10 *Who can tell the duſt of Iacob, & the number of the fourth part of Iſrael?*] Heere beginneth the concluſion of this firſt Propheſie, ſetting downe the infinite multitude of the faithfull, compared by an hyperbolicall or exceſſiue ſpeech to the duſt of the earth, which cannot be numbred. This he ſpeaketh, being as it were rauiſhed and aſtonied at the great number of them, according as the Lord had promiſed long before to *Abraham*, *Gen.* 15,5. *Looke vp now vnto heauen, and tell the ſtarres if thou be able to number them: and hee ſaide vnto him, So ſhall thy ſeed be.* Thus then this falſe Prophet is made a Preacher and Publiſher of the glory of the Church, and of the largeneſſe of the boundes thereof. Heereby we learne, That God hath a great & infinite people that belong vnto him. Albeit the good Corne be ſcarce ſeene when it is mingled with ẏ chaffe, yet when it is ſeuered and brought together, it maketh a great heape. The number of the elect and choſen people of God, which he hath redeemed, & will in the end glorifie, is a great people. This appeareth vnto vs in many places of the word. The Prophet propheſying of the kingdome of Chriſt, telleth vs, that *his Dominion ſhall be from ſea to ſea, and from the Riuer vnto the ends of the Land: that all Kings ſhall worſhip him and all Nations ſhall ſerue him, bleſſe him, and be bleſſed in him.* Pſal. 72,8,11.17,19. Chriſt teacheth vs, that *many ſhall come from Eaſt and Weſt, and ſhall ſit downe with Abraham Iſaac, and Iacob in the kingdome of heauen:* He ſaith, that *when the laborers were few to put their ſickle in the ripe Corne, yet God had a great and plentifull harueſt to bee gathered into his Barne*, Math 8,11, and 9.37, And likewiſe 26,28. at the inſtitution of his laſt Supper, he ſaith, *This is my blood of the New Teſtament, that is ſhed for many for the remiſſion of ſinnes.* This the Apoſtle ſheweth to the Hebrewes, chap.2,10. The Oracle of God anſwereth euidently at one time, when *Elias* thought he had beene alone, that he had reſerued to himſelfe *ſeuen thouſand that neuer bowed their knee to Baal*, 1 Kings 19, 18. This truth was reuealed to *Iohn*, Reuel.7, 8,9. So then the Church is ſtored with many beleeuers, and is as a fruitefull mother, that aboundeth with many children.

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Reaſon 1.

The Reaſons are plaine and euident. For firſt, it is a matter of faith, and an Article of our Creed to beleeue the Church to bee Catholique. And it is Catholique in three reſpects; In reſpect of time, of place, and of perſon. Of time, becauſe it hath beene in all ages and times ſince the firſt promiſe made to our firſt Parents in Paradiſe, Heb.chap.13, verſe 8. Reuel.chap.13, verſe 8. and ſhall continue vnto the end of the world. Of place, becauſe it is gathered from all parts of the earth, whereas before the dayes of Chriſt our Sauiour, it was included within the Territories of *Iudea*, now it is diſperſed farre and neere in the time of the new Teſtament. Of perſons, becauſe it ſtandeth of all eſtates and degrees of men, high and low, rich and poore, male & female, Iew and Gentile, learned & vnlearned, whereas before God called and ſingled out the ſeed of *Abraham* to bee his people. If then the Church be thus large, and ſpreadeth it ſelfe to all times, to all places, and to all perſons, if it be ſo generall and vniuerſall, it muſt neceſſarily follow, that many are the parts and members of it.

Acts 10,34,35

Gal.3,28.

Reaſon 2.

Secondly, we do not maruaile that there are many members of the Church made partakers of the righteouſneſſe of Chriſt, ſeeing by one mans diſobedience many are made ſinners. For we are guilty of the ſinne and tranſgreſſion of *Adam*, and we ſinned in his ſinne, When he ſinned, we ſinned, & are made guilty thereof in the ſight of God, becauſe albeit we were then vnborne, and without a beeing, yet we are his ſeed and poſterity, and were all in his loynes. Through this guiltineſſe it is come to paſſe, that we are conceiued in originall ſinne, hauing all the powers of the ſoule & parts of the body corrupted, and ẏ ſpawne of all ſinne is infuſed into vs, and we are thereby made the children of wrath, as well as others, the enemies of God, the heyres of hell and condemnation. If then the power of *Adams* fall were ſo great, as to infect & corrupt al his poſterity, then much more ſhal the righteouſneſſe of Chriſt be imputed to many, and be able to make them partakers of euerlaſting life. As *Adam* by naturall propagation hath ſpread his fault, and guiltineſſe of his fall, to the deſtruction of many: ſo Chriſts obedience hath by grace ouerflowed to many, who was appointed for the riſing againe of many in Iſrael, Luke, chapter 2, verſe 34. This the Apoſtle teacheth, & thus he reaſoneth. Ro.5, 14,15,18,19. *As by one mans diſobedience, many were made ſinners, ſo by the obedience of that*

Eph.2,3.

one, ſhall many alſo be made righteous. Wherefore, ſeeing the Church is euery way Catholique in reſpect of the largeneſſe, and ſeeing the obedience of Chriſt is not leſſe auaileable then the diſobedience of *Adam*: we feare not to auouch, that the Church hath many children, as a tree with many branches, as a body with many members, as a fountain with many ſtreames, and as an army of many ſouldiers, making vp one Campe.

But before we come to the vſes of this Do- **Obiect.** ctrine, it ſhall not be amiſſe to anſwer a queſtion, and to remoue an Obiection that may be raiſed from hence. For this may ſeeme to be contrary to other places of Scripture, where it teacheth, that few ſhall be ſaued, that few Math.7,14, and 20,16. Luk.12,32. Eſay 1,9. are choſen, that a remnant ſhall be ſaued, that the flocke of Chriſt is a little flocke, that the way is narrow, and the gate ſtreight that leadeth to life, and few enter into it. If then they be few, how are they many? If a ſmall company, how are they moe then can be numbred? To be few, and yet to be many; to be a remnant, and yet moe then can be reckoned, ſeeme not to agree together. I anſwer, the Church **Anſwer.** may be truely ſaid to haue many children, and few members, in diuers reſpects For it is conſidered two wayes: Firſt, ſimply; Secondly, by compariſon. Firſt, in reſpect of themſelues, and the ſeuerall parts thereof: Secondly, in reſpect of the vnbeleeuers. If they be compared with the world of Infidels and Hypocrites, Lu.13,23,24. with Reprobates and Caſtawayes, with the veſſels of wrath that ſhall be conſumed, they be a very few, and as a little handfull, like a ſparke in reſpect of a great fire, or like a drop of water in reſpect of a great ſtreame: for the number of the damned is farre greater. But if they be conſidered in themſelues, not compared with others, *The multitude of them that are ordained to eternall life, and ſhall be ſaued, is very great, and exceeding many, yea, ſo many, as no mā is able to comprehend the number of them.* Hebr. 12,1. To expreſſe this difference by ſome ſimilitudes and examples: we ſee in a common collection and gathering, albeit euery man can giue but a little, yet when it commeth together, the totall ſumme amounteth to a great matter. When a Captaine is to leuy forces, and to muſter his ſouldiers, if he ſhould take but ten out of a Pariſh through this kingdome, when they come together, and meete in one place, they make a great Army and a Campe-royall: yet if they be compared with the multitude of men, women and children, that are left behind, they are as nothing, they are as an handfull, and are ſcarce miſſed. So is it with the true Church of God, they are both few, & yet many: they are few in reſpect of thoſe that ſhal be condemned, which multiply vpon the earth, and couer the face thereof; and yet they are many in number, in reſpect of the particular parts, as ſhal appeare in the end of ỹ world, & when they ſhall be gathered into one place from all places of the world.

Hauing anſwered this Obiection, and cleered the Doctrine before deliuered, let vs come **Vſe** to the vſes ariſing from hence. Firſt, we learne from hence the great power of the word of God. Albeit the Miniſtery thereof be of the world eſteemed fooliſhneſſe, yet to them that are iuſtified, to them that are ſanctified, to thē **1 Cor.1,** that are effectually called, it is the wiſedome of God, and the power of God. The Church is called our Mother, the word of God is cōmitted to the keeping of the Church, beeing the Pillar of truth; ſo that by preaching of **1 Tim.3,** the word, the Church bringeth forth children to God. The word is the ſeed of regeneration, 1 Pet. 1,23: it is milke for children, 1 Cor. 3, 2: it is ſtrong meate for men of riper yeares, Heb. 5,14, whoſe ſences are expert and exerciſed in the diſcerning of things that differ. If then it worke ſuch a glorious effect, we may conclude, that it is liuely and mighty in operation, entring through to the diuiding of the ſoule and ſpirit, the ioynts and marrow, and is a diſcerner of the thoughts and intents of the heart. Seeing therefore the encreaſe of the Church is by the effectuall preaching of the Goſpel, whereby the members of Chriſt are vnited into his body, and the Sheepe of Chriſt are gathered into his fold, we muſt acknowledge the power and force of the word to be **Heb.4,1** exceeding great wherby it is brought to paſſe.

Secondly, hereby we haue matter of great reioycing & praiſing God, to ſee the proſpe- **Vſe** rity and flouriſhing eſtate of the Church, encreaſing and growing to ſo many millions or multitudes, and to conſider how glorious the Name of Chriſt ſhall be, when all concurre & meete together to praiſe him. The honour of an earthly Prince *ſtandeth in the multitude of his Subiects*, Prou. 14,28: then how glorious and excellent ſhall the Name of Chriſt be, when ſo many thouſands and thouſand thouſands, that none can number for the infinite multitude, ſhall aſſemble together to ſing the praiſes of God, ſaying; *Saluation commeth of our God that ſitteth vpon the Throne, & of the Lambe. Praiſe, and glory, and wiſedome, and thanks, and honour be vnto our God for euermore*, Amen Reu. 7,9,10,12. *Sing praiſes to God, ſing praiſes, ſing praiſes vnto our King, ſing praiſes: for God is the King of all the earth.* Pſal. 47,6,7. What can miniſter more ioy vnto vs, then to behold the beauty of Sion, when one member is added vnto the Church? We ſee how men reioyce when their houſe is encreaſed, when they haue children giuen vnto them, *being the inheritance of the Lord, and the fruite of the wombe being his reward* Pſal. 127,3. How much more ſhould we reioyce and be glad, when we ſee ỹ church which is the houſe of God, to multiply & floriſh, *That hee maketh a barren woman to dwell with a family, and a ioyfull mother of many children?* Pſal. 113.9. It is noted by Chriſt our Sauiour, that the Angels reioyce at the repentance of men, when he ſaith, *I ſay vnto you, that* **Luk.15,** *ioy ſhall be in heauen for one ſinner that conuerteth,* *more then for ninety and nine iuſt men which need none amendment of life :* how much more then ought we to comfort our ſelues when ẏ faithfull are encreaſed, when the wayes of the Lord are knowne vpon earth, and his ſauing health among all Nations? The Euangeliſt *Luke* teſtifieth, *That when the Apoſtles and Brethren heard that God had granted repentance vnto life to the Gentiles, they praiſed and glorified God.* Acts 11,18. And this is that vſe which the Apoſtle *Paul* teacheth, Gal, 4, 27. It is written, *Reioyce thou barren that beareſt no children : breake foorth and cry, thou that trauaileſt not : for the deſolate hath many moe children, then ſhee which hath an husband.* So then, the encreaſe of the Church (when one member is added vnto it) is the ioy of the ſeuerall parts: and the multiplying of many members, is matter of great reioycing to the whole body, and cauſe of ſtirring of vs vp to the praiſe of God, who quickeneth thē that are dead, and maketh them to bee found that were loſt. In the naturall body found deformed or defectiue, if ſight were giuen to the blinde, or hearing to the deafe, or ſpeech to the dumb, if life or limb were reſtored where it was wanting, 3,7,8. 21,4. what great comfort would this bring, what great reioycing would it worke? So in the myſticall body of Chriſt, when any part, or when many parts are added, as ornaments of the body, and helping to accompliſh the number of the elect, let vs break foorth into ioy of heart, and reioyce that wee haue part and fellowſhip in this company.

Thirdly, let vs not meaſure the Church by
Vſe 3. our owne outward ſenſes. When Idolatry and open wickedneſſe, when ſuperſtition & cruell perſecutions ouer-ſpread all, as an vniuerſall darkneſſe couering the earth, let vs not ſuffer our ſelues to be deceiued, nor iudge raſhly of Gods people. We thinke the Church oftentimes like to periſh, and to be rooted out of the earth: but the foundation of God alwaies remaineth ſure, and hath this ſeale, the Lord knoweth who are his. Therefore the Apoſtle teacheth, *That the Lord hath not caſt away his people.* Rom. 11, 1, 2, 3, 4, 5. When *Elias* ſaw the Prophets of God killed, and the Altars digged downe, God ſaid vnto him, *I haue reſerued vnto my ſelfe ſeuen thouſand men, which haue not bowed their knee to Baal.* Euen ſo then at this preſent time there is a remnant according to the election of grace. Wherefore let vs not iudge raſhly of priuate perſons, whether they be in the number of the elect or not: much leſſe of whole Nations and kingdomes. We ſay commonly, he runneth farre that neuer returneth. *Paul* was a perſecuter of the Church, 1 Tim 1,13, but Chriſt appearing vnto him, made him a Preacher of the Goſpel. *Manaſſeh* was an Idolater, a ſorcerer, and ſhedder of much innocent blood, when hee ſate in his Throne and kingdome; but hee remembred God afterward in the dayes of his affliction. 2 Chron. 33,12. *Mary Magdalen*, who led a wicked life, out of whom Chriſt caſt ſeuen diuels, Mark. 16,9, had her ſinnes forgiuen, and loued him much of whom ſhe had receiued ſo great mercy. The theefe that all his life had
Luc. 23.40. runne aſtray, and hunted after the goods of other men, was vpon the Croſſe conuerted to the faith, he abhorred his former life, confeſſed his ſinnes, craued pardon, blamed his fellow, and longed after the kingdome of God. This the Apoſtle auoucheth concerning the Corinthians, when he had taught, *That neither fornicaters, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor theeues, nor couetous, nor drunkards, nor raylers, nor extortioners, ſhall inherite the kingdome of God*; he addeth, *Such were ſome of you, but yee are waſhed, but yee are ſanctified, but ye are iuſtified in the Name of the Lord Ieſus, & by the Spirit of our God.* 1 Cor. 6, 9 10. So thē, *we muſt iudge nothing before the time, vntill the Lord come, who ſhall lighten things that are hidde in darkneſſe, and make the counſelles of the heart manifeſt, and then ſhall euery man* 1 Cor. 4,5. *haue praiſe of GOD.* And let vs not be daunted and diſmayed at the great number of the wicked, of Atheiſts, Libertines, Epicures, Idolaters, Hypocrites, Scorners, Blaſphemers; ſeeing there is an vniuerſality of the elect and faithfull, though few appeare to our ſenſes, as did to the eyes of *Eliah*, who in heart & ſoule ioyne with vs, of whoſe prayers we are partakers.

Laſtly, ſeeing there are many elected vnto Vſe 4. life and ſaluation, let vs vſe all meanes to draw others to faith in Chriſt, and repentance from dead works. Let vs exhort one another *while it is called to day, leſt any be hardened through the deceitfulneſſe of ſinne,* Heb 3,13. Let vs prouoke to good workes, *and ſo much the more, ſeeing the day of the Lord draweth neere.* Heb. 10, 25. For what knoweſt thou (O man) whether thou ſhalt win thy brother? The husbandman planteth and watereth, he tilleth & ſow- 1 Cor. 3,7 eth, and when he hath done, he committeth the ſucceſſe to God, looking with patience for early and latter rayne. So muſt all the Miniſters of God (which are his laborers) preach in ſeaſon and out of ſeaſon, diuide the word of truth aright, and take all occaſions to win ſoules to God. And this is that vſe which the Lord himſelfe teacheth and preſcribeth, Acts 18,9,10. *Feare not, but ſpeake and hold not thy peace : For I am with thee, and no man ſhall lay hands on thee, for I haue much people in this City.* Where wee ſee, that howſoeuer *Paul* found much oppoſition againſt him at Corinth, ſome reſiſting, and others blaſpheming, & himſelfe ready to depart; yet the Lord appeareth vnto him, and encourageth him to continue his labours, with promiſe of a plentifull harueſt, & a rich recompence of reward, that hee ſhould not labour in vaine, but be the Miniſter of life vnto many. This is the greateſt comfort to the Miniſters of God, to turne many to righteouſneſſe. This ſhall be our Crowne and glory in the great day of account, when the cheefe Shepheard of the ſheepe ſhall appeare.

Therefore, the Apoſtle chargeth the man of God to be of a patient ſpirit, gentle towards all men, 2 Tim. 2,24,25. ſuffering the euill, inſtructing them with meekeneſſe that are contrary minded, prouing if God at any time will giue them repentance, that they may acknowledge the truth, and come to amendment out of the ſnare of the diuel, of whom they are taken priſoners to do his will. To conclude, let vs remember the ſaying of the Apoſtles *Iames* chap. 5,19,20. *Brethren, if any of you haue erred from the truth, and ſome man haue conuerted him, let him know that he which hath conuerted the ſinner from going aſtray out of his way, ſhall ſaue a ſoule from death, and ſhall hide a multitude of ſins.* Where the Apoſtle teacheth, that ſo manie of vs as haue receyued any gifts at the handes of God, it is our duty not onely to vſe them to our owne comfort, but to labour diligently to profit others, that ſo we may gaine glorie and winne ſoules to God, by furthering the ſaluation of our brethren. It followeth in the Text.

Doctrine. The wicked haue oftentimes ſome good motions howbeit not laſting.

[*Let mee dye the death of the righteous.*] In theſe wordes, is contained the ſecond part of the concluſion of this firſt propheſie, which is *Balaams* demand and deſire, that after the end of this temporall and mortall life, hee may reſt with the Saints, and obtaine the bleſſed eſtate reſerued for them. This had bene a good and godly prayer, if it had not proceeded from an euill heart, and beene ſtained with a wicked life. This deſire of his was not conſtant, and followed vnto the end, but as the ſodaine flaſhing of a lightning quickly vaniſhing, or as a fire kindled in greene wood, ſoone going out againe: or as a deceitfull bowe, that ſtarteth backe with great violence. Hereby we learne, That the wicked haue oftentimes many good motions of the Spirit, deſire the happines of the Saints, and in the middeſt of their malice, wiſh their owne condition like the condition of Gods children. *Pharaoh*, albeit reſerued to deſtruction, yet had this ſight & light in him, when in the remembrance and feeling of his plagues hee cryed out, *I haue now ſinned, the Lord is righteous, but I and my people are wicked.* Exod. 9,27. The ſorcerers of Egypt, miniſters of the kings luſt, had this light, when GOD confounded their wiſedome, and they confeſſed before the King and his Princes, *This is the finger of God*, Exo. 8,19. This appeareth in the Iewes, Iohn 6,34. they wiſhed to come vnto happineſſe, and in the very midſt of their rage there was an inward ſighing of the ſpirit, *that they might eate the bread of life.* They had rebelled againſt Chriſt, yet in a certaine remorſe of conſcience they wiſhed to be partakers of eternall life. This was found in the meſſengers ſent to apprehend Chriſt, and to bring him before the Court and Commiſſion that was ready to ſitte vpon him, when they returned empty, they ſayd to the Phariſies, *Neuer man ſpake like this man*, Iohn 7,46. This is that true light that lighteth all men that come into the world, Iohn 1,9. & that ſpark of grace which is kindled in the heart of euery one: and there is no man ſo farre giuen ouer vnto wickednes of life, but ſometimes hee hath this touch of conſcience, and remorſe of heart, and greefe for ſinne.

Reaſon 1

The Reaſons hereof are not hard to be rendred. For firſt, the light of their owne conſcience doth ſhine in theyr hearts to make them without excuſe. This is the victory and triumph that vertue hath ouer all vice, and godlineſſe ouer wickedneſſe, that where it is moſt hated and abhorred, there it is ſometimes deſired and oftentimes acknowledged. Albeit the wicked haue filled vp the meaſure of their ſinnes, hardning their hearts like the Adamât, and making their face like flint, yet the force of grace ſo pierceth their luſtes, that they are conſtrained to ſay, The way of vertue is better. Conſider the impure and diſſolute adulterer, that giueth his ſtrength and wealth to harlots, yet ſometimes he confeſſeth the chaſt body to bee better. There was neuer ſo vile and blaſphemous a ſwearer, Actes 24,25. but ſometimes hee trembleth at the Maieſtie of God, and at the remembrance of iudgement, as *Felix* did. The proud and ambitious man, that ſwelleth vntill he be ready to burſt, and exalteth himſelfe to heauen, ſometimes is caſt downe in a feeling of his mortality, and remẽbreth that he is but duſt and aſhes. The beaſtly drunkard, that waſteth and waſheth away his wealth and his wits, confeſſeth ſometimes his owne folly, and praiſeth the gift of abſtinence and temperancy. And this is that which the Euangeliſt declareth of Chriſt, the eternal word of the Father, *In it was life, and that life was the light of men, & that light ſhineth in darkneſſe, and the darknes comprehended it not.* Where he ſheweth, that albeit the minde of man bee darkned, and the will corrupted, yet ſtil there is cleareneſſe enough to make him without excuſe.

Iohn 1,

Reaſon

Secondly, the good motions of the wicked are not long and laſting, but as a blaſt, or for a brunt, ſodainely decaying like the graſſe vpon the houſe top, *Which withereth before it commeth forth, whereof the Mower filleth not his hand, neither the gleaner his lap*, Pſal. 129,6. becauſe theyr hearts are ſo poſſeſſed with euill, and ſo carryed away, ſometimes with pleaſures, that they cannot bring forth ful & perfect fruite to the ripening: ſo that albeit they begin, yet they cannot make an end, like vnto the builder noted of folly by Chriſt, ſcorned by all that beheld the foundation of a goodly building, ſaying, *This man began to builde, but was not able to make an end.* This reaſon is offered to our conſiderations in the parable of the ſower, where ſundry ſorts of hearers are ſet downe according vnto the different nature of ground in which the ſeede fell. Theſe make many ſteps in Chriſtianity: They haue knowledge, they beleeue the word, they receiue it with

Luke 1

Luke

with ioy; yet notwithſtanding theſe beginnings and proceedings, they are reſembled to ſtony ground, and in time of tentation fall away. Seeing therefore the vngodly are lefte without all excuſe, and entertaine groſſe ſins in their hearts; wee conclude, that they haue oftentimes good motions ariſing in them, yet ſuch as vaniſh without fruite, and end without comfort, and paſſe away without profit to their owne ſoules.

The Vſes follow of this Doctrine. Firſt, we are taught hereby, that it is not enough to begin well, to entertaine holy thoughts, and to haue heauenly meditations, but we muſt nouriſh and cheriſh them, we muſt proſecute thē with continuance and perſeuerance vnto the end. Many make a faire beginning, but yͤ end is fearfull and dangerous. They lay their hand to the plough, *but they looke backe*, Luke 9,62. *Lots* wife went out of Sodom, together with her husband, ſhe ſeemed as forward as he, ſhe tooke her iourney with him; but ſhee did not continue and hold out vnto the end, for contrary to the commandement of the Angel, ſhe looked backe, and was turned into a pillar of ſalt; and being left as a monument and memoriall to all poſterity, our Sauiour Chriſt putteth vs in minde of her, Luke 17,32, *Remember Lots wife*. So in the Goſpel, one came *running to Chriſt, and kneeled vnto him, asking him what he ſhould doe, that hee might poſſeſſe eternall life*: he ſeemed zelous in the wayes of God, & euen to make haſt to the kingdom of heauen; but when Chriſt tryed him and his loue to God, by one precept of ſelling his poſſeſſions, and taking vp the croſſe to follow him, he was ſad at that ſaying, and went away ſorrowfull. Hee had three great pull-backes and impediments as bolts and ſhackles about his legges, that hindered him in his race; he was a yong man, he was a rich man, hee was a Ruler, or a man of great authority, and therefore all his good beginnings were but as the morning dew, which at the riſing of the Sunne fadeth away.

Likewiſe we ſee in the Acts of the Apoſtles when *Paul* had conſtantly defended himſelfe, & boldly preached the reſurrection of Chriſt, Acts 26,28, *Agrippa* ſayde vnto him, *Almoſt thou perſwadeſt mee to become a Chriſtian*: but there he ſtayed and reſted, and would proceed no further. Theſe are fearefull examples: it had bene better for ſuch, *they had neuer knowne the way of righteouſneſſe*. Wherefore to the end wee may not deceiue others, nor flatter our ſelues in the good motions of the Spirit, wee muſt carefully obſerue theſe few rules and directions following. Firſt, we muſt beginne to cheriſh in our harts, a loathing and deteſtation of all ſinne. Not of ſome few ſinnes, and retaine others that agree with our corrupt Natures, but we muſt hate all ſinne. If the olde & ſubtle Serpent get in his taile, he wil winde in his head alſo, and after followeth al the body. If we giue him ſcope to poſſeſſe vs in any one knowne ſinne, he will thereby bring vs to deſtruction, as wee ſee in *Saul*, *Herod*, *Iudas*, *Ananias* and *Sapphira*. Wherefore, wee muſt truly turne to God, and repent vs of all ſinne. Secondly, we muſt be changed and renewed in our mindes and conſciences, & bring forth fruites worthy amendment of life: otherwiſe we may ſtill ſuſpect our ſelues yͤ ſauing grace is not yet planted in the heart. Let vs carefully looke to our hearts that the worke of regeneration be truly begunne there. If wee haue once giuen our hearts to God, all other parts will ſoone follow. Our eares, our feete, our eyes, will not be farre behind where the heart leadeth the way. This is it which *Salomon* teacheth in Prou. 23,25. *My ſonne giue mee thine heart, and let thine eyes delight in my waies*. One can take no pleaſure but where his heart is. Thirdly, we muſt not ſtand at a ſtay, or looke backe: wee muſt not thinke wee haue knowledge, fayth, zeale, and obedience enough: therefore the Apoſtle ſaith touching his own practiſe, Philip. 3, 12. *Brethren, I count not my ſelfe that I haue attained to it, but one thing I do, I forget that which is behinde, and endeuour my ſelfe vnto that which is before, and follow hard toward the marke for the price of the high calling of God in Chriſt Ieſus*. And indeed in our Chriſtian race there is no ſtanding at one ſtay. For either we go forward, or elſe we go backward. If we do not increaſe, we do decreaſe, like the ſea yͭ neuer reſts, but euer ebbeth or floweth. To ſtand ſtill is the firſt ſtep to declining, and declining the firſt degree of decaying, and decaying the forerunner of a finall falling away, and falling away the worker of our confuſion and deſtruction: as the water that hath beene heate, firſt waxeth luke-warme, & afterwards turneth to be key-cold. Laſtly, we muſt endeuour euery day to grow better and better, more ſtrong in faith, more conſtant in hope, more rooted in charity, more ſetled in obedience, more abounding in all good workes. This is made the commendation of yͤ church of Thyatira, Reu. 2,19. *I know thy workes, & thy loue, and ſeruice, and faith, and thy patience, and thy workes, which are more at the laſt, then at the firſt*. So the Apoſtle *Paul* exhorteth the Theſſalonians in the Lord Ieſus, that they increaſe more and more, as they had receyued of the Apoſtles, how they ought to walke & pleaſe God. Heereunto accordeth the doctrine of Chriſt, where he teacheth, Ioh. 15,2. *That euery branch that beareth not fruite in him, hee taketh away, &c.* And *Peter* writing to the diſperſed Iewes, dwelling here and there, ſtirreth them vp as *new borne babes to deſire the ſincere milke of the word, that they might grow thereby, &c.* 1 Pet. 2,2.3. But alas, where is this increaſing, proceeding, and perſeuering to be found? Hee that was ignorant, is ignorant ſtil; hee that was faithleſſe, is faithleſſe ſtil: he that was vniuſt, is vniuſt ſtil: he that was filthy, is filthy ſtil. Reu. 22,12. *Behold the Lord Ieſus cometh ſhortly, & his reward is with him, to giue euery mā according as his work ſhall be.*

Se-

Vſe 2.

Secondly, ſeeing the wicked do deſire the death of the righteous, it is plaine and euident that the godly cannot but dye well, theyr end ſhalbe in reſt, their departure ſhalbe in peace. Their ſorrow ſhal be turned into ſolace, their pain into pleaſure, their mourning into mirth, their heauineſſe into happines. God will wipe away all teares from theyr eyes. No man ſo happy as the faithfull Chriſtian. He that liueth well, cannot chooſe but dye well, whether he dye ſodainly or leyſurely, whether he bee taken away by a naturall death, or by a violent death, whether it bee by land or by ſea, in youth or in age. *Precious in the ſight of the Lord is the death of his Saints : the Lord redeemeth the ſoules of his ſeruants, and none that truſt in him ſhall periſh*, Pſal. 116, 15. & 34, 22. *Bleſſed are they that die in the Lord, for they reſt from their labors, and their workes follow them*, Reu. 14, 13. Let vs ſolace our ſelues, and comfort one another with theſe words. All men naturally haue a deſire of ſaluation, whē God toucheth their conſcience, and ſummoneth them to anſwer at his barre. Aske the moſt wicked and notorious liuer that forgetteth God, and contemneth him euery day, that neuer thinketh of godlineſſe, that giueth himſelf to blaſphemy, prophaning of the Sabbath, whoredome, couetouſneſſe, drunkennes, cruelty, hatred, ſlandering, and backbiting his brother : aske him I ſay, whether he would be ſaued and inherit euerlaſting life, hee will by and by anſwer, It is his whole deſire, and he will thinke you offer him the greateſt wrong that may bee to make a doubt of it. But theſe words are no better then *Balaams* wiſh. *Balaam* would dye the death of the righteous, but he would not liue the life of the righteous, for hee loued the wages of vnrighteouſneſſe, and thirſted ambitiouſly after the honour of vngodlines, and therefore he continued in his ſorcery, & went ſtill to fetch his diuinations. So likewiſe many in theſe dayes haue the wiſhes of this Wizard, they deſire the death of the righteous, but they neuer regard their life, they deſire their end, but they will not walk in their way: they are willing to end with them, but not to begin with them : they catch for the Crowne, but will not come to the Croſſe : they would taſte the ſweete, but they cannot abide the ſweat. If wee will liue with Chriſt for euer, 2 Tim. 2, we muſt here dye with him for a ſeaſon : if we will reigne with him in heauen, we muſt firſt ſuffer with him on earth : we can neuer dye comfortably, vnleſſe we be careful to liue vnblameably. If we would finde life and peace in the end of our dayes, wee muſt heere ſeeke it. If we would haue God to bee our God in ſickneſſe, wee muſt bee his people in our health. If we hate and abhorre the life of the righteous, they are fooliſh and vaine wiſhes of carnall men, to deſire to dye the death of thoſe that are ſpirituall. For what ſhall it profit vs to come nere them in our words, and to flye from them in our workes? Wherefore, as the vngodly cannot abide the life of ẏ righteous, nor ſeeke to cut off the leaſt luſt, nor endure the doctrine of mortification, to prepare them to the kingdom of heauen, but follow the fruites of the fleſh, the luſts of their eyes, and the pride of life : ſo they ſhall finde their owne death to bee farre differing from the quiet ſleepe of the righteous, who ſee by faith the heauens open for them with *Stephen*, and know that the glorious Angels are their attendants ready to conduct and to direct theyr ſoules into glory. They know that their Redeemer liueth, and that they ſhall ſee God in their fleſh with the ſame eyes, albeit theyr reines be conſumed within them, for the Lord knoweth the way of the righteous. As for the wicked, it ſhall not bee ſo with them. Pſalme 73. 19, 20. *They ſhall ſodainly bee deſtroyed, and horribly conſumed, as a dreame when one awaketh : O Lord, when thou raiſeſt vs vppe, thou ſhalt make their image deſpiſed.* Their death is full of feare and horror, they ſee three fearefull obiects repreſented before their eyes, diſmaying all theyr ſenſes, and affrighting all the powers of their ſoules, ſo ſoone as they apprehend them : thorough all which dying without repentance, they muſt paſſe without redemption or deliuerance; to wit, death, iudgement, and hell, the one following the heeles of another. They ſhal know the pangs of death, they ſhall appeare at the day of Iudgement, they ſhall feele the torments of hell, and fire vnquenchable. When they haue runne out theyr miſerable and wretched race, they ſhall ſodainely be attached and arreſted by death, death ſhall call and cry out for iudgement, and iudgement ſhall take them, and throw them into hell, and perpetuall perdition. If a man in this life, that hath liued wantonly, bene clad gorgeouſly, and fared deliciouſly euery day, ſhould ſee theſe three fearefull ſpectacles, the ſword to ſmite him, the plague to touch him, and famine to conſume him, it were able to aſtoniſh him, and bring him to deſpayre. But all theſe are nothing in compariſon of the former : for as it is appointed vnto them once to dye, Heb. 9, 27. which is the entrance into the next plague, ſo after death commeth iudgement, which ſhall be according to theyr works, whē theyr moſt ſecret thoughts ſhall be written in theyr foreheads, and grauen as with a pen of Iron to remayne in remembrance for euer ; and after iudgement commeth hell fire, then ſhame and contempt ſhall bee powred vpon them, then vtter deſperation ſhall ſeize vpon them, then an eternall ſeparation from the comfortable preſence of God ſhall ouertake them, & fall vpon them, and they ſhall haue perpetuall fellowſhip with the diuell and his angels. This is it which maketh the vngodly ſo loth to heare of death, and ſo willing to wiſh in word to dye the death of the righteous. They would liue like themſelues, but would dye like the faithfull. But we cannot ſeuer and diuorce the

Greg lib. 33. mora. cap. 21.

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Iob 19,

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life and the death of the people of God, they muſt alwayes go together, and follow one the other neceſſarily. Thus wee ſee, as there is great difference betweene the godly and the vngodly in their life, ſo there ſhall be a greater difference betweene them after this life. For albeit all ſleepe in the duſt of the earth, & ſhall awake out of their ſleepe, yet the godly ſhall inherit euerlaſting life, but the vngodly ſhall go into euerlaſting fire, prepared for the diuell and his angels. This appeareth vnto vs in the parable of the rich man and *Lazarus*: there was a great difference betweene them while they liued vpon the earth; the one abounded in riches, was clad in purple, and fed with dainty fare, Lu. 16,22,23: the other was cloathed in rags, couered with ſores, and abounded in nothing but in penury and miſery: here was a maine difference between thē. But when they went the way of all fleſh, and were gathered vnto their Fathers, then was ỳ greateſt difference of all, as if the other were not to be thought vpon: For when this poore begger dyed, hee was carried by the Angels into *Abrahams* boſome: the rich man alſo died, and was buried, and was carried into the torments of hel, to whom *Abraham* ſaid, Luk. 16.25. *Son, Remember that thou in thy life time receiuedſt thy pleaſures, and likewiſe Lazarus paines; now therefore is he comforted, and thou art tormented.* This is that great gulfe and wide ſpace ſet betweene the godly and the vngodly.

Vſe 3.

Laſtly, it is our duty to ſtirre vp the giftes of God in vs, and to take heed we quench not the graces of the Spirit in vs. The gifts of God giuen vnto vs are as a ſparke of fire kindled in our hearts, our corruptions are as a water ſeeking to quench them. Wherefore it ſtandeth vs vpon to be careful and diligent in kindling this fire, and in blowing theſe coales, that the talents committed vnto vs may bee increaſed, and the Lord receiue at his comming his own with aduantage. This the Apoſtle *Paul* teacheth *Timothy*, who had bene brought vp in the Scriptures of a childe, 2 Tim. 1,6. *I put thee in remembrance, that thou ſtirre vp the grace of God which is in thee, by the putting on of my hands.* Chriſt Ieſus compareth in the Goſpel ỳ grace of God in the heart to a grain of Muſtard ſeed which is ſmall to ſee to at the beginning, but when it is once planted in the fruitfull ground of a regenerate heart, it ſpringeth vp incontinently, encreaſeth ſpeedily, ſpreadeth mightily, and proſpereth exceedingly. If a man at the firſt beginning of his conuerſion, haue ſome little feeling of his wants, ſome weake and faint deſire of faith, and ſome ſmall teſtimonies of his adoption, he muſt remember to be thankfull for theſe, and ſeeke to increaſe them by the vſe of the Word, Sacraments, Prayers, Meditations, Conference, and ſuch like helpes, that wee may be alwayes proceeding, endeuouring, ſtriuing, asking, ſeeking, and knocking to know the heighth, depth, & bredth of the loue of God

Vſe 3.

we muſt alwayes grow vppe God, Pſal. 143, 6. and deſire be giuen vs to ſupply our weakn muſt long after him *as the thirſty l ſhould pant after him, as the Hart bra riuers of waters*, Pſal. 42, 1. *Bleſſed are hunger and thirſt after righteouſnes, for th be ſatisfied*, Math. 5,6. *He will giue to him th athirſt, to drinke of the Well of the water of freely.* If wee haue this appetite, vſing all the meanes which God hath appointed, and being carefull to honor him for that which wee haue receyued already, I am perſwaded that he which hath begun this good worke in vs, will perfect and finiſh the ſame vnto the day of Ieſus Chriſt.

[*And let my laſt end be like his.*] Here is a liuely teſtimony of the immortality of the ſoule. For if hee had beleeued that man had ended with death, and then there had beene no further reckoning nor account to be made, it had beene a vaine and idle thing to deſire his laſt end to be like the righteous. We ſee the vngodly liue and wax olde, Iob 21,7,9,13. and grow in wealth, their children proſper, their houſes are peaceable without feare, the rod of God is not vpon them, they ſpend their dayes in pleaſures, and ſodainly they goe downe to the graue. They are not afflicted with tedious diſeaſes, they are not tormented with long ſickneſſes, they go away many times quietly as a Lambe, their life is with greater delight, their death is with greater eaſe then the life and death of the righteous. But after this life beginneth the trouble and torment of the Reprobate. Here they haue receiued their pleaſures, and the righteous their paines, therfore theſe are comforted, and the other confounded. They muſt appeare before the iudgment ſeate of God, they muſt come after this life to their triall, they muſt all ſtand at the bar, and pleade guilty, or not guilty. The conſideration of this day of account immediately after the ſeparation of the ſoule from the body, made *Balaam* in this place, cry out in ỳ ſight and feeling of the bleſſedneſſe of the Church, *Oh let my laſt end be like his*. From hence wee learne this principle of our faith, That the ſoule of man is immortall, hauing a beginning yet is without ending, & being ſeuered from the body, it liueth in place either of ioy, or of torment, either it receiueth the reward of godlineſſe, or it is plagued and puniſhed for wickedneſſe. This appeareth by many teſtimonies of the word of God. When the Lord had made mans body of the duſt of ỳ ground, *He breathed in his face the breath of life, and the man was a liuing ſoule able to liue of it ſelfe, and by it ſelf.* And afterward it is ſaid, *Henoch* walked with God, and he was no more ſeene, for God tooke him away; to ſhew that there was a better life prepared and to be a teſtimony of the immortality of the ſoule, and the reſurrection

Doctrine. The reaſonable ſoule of man is immortall.

Gen 2,7.

Geneſ 5,24. with Heb. 11, 17.

ction of the body, ſeeing hee was tranſlated, that he ſhould not ſee death, neyther was hee found, for God had tranſlated him. Hereunto commeth the prayer of *Simeon*, Luk. 2,29. *Lord, now letteſt thou thy ſeruant depart in peace, according to thy word*: he was ready & willing to be looſed from the priſon of the body, and calleth death a departure from hence. Likewiſe, it is ſayde in the Parable, that *Lazarus dyed, and was carried by the Angels into Abrahams boſome: the rich man alſo dyed, & was buried, and was throwne into the torments of hel.* And at the paſſion of Chriſt hanging on the croſſe, when the penitent theefe praied, *Lord remember me when thou commeſt into thy kingdome*; hee ſaid, *Verily I ſay vnto thee, to day ſhalt thou bee with me in Paradiſe*, Luke 23,43. Furthermore when the Lambe had opened the fifte ſeale, Reue. 5,6,9. *Iohn ſaw vnder the Altar the ſoules of them that were killed for the word of God, & for the teſtimony which they maintained.*

Luk. 16,22.23

Reaſon 1.

The Reaſons of this Doctrine are to bee known and conſidered of vs. Firſt, if the ſoule were not of an immortall Nature, the godly of all other ſhould be moſt wretched, & their life moſt miſerable, vnleſſe they did beleeue that a time of refreſhing ſhould come from yͤ preſence of God: and contrarywiſe the condition of the vngodly ſhould be moſt bleſſed and happy. This the Apoſtle ſetteth downe, 1 Cor. 15,19,20. And if the ſoule did not remaine after this life, being ſeparate from the body, all Religion and piety were in vaine, our preaching and your faith were in vaine. Why are we in ieopardy euery houre? and why ſuffer we affliction for righteouſnes ſake? nay, why do we not eate and drink, for to morrow we muſt dye?

Reaſon 2.

Secondly, nothing that is immortall and tranſitory can cite a man before Gods Tribunall, or terrifie for ſinne vnknowne to any other. But the ſoule of man accuſing him for ſecret ſinnes, maketh him hold vp at his hand at the barre of Gods iudgement ſeate. This we ſee in *Belteſhazzer*, when he ſaw the palme of the hand that wrote vpon the plaiſter of the wall of his palace, *His countenance was changed, his thoughts troubled him, & his knees ſmote one againſt another.* Before he was thus awaked he contemned the true God, and bleſſed his Idols: but when God manifeſted a ſmall token of his power and preſence, he did ſhake & tremble euery ioynt of him, for feare of that ſight. This is the iuſtice of God, reuenging the ſinne of men, that they ſhould tremble at his iudgements that wretchedly abuſe his mercies. The like example we ſee in *Felix*; albeit he locked for a bribe, and ſet iuſtice to ſale at offer and proffer, yet when he heard *Paul* diſpute of righteouſneſſe and temperance, and of the iudgement to come, he quaked and quiuered at that diſcourſe, and was not able to endure the mention of it. Now, if the ſoule were ſubiect to mortality, and to periſh with the body, it would not, it could not thus accuſe man, nor draw him before the iudgement ſeate of God.

Daniel 5,6.

Reaſon 3.

Thirdly, the ſoule of man can reaſon of immortality, it is vnſatiable in ſeeking knowledge, and is not changed or altered with the eſtate of the body, it contenteth not it ſelfe to reſt ſatisfied with any thing in this life. The more it knoweth, the more it coueteth & deſireth to know, & the more it is able to learn, It deſireth bleſſedneſſe and happines, it reſpecteth glory and good eſtimation after death: it hath many actions and operations aboue ſenſe and the naturall appetite of the body; as to loue God, to feare God, to put our truſt in him, to beleeue in him, to imbrace religion, to cleaue vnto God with full purpoſe of hart. The ſenſes of the body cannot climbe and aſcend ſo high to know God, and to meditate on heauenly things; nay, they cannot reaſon, define, diuide, number, or order any thing. Therefore, the ſoule that performeth theſe things, is a ſpirituall ſubſtance like vnto Angels, not ſubiect to death or mortality.

1 Cor. 8,

Vſe 1.

Now let vs come to the Vſes of this point of Religion, and principle of our Fayth. Firſt, it ſerueth to confute & condemn all Atheiſts, Epicures, Libertines, Sadduces, and the late vpſtart family of loue raiſed out of the aſhes of the olde Saduces, which deny the immortality of the ſoule. Theſe defie all Religion, and deny any ſpirits, either Angels of God, or ſpirits of diuels, or ſoules of men: all which ſtanding at defiance againſt heauen, and bidding battel to the Lord himſelfe, ſhall one day know that they had once giuen vnto them immortal ſpirits, when they ſhall be caſt into vnquenchable fire, and endure euerlaſting torments. The Euangeliſt noteth out this damnable ſect of the Saduces, Luke 20,27. Actes 23.8. which denyed the riſing againe of the body, and the ſubſiſting of the ſoule after the ſeparation. For when *Paul* cryed out in the Councell, *I am accuſed of the hope and reſurrection of the dead*: there was a diſſention betweene the Phariſees and the Saduces; for the Saduces ſay, That there is no reſurrection, neyther Angel, nor ſpirit: but the Phariſies confeſſe both. Theſe Chriſt confuteth and conuinceth in the Goſpel by the teſtimony of *Moſes*, *I am the God of Abraham, the God of Iſaac and the God of Iacob: God is not the God of the dead, but of the liuing.* Matth. 22,32. Exodus 3,6. And if theſe heretickes and enemies of God, would not for conſcience ſake yeelde to this truth, and ſubſcribe with heart and hand vnto it, yet at leaſt for the profit of it, and the excellency aboue their beaſtly dotage about the mortality of the ſoule, they ſhould embrace it, and cleaue vnto it. For it is ſurer and ſafer to beleeue as the Church holdeth. For if this opinion bee true, that the ſoule is immortall, whoſoeuer beleeueth it not in heart, and confeſſeth it not with the mouth, ſhall ſuffer eternall puniſhment and beare his condemnation. If it ſhould not be true (which we ſpeake onely by ſuppoſition,

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ſition, the doctrine being moſt certaine) there is no daunger after death, to haue holden the immortality of the ſoule in the time of our life; foraſmuch as if the ſoule do not remaine, it cannot be reproued of error, nor puniſhed for ſinne. Againe, it is moſt honeſt and honorable, to hold the dignity of our ſoule receyued of God, and ſo to thinke reuerently and religiouſly of it, reſembling it to God & the Angels, not to debaſe and diſgrace it, making it like vnto the beaſts and vnreaſonable creatures.

Laſtly, it is better to beleeue the ſoules eternity, as fitter to ſtirre vs vp to liue ſoberly, righteouſly, & godlily in this preſent world, and to deny vngodlineſſe and worldly luſts, to minde heauenly things, that we may bee holy as our heauenly Father is holy. For if we beleeue our ſelues to be immortall, Math. 16, 26: wee will haue a greater care of vertue, a greater reſpect to the reward, a greater conſcience of Religion, a greater feare of ſin, and of the puniſhment due to ſin. So then, as there is greater verity, ſo there is more ſafety & ſecurity to hold the immortality of the ſoule againſt the erroneous opinions of all hereticks that haue deſperately and damnably denyed ẏ ſame, to the decay of piety, diſhonor of God and vnto the vtter confuſion of their owne ſoules.

Vſe 2.

Secondly, acknowledge from hence a great difference betweene the ſoule of man, and the ſoule of a beaſt. Euery beaſt and liuing creature hath a kind of ſoule which periſheth with the body, ſo that he which killeth the body of a beaſt, deſtroyeth alſo the ſoule, which ariſeth from the mixture and temperature of the Elements. But man was made after the image of God, Gen. 1,26. according to his likeneſſe, Eph. 4,24, to reſemble him, eſpecially in his ſoule, which is of an heauenly nature, albeit not of the ſubſtance of God. This difference and diſtinction *Moſes* teacheth and obſerueth Gen. 9,4,6. *But the fleſh with the life thereof, I meane with the blood thereof ſhall ye not eate: who ſo ſheddeth mans blood, by man ſhall his blood bee ſhed, for in the image of God hath hee made man.* Where hee maketh an oppoſition betweene man and beaſt, and between the ſoule of man and beaſt. Man was made in his ſoule to reſemble his Maker and Creator, but the ſoule of a beaſt is in his blood. And therefore, God charging his people to abſtain from eating of blood, euen of cleane beaſts, vſeth theſe two reaſons, Leuit. 17,11,14. Firſt, becauſe theyr blood is the ſeate of the ſoule: ſecondly, God hath commanded it to be vſed in attonemēts for ſinne, as a type and figure of the blood of Chriſt. The ſoule of man is a ſubſtance, the ſoule of a beaſt is an accident, whoſe being is alwayes to be in another. The ſoule of man is a ſpirit, the ſoule of a beaſt is a quality ariſing of the matter of the body, vaniſhing alſo with the body, and hauing no beeing at all out of the body.

Vſe 3.

Thirdly, ſee here a difference between the ſoule and the body of a man. For, as this truth teacheth a diſtinction betweene the ſoule of a man, and the ſoule of a beaſt, ſo it maketh a diuiſion betweene one part of man, and the other. Man conſiſteth of two parts, of the bodie which is viſible, and of the ſoule which is inuiſible. The body dyeth and is laid in ẏ graue, for as it was taken out of the earth, ſo it returneth to the earth againe. But the ſoule, as wee haue proued by diuers Scriptures, and confirmed by ſtrong reaſons, neuer dyeth or decayeth. Therefore, albeit we be taught in the Articles of our faith, to beleeue the reſurrection of the body, yet wee are neuer taught to beleeue the reſurrection of the ſoule. For a riſing vp preſuppoſeth firſt a falling down. The ſoul falleth not into the iawes of death, nor goeth downe into the houſe of the graue. This difference the wiſeman teacheth, Eccles. 12,7. *Duſt returneth vnto the earth as it was, and the Spirit returneth vnto God that gaue it.* The dwelling place of the body is the earth, the habitation of the ſoule is with God. The ſoule neuer dyeth, nor decayeth, nor ſleepeth, nor riſeth againe, but is a ſpirituall ſubſtance and inuiſible, hauing neyther fleſh, nor bones; liuing and abiding for euer, as wel out of the Tabernacle of the body, as in the ſame. But the body is an earthly and viſible ſubſtance, conſiſting of ſenſible parts, neuer liuing nor breathing without the ſoule. Wherefore theſe abide together as two the neareſt and deareſt friends, reioycing together, ſorrowing together, and alike affectioned one toward another; yet the day of ſeparation commeth, and will come, when a departure muſt be made of theſe two, that cannot alway continue together: the body muſt returne to the earth, the ſoule muſt bee carryed vnto God the eternall Iudge, who immediatly wil paſſe the ſentence of life or death vpon the ſame.

Vſe 4.

Fourthly, we muſt be careful to liue a godly and vpright life, that when we ſhal goe the way of all fleſh, our ſoules may bee receyued vp into the heauenly habitations, and bee carryed by the Angels into the glorious preſence of God. There is no man if he bee to ſtand before Princes, and to come into the preſence of great men, but prepareth and maketh himſelf ready for that purpoſe. When *Ioſeph* was to appeare before *Pharaoh*, albeit he were called haſtily, and brought ſodainly before him, yet he ſhaued his head, and changed his rayment. How then ought our care to be increaſed? and how ought we to work out our ſaluation with fear and trembling, ſeeing the day of account commeth, and ſeeing we muſt all appeare before the iudgement ſeat of Chriſt, to receyue ẏ things which are done in this body, whether they be good or euill, ſo ſoone as the ſoule & body are ſeparated? *Let vs remember our Creator in the daies of our youth*, Eccl. 12, 1. Let our conuerſation while we liue vpon the Earth be lifted vp to the heauens. Let vs mortifie the luſts

Gen. 41,14.

luſts of the fleſh, and not walke in the wayes of our owne hearts; aſſuring our ſelues ẏ for al ſuch things God will bring vs to iudgement. Therefore the Apoſtle *Peter* ſpeaking of the diſſolution of the world, the paſſing away of the heauens, the melting of the elements, the burning of the earth, and the deſtruction of ẏ vngodly, draweth from theſe words this exhortation, *Seeing therefore all theſe things muſt be diſſolued, what manner of perſons ought ye to bee in holy conuerſation and godlines, looking for, and haſting vnto the comming of that day of God?* 2. Pet.3,11,12. Let vs ſet this day before our eyes whatſoeuer we do, and then we ſhall not ſinne for euer. Let vs arraign our ſelues at his bar, and thereby prouoke one another, and be prouoked our ſelues to our duties: *For if wee would iudge our ſelues, wee ſhould not be iudged of the Lord*, 1 Cor.11. Let vs be carefull to lay a good foundation of ſaluation, and neuer giue ouer, vntill wee haue Chriſt dwelling in our hearts by faith, and receiue the ſpirit of adoption to cry in our hearts *Abba* Father. For, if wee depart out of this life without faith in Chriſt, and without hope of ſaluation, it had Matth.26,24. beene better for vs that we had neuer beene borne, as Chriſt ſpeaketh of *Iudas* the ſon of perdition. For what will it profit vs to winne the whole world, & then loſe our own ſoules? To liue in pleaſure, & to haue all that our hart can wiſh or deſire for a ſeaſon, and afterward to be tormeneed in hell fire for euer?

Vſe 5. Fiftly, this is a great and exceeding comfort to the childrē of God, to know that after this ſhort, this weak, this feeble, this fraile life, our ſoules ſhall returne to the Lord, and be lifted vp to the kingdom of heauen. Let vs therfore prepare our ſelues for death, that we may bee fit veſſels for eternall life, and commend our ſoules into the hãds of God at our departure. This was it which the Apoſtle practiſed, Phil. 1,23. 2 Cor.4,18 & 5,1.2. The greateſt afflictions that can befall vs heere, are nothing in reſpect of the bleſſed reward of immortality, as the ſame Apoſtle teacheth, Rom. 8,18. *I count that the afflictions of this preſent time are not worthy of the glory which ſhalbe ſhewed to vs.* Let vs not feare the enemies of the Church: they may ſeparate the ſoul from the body, but they can neuer ſeparate the ſoule from God. They may kill the body, but they cannot kill the ſoule. They may take from vs a little momentany pleaſure of this life, but they cannot keepe vs from the preſence of God, at whoſe right hand are pleaſures for euermore. This is that which Chriſt teacheth his Diſciples, Mat.10,28. Nay, they haue no power ouer ẏ body further then God permitteth them, as Chriſt anſwered to *Pilate*, glorying in his authority, & ſaying, *Knoweſt thou not that I haue power to crucifie thee, and to looſe thee? Thou couldeſt haue no power at all againſt me, except it were giuen thee from aboue, therefore he that deliuered me vnto thee hath the greater ſin.* So then, let vs not feare their feare, whoſe power is limited & reſtrained: death with one ſtroke ſhall ſet vs at liberty, and free vs from ẏ yoke of all oppreſſion, to our vnſpeakable and endleſſe comfort. Contrariwiſe, this is a dolefull and woful doctrine to the wicked and vngodly, who liue here after their owne luſts, & follow their pleaſures, delighting in vanity, and forgetting God, to conſider the perpetuity & immortality of their ſouls, and that they muſt giue a ſtreight account of all their wayes and workes. This muſt needs be a doctrine of fear and terror vnto them, able to break their ſtony hearts, and aſtoniſh their inward ſenſes, and daſh them vpon the rockes of hopeleſſe and helpleſſe deſperation. What can be more heauy newes to a ſeruant that hath waſted & conſumed his maſters mony with riotous liuing, then to heare of a day of reckoning & account to be giuen of his Stewardſhip? So is it with all the vngodly, they feare nothing more then their appearing before the heauenly Iudge, to be tryed according to their workes. Oh, it were well with them if their ſoules were mortall, that they might ſleepe in the duſt, and lye in the graue for euer, to bee buried with their bodies, neuer to bee raiſed againe! Oh, their caſe were happy, and thrice happy ſhold they be, if they might neuer come to iudgement, or had beene borne as toades and ſerpents, or wormes of the earth that liuing their life, they might alſo dye their death! But it ſhall not be ſo with them, their caſe ſhall not be ſo well: the end of this life bringeth them into eternal torments, and when they haue taſted the firſt death, the ſecond death ſhall take holde on them. Then they ſhall pronounce a thouſand woes againſt themſelues: then they ſhal wiſh they had neuer bene borne. Then they ſhall *weepe and houle without recouery: then they ſhall gnaſh with their teeth, and gnaw their tongues for anger*, Mat.22,12. Reu 1.6 *Thē they ſhal deſire the mountaines to fall vpon them, and the hils to couer them* Luke 2 *from the preſence of him that ſitteth on the throne, and from the wrath of the Lamb, &c.* For as they are happy that die in the Lord, beeing ioyned to him, and freed from all ſorrowes: ſo they are wretched and a thouſand times miſerable, that depart hence out of Gods fauour, & haue the ſinnes of their youth and age accompanying them: to whom he will ſay, *Depart from me, ye curſed into euerlaſting fire, which is prepared for the diuell and his Angels*, Matth.25,41. We ſee how the conſideration of the Seſſions or Aſſiſes ſtriketh a terror into the heart and conſcience of the guilty malefactor: how much more then ſhall the ſolemne day of the Lords laſt iudgement, amaze, affright, and aſtoniſh the Reprobate, who haue drawne ſinne vnto them as with Cart-ropes, and haue cloathed themſelues with ſhame, as with a Robe? This wil be a day of blackeneſſe and of darkeneſſe, a day of clouds and obſcuritie, a day of horrour and confuſion vnto them that dwell vpon the face of the earth, when God ſhall come to iudge without reſpect of perſons. For what reſt or comfort can the malefactor take when he is alwayes in expectation of the comming & approach of the Iudge? Whereas the godly haue peace of conſcience, and ſhall lift vp their heads, becauſe their Redeemer draweth nere. So thē, as *Balaam* wiſhed, ẏ he might dye the death of the righteous, and his laſt end might be like his: ſo let vs all craue and deſire of God, that we may not dye the death of the vnrighteous, nor our laſt end be like his.

Vſe 6. Laſtly, let vs care for it more then for the body, & beſtow more labor & paines in adorning & garniſhing of it. For what is the body, & what is this mortal life, but a litle blaſt? Stop his mouth, & hold his noſtrils but a while what is he but a carkaſſe? But the ſoule, albeit it haue time of beginning, yet ſhall neuer die, or ceaſe to be, but remaineth eternall without an ending, and ſhall neuer be extinguiſhed. It ſtandeth vs thereupon, in regard of the diuine nature of the ſoule, and the excellency thereof aboue the body, to imploy more time, and to beſtow more paines in beautifying the ſoule with heauenly graces, then trimming & attiring the body with outward ornaments. For as the body hath his garniſhings, ſo hath the ſoule likewiſe her proper deckings. And yet (alas) if we ſhould enter into a ſuruey and examination of the deeds of men, and marke what their behauiour is concerning their ſoul, and compare it with the care they haue of their vile bodies and rotten carkaſſes, we ſhall quickly perceiue and diſcerne, that the prouiſion of the one deſtroyeth and ſwalloweth vp the preparation for the other. Wee ſee how men toile and moile all their life long, riſing early, watching long and late, faring hardly, labouring continually, and ſweating exceedingly, to prouide for the body and for the belly, the things of this life that muſt fade & periſh, according as the Apoſtle ſaith, 1. *Cor.* 6, 13. *Meates are ordained for the belly, and the belly for meates, but God ſhall deſtroy both it and them.* But the ſoule lyeth vnprouided and vnregarded of the greateſt number, they paſſe not greatly whether it ſinke or ſwimme, whether it ſtarue or proſper, whether it goe to hell or to heauen. If a man or woman haue a ſmall ſpot in their garment, or a blemiſh in their face, wee ſee how carefull they are to correct and amend it: but if their ſoules lye full of ſores and corruption, full of boyles and bliſters, full of wounds and grieuous ſwellings, they neuer regard it, they haue no feeling of it; they are neuer grieued at it, or troubled with it. Marke the practice and common behauiour of moſt perſons, on the Lords day, which is the market day of the ſoule: do they not beſtow greater time, & moe houres in the day, in trimming of the body, & prouiding for the belly, then in the exerciſes of Religion? Which ouermuch care of the body argueth a careleſnes for the ſoule. Doth not this bewray our contempt of the food of our ſoules, & a lamentable loathing of the heauenly Manna of the word of God, following after our worldly profit, & running madde after our vaine pleaſures? And yet theſe men, if they were asked, are not aſhamed to ſay, they take more care for their ſoules, then for their bodies. Wee ſee how farre men will trauaile, & what tedious iourneyes they will take to encreaſe their wealth: & if a litle famine pinch, & hunger bite them, they wil compaſſe ſea & land, & wander farre & neere to ſerue the body, & fill the belly. If the care for the nouriſhment of thy ſoule, were anſwerable to this diligence, thou woldſt not doubt for ẏ euerlaſting good of thy ſoule, to take at leaſt as great paines to prouide for the food of thy ſoule that endureth to eternall life. For *what ſhall it profite a man, if he winne the whole world, and then loſe his own ſoule? Or what ſhall a man giue for the recompence of his ſoule?* Mat. 16, 26. *Firſt therefore ſeeke the kingdome of God and his righteouſneſſe, &c,* Math. 6, 33.

Doctrine.
The hope of the wicked is vaine.

Verſe 11. [*Then Balak ſaid vnto Balaam: What haſt thou done vnto mee? I tooke thee to curſe mine enemies, and behold thou haſt bleſſed them altogether.*] Hitherto we haue ſpoken of the prophecie, which God conſtrained the falſe Prophet to vtter: now let vs ſee the effect thereof. We cannot be ignorant that the purpoſe both of *Balak* and *Balaam* was malicious and full of cruelty: they looked for a glorious ſucceſſe and euent of their labours, but al their practices are defeated and diſappointed. *Balak* hoped through *Balaam* to preuaile againſt *Iſrael*, he comforted himſelfe in this wizard, he carried him to an high mountain to ſee them; hee ſaid before him (as we heard in the former chapter) *Numb.* 22. 3. *I know, that hee whom thou bleſſeſt, is bleſſed: and he that thou curſeſt, ſhalbe curſed:* yet this hope is built vpon the ſand, or ſtandeth in the ayre, and fayleth him that truſteth in it. From hence we learne, that the expectation, hope, and confidence of the wicked come to nothing in the end. Albeit, they comfort themſelues in euil, and promiſe to themſelues an happy end, yet the iſſue is vaine, and the ſnare is broken. *Eſau* in the prophaneneſſe of his heart hauing ſold his birthright, promiſeth to himſelfe a golden day, to recouer againe both bleſſing & birthright, and therefore thought in his minde, and vttered with his mouth, *Gen.* 27, 41. *The dayes of mourning for my father will come ſhortly, then wil I ſlay my brother Iacob.* But notwithſtanding this diueliſh drift and purpoſe of his, the bleſſing tooke place, and this hypocrite was diſappointed. The *Canaanites* comforted themſelues in *Siſera*, and promiſed themſelues victory ouer the Iſraelites: The mother of *Siſera* looked out of a window, and cryed through the latteſſe, *Iudg.* 5, 28, 29, 30. *Why is his chariot ſo long a comming? Why tarry the wheeles of his charriot? They haue gotten and diuided the ſpoyle, euery man hath a mayde or two:* Siſera *hath a prey of diuers coloured garments, a prey of ſundry colours made of needle* *worke for the chiefe of the ſpoile.* See how the enemies of the Church glory, and oftentimes triumph before the victory, and putting on their armour, boaſt, as if they were putting it off. This wee ſee in *Rabſhakeh* rayling againſt the people of God, and boaſting in his owne ſtrength. Let not thy GOD deceiue thee in whom thou truſteſt, ſaying; 2 *Kings* 19,11. *Ieruſalem ſhall not be deliuered into the hand of the King of Aſhur.* Hereunto commeth the ſaying of the Prophet *Hoſea*, Hoſea 12,15. *Ephraim is fed with the winde, and followeth after the Eaſt winde, hee encreaſeth daylie lies and deſtruction.* Thus they flattered themſelues with vain confidence, and reſted vpon deceitfull hope. Thus likewiſe the Prophet bringeth in the enemies of Chriſt, & of the Church conſpiring againſt God, and encouraging one another in wickedneſſe, *Pſal.* 2,3,4. *Let vs breake their bands, and caſt their cords from vs: but hee that dwelleth in the heauen ſhall laugh, the Lord ſhall haue them in deriſion, and breake them in pieces like a potters veſſell.* So then, when the wicked ſay, peace, peace, vnto themſelues, and thinke themſelues ſure of their purpoſes, they ſhall faile in the midway, and ſuddainly come to deſtruction, verifying the ſaying of *Salomon*, Prou. 11,7. *The hope of the vniuſt ſhall periſh.*

Reaſon 1. The reaſons are, firſt becauſe as they ſet themſelues againſt the Church, ſo God ſetteth himſelfe againſt them. Can we then maruaile that they are confounded and conſumed, againſt whom God oppoſeth himſelf? they are the enemies of God, and God profeſſeth himſelfe their enemy. Who euer aroſe againſt him and proſpered? Who euer fought againſt him, and preuailed? They ſhall conſume as the fat of Lambes before the fire, and melt as the waxe againſt the Sunne. This hath beene the faith and aſſurance of the Church of God in all their dangers that haue threatned and aſſailed them; namely, that God would take their cauſe into his hands, and reuenge the wrong done vnto them. Therefore when the enemies tooke crafty counſell againſt them, and conſulted cruell things to compaſſe their deſtruction, ſaying; *Pſal.* 83.12. *Come, let vs cut them off from being a nation, & let the name of Iſrael be no more in remembrance, and let vs take for our poſſeſſion the habitation of God:* they prayed to God to confound their enterprizes, to fil their faces with ſhame, to make them afraide by his iudgments, to turne them vpſide downe as a wheele, to perſecute them with his tempeſt, that they might be as ſtubble before the wind, as the fire burneth the forreſt, and as the flame ſetteth the mountaines on fire.

Reaſon 2. Secondly, they truſt in lying words that cannot profit, and conſequently they cannot proſper, becauſe no man by his own ſtrength, or the power of his owne hand can bring any thing to paſſe. God ſcattereth the deuices of the crafty, and taketh the wiſe in their craftineſſe: ſo that man cannot by his care and confidence attaine to the fruite of his deſire, *Hagg.* 1,9. *For God bloweth vpon it, and it commeth to nothing.*

Vſe 1. The vſes of this doctrine remaine to be conſidered and handled. Firſt, marke heereby the vnhappy eſtate of thoſe that haue onely eyes of fleſh, to reſt vpon the things which they ſee. Nothing ſhall be able to helpe them, wofull therefore is their condition. This the Prophet teacheth, *Ier.* 17,5,7. Thus ſaith the Lord, *Curſed be the man that truſteth in man, & maketh fleſh his arme, and withdraweth his heart from the Lord; but bleſſed is the man that truſteth in the Lord, and whoſe hope the Lord is.* So then, all they that make not God their Lord, are vnhappy. If the vngodly did conſider theſe things, that they ſetting vp their reſt vpon vaine things, and putting their confidence in a broken reed, cannot proſper, it would bee a notable meanes to bridle their vanity, and to ſuppreſſe their folly. If we ſhould ſee a man naked & vnarmed to go into the field againſt his enemies, and perſwade himſelf with a blaſt or bullruſh to thruſt them through, and throw them down on euery ſide, and make no doubt to get the victory: we would thinke him ſottiſh, and pitty his folly; wee would wiſh him to keepe a good dyet, and keepe himſelfe and his head warme, fearing the man were breeding mad. But thus it is with all the enemies of God and his people, that raiſe great hope by their owne deuices, and imagine great matters by their own counſels, they are as diſtracted and diſtempered men, they are in a miſerable and wofull condition, leaning vpon a bulruſh, and ſetling their truſt and reſt vpon a rotten reede. They build vp the tower of confuſion, God will come downe againſt them, and diuide their tongues, as hee did at *Babel.* Gen. 11. 8. Wofull therefore and wretched is the caſe of all thoſe, whoſe confidence raiſed vp to high attempts, falleth on the ground: they truſt in an arme of fleſh, and are deceiued, for GOD laugheth them and their inuentions to ſcorne. They attaine not to the end of their deſires, but are diſappointed, and ſo their hope periſheth; and this is chiefly in death, when they ſhal remaine in miſery for euer.

Vſe 2. Secondly, let vs not rely vpon ſuch vaine things, nor reſt vpon deceitfull vanity, nor waite vpon lying dreames and deuices of men; for then all our expectation ſhall deceiue vs. What man is there in his right wits, ẏ would in danger leane on the ſpiders web, and yet thinke to be deliuered? Who would truſt to a broken ſtaffe? who would lay his ſtrength vpon a weake reed? This is it that *Bildad* one of *Iobs* three friends vttereth, ch. 8,14. & 20,5,6. where he teacheth, *That the reioycing of the wicked is ſhort, & the ioy of hipocrits is but for a moment: though his excellency mount vp to the heauens, & his head reach vnto the clouds, yet he ſhal periſh for euer like the dung, & they which haue ſeen him ſhal ſay, where is he? His confidence alſo ſhalbe cut off, & his truſt ſhalbe as the houſe of a ſpider: therfore it can miniſter no comfort to ſuch as* *catch hold vpon it.* Heereunto come ſundry exhortations of the Prophet in the Pſalmes, *Pſal.*62,10.& 20,7,& 125,1. If we reſt vpon God, we ſhall haue a ſure ſtaffe that ſhal neuer faile: we build vpon that hope that ſhall neuer make aſhamed; *They that truſt in the Lord ſhal be as mount Sion, which cannot be remoued, but remaineth for euer.*

Vſe 3. Laſtly, ſeeing the glory of our enemies ſhall end in ſhame, and their vaine reioycing be buried in confuſion: let vs all take comfort and cheere vp our ſelues, and one another, when we ſee the enemies of the Church plot and conſpire againſt the Church. Albeit they lay their heads together, and be very buſie to ſtoppe the courſe of the glorious Goſpel, yet this is our hope, that their hope is but on the ſpiders web, the gates of hell ſhall neuer be able to preuaile againſt the Church, and themſelues ſhall worke out their owne deſtruction. Thus doth the Prophet comfort himſelfe, *Pſal.* 49. 5, 6, 7. Let this ſtay our faith, and comfort our hope, when wee ſee mighty plottings, ſubtill proceedings, deepe deuices and conſpiracies of the wicked. For why ſhould we feare, ſeeing they wait on lying vanities, and forſake their owne mercy? See this in the example of *Pharaoh*, of *Haman*, of *Saneherib*, of *Herod*, and ſundry others. If other enemies in our dayes follow their deeds, let them alſo feare their ends. And for this purpoſe the Prophet ſpeaketh vnto them, *Eſay* 8,9,10. *Gather together on heapes, O ye people, & ye ſhall be broken in pieces, and hearken all yee of farre Countries: gird your ſelues, and ye ſhall be broken in pieces: gird your ſelues, and ye ſhall be broken in pieces: Take counſell together, yet it ſhal be brought to nought: pronounce a decree, yet ſhall it not ſtand, for God is with vs.* Thus the enemies ſhalbe confounded: thus their counſels ſhalbe ouerturned, ſo ỷ wee neede not to feare them, or their deuices. They are like a reed of *Egypt*, which if one leane on it, will breake in pieces, and run into his hand to his great hurt.

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13 *And* Balak *ſaid unto him, Come I pray thee with me unto another place, whence thou mayeſt ſee them, and thou ſhalt ſee but the vtmoſt part of them, and thou ſhalt not ſee them all: therefore curſe them out of that place for my ſake.*

14 *And he brought him into the field of the watchmen to the top of Piſgah, and built ſeuen altars, and offered a bullocke and a ramme on euery altar.*

15 *After hee ſaid vnto* Balak, *Stand heere by thy burnt offering, and I will meete the Lord yonder.*

16 *And the Lord met* Balaam, *and put an anſwere in his mouth, and ſaid, Goe againe vnto* Balak, *and ſay thus:*

17 *And when he came to him, behold he ſtood by his burnt offering, and the Princes of Moab with him: ſo* Balak *ſaid vnto him, What hath the Lord ſaid?*

Hitherto wee haue ſpoken of the former part of the Chapter, which is the firſt attempt and the firſt prophecy. Now we come to the ſecond attempt and practice which *Balaam* maketh, to hurt and bewitch the people of God, when hee ſeeth his firſt ſucceedeth not according to his purpoſe and deſire. Wherein conſider three things: Firſt, their preparation for a new proiect: Secondly, the ſecond Prophecy: Thirdly, the iſſue and effect thereof, together with a freſh purpoſe to make another attempt, and a new encounter. Touching the preparation, after that *Balaam* had ſhewed the true cauſe of his bleſſing of Iſrael, and had declared that hee was ready for his part to haue wrought his skill vpon them that they might languiſh and pine away, and had therefore prepared altars, ſacrifices and enchantments; but the Lord put a bleſſing into his mouth, which he was compelled to vtter and pronounce againſt his will, according to the ſaying of the Wiſeman, *Prou.*16.2. *The preparations of the heart are in man, but the anſwere of the tongue is of the Lord*: After this anſwere, I ſay, *Balak* leadeth him to another place, and chuſeth ſuch a ſtanding for him, that he ſhould no more ſee the whole hoaſt of Iſrael, but only the vtmoſt part of them, ſuppoſing that the change of place would worke an alteration of his purpoſe. For he thought that *Balaam* was daſhed and daunted in his intent, by beholding the great multitude and comely order of Gods people: ſo that the ſuperſtitious King thought, that the reaſon of not curſing the people proceeded from weakeneſſe and want of courage, not from the vanity of his enchantments. As if he ſhould haue ſaid; It may be thou fainteſt and feareſt the people being many (as alſo I both feare them for their multitude, and hate them for their ſtrength,) and therefore dareſt doe nothing againſt them: thou ſeeſt all of them, and therefore thy heart faileth thee. But come with me, I will bring thee to ſuch a place, where thou ſhalt take a view onely of the reareward of them. So then, be of good courage and feare nothing, I know thou haſt skill enough, and therefore that which thou couldeſt not doe out of the other place, performe thou readily and reſolutely out of this place. And for this purpoſe hee brought him into ỷ field of watchmen, where the ſentinell was ſet, and where the ſpyes lay to marke the marching and approching of the enemy, & guideth him to the top of a certaine hill, where againe ſeuen Altars are builded, and ſeuen ſacrifices are offered.

After this, *Balaam* commanded the King to ſtand by the burnt Offerings, and himſelfe to pleaſe his humour, goeth to ſee if hee can haue any better ſucceſſe then hee had had hitherto, in raiſing vp the God of the Hebrews. For to colour his ſorcery, hee betooke himſelfe to a ſolitary place, not to aske counſel of God (as the true Prophets of GOD vſed to doe,) but to performe his intended coniuration,& to raiſe a great expectation of his art, as appeareth in the Chapter following. Now whilſt he goeth about his diuelliſh Magicke, GOD met him, and without ſpeaking moe words vnto him, he put another prophecy into his mouth, which returning backe to *Balak*, he commanded him to vtter. Not that God was compelled and enforced by his enchantments to appeare vnto him, or had any reſpect at all to his witchcraft; for hee was vnworthy that God ſhould vouchſafe him a word; but it was in regard of his owne people Iſrael, that their enemies might know they were a bleſſed people, and witnes againſt their wils, that they were vnder the power and protection of God, the pooreſt and loweſt member whereof, God more reſpecteth then a thouſand *Balaams*. This was the cauſe why GOD ſuffered him not to goe forward in his ſorcery, or to raiſe vp the diuell to delude and deceiue him, as *Saul* was deluded by the likenes of *Samuel*, 1. *Sam*. 28,14. Albeit therefore this cauſeleſſe curſe could not haue ſucceeded, if he had proceeded: yet this curſe made moſt for the manifeſtation of Gods glory, and the good of his people.

Deut.32,31.

Verſe 13. [*Come I pray thee with mee into another place, and thou ſhalt ſee but the vtmoſt part of them, and ſhalt not ſee them all.*] Heere we haue another preparation of a curſed plot or proiect. They change the place, but not their minde. The former attempt was daſhed and ouerthrowne: yet heere wee ſee the net is ſpread againe, and the ſnare laid, ſo vnſatiable is their malice againſt the Church of God. We ſee then how he carrieth him to another place, to begin a new practice, the former fruſtrate. From hence wee learne, that the wicked leaue no meanes vnattempted ſtill to ſeeke the Churches ouerthrow. Although they bee oftentimes croſſed in their purpoſes, and finde hard ſucceſſe in their intended wickedneſſe, yet they neuer reſt nor giue ouer, like deſperate enemies that will neuer be quiet, whether they be conquerours or conquered, as once *Annibal* ſaid of *Marcellus*. This is it which the Prophet *Eſay* declareth, *Eſay* 29.8. Where he ſheweth, that it is no maruaile if the *Chaldeans* thunder againſt the *Iewes*, and ſuddainly ſweepe them away, as a whirlwinde carrieth away the chaffe, ſeeing their rage againſt them is vnſatiable, being compared to hungry men that dreame they are eating, and are not ſatiſfied: to thirſty men that thinke they are drinking, and when they awake, their thirſt is not quenched: ſo the enemies doe hunger & thirſt moſt earneſtly, ſo that nothing can content them, but the ſubuerſion of the Church. This endleſſe & reſtleſſe fury we ſee in al ages of the Church. The *Aramites* were ſubdued by Iſrael, and had receiued a notable foile in open field: but wil they giue ouer & deſiſt? No, they perſiſt & proceed, they repaire their forces, & will not giue ouer. This appeareth in *Cain* toward *Abel*; in *Saul* toward *Dauid*; in the *Scribes* and *Phariſies* toward Chriſt; in *Haman* and his ſonnes toward *Iſrael*; in the chiefe Prieſts toward *Paul*. Albeit they be ouermaſtered, their counſels detected, their purpoſes defeated, and themſelues be diſappointed, that they may ſee how they fight, not againſt men, but againſt God, yet their diligence is vnweariable, and their rage vnſpeakable.

Doctrine. Enemies leaue no meanes vnattempted ſtill to plot the Churches ouerthrow. *Plut. in vit. Annib.*

1 Kings 20,23

Reaſon

This truth will further appeare vnto vs by ſundry reaſons drawn from the perſon of God, and from the conditions of the enemies of the Church. God ſeeth the wickedneſſe of their hearts, & heareth the groanes & afflictions of his elect, yet he ſuffereth the vngodly to whet their tongues, & ſharpen their ſwords againſt them, to the end hee may gaine glory to his great Name in the confuſion & deſtruction of them. *Pharaoh* contriued ſundry plots & fetching deuices to ſubuert the Church in *Egypt*, ſome ſecret, ſome open, *Exo*. 1.17. & 9,16. *Rom* 9.17. He commanded the midwiues to ſtifle & ſtrangle the young infants comming out of their mothers wombe, which are the ſpawn & fry of Religion, & the hope of the ſucceeding Church. When this diuelliſh deuice was diſcouered and diſappointed, becauſe the midwiues feared God, & did not as the King charged them, but preſerued aliue the men children, then he attempteth another way, commanding by publique edict to drown and deſtroy their children, & afterward vexeth them by making bricks, and carrying burdens. Thus he proceedeth from one euill to another. God ſetteth him vp as a marke, and appointed him to ſhew his power in him, and to declare his Name throughout all the world. Thus GOD draweth good out of euil, and manifeſteth his owne glory in confounding the malice of miſchieuous enemies.

Reaſon 2

Secondly, the enemies of the Church run on in malicious courſes to vndermine ẏ good eſtate of the Church, becauſe they are led by the ſpirit of the diuell, as his vaſſals and ſlaues to do his will. Why did *Cain* burſt with enuy againſt his brother, hanging down his head, & drawing his weapon? Becauſe he was led by that euil one, the prince & god of the vngodly 2.*Cor*.4.4, who blindeth their minds, worketh in their hearts, & holdeth them in ful power & poſſeſſion. The greateſt deuouring beaſts in the wilderneſſe alwayes keepe their courſes & recourſes, either wearineſſe conſtraineth them to ceaſe, or the light of the Sunne affrighteth them, whereby the ſilly prey getteth ſome reſpite and refreſhing: *But Satan the Prince of this world is neuer at reſt, he is euer greedy, and neuer weary, alwayes plotting, practiſing, catching, deſtroying and deuouring*. The light of the day, and darkeneſſe of the night are both alike to him: *Iob* 1,7. *Who compaſſeth the whole earth, and walketh in it too and fro*, 1 Pet. 5.8. *like a ramping and roaring Lyon, ſeeking whom hee may ſurprize and ſubuert*. The end of one tentation is the beginning of another. Hee will neuer

Pſal.104,2 22,23.

make peace with vs, vnleſſe wee deliuer our ſoules vnto him in hoſtage. *Nahaſh* the *Ammonite* is noted of extreme cruelty, that would no otherwiſe make a couenant with the men of *Iabeſh Gilead*, but on this condition, that he might thruſt out all their right eyes, and bring ẏ ſhame vpon all Iſrael, 1. *Sam.* 11. But Satan, as he is more mighty, ſo is he more malicious; he will haue both eyes and hands, he wil haue both head and heart, hee will haue poſſeſſion both of ſoule and body. And therefore no maruaile if the ſonnes of *Belial* bee ſtamped with his Image, and reſemble him in an vnweariable deſire of miſchiefe, plotting and performing day and night one miſchieuous attempt or other againſt the children of GOD.

Vſe 1. Let vs now carefully apply this doctrine to our vſes. Firſt, conſider from hence the cauſe of the confuſion of the enemies of the Goſpel, and of the godly. They deuiſe crafty counſels and conſpiracies againſt the faithful, but withall, they worke out their owne death and deſtruction, and ouerthrow themſelues in their malice & miſchiefe. For of al ſuch the Prophet ſaith, *Pſal.* 7,15,16. *He hath made a pit, & digged it for another, and is fallen himſelfe into the pit that he made: his miſchiefe ſhall returne vpon his owne head, and his cruelty ſhall fall vpon his owne pate.* The hatred of the vngodly goeth before, and the iudgements of God follow immediately after, who hath prepared him deadly weapons, & will ordain his arrowes for them that perſecute his ſeruants. This the Prophet pronounceth againſt ẏ enemies of the Church, *Eſai* 8,9,10. *Gather together on heapes, & ye ſhall be broken in pieces: gird your ſelues, and ye ſhall be broken in pieces: take counſell together, yet it ſhall be brought to nought; pronounce a Decree, yet it ſhall not ſtand, for God is with vs,* Behold the
her 7,9,10. horrible down-fall of *Haman* an Arch-enemy of the people of God, raiſed vp from the higheſt degree of honor and dignity, who thought it too little to lay hands on *Mordecai* alone, but ſought to deſtroy all the *Iewes* that were throughout the whole kingdome: he fell into the loweſt ſtep of ſhame & reproach, & was hanged on the tree that hee had prepared for *Mordecai*. The aduancement of the wicked is but for a momēt, & their deſtruction commeth ſuddainly, according to the ſaying of the Prophet *Dauid*, Pſa. 37,35,36, & 58,6,7,8, & in *Iob* 20.4. Thus we ſee, that the malice of the wicked turneth to their own calamity and confuſion, ſo that when they haue raked & ranſacked all the corners of their heart to contriue meanes to ouer-throw the Church, they ſhall find by woful experience that God hath many moe meanes and wayes, to turne their owne deuices to their owne deſtruction.

Vſe 2. Secondly, ſee hereby Gods almighty power and abundant kindneſſe in ſauing and preſeruing the Church among ſo many enemies, as it were a little flocke of ſheepe among ſo many wolues. For we may behold a part of his chaſtiſements vpon his Church, by ſetting them in the world as in a wilderneſſe, and that among the wicked, as it were among ſo many beaſts, whereby their faith is tried, their obedience manifeſted, and their patience proued: ſo wee ſee his maruailous mercy in their deliuerance from them as out of the denne of Lyons, inaſmuch as we know to our endleſſe comfort, that notwithſtanding, all the pollicies and practices of the diueliſh and damned crew of moſt ſpiteful and deſperate enemies, yet God holdeth vp the heads of his people that they are not drowned, like the Arke that floated on the waters: *Reu.* 12,15. *Howſoeuer the ſerpent caſt out of his mouth water after the woman like a floud, that he might cauſe her to bee carried away of the floud.* Let vs therfore confeſſe before the Lord his louing kindneſſe, and acknowledge ſurely that ſaluation is of the Lord, and not of our ſelues, of his mercy, and not of our own merit. This the Prophet profeſſeth at large, *If the* Pſal. 124,1,2 2,3.
Lord had not bene on our ſide, may Iſrael now ſay, if the Lord had not bene on our ſide, when men roſe vp againſt vs, then had they ſwallowed vs vp quicke, when their wrath was kindled againſt vs. Then the waters had drowned vs. & the ſtreame had gone ouer our ſoule: then had the ſwelling waters gone ouer our ſoule: Praiſed be the Lord, &c.

Vſe 3. Laſtly, let vs lay vp theſe things in our hearts, and know the nature of our enemies, and the greatneſſe of our own danger. Let vs conſider the preſent perill and eſtate of the Church, and looke for ſuch enemies. Let vs all watch ouer our ſelues, and weigh our calling and condition. It is not a calling to outward peace and proſperity, neither muſt wee looke here to find carnall eaſe and delight, but when one trouble and tempeſt is ouer-blowne, and the griefe of one affliction is ended, wee muſt not then grow careleſſe and ſecure, wee muſt not lull our ſelues aſleepe in the cradle of ſenſuality; but in the end of one affliction, wee muſt looke for another to beginne, & alwaies to keepe watch and ward, knowing the frailty of our owne fleſh, remembring Satan to be an enemy of our peace and happineſſe, and conſidering our life to be as a continuall warfare, ſo long as we tarry in this Tabernacle. If wee be compaſſed about with many enemies, and to be put into the furnace of affliction made exceeding hot, let vs ſtill haue comfort and conſolation, God will make the end glorious, &
Dan. 7,28. the iſſue happy. This vſe is taught and practiſed by the Prophet *Daniel*, where a viſion of foure beaſts is ſhewed vnto *Daniel*, and the calamities to come ſucceſſiuely vpon the Church of the *Iewes* thereby fore-ſhewed, he apprehended this doctrine by faith, and kept it in his memory, to remaine with him for his comfort and inſtruction for euer.

Wherefore, let vs not promiſe reſt to our ſelues after one deliuerance, the enemies will gather themſelues together againe: and when wee haue victory ouer one tentation,

Luke 4.13.
Iob 1.and 2.

let vs prepare our ſelues for a new combat, and make ready our armour for another aſſault. This wee ſee in Chriſt, the head of the faithful. This wee ſee in *Iob* a man that feared God and eſchewed euill, who hauing vanquiſhed Satan in one tentation, hee returned eftſoones, and redoubled his forces vpon him with another. If this practice of the diuel were well pondered and throughly conſidered, it would not onely preuent and redreſſe much impatiency, but worke much peace and contentment in our hearts. For what is the cauſe that we are ſo impatient vnder the croſſe, murmuring againſt God in our trials and tentations, accounting them heauy and intollerable burthens vnto vs, but becauſe we promiſe to our ſelues peace and pleaſure, in the dayes of our pilgrimage, and wee dreame of an heauen here vpon earth?

1 Pet.1,7.

But if wee will profite aright in affliction, whereby our faith is tryed, and made much more precious then gold that periſheth: wee muſt looke continually to be aſſaulted, if we would not ſuddainly be ſurpriſed, & ſo come as a prey into the iawes of Sathan.

Verſe 13.14. [*Thou ſhalt not ſee them all: So hee brought him into the field of the Watchmen, &c.*] We haue heard before how the enterpriſes of *Balaam* were diſappointed of God, and ſo the wiſedome of the wiſe confounded. Now the King, ſeeing himſelfe croſſed in his purpoſe, and deſiring to make an end of this matter, carrieth him vp to another place, where he might onely ſee a part of the Iſraelites his enemies. Why doth hee take this courſe? Surely becauſe he thought he feared the ſight of that great multitude, and conſidereth not the vanity of his ſorcery. Howſoeuer therefore they might ſee with their eyes, and (as it were) feele with their hands God fighting againſt them, yet both of them proceede in their purpoſes: the King in prouoking, the falſe Prophet in hearkning and obeying. Loe how obſtinate the wicked are in euill, & ſetled with a full reſolution to continue in their courſe; ſo, that albeit they change the place, yet abide in their former purpoſe, and cannot be brought to acknowledge their own folly.

Doctrine. Wicked men in their euil ſucceſſes, lay the fault vpon ſecond cauſes.

From hence we learne, that wicked men when they haue euill ſucceſſe, neuer look vp to God whom they haue offended, nor conſider their ſinnes whereby hee is prouoked, but lay the fault in ſecond cauſes, and in any thing rather then vpon themſelues. This corruption appeared in our firſt Parents, immediately after their tranſgreſſion. For when they ſaw the filthineſſe of their nakedneſſe, and the miſerable experience which they had gotten, loſing the good, and enioying the euill, *Adam* laide the fault vpon the woman, as the woman did vpon the ſerpent, and could not be brought to acknowledge their owne offence. When the *Philiſtims* were plagued, and the hand of God was ſore vpon them for abuſing the Arke, they did not ſtrike their hand vpō their thigh, and confeſſe they had ſinned, but doe aſcribe all things to blinde-chance and vncertain fortune, whereas nothing is done without the decree and prouidence of God: Therefore, determining to ſend backe the Arke, they reaſon thus, 1.*Sam.*6.9. *If it goe vp by the way of his owne coaſt, it is the God of Iſrael that did vs this great euill: but if not, wee ſhall know then that it is not the hand that ſmote vs, but it was a chance that happened vs.*

Gen 3.12,13.

This like wee ſee in the *Aramites*, when they had ill ſucceſſe in the battell againſt the Iſraelites, they ſaid, 1.*Kings* 20.23. *Their gods are gods of the mountaines, and therefore they ouercame vs; but let vs fight againſt them in the plaine, and doubtleſſe wee ſhall onercome them.* Heereunto accordeth the ſaying of the Wiſe man, *Prou.* 19.3. *The fooliſhneſſe of a man peruerteth his way, and his heart fretteth againſt the Lord*; that is, when the ſcourge of God lyeth ſore vpon the tranſgreſſours for deſpiſing the Word, for abuſing the Sacraments, or for practiſing any wickedneſſe, they learne not by his plagues and iudgements to accuſe and iudge themſelues, but accuſe God as the authour of their euils and aduerſities, and murmure againſt him for dealing ſo rigorouſly & ſharply with them, like to the dogge that byteth the ſtone, but looketh not after him that caſteth it.

Reaſon 1.

The reaſons. Firſt, wicked men want the knowledge of the true God, to iudge of their croſſes and afflictions; and therefore no maruaile if they bee diſquieted, and fret through the euill ſucceſſe they haue in their enterpriſes. This made the wiſe *Salomon* to ſay, *Prou.* 19.3. *They fret againſt the Lord.* The want of ſound iudgment and a right vnderſtanding, is the mother of all the corruptions which are in vs, and of the ſinne which we commit. For we ſhould aſcribe to our owne folly the things that goe not well with vs, and not through impatience accuſe God, neither impute the euill ſucceſſes of our affaires to him, but to our ſelues; euen as he that ſtumbleth and falleth againſt a ſtone, ſhould not accuſe the ſtone, but his owne haſtineſſe and heedleſnes. Now then, if wicked men want the knowledge of God, and the feare of his Name, to guide them in the ſearch and ſuruey of their owne wayes, to enquire into the true cauſe of their euill ſucceſſes, wee cannot maruaile if they wander vp and downe in their owne imaginations, and can neuer finde the fault to bee in themſelues.

Reaſon 2.

Secondly, the vngodly are blinded with a ſelfe-loue and ſelfe-liking of themſelues, aboue God or his Word. The loue of the creature, or of our ſelues more then God, or equall with God, hindereth vs in good things, and quite ſwalloweth vp the loue of our brethren, and darkeneth the light of vpright iudgment, that it cannot ſhine in our hearts. The conceited perſon thinketh himſelfe a wiſe man, and imagineth his owne courſe to be the beſt, vſing no aduice of others, as if he himſelfe were in all things ſufficient of himſelfe, to ſee what is beſt for himſelfe. This *Salomon* excelling in wiſdome, teacheth to theſe conceited perſons abounding in folly, *Prou.* 12.14. *The way of a foole is right in his owne eyes, but he that hearkeneth to counſell is wiſe.* So in another place, *Prou.* 18.2. *A foole is not delighted with vnderſtanding, but with thoſe things which are in his owne heart.* And againe, *Prou.* 26.12. *Seeſt thou a man wiſe in his owne conceit? There is more hope of a foole then of him.* Theſe ſelfe-louing and ſelfe-liking fooles are delighted with their owne folly, which they labour to publiſh and make knowne to all men, and may worthily beare away the bell from all the fooles in the world. For theſe are proud fooles that highly eſteeme of their owne wiſedome, and ſcornfully diſdaine the counſell and wiſedome of all other men. Seeing therefore euill men want the wiſdome of God that is from aboue, and abound with ſelfe-loue, which deſcendeth not from aboue, but is earthly, ſenſuall, and diuelliſh: we cannot greatly maruaile if wicked men will acknowledge no fault in themſelues, but wholly looke to ſecond cauſes, and lay the blame vpon the moſt High, when they faile in their purpoſes.

Vſ1. The vſes of this doctrine. Firſt of all, wee learne this truth, that no euil man can look for any good ſucceſſe in the matters he taketh in hand: but let him alwaies be ſure to be croſſed & curſed of God. Albeit thou lay in thine own conceit neuer ſo ſtrong a foundation, & work neuer ſo wiſely in thine own imagination, yet l.119.24. if thou make not God thy Counſellor, and his Word thy director, thy wiſdome ſhall be turned into folly, and thou ſhalt be taken in the ſnare of thine owne hands. For all ſin againſt God bringeth with it the wrath of God, and the euill life of a ſinner, drawes vpon his owne head ſundry croſſes and calamities, cauſeth him to haue ill ſucceſſe, and raiſeth vp infinite iudgments againſt him. Whenſoeuer we deſpiſe his word prophane his Sabbaths, defile his Sacraments, and practiſe any vnrighteouſneſſe againſt men, and impiety againſt God, then followeth and falleth vpon vs ſome ſickneſſe or trouble, ſome croſſe or affliction, one way or another: as the Apoſtle ſheweth, For your diſſention and vnreuerent receiuing of the Lords Supper, 1. *Cor.* 11. 30. *many are weak and ſick among you, and many ſleepe.* Now, when the rod and ſcourge of God lyeth vpon the backe of tranſgreſſours, and they feele themſelues ſore plagued, either they accuſe God as the authour of their trouble, or murmure againſt his puniſhment, or reſt vpon ſecond cauſes, which are ordered by him, who is the principall cauſe.

ſ2. Secondly, we learne, that if we would haue God bleſſe vs, and the lawfull labours of our hands, we muſt be godly in Chriſt Ieſus. If we leade a ſincere and ſanctified life, & purge our hearts to be a peculiar people to God, zealous of good workes, wee haue a ſure promiſe of good ſucceſſe, and ſtrong aſſurance of a plentifull bleſſing to follow vs all the dayes of our life. There is no good ſucceſſe in any thing without Gods bleſſing. And this is the cauſe why God bleſſeth vs not, becauſe wee bleſſe not his Name, wee liue not as a people vnder his protection, wee do not deny vngodlines & worldly luſts, liuing ſoberly, righteouſly, and godly in this preſent world, hauing our conuerſation in the heauens, and looking for the bleſſed hope of glory and immortality. Hereunto commeth the ſaying of *Salomon*, *Commit thy workes to the Lord, and thy thoughts ſhall be directed.* Prou. 16,3. Pſal. 37.5, 1 Pet. 5,7.

This is a worthy ſaying to redreſſe our weakeneſſe and diſtruſt, and to make vs reſt and rely our ſelues on Gods good prouidence. This alſo the Prophet *Dauid* teacheth, *Pſal.* 127,1,2. All the fruit of our labours & cares dependeth vpon the prouidence of God; yea, all our induſtry and ſtudie ſhall be vaine and vnprofitable, vnleſſe he guide all our affaires. To this purpoſe the Prophet ſpeaketh in another place, that the godly, refuſing the counſell of the wicked, the way of ſinners, the ſeat Pſal. 1.1.3. of ſcorners, ſhall bring forth fruite in due ſeaſon, ſo that whatſoeuer he ſhall doe, ſhal proſper. It is God alone that directeth the wayes and works of the faithful, and without him is no good ſucceſſe. This wee ſee verified in *Ioſeph*, *Gen.* 39,2,3. *The Lord was with Ioſeph, & he was a man that proſpered, and was in the houſe of his maſter the Egyptian: And his maſter ſaw the Lord was with him, and that the Lord made al that he had to proſper in his hand.* The like the Scripture teſtifieth of *Hezekiah*, that hee proſpered in all his workes. So *Iehoſaphat* 2 Chro. 32,30 and 20,20. ſpake to the people, *Heare ye me, O Iudah & the inhabitants of Ieruſalem, put your truſt in the Lord your God, and ye ſhall bee aſſured: beleeue his Prophets, and ye ſhall proſper.* Thus alſo the Lord exhorteth *Ioſhua* after the death of *Moſes*, Ioſh. 1, &c. We do all of vs deſire the bleſſing of God vpon our labours, and to haue good ſucceſſe in our ſeuerall callings: this is the pathway that we muſt walke in, namely, a godly life and conuerſation: without this, his bleſſings ſhall turne into curſes, and wee ſhall neuer attaine the end of our hope. This appeareth by the words which the man of God ſpake to the King of Iſrael, ſaying; *Thus ſaith the Lord, Becauſe the Aramites haue ſaide, the Lord is the God of the Mountaines, and not* 1 King 20,28 *of the Valleys, therefore will I deliuer all this great multitude into thine hand, and ye ſhall know that I am the Lord.*

Vſe 3. Laſtly, we are bound euery one to conſider the true cauſe of euill ſucceſſe to be in our ſelues. When the hand of God is any way vpon vs, that he plagueth vs in the houſe, or in the field, in our perſons, or in our families, in our bodies, or in our ſoules; we muſt not accuſe the ayre, or the earth, heate or cold, moyſture or drouth, but learne to lay the fault vpon our ſelues and ſinnes, and flye to God to haue the plague and puniſhment remooued from vs. Thus *Balak* and *Balaam* ought to haue done, when they ſaw the iudgment of God vpon them, croſſing their attempts; and not flatter themſelues with better ſucceſſe, by changing the place, by renewing their altars, and by multiplying their ſacrifices. They ſhould haue forſaken their olde practices, and not haue thought vpon new places; they ſhould haue changed their minde, and not their place. For GOD is euery where, and the godly are vnder his hand and protection whereſoeuer they are. Therefore the Lord by the Prophet *Ieremy* ſaith, *Ierem.* 23. 23. *Am I a God at hand, and not God a farre off? Can any hide himſelfe in ſecret places that I ſhall not ſee him, ſaith the Lord? Doe not I fill Heauen and earth, ſaith the Lord?* This is diligently to be conſidered of euery one of vs, when wee meete with any croſſes and contradictions, not laying the fault vpon this place or that perſon; but *let vs ſearch and try our wayes, and turne againe to the Lord. Let vs lift vp our hearts with our hands vnto God in the heauens, ſaying: We haue ſinned and haue rebelled, therefore thou haſt not ſpared,* Lam. 3.40. We oftentimes can caſt our eyes vpon others, and ſit in iudgement vpon them, wee are ready to cenſure with a ſharpe cenſure, and eſteeme them as men forgotten and forſaken of GOD, when they are corrected and puniſhed by his hand. So did the friends of *Iob*, *Iob* 4, 7. So did the diſciples of Chriſt, *Luke* 13. 1. *Iohn* 9, 2. So doe the men of this world: wee are quicke ſighted, and haue Eagles eyes to looke into the actions of others: but wee are blinde and blockiſh to perceiue the blemiſhes; yea, the beames that are in our ſelues. We can ſee the leaſt mote in the eye of another, but cannot beholde the blockes that lye in our owne. Wee ſet the ſinnes of others before our faces, but wee caſt our owne behinde our backes. We muſt therefore all remember, to beginne with our ſelues, and ſo deſcend to others, leſt it bee iuſtly ſaid to vs, *Luke* 4, 23. *Phyſicion, heale thy ſelfe.* Thus Chriſt admoniſheth and calleth backe the proud Phariſies from cenſuring the woman and requiring ſentence againſt her, whilſt they themſelues lay without repentance in their ſinnes, and were guilty of the ſame or greater iniquities. Let vs all beginne with our ſelues, and ſo proceede to others. Let vs firſt of all hate ſins in our owne perſons, and thereby we ſhall learne to hate them in others.

Iohn 8, 7.

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18 *And he vttered his parable and ſaid, Riſe vp* Balak, *and heare: hearken vnto me, thou ſon of* Zippor.

19 *God is not as man that he ſhould lie, neither as the ſonnes of man that hee ſhould repent: hath he ſaid, and ſhall he not doe it? And hath he ſpoken, and ſhall he not accompliſh it?*

20 *Behold, I haue receiued commandement to bleſſe: for hee hath bleſſed, and I cannot alter it.*

21 *He ſeeth not iniquity in Iacob, and he beholdeth not tranſgreſſion in Iſrael: the Lord his GOD is with him, and the ioyfull ſhout of a King is among them.*

22 *GOD brought them out of Egypt, their ſtrength is as an Vnicorne.*

23 *For there is no ſorcery againſt Iacob, nor ſouth-ſaying againſt Iſrael: according to this time, it ſhall be ſaid of Iacob and Iſrael, what hath God wrought?*

Gen.16,1

24 *Behold, the people ſhall riſe vp as a Lyon, and lift vp himſelfe as a young Lyon: hee ſhall not lye downe till he eate of the prey, and till hee drinke of the bloud of the ſlaine.*

The ſec
prophecy
Balaam.

In the wordes immediately going before, wee haue handled the Preface and preparation for for a new attempt: now commeth to be conſidered and handled the prophecie it ſelfe, which is the ſecond in number: wherein wee are to conſider two things. Firſt, the entrance: ſecondly, the matter it ſelfe. In the entrance hee ſingleth out *Balak* by his name, and by the name of his father, and ſtirreth him vp to a reuerent and religious attention. Now, becauſe hee was to ſpeake vnto him in the Name of GOD, he commandeth him to riſe vp, as ſeruants ariſe when their maſters call them, willing him to heare and hearken what hee ſhould ſay vnto him from the Lord, Note alſo, that to make him ready to bee taught, and quicke to conceiue, he doubleth the ſentence, and cryeth out to haue audience giuen him. Indeede hee had rather to haue murmured and muttered cloſely, then vttered openly this bleſſing, if hee might haue beene at his owne choiſe, fearing to purchaſe the Kings diſpleaſure, & to loſe both crowns and credite to himſelfe: but hee is conſtrained to publiſh and proclaime it aloud in the eares of *Balak*, and to repeate his words againe and againe, ſaying; *Riſe Balak, & heare: hearken vnto me thou ſonne of Zippor.*

Touching the ſubſtance of the Prophecie, we muſt obſerue that the matter is firſt handled, and then concluded. In the propounding and handling of the matter, he ſheweth, that howſoeuer to pleaſure the King, hee would haue curſed the people of God, yet hee is not able to vtter one word againſt them, but is made againſt his will, as a cryer to publiſh, as a witneſſe to confirme, and as a meſſenger to divulge their happineſſe, and ſo to ſtrengthen that which before hee had deliuered and pronounced. But firſt hee ſetteth downe the vnchangeable nature of GOD in his decrees and workes, who is conſtant, true, and faithfull,

full in performing his will : as if hee ſhould ſay; At thy commandement (O King) I am come vp hither, thou thoughteſt if I changed my place, GOD would alſo bee changed; but thou art greatly deceiued. For GOD is not a lyer, nor changeable as a man is, he will not alter that which is gone out of his mouth, nor call backe that which hee hath decreed, touching the people of Iſrael. Yea, *Balaam* himſelfe is heere made an helper and furtherer of Gods prouidence, in publiſhing as an Herald, the praiſes of his people, ſo that ſeeing hee had receiued a commandement to bleſſe them, he declareth; that foraſmuch as GOD will not alter his purpoſe, hee is not able to alter and change it, neither to ſtand and reſiſt the worke and Word of God, although he deſired it neuer ſo earneſtly and inſtantly. So then the ſumme of this Prophecy is this: The people of Iſrael continue an happy and bleſſed people vnder Gods mighty protection and preſeruation, notwithſtanding the diuerſe and diuelliſh practices of all their enemies. This truth is further ſtrengthened and confirmed, both from the perſon of GOD, and from the perſon of *Balaam*. To beginne with the former point, hee ſetteth foorth ſundry ſpeciall tokens and teſtimonies of the fauour of GOD, bleſſing them both with ſpirituall bleſſings in heauenly things, and with temporall bleſſings in earthly things, In regard of benefits belonging to the life to come and accompanying ſaluation, hee ſheweth diuers priuiledges beſtowed vpon them, concerning their iuſtification, ſanctification, regeneration, and comfortable vſe of the Word vouchſafed vnto them, Touching their iuſtification, hee ſaith; *Hee ſeeth none iniquity in Iacob, and hee beholdeth not tranſgreſſion in Iſrael:* Whereby hee meaneth not, that they were freed from ſinne, (for if wee ſay, we haue no ſinne, we deceiue our ſelues, and there is no truth in vs) 1. *Iohn* 1,8. bnt that he imputeth it not; he layeth it not to their charge, but he couereth it, and freely forgiueth it. Hee doth not charge them with it, but diſcharge them from it. Hee ſeeth their ſinnes well enough with the eyes of his knowledge; but becauſe they are couered in Chriſt, he will not looke vpon them with the eyes of his iudgment; he beholdeth them, as wel able to diſcerne them, but not with a purpoſe to reuenge them. Touching their ſanctification, he ſaith; *The Lord his God is with him*: not onely with his preſence, but with his grace and Spirit of ſanctification, For if wee ſpeake of the preſence of his eſſence and being, hee is with all perſons, and filleth all places. This *Salomon* in his worthy and excellent prayer, 1. *King*. 8, 27. confeſſeth to GOD, ſaying: *Is it true indeed that GOD will dwell on the earth? Behold, the heauens, and the heauen of heauens are not able to contain thee: how much more vnable is this houſe that I haue built?* Heereunto accordeth the ſaying of the Prophet *Ieremy*, Ier. 23. 24. *Can any hide himſelfe in ſecret places, that I ſhall not ſee him, ſaith the Lord? Doe not I fill heauen and earth ſaith the Lord?* How then is this made a ſpeciall priuiledge and prerogatiue beſtowed on the people of GOD, to haue GOD with them, which is the common condition of all places and perſons? I anſwere, that in reſpect of his Nature and being, he is no more in heauen then on earth; with the godly, then with the vngodly; in the Church, then out of the Church: but in reſpect of his effects, and the preſence of his grace, fauour and protection. For as the ſoule of man is wholly in the whole body, and ſitteth therein as a Queene, ruling in euery member and part of the body, in reſpect of the eſſence thereof, and is no more in the head then in the hand, nor in the hand more then in the heele: but it is ſaide to bee eſpecially in the head, and in the hart, becauſe there it exerciſeth moſt worthy and weighty effects: ſo God is preſent euery where in the world, euen in the wicked and reprobate, in reſpect of naturall gifts of preſeruation, knowledge, and ſuch like. But he is preſent in the godly in more ſpeciall manner, by more ſpeciall graces of regeneration, and ſanctification, of faith and repentance, ruling them by his Spirit, pardoning their iniquities, and remembring their ſins no more: ſo that howſoeuer he may leaue them for a ſeaſon to ſee their owne infirmity, and the neceſſity of his mercy, yet he neuer totally and finally departeth from them, but returneth in compaſſion toward them, and followeth them with his louing kindnes, vntill he haue brought them to eternall life: In theſe reſpects he is ſaid, *to be farre from the wicked, and not to come neare their habitation*. Touching the next priuiledge, which is his word, he ſaith: *The ioyfull ſhout of a King is among them*, that is; he ruleth them by the Scepter of his Word, which ſoundeth ſhrill among them as the blaſt of a trumpet, whereby is wrought in them both faith and ſanctification. Touching temporall bleſſings, he painteth and pointeth out the long experience which his people haue had of his mercy in ſauing them, and of his power in ouerthrowing their enemies. This he ſheweth by a particular example of his wonderfull deliuerance from the tyranny of the Egyptians, who could not holde them in that ſlauery and bondage, but were conſtrained by great wonders and grieuous plagues to let them go. And as he deliuered them from the hard and heauy yoke of their oppreſſors, ſo he armeth them with ſtrength, as with a ſhield againſt all their enemies, and fenceth them with his mighty hand, as the Vnicorne is with his horne: ſo that al the diueliſh deuices, that diueliſh men can practiſe, can no more preuaile againſt them, then poyſon againſt the Vnicorne.

he ſumme the ſecond rophecy.

d. in 41.

Numb. 14, 42.
2 Chro. 15, 7.

For we reade partly in the holy Scriptures and partly in other authors that haue ſearched out the nature of foure-footed beaſts, both of the ſtrength of the Vnicorne, and of the nature of his horne to expell poyſon. This is it which the Lord himſelfe ſpeaketh in the book of *Iob: Iob.* 39,12,13,14,15, *Pſal.* 22,22, and 92.11, *Eſay* 34,7. *Will the Vnicorne ſerue thee? or will he tarry by thy cribbe? Canſt thou binde the Vnicorne with his band to labour in the furrow? or will he plough the valleyes after thee*? So the Prophet *Dauid* deſcribing his enemies, reſembleth them for their cruelty to the Lyon, for their ſtrength to the Vnicorne.

Aelian. lib.16. hiſt animal. cap.20.

Likewiſe all men agree about the Vnicornes horne. Writers doe confeſſe, and experience doth confirme, that it hath force to expell poyſon: therefore his horne being put into the water, purgeth it, and driueth out the poyſon, that he may drinke without harme, if any venomous beaſt happen to drink therein before him. So the Iſraelites are compared to the Vnicorne in this place; partly, in reſpect of their owne ſtrength, who whilſt they were obedient to God, and ſerued him with a faithfull heart, could not be ouercome of their enemies, but ſtood victorious and inuincible againſt all dangers: and partly becauſe no hurtfull or noyſome arts vſed againſt them, ſhould be able to worke their confuſion.

Now to the latter point, which reſpecteth the perſon of *Balaam*, he acknowledgeth, that notwithſtanding his ſorcery and diuelliſh diuination, he was deſtitute of all power & ability to hurt them by his enchantments, & therfore ſaith; *There is no ſorcery againſt Iacob, nor ſouthſaying againſt Iſrael:* that is, the people of God, which were his poſterity. Some vnderſtanding theſe words, as if the people were praiſed and commended becauſe they were not giuen to ſorcery, and ſuch like ſuperſtitions, as GOD condemneth in the Law, and had forbidden to be among his choſen people; but the meaning of *Balaams* words, rather ſeemeth to be this; that the elect people of GOD were ſo protected from aboue that no ſorcery or ſouthſaying could haue any force againſt them to doe them hurt.

Deu. 18,10.

This mercy of GOD was ſo great, ſo maruailous, ſo miraculous in the eyes of the very infidels their enemies, that from hence forward *Balaam* reſolueth to leaue his Magicke, and extoll the workes of GOD toward Iſrael, that hee had done great things for them, ſaying; *How great things hath the Lord wrought?*

This is the ſubſtance of this Prophecy: now the concluſion followeth, ſhutting vp the whole with an admiration and commendation of the power and glory of Gods people: whoſe courage and happineſſe ſhal be ſo great in ſubduing and ſubuerting their enemies, that as the Lyon reſteth not till he hath gotten his prey, ſo they ſhall not put vp their ſwords and dwell in peace, vntill they haue ſheathed them in the bowels of their enemiee, and ſeene the deſtruction of them before their eyes. The meaning of the words is not, that they ſhould be cruell and rauenous, or to ſtir them to be barbarous and beaſtly in ſhedding mans blood, and ſpilling it on the ground, as water that cannot he gathered vp againe: but to declare and aſſure, that their harts were valiant and victorious, ſo that they ſhould be able to withſtand all that did ſtand againſt them. This was performed and accompliſhed in *Ioſhua* and *Dauid*, who fought the battels of the Lord, and trod downe their enemies, *Ioſh.* 23.10. *One man of them did chaſe a thouſand, for the Lord their God fought for them, as he had promiſed them*: but eſpecially it was verified in Chriſt, *Reu.* 5.5. who as the Lyon of the Tribe of *Iuda* roſe from the dead, led captiuity captiue, and hath put all things in ſubiection vnder his feete.

Pſal. 60,10
2 Sam. 8,2,

Verſe 18. [*He vttered his parable and ſaid; Riſe vp, Balak, and heare: hearken vnto me thou ſonne of Zippor.*] This is the entrance of the Prophecy, wherein he mooueth *Balak* to attention by three words, *riſe, hearken, heare*. And when hee chargeth and commandeth him in the Name of GOD, to riſe vp, he requireth of him to giue eare with meekneſſe and reuerence. This wee ſee in the booke of Iudges, when *Ehud* appointed to bee a deliuerer of the people ſaide to *Eglon* King of the Moabites, *I haue a meſſage vnto thee from God, then he aroſe out of his throne.* So when *Samuel* was to annoint *Saul* King ouer Iſrael, & to be gouernour ouer Gods inheritance, he ſaide vnto him; *Bid thy ſeruant goe before vs, but ſtand thou ſtill now, that I may ſhew thee the word of God, & that thou maiſt heare it with reuerence*, 1 Sam. 9, 27. To the ſame purpoſe it is noted, that when the Law of God was read, *Ioſiah* ſtood by the Pillar, and made a couenant before the Lord. The like wee ſee in the booke of *Nehemiah*, when *Ezra* the Scribe read the Scriptures to the people, and gaue the interpretation of them, *All the people ſtood vp in token of their reuerence and attention*, Neh. 8. 5. So in this place, *Balaam* requireth *Balak* to riſe and ſtand vp when he was to ſpeake vnto him in the Name of the Lord, as if he ſhould ſay; Albeit thou be a King, and ſitteſt in the throne, yet I come vnto thee from the King of Kings: thou ruleſt ouer thy ſubiects, but thou muſt bee content to ſuffer God to rule ouer thee: thou requireſt ſilence and ſubiection to thy ſelfe, but thou muſt hold thy peace, & hearken with all reuerence & reſpect when he ſpeaketh. From hence we learne, yͤ the Word of God is alwaies to be heard with great reuerence & wonderful attention. Whenſoeuer wee come to the exerciſes of Religion, we muſt come with humility and humbleneſſe of mind, albeit they be deliuered and brought vnto vnto vs by wicked & vngodly men. The truth of this doctrine is confirmed vnto vs by diuers precepts, proued by many promiſes, and ſanctified by ſundry examples out of the Word of God.

Iudg. 3,
2 Kings 2
2 Chro. 34

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Touching precepts, when *Moſes* exhorted the people without adding or diminiſhing to obſerue the Law, he ſaith, *Deut.*4,1,& 34,12,13. *Now therefore hearken, O Iſrael, vnto the ordinances and to the Lawes which I teach you to doe, that ye may liue and poſſeſſe the land.* And afterward, *Gather the people together, men, women, and children, and the ſtranger that is within thy gates, that ye may heare, & that ye may learne and feare the Lord your God, and keepe & obſerue all the words of this Law: and that your children which haue not knowne it, may heare it, and learne to feare the Lord your God.* This *Salomon* teacheth, *Eccl.*4.17. *Take heede to thy foot when thou entreſt into the houſe of God, and be more neere to heare, then to giue the ſacrifice of fooles, for they know not that they doe euill.* Hereunto accordeth the ſaying of our Sauiour ſo often vrged, *Mat.* 13,9. *Reuel.*2,17,9, and 3,6. *He that hath eares to heare, let him heare.* Touching the promiſes made to ſuch as come with ſuch an affection, we may reade in the Prophet *Eſay*, chap. 66,2, 5. *To him will I looke, euen to him that is poore, and of a contrite ſpirit, and trembleth at my words.* And againe, Heare *ye the word of the Lord, all ye that tremble at my word.* Laſtly, touching the examples of the faithfull that haue gone before vs in the performance and practice of this duty, wee haue a cloud of witneſſes recorded vnto vs. The Iſraelites after their returne from captiuity, are commended, *Neh.* 8, 2, 3. that when *Ezra* the Prieſt brought the Law before the congregation both of men and women, & read therein from the morning vntil the midday, the eares of all the people hearkned vnto the booke of the Law. So when *Samaria* was called & conuerted to the faith of Chriſt, by ỹ preaching of *Philip*, *Acts* 8,5,6,10,11, it is ſaid; that the people gaue heed with one accord to thoſe things which he ſpake, hearing and ſeeing the miracles which he did, as before they had giuen heed from ỹ leaſt to the greateſt, to the enchantments of *Simon* the ſorcerer. And in the ſixteenth Chapter ver. 14. the Spirit teſtifieth, that *Lydia* heard the Apoſtles diligently, whoſe heart the Lord opened, that ſhee attended vnto the things which *Paul* ſpake. The Apoſtle *Peter* writing to the diſperſed *Iewes*, teſtifieth this, 2. *Pet.*1.19. *We haue a ſure word of the Prophets, to the which ye do well that ye take heed, as vnto a light that ſhineth in a dark place, vntill the day dawn, & the dayſtar ariſe in your harts.* All theſe precepts commanding, promiſes aſſuring, and examples confirming this doctrin, do teach that it is our duty to ſtirre vp our attention, and to be forward to learne Gods wil with all reuerence and readineſſe, when it is reuealed and deliuered vnto vs.

ſon 1.

The reaſons heereof are plaine and euident. For firſt, it is God that ſpeaketh vnto vs, ſo often as his word is preached among vs. He is a moſt mighty and terrible GOD whom wee worſhip, and in whoſe preſence we ſtand, hauing all power and Maieſty in him, who is euen a conſuming and deuouring fire, and wee in compariſon of him as duſt and aſhes, as vile and baſe vaſſals. This is the reaſon vſed & vrged by the Wiſeman, *Eccl.*5,1. So the Apoſtle ſaith, 2 *Cor.* 5.20. *We are ambaſſadors for Chriſt, as though God did beſeech you through vs, we pray you in Chriſts ſtead, that yee be reconciled to God.* Our Sauior ſending out his ſeuenty diſciples, and giuing them in charge how to behaue themſelues, ſaith, *Luke* 10,16. *He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and hee that deſpiſeth me, deſpiſeth him that ſent me.* Thus doth the Apoſtle giue teſtimony to the faith and obedience of the *Theſſalonians*; that when they receiued of him the preaching of God, 1. *Theſſ.* 2,13. *They receiued it not as the word of man, but as it is indeede the Word of God, which worketh in them that beleeue.* So then, to be cold and careleſſe herein, is a plaine diſgrace and meere mockery of God, worſe then mocking and miſuſing of father and mother. He that hath to doe and to deale with an earthly Prince, will bee circumſpect in his behauiour: how much more ought wee to behaue our ſelues with all reuerence in hearing the Word, hauing then in ſpeciall manner to deale with God, who is the author of it, and the worker by it?

Reaſon 2.

Secondly, wee ſhall be iudged by it at the laſt day, being the rule of our faith, and of all our actions. It is a letter written from God, publiſhed by his Sonne, ſealed by his Spirit, witneſſed by his Angels, conueyed vnto vs by by the Church, which is the pillar & ground of truth. This is that ẘ our Sauiour Chriſt teacheth, *Iohn* 12,47,48. Seeing then, it ſhall be the Iudge by which wee muſt be tried, and the word whereby our ſoules ſhall be ſaued, it worthily claimeth and challengeth at our hands the greateſt attention to be yeelded vnto it.

1 Tim.3 15.

Reaſon 3.

Thirdly, negligent and contemptuous hearers, ſhalbe grieuouſly and ſeuerely puniſhed, according to the nature and quality of their ſinne. The Prophet *Ieremy* hath a generall rule, holding in all things warranted and done by Gods appointment, and confirmeth this by a ſtrong reaſon, when he ſaith, *Ier.*48,10. *Curſed be he that doth the work of the Lord negligētly.* This is more particularly touched and taught by the Apoſtle to the *Hebrewes*, chap. 2,2,3. *If the word ſpoken by Angels was ſtedfaſt, and euery tranſgreſſion and diſobedience receiued a iuſt recompence of reward: How ſhall we eſcape if we neglect ſo great ſaluation, which at the firſt beganne to be preached by the Lord, and afterward was confirmed vnto vs by them that heard him?* To this purpoſe Chriſt himſelfe denounced and deliuered the greateſt threatning of moſt grieuous iudgments, to fall vpon all negligent hearers, *Math.* 10,14, and 11,21,24. *Willing his Apoſtles to ſhake off the duſt from their feet, as a witneſſe againſt them, & telling them that it ſhall be eaſier in the day of account, for Tyre & Sidon, for Sodome & Gomorrah, then for them.* So then, whether wee conſider the perſon of God that ſpeaketh, or the power of the word that iudgeth, or the puniſhment of death that falleth vpon careleſſe contemners, wee ſee that wee are all bound to come to the exerciſes of Religion, with all reuerence and attention.

Vſe 1. Let vs now gather ſome vſes that follow from this doctrine. Firſt, we learne from hence that euery one which commeth to heare the word of the Lord, muſt be perſwaded, that though it be a poore, weake, ſinfull man, ſubiect to the ſame paſſions that we are, which is the miniſter and meſſenger to deliuer whatſoeuer we heare, yet notwithſtanding we ſtand and appeare before the great God of heauen, and moſt mighty Iudge of the world, to bee informed and reformed of him, and to receiue his word which is able to ſaue our ſoules. *Cornelius* the captaine comming with his kinſfolke, family, friends, and whole retinue, made this vſe, which now we vrge, ſaying, *Acts* 10. 33. *We are all heere preſent before God; to heare all things that are commanded thee of God.* Hee doth not ſay, we ſtand heere before thee, but we are all preſent before God; nor to heare onely the Apoſtle, but all things that are commanded thee of God to deliuer vnto vs. Thus *Paul* commendeth the Galathians, *Gal.* 4, 14. that they receiued him as an Angell of GOD, yea, as Chriſt Ieſus. It is the high ordinance of God, to put his heauenly treaſure in earthen veſſels, 2 *Cor.* 4,7. *That the excellency of that power might be of God, and not of vs.* Would it not argue an intollerable daintineſſe and niceneſſe of a wanton ſtomacke to refuſe good & wholeſome meate, becauſe it is brought in platters of pewter, or diſhes of wood, not in veſſels of ſiluer or gold? So is it an euident argument of loathing the heauenly Manna, when we haue the precious word of God in reſpect of perſons; and heare it not for the words ſake, but according as we fancie and affect the teacher, verifying the ſaying of *Salomon*, Prou. 27.7. *The perſon that is full deſpiſeth an hony combe, but vnto the hungry ſoule euery bitter thing is ſweet.* This ſerueth to reproue thoſe which come to the hearing of the word, as to an ordinary matter, and neuer haue any thoght or meditation of Gods preſence to keep them in aw, but come to heare ſome newes, or ſome new man; & vſe the practice of the Iewes condemned by the Prophet *Ezechiel*, chap. 33. 31. 32. *They come vnto thee as the people vſeth to come: my people ſit before thee and heare thy words, but they will not doe them, for with their mouths they make ieſts, &c.*

Vſe 2. Secondly, this ſerueth to condemne all abuſes, vnſeemly geſtures, and vnreuerent behauiour when we come into the houſe of God. True it is, the diuell (if hee can preuaile) will keepe vs from hearing the word, and ſuggeſt vnto vs matter of profit or pleaſure, to ſtop & ſtay vs from reſorting vnto the place of Gods worſhip: but if hee cannot ſo farre obtaine his purpoſe, he will goe with vs, and accompany vs thither. When we are neereſt to that which ſhould doe vs good, and further our ſaluation, *Math.* 13, 19, *he is ready at our elbow, to hinder the word, and to worke our deſtruction.* Hence it is, that many are preſent in body, that are abſent in minde, forgetting that they haue to do with God, and with the meanes of their ſanctification. They haue their hearts wandring about worldly matters, they finde no ioy, they feele no delight, they taſte no ſweetneſſe, they perceiue no comfort nor gladneſſe wrought in them in theſe exerciſes of their faith; but they are rather a burden vnto them, and take them as a weight and wearineſſe lying heauy vpon them. Many come for cuſtome of the time, for faſhion of others, and for feare of puniſhment: whereas, if they might be left free to themſelues, and to the liberty of their owne will; they could finde in their hearts not to pray at all, not to heare at all; not to partake the Sacraments at all; yea to breake out into open blaſphemy, and ſay with the Atheiſts and vngodly men, *Iob* 21.15. *Who is the Almighty that we ſhould ſerue him, and what profite haue we if we ſhould pray vnto him?* Many are carried away with dulneſſe and heauineſſe of body & mind; an ordinary and dangerous abuſe, hindering the ſauing knowledge of the Goſpel. This is a ſubtle ſlight and ſuggeſtion of Sathan, whereof many complaine, but few ſtriue againſt, and therefore ſpend the greateſt time allotted and allowed for hearing the word, in drowſineſſe and ſleeping: and whereas they ſhould raiſe and rouze vp themſelues, they hang downe their heads, and lay them on their ſeates, and frame themſelues to ſnort and ſleepe, rather then to heare and attend. An vnfit and very vnſeemely geſture for ſo high an worke.

If thou ſhouldſt ſo behaue thy ſelfe to thy father or Prince ſpeaking vnto thee, wold they not take themſelues [illegible] abuſed at thy hands? *Balaam* chargeth *Balak* to riſe vp and heare, but theſe lye along vnciuilly, or turne their backes vndecently, or lay them downe vnreuerently, contrary to the religious practice of the people, when Chriſt preached at *Nazareth* on the Sabba[illegible]th day, *Luke* 4, 20. *The eyes of all that were in the Synagogue were faſtened on him.* Many are talking and ſpeaking to others, when they ſhould heare God ſpeake and talke vnto them: they remooue out of their places to place others, and bring them in their ſeates.

True it is, kindneſſe and curteſie are commendable vertues. But it is curſed curteſie which is ſo dearely bought, euen with the loſſe of the leaſt ſentence and ſaying of the word of God. Others are reading in the Church, and bring with them books beſides the Scriptures, peraduenture of prayers or ſermons, or ſuch like godly treatiſes, (if not of vnprofitable matters) in them they exerciſe themſelues, & ſpend the time; whereas they ſhould hearken to helpe their inſtruction, and not reade to hinder their attention. But do you condemne reading, will ſome ſay? Is it not a good and godly exerciſe? Do not men rather need to be encouraged, then diſcouraged from that duty? I anſwer, that reading is not to be condemned, and no man ought to be diſcouraged from reading. We do not reproue the worke done, but the time wherein it is done. A good thing done in ſeaſon is twice done. A thing done out of ſeaſon is euilly done. To al things there is an appointed time, and a time to euery purpoſe vnder the heauen; there is a time to keepe ſilence, and a time to ſpeake; there is a time to reade, and a time to heare; a time to pray, and a time to receiue the Sacraments. To pray by our ſelues, or reade by our ſelues, whē we ſhould heare together with others in the Congregation, or to exerciſe the tongue whē we ſhould vſe the eare, or to ſpeake to God, when we ſhould heare him ſpeaking vnto vs, cannot ſtand with the generall rules of Scripture, appointed to direct vs in our publike aſſemblies, *Let all things be done to edifying Let all things be done honeſtly, and in order*, 1 Cor. 14, 5,40. The Apoſtle reprouing the diſorders crept into the Lords Supper, that when they ſhould eate the Lords Supper, euery man took his owne ſupper afore, and tarried not for his brethren, whereby it came to paſſe, that ſome were hungry, and others full, ſaith; *Haue yee not houſes to eate and drinke in? Deſpiſe yee the Church of God, and ſhame them that haue not?* 1. Cor. 11,21,22. Where he doth not ſimply cōdemne eating and drinking, (no more then Chriſt, when he whipped out of the Temple, ſuch as made the houſe of prayer a denne of theeues, condemned buying and ſelling) but vſing them at an vnfit time. Thus we ſee how it ſtandeth vs all vpon, to beware & take heed of all abuſes, that take away reuerence & hinder attention, to the end we may with meekneſſe receiue the word engrafted in vs, that is able to ſaue our ſoules.

ection.

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cl.3,1,7.

th.6,5,6.

Mark.11,15.

Vſe 3.

Thirdly, this duty directeth vs vnto another duty, namely, to prepare our ſelues before we come, ordring the affections of our minds, and diſpoſing the powers of our ſoules in ſuch ſort, that they may be fitted and furniſhed for that worke. When the people of Iſrael were to receiue the Law on Mount Sinai, they ſanctified themſelues, & purged their conſcience from dead works. The Apoſtle hauing ſet downe the inſtitution of the Lord's Supper to the Corinthians, and taught them, that vnworthy receiuers eate to themſelues iudgement, and make themſelues guilty of the body and blood of Chriſt, willeth them to examine themſelues, and ſo eate of this bread, & drinke of this cup, 1 Cor. 11,28,29, and not to come hand ouer head in prophane manner.

xod.19,10

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Now to this preparation, ſundry things are required. Firſt, wee muſt bring with vs diligence, to marke earneſtly, and obſerue carefully the word of God deliuered, which auaileth and aduantageth vs much for profiting thereby in knowledge and obedience. Diligence maketh a rough way, plaine; bitter things, ſweet; and hard things, eaſie. This *Salomon* preſcribeth to the ſonnes of God, Prou. 2,1,2,3,4. *My ſonne, if thou wilt receiue my words, and hide my commandements within thee, and cauſe thine heart to hearken vnto wiſedome, & encline thine heart to vnderſtanding, if thou ſeekeſt her as ſiluer, and ſearcheſt for her as for treaſures, then ſhalt thou vnderſtand the feare of the Lord, & finde the knowledge of God.* This Chriſt commandeth, Iohn 5,39. This alſo the Apoſtle requireth, Iam. chap. 1, verſe 19. We muſt vſe labour and induſtry, not vpon ſome ſudden motion and pang, nor by reaſon of ſome good company oply, or for feare of danger, but in a continuall courſe & earneſt manner, as worldlings vſe to take paines to attain treaſure and riches, inaſmuch as the heauenly treaſures of a better life, do farre ſurpaſſe all earthly riches that carnall men make their greateſt happineſſe. We ſee how artificers and handy-crafts men follow theyr Trades, who riſe early and ſit vp late, who labour night and day, who endure cold and heat to earne a little of this worlds good: but where ſhall wee finde that Chriſtian, who ſo eagerly and earneſtly followeth after the kingdome of God and his righteouſnes? Behold how Merchants compaſſe Sea and Land, and ſayle to the furtheſt parts of the world, with danger of theyr liues, to get the goods of the earth. But greater is the gaine of godlineſſe and heauenly wiſedome, and therefore we ſhould redeeme the time, to procure it, and ſell al that we haue of our owne, to purchaſe it. Mat. 13,44,45.

Secondly, wee muſt be touched with the feare and dread of Gods Maieſty; for feare engendereth teachableneſſe, meekneſſe, & humbleneſſe of minde, & is the beginning of wiſedome, Pro. 1,7. This is ſo neceſſary a worke, that GOD euermore wrought it in his ſeruants, before he reuealed himſelfe vnto them. Thus hee dealt with *Abraham*, *Gen.* 15,12. when he made a fearefull darkneſſe fall vpon him. Thus he dealt with *Iacob*, *Gen* 28. He was afraid, and ſaid, *How fearefull is this place! This is none other but the houſe of God, and this is the gate of heauen.* Thus he dealt with the *Iſraelites* and with *Moſes* himſelfe, at the deliuering of the Law, and entring into couenant with them. Thus he dealt with *Paul* at his conuerſion to the faith, which before hee deſtroyed; there ſhined ſuddainly a light round about him from heauen, *Acts* 9,4.6. *Whereat he fell to the earth, trembling in body, & aſtonied in minde, and troubled in conſcience.* Thus he dealt with the Apoſtle *Iohn*, when hee ſaw a viſion of Chriſt, *Reuel.* 1, 17, *hee fell at his feete as dead.* The want of this reuerent feare, lifteth vs vp againſt God, & cauſeth vs oftentimes to check the word, & to be bold to controlle it, ỿ wee cannot ſuffer our ſelues to be checked & controlled by it. This feare ariſeth in our hearts, and is wrought partly by the conſideration

Exod. 19,12
Heb. 12,21.

of Gods Maieſty, and partly by the meditation of our owne infirmity, and ſerueth to correct our natural pride, and to redreſſe our corrupt affections. Thirdly, we muſt bring with vs faith in Chriſt, and beleeue in the promiſe and word of God, that it is infallible; as Heb. 4,2. *Vnto vs was the Goſpel preached as vnto thẽ: but the word that they heard, profited them not, becauſe it was not mixed with faith in thoſe that heard it.* This is that gift of God that purifieth the heart, boreth the eare, and maketh the way for other graces to follow. Laſtly, if we would heare with profit, we muſt haue good and honeſt hearts, ſanctified vnto euery good worke. This our Sauiour ſheweth in expounding the Parable of the Sower, *That which fell in good ground, are they which with an honeſt and good heart, heare the word and keepe it, & bring foorth fruite with patience*, Luk.81,5. This the apoſtle *Iames* to the ſame purpoſe, (who charging vs to be ſwift to heare, & ſlow to ſpeak,) addeth, *Wherefore lay apart all filthineſſe & ſuperfluity of maliciouſneſſe, and receiue with meekneſſe the word that is grafted in you*, Iam.1,21. The want of this preparation maketh ſo many vnprofitable and fruiteleſſe hearers. No man is ſo ſimple and ſottiſh to ſow his ſeede & caſt away his Corne, vpon ground vnploughed & vntilled. Shall we haue this knowledge & vnderſtanding in earthly things, and ſhall wee diſcerne nothing in heauenly things, but ſuffer the immortall ſeed of the word to vaniſh away thorough want of due preparation? Hence it is, that the Prophet exhorteth to *breake vp our fallow ground, and not ſowe among the Thornes; to be circumciſed to the Lord, and to take away the fore-ſkinnes of our hearts, leſt the wrath of God come foorth like fire, and burne that none can quench it*, Ier.4,4.

Vſe 4. Fourthly, it ſerueth to guide and direct the Miniſters of the Goſpel, to ſpeake the word with all reuerence, as the Embaſſadours of God, that our preaching be with power and authority, and ſo miniſter grace vnto the hearers, to the end they may thinke of vs, as of the Miniſters of Chriſt, and diſpoſers of the ſecrets of God. 1 Corin 4,1. For how ſhall the people heare it with reuerence, if we be not carefull to deliuer it with reuerence as the word of our maſter that ſent vs? Hereunto commeth the exhortation of the Apoſtle *Paul*, 2 Tim.2,15. And the Apoſtle *Peter* ſpeaketh to the ſame purpoſe, 1 Pet.4,11. Now that this gracious deliuery of the word may bee retained, ſome things are to be obſerued in the very action. Touching the fitting and preparing of our ſelues to the worke of the Miniſtery, that wee may preach with fruite, and ſpeake with comfort, it is neceſſarily required of vs to vſe praier, reading, ſtudy, meditation, and ſuch like helpes, as may further vs in our calling. For albeit we haue wits quicke to conceiue, memories firme to retaine, and tongues ready to vtter, yet wee muſt not abuſe theſe excellent gifts to ydleneſſe or vaine-glory, but when See the faithful Shepherd we haue done all that we can, account all our paines and labours too little, ſaying with the Apoſtle, *Who is ſufficient for theſe things?* 2. Cor. chap. 2, verſe 16. The Prophets and Apoſtles of Chriſt were endued with extraordinary gifts, and had a plentiful meaſure of knowledge giuen vnto them, yet they ceaſed not to ſtudy the Scriptures. *Peter* pronounceth of them all, that *They tooke great paines in their Propheſies, the Prophets enquired and ſearched diligently the things that concerne the ſaluation of the Church*, 1 Pet.1,10. *Peter* read the Epiſtles of *Paul*, 2 Pet.2,16, and *Daniel* the Propheſies of *Ieremy*, Dan.9,2. *Paul* receiued the Doctrine of the Goſpel by reuelation, was taken vp into Paradiſe, and heard words which himſelfe durſt not expreſſe, and the Saints were not able to conceiue: hee was ready to lay downe his life, & ſaw himſelfe at deaths dore, yet he had a deſire ſtill to profite, as appeareth in that he willeth *Timothy* to bring the Books 2 Tim.4, and Parchments with him, when he came vnto him. Wherefore it beſeemeth not ẏ weightineſſe of the worke which we handle, nor the preſence of the people to whom wee ſpeake, nor the reuerence of the place wherein wee ſtand, nor the worthineſſe of the perſon whom we repreſent, to ſtep vp ſuddenly to ſtand in the ſtead and roome of God, like horſes that runne away with an empty Cart, and ſet forward in the way before they haue their load. No man dareth to ſpeake of Princes affaires before Princes, with leuity: no man dareth giue ſentence of life and death raſhly. The Miniſter ſpeaketh of Chriſt, before God and Angels. He ſetteth before his hearers, life and death, heauen and hell, and pronounceth the ſentence of ſaluation or damnation vpon thẽ, as *Moſes* teſtifieth, Deut. 11, 26,27,28. *Behold, I ſet before you this day, a bleſſing & a curſe: the bleſſing, if ye obey the Commandements of the Lord your God; and the curſe, if yee will not obey.* Thus much for the preparation: In the action it ſelfe, we muſt vſe all ſeemely and decent behauiour: comely and reuerent geſtures of the body, haue alwayes a ſober looke and modeſt countenance, that it may appeare to others, that we are inwardly moued and touched our ſelues with that we ſpeak. We muſt vtter gracious words, to worke godly edifying in the ſpirit, not ridiculous ieſtes to procure laughter. We muſt lay aſide the perſwaſible words of humane wiſedome. We muſt not relate ſtories, and tell merry tales to fill vp the time, and to make our auditors merry. We muſt auoide all light geſtures, that may bring our Miniſtery into contempt. Many vſe in their teaching, caſting abroad of their armes, knocking of the Pulpit, lifting themſelues vp, and immediately ſinking downe, hemming in the throate, rolling of the eyes, rubbing of the browes, nodding of the head, ſtamping with the feete, turning euery way with the body, ſnuffing with their noſe, fidling with the fingers, tuning with the voyce, as if they were acting their part vpon the ſtage, or as if they were Fencers playing their Prizes. Theſe and ſuch like abuſes wee muſt labour to reforme, by vſing aduiſed deliberation in our ſelues, & obſeruing what is comely or vncomely, what is decent or defectiue in others. The world is full of carpers and ſcoffers. Many will ſooner marke what behauiour is amiſſe in vs, then what doctrine we deliuer, or what is amiſſe in their owne liues. When *Iacob* fell ſicke of his ſickneſſe, whereof he dyed, hee gathered his ſonnes together, to giue them inſtruction before his death, and not beeing able through weakneſſe to ſtand on his feete, he raiſed vp himſelfe in his bed, and leaned on his ſtaffe, that he might ſhew reuerence vnto the word that he pronounced, Gen.47,31, and 49,33. The like we ſee in *Dauid*, hee ſtood vpon his feet, to giue honour to the word, 2 Chron.2. To conclude this point, as we haue occaſions offered vnto vs to ſpeake of God, of his iudgments, or mercies, of ſinne againſt God, of the calamities of others, we muſt alwayes remember to ſpeake of the perſon of God with reuerence; of the iudgements of God, with feare; of the promiſes of God, and comforts of his word, with cheerefulneſſe; of ſinne againſt God, with hatred and deteſtation; of other mens miſeries, with feeling and compaſſion. Thus we ſhall become moſt profitable Teachers, and thus *we ſhall bee as wiſe Scribes taught vnto the kingdome of heauen, which bring foorth out of their treaſure, things both new and old*, Math.13,52.

Vſe 5. Laſtly, we learne from hence, not to forſake the exerciſes of religion, for the wickedneſſe or vnworthineſſe of the Miniſters. Who was it that propheſied in the Name of God in this place? was it not *Balaam*, a leud liuer, a curſed Idolater, a diueliſh Sorcerer? And yet *Balak* is commanded to riſe vp out of his throne, & to hearken vnto him with al attention. It ſtandeth vs vpon more to regard the matter, then the ſpeaker, and to marke what is deliuered, then the perſon that doth deliuer it. The Phariſies in the dayes of Chriſt were leud liuers, and many of them of other Tribes then of *Leui*; yet ſo long as they ſate in *Moſes* chayre, the Diſciples are commanded to heare them, and to obſerue whatſoeuer they commanded. 23,3. We muſt diſcerne and diſtinguiſh the life of the Miniſters from their Doctrine. As we are not to receiue their doctrine for their good life, ſo we are not to reiect it for their euil life. Therfore the Apoſtle ſaith, *Some preach Chriſt through enuy and ſtrife, and ſome alſo of good will. What then? Yet Chriſt is preached all manner waies, whether it be vnder a pretence, or ſincerely, I therein reioyce, yea, and will reioyce*, Phil.1,15,18. Although he were ſorry that the Goſpel was preached by ſuch men, yet he was glad it was preached. This ſerueth to reproue thoſe that will not heare ſcandalous Miniſters, nor receiue the Sacraments at the hands of ignorant Miniſters, *Who haue itching eares, and after their owne luſts get them an heape of Teachers*, 2. Tim.4,3. *Who are euer learning, and are neuer able to come to the acknowledging of the truth*, 2. Tim.3,7. Euill Miniſters of corrupt life, may deliuer the good things of God. So long as they preach the word of God truely, and adminiſter the ſacraments ſincerely, according to the ordinance of Chriſt, the wickedneſſe of their perſons cleaueth to themſelues. If a Prince ſhould ſend vs a meſſage, or offer vs ſome preſent by the hands of ſome meſſenger that were an euill man, would we reiect them for the fault of the perſon, or accept them as the fauour of the Prince? So ſhould it be with vs, when Gods word is preached, and his ſacraments adminiſtred: we muſt hearken what it is that is preached, conſider what it is that is deliuered. If it be of God, we cannot refuſe it, leſt wee be found contemners of his ordinances. The people of Iſrael abhorred the ſacrifices of God, for the prophane life of the Prieſts, but iudgement is denounced againſt them for their contempt. 1 Sam.3,11.

[Verſe 19. *God is not as man, that hee ſhould lye, neither as the ſonne of man, that he ſhould repent, &c.*] Hitherto we haue ſpoken of the entrance of this ſecond Propheſie: now we come to the Propheſie it ſelfe. Hitherto in the nature of God, is deſcribed and expreſſed vnto vs, that he is conſtant in his mercifull promiſes toward his Church, with whom is no variableneſſe, nor ſhadow of turning. This is one of the names and eſſentiall properties of God, whereby he is knowne to be God, who is vnchangeably good, vnchangeably holy, vnchangeably iuſt and mercifull, and is found firme and faithfull in all his promiſes. Obiect. Againſt this it may be obiected, that he is oftentimes ſaide in the Scriptures to haue repented, as Gen.6,6,7. 1 Sam.15,11. Ionah 3,9. How then can God be ſaide to be immutable & vnchangeable? Anſwer. I anſwer, the Scripture ſpeaketh of God two wayes; ſometimes properly, and then he is ſaide to be vnchangeable, no variableneſſe to be in him, and that he cannot repent, as 1 Sam.15. *The ſtrength of Iſrael will not lie nor repent: for he is not a man that hee ſhould repent*. Sometimes vnproperly and figuratiuely for our capacity, and becauſe of our weakneſſe, not otherwiſe beeing able to conceiue of the high things of God. Hence it is, that we reade of the eyes, eares, hands, armes, the heart of God, and ſuch like. Not that theſe parts and members are in God, who is a Spirit inuiſible and infinite. But becauſe wee cannot vnderſtand how one ſhould ſee without eyes, or heare without eares, or ſhew ſtrength without armes, theſe parts are giuen to God, to teach vs that he ſeeth all things, he heareth all things, hee worketh all things in Heauen and earth, as pleaſeth him. Thus is God ſet ſometime before vs, as it were turned and transfigured into our nature, and (as one ſaid) *Hee hath not theſe things by nature, but by effect*. The change is not in GOD, but in his worke. Bern. in ſerm. 4 ſuper Cant.

Repentance in him is no perturbation or griefe,he knoweth all things, and is ignorant of nothing. When he is ſaid to repent that he made man, the meaning is, he determined to deſtroy him whom before hee had created. When hee is ſaide to repent of making *Saul* King,the meaning is, he determined to take the kingdome from him, to whom before he had aſſigned it,and whom he cauſed to be anointed. So then,we haue heere in this attribute,a teſtimony of the conſtancy of God.

Doctrine. God is vnchangeably true in al his waies, words, and works.

Mal.3,6.

From hence we learne,that God is vnchangable,infallible,faithfull,& true in al his waies, words,and works. His decrees are immutable and irreuocable,and without ſhew or ſhadow of turning. This is that which the Lord claimeth and challengeth to himſelfe, *I am the Lord: I change not: I am God, and there is none other God, there is nothing like me. My counſell ſhall ſtand, and I will do whatſoeuer I will.* So the Prophet ſpeaketh in the Pſalme 105,7,8,10. *He is the Lord our God, his iudgements are thorough all the earth: he hath alway remembred his couenant and promiſe that hee made to a thouſand generations, and ſince hath confirmed it to Iacob for a Law, and to Iſrael for an euerlaſting Couenant.* To this purpoſe the Apoſtle ſaith, *The guifts and calling of God are without repentance,* Rom.11,29. By all theſe places we ſee this truth plainly proued vnto vs, that God is vnchangeable in his mercy and goodnes toward his Church and Children.

Reaſon 1.

The Reaſons follow to be conſidered. Firſt, he is not like vnto man, his wayes are not like mans wayes, nor his thoughts like vnto mans thoughts: but as farre as Heauen is diſtant from the Earth,ſo farre are the works of God from ours. We know by experience ẏ changeable nature of man, of whom the Scripture ſayth, *All men are lyars,* Pſal.116,11. He is ready to ſay and vnſay, to affirme and deny with one breath. He is conſtant to day,he changeth to morrow. He loueth one day,and hateth another. The people that receiued Chriſt with great ioy when he rode to Ieruſalem, not long after cryed out, *Crucifie him,crucifie him.* It is not ſo with God, whoſe mercy endureth for euer,he falſifieth not his truth, neyther altreth the thing that is gone out of his mouth, *Hee giueth liberally vnto all,and reprocheth no man.*

Iam.1.5.

Reaſon 2.

Pſal.125.1.

Secondly,his loue and mercy to his people is not changeable as the Moone,vnconſtant as the winde, floating as the ſea, vncertaine as the weather, but ſtable as the earth that cannot be moued out of his place, and ſtedfaſt as Mount Sion that remaineth for euer. This will plainly appeare vnto vs, if we conſider the ſimilitudes and compariſons whereby it is expreſſed. His loue is like to the Couenant of waters,& as ſure as the promiſe that he made to *Noah,* that the waters ſhould no more ouerflow the whole earth,as the Prophet *Eſay* teacheth,chap.54,7,8,9.

Reaſon 3.

Againe,his goodneſſe is as the ordinance of God,that hath ſet an order for Summer & Winter,for day and night, for ſeed-time and harueſt,for cold and heat, which ſhall not bee changed,therefore the Lord ſaith by his Prophet, *If thou canſt breake my couenant of the day, and my couenant of the night, that there ſhould not be day and night in their ſeaſon, then may my couenant be broken with Dauid my ſeruant.* Ier.31, 35,and 33,20. Nay,his mercy is ſaide to bee more ſtable then the Mountaines; *for they ſhall remoue,and the hils ſhall fall downe, but my mercy ſhall not depart from thee,neither ſhal the couenant of my peace fall away, ſaith the Lord,that hath cōpaſſion on thee,* Eſay 54,10. We ſee the loue of mothers is tender & full of pitty toward their children,who bare thē in her womb, brought them into the world,nouriſhed them with her breaſts, and refuſed no baſe ſeruice for theyr good; yet the Lord ſaith, *Can a woman forget her childe,and not haue compaſſion on the ſonne of her wombe? Though they forget, yet will not I forget thee,* Eſay 49,15. Seeing therfore,that God is not like to the ſonnes of men,and ſeeing his louing kindneſſe is firmer then the waters of *Noah,*ſurer then the couenant of the day,faſter then the foundation of the Mountaines, and ſtronger thē the loue of mothers toward their children,we may conclude, that the ſtablenes of his counſels are as the Pillars of the earth, that cannot be ſhaken,and the changeablenes of his goodneſſe, as the ſtanding Rockes that cannot be remoued.

Vſe 1

Heb.2,7

Pſal.10
with He

Now let vs come to the vſes of this Doctrine. Firſt,heereby we learne,that God is to be preferred before all creatures. They are changeable and ſubiect to alteration, which agreeth not with the nature of God. True it is,God hath highly honoured and aduanced man aboue the reſt of the works of his hands, he made him a little inferiour to the Angels, & crowned him with glory & dignity,Pſ.8,5, he hath made him Ruler ouer the earth, & put all things in ſubiection vnder his feet; yet he is ſubiect to mutability and mortality,and muſt returne vnto the earth, out of which hee was taken. Great is the excellency of the heauens and the ſtars, yet they ſhall be changed & deliuered from the bondage of corruption, into the glorious liberty of the ſonnes of God. But with God is no change,neyther any alteration with the Almighty,who remaineth one & the ſame for euer. This difference betweene the Creator and the creature,betweene God ,and the works of God,the Prophet teacheth; *Thou Lord haſt in the beginning eſtabliſhed the Earth, & the Heauens are the works of thine hands, They ſhall periſh,but thou ſhalt remaine,and they all ſhal waxe old as doth a garment, and as a veſture ſhalt thou fold them vp, and they ſhall be changed: but thou art the ſame,& thy yeares ſhal not faile.* Thus we muſt magnifie the Lord aboue all creatures that are weake and fraile, and acknowledge a great difference betweene the infinite and incomprehenſible Maieſty of God,ſubiect to no change at all,but remaining the ſame for euer; and the creatures of God,ſubiect to vanity & miſery.

Second-

Vſe 2. Secondly, we may from hence aſſure our ſelues, that God will make vs vnchangeable like himſelfe, and we may reioyce in the comfort of this his fauour. For ſeeing his nature is vnchangeable, and altereth not, he will make vs in our meaſure partakers of immortality, when this corruptible ſhall put on incorruption, 1.Cor.15,53 this weake ſhall put on power, and death be ſwallowed vp in victory, we ſhall be like the Angels of God; nay, be transformed into the liuely Image of God, to reigne with him in euerlaſting glory. This is a great comfort vnto vs in theſe dayes of ſorrow, to conſider that the time will come, when our ſtate ſhall be changed, and we continue for euer without change. Heere we are ſubiect to many turnings and returnings, but after this life ſhall be no more place for changing: our happines ſhall be vnchangeable, and firmly eſtabliſhed with God. This the Prophet ſets downe, Pſal. 16,12. *In thy preſence is fulneſſe of ioy, at thy right hand there are pleaſures for euermore.* This the Apoſtle confirmeth, deſcribing the ſecond comming of Chriſt to iudgement, *The dead in Chriſt ſhall riſe, and wee which liue and remaine, ſhall be caught vp with them in the Clouds, ſo ſhall we euer be with the Lord.* 1 Theſſ.4,17. This circumſtance ſerueth to commend the happines of yͤ godly, in that after they haue once made an entrance into it, & taken poſſeſſion of that heauenly inheritance, they ſhall neuer haue experience of any change, nor finde any ende or intermiſſion of euerlaſting glory. When we ſhall lay downe this earthly tabernacle, & be cloathed with immortality, we ſhal taſte of a better condition then euer *Adam* had in his Gen.1,26. greateſt felicity. True it is, *Adam* in his innocency had a glorious eſtate, and he was created in the Image of God, according to his likeneſſe; yet withall he was made mutable & changeable, as we ſee by the euent, for he fell from all his glory, ſo that the excellency of his dignity, and the excellency of his power were loſt, and turned into weakneſſe and miſery: but ſo many as ſhall reigne in the kingdome of heauen, ſhall liue for euer, & be vnchangeable, they ſhall neuer fall away, but ſhall be vnmoueable. So then heereby we ſee to our endleſſe comfort and conſolation, that ſo many as be true members of Chriſt, haue mortified the corruptions of the old man, to bring foorth the fruites of a ſanctified life, haue loſt nothing by the fall of *Adam*, but ſhall recouer a more excellent eſtate in Chriſt, then euer they loſt in *Adam*, ſo that our loſſe is turned to be gaine and aduantage vnto vs.

Vſe 3. Thirdly, it teacheth that it is time for vs to repent and turne vnto God. Euery ſoule that will eſcape the wrath of God, and be partaker of his mercies, muſt be faſhioned anew & framed to pleaſe God, ſanctifying his heart, and changing his will to be agreeable to the will of God. For God will neuer apply himſelfe to vs, nor alter that which is already gone out of his mouth. Many in this life take a priuiledge vnto themſelues by reaſon of their high places, riches, friends, & other outward reſpects, to ſinne againſt God, and claime a tolleration and qualification to be borne withall aboue others. But with the Lord there is no partiality to be found, but being a moſt conſtant God in all his doings, he obſerueth one rule & way with all, he regardeth no mans perſon or perſons, nor accepteth any gift or reward; he fauoureth the Prince no more then the Subiect, the honourable no more thē the baſe of birth, the rich no more then the begger, but dealeth with all ſorts of men and women, according to that which hee hath already in iuſtice and righteouſnes determined in his word, that is, *To them which are contentious, and diſobey the truth, he ſendeth indignation and wrath, tribulation and anguiſh vpon euery ſoule that doth euill, the Iew firſt, and then the Gentile; but vnto thoſe that continue through patience in well doing, hee giueth glory and honour, &c.* Rom. chap. 2, ver. 8. This admoniſheth vs, that we deceiue not our ſelues in hoping for another manner of dealing from God, then he hath already manifeſted in his word. It is a common practiſe in the world, when we are admoniſhed of any duty, or reproued of any ſinne, and heare the penalty thereof denounced out of the word, to anſwer, We hope it is not ſo hard as you would beare vs in hand, we truſt God will diſpence with vs if we do no worſe, ther are few or none but offend in as great matters as theſe. And thus, although not plainly and peremptorily, yet in very deed we do as much as if we accuſed God to be a lyar, to be inconſtant and deceiueable, and his word to be a counterfet word, which notwithſtanding is ſaide to bee like vnto ſiluer, which is ſeuen times tryed in Pſalm.12,6. the fire. It hath no droſſe or deceit in it, it hath neuer fayled or beguiled any. An vnchangeable God, an vnchangeable word. Let vs be transformed into the obedience of it. It is not a leaden rule to bend euery way to vs. All our wayes muſt bee brought and framed vnto it. And when once we are turned to God, let vs not returne backe againe to our olde wayes, but perſeuere and continue conſtant vnto the end. The vnchangeable God requireth an vnchangeable ſeruant. As he is euerlaſting and eternall, ſo he requireth faith and obedience to remaine and endure with vs to the laſt breath

Vſe 4. Laſtly, heerein is great comfort offered to the ſeruants of GOD, as on the other ſide, horrour to the wicked and diſobedient. For ſeeing GOD is immutable, the ſame now which he hath beene heeretofore, and ſo is to continue for euer, wee may from hence take ſtrong conſolation by former examples of Gods dealing toward his deareſt children, and in all tentations and tryals build our ſelues vpon that bleſſed experience, as vpon a ſure foundation that can neuer fall or faile vs. As God hath heeretofore neuer forſaken thoſe that truſted in him, reſted and relyed vpon him, but loued thoſe for euer, *whom hee loued* Iohn 13,1.

once, preſerued and defended the godly from the rage of their enemies, his guifts toward them being without repentance: ſo will hee continue vnto the end of the world; and therfore *Dauid* ſaith, that in his experience he *neuer ſaw the righteous forſaken*, Pſal. 37,25. And our Sauiour ſaith in the Prophet, that *They are Plants, planted by God, that ſhall neuer bee plucked vp*. Eſay 61,3. Thus the Apoſtle teacheth, that *The foundation of God ſtandeth ſure, and hath this ſeale, The Lord knoweth who are his*, 2 Tim. 2, 19. We haue heard of the patience of *Iob*, and know what end the Lord made, Iob 5,11, albeit he did try him, yet he did not deſtroy him, albeit he did afflict him, yet he did not leaue him, *Many haue beene the troubles of the righteous, yet the Lord deliuereth them out of them all*, Pſal. 34,19. *They haue bene ſtoned, they were hewen aſunder, they were tempted, they were ſlaine with the ſword, they wandered vp and downe in ſheepeskins, and in goats skins, being deſtitute, afflicted, & tormented*, Heb. 11,37, yet he euermore ſuccored them in their tentations, ſo that they became more then Conquerours through him that loued them, and were made able to comfort others. His right hand is not ſhortned, he is euer the ſame, yeſterday, and to day, and abideth like himſelfe for euer. Hee will deale with vs, as he hath dealt with them. He will ſhew himſelfe toward his children in theſe dayes, as he ſhewed himſelfe toward our fathers in former times. He doth not ſhew himſelfe to be one God in our age, another God in another age: but in all ages and generations he is one & the ſame to his people, to our endleſſe comfort and conſolation. And as this ought to be effectuall, to ſtay vs in our obedience, becauſe God wil continue the ſame God of mercy and truth vnto vs, without alteration, which he was to *Noah, Abraham, Iſaac, Iacob, Ioſeph*, and all the faithfull, ſo highly renowned and greatly commended in the Scriptures: ſo it muſt ſerue to bee a bridle in the iawes of the vngodly and prophane wretches of the world, that as he hath plagued, conſumed, and throwne downe into the bottomles pit of hell, the wicked heretofore that rebelled againſt him, and reſiſted his will; ſo he is vnchangeable in Name and Nature, and therefore he will do the ſame to them now, and to as many as ſhall walke in their ſteps for euer. This we may ſee to be a plain caſe in the righteouſnes of God, Eccl. 8,12,13. *Though a ſinner do euill an hundred times, and God prolongeth his dayes, yet I know it ſhall be well with them that feare the Lord, and do reuerence before him: but it ſhall not be well to the wicked, neither ſhall he prolong his daies, he ſhall be like a ſhaddow, becauſe he feareth not before God*. And the Apoſtle *Iude* in his Epiſtle, alledgeth and applyeth the examples of Gods vengeance vpō the wicked paſt, to thoſe preſent, and to come; ſhewing, that if God ſpared not the Angels that had ſinned, but caſt them downe into hell, and deliuered them vnto chaines of darkneſſe, to bee kept vnto damnation: neyther ſpared the olde world, but brought in the flood vpon the vngodly, &c. Let vs remember, that wee ſhall finde God the ſame toward vs for euer, & neuer preſume that he can or will be changed now from that which he hath beene heeretofore toward others.

Iude 6,7.
2 Pet 2,4,5.

[Verſe 21. *He ſeeth not iniquity in Iacob, he beholdeth not tranſgreſſion in Iſrael.*] Hitherto we haue ſpoken of the vnchangeableneſſe of Gods loue toward his Church. Now let vs ſee the reaſons of it, both in ſpirituall things, and then in temporall. The cheefeſt priuiledge of the Church, ſtandeth in the fruition and enioying of ſpirituall bleſſings. Among all ſpirituall bleſſings, this is one of the cheefeſt, Remiſſion of ſinnes. This is expreſſed by this phraſe, that God ſeeth not ſinne in them, that is, he forgiueth theyr iniquity, and imputeth not ſinne vnto them. To the ſame purpoſe the Prophet ſaith, *Our ſinnes are couered*, Pſalm. 32, verſe 1.

Theſe may ſeeme at the firſt, ſtrange ſpeeches and phraſes. For ſhall not he that made the eye, ſee? Pſalme 94. Shall not he that made the eare, heare? He that made the heart, ſhall not he vnderſtand and know the ſecrets of the heart? Are not all things naked and open before him? or can any hide himſelfe from his preſence, and winde himſelfe from his prouidence? The meaning is not, that God doth not behold them, but it is a borrowed ſpeech from the cuſtome of men, which lay away thoſe things out of ſight, which they do not vſe, or would not remember: ſo that he doth not ſee them when he doth not puniſh them, he couereth them when he doth pardon them, and account them as if they were neuer committed. So *Hezekiah* ſaith, Eſa. 38,17. *God had caſt his ſins behind his backe*. Thus the Prophet ſpeaketh, Eſay 1,18. *Though your ſinnes were as Crimſon, they ſhall be made white as Snow: though they were red as Scarlet, they ſhall be as wool*. And chap. 44,22. *I haue put away thy tranſgreſſions like a Cloud, and thy ſinnes as a Miſt*, So the Prophet *Micah* ſaith, chap. 7,19. *He will turne againe and haue compaſſion vpon vs: he will ſubdue our iniquities, and caſt all their ſinnes into the bottome of the ſea*. From all theſe Teſtimonies we learne this truth, That to euery true member of the Church, belongeth the forgiuenes of all theyr ſins. It is a peculiar priuiledge of the faithfull for the merits and righteouſneſſe of Chriſt, to haue theyr ſinnes forgiuen, whereby it commeth to paſſe, that God eſteemeth of ſinne as no ſinne, and of iniquity, as if it had neuer bene committed.

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Heere then we haue offered to our conſiderations, a principall and fundamental point of our Chriſtian Religion, and of the holy faith, That all our ſinnes, wants, and impections, originall, and actuall, as well in the committing of euill, as in omitting of good, in thought, word, & deed, are couered, healed, and releaſed thorough the righteouſneſſe of Chriſt imputed vnto vs: which being apprehended by faith, and applyed vnto vs, doth not onely make them as if they had neuer bene, but alſo iuſtifie & diſcharge vs, cauſing vs to appeare blameleſſe and ſpotleſſe in the ſight of God. Thus God proclaimeth himſelfe to be a moſt gracious and merciful God, readily inclined to forgiue ſins, Exod. 34, 6, 7. Eſay 33, 24. and 43, 25. Ier. 31, 31, 32. and 33, 8.

ſon 1. And this truth, to wit, that iuſtification ſtādeth in the remiſſion of ſinnes, through the ſatisfaction of Chriſt, is confirmed vnto vs by ſundry reaſons out of the worde of GOD. For firſt we muſt appeare as iuſt and perfect in Gods ſight, either by the imputatiō of Chriſts righteouſneſſe, or by the merite of our owne workes; there is no third way can be deuiſed. This is a full diſtribution of cauſes, as appeareth by the Apoſtle, ſpeaking of the election and calling of the Iewes, Rom. 11, 6. *If it bee of grace, it is no more of workes, or elſe were grace no more grace: but if it bee of workes, it is no more grace, or elſe were worke no more worke.* Thus we ſee hee maketh an oppoſition betweene the grace of God, and the workes of men. But no workes can iuſtifie vs, neither of congruitie, nor condignity; neither of nature nor of grace wrought in vs by the ſpirit of God, but by Gods acceptation of the interceſſion and merits of his owne Son. This the Apoſtle witneſſeth, Rom. 3, 20. Gal. 3, 6. *By the workes of the Law ſhall no fleſh be iuſtified in his ſight.* And in another place, *I count all things but loſſe for the excellent knowledge ſake of Chriſt Ieſus my Lord, that I might bee found in him, not hauing mine owne righteouſneſſe which is of the Law, but that which is through the faith of Chriſt, euen the righteouſneſſe which is of God through faith*, Phil. 3, 7, 8, 9.

ſon 2. Secondly, whatſoeuer giueth the creature cauſe of boaſting, and robbeth God of his glory, may not be admitted, and cannot be accepted in the worke of our iuſtification. But all things ſauing the righteouſneſſe of Chriſt, miniſter to vs matter of boaſting, & depriue God of the honor and glory due to his name. This the Apoſtle teacheth in ſundry places, Rom. 4, 2. *If Abraham were iuſtified by workes, he hath wherein to reioyce, but not with God.* 8,9. *By grace are ye ſaued thorough faith, and that not of your ſelues, it is the gift of God: not of workes, leſt any man ſhould boaſt himſelfe.* So then, our iuſtification ſtandeth not in our good workes, but in that God pardoneth our euill workes. For we haue all bene as an vncleane thing, *And all our righteouſneſſe is as filthy clouts*, Eſay ch. 64. ver. 6.

1. Now, let vs make vſe of this doctrine. Firſt, this miniſtreth great comfort to the faithfull that are in Chriſt. The glory and happines of our ſoules and bodies in this life, & in the life to come conſiſteth herein. The forgiueneſſe of ſinnes comprehendeth vnder it, as it were in a ſhort ſumme, all the mercies of God. This is it which the Prophet Eſay teacheth, chap 40, 1. So *Dauid* declareth the bleſſedneſſe of the man, vnto whom God imputeth righteouſnes without workes, ſaying, *Bleſſed are they whoſe iniquities are forgiuen, and whoſe ſins are couered: bleſſed is the man to whom the Lord imputeth not his ſin*, Pſal. 32, 1, 2, 7. This mercy of God will bee ſweete vnto vs, and cheere vp our hearts with vnſpeakeable comfort, and giue vs ioy in the holy Ghoſt, if we conſider theſe circumſtances, that wee dayly offend God after our new birth, that all ſin is odious in it ſelfe, and maketh vs vile and abhominable in the ſight of God, keeping all good *things from vs, and pulling downe all euill vpon vs, and that the wages thereof is death, beeing able to preſſe vs downe to the very bottome of the gulfe of hell*, Ier. 5, 25. Eſay 59, 1, 2, 3. If a man had all the skill of wiſe *Salomon*, to ſpeake as he did of the nature of beaſts, of birds, and creeping things, & knew the vertues of all trees and plants, from the Cedar that is in Libanus, vnto the Hyſop that ſpringeth out of the wall, and were ignorant of this bleſſed priuiledge, and had not the comfortable aſſurance of it in his conſcience, it could not auaile or profit him one whit. It might peraduenture delight the outward man for a ſeaſon, but wanting the ſweet feeling of Gods fauour in waſhing away his ſins, the other can be but vanity and vexation of ſpirit. 1 Kings 4. 33. If a man were able to meaſure the heauens, & to tell the order, height, diſtances, influences, and number of the ſtarres, and yet be ignorant at home, and doe not know what is done, as it were within his owne houſe, and within the doores and cloſſets of his owne heart, what ſhould it profit him thus to gaze vp into heauen, when the burthen of ſinne is ready to thruſt him downe to hell? If a man were ſo excellent and expert, as out of the knowledge of herbes and Simples to remedie all the diſeaſes of the body, yet if he be not able to ſalue the ſores of his ſoule & know not how the ſickneſſes and infirmities therof ſhall be cured, this can be little comfort to him; for then he may haue a ſound body, but an infected ſoule; an healthy body, but a ſickly ſoule, full of the botches and blemiſhes of ſin, which of all diſeaſes is moſt dangerous and deadly. If a man had the knowledge of all lawes, and ſtatutes, and were able to decide any controuerſie, and end any ſuite between man & man, yet is not aſſured how himſelfe ſhalbe acquitted, when the Iudge of all the world ſhall come and holde his Aſſiſes, and how things ſhall ſtand with him: it can bring no peace vnto him, ſeeing God hath a controuerſie againſt him ſo long as his ſinnes are vnpardoned Hoſ. 4, 1. What ſhal it profit a man to bee paſſing well ſeene in muſicke, by voice or inſtrument, to be skilful in reports and deſcant, and bee alwaies troubled with a iarring conſcience? Laſt of all, what ſhall it auaile, if a man vnderſtood all Arts and Myſteries, if hee

could worke miracles, and ſpeake with the tongues of men and Angels, if he knew al ſciences and ſecrets of nature, yet were ignorant of the forgiueneſſe of his ſinnes, and of the grace of Chriſt? whom onely if we know, the matter is not great if we know nothing elſe: whom if we know not, it is worth nothing if we know all things in the world beſide.

Philip 3,7.
1 Cor,2,2.

Vſe 2.

Secondly, wofull is their eſtate that are not of the Church, that are not in Chriſt, that are without true faith and feeling of this heauenly doctrine. Wretched and miſerable is the condition of many thouſands in the world, wͨ want this aſſurance; it is ſuch a burthen as ſtayeth vs from the heauens, and waigheth vs downe to hell. Pouerty is a great burthen, the ſword, famine, peſtilence, impriſonment, ſickneſſe, oppreſſion, and ſuch croſſes are indeede heauy burthens; but the burthen of ſinne ſurmounteth them all. Therefore the Prophet ſaith Pſal. 38,4. *Mine iniquities are gone ouer mine head, and as waighty burthens they are too heauy.* Hence it is that the Apoſtle exhorteth vs, Heb. 12,1, to caſt off euery thing that preſſeth downe, and the ſinne that hangeth ſo faſt on, that ſo we may run with patience the race that is ſet before vs. So heauy it was on the Angels that kept not their firſt eſtate, *That it caſt them downe to hell, and they are reſerued in chains vnto the iudgement of the great day*, 2 Pet. 2,4. So heauy it was vpon the ſhoulders of *Dathan* and *Abiram*, that the earth was not able to hold them, but receyued them to deſtruction. Yea, it is ſo intollerable a burden, as it bringeth terrors and horrors that cannot be expreſſed, and leadeth to the gulfe of deſperation, when God chargeth the conſcience with ſinne: ſo that though a man had al riches and honors, all pleaſures and delights, al kingdomes and glory of the world, what ioy or comfort can he feel in theſe things, ſo long as he is not at peace with his God? Contrarywiſe, he that is eaſed of this waight, & lightened of this burthen, though hee haue all the troubles, croſſes, and afflictions of *Iob*, be laid in fetters with *Ioſeph*, be baniſhed his country with *Moſes*, be caſt to the Lions with *Daniel*, be put in the ſtockes with *Ieremy*, be fed with bread of affliction with *Micaiah*, and haue no more comfort and compaſſion ſhewed vnto him then the poore begger in the Goſpel to haue the dogges licke his ſores, though his eſtate be vile, contemptible, and miſerable to the world: yet ſo long as he hath a diſcharge of his debt, a pardon of his ſin, & a cancelling of the bill of enditement drawne againſt him, written in his heart, and feeles that peace of conſcience which paſſeth all vnderſtanding, ſealing him vp to the day of redemption; this man before God is moſt happy and bleſſed for euer. But if ſin be imputed vnto vs, and God enter into iudgement with vs, *Who ſhall bee able to ſtand before him, or be righteous in his ſight?* Pſal. 130,3. & 143,2. This feeling of ſinne and wound of conſcience, which ẏ ſtroke of Gods hand hath made, will weary the ſtrongeſt and luſtieſt man that liueth, when hee ſhall open the eye to ſee, and the heart to feele the horror thereof, together with the heauineſſe of his wrath & indignation for the ſame. This made *Cain* to ſpeake deſperately, *My puniſhment is greater then I can beare*, Gen. 4,13. This made *Iudas* to do deſperately, when he wrought his owne deſtruction, and hanged himſelfe, Mat. 27.5. This made *Dauid* to ſay, *If thou Lord ſtreightly markeſt iniquities, who is he that ſhalbe able to endure thy iudgement?* They then are groſſely deceyued, and moſt vnhappy, who thinke happineſſe to conſiſt in committing of ſinnes with all greedineſſe. Theſe are in the number of thoſe fooles (howſoeuer worldly wiſe) that make a mocke of ſinne, Prou. 14,9, 12,13. There is a way that ſeemeth right to a man, but the iſſues thereof are the wayes of death: euen in laughing the heart is ſorrowfull, and the end of that mirth is heauines. The world hath alwayes bene full of ſuch fooles, but if they depart hence without the feeling of Gods fauor in the forgiueneſſe of their offences, it had beene good for them that they had bene bruite beaſts, or that they had neuer bene borne, as it is ſayd of *Iudas*, Math. 26,24. *No vncleane thing ſhall enter into the kingdome of heauen.* Such as haue not their ſins pardoned, haue no part in Chriſt. Out of Chriſt there is no ſaluation, nor vnto ſuch any imputation of his righteouſnes. Sinne ſhutteth vp the way that leadeth vnto life, it ſeparateth vs from God and his Kingdome, it maketh vs the children of the diuell, & God diſpleaſed with vs: for they that are in the fleſh cannot pleaſe God.

Luke 16,21.

Vſe 3.

Thirdly, we ſee ſome are happy in this life and attaine to the certainty of their ſaluation. The ſaluation of the Church ſtandeth in the remiſſion of their ſinnes, Luke 1,77. We doe not then begin to be happy when at the end of our dayes we enter into the kingdom of heauen: but while we are vpon the earth, we lay the foundation of our happines, and ſet the firſt ſtones of it, or elſe we neuer attaine vnto it. We are all in this life builders, 1 Cor. 3, 9. We haue a great and waighty work to ſet vp, it requireth a long time and great labour to bring it to paſſe and perfection. Euery day of our life ſhold adde ſomwhat to the building; & this day ſhould make it in greater forwardneſſe then the former. Let vs diligently conſider theſe things, and ſeriouſly examine our ſelues what wee haue done for the furthering of our ſaluation, whether wee haue alreadie made an happy entrance into it. So ſoone as we begin, and the firſt ſtone is laid, the doore of the kingdome of heauen is opened vnto vs. The further we proceed, the neerer wee come to the marke. This our Sauiour preached to his hearers, Iohn 5,24. *Verily, verily, I ſay vnto you, he that heareth my word, & beleeueth him that ſent me, hath euerlaſting life: and ſhall not come into condemnatiō, but hath paſſed from death* *to life.* When *Zacheus* was conuerted to the faith, and teſtified the ſincerity of his repentance by actuall reſtitution, he ſaide, *This day is ſaluation come vnto this houſe, foraſmuch as he is alſo become the ſonne of Abraham*, Luke 19,9. So the Apoſtle ſpeaketh, Rom.13,11, *Conſidering the ſeaſon, it is now time that we ſhould ariſe from ſleepe: for now is our ſaluation nerer then when we beleeued it.* And in that holy Praier of Chriſt recorded by the Euangeliſt *Iohn*, hee ſaith, *This is eternall life to know thee to be the only very God, & whom thou haſt ſent Ieſus Chriſt*, Iohn 17,3. This is the great mercy of God to giue vs here a taſte of the glory to come. We haue heere as it were the firſt fruits of eternal life, and by hope poſſeſſe that which we ſhall really inherit: ſo wee may truly ſay with the Apoſtle, 2 Tim.1,12, *I know whom I haue beleeued, and I am perſwaded that he is able to keepe that which I haue committed to him againſt that day.* Heereby we ſee, that it is not a doctrine of pride and preſumption (as the Church of Rome teacheth) to beleeue the remiſſion of our owne ſinnes. For generally to beleeue ẏ God forgiueth ſinne, or that ſome men haue their ſinnes forgiuen, is no priuiledge of the Church, but the common faith of the diuels, Iam.2,19. All the Articles contain the confeſſion of a ſpeciall faith, and a particular application to our ſelues. As I muſt beleeue God the Father to be my Creator, the Son my Redeemer, the holy Ghoſt to be my Sanctifier: ſo I am boũd to beleeue the remiſſion of mine owne ſinnes, the reſurrection of mine owne body, and that life euerlaſting ſhall be giuen to me. Thus the Apoſtle ſpeaketh, Gal.2,20: *I liue by the faith of the Son of God, who loued me, and gaue himſelfe for me.* This ſpecial faith muſt be the faith of vs all. 3.

4. Laſtly, from hence we are put in minde of ſundry good duties neceſſary to bee practiſed of vs. Firſt, ſeeing euery true member of the Church, hath the forgiuenes of his ſins giuen & aſſured vnto him, it is our duty to acknowledge our ſelues to bee greeuous ſinners, to haue godly ſorrow for them which may cauſe repentance, not to be repented of, and to ſeek g.8,46. pardon by dayly prayer for the forgiuenes of them at the hands of God. Hee reſiſteth the proud, and giueth grace to the humble. He filleth the hungry with good things, and ſendeth the rich empty away. He is ready to forgiue, and to haue compaſſion on his children: he is ſlow to anger, and of great kindnes. Hee doth not deale with vs after our ſinnes, nor reward vs according to our iniquities. Hence it is that the Apoſtles haue taught, and the godly haue acknowledged themſelues greeuous ſinners, yea, euen the moſt regenerate; as *Dauid*, *Daniel*, *Paul*, and others. Seeing therefore we haue a promiſe of forgiuenes, & as it were a priuiledge aboue others of the world, it behoooueth vs to haue in vs an humble acknowledgement of our ſinfull eſtate, ioyned with godly ſorrow and earneſt prayer for the forgiuenes of them. Secondly, it is required of vs to haue a reuerent care and feare, not to offend him any more, as heeretofore wee haue prouoked him, yea a moſt earneſt ſtudie and deſire to pleaſe him better thē we haue done. This the Prophet teacheth, Pſal.103,3,4. *If thou O Lord ſtreightly markeſt iniquities, O Lord who ſhall ſtand? But mercy is with thee, that thou maiſt be feared.* This was the inſtruction that Chriſt gaue vnto the diſeaſed man whom he had healed, when hee found him in the Temple, hee ſaide vnto him, *Behold thou art made whole, ſinne no more, leſt a worſe thing come vnto thee*, Ioh.5,14. Thus the Apoſtle *Paul* deſcribeth true repentance by the fruites and effects of it, 2 Cor.7,11. *Behold this thing that ye haue bene godly ſorry, what great care it hath wrought in you, yea what clearing of your ſelues, yea what indignation, yea what feare, yea how great deſire, yea what a zeale, yea what reuenge.* Where this care is not to pleaſe God, and feare to fall againe and offend him, there was neuer true repentance, nor any feeling of the forgiuenes of former ſinnes. This were exceeding vnthankfulnes for mercy receyued, and a turning of the grace of God into wantonnes, to commit ſinne anew that grace may abound. Thirdly, it is our duty to returne all praiſe and thankfulnes to God for this ſo infinit and vnſpeakable mercy, which appeareth in nothing more thē in the forgiuenes of our manifold ſins. It belongeth to God onely to forgiue ſinnes, therfore to him onely belongeth the glory of forgiuenes, as being onely worthy to receiue all praiſe. This *Daniel* confeſſeth in his praier, *O Lord, righteouſnes belongeth vnto thee, but vnto vs open ſhame, as appeareth this day.* So the prophet *Dauid* prouoking all to praiſe the Lord, alledgeth this as the cheefe reaſon to mooue them, *Which forgiueth all thine iniquities, & healeth all thine infirmities*, Pſal.103,3. This alſo we ſee in the practiſe and example of the Apoſtle, who mentioning his ſinnes, and magnifying the exceeding and abundant mercy of God in the pardon of them, hee breaketh out into a thankeſgiuing to the eternall God, *Vnto the King euerlaſting, immortall, inuiſible, vnto God onely wiſe, be honor and glory for euer & euer, Amen*, 1 Tim.1,17. Rom.7,25. If we haue taſted of this mercy, let vs bee mindfull of this duty: and if wee haue had experience of this forgiuenes, let vs be carefull to expreſſe vnto him our thankfulneſſe. Fourthly, wee muſt ſhew backe againe our loue toward our heauenly Father, according to the meaſure of his loue toward vs. The greater ſins he hath pardoned, the greater loue ſhould bee returned. This is it which yͤ Prophet profeſſeth to haue wrought exceeding loue in his heart towards the Lord, when he conſidered how gracious and mercifull he had bene vnto him, Pſal.116,1. *I loue the Lord becauſe he hath heard my voice and my prayer.* The practiſe of this duty is remembred and commended in the ſinfull woman, Luke 7,47. *Many ſinnes are forgiuen her,*

for ſhe loued much : to whom a little is forgiuen he doth loue a little. Let this example be continually before our eies. Let vs examine our ſelues how neere we come vnto her in the practiſe of this duty. Let vs behold our ſelues in her, as in a glaſſe. If wee haue had a bleſſed experience of Gods louing kindneſſe toward vs, in blotting out and burying our ſinnes out of his remembrance, let vs be anſwerable in loue to him againe, who hath loued vs firſt. Where little loue appeareth to God, there is little knowledge of forgiuenes of ſinnes. Where no loue is, there is no feeling of the comfort of this doctrine. If we haue found God exceeding kinde and gracious vnto vs, it will work an exceeding meaſure of loue, where God hath aſſured and ſealed vp that grace by his holy Spirit. Laſtly, the receiuing of this mercy from God, muſt worke in vs mercy toward our brethren, that as we haue obtayned forgiueneſſe of ſinnes at his hands, ſo wee ſhould be ready to forgiue one another, *And ſo bee mercifull to others, as our heauenly Father is mercifull to vs*, Luke 6,36. This our Sauiour teacheth in the parable of the King that would take an account of his ſeruants, to wit, that he requireth mercy where he hath ſhewed mercy, and that iudgement ſhall be without mercy, to him that ſheweth no mercy. Hence it is that the Apoſtle giueth this in charge, Eph. 4, 32. & Coloſ. 3, 13. This we are alſo directed vnto in that forme of prayer which Chriſt did teach his Diſciples, and hath left vnto his Church, warranting vs to aske forgiuenes, as we feele our ſelues ready to forgiue. This we are to apply vnto our ſelues, and learne euerie day to be like to our heauenly Father, Matth. 5,45. *Who maketh his Sunne to ariſe on the euill and on the good, and ſendeth raine on the iuſt and vniuſt.* If then we deſire to be partakers of the goodnes of God in forgiuing the infinit debt whereby we are deeply indebted vnto GOD, and would finde him mercifull vnto vs (as euery one will ſeeme to be deſirous of it) let vs ſhew our ſelues ready to forgiue from our hearts the iniuries and offences done vnto vs. Among all teſtimonies that we may gather to our ſelues of Gods goodneſſe and mercie towards vs, none is more excellent, more cōfortable, more certaine then this, if we finde it in vs; that is, the pardoning and paſſing ouer the wrongs offered vs, and a readines to forgiue, euen our enemies that moſt enuy and hate vs; and that frankely and freely, as we our ſelues haue receyued forgiueneſſe at the hands of God.

[*The Lord his God is with him.*] Theſe words containe the ſecond priuiledge peculiar and proper to the Church, which God hath beſtowed vpon it, to wit, the preſence of his Spirit. True it is, in regard of his eſſence and deity hee is euery where, the heauen is his throne, and the earth is his footſtoole, Pſalme 139,7,8. *So that we cannot hide our ſelues from his preſence. If we aſcend into heauen, he is there: If we lye downe in the graue, he is there: if we take the wings of the morning, and dwell in the vttermoſt parts of the ſea, thither ſhall his hand leade vs, and his right hand hold vs: if wee ſay, yet the darknes ſhal hide vs, the night ſhall be light about him.* But in this place this propheſie poynteth vs vnto vs another preſence, to wit, of his grace, protection, defence, and deliuerance; the preſence of his Spirit, ſanctifying his children, purging them from dead workes, to be a peculiar people vnto himſelfe, working in them regeneration, and finiſhing all good things in them, to bring them to euerlaſting life. We learne from hence, That it is a great priuiledge of the Church, to haue God preſent with it, and preſident ouer it. He is not farre off from thoſe that are his (howſoeuer in time of affliction, and in the houre of tentation, he ſeemeth ſo to them:) hee is neere vnto them, he is euer with them, he holdeth a gracious hand ouer them. This is it which the Lord ſo often promiſeth in his word, & truly performeth, to the great comfort of all his children. This is it which the Lord ſpeaketh to *Iacob*, going from his fathers houſe to Padan Aram, Gen. 28,15. This alſo the Prophet *Dauid* acknowledgeth, Pſal. 34,15,18. And leſt any ſhould reſtraine that exhortation, and take it peculiarly to belong to him alone, the Apoſtle extendeth it farther, and applyeth it to all the people of God, ſpeaking to them as well as vnto *Ioſhua*, chapt. 1,9. *I will not faile thee, nor forſake thee*; ſo that we may boldly ſay, *The Lord is mine helper, I will not fear what man can do vnto me.* This is it which Chriſt our Sauiour often alledgeth for the comfort of his diſciples, Ioh. 14,18. Math. 18,20, & 28,20. *I will not leaue you comfortles, but I will come vnto you: Loe, I am with you to the end of the world.*

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Reaſon

The reaſons are theſe. Firſt, his preſence appeareth, that the faithfull might be aſſured of his protection and defence, beeing gathered together by his power, without which, they could not haue any comfort. If the ſouldiers ſhould bee deſtitute of the preſence of theyr Captaine, the wife of her husband, the people of their King, they would remaine comfortleſſe, and in continuall feare to do their duties and performe their allegeance. But hauing their continuall preſence, they haue continual aſſurance, and ioyfulneſſe in theyr place and charge committed vnto them: otherwiſe, the beſt ſeruants of God & moſt painfull in theyr callings, ſhould be in the worſt caſe and condition. To this purpoſe Chriſt ſayth, *Goe and teach al nations, to obſerue whatſoeuer I haue commanded you, and lo, I am with you alway vntil the end of the world*, Mat. 28. 18,19,20. Seeing therfore God wold not haue vs danted with danger, or diſcouraged with feare, but to go luſtily forward where he hath called vs, we cannot doubt of the aſſurance of his preſence with vs in all aſſayes and aſſaults, whatſoeuer ſhall be offered vnto vs.

ſon 2. Secondly, he is ready to heare their prayers, to helpe them in their diſtreſſes, & to yeild them thoſe things that they ſtand in neede of. If he were abſent from vs, & not preſent with vs, hee could not conſider of our wants, nor ſuccour vs in our neceſſities, nor deliuer vs from our enemies, nor refreſh vs with his helpe, while we walke through the valley of the ſhadow of death. Therefore when Chriſt teacheth, Mat. 18,20. that by the grace of his Spirit, and the power of his Deity, he is in the middeſt of the Church, he confirmeth it hereby, that whatſoeuer they ſhall deſire, it ſhall be giuen them of his Father which is in Heauen.

Vſe 1. Let vs now proceed to the vſes of this Doctrine. Firſt, it followeth from hence, if God be ſtill with his Church, then there is neuer any ſeparation & diuorcement between God and his Church, betweene Chriſt & his members; ſo that whoſoeuer would find the Lord to be his God, he muſt be in the Church, & of the Church. Chriſt is ſayd to walk in the middeſt of the ſeuen golden Candleſtickes, that is, of the Church. el.1,13. Chriſt is euermore in his Church, and wherſoeuer the Church is there is Chriſt. No man ſhall euer finde Chriſt as a Sauiour, but in his Church. The Emperour is to be acknowledged wherſoeuer his ſtandard is: the King is where his Court is. So there is alwayes a neere coniunction betweene God and his Church. Where he is preſent with his grace, there is his Church. We ſhall not need to ſay with *Martha*, *Lord, if thou haddeſt beene heere, my brother had not bene dead*, Iohn 11,21. for God is euer with vs, in all dangers he ſtandeth preſent by vs, *His left hand is vnder our head, and his right hand doth embrace vs*. .2,5. This is a notable and ſingular comfort to all the true members of the Church, who are aſſured of ẏ ſpirituall and ſpeciall power and loue of God toward them, ſon 2. ſupporting them and ſtaying them vp with both his hands, that they fall not from him through weaknes and infirmity of the fleſh. And ſeeing his loue is ſuch vnto vs that he will not be farre from vs, but in all our troubles embrace vs in both his armes, this ought to ſtay and ſtrengthen vs in all trials, and confirme vs in all tentations, which are as it were ſo many ſtormes and tempeſts beating vpon the barkes of our ſoules, and threatning to make ſhipwracke of them. We are ready in all our troubles, when wee finde not preſent help at hand, to ſuppoſe the Lord to be farre from vs. We are impatient of delay, wee cannot abide to waite the Lords leyſure. So ſoone as we are entred into the Furnace of affliction, ẏ we feele the flames thereof to ſcorch vs, and the anguiſh therof to enter into our bones, by and by we thinke that God ſhould helpe vs, euery moment and minute appeareth to be a day, and euery day ſeemeth a yeare vnto vs, vntill hee ſcatter the coales, and pull vs as a fire-brand out of the fire. This made the Prophet in the heat of his affliction to cry out, *Why ſtandeſt thou farre off, O Lord, and hideſt thee in due time, euen in affliction?* Pſal. 10,1. Wherby we ſee, that the children of God are wonderfully aſſaulted, & the fleſh wraſtleth againſt the Spirit, & ſometime preuaileth, and for a time getteth the vpper hand. So the ſame Prophet ſaith, Pſal. 13,1,2. & 22,1,2. *How long wilt thou forget me ô Lord? for euer? How long wilt thou hide thy face from me?* &c. And againe, *My God, my God, why haſt thou forſaken me? and art ſo far frm mine health, and from the words of my roaring*, &c? And in another place, *Will the Lord abſent himſelfe for euer? and will he ſhew no more fauour? Is his mercie clean gone?* &c. Thus his faith was aſſaulted, and his hope tryed, that he ſhould not fal into infidelity, and yeeld to diſtruſt in God. But ſeeing our doctrine affirmeth, that God is neuer from vs, howſoeuer hee ſeemeth to delay and deferre his helpe, let vs learne, (how great ſoeuer our conflicts be) not vtterly to deſpaire of Gods mercy, though it tarry. Waite, for it ſhall ſurely and certainly come, and not ſtay, Habbak. 2, 3. when the time, euen the appointed time commeth. So when the faithfull recouer thẽſelues out of the former tentations, as it were out of a gulf ready to ſwallow them vp, they gather ſtrength of Faith, reſt vpon the power & preſence of God, and waite with patience the Lords leyſure, and confeſſe it was their owne infirmity.

This the Prophet *Dauid* ſetteth downe, in Pſal. 40,1. and 42, 5, 11. and 43,5. and in diuers other places. Thus it ſtandeth all of vs vpon, when affliction tryeth vs, when the fleſh tempteth vs, when ſatan winnoweth vs, and all of them conſenting and conſpiring together, ſeeke to ouerthrow vs; to conſider that howſoeuer God oftentimes deferreth to help vs, yet he is ſtill preſent with vs, and to aſſure our ſelues that doubtles he is not farre from euery one of vs. It is the will and pleaſure of Matth. 15,21. God to try our faith, to ſtirre vp our zeale, to exerciſe our patience, and to teach vs to make greater account of his bleſſings, whẽ we haue obtained them: but in the end, to our endles comfort, he will declare by the effects of his loue and fauour, that he was neuer indeed abſent from vs, howſoeuer we iudge ſo according to the weaknes of the fleſh, and hee for a time hide his countenance from vs. Moreouer this ſerueth to teach vs, that in our troubles and neceſſities we ſtand not in need of the interceſſion of Saints and Angels, wee ſhall not neede to pray vnto them to be our Mediators to God the Father. For ſeeing God the Father is neere vs, yea euen at hand, ſhall wee turne our backes to him, and goe from him, ſeeing he turneth to vs to giue vs helpe? This inuocation of Saints hath neither commandement to moue vs to pray, nor example to go before vs in the practiſe, nor promiſe to aſſure vs that we ſhall be heard. The direction that we haue in prayer, is to go to God, and to ſay to him, *Our Father which art in heauen*, Mat. 6,9. This the Prophet acknowledged, when he ſayde, Pſal.73,25. *Whom haue I in heauen but thee? & I haue deſired none in the earth with thee.* God is euermore preſent with vs, the Saints departed are abſent from vs, they know not our particular wants, Eſay 63,16, Pſal.94,9. 1 King. 8, 39. they vnderſtand not our deſires, they are ignorant of the motions of our hearts, and the eſtate of our liues. Beſides, wee are charged to worſhip the Lord our God, & to ſerue him onely, who onely ſearcheth the hearts, & tryeth the reines, as the God that made them in the beginning. Let vs therefore go directly and immediately to God, and when wee haue helpe at hand, let vs not ſeeke helpe farre off. Let vs ſtill truſt in the liuing God, for vaine is the helpe of Saints or Angels. Were not hee a fooliſh man, and worthy to periſh, who in extremity would refuſe the helpe of an expert & excellent Phyſitian preſent with him, able to helpe him, willing to helpe him, offering to helpe him and giue him preſent eaſe, and yet calleth and cryeth to ſome Mounte-banke, a thouſand miles from him, not ſo able, not ſo skilful, not ſo ready to releeue & releaſe him? And are not they much more ſimple and ſottiſh, that when God willeth them to call vpon him in the day of trouble, and promiſeth to heare and deliuer them, will not come to him, but fly from him to the Saints, that know neither him nor his griefe? When the Prince is preſent, and calleth to come to him, were it not madnes to go to ẏ ſubiect? So, foraſmuch as Chriſt ſaith, *Come vnto me all ye that are weary, and laden, and I will eaſe you,* Matth. 11,28: let our ſoules anſwer, Lord we will come, accept thou the prayers of thy ſeruants.

Pſal.50,14.

Vſe 2. Secondly, we learne from hence, That as God is neere to all thoſe that feare him, not onely in reſpect of the preſence of the place, but is with them by the preſence of his fauor, granting their prayers, and ſuccouring them in their aduerſities; ſo he is farre from all the wicked and vngodly, not in place, but in help. He will not grant their requeſts, he wil not be their ſhield and buckler; hee will not know them in their miſeries. He is indeede neere to all *that call vpon him, euen to all that call vpon him in truth, but he ſtoppeth his eares againſt the prayers of the vngodly, which are abhomination vnto him,* Pſal.145,18. This is it which *Salomon* teacheth, Prou.15,29. *The Lord is farre off from the wicked, but hee heareth the prayers of the righteous.* Great is the iuſtice of God vpon the wicked: and great is his fauour towardes the godly. True it is, in reſpect of place God filleth heauen and earth, *He is not far diſtant fro̅ vs, foraſmuch as in him we liue, and mooue, and haue our being,* Actes 17,27, 28. but touching his grace he is farre from the dwellings of the vnrighteous, hee is farre from hearing theyr voyce, and regarding their neceſſities: he leaueth them to themſelues, and withdraweth his holy Spirit from them. So then, albeit God bee in euery place, and nigh to all things, yet God will not heare them, no more then men heare ſuch as are very farre off when they call and cry out vnto them. This is it which the Prophet *Dauid* ſetteth downe, Pſal.119,155. *Saluation is farre from the wicked, becauſe they ſeeke not thy ſtatutes.* And the Prophet *Eſay* accordeth heereunto, Chapt.59,1,2. *The Lords hand is not ſhortned, that it cannot ſaue: neither is his eare heauy that it cannot heare. But your iniquities haue ſeparated betweene you and your God, and your ſinnes haue hid his face from you, that he will not heare.* They regard not his word therefore he giueth not them his helpe. They will not heare him when hee calleth by his word, therefore hee will not heare when they call vnto him by their prayers. He is far from them, becauſe they runne farre from him, and will not know his wayes, nor regard his truth that he offereth vnto them. Wherefore, great is the miſery and deſtruction of the wicked ẏ ſhall come vpon them: they ſhall call, but the Lord will not heare: they ſhal cry, but he wil not anſwer. The righteous in this world, doe ſeeme to be curſed and forſaken of God, but they are bleſſed and happy: and this is not the laſt part of their bleſſednes and happines, that he heareth their prayers. On the contrary ſide, the vngodly ſeeme to themſelues & to others to be the onely happy men in the world; but they are wretched and miſerable: and through theyr malice, blindnes, and obſtinacy, this is not the laſt part and portion of theyr miſery, that they haue no agreement with God, hee heareth not their prayers, but abhorreth the̅, their thoughts, and all their workes. When we are in affliction, the cheefeſt comfort and ſtay to reſt vpon is, that God is neere vs, and ready to help vs. The wicked want this ſtaffe to leane vpon, God profeſſeth himſelfe their enemy, he refuſeth their prayers, he forſaketh and caſteth them away out of his preſence. They can haue no peace of conſcience, nor comfort in trouble: they *ſhall houle in their miſeries, and not be heard,* Zac. 7,13. This ſhall eſpecially appear at the laſt day, when the heauen ſhall not receyue them, the Lord ſhall not know them, no creature ſhall comfort them, no mercy ſhall be ſhewed vnto them; the̅ they ſhall weepe and waile without redemption, and without releaſe.

Thirdly, it is our duty to behaue our ſelues in all our actions and dealings, as in his preſence. It behoueth vs to ſet him alwayes before vs, and to know he continually walketh among vs. It is remembred of *Henoch*, that he walked continually before God, Geneſ 5,22. that is, all his liſe time hee conſidered that the eye of God was euer vpon him, knowing that all things are naked and manifeſt before him, Heb.4,13. Thus the Apoſtle chargeth *Timothy, in the ſight of God, who quickneth all things, and before Ieſus Chriſt, which vnder Pontius Pilate witneſſed a good confeſſion, to keepe the commandements which he gaue vnto him, without ſpot and vnblameable.* If the childe were alwayes in *Vſe 3.*

ſight of his parents, the ſeruant of his maſter, the ſouldier of his Captain, the ſubiect of his Prince, they would not haue an vnſeemly geſture, a diſordred action; how much more doth it ſtand vs vpon, to behaue our ſelues honeſtly, and in order, and to looke to all our wayes, that we offend not before the maieſty of God, in whoſe preſence we ſtand? When the Miniſter prayeth and preacheth, when the people attend and hearken, wee muſt know that God looketh vpon vs. If any thing bee done vnreuerently and wickedly, hee ſeeth it, and beholdeth it when it is committed. We cannot hide it from his ſight, and therfore we ſhould do nothing that may greeue him. This is that vſe which *Moſes* ſetteth downe in giuing directions to the people when they went to warre, Deut. 23,12,14, *That they ſhold haue a place without the hoaſt, whither they ſhould reſort for the neceſſity of nature, and couer their excrements; for the Lord thy God (ſaith he) walketh in the middeſt of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoaſt ſhalbe holy, that he ſee no filthy thing in thee, and turne away from thee.* The truth of this Ceremony leadeth vs (as it did them) to a farther matter. Let vs let the figure paſſe, & come to the ſubſtance, which teacheth, that wee muſt be an holy people to God in ſoule and bodie, and take heede of ſtayning and defiling our ſelues. And what is it that doth defile vs? It is not that which entereth into man, but that ẇ commeth out of a man, as our Sauiour ſpeaketh of the meates we eate, Matth. 15,18. *All the euill affections that wee haue within vs, are ſo many ſtainings of vs before God.* Euill thoughts, murthers, adulteries, fornications, thefts, falſe witneſſes, ſlanders, are ſo many infections, and as filthy dirt and dung in his ſight. We muſt all of vs learne to purge our ſelues from ſuch foule and filthy corruptions, if wee will haue God to rule and be reſident amongſt vs. If a man bee to receyue any honourable gueſts or ſtrangers into his houſe, he will haue it ſwept and kept cleane, that he offend not thoſe that he would entertaine. It is a great honor vnto vs, that God will dwell with vs, and reſt among vs; and vouchſafe ſo to abaſe himſelf as to walke among vs; ought not we then to bee carefull how we walke before him, and to be wary euery one of vs leſt we ſhould diſpleaſe him? Ought we not to behaue our ſelues with all feare and reuerence, ſeeing he beholdeth vs and eyeth whatſoeuer we do throughout our whole life? For as he is come neerer vnto vs: Iames 4, 8: ſo vnleſſe we draw nere vnto him, cleanſing our hands, and purging our hearts, he will withdraw himſelfe from vs, if we make not our ſoules and bodyes pure Temples for him to lodge and abide in. Hee will dwell with vs vpon no other condition: if wee doe not marke and obſerue this, wee make our ſoules guilty of driuing GOD away, that he ſhould no longer remaine among vs to bleſſe vs.

ſe 3.

Vſe 4.

Laſtly, we are put in mind by his preſence to waite and ſtay our ſelues vpon his prouidence, in all things depending vpon his protection and deliuerance. *Stephen* a faythful witnes of the truth, being perſwaded of the preſence of Chriſt, ſtood out to death, and boldly maintayned the cauſe of God againſt al his aduerſaries, Acts 7,56. Wee are alwayes in ſuch ſort vnder his protection, that wee ſhall not neede to feare that his power will fayle to maintaine and preſerue vs. When the Lord Ieſus ſayde vnto his Diſciples, Matth. 28, 20. *Goe into all Nations, preach vnto them, and baptize them,* he addeth, *Loe I am with you vnto the end of the world.* Whereby, hee meant to confirme and ſtrengthen them in all the combats they were to ſuffer, and conflicts which they were to endure in the preaching of the Goſpel. So Chriſt appearing vnto *Paul*, and promiſing his preſence to be with him, gaue him boldnes to vndergo great dangers, and not to account his owne life precious and deere vnto him, ſo long as he might doe ſeruice vnto God: he ſayd vnto him, Acts 18,9. 10, *Feare not, but ſpeak, and hold not thy peace, for I am with thee, and no man ſhall lay hands on thee to hurt thee, for I haue much people in this City.* Thus the Lord ſpeaketh to the Prophet *Ieremy*, *Bee not afraid of their faces, for I am with thee to deliuer thee.* Here we ſee the preſence of God is made as a reaſon to ſtrengthen him in the duties of his calling. We meete with many dangers and incombrances that aſſault vs and ſet vpon vs in the running of our race, and finde many enemies that ſeeke to ſtop our courſe: & ſuch is our weaknes, that we ſhall neuer be able to ouermaſter them, and to go luſtily forward in a reſolute and conſtant courſe, vnleſſe we ſet before our eyes this doctrine that *Balaam* publiſhed as a priuiledge belonging vnto the Church, that God is with vs, and will neuer forſake vs. Let vs therefore conſider, *If hee be with vs, we ſhall not neede to feare who bee againſt vs.* He will ſmite our enemies vpon the cheeke bone, & break the teeth of the wicked. He wil ſcatter theyr counſels and deuices, and caſt down whatſoeuer riſeth vp againſt our peace.

Rom. 8,13.

[*And the ioyfull ſhout of a King is among thē.*] This is the third prerogatiue graunted to the Church, which God as king of the Church, granteth vnto it, being as it were ẏ Scepter of his kingdome, & the lawes by which it is gouerned. For as no kingdom can ſtand without ſtatutes, nor the ſubiects be gouernd without lawes, ſo it is in Gods kingdom. He is ẏ King, the church is the kingdome, the word is the ſtatute law, the diuel & al his Inſtruments are Traytors to this kingdome: the faythfull and elect are the natural ſubiects which willingly yeeld obedience to the word. This word being the arme of God, and the kingdome, muſt be preached, to draw the elect into his kingdome. This *Balaam* calleth *a ioyfull ſhout*, and the Prophet is commanded of God, Eſay 58, 1, to cry alowd and not ſpare, to lifte vp his voice

Eſay 53,1.

voice like a Trumpet, ſhewing to the people their ſinnes, and the houſe of *Iacob* their tranſgreſſions. This teacheth vs, that it is a great honor and priuiledge of the Church, to haue the ioyfull ſhout of the word to ſound among them. The Scripture or word of God is a priuiledge belonging properly to the Church & the vſe thereof. When God gaue his Law in Sinai, it was giuen onely to Iſrael, as appeareth Deut.4,1. Exod.20,1,2. where *Moſes* ſtirreth vp Iſrael to hearken to the ſtatutes & ordinances that ſhould be deliuered vnto thē. So the Prophet ſpeaketh, Pſal. 147,19,20. *He ſheweth his word vnto Iacob, his ſtatutes, and his iudgements vnto Iſrael; he hath not dealt ſo with euery Nation, neither haue they known his iudgements.* Hereunto commeth the exhortation of *Moſes*, Deut.4,6,7. *Keep his lawes and do them, for that is your wiſedom and vnderſtanding in the ſight of the people, which ſhall heare all theſe ordinances, and ſhall ſay, Onely this people is wiſe and of vnderſtanding, and a great Nation.* Thus the Apoſtle *Paul* ſheweth the difference and preheminence of the Iewes, beeing at that time the Church of God aboue the Gentiles, that it was herein moſt excellent and glorious, becauſe vnto them, yea onely vnto them were committed the oracles of God, euen committed vnto them of truſt: *to them pertayned the glory, the couenant, the law, the ſeruice of God, & the promiſes.* Likewiſe, when *Iohn* the Apoſtle was commanded to write in a booke ÿ things which he had ſeene reuealed vnto him, he was charged withall, when once they were written, *To ſend them to the ſeuen Churches that are in Aſia*, Reu.1,11. All which places plainely proue, that it is one of the greateſt gifts, bleſſings, and honors, that God beſtoweth vpon his people, the giuing vnto them his word and ordinances.

Doctrine. **It is the churches priuiledge to haue the pure vſe of the word.**

Rom.3,1,2.& 9,4.

Reaſon 1.

The reaſons are many in number and weighty in force. For firſt, heereby we and our children are entred into a ſolemne couenant with God to be his, and he to be ours for euer. A wonderfull mercy of God, that a ſort of poor ſinfull men ſhould be admitted and receyued into a couenant with the eternall God. This Couenant is a mutuall promiſe & agreement betweene God and men: whereby on the one ſide God giueth men aſſurance that he will be gracious and fauourable vnto them, forgiue their ſins, and giue them new righteouſnes & eternall life for his Sonnes ſake: and on the other ſide, men binde themſelues to accept of this mercy with all thankeſgiuing, receyuing this ſo great a benefit with a true Fayth, and promiſing to yeelde true obedience to God. The entrance into this Couenant, is as it were the day of our marriage, being more neerely coupled to God, then the wife is ioyned vnto the husband. This is it which *Moſes* is bold to put the people in minde of, exhorting them to keepe the words of this Couenant, Deut. chap. 29. verſes 10, 11, 12, 13, 14, 15.

What Gods couenāt with vs is.

Reaſon 2.

Secondly, the Church alone is honoured of God, to be the keeper and preſeruer, the holder forth and publiſher of his word, and therfore none haue to do with it but the Church. Hence it is, that it is called by the Apoſtle, *the pillar and ground of truth*, 1 Tim. 3,15. It is the preſeruer of it, not the mother of it: the keeper of it, not the author: it is a cryer to publiſh, not a iudge to decide and determine: it is as the candleſticke to holde the light, not the candle it ſelfe to giue light. For this cauſe the viſion offered to *Iohn* of the ſeuen golden Candleſtickes, Reuel 1,12,20, is expreſſely and directly expounded to ſignifie the ſeuen Churches. This then is an honour peculiar to the church, to be the brazen pillar of truth, and the golden Candleſticke to hold the light or candle of the word of God vnto the people, that they may ſee how to walk in ÿ wayes of godlyneſſe.

Reaſon 3.

Thirdly, the word is the teſtament of God. Now none hath to doe with the Teſtament or Will of any, but they that haue Legacies bequeathed vnto them by it, as children & they that are of the houſhold and kindred of God; not Strangers, Aliens, and Forreyners, they haue nothing to do in it, they are not to meddle with it. Thus the Apoſtle teacheth, Heb. chap.9. verſe 15, *That the Teſtament belongeth to them that are to receiue the promiſes of the eternall inheritance.*

Vſe 1.

The Vſes are now to be conſidered. Firſt, we learne from hence for our inſtruction, to account the Miniſtery of the word, the treaſure of the Church. Among all the bleſſings beſtowed vpon the ſonnes of men in this life, the gift and bleſſing of the word is eminent. It is an incomparable bleſſing farre aboue all earthly things, ÿ earthly men make their felicity. The Prophet Ezek. 6 10,11 compareth all other bleſſings that God gaue his people, to the ornaments of the body, as to bracelets, abiliments, rings, fine linnen, chaines, ſilke, & ſuch like; but the giuing of his word and ſtatutes vnto them, to his mariage with thē. And when God was to deliuer his lawes and ordinances vnto *Iſrael*, *Moſes* tooke them by the hand, and led them forth to meet God, who in the company of the Angels accepted them for his cheefe treaſure & inheritance aboue all other nations vnder heauen: ſo that in the finiſhing of this match & marriage with his people, *Moſes* was as the Father, the Angels, the Bridemen, God the husband, vnto whom Iſrael was affianced & coupled in marriage. So then the happieſt tydings and greateſt dignity that can euer come to any people or ſeuerall congregation, is the glad tydings of ÿ goſpel, & the free paſſage of the word to be brought among thē. The more any are bleſſed this way the more honorable & glorious they are with God and his Saints, they are thereby made his ſons & daughters, yea kings and prieſts vnto him, & they which once were far off, are made neere vnto him by the preaching of ÿ Goſpel, whereby he dwelleth among them, and ſetteth vp his throne in their hearts. Capernaum is ſaide heereby to bee lifted vp vnto heauen, Luke 10,15. Ieruſalem where the word and ſeruice of God was ſet forth, is called the holy City, and the ioy of the whole earth,& the reſting place of God,Pſal.132,13,14. From hence all ſuch are reprooued, as haue not the ſight and feeling of this mercy of God in their hearts,to raiſe them vp to reioycing & thankfulneſſe. And herein (my brethren) we are to call our ſelues to remembrance, & think what our condition is.We are indeed a noble kingdome, adorned with many outward priuiledges and bleſſings, increaſed in multitudes,and furniſhed with ſundry commodities; but, if we be compared with the great, large, and wealthy dominions in other parts of ÿ world, onely a poore corner of the earth.But heerein we paſſe them all, as honoured aboue them & preferred before them, that we haue the ineſtimable treaſure of the word which they doe want, inſtead of thoſe mines of ſiluer & gold, wherewith they abound. Math.13,44. This is our priuiledge, our glory, our aduantage, wherein God hath bleſſed vs aboue Italy, Spaine, and many rich Countries in Aſia and Affricke,vnder the Turke and other blind and barbarous Princes, detayned in the kingdome of darkeneſſe, and of the diuell; we haue the trueth of God amongſt vs, the treaſure of all treaſures, the valew whereof is farre aboue all precious ſtones. The want of this bleſſing maketh all other bleſſings to be curſes, and iudgements vnto them that are deſtitute hereof, & therefore we muſt all call our ſelues to an account, what account we make of it.We ſhould make it our meate and drinke,a treaſure for the obtaining whereof rather then want it, we wold ſell all that we haue: but (alas) what thankefulnes hath it wrought in vs? We are like vnto the Iewes; they had this glorious light brought among them, but they loued darkenes more then light,becauſe their works were euill. If we be weary of this heauenly Manna, let vs take heede leſt the Lord grow weary of vs: if we caſt away his word,he wil caſt away vs, and forſake vs for euer. The Lord biddeth vs take heed to the ſound of the Trumpet,Ier. 6,17: let vs not anſwer preſumptuouſly wee will not take heed; let vs beware of ſecuritie, & remember from whence we are fallen, *And let him that glorieth glory in this, that hee vnderſtandeth and knoweth the Lord and his word,to his ſaluation*,Ier.9,24.

Secondly, it followeth, that whereſoeuer God hath eſtabliſhed this his ordinance,there certainly hee hath a Church and choſen people, and ſome that belong to eternall life, for whoſe ſake it is ſent among them. For as the Spirit of God is the ſoule of the church,quickning it, and giuing it life: ſo the word is this ſoules inſtrument,or the ſeed wherby it worketh, and the onely eſſentiall marke thereof; ſo that where it is ſincerely taught, and conſtantly profeſſed,there certainly is a Church. Where it is not,there is no true Church (albeit it haue neuer ſo goodly aud gliſtering a ſhew)but a very carrion & carkas of a church without the life of the Spirit: but as an houſe without light, as the world without the Sun, as a kingdome without the Law. The Prophet *Eſay* calleth it the ſtandard of God, ſaying, *I will lift vp mine hand to the Gentiles, and ſet vp my ſtandard to the people,& they ſhal bring thy ſonnes in their armes, and thy daughters ſhall be carried vpon their ſhoulders*, Eſay 49.verſe 22 Where the Lord Ieſus is compared to a King and Captaine, and therefore all that will haue comfort that they are members of the church, muſt range themſelues vnder it as ſoldiers vnder the banner of their Chieftaine; otherwiſe they remaine as men in darknes, & in the ſhadow of death, as ſtragling and runnagate ſoldiers out of the campe, and as diſſolute men vnder no law to gouerne them. For they are the vileſt and baſeſt that liue without it, very dogges and ſwine. They of the Church are Gods children, and the word is the Childrens food belonging to them onely. When the Canaanitiſh woman would haue beene partaker of Chriſts Miniſtery,Mat.15,26. he anſwered, *It is not meet to take the childrens bread and to caſt it vnto whelpes*. But other are as vncleane and filthy beaſts: This which now hath bene ſpoken, ſerueth to ouerthrow two ſorts of people: firſt, thoſe of the Church of Rome, which make other markes and notes of the Church; as antiquity,vnity, vniuerſality,ſucceſſion, ſubiection to the Pope, and ſuch like counterfet markes of their counterfet church, and leaue this which is the moſt certaine and inſeparable note. This proueth vnto vs plainly, that theſe which moſt of all boaſt of the name of the Church, are indeede neyther the Catholike Church, nor any ſound part thereof, becauſe they want the immortall ſeede to beget them, the milke and meate of the word to feede and noriſh them, yea it is accounted an high point of hereſie to haue read ÿ Scriptures, and none is permitted to looke into them without a licenſe,ſo heinous a ſin it is to haue the word.Secondly,it cenſureth & condemneth the Donatiſts, Anabaptiſts, Browniſts,and thoſe of the ſeparation, which condemne our Churches to be no Churches; our Sacraments to bee no Sacraments; our Miniſters to be no Miniſters; and in effect our religion to be no religiō,becauſe we do not with them in matters accidental fully agree, albeit we do conſent in matters fundamental: we lay Chriſt alone for the foundation, on which we build our ſaluation: we lay hold vpon him by faith only: we preach Chriſt crucified truly, & by their owne confeſſion, powerfully. They hold themſelues to haue receiued faith among vs,by our Miniſtery, before they made this rent and breach in the Church, and that the end of ſuch fayth (if they had dyed in it) had beene the ſaluation of theyr ſoules. Let them therefore return, and cauſe others to return &

See the books of *Greenwood* & *Iohnſon*, ioyne with vs in hearing the word preached, ſeeing where it is rightly eſtabliſhed, there muſt of neceſſity be a true Church. And albeit ſome of them haue written, many of thẽ haue ſpoken againſt our Church, yet let them follow the example of that ſonne, who anſwered his father ſtubbornly, that he would not worke in his vineyard, but afterward repented earneſtly, and went his wayes.

Matth.21,29.

Vſe 3.

Thirdly, all ſuch as are this way honoured and bleſſed, muſt be carefull to vſe the word as an honour and a bleſſing, by imbracing it, by entertaining it, by magnifying this bleſſing of God, in truth, and not in opinion; in heart, and not in face; in workes, and not in words; that we may walke worthy the Goſpel, and of the Lord that hath called vs, and ſhew our ſelues carefull to bring foorth the fruites thereof; ſaying with the Apoſtle, Rom. 10,10. *How beautifull are the feete of them that bring glad tidings of peace, and bring glad tidings of good things!* Hitherto tendeth the exhortation of the Apoſtle, 1. to the Theſſalonians, ch. 2,11,12. Let vs be carefull to keepe this treaſure among vs, leſt the kingdome of God bee taken from vs. Otherwiſe inſtead of being the water of life to ſaue vs, it will be a ſea to drowne vs: inſtead of being the ſauour of life to life, it will turne to bee the ſauour of death to death: inſtead of being meate to feede vs, it will bee our bane to deſtroy vs: inſtead of good tydings to refreſh & comfort vs, it will proue the ſaddeſt and heauieſt newes that euer came to our eares, and that day the blackeſt day that euer came ouer our heads. Thus our Sauiour threatned Capernaum, which hee had honoured with his preſence, bleſſed with his preaching, aduanced by his dwelling in it, and lifted vp with his miracles, Mat. 11, 26. *Thou Capernaum which art lifted vppe vnto heauen, ſhalt be throwne downe to hell, &c.* Look vpon the ſeuen Churches of Aſia, we ſee what is become of them. Behold what ẏ contempt of the Goſpel hath brought vpon the Iewes, the like hath not falne vpon any people, ſince the beginning; what miſcheefe & miſerie did not fall vpon them? It cannot bee denied but God hath bleſſed vs as much as euer he lifted vp the head of Capernaum, and hath magnified his mercies and loue vnto vs aboue other nations. The more he hath honoured and exalted vs aboue others, the more vile and odious we ſhall become; he will poure ſhame & contempt vpon vs, he will make vs a mirrour and example of his iudgements to others, vnleſſe we bring foorth fruites anſwerable to ſo great goodneſſe. Who ſo is wiſe-hearted, let him conſider theſe things.

[Verſes 22,23,24. *God brought them out of Egypt, their ſtrength is as an Vnicorne: for there is no ſorcery againſt Iacob.*] Hitherto wee haue ſpoken of the ſpirituall bleſſings beſtowed vpon the Church, to wit, the forgiueneſſe of their ſinnes, the preſence of the Spirit, and the vſe of the word. Now followeth another priuiledge, being an effect of the former, that nothing ſhall hurt them; they may fall into many afflictions, but none ſhalbe able to deſtroy them. He alludeth in this place to the practiſe of the Vnicorne, purging and clenſing the water with his horne againſt the poiſon of venomous beaſts. From hence we learne, that no meanes and attempts ſhall hurt or ouerthrow the Church. Whatſoeuer the enemies of God and his people imagine, what counſell ſoeuer they take, what miſchiefes they deuiſe, God will make them fruſtrate and of none effect. This truth appeareth by ſundry examples in ẏ word of God. When the Church of God was in Egypt, the Egyptians ſaid, *Let vs work wiſely with them leſt they multiply; they vexed them with bondage, they deſtroyed their children, they oppreſſed them with burthens, they plagued them with taskemaſters, and euery way they encreaſed their miſeries*: Ex. 1 & 2, & 3. yet after all theſe diuelliſh practiſes they preuayled nothing againſt them. This appeareth likewiſe in the ambition and pride of *Haman*, Eſter 3. and 7, and 9. He thirſted after blood, but the plot he had contriued was diſappointed, and he fel into the pit which hee had digged for another, the ſnare was broken and the Church was deliuered. Infinite are the examples that might be produced to this purpoſe, of the Churches dangers and deliuerances. The Prophet *Dauid* handleth this argument at large in ſundry Pſalmes. In the 91. Pſalme, verſes 3,4,5, &c. he aſſureth thoſe that truſt in God, that into whatſoeuer dangers they fall, they ſhall neuer miſcarry, nor be diſmayed in theyr afflictions. Where the Prophet meaneth, that howſoeuer theſe afflictions may come to the godly, yet they ſhall not bee able to hurt or hinder their eternall peace with God, but he will make them and all things beſides to further theyr ſaluation. This is it which the Apoſtle teacheth at large, Rom. 8,35,37. Thus we ſee that no attempts can hurt the Church, inaſmuch as God taketh the wiſe in their craftineſſe, and ſcattereth the deuices of the wicked, as he turned the wiſedome of *Abithophel* into fooliſhneſſe.

Doctrine. No attempt ſhall hurt t Church.

Iob 5.1

Reaſon

The Reaſons of this Doctrine ſeruing for confirmation of vs, are direct & euident. For firſt, it is God that watcheth ouer his to deliuer and to preſerue them from all the dangers that go ouer theyr heads. We ſhall not neede to feare hauing ſo good a keeper, & being aſſured of right good keeping. He will alwayes protect vs by his great power and infinit goodneſſe. This the Prophet handleth at large, Pſal. 121, 1,2,3,4,5,6,7. So *Moſes* declaring the cauſe that *Balaams* curſes & coniurations did not preuaile, but were turned into a bleſſing, ſayth, *It was becauſe the Lord loued his people*, Deut. 23,5. No policies can preuaile where there is ſuch a keeper, who being on our ſide, what skilleth it who bee ſet againſt vs?

Secondly, hee hath appointed the Angels alſo to guard and defend them, to pitch their Tents round about them, to bee miniſtering ſpirits ſent out for their good, which alwayes behold the face of their Father which is in heauen. God is the cheefe watchman whom nothing can eſcape; the Angels are ſecond watchmen vnder God, whom God hath deputed to that office to ſerue the neceſſities of the Church. This the Prophet *Dauid* ẏ ſweet ſinger of Iſrael ſetteth downe, Pſal. 91, 10, 11, 12. Where the prophet proueth, that no croſſe or calamity ſhall come neere them or their dwellings to hurt them, becauſe not onely God himſelfe will care for their defence, but appoint the holy Angels as his heauenly meſſengers to preſerue them. Not that the helpe of God is not ſufficient, or that we ſhould put our truſt in their helpe, but to teach vs for our comfort, that we haue God and all the hoaſt of heauen, as an army ready muſtered & marſhalled to ſuccour and ſuſtaine vs in all our dangers.

Now it remaineth to conſider what Vſes may be made of this Doctrine. Firſt, we muſt confeſſe to our ſingular comfort, that great is the power and goodneſſe of God, which can neuer faile or forſake thoſe that are his. No counſell, or wiſedome, or policy, can eſcape his knowledge, or encounter with his power: we ſee this notably in this example before our eyes. This falſe Prophet *Balaam* was an enemy of God and of his people, he had ſet both his heart to couet, and his tongue to ſaye; all his purpoſe was to curſe the people, hee leaueth nothing vnattempted to compaſſe and contriue his enterprize, yet we ſee all is vanity and commeth in the end to nothing. Great therfore is the power and might of God. We heard in verſe 19. that he was conſtrained to ſay, *That God is not like to mortall men*, & therfore we ought to be aſhamed to call the truth or power of God into queſtion, wherein there is neither want nor weaknes. All the power that is in men and Angels, is nothing to the infinite power of God. Let vs therefore acknowledge and confeſſe this might and maieſty of God: let vs in all our dangers and calamities reuerence it, and reſt in it. Let vs not meaſure it by ordinary meanes, but know that he is able to work as wel without means, and againſt meanes, as by meanes. The faith of *Abraham* is commended by the Apoſtle, Ro. 4, 18. Heb. 11, *That aboue hope he beleeued vnder hope, and that God was able of the aſhes of Iſaac offered vp in ſacrifice, to raiſe him againe to life.*

Secondly, wee may in aſſurance of his fauour conclude the bleſſedneſſe of the people of God, and their happy eſtate and condition: yea, we may truly ſay with the Pſalmiſt, Pſal. 144, 15. *Bleſſed are the people that are ſo, yea bleſſed are the people whoſe God is the Lord.* None are harder aſſaulted, none are better protected. Their confuſion is ſought, but they ſtand in ẏ ſtrength of God. This is a great bleſſing, to be ſhaken, and yet to abide firme in ſtormes and tempeſts. Happy are they that haue ſo vigilant a watchman as the Lord is. That City is ſafe, that kingdome is ſure, that houſe is quyeted, that ſoule is ſecured, that hath ſuch a keeper. What City vpon the earth (ſauing the City of our God) hath ſuch a watchman as neyther ſlumbereth nor ſleepeth? But the Church ẇ is Gods commonwealth, hath a gouernour and guardian, which is all an eye to ſee their dangers, all an eare to heare the counſels, & all an heart to vnderſtand the deuices of theyr enemies, and all an hand and ſtrong arme to ſcatter them, and to defeate them. This happines we heard before, verſe 10, how *Balaam* praiſed and deſired. He confeſſeth alowd that the death of the Iews was more to be deſired thē the life of all other men, becauſe GOD held them for his people. Though he were a wretched idolater, and ſought to turne the truth of God into falſhood, yet ſtanding as it were vpon the racke, hee was inforced to vtter this ſpeech, as if he had ſayde, Who is it that can doe any thing againſt Iſrael, ſeeing they remaine in the fauour of their God? Let vs learn to magnifie the Lord for his mercy, and walk worthy of this our happines, which the men of this world do want. They haue no protection from God, but lye open and naked vnto dangers of ſoule and body, and haue to defend them, not ſo much as a poore fig leafe.

Thirdly, let vs ſeeke to bee at peace with God, and labour to be reconciled vnto him. If God be againſt vs, what creature dare ſtand vp for vs to helpe and comfort vs; nay what creature ſhall not fight againſt vs to deſtroy and confound vs? For the ſubiect (though neuer ſo noble & honorable) that hath the King againſt him, ſhall finde few others to ſuccour him, or ſhew him any countenance, as we ſee in the booke of *Eſter*; ſo ſoon as the wrath of the King began to be kindled againſt *Haman*, by and by they couered his face, and helped forward his execution. So if wee ſinne againſt God the King of Kings, and prouoke him to wrath, who ſhall dare to pleade for vs? On the other ſide, if God be on our ſide, who ſhall be againſt vs, or what creature ſhall hinder our peace? This the Prophet *Hoſea* declareth, as a benefite belonging to the Church, *Hoſ.* 2, 18. In which words the Lord promiſeth that hee will ſo watch ouer his Church by his prouidence, that they ſhall haue reſt and ſecuritie from all dangers of enemies, and be deliuered from the rage of beaſts, and the violence of men. But how (will ſome ſay) can this bee? Seeing the vngodly that haue God their enemy, yet haue the world and the men of ẏ world ſmile & laugh vpon them, and the godly who haue God their friend, yet haue the world for their enemy? I anſwer, This ſeemeth to be ſo to thoſe that iudge of things after the fleſh, & according to the outward appearing; but if we will iudge righteous iudgement, and behold them with the eye of Fayth, wee ſhall

Eſter 7, 9.

Obiection.

Anſw.

finde it to be otherwiſe; whether wee reſpect the end, or the inward feeling of the ſoule and Conſcience. Touching the end and iſſue of things, if we waite with patience but a while, and looke with a ſingle heart vpon the euent, we ſhall ſee that the vngodly (who haue God ſet againſt them) haue al things to work their deſtruction, and to further their condemnation; not onely their troubles, but euen the moſt holy ordinances of God, the exerciſe of prayer, the hearing of the word, the partaking of the Sacraments. The things are in themſelues, and their owne nature the ſauor of life to life, 2 Cor. 2, 16: but to them they become the ſauour of death to death. Contrarywiſe, the godly who haue God reconciled to them in Ieſus Chriſt, haue all things to further & to finiſh the ſaluation of their ſoules, and to ſeale vp their eternall peace, Rom. 8, 28: inaſmuch as all accidents that befal them, tend to bring them to glory and immortality, and work for the beſt vnto them that loue God, euen vnto them that are called of his purpoſe: not onely prayers and praiſes, not onely the Word and Sacraments, which are as the life of their ſouls and the breath of their noſthrils, but all croſſes, calamities, and afflictions, are ſanctifyed for their good and happineſſe. Secondly, in reſpect of the inward feeling of the ſoule and conſcience. For the vngodly, who feele the wrath of God for their ſinnes, as it were the flaſhings of hell fire, doe finde reſt and refuge in nothing, but account all the creatures for their enemies, and alwayes ſtand in feare of them as of Gods hoaſt and army, ſet in battell array againſt them, and as of his inſtruments to bring them to deſtruction. The heauens are prepared at the commandement of God to be as braſſe, as in the dayes of famine, to puniſh them, 1 Kings 17, 1. the clouds to poure down ſhowres of raine vpon them, as vpon the olde world, Gen. 7, 11: the waters ready to drowne them, as the hoaſt of *Siſera*, Iudg. 5, 12: the fire to conſume them, as it did Sodom and the other Cities of the plaine, Gen. 19, 24: the aire to poyſon and infect them, as in the time of peſtilence, Ezek. 5, 12: the earth open to ſwallow them, as it did *Dathan* and his followers, Numb. 16, 32, the Beares to deuoure them, as they did the two and forty vngracious children that mocked the Prophet, 2 King. 2, 42: the Lyons to deſtroy them, as they did the Idolatrous Samaritanes, 2 King. 17, 25: Fiery ſerpents to ſting them, as they did the murmuring Iſraelites in the wilderneſſe, Num. 21. 6: the baſeſt and meaneſt creatures are armed with power and will to bidde battell againſt them; Flies and Frogges to annoy them. as they did the Egyptians, Exod. 8, 6. 24: & Lice to eate them, as they did *Herod* a bloody perſecutor of the Church, Acts 12, 23. Thus do the vngodly feare all the creatures of God, & cannot be ſecured from any one of them. An example whereof we haue in *Cain*, who wandered vp and downe in the earth, and feared that euery creature that found him would kill him, Gen. 4, 14. And no maruell, for *the wicked flyeth when no man purſueth him*, Prou. 28, 1. But the godly, who feele Gods fauour and mercy toward them, and haue him for their friend, do find by bleſſed experience all Gods creatures, as it were his ſouldiers, to ſtand for them, and therefore doe not ſtand in feare of them, but can ſay with a feeling faith, Rom 8, 38. *I am perſwaded that neither death nor life, nor Angels, nor principalities, nor powers, nor things to come, nor heighth, nor depth, nor any other creature ſhall bee able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.* For when the wayes of a man pleaſe God, he will make euen their enemies at peace with them, Prou. 16, 7. All this appeareth in the example of *Adam*, as in a glaſſe: before he fell into ſinne, Gen. 3, 8. *he walked in the garden without feare, he talked and communed with God without feare; all things were ſubiect to him that was ſubiect vnto God.* But when he had hearkened to the olde ſerpent, and diſobeyed the commandement of God, the whole courſe of Nature was turned, he hid himſelfe from the preſence of God, and feared the creatures which before hee ruled. To conclude therefore, ſeeing it is God who is the cauſe of our peace, let vs reſt vpon his prouidence and protection, and ſeek earneſtly reconciliation with God, that wee may haue the inward peace of a good conſcience, which howſoeuer the world may ſtriue to diſturbe and hinder, yet cannot take away from vs: as our Sauiour Chriſt promiſeth, Iohn 16. verſe 33, *In me ye ſhall haue peace, in the world yee ſhall haue affliction.* And againe, Iohn 14, 27. *Peace I leaue with you, my peace I giue vnto you, not as the world giueth giue I vnto you.* So that in regard of this ſpirituall peace of the faithfull, cõſiſting partly in our peace with God, which is the Fountaine, and partly in our peace of conſcience, which is the fruite, our ſoules are Pſal.25 aſſured to dwell at eaſe; in the middeſt of all troubles wee ſhall be comforted, and by his prouidence and protection be ſecured, howſoeuer our bodyes bee toſſed and turmoyled. For this ſpirituall peace not onely may ſtand, but is euermore ioyned with croſſes and perſecutions.

[Verſe 24. *Behold, the people ſhall riſe vp as a Lyon, and lift vp himſelfe as a young Lyon: hee ſhall not lye downe till he eate of the prey, &c.*] In theſe words, the eſtate of the Church is deſcribed after ſundry conflictes in this life. It hath many enemies that for a time riſe vppe againſt it, but in the end the Church ſhal rouze vp it ſelfe, and ariſe as a Lyon, who will not couch till hee haue taken and eaten his prey. This ſhalbe the ſtrength of the people of God in ſubduing and ouercomming all theyr enemies. This was begun by *Moſes*, proſecuted by *Ioſhua*, continued by *Dauid*, and fulfilled by Chriſt, *Who ruleth in the midſt of his enemies, and ſhall bring all things in ſubiection vnder his feete,* ſtrine. e Church ll in the l haue vic- y ouer all emies.

feete. Pſal. 110, 1, 2. From hence we learne, That the Church in the end ſhall haue victory ouer all enemies that ſet themſelues againſt it. They daſh themſelues againſt the Rocke that ſhall breake them in peeces: for howſoeuer they oppoſe themſelues againſt the good eſtate thereof, they doe but kicke againſt the goad, as ſtiffe-necked & hard-hearted beaſts, that haue not learned to beare the yoke of God, nor to acquaint themſelues with the wayes of godlineſſe. God will ſhew himſelfe moſt powerfull in ouerthrowing and diſcomfiting the enemies of the Church. This euidently appeareth by the hiſtory of the Church in Egypt, in Babylon, as alſo in the bookes of Exodus and Eſter. The Prophet *Dauid* declareth, that notwithſtanding the rage of Gods and his enemies, *He that dwelleth in the heauens ſhall laugh, the Lord ſhall haue them in deriſion, yea he ſhall cruſh them with a ſcepter of Iron, and breake them in peeces like a Potters veſſell*, Pſal. 2, 4, 9. This Chriſt our Sauiour teacheth his Diſciples, when he ſent them foorth to worke myracles, and to preach the Goſpel of the kingdome to be at hand; he prepareth them for the Croſſe, he foretelleth them what they ſhould looke for, *I ſend you as ſheepe in the midſt of wolues: but beware of men, for they wil deliuer you vp to the Councels, they will ſcourge you in their Synagogues, they will bring you before Rulers, they will betray you to your enemies, and ye ſhall be hated of all men for my ſake; but hee that endureth to the ende, ſhall bee ſaued.* Matth. 10, 16, 17, 22.

nd. 14, and ſter 8,

ſon 1.

The Reaſons are euident. For firſt, the Lord Ieſus is the King of his Church, he hath the keyes of hell and death, *He openeth and no man ſhutteth he ſhutteth and no man openeth*, Reuel. 1, 18. Iohn 10, 28. He is the Shepheard of his ſheepe; his ſheepe heare his voyce, he knoweth them, they follow him, he giueth vnto thē eternall life, ſo that they ſhall neuer periſh, neyther ſhall any pluck them out of his hand. He is the *head of the Church, and quickeneth all the members of his body, by whom we haue redemption through his blood, euen the forgiueneſſe of our ſinnes*; Col. 1, 18. Seeing therefore Chriſt Ieſus is the King of his Church, the Shepheard of his ſheepe, the Head of his body, wee cannot doubt but he will defend his Church, ſaue his ſheepe, & keepe ſafe and ſound the members of his body, that none ſhall be able to deſtroy them, or to take them out of his hand.

ſon 2.

Secondly, our weaknes is not hidden from the Lord, he knoweth whereof we are made, he remembreth that we are but duſt; yea a winde that paſſeth and cometh not againe Therefore the Apoſtle ſaith, that *God is faithfull, which will not ſuffer vs to bee tempted aboue that we are able, but will euen giue the iſſue with the tentation, that we may bee made able to beare it*, 1 Cor. 10, 13. So the Prophet teacheth, that *the rod of the wicked ſhall not alwayes reſt vpon the lot of the righteous, leſt the righteous put foorth their hand vnto wickedneſſe*, Pſal. 125, 3: declaring that the Lord appoints his for a time to be afflicted, yet in the end they ſhall be deliuered, and the wicked ſhall not be ſuffered in their oppreſſions.

Vſe 1.

The vſes are now to bee handled. Firſt, this teacheth for our inſtruction, that the Church hath alwayes enemies in this world, againſt which it muſt continually ſtriue and fight. There is no victory before the battaile, there is no conqueſt before the fight. We are all ſouldiers and warriours in this life, to fight the battels of God, we muſt not dreame of liuing euer in reſt and pleaſure. Humility and miſery muſt go before honour and glory: the croſſe commeth before the crowne; we muſt wraſtle before we can haue the garland; wee muſt runne before we can obtaine the goale; we muſt ſtriue before we can haue the maſtery; we muſt labour before we can receiue the fruites; we muſt fight before we can win the victory. This is it which the Apoſtle ſheweth vnto vs, 2 Tim. 2, 5, 6, 11, 12. Thus it was with Chriſt, firſt *he ſuffered aduerſity, and then hee entred into glory: firſt he endured the Croſſe, and deſpiſed the ſhame, and then he was ſet at the right hand of the Throne of God.* Luke 24, 26. Hebr. 12, 2. This is the way, let vs walke in it. He is a fooliſh husbandman that will look to reape before he haue ſowed. The Diſciple muſt not looke to be aboue his Maſter, nor the ſeruant aboue his Lord. We muſt through manifold tribulations enter into the kingdome of heauen: and all that will liue godly in Chriſt Ieſus, muſt ſuffer perſecutions. This is our lot & portion, this is the cup which is prepared for vs to drinke of: we muſt prepare ſtrength and courage, we muſt get vs faith and patience, that we may be able to hold out vnto the end.

1 Cor. 9, 24, 25.

Vſe 2.

Secondly, this is a ſingular comfort to all the children of God, and able to ſeaſon and ſweeten the bitterneſſe of the Croſſe, & make vs to vndergo it with ioy and gladneſſe. Whēſoeuer therefore we ſhall be hated for ẏ Goſpels ſake, and ſuffer perſecution at the hands of our enemies, let vs comfort our ſelues with theſe meditations. Firſt, afflictions ſhall not ſeparate vs from God, howſoeuer for the preſent they ſeeme not ioyous but greeuous, yet afterward they bring the quiet fruite of righteouſneſſe vnto them which are thereby exerciſed, Heb. 12, 11. This the Apoſtle teacheth *That neither tribulation, nor anguiſh, neither perſecution, nor famine, neither perill nor ſword, ſhall ſeparate vs from the loue of Chriſt*, Rom. 8, 35. Secondly, the afflictions of this preſent time are not worthy of the glory which ſhall be reuealed vnto vs, Rom. 8, 18: which neither the eye hath ſeene, nor the eare heard nor the hart of man conceiued. True it is, our afflictions are oftentimes great, but the reward is greater: our troubles are of great continuance, & of long durance, but the glory to come is without end, when we ſhall be crowned and cloathed with immortality, 2 Cor. 4, 17, 18. Our perſecutions are many, but the ioyes laide vp for the faithfull are infinite, & not to be numbred.

Thirdly, all our croſſes which wee beare and ſuſtaine, ſhall haue an happy euent, and a glorious end, for ſuch as hold out to the ende ſhall be ſaued, Mat.10,22,32,39. Whoſoeuer ſhall confeſſe Chriſt before men, him he will acknowledge before his Father which is in heauen; and whoſoeuer ſhall loſe his life for his ſake and the Goſpels, ſhall be ſure to finde it, inaſmuch as he hath committed it to a faithfull keeper, 2 Tim.1,12. who is able to keepe that which hee hath committed vnto him againſt that day.

Fourthly, we muſt conſider, that the ſame calamities, nay farre greater, haue happened to Chriſt himſelfe and his Apoſtles; to the Prophets and holy men of God, remembred vnto vs in the Scriptures. Now the ſeruant muſt not looke for a better condition then the Maſter, Mat.10,24,25, nor the diſciple then his Lord; nor the houſhold, then the Houſholder: nay, we muſt not dreame of a better eſtate thē our fellow-ſeruants haue had before vs.

Fiftly, the enemies in their greateſt rage, ſnarling like Dogs, hurting like Serpents, byting like Cockatrices, deuouring like Lyons, bloody like Wolues, ſubtle as Foxes, raging as wilde Boares, as vnreaſonable as Beaſts; yet can proceed no farther then to kill the body, Math 10,28. they cannot deſtroy the ſoule; nay, they can exerciſe no power ouer the body, except it be giuen them from aboue, ſeeing the prouidence of God ſo ouerſwayeth all things, that not an hayre falleth from our head, nor a ſparrow to the ground, without the will of our heauenly Father. These are great comforts that ariſe vnto vs in our troubles, wherewith we ſhould be wholly poſſeſſed, that we murmure not againſt God. On the other ſide this doctrine ſerueth to ſet downe the wofull condition of the perſecuters and enemies of the Church; they may proſper and preuaile for a time, but Math.10,33, 38,39. in the end they ſhall not eſcape; for the church and the members of the Church muſt haue the vpper hand, when all their aduerſaries ſhall be ſhamefully confounded. This we ſee notably ſet before vs in the booke of *Daniel*; he had many and mighty aduerſaries that plotted his death, and ſought his ruine, incenſed the King againſt him, and cauſed him to be caſt into the Lyons denne. But what was the yſſue of theſe things? Surely he was deliuered & they were deſtroyed: *For by the commandement of the King theſe men which had accuſed Daniel, were brought and caſt to the Lyons, they, their children, & their wiues; and the Lyons had the maſtery of them, and brake all their bones apeeces, or euer they came at the ground of the den*, Dan.6,24. This is it which *Salomon* teacheth, Prou.11,5,8. Looke vpon the examples of *Pharaoh*, of *Saneherib*, of *Haman*, of *Herod*, and ſundry others; in al which we ſee, that *the wicked ſhall bee a ranſome for the iuſt, and the tranſgreſſour for the righteous*, Prou.21,18. This ſerueth to terrifie all vngodly mē, & to teach them not to ſet themſelues againſt the godly, that are more righteous then themſelues.

Vſe 3. Thirdly, heere is matter giuen vnto vs of praiſe and glory to be giuen vnto God, for the ſafety and deliuerance of his people. It is the worke of his right hand, and therefore the glory alſo muſt be his. Our helpe cannot come by our owne ſtrength, nor we ouercome by our owne pollicy; when we haue ſearched and examined all that is in vs, we ſhall finde it to come ſhort of working our deliuerance. It is God onely that hath done it, and therefore we muſt yeeld him the honour of all the victories that he giueth vs againſt our enemies. When a man hath done vs any wrong, or put vs to ſome trouble, and we be deliuered from it, we muſt aſſure our ſelues, that it is God that hath giuen vs yͤ vpper hand, to the end our mouths ſhould alwayes be opened to giue him thanks and we by our whole life ſhold acknowledge how much wee are bound and indebted vnto him. This is it which *Moſes* pointeth vs vnto, Deut.32,43, when he willeth the Iewes and Genetiles to praiſe Gods Name, *For he will auenge the blood of his ſeruants, and yeeld vengeance to his aduerſaries, but he will bee fauourable to his Land, and bee mercifull vnto his owne people.*

Vſe 4. Laſtly, as *Balaam* heere declareth that the Church hath ſure and certaine hope of victory, and ſhall riſe vp as a Lyon in defiance of all their enemies; ſo this ſhall eſpecially appeare in reſpect of ſpirituall enemies, which fight againſt our ſoules. This victory ſhal be finiſhed and fully accompliſhed in Chriſt, who as the victorious Lyon of the Tribe of Iudah, with his foote of braſſe ſhall ſtampe downe, and trample vnder his feete by little and little, the enemies of our peace and ſaluation. This is it which the Apoſtle aſſureth the Saints of God, Rom.chap.16, verſe 20. *The God of peace ſhall tread Satan vnder your feete ſhortly.* This is a ſweete and ſingular promiſe, which ſhould be as the Anchor of our ſoules both ſure & ſtedfaſt, wherein it is vnpoſſible that God ſhould lye; that we might haue ſtrong conſolation, which haue our refuge to lay hold vpon that hope that is heere ſet before our eyes. True it is, the diuell doth alwayes renew the battaile againſt the ſeruants of God, he doth ſift and winnow them as Wheat, and as it were bruiſe their heele; but his head is broken, Gen.chap.3 verſ.15, he hath receiued his deadly wound, and he ſhall not preuaile ouer them: for there is no condemnation to them that are in Chriſt Ieſus. Indeed God is able to foyle him and deſtroy him at once, and to giue vs a full and finall conqueſt ouer all the powers of darkneſſe in a moment, if it pleaſed him: but leſt we ſhould bee puffed vp in pride, and forget our ſelues, leſt wee ſhould leaue calling vpon the Name of almighty GOD, and the ſorrowing and ſighing for our owne weakneſſe; leſt we ſhould be beſotted with ſelfe-loue, &

fall aſleepe in ſecurity, the Lord will worke by little and little, he will proceed as it were by line and leuell, he will roote out our ſpirituall enemies by degrees. Let vs not therefore looke to be freed wholly from tentations, but know, that it is profitable for vs to be exerciſed vnder them: *And let vs be ſober and watch, ſeeing our aduerſary the diuell, as a roaring Lyon walketh about, ſeeking whom he may deuoure, whō if we reſiſt ſtedfaſt in the faith, he will flie from vs,* 1 Pet.5,8,9. Iam.4,7. Let vs put on the whole armour of God, that we may be able to ſtand againſt all the aſſaults of the diuell. And let vs remember, that he is reſiſted and driuen away, not by any ſuperſtitious croſſing of our ſelues (which is no armor of proofe) but by faith, & by prayer proceeding from faith, which are of great force and effect.

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25 *Then Balak ſaid vnto Balaam, Neither curſe nor bleſſe them at all.*

26 *But Balaam anſwered, and ſaide vnto Balak; Told I not thee, ſaying; All that the Lord ſpeaketh, that muſt I do?*

27 *Againe, Balak ſaide vnto Balaam, Come I pray thee, I will bring thee vnto another place, if ſo bee it will pleaſe that God, that thou maieſt thence curſe them for my ſake.*

28 *So Balak brought Balaam vnto the top of Peor, that looketh toward the wilderneſſe.*

29 *Then Balaam ſaide vnto Balak, Make me heere ſeuen Altars, and prepare me heere ſeuen Bullocks, and ſeuen Rammes.*

30 *And Balak did as Balaam had ſaide, and offered a Bullocke and a Ram on euery Altar.*

Thus much touching the Propheſie it ſelfe: now followeth the laſt part; to wit, the iſſue and effect therof, both in *Balak* and in *Balaam*. For heere we ſee the King chafing, the Sorcerer excuſing; hee commanding, and the King obeying. Firſt of al, when *Balak* perceiued that hee was deceiued of his hope and expectation, his wrath is kindled, and he chargeth the hyreling, that if he will not curſe the people as he appointed, yet he ſhould not bleſſe them as he had enterpriſed. For the wicked had rather haue the truth of God ſmothered & buried in ſilence, then themſelues offended and diſappointed. The mercenary Prophet excuſeth himſelfe that he was vniuſtly accuſed, hauing foreſhewed, that it was not at his choiſe to hold his peace, or to ſpeak what he would, but was conſtrained by a ſuperior power to open his mouth, and to vtter that which was deliuered vnto him. After this anſwer, the king taketh him vp into another place (to Peor,) in which Mountaine their Idoll had a Temple, hoping that at the laſt, yͤ God of Iſrael would change his minde, and grant his requeſt. Behold the peruerſeneſſe of vnbeleeuers, who albeit they be croſſed in their euill intentions & inuentions, yet they proceed in their purpoſes, and betweene voide hope, and vaine feare, hold on their courſes in the blindneſſe of their hearts. Therefore *Balaam* ſeeking to keepe his credite, and entertaining the King in an expectation of better ſucceſſe to come, reneweth his former practiſe, commanding ſeuen Altars to be builded, and ſeuen Bullocks and Rams to be prepared; to whom the credulous King obeyeth, and ſuffereth himſelfe to be deluded, by the diuelliſh ſorceries and idolatrous ſacrifices of that falſe Prophet.

These particular points haue beene before conſidered, and the principall Doctrines ariſing from hence likewiſe opened. For heereby we ſee the rage and fury of the enemies to be vnſatiable, and vnappeaſeable, albeit their might be not anſwerable to their malice, nor their power ſo great, as their deſire to hurt; they are like the ſea that neuer reſteth, but caſteth vp mire and grauell. No malice or cruelty can be comparable to the malice and cruelty of a naturall man, vndertaken for religion, or rather againſt religion and the truth of God. The father in this caſe hath not ſpared the ſon, yͤ brother hath betrayed the brother to death, a mans enemies haue beene they of his owne houſe, and they haue beene as wolues one to another.

Ierom lib.2.apolo.aduerſ. Ruffin.

Math.10,35.

Againe, we ſee how euill men, albeit they be croſſed in their attempts, yet will not giue ouer, but returne to their former ſinnes, *As the dogge to his owne vomite.* So deceitfull a bayte is ſinne, enſnaring the conſcience, that hardly they returne that are holden in the chaines thereof, hauing ſatan at their elbow to tempt them, and their owne corruptions within thē to helpe them forward. Notwithſtanding, it ſhal not be amiſſe for vs to obſerue the points laide before our eyes; one in the perſon of *Balaam*, the other in reſpect of *Balak*, the third in reſpect of them both.

[Verſe 26. *Balaam anſwered and ſaide vnto Balak, Told I not thee, ſaying; All that the Lord ſpeaketh, that muſt I do?*] We haue oftentimes noted before, that the words which *Balaam* deliuered, he ſpake, as moued and inſpired by yͤ Spirit of God; his propheſies are not mingled with his owne dreames and deuices, as droſſe with pure gold, as chaffe with cleane wheate, or as ſaw-duſt with wholeſome meat: theſe came not from the will of man, nor proceeded from any priuate motion and interpretation: he was guided and directed by the holy Ghoſt, and therefore he ſaith in this place; *All that the Lord ſpeaketh, that muſt I do:* and in the chapter following, *If Balak would giue me his houſe full of ſiluer and gold, I cannot paſſe the commandement of the Lord, to do either good or bad of mine owne minde: what the Lord ſhall command, that ſame will I ſpeake,* Numb.24,13. So then he declareth, that in vttering & pronouncing theſe propheſies, he was limited and reſtrained, & his tongue tyed vp to that which God ſhould put in his mouth. He was not left

Numb.22,38.

at liberty to ſpeake at randon what he would, he muſt ſpeake onely that which the LORD would haue him.

Doctrine. It belongs to the Miniſters to deliuer Gods word onely and wholly.

From hence we learne, that it is a duty belonging to all the Miniſters whom God hath ſeparated and called to that Office, to deliuer the will of God fully & perfectly as they haue receiued it of God, without adding to it, or detracting from it. True it is, the Miniſters of the Goſpel haue now no extraordinary reuelations or immediate inſpirations, God doth not appeare or reueale his word vnto them, eyther by dreames in the night, or by viſions in the day, neither do they heare his voyce frõ heauen: but they haue the wil of God reuealed, and the Lord ſpeaking vnto them in his word. This word they muſt teach. & nothing but this word, and all that is reuealed for our ſaluation in this word. A witnes that is broght in to giue euidence betweene man and man, in any hard matter that riſeth in iudgement betweene blood and blood, betweene Plea & Plea, is ſworne to ſpeake the truth, and all the truth, and nothing but the truth. So ſhould it be with all Paſtors and Teachers, which are as the Lords witneſſes, they muſt deale fully and faithfully, they muſt boldly ſpeake that which God in his word hath reuealed, & publiſh vnto his people all that which he hath deliuered vnto them. This is it which the Lord ſpake to *Ieremy*, hanging backe when God called him, excuſing whẽ God ſeparated him, refuſing when God had choſen him; *Say not, I am a childe: for thou ſhalt goe to all that I ſhall ſend thee, and whatſoeuer I command thee, ſhalt thou ſpeake*, Ier. 1,7. 1 Kings 22,14. Likewiſe when our Sauiour ſent out his Apoſtles into the world, he charged them with this as a part of their commiſſion; *Teach them to obſerue all things whatſoeuer I haue commanded you*, Math. 28,20. And the Apoſtle ſpeaking of the Supper of the Lord, ſaith: *I receiued of the Lord that which I alſo haue deliuered vnto you*, 1 Cor. 11,23. And afterward confirming the faith in the Corinthians, in the article of the reſurrection, hee ſaith; *Firſt of all I deliuered vnto you that which I receiued, how that Chriſt died for our ſinnes, and roſe againe according to the Scriptures.* 1 Cor. 15,3. Thus doth the Apoſtle clear himſelfe, being falſely charged by the Iewes; *I obtained helpe of God, and continue vnto this day, witneſſing vnto ſmall and great, ſaying none other things then thoſe which the Prophets and Moſes did ſay ſhould come*, Acts 26,22. Yea, this was the vſuall manner of all the Prophets preaching vnto the people, to come vnto them in the Name of God: *Heare ye the word of the Lord, Thus ſaith the Lord.*

Cicer. Epiſt. famil. lib. 5.

Reaſon 1.

The Reaſons for confirmation heereof, follow to be marked of vs. Firſt, this appeareth from the ſundry titles as names of their Office that are giuẽ vnto them in the Scriptures, to put them in minde of the duties of their callings. They are called Workemen, becauſe they ſhould do the Lords buſineſſe, and finiſh the worke whereunto hee hath called and ordayned them. They are called Builders, becauſe they ſhould build vpon the foundation. The foundation is precious, euen Ieſus Chriſt, who is pure and perfect gold; and they muſt build vpon it, gold, ſiluer, and precious ſtones; not hay, not ſtubble, not timber, leſt they ſuffer loſſe when the fiery triall ſhall come. Thus the Apoſtle ſpeaketh, 1 Cor. 3,12. *According to the grace of God giuen to me, as a skilfull Maſter-builder, I haue laide the foundation, and another buildeth thereon: but let euery one take heed how he buildeth vpon it.* Sometimes they are called Paſtors & Shepheards, becauſe they ſhold make the Sheepe of Chriſt to reſt in greene paſture, and leade them by the ſtill waters. Sometimes they are called Meſſengers, becauſe they are, or ſhould be Gods mouth and meſſengers vnto the people, and in ſtead of God himſelfe to them. Should not the Embaſſadour deliuer the meſſage, and al the meſſage of his Lord and Maſter? Dare hee chop and change, dare he adde or alter, dare he inuent & deuiſe any thing of his owne? No, he will not depart or decline from his commiſſion, but faithfully diſchargeth the truſt repoſed in him. The Miniſters are the meſſengers of God, and Embaſſadours of Chriſt, and therefore it is required of them, that they be found faithfull in the execution of their office. Hence it is, that the Prophet ſaith; *The Prieſts lips ſhould preſerue knowledge, and they ſhould ſeeke the Law at his mouth: for he is the Meſſenger of the Lord of Hoſts.* So the Apoſtle ſpeaketh; *Now then wee are Embaſſadours for Chriſt, as though God did beſeech you through vs, we pray you in Chriſts ſtead that ye be reconciled to God.* All which Titles, do tye vp the Miniſter of God to deliuer onely the meſſage of God, and do not leaue him at liberty to teach what he liſt.

2 Tim. 2,15.

Pſal. 118,

Eph. 4,11. Ier. 3,15.

Mal 2,7. 2 Cor. 5,2

Reaſon 2.

Secondly, to the end the faith of the hearers may be certaine, ſtayed vpon the power of God, not vpon the wiſedom of men, which is but a broken Reede, a weake Pillar, and a rotten foundation to beare them vp. This is the reaſon that the Apoſtle *Paul* vſeth, 1 Cor. 2, after he had ſhewed, that he ſpake vnto thẽ the wiſedome of God in a myſtery, euen the hid wiſedome which God had determined before the world vnto our glory, hee giueth this reaſon; *That your faith ſhould not be in the wiſedome of men, but in the power of God*, 1 Cor. 2,5,7. God would not haue his people left in vncertainties, nor fed with chaffe, nor carried about with euery winde and weather of doctrine, but builded vpon a ſure Rocke, & ſtand vpon a certaine foundation. But there is no ſound feeding for the ſoule, but by the word, which is the power of God to ſaluation; all other foode is as duſt and drauery. All the fine deuices of the wit, deliuered in the perſwaſible words of mans wiſedome, that tickle the outward eares, and delight carnall men, ſauoring wholly of the fleſh, and not of the Spirit, are no better then huskes, fitter to feed ſwine, then to nouriſh the ſonnes and daughters of God to eternall life. The word of God is a 2,16. ſharpe two edged ſword: the word of man is 4,12. as a leaden knife, or a wooden dagger, which may well threaten, but cannot ſtrike, or if it ſtrike, it cannot enter. The word of God is a conſuming fire, Ier. 5,14, and 23,29, like to God the author of it, able to enflame mens hearts with a loue of God when it is beleeued: the word of mã is as a painted fire, which carrieth a ſhew, but hath no ſubſtance or ſtrength, eyther to waſte the ſtubble, or to refine and purifie ſiluer or gold. The word of God is the Lords Fan to winnow the people, Math. 3, 12, ſeparating the baſtardly brood of *Abraham* from the true ſonnes, venting the hypocrites from the beleeuers, and ſcattering with the powerfull blaſt thereof, the reprobates from the elect: all other wayes & means that are vſed, are too weake & feeble to work this ſeparation of the chaffe from the wheat. And therefore all ſuch as are the Lords Fanners, that would publiſh their doctrine, not to pleaſe the eare, but to open the doore of the conſcience, muſt vſe no other inſtrument then this word of God which hath this force and effect.

ſon 3. Thirdly, God will deſtroy thoſe that doe not deale faithfully with his people. Such as either hide the truth, or withhold it in vnrighteouſneſſe, ſuch as conceale or corrupt the word to pleaſe mẽ, vndergo the curſe of God, and bring vpon themſelues the heauy wrath of God. This appeareth in that charge which the Lord gaue to the Prophet *Ieremy*, chap. 1, 17. Thus the Lord dealeth alſo with the Prophet *Ezekiel*, chap. 3, 18, and 33, 6. So the Apoſtle ſaith, *A neceſſity is laide vpon me, and woe vnto me, if I preach not the Goſpel*, 1 Cor. 9, 16.

ſe 1. The vſes of this doctrine are now to bee handled. Firſt of all, it followeth that they muſt know the Scriptures, they muſt not bee young Plants, Idol Shepheards, blinde guides, dumbe dogs, ſleepy watchmen, vnſauory ſalt, which is good for nothing but for the dunghill, if for the dunghill, Luk. 14, 35. Mat. 5, 13. It is a ſhame for a guide not to know the way for a Seer to be blinde, for a Meſſenger to bee dumbe. So then, all Teachers ſhould make conſcience to furniſh themſelues as wiſe Scribes and good Stewards, with profitable & competent knowledge, ſpending their dayes in getting the vnderſtanding of the Scriptures that they may miniſter a word in due ſeaſon, and be able to feed their fellow-ſeruants with wholeſome food, leading them to the fountaines of life. So then the knowledge of the word of God, and the gift of interpretation cannot be ſeparated from the function & calling of the Miniſter, and God doth diſclaime and diſauow ſuch as are without knowledge, that they ſhall be none of his Paſtors & Teachers. Thus he ſpeaketh by the Prophet *Hoſea*, chap. 4, 6. *Becauſe thou haſt refuſed knowledge, I will alſo refuſe thee, that thou ſhalt be no Prieſt to me.* Who would not maruaile, if a Prince ſhould appoint a Meſſenger or Embaſſadour to goe to a people, which had no legs to goe, no tongue to ſpeake, no language or reaſon to deliuer his meſſage? Who then can be ſo abſurd, as to thinke that the wiſe God, the Lord of Lords, and King of Kings, would appoint any to be as his mouth, and the Meſſenger of his will, which cannot teach and deliuer his will? Who is it that hath an houſe to builde, that will chuſe ſuch Carpenters and Maſons as haue no skill to lay a ſtone, or to hew their timber, or to handle their Tooles? Who will retaine or entertaine a Shepheard to keepe his ſheepe, an husbandman to till his ground, a Captaine to leade his army, a Steward to prouide for his family, a labourer to do his work, that is altogether ignorant, and hath no knowledge to do theſe things? Now God is more prudent and prouident then mortall man, and therefore he will reiect and refuſe all ſuch as are not able to diſcharge the Office committed vnto them through ignorance. God requireth knowledge in all the people, much more in ſuch as take vpon them to be the Teachers of the people, which ſhould not onely haue knowledge themſelues, but teach knowledge to others, that they do not periſh for want of knowledge. The Spirit of God mentioneth this to bee one of the cheeſeſt cauſes that religion periſhed among the ten Tribes, and that Idolatry was erected and continued among them, euen vntill they were carried away to perpetuall captiuity, in that *Ieroboam* 1 King. 12, 31, and 13. 33. made of the loweſt and rudeſt of the people, Prieſts of the high places; who would, might conſecrate himſelfe to that calling. The condition of the Iewes was neuer more dangerous and deſperate, and neerer to deſtruction and deſolation, then when they had blinde watchmen, and ſuch Prieſts ſet ouer them as had no knowledge; which made the Prophet *Eſay* call for all the beaſts of the field to deuoure them, and all the beaſts of the Forreſt to eate them vp, giuing this as the reaſon, For their watchmen are all blinde, and haue no knowledge, Eſay 56, 9, 10. Hence it is, that the Prophet *Malachi* teacheth, *That the Prieſts lips ſhould preſerue knowledge, & the people ſeeke the Law at their mouth, for they are the Meſſengers of the Lord of hoaſts*, Mal. 2, 7. This therefore ſheweth and condemneth the groſſe and greeuous ſinne of many amongſt vs, that occupy the places of Paſtors, and cannot feede; that run before they were ſent, take vpon thẽ to be lights, and yet are darkneſſe. Theſe can haue no comfort in their calling, becauſe they were neuer deſigned or called of God to this place: For whomſoeuer he calleth to any function, hee enableth in ſome meaſure to diſcharge the duty which hee hath required of them. They indanger their owne ſoules, & the ſoules of many other, for when the blind leade the blinde, both fall into the ditch, and one ſaith truely, that we murther the ſoules of ſuch Greg. hom 11. in Ezekiel.

as we ſee runne the way of deſtruction, when we are careleſſe and hold our peace.

Vſe 2. Secondly, it behoueth all the Miniſters of the word of God, to make conſcience to deliuer the truth, and all the truth vnto the people, howſoeuer it be taken, according to the example of the Apoſtles: *Peter* and *Iohn* anſwered vnto them, and ſaide; *Whether it bee right in the ſight of God, to obey you rather then God, iudge yee: for we cannot but ſpeake the things which we haue ſeene and heard*, Acts 4,19,20. And *Paul* exhorting the Elders and Ouerſeers of the Church of Epheſus, ſetteth before their eyes his owne practiſe, that he had kept back nothing that was profitable, but had ſhewed them all things neceſſary to ſaluation: *I take you to record this day, that I am pure frō the blood of all men, for I haue concealed nothing, but haue reuealed vnto you all the counſell of God*, Acts 20, 20,26,27. If we be carefull and conſcionable in doing this duty faithfully to God and his people, we ſhall reape and receiue more ſound comfort thereby, then by the powerfull effect of our Miniſtery. True it is, all painfull Teachers eſteeme nothing more, nor ſo much, as of the people whom they haue gained to God and godlineſſe, accounting them their ioy, & 1.Th.2,19 20. their crowne, and their glory; and yet we may reape more true comfort and conſolation by diſcharging our duties carefully, then by ſauing ſoules, and by turning many to righteouſneſſe, if we could winne whole kingdomes to God. For we may ſaue others from death, and conuert a ſinner from going aſtray out of his way, and yet after this, our ſelues become reprobates; wee may be the ſweet ſauour of life to life to others, and not our ſelues to God. Thus was it with many Prieſts of looſe & licentious life vnder the Law. Thus it was with *Iudas*, who wrought miracles, preached the Goſpel, and conuerted ſoules as wel as the reſt of the Apoſtles, yet was the ſonne of perdition. And thus no doubt it was with the Scribes and Phariſies that ſate in *Moſes* chayre, and taught the people what they ſhould obſerue and doe; like vnto thoſe workmen that builded the Arke for others, but were drowned themſelues. Let vs then labour after the eſpeciall comfort, conſiſting in the deliuerie of the whole will of God, that though our hearers periſh, and go vnto deſtruction, yet wee may find peace and comfort to our own harts. This was it which the Apoſtle reſted in; hee preached Chriſt, not onely as a Sauiour to thē that beleeue, but as a Iudge of them that contemne him: he ſaith; *We are vnto God the ſweete ſauour of Chriſt in them that are ſaued & in them which periſh: to the one we are the ſauour of death vnto death; and to the other, the ſauour of life vnto life: for we are not as many, which make merchandize of the word of God, but as of ſincerity, but as of God, in the ſight of God, ſpeake wee in Chriſt*, 2 Cor.2,15,16,17. Thus doth the Prophet *Eſay* propheſie concerning Chriſt, bringing him in, on the one ſide complaining of the contempt of his preaching, and on the other ſide comforting himſelfe, that his worke was approued of God: *I haue laboured in vaine, I haue ſpent my ſtrength in vaine, and for nothing, but my iudgement is with the Lord, and my worke with my God*, Eſay 49,4. If we be found faithfull, we ſhall be partakers of this comfort; bleſſed ſhall that ſeruant be, whom his maſter when he commeth, ſhall finde ſo doing. So then, this duty ſerueth to comfort ſuch as haue taught the word of God, not only truely, but wholly and onely, ſo that they are able to appeale to the conſciences of their hearers, to witneſſe with their ſincerity. Thus did the Apoſtle *Paul* in many places. In the 20. chap. of the Acts, verſ. 18,26, he ſaith, *Ye know from the firſt day that I came into Aſia, after what manner I haue beene with you; wherefore I take you to record this day, that I am pure from the blood of all men*. Where he maketh them witneſſes of his diligence in preaching, and of the diſcharge of his duty in his calling, and therefore they could not deny it. Thus he ſpeaketh in his ſecond Epiſtle to the Corinthians, chap.3, v.1,2 The like manner of ſpeaking & dealing hath beene vſed by the Prophets and Apoſtles, as appeareth in ſundry places; yea, by Chriſt Ieſus himſelfe. *Samuel* cleareth himſelfe before the people, *Behold, heere I am: beare record of me before the Lord, and before his Annointed*, 1. Sam.12,3. So Chriſt ſpeaketh, *Which of you can accuſe me, and rebuke mee of ſinne?* Iohn 8,46. This is a great and ſingular comfort to all the Miniſters, that in truth ſhal be able to auouch to their people this their diligence & vprightneſſe, and to ſay in the face of the Congregation, *Ye know that I haue done my duty, I take you to record, that I haue admoniſhed you, I haue blown the Trumpet, and taught you the way of ſaluation*. This is expedient and neceſſary for the Miniſter to vtter of himſelfe, both in reſpect of the godly and vngodly: of the godly, that their ſoules gained to the faith might cleare him, and God haue the glory. Of the wicked his aduerſaries, that they might be left without excuſe, that their mouthes might be ſtopped, & they haue nothing iuſtly to lay againſt him. But contrariwiſe, when the people haue beene ignorant, and without inſtruction thorough the want of performance of this duty, this ſhould bee as great a greefe and anguiſh of ſpirit, and bring as great trouble of conſcience to conſider his negligence and want of loue to their ſoules that were redeemed by the precious blood of Chriſt,

Vſ Thirdly, this ſerueth to confute and conuince ſundry errors, and to correct ſundry euill practiſes and corrupt abuſes. Firſt, it meeteth with many errors and hereſies of the church of Rome, which maintaineth ẏ ſowre leauen of falſe doctrine, and poyſons the truth of God with their owne inuentions. And ſeeing the Miniſter is to ſet downe but the truth of God, we muſt learne to deteſt apocryphall additions, and their humane traditions, both

which are a derogation to the ſufficiency and perfection of the Scriptures. For touching the Apocryphall Bookes, which they haue lifted vp into the chayre of eſtate, and giuen them equall power and preheminence with the Canonicall Scriptures, they are but baſe & counterfet coyne and no part of the Churches treaſure; they haue droſſe mingled with them, & are not pure and perfect mettall. They were not endited by the Spirit of God, nor penned by the Prophets, the Lords Secretaries, as the
Tim.3,16. Pet.1,19. Scriptures were, which haue God for their author, and the holy Prophets for their Penmen. Againe, they were neuer committed of truſt to the Iewes, nor receiued of them into the Arke, as not onely the fathers, but the aduerſaries themſelues confeſſe and acknowledge: but the ancient Church of the Iewes receiued and approued all the Canonical Booke, Rom. 3,2. God did commend them to their care & committed them to their cuſtody; for this was one chiefe priuiledge of the Iewes, that they were credited with the Oracles of God. And howſoeuer they ſhewed their ignorance in falſe interpretations, yet they diſcouered no vnfaithfulneſſe in wilfull corruptions, additions, alterations, or manglings of any Bookes;
th.5,21. for then they ſhould haue beene charged with this, as well as with the other. Laſtly, they containe ſundry things that diſagree from the true Scriptures of God, & likewiſe from themſelues, as might be declared and demonſtrated by many particulars. Seeing therſore theſe bookes called Apocrypha, were neyther penned by the Prophets, nor deliuered to ẏ church of the Iſraelites, neither are free from diuers contradictions; we conclude, that the Church of Rome hath no warrant to equal them with the holy Scriptures, & make them of like credite and authority with the Scriptures. A-
Con.Seſ.4 gaine, they offend in teaching humane traditions, in making a word vnwritten, equall with the word written, and holding the Scriptures to be vnperfect, maimed, lame, not containing all things neceſſary to faith and ſaluation, not fully enabling the Miniſter to diſcharge his Calling. But the holy Scriptures are perfect, abſolute, and all-ſufficient to teach the truth,
Ti.3,16,17. to conuince errors, to correct vices, and to inſtruct in righteouſneſſe; yea, to make the man of God perfect, and throughly inſtructed in euery good worke, and are of ſtrength, ability, and ſufficiency, to make him wiſe to ſaluation. Laſtly, they are accurſed that adde any thing, that take away any thing frõ that which is written, Deut. 4,2. Prou. 30,6. Reuel. 22,18. and therefore no ſuch vnwritten verities are to be taught or preached to the people, as the matter of our Sermons or the inſtrument of our faith, or the means of our ſaluation. Moreouer it ſerueth to redreſſe and amend ſundry corrupt practiſes too common and familiar among the Miniſters of the Goſpel: Some inſtead of building vpon the foundation of the Prophets and Apoſtles (Chriſt Ieſus being the chiefe Corner-ſtone) do feed men with fancies & fond deuices, without godly edifying, and teach their owne dreames and fables. Let the Prophet *that hath a dreame, tell a dreame, and he that hath my word, let him ſpeake my word faithfully: what is the chaffe to the wheat, ſaith the Lord?* Ier. 23,28. And the Apoſtle chargeth *Timothy to ſtay prophane and vaine bablings, for they ſhall encreaſe vnto more vngodlineſſe,* 2. Tim. 2,16. Many there are that corrupt the word to pleaſe men, and to eſtabliſh their owne errors. We cannot content our ſelues with the ancient faith, but loathe the heauenly Manna, and waxe wanton againſt Chriſt. He is not eſteemed that preacheth the plain truth plainely in the euidence of the Spirit. He is moſt magnified and made of, that can bring in ſome ſtrange matter againſt the common receiued faith, and we liue in this reſpect in moſt dangerous times and perillous ſeaſons, as euer were heretofore. Others ſhut vp their mouths and eyther through feare dare not, or through flattery and filthy lucre, will not reproue ſin. Theſe are men-pleaſers, and time-ſeruers, not remembring what the Apoſtle ſaith, Galat. 1, 10. *Preach I mans doctrine, or Gods? Or goe I about to pleaſe men? For if I ſhould yet pleaſe men, I were not the ſeruant of Chriſt.* The Miniſters of the Goſpel muſt not ſowe cuſhions vnder
Ezek.13.11. mens elbowes, nor propheſie to the people of
Mich.2,11. wine and ſtrong drinke, they muſt not apply or faſhion their doctrine to the humours and affections of men, as if the word were a crooked line, or a leaden rule, or a ſhipmans hoſe; but keepe a good conſcience. Hence it is, that the Lord chargeth *Ieremy* to take away the precious from the vile, and to do according to his word; *Let them returne vnto thee, but returne not thou vnto them. A father will not alwayes feed the fancy, nor follow the diſpoſition of his ſon that is ſicke; but will ſometimes croſſe his minde, and reſtraine his deſire,* Ier. 15,19, and 6,14. So muſt the Miniſters of God, which are the fathers of our ſoules deale with ſuch as are ſicke of ſin, not ſoothe them vp with ſweete words, nor dawb with vntempered Morter, but giue thẽ that precious balme that ſhall not break their head, Pſal. 141,5. Thus dealt *Eliah* with *Ahab*, *Amos* with *Amaziah*, *John Baptiſt* with *Herod*, though it coſt him his head. And thus ſhould all the true Miniſters of God do, without pride or ambition, without feare or flattery ſeeke the glory of God, not the praiſe of men: and howſoeuer the people hate him that rebuketh in the gate, Amos, chap. 5, verſe 10, and abhorre him that ſpeaketh vprightly, yet they ſhould ſet God before their eyes, 2 Tim.2,15.
and conſider they haue to deale with him. Laſtly, they muſt not preach part of the word onely, and leaue another part vntaught, but lay before them the whole will of God. Some preach nothing but the law: ſome teach nothing but the Goſpel, & both ſorts are greatly deceyued, if they looke for any great increaſe by their labors. The Law muſt prepare

and make the way, the Goſpel muſt follow after. The Law caſteth downe, the Goſpel comforteth and raiſeth vp. The Law reuealeth the knowledge of ſinne, the Goſpel reuealeth the remiſſion of ſinne. Both theſe meanes are to be ſet on worke, and applied wiſely and diſcreetly to our hearers. Such as are ſecure and cold in the profeſſion of the Goſpel, ſuch as thorough preſumption or ignorance ſee not their owne ſinnes, giue them the Law, and apply vnto them the threatnings of the ſame. Such as ſee and feele their ſinnes, and are caſt downe by a deepe apprehenſion of Gods heauy iudgements, miniſter vnto them a plaiſter of the Goſpel made of the precious blood of Chriſt, that looking vpon him as it were vpon
Numb. 21.6 the brazen Serpent, they may preſently bee cured and recouered of the ſting of ſinne, and the wound of conſcience. Both theſe are two neceſſary meanes that God hath left, the one without the other, hurteth more then healeth. The Law without the Goſpel driueth the poore diſtreſſed ſoule vpon the rocke of deſperation: the Goſpel without the Law, puffeth vp and aduanceth proud fleſh vnto preſumption; and therefore the ſpirituall Phyſitians and Surgeons are ſo to temper them, as that the Church may haue the profitable and neceſſary helpe of both.

Vſe 4. Laſtly, it ſerueth to direct the hearers in the right art of hearing: they muſt ſubmit themſelues to Gods ordinance, and bee ready to know and heare all the will of God. We muſt not haue itching eares, which are not able to ſuffer wholeſome doctrine, ſome as the Athenians delighting in new things, and in hearing fables; others not abiding to bee reprooued. Therefore the Prophet *Micha* ſaith, *Are not my words good to him that walketh vprightly?* Mich. 2,7. The cauſe why the word to many men is vnpleaſant and vnſauoury, is becauſe they delight in euill, and deſire to continue in ſinne, growing to ſo groſſe a contempt, as to command the Prophets not to Propheſie; or to preſcribe vnto them, what they ſhall Propheſie, or would limit them to their owne liking, to ſerue their owne affections and filthy luſtes. Many would follow *Iohn* the Baptiſt, til he required repentance. They would heare Chriſt, vntill he ſpake of taking vp the croſſe.
Marke 6,20. *Herod* heard *Iohn* willingly, and practiſed many things, but when once hee came neerer to him, & taught that it was not lawfull to keepe his brothers wife, hee enioyned him ſilence, and clapped him vp in priſon. The Iewes ſeemed for a time attentiuely to hear the defence
Acts 22,22. of *Paul*; but when he touched his Apoſtleſhip to the Gentiles which they croſſed & gaineſayed, *Luke* teſtifies, they heard him vnto this word, but then they lift vp their voyces and ſaide, *Away with ſuch a fellow from the earth, for it is not meete that he ſhould liue.* Thus it fareth with many hearers in our dayes. The drunkard delighteth to heare ẏ Miniſter preach againſt oppreſſion and couetouſneſſe: this pleaſeth his humor, this his ſtomacke brooketh well enough. Theſe men heare the word by parts & parcels, they giue eare till their ſecret ſinnes be reproued, and ſit quietly till their ſores bee rubbed; and when once they are touched, they begin to kick & ſpurne with their heeles againſt the word, and the Miniſters of it. But we muſt heare all that is taught vs, and not certaine clauſes or cantiles onely, we muſt heare conſtantly, continually, and vniuerſally, as well the things that miſlike vs, and goe againſt vs, as thoſe things that pleaſe and content vs: as well the iudgements of God thundered out againſt vs in the Law, as the ſweete promiſes pronounced and offered in the Goſpel: as well the laying open of our owne ſins, as the publiſhing of the ſinnes of other men. This kinde of hearing the Lord commendeth in his people, after the deliuery of the Law, Deut. chapter 5, verſes 28.29. *They haue well ſaide, all that they haue ſpoken; they were ready to heare all, and do all that Moſes ſhould ſpeake vnto them.* But if we fall to ſtint the Spirit, and teach the Lord to ſpeake, preſcribing the Miniſter what he ſhall ſay, and reſtraining our hearing what we will heare, wee ſhall neuer heare fruitefully, we ſhall neuer practiſe conſcionably what we haue heard. Thus much concerning the proteſtation of *Balaam*.

Verſe 27. *Balak ſaide vnto Balaam, Come I pray thee, I will bring thee vnto another place, if ſo be it will pleaſe that God &c.* Heere is offered to our conſiderations, the profeſſion of *Balaam*. Hee pretendeth Religion, and the helpe of God, and profeſſeth to do all things in the Name of the true God, & yet was voyd of all Religion and ſincere dealing, and doth all things by the working of the diuell, abuſing the glorious and fearefull Name of God,
Doctrin Many pro feſſe God that ſerue the diuell
to malicious & miſchieuous purpoſes. Hereby we learne, that many in the world profeſſe piety and godlineſſe in the tongue, that haue none in the heart. They profeſſe GOD outwardly, but ſerue the diuell inwardly. This appeareth in the Iewes, who albeit they would not heare the preaching of the Prophets, rebuking them in the Name of the Lord, yet had oftentimes in their mouthes, The Temple of the Lord, the Temple of the Lord, this is the Temple of the Lord, Ier. 7,4. Thus the Prophet *Eſay* reproueth them in his time, *This people come neere vnto me with their mouth, and honour me with their lips, but haue remoued their heart farre from me, and their feare toward mee was taught by the precept of men*, Eſay, chap. 29, 13. So, many that were profeſſors and teachers of the truth, (as Chriſt teſtifieth) yea, workers of myracles, and crying vnto him, Lord, Lord, yet ſhal not be acknowledged of him as belonging to him. The Samaritans
John 4,2 called and accounted themſelues the true worſhippers, and pretended the tradition of their fathers, and hated the Iewes as falſe worſhippers, yet themſelues worſhipped they knew not

not what. All heretiques will boaſt, they teach Gods truth; all hypocrites will ſay, they embrace the faith: all carnall and looſe profeſſors will challenge ſincerity: all Papiſts will cry out, they are the Church, the ſucceſſors of the Apoſtles, and the true Catholiques, yet are no true Church but in ſhew; no true Catholiques but in name; no true ſucceſſors of the Apoſtles, but in place. In the dayes of Chriſt the Iewes gloried that they were the ſeede of *Abraham*, Iohn 8, 44, the ſonnes of the Couenant, the heyres of promiſe: they pleaded they were the firſt borne of God, yet he proueth to their faces, that they were the very limbes of the diuell. And the Church of Smyrna had ſuch among thē as vaunted they were Iewes, Reuel. 2, 9. that is, the people of GOD, but were in truth the Synagogue of Sathan. All which examples, conclude the certainty of the former doctrine, and verifie the ſaying of *Salomon*, Prou. 30. *There is a generation that are pure in their owne eyes, and yet are not waſhed from their filthineſſe.*

The truth heereof will farther and more fully appeare vnto vs, if we enter into the conſideration of the cauſes and reaſons of it. The firſt is pride & ſelfe-loue, which ſo ouercome their hearts, and blinde their eyes, that they cannot ſee their owne wickedneſſe and wretchedneſſe, which are ſo hud-winked with palpable ignorance of God, as that they cannot iudge of themſelues and their owne miſery, as they ſhould. We ſee the coniunction of theſe in the King of *Moab* and his Chaplaine the falſe Prophet, that albeit they pretend the holy Name of God, yet through loue of themſelues on the one ſide, and ignorance of God on the other, they cannot ſee that their whole proceeding, is an vtter renouncing of God. This reaſon the Prophet *Dauid* pointeth vnto, when he ſaith; *The wicked hath made boaſt of his owne hearts deſire, and the couetous bleſſeth himſelfe though hee contemneth the Lord: for the wicked is ſo proud, that he ſeeketh not for God; hee is in proſperity, God ſpareth him in mercy, and hee imagineth preſently that he is iuſt and holy, pleaſing God*, Pſal. 10, 3, 4.

Secondly, the heart of man is many times deceitfull. He can ſpeake with his tongue that which he meaneth not in his heart, nor hath any ſence or feeling of in his owne ſoule, but beguileth with lying lips and a double toong. Many are vnder their profeſſion hypocrites, and haue hypocriticall & hollow hearts, ſpeaking that which they did not minde. For the nature of an hypocrite is to appeare outwardly like a painted Toombe, as if there were nothing in him but ſingleneſſe and ſimplicity of heart, and vntill his corruption breake out as filthy matter out of a ſore (which aſſuredly it will do at ſome time or other, ſeeing there is nothing couered that ſhall not bee reuealed, Luke 12, 2.) there is none more conformable then he, in the outward exerciſes of yͤ Word, Prayer, and the Sacraments. They draw neere with their lips, they liſten with their eares, they ſtretch foorth their hands: thus they prepare and make ready their mouthes to pray, their eares to heare, their hands to receiue. This appeareth in the proud Phariſie, Luke, chapter 18, verſes 11, 12. He came into the Temple to pray, he thanked God for his bleſſings, hee faſted twice in the weeke, hee gaue tythe of all that he poſſeſſed, yet he worſhipped God in vaine, and departed to his houſe without profit or comfort.

Now let vs handle the vſes of this doctrine. Vſe 1. First, wee learne heereby for our inſtruction, that outward profeſſion is not enough to aſſure vs of our ſaluation, or to fit vs to Gods kingdome: for the diuell might go as farre as the beſt of thoſe that reſt in the ſhew of godlineſſe, who can turne and transforme himſelfe into an Angel of light, 2 Corinth. 11, verſe 14. A wolfe may put on a ſheepes skinne; yea, the Parrot and Ape can imitate; and therefore truſt not to thy faire ſhewes and externall appearance, if thou proceed no further. It is not ſufficient for thee to be baptized, to bee made partaker of the word of God, of the Table of the Lord, and ſuch priuiledges of the Church; this is to truſt in lying words that ſhall not profite, Ier. chap. 7, verſe 4. The caſe and condition of many profeſſors, is no better then of the heathen Infidels, as of the Turkes and Sarazins, I meane of ſuch as content themſelues with the bare name or profeſſion of Chriſtianity, and therein ſatisfie themſelues; nay, it is a great deale worſe, as our Sauiour teacheth, Math. chapter 11, verſes 21, 22 23. that *Corazin*, *Bethſaida*, and *Capernaum* ſhall be puniſhed more ſeuerely then *Tyre* and *Sidon*, then *Sodome* and *Gomorrha*. What comfort in the things of this life can any man take to beare the name of land, and another to haue the ſtate; to haue the title, and another the intereſt: to haue the empty ſhadow, and another the propriety and poſſeſſion? Who wold content himſelfe with a bare ſhew of riches, of honours, of health, of profit, and to want the things themſelues? Wee ſee how all men hate couzeners and deceitfull perſons that ſeeke to deceiue and beguile their brethren: but much more odious and abhominable is it, to goe about to delude the LORD, and to make ſhew of louing him, when indeed wee hate him. *Saul* pretended great zeale & forwardneſſe in fulfilling the Commandement of the LORD, 1 Samuel, chapter 15, verſe 13. but the kingdome was rent from him for his hypocriſie. For there can be no greater diſhonour done to God, then to ſeeke to pleaſe him with painted worſhip, as if hee were a childe that is delighted with Babies or Rattles, or would bee pleaſed with toyes and trifles; which is blaſphemy once to thinke of the eternall Maieſty, who beholdeth the ſecrets of the heart.

Vſe 2. Secondly, ſeeing in outward behauior many ſet goodly colours vpon their actions, and pretend great ſincerity when the heart is empty, it is very behoouefull for vs to know them by their fruites, and to obſerue the notes and markes of hypocriſie, whereby in the cloſeſt and cunningeſt carriage, it is bewrayed & diſcloſed. True it is, ſome by continuall practiſe are grown to hide the holownes of their harts ſo deepe, that it is hardly diſcouered: yet ſuch is the iudgement of God againſt them, that he layeth them open one way or other, at one time or other, in one place or other, in one company or other, vpon one occaſion or other, and ſo pulleth off the vizard of hypocriſie from their faces; and in the meane ſeaſon leaueth vs diuers markes to diſcerne them, and to trace them out as by certaine footſteps: firſt of all, their cheefeſt care is to ſeeke the pompe and glory of the world, to be highly eſteemed of others, and neuer regard the glory of God, or what he eſteeme of them. This appeareth in *Saul*, who being reproued of *Samuel* for his ſinne, 1 Sam. 15,30, thought more of vpholding his owne eſtate, then of turning to God by true repentance, and therefore ſaith vnto him, *Honour me I pray thee, before the Elders of my people, and before Iſrael, and turne againe with me.* Iohn 5,44. This alſo appeareth in the Phariſies, who could not beleeue becauſe they receiued honour one of another, and ſought not the honor of God alone. Secondly, hypocrites are ſharpſighted, and haue Eagles eyes to obſerue the behauiour and looke into the liues of other men, but are blinde in regarding, and backeward in reforming their owne, as wee ſee in the Phariſie, Luk. 18.11. *Hee thanked God that he was iuſt and holy, not as the Publican.* Heereunto cometh the reproofe of Chriſt, Mat. 7,3,4,5. *Why ſeeſt thou the mote that is in thy brothers eye, and perceiueſt not the beame that is in thine owne eye? Or how ſaieſt thou to thy brother, Suffer me to caſt out the mote out of thine eye, and behold a beame is in thine owne eye; Hypocrite, firſt caſt out the beame out of thine owne eye, &c.* Let vs learne to begin with our ſelues, and to end with others: firſt, to looke to our owne wayes, and when we feele how hard it is to ſubdue the ſtrength of ſinne in our ſelues, and to ouer-maſter our owne corruptions, we ſhal Iam. 3,1,2. be more charitable, and leſſe ſeuere to others. Thirdly, they are more curious in the obſeruation of the ancient traditions of men, of cuſtomes of forefathers, and of deuices of their owne, then of the holy Statutes and Commandements of almighty God. Behold the practiſe of the Phariſies in this point, as they are painted out vnto vs in the Goſpel, as the Euangeliſt ſheweth, Mat. 15, where the Phariſies are ſaide to come vnto Chriſt, and to demand of him, why his Diſciples tranſgreſſed the tradition of the Elders, and to complaine againſt them, when they ſaw them eate meate Mark 7,3.4 with vnwaſhen hands: for the Phariſies and all the Iewes, except they waſh their hands oft, eate not, holding the tradition of the Elders: and when they come from the market, except they waſh, they eate not; and many other things there be, which they haue taken vpon them to obſerue, as the waſhing of cups and pots, and of brazen veſſels, and of beds. They do not charge the Diſciples with breaking the lawes of God, (which might be iuſtly returned vpon themſelues) but with tranſgreſſing the ordinances of men, and making them neceſſary to the worſhip of God, and therefore are taxed as hypocrites. Let vs take heed we do not pleaſe our ſelues in vaine ſuperſtition or worſhip of God, fondly deuiſed by our ſelues, and in blinde zeale, which is not according to knowledge. Fourthly, they are preciſe in trifles, and looſe in weighty affaires, they ſtumble at a ſtraw, and leap ouer a block, they ſtraine out a gnat, and ſwallow a camell, they binde heauy burdens, and greeuous to be borne, and lay them on mens ſhoulders, but they themſelues will not moue them with one of their fingers. This is the cauſe that Chriſt denounceth ſuch woes againſt the Phariſies, Math. 23,23, becauſe they did tythe Mint, Annis, and Cummin, and leaue the weightier matters of the Law; as Iudgement, Mercy, & Fidelity: theſe ought ye to haue done, & not to haue left the other vndone. Thus they ſnared mens conſciences, and entangled their owne about ſmall things, and ſlender trifles, but neglected the greateſt things, and looſed the raynes in things that were ſimply euill, & prouoked the wrath of God. They thought it a great ſinne to heale the ſicke on the Sabbath day, to pull and rub eares of Corne on that day to driue away hunger, to conuerſe with Publicans and ſinners. They made great ſcruple of conſcience, to put the ſiluer peeces into the treaſury, which *Iudas* brought backe, and caſt downe at their feete, becauſe it was the price of blood, Mat. 27,6: but their hearts neuer ſmote them, neither counted they it vnlawfull to hyre a traitor to betray his Maſter, and to ſhed innocent blood. So at the time of the paſſion of Chriſt, their tender conſciences ſuffered them not to enter into the common Hall, leſt they ſhould be defiled, but that they Iohn 18 might eate the Paſſeouer: but they were not affraid to oppreſſe the Son of God with ſlanders, lies, and falſe witneſſes, and to crucifie the Lord of glory. Such is the holineſſe and religion of the Church of Rome ſtanding in outward obſeruations, *Touch not, taſt not, eate not, which are after the doctrines and commandements of men, which haue indeed a ſhew of holines, but are things of no value.* Let vs not cleaue to ſuch vanities, nor aduance our owne inuentions, but make the Law of God a light to our feet, and a lanterne vnto our ſteps. Laſtly, they do all things to be ſeene of men, ſeeking the praiſe and applauſe of the world, and hunting after vaine-glory; which haue receiued all their reward, they can looke for no other at the hands of almighty God. This property Chriſt obſerueth to be in hypocrites, Math. chap. 6, verſes 2, 5, 16, and 23,3. They blow

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a Trumpet before their almes, they ſtand and pray in the open ſtreetes, they diſfigure their faces when they faſt, and all theſe ceremonies and circumſtances are vſed, that they may bee ſeene and praiſed of men. But we muſt in all our works looke vnto God, and know that his eye is vpon vs, who ſeeth vs in all places, and will reward vs openly. To conclude, we are all to take knowledge of theſe fruites and effects of hypocriſie, that we be not ouertaken with it: and on the other ſide, let vs firſt ſeeke the glory of God, reforme our owne wayes, preferre the ſtatutes of God, obſerue the weighty things of the Law, and content our ſelues to be ſeene of God, that ſo we may haue praiſe not of men, but of God.

Vſe 3.

Thirdly, it teacheth vs what to thinke of coniuring, ſorcery, & enchantment. Sorcerers and Witches will ſeeme to doe all things in the name of God, they vſe many good words, they haue the Name of God, and of Ieſus Chriſt, continually in their mouthes, & would be thought to worke wholly by the diuine power of almighty God, wherby they ſhamefully take his Name in vaine, and notoriouſly deceiue ſuch as reſort and repaire vnto them: and therefore wee ſee how God maintained his owne glory, and reuenged the abuſe done vnto his holy Name in the Acts, chap. 19,13, 16. by the example of thoſe which tooke vpon them to coniure and caſt out diuels in ỹ Name of God, and to name ouer them which had euill ſpirits, the Name of the Lord Ieſus, ſaying, We adiure you by Ieſus, whom *Paul* precheth; for the man in whom the euill ſpirit was, ran vpon them, and ouercame them, and preuailed againſt them, ſo that they fled out of that houſe naked and wounded. Neither let any obiect and ſay, there is no ſinne in ſeeking to them, ſeeing they vſe good words, whereof followeth a good effect, to wit, recouery of health, and reſtoring of the ſicke. For heerein lyeth the deep ſubtilty of Satan, vndermining craftily to hide his purpoſe. He knoweth that if he were knowne, and his hand ſeene in it, al men would abhorre and abiure him. Therefore he vſeth to aſſaile men diſguiſed, & changeth himſelfe into an Angel of light, that wee may be the ſooner deceiued, and he the better receiued. 2.Cor.11,14 Now he can finde no fitter colour thē to make ſhew of the Name of God, which is horribly abuſed and prophaned, euen by ſuch as are accounted cunning men, and cunning women. Theſe, the more they vſe the Name of God, the more wicked they are: and therfore albeit they ſpeak of God, and Chriſt his Son, & teach ſuch as come vnto them, to vſe good words, to weare ſome part of *Iohns* Goſpel, & to do all in the Name of Chriſt, yet they are the inſtruments of the diuell, prophaners of the Scriptures, abuſers of holy things, and takers of the Name of God in vaine, *whom God will neuer hold guiltleſſe*, Exod. 20,7. The diuels are not driuen out with good words, *he is withſtood with the ſhield of faith*, Eph. 6.16, where the Scriptures are not hanged about the neck, but written in the heart by the Spirit of God, and the ſoule throughly armed with the power of them, as with a ſpirituall ſword that is able to wound the enemy.

Vſe 4.

Laſtly, we learne from hence to ioyne to our outward profeſſion, true ſanctification, & inward holineſſe of conuerſation. True profeſſion bringeth with it true godlineſſe. For al ſuch as haue this honour giuen vnto them to be the people of God, and his precious inheritance, muſt be an holy people to God, as *Moſes* teacheth: *Thou haſt ſet vp the Lord this day to be thy God, and the Lord hath ſet thee vp this day to bee a precious people vnto him, that thou ſhouldſt keepe all his Commandements, & to make thee high aboue all Nations, in praiſe, in name, & in glory, &c.* Deut. 26, 17, 18, 18, 19. Let vs not content our ſelues to haue GOD in our mouthes, but labour to be ſincere, and firſt of all begin to looke to our hearts. He that looketh to haue good fruite of his Trees, looketh to the rootes. He that would haue cleere waters in the chanels, looketh to the Fountaines. So if wee would cleanſe our wayes in Gods ſight, this is the right order to be obſerued, to begin firſt to cleanſe the heart. This Chriſt teacheth ỹ Phariſies, being proud hypocrites, *Ye make cleane the vtter ſide of the Cup, and of the Platter, but within they are full of bribery and exceſſe: thou blinde Phariſie, cleanſe firſt the inſide of the Cup and Platter, that the outſide of thē may be cleane alſo*, Math. 23, 25, 26. This duty muſt of euery one of vs be practiſed: Firſt, giue vnto God the heart, that made it, & be careful to begin the worke of repentance there, & take heed of all hypocriſie, which may deceiue others, and will deceiue our ſelues, but cannot deceiue God. Luke 12,1. Counterfet holineſſe is double vngodlineſſe, both becauſe it is vngodlineſſe, and alſo a counterfetting which God abhorreth. Aug in Pſal.63 Oh hypocrite (ſaith one) if it be a good thing to bee good indeed, what reaſon haſt thou to appeare to bee that which thou wilt not be? Chryſ in Math. hom.7. And if it be an euill thing to be euill indeed, why wilt thou bee that which thou wouldſt not ſeeme to be? If it be a good thing to appeare good, it is better to be ſo indeed: and if it be euill to appeare to be euill, it is worſe to be euill indeed. Wherefore, eyther appeare as thou art, in truth, or bee in truth as thou appeareſt. For what ſhall it profit thee to ſeeme to all others a very Saint, and to bee to thy ſelfe, nay, to thy God, a diuell? It is much more to thy profit and comfort to bee that indeed to thy ſelfe, which thou wouldſt ſeeme to be to others. Senec.epiſt.78. A wicked man counterfetting godlineſſe, is moſt vngodly: the deeper his hypocriſie is, the greater is his iniquity and impiety.

[Verſe 28. *So Balak brought Balaam vnto the toppe of Peor, that looketh toward the Wilderneſſe: Then Balaam ſaide, &c.*] Hitherto of two Doctrines, ariſing partly from the perſon

Doctrine. The wicked are wiſe in their kind to bring their wicked purpoſes to paſſe

ſon of *Balaam*, and partly from the perſon of *Balak*. One more remaineth to be conſidered in the ſhutting vp of this Chapter, from the practiſe of them both. In all this buſineſſe we haue ſeene more their pollicy, then their power: and how they haue behaued themſelues cunningly and craftily to bring their purpoſe to paſſe. Hitherto commeth *Balaks* ſending from farre, and hyring of a ſorcerer to curſe yͤ people. Hitherto cometh *Balaams* conſenting and comming for lucre, and loue of money: & the ſacrifices that both of thē did offer. Hereby we learne, That the children of this world are wiſe in their generation, omitting no manner of means to bring their purpoſes to paſſe. Wee may obſerue by continuall experience, the nature of vngodly men; they are ſubtle and cunning in their kinde, they watch their wayes and times to fit them, to work out their wicked deuices and inuentions. *Balak* knew well enough hee was not able to meete the Iſraelites in the open field, and to put his cauſe to the triall of a battell, and therefore dealeth otherwiſe. This is it which *Stephen* in his Apology noteth, Acts 7,19. *There aroſe another King which knew not Ioſeph; the ſame dealt ſubtilly with our kindred, and euilly entreated our fathers, and made them to caſt out their young children that they ſhould not remaine aliue.* Thus did *Laban* deale toward *Iacob*, Gen. 31, 1, 2, 41, changing his minde, reuoking his bargaines, altering his wages, murmuring at his proſperity, and changing his countenance toward him. This is noted alſo in the Parable recorded, Luk. 16,8, where it is ſaide, that the Maſter praiſed and commended his vniuſt Steward, becauſe he had done wiſely, *For the children of this world are in their generation wiſer thē the children of light.* This we ſee by many examples. *Abithophels* counſel was eſteemed like as one had asked counſell at the Oracle of God, ſo were all his counſels both with *Dauid* and with *Abſolon*. The like we ſee in *Herod*, when he heard of the birth of Chriſt, as of a new borne King, by the wiſe men; he pretendeth piety, but vſeth pollicy to deſtroy the Babe our Sauiour, he calleth the wiſemen ſecretly and priuily, he willeth them to returne what ſucceſſe they had, and pretended a good end that he might worſhip him, whereas his meaning was to kill him. The ſame we might obſerue in the Scribes and Phariſies after the aſcenſion of Chriſt, they ſpared no meanes to hinder the courſe of the Goſpel, Acts 3, and 4, and 5, but vſed ſometimes faire meanes, ſomtimes threatnings, ſomtimes commandements to ſtop the mouths of the Apoſtles. All which Teſtimonies teach vs that which the Prophet *Ieremy* ſaith, ch. 4.22. of the people in his time agreeable to the truth of this doctrine, *They are wiſe to do euil, but to do well they haue no knowledge.*

2 Sam. 16,23.

Math. 2,7,8.

Reaſon 1.

The Reaſons follow. Firſt, they ſerue a cunning maſter, the author of al confuſion, the contriuer of all miſchiefe, the worker of all wickedneſſe, that olde ſubtill ſerpent, who worketh in all the children of diſobedience. Eph. 2,2. They ſerue him as their maſter, they obey him as their father, they follow him as their captaine, they honour him as their lord, they worſhip him as their god. For *do yee not know*, (ſaith the Apoſtle *Paul*) *that to whomſoeuer ye giue your ſelues as ſeruants to obey, his ſeruants ye are to whom ye obey, whether it bee of ſin vnto death, or of obedience vnto righteouſneſſe?* Rom. 6,16. And as *Peter* teſtifieth, *They promiſe vnto others liberty, and are themſelues the ſeruants of corruption: for of whomſoeuer a man is ouercome, euen vnto the ſame he is in bondage*, 2 Pet. 2,19.

Reaſon 2. Pſal. 145,9.

Secondly, God giueth euen to wicked men wiſedome and vnderſtanding, to magnifie his mercy, who is good to all, and to aggrauate their ſinne, who are made thereby without excuſe. Rom. 1,20,21. For he maketh his Sunne to ſhine vpon the euill and the good, hee ſendeth raine on the iuſt and vniuſt. Now the greater his goodnes is toward them, the heauier ſhall his iudgement and their puniſhment be. *To whom much is committed, of him much ſhall be required, and to whomſoeuer men doe giue much, the more of him will they aske*, Luke 12, 48. What is it that thou haſt not receiued? And if thou haſt receiued it, why doſt thou not glorifie him of whom thou haſt receiued it? Thus we ſee, God giueth wiſedome and ſundry other gifts to the vngodly, both to ſhew himſelfe to be in his mercies vnſpeakable, and to leaue them in their ſinnes inexcuſable.

Reaſon 3.

Thirdly, the enemies of God haue knowledge, vnderſtanding, experience, foreſight, & forecaſt; they are as wiſe as Serpents, as ſubtle as Foxes, as crafty as Crocodiles, to the ende God may vſe them as his rods in correcting his Church, and in trying the faith of his people. So he proued the patience of the Iſraelites by *Pharaoh* & the Egyptians, and by the cunning and crafty fetches, which they practiſed for their ouerthrow and deſtruction. So he tried *Dauid* by wiſe *Achitophel*, through whoſe ſubtilty & ſuggeſtion, *Dauid* was driuen out of Ieruſalem, and to ſhift from place to place for the ſafegard of life. So he tried *Ioſeph* and *Mary*, by the diſſimulation of *Herod*, by whō they were conſtrained to depart out of *Iudea*, and to flye into the Land of Egypt.

Exod. 1,10, 15,22.

Vſe 1

The vſes to bee made of this Doctrine are many. Firſt, this ſhould on the other ſide, teach vs to deale wiſely and warily with them, leſt we be ſnared and circumuented by them. We are ſet as vpon an hill, we are placed as vpon a ſtage; if we profeſſe Chriſt Ieſus, a ſmall ſpot will be ſeene in our garment. It behoueth vs therefore, to be wiſe as Serpents, and innocent as Doues, according to the counſell of our Sauiour, to the end we may ſtop the mouthes of gainſayers, and cut off occaſions from them that ſeeke occaſions, that when they ſpeake euill of vs as of euill doers, they may be aſhamed

Math. 10

med which ſlander our good conuerſation. It behoooueth vs therefore hauing to doe with ſuch aduerſaries as are their craftesmaſters in their occupation, and haue learned cunning in their profeſſion, to deale not onely lawfully, but wiſely. Their wiſedome is ioyned with wickednes, our wiſedome muſt bee ſeaſoned and tempered with godlineſſe. Their policy is iniquity, with vs policy and innocencie muſt accompany together, and kiſſe one another. Their wiſedome is a circumuenting by laying of ſnares; our wiſedom muſt be to be circumſpect in auoyding of ſnares. If wee haue this warineſſe mingled with true ſincerity, hauing our ſpirits without guile, and all our actions without diſſimulation, it is both lawfull and expedient to ſet wiſedome againſt wiſedome, and policie againſt policy, and care againſt care, and vnderſtanding againſt vnderſtãding, that ſo through their ſubtilty, and our ſimplicity, we be not taken in their traps which they haue laid for vs. The men are miſchieuous, the times are dangerous, the ſnares and ſlights are pernicious: if we ſhould not deale wiſely and warily, we ſhould lye open as a prey to the enemies, and ſhould not withſtand iminent harmes and hurts ready to fall vpon vs. Thus the ſeruants of God haue borne themſelues in a lawfull courſe with a wiſe hand. *Rebecca* vnderſtanding the hatred, and hearing of yͤ purpoſe of *Eſau*, Geneſ. 27,41,46, that when the dayes of mourning for his father ſhold come, he would ſlay his brother, beeing deſirous to preſerue them both, but eſpecially *Iacob*, conueyeth him out of the danger; ſhe goeth and alledgeth that the daughters of *Heth* were a greefe of minde, and a wearineſſe of life vnto her, and ſo ſendeth him away from his fathers houſe for a ſeaſon. She pretendeth the cauſe to be, to take a wife at Padan Aram, but concealeth her principall purpoſe from her Huſband, and dealeth not only lawfully, but wiſely and politickly. The like we ſee in *Paul*, perceyuing a diſſention in the aſſembly, and a diuiſion in iudgment amongſt his accuſers, conſiſting of two parts; one of the Phariſies that held the immortality of the ſoule, and the reſurrection of the body; the other of the Saduces, which denyed the one and the other: he tooke the occaſion and opportunity by his calling, and cryed out in the Councell, *Men and Brethren, I am a Phariſie, the ſonne of a Phariſie, I am accuſed of the hope and reſurrection of the dead*; whereby he ſet a rent among them, and by that meanes the knot was broken, and ſo theyr malice was abated. A lawfull cauſe, and a wiſe courſe, bring a bleſſing with them vpon thoſe that delight to follow them. A good cauſe, well and wiſely handled, ſhall finde a comfortable yſſue in the end. This we ſhall attaine vnto, if wee make the word of God our Counſellers, Pſ. 119,24.98,99,100. The Prophet found by experience, that by his commandements he was made more wiſe thẽ his enemies, more learned then his teachers, more ſkilfull then the ancient. For whoſoeuer doth ſubmit himſelfe to Gods word, ſhall not onely be ſafe againſt the practiſes of his enemies, but alſo learne him more wiſedom then the maſters and profeſſors of it.

Vſe 2. Secondly, it is our duty to pray vnto God to bee deliuered from them, and truſt in him for his helpe. For vnleſſe our helpe bee in the name of the Lord, which hath made heauen and earth, they will go beyond vs and ouerreach vs. They deale warily and circumſpectly, they worke by all meanes lawfull and vnlawfull, iuſt and vniuſt: let it be our wiſedom therefore to truſt in the wiſe God, and to beg this grace at his hands, as the Apoſtle *Iames* teacheth, chap. 1,5. We muſt neuer looke to liue in peace, or that the world ſhould be reconciled vnto vs: neuer maruell as if ſome ſtrange thing did befall vs, when the enemies ſet their wittes on worke to deuiſe ſome miſcheefe: our refuge muſt be in God in the time of trouble. It is our helpe to craue this helpe. This was the hope of *Dauid* whẽ mighty buls cloſed him, and the roaring Lyons gaped vpon him, he deſired God not to bee farre from him, becauſe trouble was neere, for there was none to helpe him, *Be not far off, O Lord, my ſtrength, haſten to help me: deliuer my ſoule from the ſword, my deſolate ſoule from the power of the Dog*, Pſal. 22,11,12. So the Apoſtle craueth the prayers of the Church, 2 Theſ. 3,1,2. So long as we make God our truſt and refuge in our affliction, be our enimies neuer ſo cunning and wiſe, wee ſhall not fall downe vnder the burthen, but ſtand vpright thorough the power and wiſedome of God, who ſhall catch the crafty in their owne craft, deſtroy yͤ wiſedome of the wiſe, and caſt away the vnderſtanding of the prudent, Iob 5,12. Eſay 29,14 1 Cor. 1,19. Thus *Dauid* prayeth to the Lord 2 Sam. 15,31. *O Lord I pray thee, turn the counſel of Ahitophel into fooliſhnes*. This the Lord heard, and brought his heauy iudgement vpon his counſell and perſon, for his counſel was croſſed by another, hee himſelfe was hanged by his owne hand. The like we ſee in *Herod*, in whom wee may behold exceeding craftineſſe, ioyned with extreame ſottiſhnes, and his fury ouercome by exceſſiue fooliſhnes. How eaſie a remedy had hee at hand, either to haue gone himſelfe, ſeeing he ſuppoſed it to concern his crowne and kingdome, or to haue ſent ſome of his Courtiers, vnder colour of accompanying the wiſe men, and ſo hee could not haue doubted to catch him in his clawes. But the wiſe men go alone, Matth. 2,8,9. hee neyther detayneth them with him, nor ſendeth any with them.

Thus the Lord from time to time deliuereth his Church from the paw of the Lyon, from the tuſke of the Bore, & from the horne of the Vnicorn: and ſtriketh all their enemies with the ſpirit of giddines and aſtoniſhment, that they become fooliſh, and cannot ſee the way before them. He ſcattereth the deuices of the crafty, ſo that theyr hands cannot accompliſh that which their harts haue enterprized. An excellent and ſweet comfort to all the ſeruants of God, not to feare the high reaches & deepe deuices of their enemies, ſeeing they ſerue that wiſe God which taketh the wiſe in theyr craftines, and maketh the counſel of the wicked fooliſh.

Vſe 3. Laſtly, this ſerueth to reproue two ſorts of men, that eſteeme not aright of this worldly wiſedome of wicked men. For ſome are offended at their wiſedome, becauſe it is ſo great: others reſt contented in it, becauſe it is ſo excellent. This is the weaknes and infirmity of the children of God, when they ſee the glory, proſperity, and wiſedome of worldly men, that they are able to reach ſo farre, and ouer-reach by theyr policies many others, they are ready to account them the happyeſt men, to ioyne with them, and to ſay, *Certainly we haue cleanſed our hearts in vaine, and waſhed our hands in innocency*, Pſal. 73,13. For though they talke preſumptuouſly, & ſet theyr mouth againſt heauen, yea and their tongue walketh through the earth; yet God hath ſet them in ſlippery places, and caſteth them downe into deſolation. Looke vpon the wicked liues and wretched deaths of the great wiſe men of the world, that were deepe wiſe men in their own eyes, and in the eyes of the world, but not in God, nor with the godly; and wee ſhall ſee they haue bene ſodainly deſtroyed, and horribly conſumed. Looke vpon the example of *Pharaoh, Saul, Ahithophel, Herod, Haman*, & ſuch like; and tell me whether thou wouldeſt haue their fearfull ends, for all theyr naturall gifts, and exchange the wiſedome of the Spirit for all theyr worldly wiſedome. The true Iames 3,17. wiſedome which is from aboue, is firſt pure, then peaceable, gentle, eaſie to be intreated, full of mercy and good fruites, without iudging, and without hypocriſie. Who then is a wiſe man indeede, and endued with knowledge? euen ſuch an one as ſheweth by good conuerſation his workes in meeknes of wiſedome. As for the cunning heads of the world, and ſuch as haue nothing in them but humane and prophane wiſedome, they may for a time haue the applauſe and praiſe of men, but they and their policies ſhall come in the end to nothing. This wiſedome deſcendeth not from aboue, Iames 3,15, but is earthly, ſenſuall, and diuelliſh. Hereupon the Apoſtle ſaith, 1 Cor. 1,20. *Where is the wiſe? Where is the Scribe? Where is the diſputer of this world? hath not God made the wiſedome of this world fooliſhneſſe?* If then God hath made it fooliſhneſſe, let vs not account it our happineſſe, nor thoſe happy men that haue nothing to commend them to God and men but that. If God will deſtroy it let not vs thinke it can ſaue thoſe yͭ truſt in it.

Secondly, we ſhould not content our ſelues to be worldly wiſe. This the Gentiles ſought after and obtained. Let not vs care ſo much for this learning, as to be heauenly wiſe, & to know Chriſt that we may haue him liuing & dwelling in vs. This the Apoſtle teacheth, Ro. 16,19. where he ſayth, *Your obedience is come abroad among all, I am glad therefore of you: but yet I would haue you wiſe vnto that which is good, and ſimple concerning euill.* Heere he requireth wiſedome, but ſimple; & ſimplicity, but wiſedome. Then he ſheweth wherein theſe muſt appeare, and how we muſt bee both the one and the other. We muſt not be wiſe to do euill, nor ſimple vnto that which is good. But our wiſedome muſt conſiſt in following that which is good: our ſimplicity in eſchewing euill. There is a wiſedome of God, there is a wiſedome of men, there is a wiſedome of the diuell. The firſt is heauenly, the ſecond humane, the third diuelliſh. The end of the firſt is the ſaluation of the godly; the end of the ſecond is the commendation of the world, the end of the third is the condemnation of hell. The firſt, is a ſpirituall gift of God, the ſecond a naturall gift of man, the third a wretched worke of the diuell. The heauenly wiſedome which is from aboue, is holy: the diuelliſh wiſedome which is from hell below, is vnholy: the humane wiſedome which is from the earth, is in it ſelfe, and of it ſelfe, indifferent, and partaketh of a meane nature neyther holy nor vnholy. The heauenly wiſedome teacheth to know God, and is the beginning of godlynes; the earthly wiſedome ſtandeth in humane knowledge of naturall things, and in vnderſtanding the things of this life; the diuelliſh wiſedome conſiſteth in *Machauilian* Guic. hiſt. policies, and in deſperate deuices, to accompliſh by right or wrong, by force or flattery, by life or death that which the corrupt heart intendeth, and hath contryued. This laſt kind wee muſt alwayes auoyde, which was firſt taught by the diuell, and practiſed by his diſciples. The firſt day wee begin to practiſe it, we begin to be the diuels ſchollers. The further we go forward in it, the more we profite in the diuels ſchoole. This was the profound wiſedome of *Ahab* and *Iezabel*, 1 *Kings* 12: when as they plotted to get the poſſeſſion of *Naboths* vineyard. This is to be found in many fine wits in the world, that ſet thẽ a worke on wickednes, and abuſe it, to the diſhonour of God, to the hurt of theyr brethren, and to the deſtruction of theyr owne ſoules. The humane wiſedome ſtandeth in humane things, in ordering matters belonging to the Commonwealth, and priuate families: whereunto belongeth the knowledge of Arts and Sciences. This differeth much from the former: that being alwayes vnlawfull, the end beeing to accompliſh ſome miſcheefe by fraud and deceite, where the end of this is to delight & to profit. And yet this wiſedome cannot bee acceptable to God, 1 Cor. 3,19, but is fooliſhnes with him, vnleſſe it be ſeaſoned and ſanctified with the heauenly wiſedome which is ioyned with the feare of God. The heauenly wiſedome may ſtand with the earthly, and the earthly of it ſelfe may bee ioyned with that which is diuelliſh. But when the Spirit of God commeth, & putteth true heauenly wiſedome into the heart, it rectifieth the humane wiſedome, and giueth it a pleaſant taſte that pleaſeth God; it ſeparateth and aboliſheth all diuelliſh wiſedome, and ſuffereth it not to lurk and lodge within vs any longer. Let vs all therefore ſeek to be wiſe in God, in his word, and in godlines: and then the naturall giftes that God hath giuen vs, ſhall bee ſanctifyed vnto vs.

CHAP. XXIIII.

1 *WHen Balaam ſaw that it pleaſed the Lord to bleſſe Iſrael, then hee went not as at certaine times before to fetch Diuinations, but ſet his face toward the wilderneſſe.*

2 *And Balaam lift vp his eyes, and looked vpon Iſrael, which dwelt according to their Tribes, and the Spirit of God came vpon him.*

3 *And he vttered his Parable, and ſaide; Balaam the ſonne of Beor hath ſaid, and the man whoſe eyes were opened, hath ſaid.*

4 *He hath ſaid which heard the words of GOD, and ſaw the viſion of the Almighty, falling in a trance, and hauing his eyes vncouered.* 1 Sam.19,24.

5 *How goodly are thy Tents, O Iacob! and thy Tabernacle, O Iſrael!*

6 *As the valleyes are they ſtretched foorth, as Gardens by the riuer ſide, as the Aloe trees which the Lord hath planted, as the Cedars beſide the waters.* Cant.4,4.

7 *The water droppeth out of the Bucket, and his ſeede ſhall be in many waters, and his King ſhall be higher then Agag, and his kingdome ſhall bee exalted.*

8 *God brought him out of* Egypt, *his ſtrength ſhall be as an Vnicorne: he ſhall eate the nations his enemies, and bruiſe their bones, and ſhoote them through with his arrowes.*

9 *He coucheth and lyeth downe as a yong Lyon, and as a Lyon: Who ſhall ſtirre him vp? bleſſed is he that bleſſeth thee: and curſed is he that curſeth thee.*

IN the former Chapter wee haue heard and handled the two firſt propheſies of *Balaam*, wherein we ſee, how he hath bleſſed and not curſed the people of God. Here *Moſes* proceedeth to finiſh the reſt of the hiſtory, wherein we are to conſider two things: Firſt, the reſidue of his propheſies remaining: ſecondly, the euent of thē all. The propheſies are of two ſorts; firſt, ſpeciall propheſies, concerning ſpeciall and ſeuerall people, to the 23. verſe; Namely, the Iſraelites, the Moabites, and Edomites, the Amalekites and the Kenites: ſecondly, generall propheſies belonging to all the nations bordering together, and inhabiting Aſſyria, Iudea, Paleſtina, and all Syria, which ſhall taſte of the ſame miſery of warre, and be conſumed with the violence of the ſame fire. The firſt point is touching the Iſraelites, in which propheticall hiſtory, we muſt conſider (as we did before) three things: firſt, the preparation that is made vnto it: ſecondly, the propheſie it ſelfe: thirdly, the effects and conſequences thereof enſuing.

Touching the preface and preparation vnto the propheſie it ſelfe, it ſerueth to confirme the authority and truth of this propheſie. For albeit it were deliuered by the mouth of a wicked man, who was conuinced by ẏ light of his owne conſcience, and by the teſtimony of Gods Spirit, that hee ſhould not curſe his people, yet he worketh and wraſtleth againſt the will of God, as if hee could couzen & deceyue the moſt Higheſt. Therefore, he did not ſeeke a ſolitary place (as hee was wont) to worke his witchcrafts, at which time he ſaw God met and preuented him; but turneth his countenance at a ſodaine, toward the deſart of Iordan, where the Iſraelites ſoiourned and pitched their Tents, purpoſing preſently to breake out into a curſing of them, before the God of the Iſraelites ſhould be aware of it, & ſuppoſing he would haue put no propheſie in his mouth before he ſhould go to fet his wicked and wonted diuinations. Chap.22,1. Thus he determined with himſelfe to vtter the wicked imaginations of his own heart, before God ſhold worke any impreſſion in his minde, or reueale his counſell vnto him. But God which catcheth the wiſe in theyr owne craftineſſe, 1 Cor. 3,19,20, and knoweth that the thoughtes of the moſt wily are vaine, repreſſeth his diuelliſh purpoſe, and doeth not onely bridle his tongue, but inſpireth him with his Spirit (being as it were changed into another man) that he ſhould ſpeake not his own deuices, but the words of God. So then, God caſting as it wer his hand vpon him, taketh hold on him, ſtaying his intent, and ſtopping his courſe two wayes: the one outward, the other inward. The outward meanes vſed of God to hinder him, was the beholding of the dwellings and lodgings of the Iſraelites, diſtinguiſhed according to their Tribes. For when hee ſaw with his eyes their goodly and comely order, whereby the preſence of God amongſt them was claerly manifeſted, and theyr fayth in him was teſtified ; euery man encamping by his ſtandard, and vnder the Enſigne of his fathers houſe, Numb. 2, 2: he was vpon that ſight and ſituation of them, withholden from proceeding in his curſes and execrations. The inward meanes was yet more forcible to ſtoppe the ſtreame of the waters ready to ouerflow ý people of God: for the Spirit of God came ſodainly vpon him, that whereas he determined to ſerue the diuell and damned ſpirits, he is conſtrayned againſt his will to ſerue ý purpoſe and prouidence of God, & to ſpeak what God would, not what himſelfe wiſhed & deſired. Thus we ſee, that neither ſathan nor his inſtruments can worke any hurt to the ſaluation of the people of God, but both they and all their endeuours come to nothing.

Numb. 2, 2.

Rom. 16, 20.

Hitherto of the preparation: now we come to the propheſy which he vttereth by the Spirit of God. In this we are to conſider, firſt the entrance into it, then the propheſie it ſelfe. In the entrance or beginning, to procure attention, and purchaſe credit to his words, he ſetteth downe three things: firſt, the inſcription and title of the propheſy, wherin is a deſcription of himſelfe by his name, and the name of his father. For albeit *Balaams* name bee of no ſuch waight and moment with vs, ý we ſhold for the perſons ſake giue credite to the propheſie, or reſpect more who ſpeaketh, then what is ſpoken: yet this ſimple & plaine dealing, profeſſing his own name, and confeſſing himſelfe the vnwoorthy inſtrument of God, ſerueth to adde ſome authority to the ſpeech that followeth. Secondly, he ſtileth himſelfe to be the man whoſe eies were opened, wherby he teacheth that he would publiſh nothing of his owne inuention, but that onely which he had receiued by diuine inſpiration. As if he ſhould ſay, Though *Balaam* be by nature as blind as a beetle in the matters of God, and vnderſtand nothing of heauenly things, yet he hath receiued a ſpiritual and heauenly reuelation of the Spirit from aboue, that of a blinde man whoſe eyes through couetouſnes of mony, and ignorance of God were cloſed vp, he is become a ſeer to ſee for others, not for himſelfe, nor his owne ſaluation. Some reade the ſentence thus, that his eyes were ſhut vp: but the other reading agreeth better to ý circumſtances of the text and the words folowing, as euen *Lyra* himſelfe confeſſeth, that he was enlightned of God to ſee with the eyes of his mind more clearly then he could do with his bodily eyes, inaſmuch as the light of the mind is more plaine and perſpicuous then the light of the body. Thirdly, he confeſſeth hee had heard the words of God. Thus he ſpeaketh after the manner of the true Prophets, who were wont to beginne their propheſies with prefixing ý name of God, *Thus ſaith the Lord, Heare yee the word of the Lord*, to ſhew, ý they vttered not their owne inuentions, but the Oracles of God. Now, as *Balaams* ſight (which is the ſharpeſt & quickeſt ſence) ſaw nothing before God opened his eyes, ſo hee declareth he was dull and deafe of hearing, before God had opened his eares to heare, and deliuered his word vnto him. Laſtly, he ſaith he had ſeen the viſion of the Almighty, rauiſhed in mind, but hauing his eyes vncouered: whereby hee meaneth, that being as it were in an extaſy, he was carried out of himſelfe. The like is noted touching *Saul*, 1. Sam. 19. he went to *Naioth* in *Ramah*, and the Spirit of God came vpon him alſo, and he went propheſying vntill he came thither. Hereby *Balaam* ſheweth two things; firſt, the author of the propheſie, to wit, the Almighty, aſcribing all to God, challenging nothing to himſelfe: ſecondly, the manner of his propheſie, which was in a viſion: Ezek. 3, 14. Dan. 8, 27. and 10, 8, which farre ſurpaſſeth ý communication of Gods wil by dream, albeit God be the author of both. Thus hath God oftentimes made himſelf known among the Infidels, both by viſions and by dreames, as to *Abimelech*, *Pharaoh*, *Nebuchadnezar*, and others, who may be ſayd to haue the holy ſpirit, but had not the ſpirit of holines; for wherſoeuer he worketh, he is holy; but he doth not alway work holines and ſanctification which euermore accompany ſaluation. Now becauſe it is ſaid he fell into a trance, it ſhall not be amiſſe to ſhew what a trance is, what are the parts and ends of it, being a way and meanes ẇ God hath vſed to reueale his will vnto men. A trance is an extraordinary worke of the Spirit of God vpon the whole man, caſting the body and ſenſes into a deepe ſleep, & withdrawing the ſoule from the fellowſhip of the body to a fellowſhip with God, for the better enlightning thereof. It is I ſay an extraordinarie worke of the Spirit aboue the work of nature or conſtitution of the body, or ſtrength of the imagination, whereby the whole man is for a time changed in body and mind; the body & the ſenſes thereof both outward and inward, caſt into a deepe or dead ſleepe, & made ſenſeleſſe: the ſoule withdrawne or ſeparated from the communion and fellowſhip of the bodie, to the fellowſhip of God, for the better enlightning thereof to vnderſtand the ſecrets & counſels of God. This is a trance, or to be rauiſhed in the Spirit, which God vſed often to his Prophets. It ſtandeth in two parts or actions: Firſt, on the bodye which is caſt into a deepe ſleepe, when the ſenſes are for the time bereaued of the preſent vſe of thē. Secondly, on the minde: the which that it might bee brought neerer to God, is withdrawne from all dealing and fellowſhip with the body, and enlightned to vnderſtand diuine things, as Acts 10. *Peter* ſaw ý heauen opened, a veſſell comming downe, and a voyce came vnto him. The cauſes why it pleaſed GOD to reueale his will after this manner, are; Firſt, that they ſhould take nothing to themſelues, but account all receiued from GOD. Secondly, that their bodies and ſoules being ſeparate frō all

Lyra in Numb. cap. 24.

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all other dealings, might haue a deeper impreſſion of the things reuealed, and thereby vnderſtand them, and keepe them the better. Thus much touching the trance of *Balaam*, & the beginning of the propheſie.

Now we come to the ſubſtance of the propheſie it ſelfe, the ſumme whereof is firſt propounded, then amplified, and laſtly concluded. The propoſition which is propoued is deſcribed by a queſtion, and by way of admiration, expreſſing the happines of the Church: *How goodly are thy tents, O Iacob! and thy Tabernacles, O Iſrael!* As if he ſhould ſay: O how bleſſed and happy a people art thou, which now liueſt vnder theſe Tents, and dwelleſt in theſe habitations! And note here, that he doth not giue a touch to theyr happineſſe, and then paſſe away ſodainly from it: but he doubleth, and repeateth it, as if he meant to dwell long vpon it. There is no part or parcell of Gods word in vaine. If wee ſee not the vſe of ſome things, it is our weaknes, & we muſt confeſſe it, not condemne the Scriptures. The Spirit of God forbiddeth vaine babling, Mat. 6,7: and reproueth idle repetitions, and therefore neuer vſeth the ſame himſelfe.

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vſing repe-
tions.

The Reaſons and occaſions of repetitions are theſe three; Firſt, for greater aſſurance, for God ſpeaking twice doth as it were produce a double witnes, and ſignifieth that it did not ſlip from him vnawares, but is that which he meaneth to ſtand vnto, and to ratifie; ſo that albeit heauen and earth paſſe away, yet one iot or tittle of his word ſhall not paſſe away. Secondly, to teſtify the ſpeedy accompliſhment of that which hee hath ſpoken, ẏ it ſhall not be prolonged and delayed, but bee ſwiftly performed, & ſhortly be executed. And theſe two cauſes are both touched by *Ioſeph* in expounding the two dreames of *Pharaoh*, when he ſayth, *The dreame was doubled vnto Pharaoh the ſecond time, becauſe the thing is eſtabliſhed by God, and God haſteth to performe it*, Geneſ. 41, 32.

The third reaſon of vſing repetitions, is, to quicken thoſe that are dull, and ſtir vp thoſe ẏ are heauy hearted, that they ſhould ſhake off all deadnes & drowſineſſe of ſpirit. Once ſpeaking paſſeth ſodainly away, wee cannot heare it: or if we heare it, wee cannot remember it; or if we remember it, we are backward in practiſing of it. We haue need to be often put in minde of the ſame thing, and for vs it is a ſafe thing. This is the cauſe that the Prophets of God ſo often vſe repetitions. So did *Balaam* before in the former Chapter, Numb. 23, 21. *God ſeeth no iniquity in Iacob, he ſeeth no tranſgreſſion in Iſrael.* Theſe three cauſes haue place in this repetition vſed in this place. For theyr happines is certainly confirmed, ſpeedily to be accompliſhed, and the enemies of the people of God are rouzed vp diligently to conſider thereof, and thinke with themſelues, ſurely this is of great importance, ſeeing God offers it vnto me againe and againe.

This bleſſed eſtate and condition of the Church is ſet down, firſt comparatiuely, then ſimply, whereby the former ſimilitudes are expounded and interpreted. The metaphors and ſimilitudes are many in number, but tending to one and the ſame purpoſe: vnder the borrowed ſpeeches of the tents of the ſheepheards, of ſtretching out of the vallies, watering of the gardens, planting of the Cedars, he vnderſtandeth the ſafety, largenes, encreaſe, pleaſantneſſe, multitude, and ſtrength of the Church, that ſhall ſurmount the glory of the Gentiles, and treade downe the kingdome of *Agag*, that is, of the Amalekites, which at that time flouriſhed in the world, and promiſed vnto it ſelfe a perpetuity vpon the earth; which propheſie was performed in the dayes of *Saul* and *Samuel*, of *Dauid* & *Salomon*. This appeareth plainly in the ſecond branch, where the compariſons are explained, in which hee ſheweth the author of theyr happynes to bee God the giuer of euery good giuing, and of euery perfect gift; who, albeit they were a ſmall people, and greatly oppreſſed, yet hee brought them myraculouſly out of the Land of Egypt, he ſhall bee theyr protection & defence againſt theyr enemies, giuing them the ſtrength of the Vnicorne, aſſiſting them in all theyr dangers, and ſubduing all theyr aduerſaries vnder them.

1 Sam.15,3.

Numb.23,22.

This is the ſubſtance of the propheſie, the concluſion remayneth, conſiſting of two parts or members: the firſt, reſpecting the Iſraelites, the ſecond reſpecting others, but vttered for the Iſraelites ſake. Touching the Iſraelites he inferreth vpon the premiſſes, theyr peace, ſafety, and ſecurity, tranquility, and quyet, dwelling without feare, expreſſed by compariſon of a Lyon, who eateth his prey without fearfulnes of the paſſengers: ſo the Iews ouercomming all theyr enemies, ſhall haue reſt, & gouerne theyr Church and Common-wealth in peace, which came to paſſe ſo long as they did cleaue to God with full purpoſe of heart, and worſhippe him according to the preciſe rule of his word; for then no enemies (albeit neuer ſo many or ſo mighty) were able to preuayle againſt them. Thus did the Patriark *Iacob* expreſſe the preheminence of *Iudah*, Gen. 49,9. *As a Lyons whelpe ſhalt thou come vp from the ſpoyle my ſonne: he ſhall lye downe and couch as a Lyon, and as a Lyonneſſe, who ſhall ſtir him vp?* The ſecond member belonging vnto others is this, that they which *bleſſe thee ſhall bee bleſſed, and ſuch as curſe thee ſhall be curſed.* A notable commendation of the Church, & encouragement to perſwade others to be of the church. As if hee ſhould ſay, So many as ſhal ioyne themſelues of other people to thee, and embrace the ſame holy Religion with thee (for it ſhall in the fulneſſe of time come to paſſe, that God ſhall allure *Iapheth* to dwell in the tents of *Shem*, Gen. 9,27) ſhall be partakers of the ſame bleſſings with thee which GOD ſhall poure out vpon thee; but all ſuch as ſeparate themſelues from thee, and ſhew themſelues not brethren, but ſtrangers; not friends, but enemies; not neighbours, but aliens from thee, ſhall lye vnder the fearfull curſe and reuenge of God. This is it which the Lord pronounced and promiſed long before to *Abraham*, Gen.12,2,3. This power did *Balak* before falſely aſcribe to *Balaam*.

This is the drift of this diuiſion, and the order that the Spirit of God obſerueth therein. Touching the inſtructions that ariſe from hence, we haue conſidered diuers things before. We ſee how *Balak* and *Balaam* proceede in their diuelliſh purpoſes, if God had ſuffered them, and not croſſed them. Hee reuealed his wil to *Balaam*, who ſpake, moued by Gods Spirit, and thereby declareth, that he ſpeaketh not onely to his owne children, but ſometimes teacheth wicked men to make them without excuſe; and therefore he wil not leaue his owne people deſtitute of inſtruction, that deſire to feare his name. But of this wee haue ſpoken before, chap.22,9.

[Verſe 2. *Balaam lift vp his eyes, & looked vpon Iſrael, and the ſpirit of God came vpon him.*] *Moſes* ſhewing the propheſie that *Balaam* vttered, deſcribeth it by the author thereof, the Spirit of God came vpon him. In this part of the title he ſaith, That the things deliuered in this propheſie (which were vttered for the Churches ſake) were hid & kept ſecret before they were reuealed and manifeſted by God. This propheſie containeth not a doctrine that is common or communicated by the light of nature to men, but a declaration of ſuch ſecrets as God reſerueth hid to himſelfe in his owne counſel, which no liuing creature could knowe otherwiſe, then as it pleaſeth God to diſcloſe it by a gracious participation of it. This teacheth vs this truth, That the things of God can no man know, but by the Spirite of God. The myſteries of ſaluation, and doctrine of godlyneſſe are ſecret and vnknown of men and Angels, before they be of God reuealed. This our Sauiour teacheth *Peter*, hauing made a confeſſion of Chriſt, *Bleſſed art thou Simon, the ſonne of Ionas, for fleſh and blood hath not reuealed it vnto thee, but my Father which is in heauen*, Matth.16,17. And expounding the parable of the Sower to his diſciples, he ſayth, *To you it is giuen to know the myſtery of the kingdome of God, but vnto them that are without, all things are done in Parables*, Mark 4,11. The Apoſtle teacheth, that the naturall man perceiueth not the things of the Spirit of God, for they are fooliſhnes vnto him, neyther can hee know them, becauſe they are ſpiritually diſcerned. And the ſame Apoſtle ſpeaking of the goſpel, Rom.16,25. Eph.3,9. calleth it, *A myſtery reuealed, which was kept ſecret from the beginning of the world*. So the Apoſtle *Iohn* handling hidden viſions, and teaching the Church yͤ things that muſt come to paſſe hereafter, called that Booke *The Reuelation of Ieſus Chriſt, which God gaue vnto him*, Reuel.1,1.

Doctrine. The things of God are vnknowne til he reueale them.

Reaſon 1.

The truth of this appeareth, becauſe they were hid in the treaſury of Gods wiſedome, which is vnſearchable, and not to be ſounded by any creature, and therefore the Apoſtle calleth them, *A ſecret hid in God*, Ephe.3,9: ſo that the Apoſtles and holy Prophets of God, could deliuer nothing of his counſell, before he had reuealed it to them. So the Lord ſpeaketh, Numb.12,6. *Heare now my words, If there be a Prophet of the Lord among you, I wilbe known vnto him by a viſion, and will ſpeake vnto him by dreame.* The calling of the Gentiles ſeemed ſtrange to the very Apoſtles, before it was reuealed to *Peter*. Who would euer haue imagined that God would haue redeemed man by ſuch a wonderfull meanes (the greateſt wonder that euer came into the world) by giuing his Son, and that vnto the death, to ranſome and redeem a church by his own blood? Acts 20. This no creature in heauen or earth, would euer haue thought vpon, if God had not reuealed it by his word, and aſſured it by his Spirit.

Reaſon 2.

Secondly, this receyueth further ſtrength for the confirmation of it, becauſe the wiſeſt and ſubtileſt that were in the world, were herein ouertaken and proued fooles; for by al their wiſedome (though neuer ſo great) they were not able to reach vnto it, nor to looke into any, the leaſt part of it. The Apoſtle ſpeaking of the myſtery of the Goſpel reuealed by his miniſtery, alledgeth the propheſie of *Eſay*, where the Lord threatneth to deſtroy the wiſedome of the wiſe, and to caſt away the vnderſtanding of the prudent: and after he ſaith, *Where is the wiſe? hath not God made the wiſedom of the world fooliſhnes?* 1 Cor,1,18,19.

Vſe 1.

The Vſes remaine to be learned of vs. Firſt, for knowledge wee ſee, that the myſterie of godlines reuealed to the world by God in the Goſpel, is a moſt worthy & glorious myſtery, greatly to be admired and reuerenced: vnto vs that are called it is the wiſedome of God, and the power of God. So the Apoſtle ſaith, *Great is the myſtery of godlines, which is, God manifeſted in the fleſh*, 1 Tim.3,16. It ſeemeth farre otherwiſe to the fooliſh world, it appeareth to thẽ a baſe and vile thing, as *Paul* complaineth in his time, *We preach the Goſpel, euen Chriſt crucified, vnto the Iewes a ſtumbling blocke, & vnto the Grecians fooliſhnes*, 1 Cor.1,23. A ſtumbling blocke to the Iewes, becauſe they dreaming of an earthly king of this world, to free them from the bondage of the Romanes, and thinking they ſhould be Lords of the earth, were offended at the low eſtate of Chriſt, comming in the ſhape of a ſeruant: fooliſhneſſe to the Grecians, becauſe it ſeemed fooliſhnes to the wiſe Philoſophers among the heathẽ, to look for life from death, to beleeue in him that roſe from the dead, and that ſuch as are dead ſhall riſe againe. How many are there amongſt our ſelues, that are offended at the ſimplicity of the Goſpel, that it is not accompanyed with

1 Cor.1,2

miracles, & that it is brought vnto vs in earthen veſſels? Theſe are they that eſteeme the Manna as light meate, and therefore loathe it. But let them alone to loathe this Manna, that loathe faith, Chriſt, and heauen it ſelfe; yea, their owne ſaluation.

Vſe 2. Secondly, for obedience, wee muſt obſerue that when theſe ſecret things be reuealed vnto vs of God, we ought to endeuour to learne them, to vnderſtand them, to publiſh them & ſpeake of them to others. Whenſoeuer God hath a mouth to ſpeake, we muſt haue an eare to heare. Therefore *Moſes* ſaith, Deut. 29,29. *Secret things belong vnto the Lord, but the things reuealed belong to vs and our children to do them.* So the Apoſtle *Paul*, when God had reuealed Chriſt vnto him, and ordained him a teacher vnto the Gentiles, ſaith, *I was not diſobedient to the heauenly viſion, but ſhewed to Iewes and Gentiles, that they ſhould repent and turne to God, and do works worthy amendment of life*, Acts 26,19, 20. This ſerueth to reprooue all ſuch as refuſe to looke into theſe reuealed things of God, but dwell in blindneſſe and ignorance. Of this ſort are the greateſt number in our aſſemblies. They are wiſe enough to look into their own profit, but they care not for the wiſedome that is of God. They are brought vp in the church, but know not the Doctrine of the Church. They are alwayes learning, but neuer come to the knowledge of the truth. He that ſetteth his ſonne to ſchoole, will look he ſhould learn ſomewhat, and not euer ſtand at one ſtay. We are trained vp in the boſome of the Church, which is the Schoole-houſe of Chriſt, wee muſt therefore euery day be profiting and going forward. God accepteth not of thoſe that looke backward, or ſtand at a ſtay; hee will know them that ſeek more and more to know him.

Vſe 3. Thirdly, it is our duty to beg and craue at Gods hands, the knowledge of his will, who openeth the eyes of the blinde, and giueth vnderſtanding to thoſe that ſeeke it. We haue a gracious promiſe to be heard, Mat. 7,7. in the prayers and petitions that we make vnto him. Hence it is, that the Prophet *Dauid*, a man after Gods owne heart, and endued with a ſingular portion of Gods Spirit, craueth the enlightning of Gods Spirit, and deſireth ſtill to be taught of him, Pſal. 119, verſes 18, 27, 31, 73.

Thus doth the Apoſtle pray for the Epheſians, chapter 1, verſes 17, 18, that God would giue them the ſpirit of wiſedome, and enlighten their mindes to know what the hope is of his calling, and what the riches are of his glorious inheritance in the Saints. A notable direction for all of vs, how to behaue our ſelues when we come into the houſe of God, and tread in his Courts; namely, not to reſt vpon our naturall gifts, nor to truſt in our motherwits, which are too ſhort and ſhallow to reach vp to the height, and to ſound the depth of the myſteries of God.

How many are there in the world, of an high reach and of a deepe conceite in the matters of the world, that attaine to no meaſure of knowledge in the matters of God? Talke with them of the things of this life, they are able to diſcourſe with great inſight; many of Gods children inferiour to them, few equall with them, none can go beyond them. They can contriue and diſpatch buſineſſe of the world with great facility: you cannot ſpeake to them of any thing of this nature, but by and by they apprehend it and conceiue it. But enter communication with them of heauenly things, of the knowledge of God, of faith in Chriſt, of the ſaluation of their ſoules, they can conceiue nothing, they are as blinde as Beetles, they are ſimple and ignorant as little children, that know not the right hand from the left.

This ſhould offer to our wiſe & carefull cōſiderations, a double meditatiō. Firſt, it ſerues to humble thoſe ẏ haue theſe gifts of nature, and are wiſe in their owne conceit, and to make them equal with thoſe of the lower ſort: ſeeing all their gifts which Nature hath adorned them withall, are not able to ſet them one foot forward toward the kingdome of heauen; nay being vnſanctified, they are further off from ſaluation, then others of ſmaller gifts. This made the Apoſtle ſay, *Let no man deceiue himſelfe: if any man among you ſeeme to be wiſe in this world, let him be a foole, that he may be wiſe: for the wiſedome of this world is fooliſhneſſe with God, and the Lord knoweth that the thoghts of the wiſe be vaine*, 1. Cor. 3,18. Where hee teacheth euery one to be ready to deny himſelfe, and his carnall wiſedome, whoſe beginning is from the fleſh, and whoſe end is death; to the end wee may be truely wiſe in heauenly things pertaining vnto euerlaſting life.

Secondly, this ſerueth to comfort the children of God, that want the worldly wit of naturall men, and are not able to diue ſo deepe into earthly things as they: though they be ſimple in matters of this world, yet if GOD haue giuen them a taſte of the glory of the world to come, let them reſt in ſpirituall knowledge, and giue God the praiſe, that hath opened the eyes of their mindes, and inlightned their hearts to haue a feeling of it. This our Sauiour taketh occaſion to practiſe, and to offer praiſe and honour to God in a ſweete remembrance of this dealing of God; *I giue thee thankes, O Father, Lord of heauen and earth, becauſe thou haſt hid theſe things from the wiſe, and men of vnderſtanding, and haſt opened them vnto babes: it is ſo, O Father, becauſe thy good pleaſure was ſuch*, Math. 11,25,26. Though wee be ſimple in the world, yet if wee be wiſe in GOD: though weake in the world, yet if we be ſtrong in GOD: though wee be accounted as fooles and ſilly ones, of the ſharp wits of the world, yet if wee haue learned Chriſt Ieſus, & know the exceeding meaſure of his loue toward vs, let this be our comfort and conſolation, that God hath abundantly recompenced the want of thoſe outward things, by giuing vnto vs an happy and holy aduantage in heauenly things. And indeed all thoſe are learned, that are taught of God; and they vnlearned that are not taught of him, althogh otherwiſe they abound in other knowledge. Such as haue learned Chriſt Ieſus, and him crucified, and ſo are become new creatures in him, they are learned, though they know neuer a letter in the booke; *For in him are hid all the treaſures of wiſdome & knowledge*, Col.2,3. He that hath not learned Chriſt, is vnlearned, *Althogh otherwiſe he be neuer ſo learned: for if he be not regenerate and borne anew, but committeth ſinne with greedines, he hath not ſeene him, neither hath knowne him*, 1. *Ioh*. 3,6. Wherfore, let vs al learne from hence, to depend vpon God for his bleſſings vpon vs, eſpecially when we enter the Lords courts, and come to heare his word, let vs confeſſe that we are not able of our ſelues to vnderſtand his will; and deſire him to open our hearts, as hee did the heart of *Lydia*, Act.16,14. for otherwiſe wee ſhall depart away as ignorant and blinde as wee came, wee ſhall neuer ſoundly reſt in the truth that is deliuered, but alwayes be ready to carpe and cauill at it, to wrangle and reaſon againſt it, ſaying; How can theſe things be? And then it may be ſaid vnto them as Chriſt ſpeaketh to the proud Phariſies, who gloried in their owne inſight, & thought all men blind beſide themſelues, *If ye were blinde, ye ſhould not haue ſinne: but now ye ſay, we ſee: therefore your ſinne remaineth*, Iohn 9,40,41. Let vs then be ready to renounce our worldly wiſedome, and to deny our ſelues, and begge the aſſiſtance of Gods Spirit to be our inward teacher and inſtructer, that ſo we may heare with profit and comfort.

Vſe 4. Laſtly, learne to be thankfull to God, foreſhewing this grace and mercy to vs his vnworthy ſeruants, when he reuealeth and maketh knowne vnto vs the hid things of God touching our ſaluation: without which wee haue liued in darknes, in the ſhadow of death, and in the eſtate of damnation. Hee hath not vouchſafed this mercy vpon all, but hath paſſed ouer many thouſands in the world, which know not truth from errour, nor light from darkneſſe; hee might haue paſſed ouer vs, as he hath done them. For are wee more excellent or better by nature or deſert then they? No, by no meanes: we are borne dead in ſinnes, & the heires of wrath as well as others. This made the Apoſtle, hauing made mention of the mercies of God ſhewed vnto him that had bene a blaſphemer, a perſecuter, and an oppreſſor, to render thankes vnto GOD, and to giue him the praiſe and glory. Thou haſt herein greater cauſe to bleſſe and praiſe the Name of GOD, then for thy creation, which onely gaue thee a being vpon the earth; whereas this doth ioyne thee to GOD, and entitle thee to the kingdome of heauen.

Eph. 2,1,3.

Verſe 4. [*He hath ſaid, which heard the words of God, and ſaw the viſion of the Almighty, falling into a trance.*] Wee heard before, how *Balaam* was inſpired of God to deliuer vnto the *Moabites*, *Midianites*, and *Ammonites*, the will of God: Now, here is offered to our conſiderations, the meanes and manner that God vſed in giuing vnto him his diuine inſpiration, and that is by a viſion, or trance. We heard before what a trance is, (to wit;) an extraordinary worke of the ſpirit vpon the whole man, caſting the body as it were in a deepe ſleepe, & making the minde fit to receiue the things which are reuealed of the Lord. Thus it pleaſed the Lord to deale with *Balaam* at this preſent, that his words might be knowne to be diuine, not humane. From hence wee learne, that God in former times hath reuealed diuers things vnto men by viſions, by dreames, and otherwayes, as ſeemed good to his heauenly wiſedome. God hath not vſed one meanes alone, but diuers to ſpeake to the world, either by Angels, or by the cloud, or betweene the Cherubims, or by *Vrim*, or by dreames, or by viſions. To this purpoſe there is a rule ſet downe, Numb. 12,6. *If there be a Prophet of the Lord among you, I will be knowne to him by a viſion, and will ſpeake vnto him by dreame.* This is further taught in the booke of *Iob* by the words of *Elihu*, inſtructing *Iob* in yͤ maner of Gods dealing with ſinners, & ſhewing how God admoniſheth them in dreames and viſions: *God ſpeaketh once or twice, and one ſeeth it not: in dreames and viſions of the night, when ſleepe falleth vpon men, and men ſleepe vpon their beds*, *Iob*. 33,14,15. So when *Paul* was conuerted by the voyce of Chriſt, the Lord ſpake to *Ananias* in a viſion to goe vnto him: and *Paul* likewiſe in a viſion ſaw him comming in vnto him, and putting his hands on him that he might receiue his ſight, *Acts* 9,10 12. When *Peter* lodging with one *Simon* a Tanner, waxed hungry, and would haue eaten, he fel into a trance, he ſaw heauen opened, and a certaine veſſell came downe vnto him, as it had beene a great ſheete, knit at the foure corners, and was let downe to the earth, &c. *Acts* 10,10,11. So the Apoſtle being compelled by the falſe Apoſtles to glory of himſelfe, maketh a rehearſall of the viſions, and reuelations of the Lord that were offered vnto him, 2. *Cor*.12,1. Vnto theſe examples wee might adde ſundry others out of the Scriptures, as of *Iacob*, of *Samuel*, of *Ezekiel*, of *Daniel*, of *Iohn*, all declaring that GOD vſed to reueale many things by viſions to his ſeruants the Prophets, and to others when it pleaſed him.

Doctrine.
In forme
times Go
reuealed d
uers thing
by viſions.

Gen.46,

Reaſon 1

The reaſons are; Firſt, to diſcouer and manifeſt his will vnto them, ſometimes to admoniſh them, ſometimes to teach them, ſomtimes to terrifie them, and alwayes to declare and reueale his heauenly pleaſure vnto them, as we heard before out of the booke of *Iob*, *Iob* 33,15,16. For it hath bene the ordinary maner of God, euen from the beginning to warne, comfort, and declare what hee would haue done, or forbid what he would not haue done, both in the day time, and in the night ſeaſon; partly by viſions to ſuch as were waking, partly by dreames, to ſuch as were aſleepe.

ſon 2. Secondly, God would haue the reuelation of his will appeare to be onely his, and not of themſelues. For howſoeuer it pleaſed the Lord to deale with his ſeruants, and what way ſoeuer he vſed to ſignifie his good pleaſure, in all theſe caſes he imprinted in the mindes and hearts of them to whom hee ſhewed himſelfe certaine notes and euident tokens, whereby they might expreſſely and manifeſtly know that it was his doing. This we noted before to be one of the cauſes, why it pleaſed the Lord to deale by viſions, that we ſhould challenge nothing to our owne ſelues, but aſcribe all vnto him.

Vſe 1. Now, let vs come to the vſes. First, conſider from hence the greatneſſe and excellency of Gods hand, who hath diuers wayes to reueale his will, and to teach his people, to call them and gather them vnto himſelfe. Some meanes he hath to preſerue a ſinner from falling, and ſome to reſtore him being fallen. He is the head Phyſician of the world, he miniſtreth the beſt Phyſicke, and of moſt ſure and certain working. He neuer faileth in his cures, both becauſe hee knoweth the nature of the diſeaſe, and the working of the ingredient. The woman in the Goſpel diſeaſed with an iſſue of blood twelue yeeres, *ſuffered many things of many Phyſicians, and ſpent all that ſhee had, yet it auailed her nothing, but ſhee became much worſe*, *Marke* 5,26. But ſuch as ſeeke to God to heale the diſeaſes of their ſoules, and ſubmit themſelues to be his patients, doe alwayes receiue from him health, and depart from him better then they came. Hee vſeth partly preſeruatiues, and partly reſtoratiues. He ſpeaketh by admonitions in dreames and viſions. And theſe being ceaſed, hee ſpeaketh by chaſticements and corrections, he preacheth vnto vs by the Miniſters of his word, and by all meanes deſireth to doe vs good. True it is, the diuell hath his viſions, being as it were the ape of God, which are ſo many deluſions of men, as when *hee maketh men beleeue they ſee that which they ſee not, or perſwadeth men ſtrange things of themſelues, that they are that which indeed they are not*, 1.Sam 28.14. His drift and purpoſe in both is, to deceiue and ſeduce. But God vſeth ſundry meanes to draw vs to himſelfe, to draw vs out of our ſelues, to draw vs to his kingdome. He is not as a poore practitioner that hath but one plaſter for euery ſore, or one medicine for euery diſeaſe: he hath variety of meanes, & ſtore of prouiſion for al maladies; which ſerueth to commend vnto vs the goodneſſe, mercy, greatneſſe, power, and wiſdome of God to be acknowledged and confeſſed of euery one of vs.

Vſe 2. Secondly, wee learne that God neuer leaueth them deſtitute of a teacher, that in a reuerent feare of his Name ſeeke vnto him, and call vpon him. We ſee he oftentimes admoniſheth and informeth of his will, ſuch as are out of the Church, and know him not: much more will hee teach them his wayes that feare him, & reueale his ſecrets to the humble-minded. *Pſal.* 25,9,12.14. Let vs exerciſe our ſelues in the diligent reading, hearing, and conferring of his word; let vs earneſtly deſire to profite and grow forward in the knowledge and vnderſtanding of the truth from time to time according to the meanes affoorded vnto vs. We liue in the cleare light of the Goſpel; and in the golden dayes of Gods grace, times that our fore-fathers neuer ſaw: let vs not therefore ſhut our eyes againſt the truth that ſhineth in our hearts, or at the leaſt not ſtop our eares againſt the ſound of the word that pierceth our eares. We haue a gracious promiſe made vnto vs, that God will giue a bleſſing vnto ſuch as ſeeke him: hee will be knowne of thoſe that ſeeke to know him: he will open to thoſe that knocke for him. This is the maine cauſe of all ignorance, that we deſire not knowledge. It is a grieuous ſin to be deſtitute of knowledge, but it is more fearefull to haue no deſire of knowledge. Ignorance is the root of all impiety, of infidelity, of idolatry, of ſuperſtition, of preſumption, of diſobedience, of contempt of the word, and worſhip of God: as the Apoſtle rehearſing the corrupt fruites of darknes; the throat an open ſepulchre; the mouth full of curſing: the feet ſwift to ſhed blood; deſtruction and calamity in their wayes; maketh this the the cauſe of all, *The way of peace they haue not knowne*, Rom. 3.17. So the Lord *Pſal.* 95,10. doth render this as the reaſon why his people erred, *becauſe they had not knowne his wayes*. This cauſed the *Iewes* to crucifie the Lord of life, and to deliuer him into the hands of ſinners; *For if they had knowne the wiſedome of God, they would not haue crucified the Lord of glory*, 1. *Cor.* 2,8, according to the words of *Peter* preaching repentance vnto them; *Now brethren I know, that through ignorance ye did it, as did alſo your gouernours*, *Act.* 3,17. And as it is the root of all impiety againſt God, and vnrighteouſneſſe of men, ſo it is the cauſe of all iudgements and puniſhments. The Prophet *Hoſea*, threatning Gods plagues in a fearefull hand to fall vpon the people, maketh this one cauſe, *There was no knowledge of God in the land*, *Hoſ.* 4,1,2. So at the laſt day, when the Lord Ieſus ſhall come to iudge the quicke and the dead, *He will come in flaming fire to render vengeance to thoſe that doe not know him*, 1. Theſ. 1, 8. Theſe things being rightly and wiſely conſidered, ſhould teach all of vs to ſeeke after knowledge, as for ſiluer, and ſearch for vnderſtanding as for precious ſtones, aſſuring our ſelues that God will neuer be wanting to helpe ſuch as hunger and thirſt after righteouſneſſe, who is neere to al thoſe that call vpon him, euen to all that call vpon him in truth.

Vſe 3. Laſtly, we ſee his mercy is greater vnto vs then to the fathers before. The Lord Ieſus hath brought the doctrine of the Goſpel from the boſome of his Father. Acknowledge then with thankfulneſſe the preferment of theſe latter times, and let vs not ſeeke after dreams and viſions which are aboliſhed, but hauing the ſure word of the Prophets and Apoſtles, reſt in the reuealed will of God. *Moſes* had a preheminence aboue the Prophets, to whom God ſpake not by dreames or viſions, but face to face, as is declared, Numb. 12, 6, 7, 8. *I will be knowne to the Prophets by viſion & by dreame: my ſeruant Moſes is not ſo, who is faithfull in all mine houſe, vnto him wil I ſpeake mouth to mouth, and not in darke words.* As *Moſes* was preferred before the other Prophets, ſo haue we a ſingular priuiledge aboue the Patriarkes & Prophets that haue gone before vs, who wanted the light that we enioy, as the Writer of the Hebrewes doth teſtifie, declaring that the glory of our time is greater, in which GOD hath vouchſafed to ſpeake vnto vs by his own ſonne, *At ſundry times, and in diuers manners God ſpake in olde time to our fathers by the Prophets: in theſe laſt daies he hath ſpoken vnto vs by his Son,* Heb 1, 1, 2. So then, the condition of Chriſtians vnder the Goſpel, is better then of the Iſraelites vnder the Law, in reſpect of the manifeſtation and reuelation of Gods truth. The Iſraelites had God reuealed by the Prophets, but we haue him taught by the Son himſelfe, who is counted worthy of more glory then *Moſes*, Heb. 3, 3. 4, inaſmuch as hee which hath builded the houſe, hath more honour then the houſe, and he that is Lord ouer it, hath more honour then he that is a ſeruant in it. Hereupon Chriſt calleth and accounteth the Diſciples bleſſed, *Becauſe they ſaw with their eyes, and heard with their eares, thoſe things which many Prophets and righteous men deſired to ſee and heare, and yet could not,* Mat. 13, 17. Let vs therefore walke worthy of this great grace and mercy: let vs embrace and profeſſe the doctrine of Chriſt with all zeale: and as wee haue receiued greater fauour, let vs bring foorth greater obedience. Let vs magnifie the preaching of the Goſpel, whereby Chriſt Ieſus is deſcribed in our ſight, & as it were crucified among vs, which hee hath made the ſtrength of his arme, and his great power to ſaue thoſe that do beleeue, to which he hath giuen ſuch effectuall grace, that it worketh more mightily then all miracles, and pierceth deeper into the heart of man, then all viſions and reuelations; yea, *Though one ſhould ariſe from the dead to ſpeake vnto vs,* Luk. 16, 31. Let vs now looke for no miracles, not depend vpon ſtrange wonders; the doctrine of Chriſt is ſufficiently ſtrengthned & confirmed, ſo that no doubt of any part therof, is to cloſe vp our owne eyes, that the light of the glorious Goſpel of Chriſt, which is the Image of GOD, ſhould not ſhine vpon vs. If the Goſpel be yet hid, it is hid to thē that are loſt. 2 Cor.4,3 To conclude, let vs all know, that God hauing brought vs into theſe laſt times, requireth of vs greater knowledge, faith, zeale, obedience, and greater fruites of repentance. For if the word ſpoken by Angels was ſtedfaſt, Heb.2,1, and euery tranſgreſſion and diſobedience receiued a iuſt recompence of reward, how ſhall wee eſcape if we neglect ſo great ſaluatiō, which at the firſt began to be preached by the Lord, and afterward was confirmed vnto vs by them that heard him? Wherefore we ought diligently to giue heed vnto the things which we haue heard, leſt at any time we runne out.

[Verſe 5. *How goodly are thy Tents, O Iacob! and thy Tabernacles, O Iſrael, as the valleyes that are ſtretched out, &c.*] Hitherto we haue ſpoken of the preparation and entrance into this third Propheſie: Now we come to the ſumme and ſubſtance of it, vttered by way of an admiration, or exclamation; the diligent conſideration of the floriſhing eſtate of the church, rauiſhing as it were all his ſenſes, and ſo aſtoniſhing him, that he is not able to finde words ſufficient to expreſſe the glory thereof. For heere we ſee he compareth the happineſſe and bleſſedneſſe of the Church, to the Valleyes, Gardens, Cedars, and ſuch like; all to this end to ſhadow out vnto vs the value and worth of it, that it farre ſurmounteth all other ſocieties, and is moſt precious & deare in the ſight of God.

Doctrine
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Heereby then wee learne, what is the true Church: it exceedeth all other ſocieties of men, and is moſt precious and deare vnto God, and vnto Chriſt. We ſee then how from hence we learne, that aboue all other companies and fellowſhips in the world, the Church is moſt excellent and beautifull, and of GOD moſt reſpected. This hath plentifull teſtimony of other Scriptures. The Prophet ſaith, *The Kings daughter is glorious within, her cloathing is of broidered gold,* Pſal. 45, 13. Hereunto come the titles and commendations giuen vnto the Church, in ſundry places diſperſed in ẏ booke of Canticles, chap. 2, 2. and 4, 13. and 5, 9. *Shee is the Roſe of the field, the Lilly of the valley, the faireſt among women, an Orchard of Pomgranats, a Fountaine of Gardens, a Well of ſpringing waters, the Spouſe and Siſter of Chriſt, the beauty of the earth, the glory of the world, and being compared with other ſocieties, as a Lilly among Thornes, & like the Apple among the Trees of the Forreſt. It is a City, whoſe walles and gates are of precious ſtones, and the ſtreetes thereof of gold,* Reuel. 21, 2, 19. It is compared to a woman cloathed with the Sunne, and had the Moone; that is, all corruptible things which are vnſtable and vncertaine vnder her feete.

Reaſon As the Doctrine by theſe euidences is made cleare, ſo by the Reaſons whereby it is proued, it may be yet made much clearer. For firſt, it is more excellent then all other ſocieties, as gold aboue all other mettals, becauſe in it alone ſaluation is to be found, and no where elſe. When the vniuerſall flood came, and couered the face of the whole earth, what place wouldeſt thou preferre before the arke, in which *Noah* and his family were ſaued, and out of the which all the world beſide was drowned? So ſaluation is taught and receiued in the Church, damnation is to be found and felt out of the Church. Can there be a greater priuiledge had, then to haue our ſouls ſaued? or a greater loſſe, then the loſſe of our ſoules? Wee reade in the Scriptures of many great and exceeding grieuous loſſes. *Iob* loſt all his camels and his aſſes, his oxen and his ſheepe, his ſeruants and his ſons, all his goods and riches. *Saul* loſt his kingdome and his life. But all theſe are pettie loſſes and damages in compariſon of the incomparable and ineſtimable loſſe of the ſoule, which is a perpetuall ſeparation from the glorious and comfortable preſence of God, according to the ſaying of our Sauiour, Math. 25, 16. *What ſhall it profite a man if he winne the whole world, and then loſe his owne ſoule? Or what ſhall a man giue for the recompence of his ſoule?* The truth of this reaſon the Lord himſelf expreſſeth in the Prophet, ſaying, *I will giue ſaluation in Sion, and my glory vnto Iſrael, Eſay* 46, 13. The wealthieſt country vnder heauen hath not this treaſure; the greateſt Monarke in the world hath none of this merchandice; the richeſt merchant that compaſſeth ſea and land, and trauaileth into the furtheſt part of the earth, cannot bring home with him this pearle of vnualuable price; it is only to be found in the city of God, which is his Church, for in mount Sion and in Ieruſalem ſhalbe deliuerance.

aſon 2.

Secondly, all other ſorts and ſocieties of men are appointed and ordained of God to ſerue and preſerue this. This is it which the Prophet *Eſay* ſaith, *Eſay* 45, 14. It ſhall be the honour of Kings and Princes to doe ſeruice to the Church, and to promote the good of it. It is the end for which God hath lifted vp the heads of rulers and gouernors aboue their brethren, to promote the good of the Church, and to aduance the glory of God. This the Prophet ſpeaketh of in the Pſalme, *Pſal.* 78, 71. that God choſe *Dauid* his ſeruant, tooke him from the ſheepefold, and preferred him before his brethren, euen tooke him, and from behinde the ewes with yong brought he him, to feed his people in *Iacob*, and his inheritance in *Iſrael*: *ſo he fed them according to the ſimplicitie of his heart, and guided them by the diſcretion of his hands.* The like we ſee in the book of *Eſter*, when the deſtruction of the Church was determined and contriued, *Mordecai* ſaid to *Eſter*, Eſter 4. 14. *If thou holdeſt thy peace at this time, comfort and deliuerance ſhall appeare to the Iewes out of another place, but thou and thy fathers houſe ſhall periſh: and who knoweth whether thou art come to the kingdome for ſuch a time?* So what power, ſtrength, ability, or meanes ſoeuer God hath giuen, he looketh for this duty and thankfulnes at our hands, to ſeek the ſafety of Sion, & to aduance the glory of Ieruſalem, and to know that hereunto we are called.

Reaſon 3.

Thirdly, the beauty of all other cities and ſocieties ſtandeth in this, that they are parts and members of the Church. This is the glory of kingdomes and countries whereby they are beautified, in that they belong to the true Church: for otherwiſe all places are as cages of vncleane birds, nay, as lodges of vncleane ſpirits, and all perſons are as dogges & ſwine, as Tygers and vncleane beaſts. Hence it is, that the Apoſtle deſcribing what wee are by nature, ſaith, Eph. 2, 12. *Yee were at that time without Chriſt, aliants from the commonwealth of Iſrael, ſtrangers from the couenants of promiſe, and had no hope, and were without GOD in the world.* If then it beautifie other places and perſons, it muſt needes be beautifull it ſelfe. If it giue grace and glory to others that ioyne themſelues to it, it muſt needs be both gracious and glorious it ſelfe. For whatſoeuer cauſeth a thing to be ſo, muſt needes be ſo it ſelfe much more.

Vſe 1.

The vſes of this doctrine are excellent, as the nature of the Church is. For firſt, we conclude, that they muſt needs be moſt happy & bleſſed of God that are members of yͤ Church. For howſoeuer the world account them miſerable, grinning at them with their teeth, nodding at them them their heads, gaping at them with their mouthes, hiſſing at them with their tongues, and euery way contumeliouſly reproaching them with their words, yet they are deare and precious in the account of God, and in the reputation of Chriſt Ieſus, who bought them at a great price, and redeemed them with the ranſome of his owne blood. 1. *Pet.* 1, 18, 19. Behold, what loue the Father hath giuen to vs, that we ſhould be called the ſonnes of God: for this cauſe the world knoweth you not, becauſe it knoweth not him. God is become our Father, the Sonne is our Redeemer, the Holy-ghoſt is become our ſanctifier, the Angels are become our attendants, the Scriptures are become our euidences, the Sacraments are our ſeales, the creatures are become our ſeruants, our afflictions are our inſtructions. This the Apoſtle teacheth the Church, 1. *Cor.* 3, 21, 22, 23. They are bleſſed that haue their ſinnes pardoned, and not imputed vnto them, as the Prophet teacheth; but God ſaith to euery beleeuer, *Thy ſinnes are forgiuen thee.* They are bleſſed that heare his word and keepe it: but the ſheepe of Chriſt heare his voyce, and follow him. They are bleſſed that delight in the Law of the Lord, and in his Law meditate day and night: but the godly make it their counſellour to be aduiſed by it. This vſe that now we ſtand vpon, is directly vrged by the Prophet, *Pſal.* 84. where hauing made his complaint, that hee could not haue acceſſe to the Church of God, to make profeſſion of his faith, and to profite in Religion, hee breaketh out into this paſſionate exclamation, being touched with an inward feeling of the want of thoſe holy aſſemblies, Pſal. 84, 4, 5. *O Lord of hoaſts, how amiable are thy tabernacles!* & thereupon concludeth the point which wee haue ſtood vpon, *Bleſſed are they that dwell in thine houſe: they will euer praiſe thee; bleſſed is the man whoſe ſtrength is in thee, and in whoſe heart are thy wayes.* Howſoeuer the vngodly that ſauour nothing but of the earth, want ſpirituall eyes to behold the beauty of the Church, and account it no part of their happineſſe to liue within the compaſſe and boſome of it; yet the children of God haue taken nothing ſo neere to heart, as when they haue bene driuen from the place of his worſhip. The Prophet is grieued, that the ſparrowes and ſwallowes had better acceſſe and freer recourſe to the houſes of men to build their neſts, to lay their young, and to reſt and repoſe themſelues, then he had to the Lords Tabernacle, and therefore preferreth their condition before his owne. We ſee how the Iewes wept, and pittifully lamented by the riuers of *Babylon*, and hung vp their inſtruments on the willowes, ſaying, Pſal. 137, 1, 2, 3, *How ſhall we ſing the ſong of the Lord in a ſtrange land? If I forget thee, O Ieruſalem, let my right hand forget to play. If I doe not remember thee, let my tongue cleaue to the roofe of my mouth; yea, if I preferre not Ieruſalem to my chiefe ioy.* No doubt they might haue prayed to the Lord in *Babylon*, and in baniſhment, as well as in *Iudea* and at *Ieruſalem*, the Lord heareth in all places, and willeth that men pray euery where lifting vp pure hands without wrath or doubting, 1. *Tim.* 2. 8. but they mourned becauſe they could not viſit the Temple of God in *Ieruſalem*, there to make publicke confeſſion of their ſinnes, and of their faith toward God. They therefore plainely teſtify that they haue no feeling either of the weakeneſſe of their faith, or of the greatneſſe of their offences, that glory in their owne ſhame, and ſay they beare as good a ſoule to God, as they which reſort ſo often to the Church, and delight to heare the preaching of the word, and that they can ſerue God as well at home as in the Church. Theſe are led by another ſpirit then *Dauid* was, who if he were a man after Gods owne heart: *Pſal.* 42, 1, 2, 3. hauing ſuch an earneſt deſire after the ſeruice and worſhip of God, and ſaying, *As the Hart brayeth for the riuers of water, ſo panteth my ſoule after thee, O God: my ſoule thirſteth for God, euen for the liuing God: when ſhall I come and appeare before the preſence of God?* ſurely theſe muſt needs be guided by the ſpirit of the diuell, who ſo openly ſcorne all Religion, and are at defiance with God, robbing God of his honour, committing ſacriledge in keeping their tongues from the publick praiſes of God, cutting themſelues off from the myſticall body of Chriſt, condemning and contemning the congregation of the faithfull, giuing offence to others by euill example, and deſpiſing the ordinance of God, who hath appointed & commanded the aſſembly of his people to meet together to acknowledge their ſinnes, to confeſſe their faith, to pray for things neceſſary, to praiſe him for his bleſſings receiued, to heare the word expounded, and to receiue the Sacraments deliuered; ſo that ſuch as flye from theſe, doe fly from God himſelfe, they fly from their owne ſaluation, they ſeeke a worſhip by themſelues, and they imagine an heauen by themſelues. But let them take heed their worſhip proue not a falſe worſhip, and their heauen a falſe heauen, and a true hell.

Vſe 2. Secondly, we muſt all labour to bee members of the Church, rather then of any other place in the world. We ſee how carefull men are, not onely to be in great ſocieties & towns, but to be of them, to haue the freedome of priuiledged places and incorporations, *Act.* 22, 28. *Yea, to obtaine it & purchaſe it with a great ſumme of money, becauſe it bringeth worldly commodity.* How much more ſhould wee endeauour to be members of the Church, whereby we are made free men, and haue intereſt in the bleſſings of God; yea, wee become free denizens of the Kingdome of heauen. How doe men eſteeme their freedome, to be of earthly cities? If wee be part of the Church, wee haue acceſſe to the truth: Now, if wee ſhall know the truth, the truth ſhall make vs free, *Iohn* 8, 32, 36. If we be belonging to the Church, we haue our intereſt in Chriſt: now, if that Sonne ſhall make vs free, then we ſhall be free indeed. This made the Apoſtle ſay, *Phil.* 3, 20. *Our conuerſation is in heauen, from whence we looke for a Sauiour.* If we become limbes of the Church of God, wee haue the ſpirit that beares witneſſe to our ſpirit, that we are the ſonnes of God: now, the Lord giueth his Spirit: 2. *Cor.* 3, 17, and where the Spirit of the Lord is, there is liberty. Such as are free of cities and incorporations, haue diuerſe priuiledges that others want, obtaine many benefites that others want, obtaine many dignities that others deſire, and haue their names enrolled among the free-men: but how much greater is the preheminence of all thoſe that are brought into the glorious liberty of the ſonnes of God, being made parts of the Church, which is the freeſt citty vnder the heauens? This city of our God hath the priuiledges of the communion of Saints, of the forgiueneſſe of ſinnes, of the reſurrection of the body to eternall life, and all ſuch as belong vnto it, haue their names regiſtred and enrolled in the booke of life. What ſhall it profite thee to obtaine an earthly freedome in earthly cities, and to be the ſeruant of ſinne, the bondſlaue of the diuel, and to want the freedome of the ſonnes and daughters of almighty GOD. The greateſt freedome of the chiefeſt cities, is but ſlauery & bondage in compariſon of the heauenly prerogatiues that properly belong vnto the Church of God

The conſideration hereof hath bene ſtrong and powerfull in all thoſe that are ſeruants in this houſe, which are the Lords freemen. This made the Prophet *Dauid* to teſtifie his holy affections in ſundry Pſalmes, *Pſal.*26,8, and 17,4, and 36,8,9. and 84,2,10. Where he ſheweth that the ſpending of one onely day in the place of the publicke meetings and aſſemblies of the godly, was more ſweet, comfortable, and profitable to him, then a thouſand dayes otherwhere; yea, though the place in it ſelfe were neuer ſo pleaſant and delightfull: ſo that hee preferreth the baſeſt office and meaneſt calling in the Church, to keepe the doore, to ſweep the houſe, to cut wood, or draw water for the ſeruice and ſacrifice of God, then to dwell in the moſt gorgeous and glorious palaces, wherein the workes of wickedneſſe are practiſed & profeſſed. If the ſame mind be in vs that was in this Prophet, let it be our deſire, rather to be of the meaneſt account and loweſt reckoning in the Church, and among the loweſt Saints of God, then to be in the chiefeſt roome, & in the higheſt place of honour out of the Church, where nothing raigneth but prophaneneſſe, and nothing is of price or regarded, but wickedneſſe. This will be a witneſſe to our owne hearts, that we are truely religious, and are poſſeſſed with a loue of godlineſſe, when we preferre the loue of Gods houſe before all earthly things, and are carefull to come to the exerciſes therein.

Pſa3.

Laſtly, it belongeth to euery one to promote and procure the good thereof. If it be the principall ſociety, it muſt be principally cared for. It ſtandeth al perſons vpon, Princes, Paſtors, Parents, Magiſtrates, whatſoeuer, in their ſeuerall places, to ſeeke the peace and preſeruation of this ſociety, and to further the good of Gods Church. We ſee this in the Prophet, *Pſal.*122,6, after he had commended the comely order & ſpirituall beauty of *Ieruſalem* the true Church, he ſaith, *Pray for the peace of Ieruſalem, let them proſper that loue thee: peace be within thy wals, & proſperity within thy palaces: for my brethren and neighbours ſake, I will wiſh thee now proſperity, becauſe of the houſe of the Lord our God, I will procure thy wealth.* No eſtate of man ſo high to exempt himſelfe, no calling ſo low, to diſable himſelfe from ſeeking the good of his Church. The greater our place is, the more doth God require at our hands, he hath committed the more to our truſt, and therefore will take the ſtraighter account of vs. It is the end of their honour and aduancement, not to lift vp their hearts aboue their brethren, becauſe God hath lifted vp their heads, not to ſeeke their own profites and commodities onely, but to aduance the honour of that God that hath aduanced them; remembring that they are the miniſters of God for the wealth and welfare of their people, and aſſuring themſelues that God will honour them that honour him, but ſuch as deſpiſe him, ſhal be deſpiſed, 1.*Sam.*2.36. Moreouer, it is our dutie to labour within the compaſſe of our calling, to bring other ſocieties to this; the Prince his common-wealth; the Magiſtrate his incorporation; the Miniſter his people; the Captaine his army; ẏ houſholder his family; by ſtriuing to make them Chriſtian commonwealthes, Chriſtian incorporations, Chriſtian pariſhes, Chriſtian armies, Chriſtian families. This was the care of all good and godly Princes, *Dauid, Hezekiah, Iehoſhaphat, Ioſiah*, who made a couenant to ſeeke the Lord GOD of their fathers with all their heart, and with all their ſoule. This was the care of deuout captaines that feared God, as appeareth by the Centurion and *Cornelius*. This was the care of all religious fathers and maſters, as we ſee in *Abraham, Iob, Iacob*, and ſundry others, whoſe praiſe is in the booke of God. And vnleſſe this diligence be vſed, and duty performed to thoſe that are ſet vnder vs by the ordinance of God, what comfort can wee finde in them, nay, what good can we looke for at their hands? It is the knowledge of God, and the power of godlineſſe planted in the heart, that maketh the ſubiect obedient, the ſeruant truſty, the childe dutifull, and euery degree faithfull in his place and calling. But where the feare of God doth not rule, there ſubiects obey not for conſcience ſake; there ſeruants are deceitfull, & ſerue with eyeſeruice as menpleaſers; there children are vngracious and vnruly, not obeying their parents in the Lord. So then, it ſtandeth vs vpon to ſet forward the good of the Church with all our power, and then to bring ſuch as belong vnto vs into the boſome of the Church, that there they may haue fellowſhip with God, and one with another.

2 Chro.15.12

Math 8,10.
Acts 10,2.
Gen 18,19.
Iob 1.5.

Verſe 8. [*God brought them out of Egypt, their ſtrength is as an Vnicorne, hee ſhall eate the nations his enemies, &c.*] In the words before, *Balaam* enlarged by ſundry ſweete ſimilitudes, the excellent condition of the Church; ſhewing, that the place of it was to be choſen aboue all other places, and the people belonging vnto it to be ioyned withall aboue other people of the world: Now, in theſe words he expreſſed their happines and bleſſedneſſe in plaine tearmes and direct words, declaring, that albeit they were a weake people in the land of Egypt, oppreſſed with burdens, hurried with labours, ouermaſtred with taskemaſters, vnexerciſed in feats of warre, wandering vp and downe in the wilderneſſe, ſeparated from other nations; on the other ſide their enemies wer many in number, mighty in ſtrength, rich in furniture, yet GOD brought his people with a ſtrong hand out of Egypt from all their enemies, and ſent his Angel before them to leade them in the wilderneſſe, ſo that no city or nation could preuaile againſt them. Hereby we learne that the enemies of the Church, albeit great, mighty, and high-minded, yet are oftentimes brought vnder, and troden on by the Church, weaker then they. Howſoeuer the Church be weake, and want outward power, yet it hath victory ouer the oppreſſors of it. This we ſee plainly ſtrengthened vnto vs in the booke of *Iudges*, where we ſee that the Midianites, and the reſt of the

Doctrine.
The Church hath the vpper hand of enemies ſtronger then they.

Iudg. 7,12, 20. the league with them lay in the valley like graſhoppers in multitude, and their camels as the ſand which is by the ſeaſhore, yet *Gideon* and his hoaſt being as it were an handfull, ouerthrew them by blowing their trumpets, by breaking their pitchers, and by holding their lampes in their hands. This appeareth in the Iudg. 3,31. hiſtory of *Shamgar*, who ſlew 600. men of the Philiſtims with an Oxe goad: and in the hiſtory of *Sampſon*, being encloſed by his enemies, who caught vp a Iawbone, and ſaid, *With the Iaw of an aſſe are heapes vpon heapes, with the Iaw of an aſſe haue I ſlaine a thouſand men*, *Iudg.* 15,15,16. Thus the weake are made ſtrong, and the ſtrong weake. Likewiſe, in the dayes of *Saul*, the Iſraelites were all naked and vn- 1 Sam. 13.19. armed men, and were not ſuffered to haue either ſwords or ſpeares, (except *Saul* and *Ionathan*) yet their enemies were diſcomfited and ſmitten downe before them.

Reaſon 1. The reaſons are many that may be alledged. Firſt, God is with his people, and if hee be with them, ſtrength, power, courage, and victory muſt be with them alſo, ſo that they cannot fall, vnleſſe God fall with them, which is vnpoſſible. As then the cauſe is the Lords, and the people the Lords, and the battell the Lords, ſo he can arme creatures of no account euen contemptible people to ſcourge great & mighty nations, *Exod.* 8,6,16. His ſouldiers in Egypt were caterpillers and flies: his armies againſt the Philiſtims were mice. God is infinite in power to doe as he will, and what hee will, and when he will, and againſt whom he will, in compariſon of whom all fleſh is fraile and feeble. And as he is great in might, ſo he is preſent in helpe, and gaineth honour, not by the bow, nor ſpeare, nor legges of man, but he fighteth for thoſe that be his. Thus doth *Moſes* encourage the Iſraelites, being purſued by the Egyptians, *Exod.* 14,14. *The Lord ſhall fight for you, therefore hold you your peace.*

Reaſon 2. Secondly, to gain glory to his great Name, ſeeing his power is ſeene in our weakeneſſe. When our ſtrength is ſmalleſt, then is the glory of God greateſt. This made the Lord ſay vnto *Gideon*, Iudg. 7,2. *The people that are with thee are too many for me to giue the Midianites into their hands, leaſt Iſrael make their vaunt againſt me, and ſay, Mine hand hath ſaued me.* Thus *Dauid* aſſured both of the truth of his calling, and the goodneſſe of his cauſe, encountereth with *Goliah*, and ſheweth that all *the people ſhould know, that the Lord ſaueth not with ſword, nor with ſpeare: for the battell is the Lords*, 1. *Sam.* 17,47. So the Apoſtle teacheth that God vſeth few, weake, and ſimple inſtruments, to confound ſuch as are greater in ſtrength, moe in number, wiſer in knowledge, higher in eſtimation, mightier in power, ſtouter in courage, *That no fleſh ſhall reioyce in his preſence, but he that reioyceth, ſhould reioyce in the Lord*, 1. *Cor.* 1,19,31.

Vſe 1. Now, let vs handle the vſes of this doctrin. Firſt, we conclude, ẏ the ſafty of the Church is onely of God, and not of themſelues: ſo that fleſh and blood is not to be reſted and relyed vpon, how great ſoeuer the meanes be: and therefore the Prophet teacheth, that the hilles of the robbers cannot helpe, ſo that wee muſt relye on Gods helpe, and ceaſe from the man whoſe breath is in his Noſtrils, *Eſay* 2,22. He that lifteth vp himſelfe, his minde is not vpright, but the iuſt ſhall liue by his faith. So than let vs caſt away our vaine confidence in man, whoſe life is ſo fraile, that if his breath be ſtopped but a litle, he is dead, and cannot helpe himſelfe or others. God therefore muſt haue the praiſe and preferment aboue all creatures, and be magnified aboue all the works of his hands.

Vſe 2 Secondly, this is a notable comfort and encouragement, to doe conſtantly and cheerefully the duties of our calling, notwithſtanding the croſſes and hinderances to the contrary. For ſeeing it pleaſeth GOD to put ſtrength many times into thoſe that are his, & to deliuer his Church by weak meanes, againſt ſtrong men, let vs proceede with boldneſſe in the workes of our profeſſion, and deale with a good conſcience, aſſuring our ſelues that God is not farre from vs. Whenſoeuer wee heare of the wicked combining themſelues, & conſpiring together againſt the Church, taking crafty counſell among themſelues, our hearts quake and tremble, and we are brought oftentimes to our wits end, wee are greatly perplexed and diſquieted, as the trees of the forreſt are moued by the winde, *Eſai* 7,2: but we muſt conſider, that the victory is of GOD, which caſteth downe the mighty from their ſeat, and exalteth them of low degree. Thus doth *Moſes* comfort *Iſrael* terrified and diſmayed by the euil report the ſpyes had broght vp vpon the land, *Numb.* 14,8,9. *If the Lord loue vs, he will bring vs into this land, and giue it vs, which is a land flowing with milke and hony; but rebell not ye againſt the Lord, neither feare yee the people of the land, for they are but bread for vs: their ſhield is departed from them, but the Lord is with vs: feare them not.* A notable ſtaffe to ſtay them vp, both in reſpect of the preſence of God with them, and of his departure from their enemies. And that which was a ſtay to them, muſt ſerue alſo to comfort and refreſh vs in all diſcouragements, to conſider that we haue a ſure buckler with vs, but the ſhield is departed from our enemies. They lye open to the ſtroke of Gods hand, he wil draw out his glittering ſword againſt them, & they ſhall finde no ſhield to award the blow. They are in a wofull caſe, that hauing the Lord to be their enemy, and no armour of defence vpon them to helpe themſelues. Wherefore, whenſoeuer we ſee theſe enemies of God and his people multiply and increaſe, ſo that they ſeeme as a violent ſtreame ready to beat down all things before them, let not this diſturbe or diſquiet vs, but learne to waite vpon God, who will ſhew himſelfe a preſent helpe, and our GOD in the time of neede.

This tentation, that the enemies are many, and that few ſtand for vs, few haue courage for Gods truth, few ſhew themſelues in good cauſes, doeth greatly weaken our hearts, and maketh them melt away as water; we ſtraight way conclude, that the enemies muſt needes preuaile, for we are weake and few. But know this, O ye of little faith, and of ſo great feare, that a good cauſe ſhall neuer faile, albeit there be but few, and thoſe feeble to maintaine it. 1.Sam.14,6. *Ionathan* relying on God, after his calling, and a manifeſt ſigne to confirme him, goeth on with a noble courage and reſolution, ſaying; *It is not hard to the Lord, to ſaue with many or with few.* The worke of God was neuer ſet forward by the greateſt number; nay, the profeſſion of God alwayes had the feweſt in number, yet no enemy was able to ſtand againſt them. 2.Cor.10.4,5. The Apoſtles of Chriſt were few in number, and the weapons of their warfare were not carnall: yet were they mighty, caſting downe the imaginations, and euery high thing that is exalted againſt the knowledge of GOD, and bringing into captiuity euery thought to the obedience of Chriſt. *Paul* hauing appealed vnto *Ceſar*, and being brought to the defence of his cauſe, ſaith; *At my firſt anſwering no man aſſiſted me, but all forſooke me: I pray God that it may not be laide to their charge: Notwithſtanding the Lord aſſiſted me, & ſtrengthened me, that by me the preaching might be fully beleeued*, 2 Tim. 4,16,17.

This appeareth in that worthy prayes of *Aſa*, which he made going to battaile againſt his enemies, 2. *Chron*, 14, 11. *Lord it is nothing with thee to helpe with many, or with no power: helpe vs O Lord our God, for wee reſt on thee, and in thy name are wee come againſt this multitude: O Lord, thou art our God, let not man preuaile againſt thee.* Let vs not therefore be diſcouraged and diſcomfited, when we ſee many againſt vs, and few to ſtand for the cauſe of God; but conſider, that he whoſe cauſe it is, is able to defend it, whoſe power and glory is moſt of all ſeene in the weakeneſſe of thoſe that are ſtirred vp to maintaine it.

Vſe 3.

Laſtly, it is our duty not to fret at euill men, when they are exalted and lifted vp on high, but conſider the end that the Lord will make, *Nah*, 1,2. *Who will take vengeance on his aduerſaries, and reſerueth wrath for his enemies.* Though they practiſe againſt the iuſt, and gnaſh their teeth againſt him, though they watch the righteous, and ſeeke to ſlay him, though they abound and proſper, and ſet their mouth againſt heauen, yet this is a comfort to the godly, Pſal. 37, 7, 8, 9, 10. *That yet a litle while, and the wicked ſhall not appeare, thou ſhalt looke after his place, & hee ſhall not be found. Waite patiently vpon the Lord, and hope in him, fret not thy ſelfe for him which proſpereth in his way, nor for the man that bringeth his enterpriſes to paſſe; for euill doers ſhalbe cut off, & they that waite vpon the Lord, ſhall inherite the land.* The deſtruction which God hath concluded againſt them is ſure, he wants no meanes to ouerturne them, he can make things that are not, of greater power then they that are. There is no ſafety to the enemies of God and his truth, there is no way for them to eſcape, for the Lord is the God of vengeance. This the Prophet *Eſay* declareth at large, chap. 30. 14.10, ſhewing that their deſtruction ſhould be both certaine and ſuddaine. This is that which the Prophet aſſureth *Hezekiah* of, that God would put his hooke in his noſtrils, and his bridle in the lippes of *Rabſhekah*, that rayled vpon the holy one of *Iſrael*, 2 King. 16, 6, 7. *Be not afraid of the words which thou haſt heard; I will ſend a blaſt vpon him he ſhall heare a noiſe, and returne to his owne hand, and I will cauſe him to fall by the ſword in his owne land.* Let vs therefore remember alwayes the exhortation of the Prophet, Pſal. 37, 1, 2. *Fret not thy ſelfe becauſe of the wicked men, neither be enuious for the euill doer; for they ſhall ſoone be cut downe like graſſe, and ſhall wither as the greene herbes: truſt thou in the Lord and doe good, dwell in the Lord, and thou ſhalt be fed aſſuredly.*

Verſe 9. [*Bleſſed is he that bleſſeth thee, & curſed is he that curſeth thee.* This is the concluſion of this prophecy, wherein is ſhewed that God will powre out his bleſſings vpon his people in ſuch a gracious manner and meaſure, that it ſhall runne ouer, and fall vpon thoſe that are the friends and fauourers of the Church; on the contrary ſide, ſuch as hurt or perſecute them, ſhall vndergoe the heauy curſe of God, as God long before ſhewed vnto *Abraham*. From hence ariſeth this doctrine, that God will be mercifull to all thoſe that ſhew mercy to his Church: and ſuch as are without pitty and compaſſion, ſhall finde iudgement without mercy at the hands of God. God will bleſſe thoſe that doe good to his people, they ſhal not loſe their labour that fauour the Church; but ſuch as are enemies vnto them, ſhall finde God an enemy vnto them. We ſee how God bleſſed the houſe of *Laban* for *Iacobs* ſake: ſo doth *Laban* confeſſe, *Gen.* 30.27. *I haue perceiued that the Lord hath bleſſed me for thy ſake.* Thus God bleſſed the houſe of *Potiphar* for *Ioſephs* ſake that was ſold vnto him: for God was with him, and his maſter ſaw *that the Lord made all that he had to proſper in his hand. Gen.* 39, 3. Thus haue worldly men beene bleſſed for the godlies ſake. This is it which *Iſaac* vttered in bleſſing his ſonne, *Gen.* 27.29. *Curſed be he that curſeth thee, and bleſſed be he that bleſſeth thee*, Hereunto commeth a worthy example recorded by the Prophet *Ieremy*, chap. 38, 9. & chap. 39. 16, 17. when *Ieremy* was caſt into the dungeon, where he ſtacke faſt in the myre, through the falſe ſuggeſtion of his enemies, *Ebed-Melech* the blacke Moore ſpake to the King for him, drew him out with cords, and tooke him out of the dungeon: and therefore the Prophet

Doctrine. God will be mercifull to ſuch as be mercifull to the Church.

phet is ſent vnto him with meſſage, *Thus ſaith the Lord of hoaſts, the God of Iſrael, Behold, I will bring my words vpon this city for euill, and not for good, & they ſhalbe accopliſhed in that day before thee: but I will deliuer thee in that day, ſayth the Lord, and thou ſhalt not be giuen into the hand of the men whom thou feareſt: for I will ſurely deliuer thee, & thou ſhalt not fall by the ſword, but thy life ſhall be for a prey vnto thee, becauſe thou haſt put thy truſt in me, ſaith the Lord.* Thus did God recompence his zeale, and reward his fauour which he ſhewed to the Prophet in the miſeries and troubles which hee ſuſtayned. *Rahab* the harlot receiuing the ſpyes, ſending them out another way, and preferring their life before her owne life, was her ſelfe ſaued from the common deſtruction, and had her fathers houſhold, and all that ſhe had giuen her as a prey, becauſe ſhee had hid the meſſengers which *Ioſhua* ſent to ſpy out *Iericho, Ioſh.* 6,25. *Iam.* 2,25. *Heb.* 11, 31. The widow of *Sarepta* giuing hoſpitality to *Eliah*, and offering him part of that poore pittance which was left her and her ſonne in thoſe dayes of dearth and drought, was with all her family miraculouſly ſuſtained in the famine, continuing three yeeres and ſixe monthes, 1. *King.* 17, 10. The *Shunamite* receiuing the Prophet *Eliſha*, making him a chamber, prouiding al neceſſaries for him, ſetting him there a table, a ſtoole, and a candle-ſticke, that he might turne in thither to lodge, when he trauailed that way, and eate bread at her houſe, receiued both the bleſſing of a ſonne (her huſband being old,) and the raiſing of him from death to life, to her great comfort. She ſhewed ſome mercy, but receiued more mercy; ſhe miniſtred comfort to the Prophet, but her ſelf receiued more comfort. This alſo our Sauiour teſtifieth, ſhewing that wee ſhall loſe nothing that we beſtow on any of the faithful, we ſerue a bountifull Lord, and a liberall pay-maſter, Math. 10,41,42. *He that receiueth a Prophet in the name of a Prophet, ſhall receiue a Prophets reward, &c.*

2 Kings 4,8.

Reaſon 1.

The reaſons heereof follow to be conſidered. Firſt, God will honour all thoſe that honour him, he will deſpiſe all thoſe that deſpiſe him. This is the gracious promiſe that is gone out of his owne mouth, which hee cannot but verifie and performe: for he is not as man that he ſhould lye, hee is not as the ſonne of man that he ſhould deceiue. This is it which the Lord ſpake by the mouth and miniſtry of *Samuel*, concerning *Eli* and his houſe, *Them that honour me, I will honour: and them that deſpiſe me, ſhall be deſpiſed*, 1. *Sam.* 2, 30. And therefore they ſhall proſper that loue the Church, *Pſal* 122.

Reaſon 2.

Secondly, God hath appointed it to be the end of our obedience; our mercy to others, ſhall procure mercy vpon our ſelues. This the Apoſtle ſetteth downe, *Rom.* 2, 10. *To euery one that doth good, ſhall be honour, and glory, and peace, Rom.* 2, 10. We ſaw this before in the hiſtory of *Rahab*, who through faith receiued the ſpyes: ſhee, her family and kinred were were preſerued & maried into the family of *Iudah*, of whom Chriſt came according to ye fleſh.

Math. 5,7.

Reaſon 3.

Thirdly, mercy, a notable fruite of loue receiued, kindleth the hearts, and enflameth the affections of Gods people, both to praiſe God for them, & to pray vnto God for them that haue bene helpeful and ſeruiceable to the Church. It is recorded to perpetuall remembrance touching *Iehoiada*, that hee was buried among the Kings, and greatly honoured both aliue and dead, becauſe hee had done good in *Iſrael* toward God and his houſe, 2. *Chron.* 24, 15, 16. So when *Paul* remembreth the kindneſſe of *Oneſiphorus*, who ſought him out, refreſhed him, & was not aſhamed of his chain, he deſireth the Lord to grant vnto him, that he may finde mercy with the Lord at that day, 2. *Tim.* 1, 16, 18. Nay, he prayeth not onely for *Oneſiphorus* ſelfe (although he onely had helped him) but for his whole houſe & family: whereby is ſet downe a moſt notable meanes and motiue to ſtirre vs vp to doe good, and to diſtribute to all the members of Ieſus Chriſt, inaſmuch as God ſheweth that hee will haue mercy, and take pitty, not onely of vs, but vpon our houſholds, and all thoſe that are neere about vs.

Vſe

The vſes follow. Firſt, from hence wee haue the ſtrengthening and confirmation of another holy truth in our Chriſtian Religion, (to wit;) that mercifull, liberall, and kinde men, ſhall be ſurely bleſſed. No mercifull man ſhall loſe his labour, but in the end he ſhal haue his recompence and reward. Our Sauior Chriſt ſaith, *Bleſſed are the mercifull, for they ſhall obtaine mercy.* The Prophet teacheth, *that a good man is mercifull and lendeth, and will meaſure his affaires by iudgment: he hath diſtributed and giuen to the poore, his righteouſneſſe remaineth for euer, his horne ſhall be exalted with glory.* So the Wiſe man ſpeaketh in many Parables, *Prou.* 11, 25. and 28. 27, and 19. 17. *The liberall man ſhall haue plenty, and he that watereth ſhall alſo haue raine; he that giueth vnto the poore ſhall not lacke, but he that hideth his eyes ſhall haue many curſes: hee that hath mercy on the poore, lendeth vnto the Lord, and the Lord will recompence him that which he hath giuen. Caſt thy bread vpon the waters, for after many dayes thou ſhalt finde it; giue a portion to ſeuen, and alſo to eight, for thou knoweſt not what euill ſhall be vpon the earth, Eccl.* 11, 1, 2. On the other ſide, miſerableneſſe and vnreaſonable handfaſtneſſe are the cauſes of the ruine of many men, and their houſes, and bring curſes vpon body, goods, ſoule, children, family, and all things that belong vnto them. So it was in churliſh and cruell *Nabal*. So ſhall there *be iudgment mercileſſe, to him that ſheweth no mercy.* And he that gathereth goods by vnlawfull meanes, ſhal leaue them to ſuch as will pitty the poore. Thus we ſee, God requireth mercy of vs, to be like him.

Pſal. 11

Se-

Vſe 2. Secondly, it is our duty to loue Gods people, ſeeing ſuch as fauour them, doe fare the better for them. Such as are friends to them, ſhall haue God to be their friend, who promiſeth to bleſſe ſuch as bleſſe them. What greater bleſſing can there be, then to haue God to be our friend? What greater curſe and miſerie, then to haue him our enemy? The vngodly haue receiued temporall bleſſings, for ſhewing kindneſſe to the faithfull: the Lord hath ſent none of them empty away, that euer did good to his people, as wee heard in *Laban*, *Potiphar*, and others. This ſerueth to reproue all ſuch as hate and reuile them, that curſe and deteſt them, that reproach them, and ſpeake all manner of euill againſt them. And here let vs weigh and conſider into what euill times we are fallen, times filled and defiled with all iniquitie, 2, *Tim*. 3, 1. 2. *Pet*. 3, 3. In former ages the very infidels and vnbeleeuers, confeſſed that they were bleſſed for the godlies ſake: they were ſo farre from branding and vpbraiding them with odious taunts forged in hell, & hammered with the tongues of euil men, that their mouthes haue acknowledged how GOD hath proſpered them for their ſakes. This laſt age is as a common ſink, wherein all the wicked inuentions and diuelliſh practices doe meet, and are gathered together: and therefore, it bringeth forth maſters of miſchiefe, and expert practitioners in ſinne, who are furniſhed with their owne inuentions, former examples, and tryed experiments of all times, places, and perſons. Maruaile not therefore, if the children of God be now ſcorned, when godlineſſe it ſelfe is made a common by-word? In former ages, when as the Prophets and righteous men were perſecuted, and their liues ſought after, euery one was ready to helpe and to hide them. So did *Ionathan* detect the hatred, and reueale the fury of his father againſt *Dauid*, with the hazard of his owne life, 1. *Sam*. 20, 42. So did *Obadiah* in the court of *Ahab* hide an hundred Prophets in caues from the cruelty of *Iezabel*, & ſuſtained them in the time of the famine, of the which wee ſhall ſpeake more afterward. Thus did the diſciples let downe *Paul* in a basket, when his life was ſought for by the bloody Inquiſition, *Acts* 9, 21. Woe vnto them therefore, that betray them into the hands of their enemies, as the *Ziphims* did *Dauid*, 1, *Sam*. 23. 20. as *Iriiah* did *Ieremy*, *Ier*. 39. 13. as *Iudas* did Chriſt, *Math*. 26, 48. Woe be vnto them that falſely accuſe them, and any way adde affliction to their affliction, whereas they ſhould countenance and defend them to their power, as *Ionathan* did *Dauid*, as *Ebed-melech* did *Ieremy*: and woe vnto them that hurt the godly, for GOD threatneth to curſe ſuch as curſe them, ſo that we ſhould feare any way to doe them wrong.

g. 18, 13.

3. Thirdly, hereby wee are warned to exhort one another to this duty, and by all meanes to prouoke one another to mercy, in regard of the great recompence of reward that is laid vp for mercifull men. The example of the *Sunnamite* before remembred, is a notable & worthy example to teach vs this vſe, and to enforce this duty vpon vs. She ſtirred vp her husband to good things, and made him that was willing, more willing; him that was forward, more forward; ſhewing her ſelfe mindful of the end of her creation, which was to be an helper vnto him, eſpecially, in the beſt things, *Gen*. 2, 18. She ſaid, *Behold, I know that this is an holy man of God, that paſſeth by vs continually, let vs make him a chamber that hee may turne in thither when he commeth to vs*. 2. *Kings* 4, 9. It is not enough for vs to be ready and reſolute to doe good to thoſe that are of the houſhold of faith, and thereby to teſtifie our faith in Chriſt, but God requireth of vs to conſider one another, to prouoke vnto loue and to good workes, not forſaking the fellowſhip that we haue among our ſelues, as the manner of ſome is, but let vs exhort one another; and that ſo much the more, becauſe yee ſee that the day draweth neere, *Heb*. 10, 24, 25. This ſerueth to reproue ſuch as are backward in doing good, and cauſe others to be backward: ſuch as are not content themſelues to doe nothing, but are ready to diſſwade and diſcourage others from workes of mercy: as we ſee the Apoſtle *Iohn* reproueth *Diotrephes*, who was ſo farre from receiuing the brethren, that he forbad them that would, and thruſt them out of the Church, *Iohn* 3. 9, 10. He was backward himſelfe, and made others backward, his malice did not onely keepe him from doing good to the Saints, but prouoked him to hinder and reſtraine others. Theſe are like the Scribes and Phariſies, which did ſhut vp the kingdome of heauen againſt men, neither entring themſelues into it, nor ſuffering thoſe that would enter, *Math* 23. 13. Theſe are like vnto the enuious Iewes, who grew to that deſperate madnes againſt the Lord Ieſus, that they would neither receiue the Goſpel themſelues, nor ſuffer it to be preached to others, but forbad the Apoſtles to preach vnto the Gentiles, that they might be ſaued, to fulfill their ſinnes alwayes, 1. *Theſ*. 2. 16. They are like to *Elimas* the ſorcerer, who was ſo farre from beleuing the doctrine of ẏ Apoſtles, *Act*. 13, 8 that he openly withſtood them, and maliciouſly ſought to turne away the Deputy from the faith. And all theſe may fitly be compared to the dog lying in the manger, which will neyther eate the hay himſelfe, nor ſuffer the Oxe or Cattel that would, to eate of it. Theſe ſhall haue the more fearefull condemnation, anſwering to God both for not doing good, and for hindering ſuch as would doe good. Theſe both ſhut vp their hands and hearts frō all duties of loue, and tye vp the hands of others, ſo that a double woe hangeth ouer their heads, which without repentance will fall vpon them.

Laſtly, this Doctrine is both an encouragement Vſe 4.

ragement vnto vs in well doing, and a great comfort in all aduerſities. It is an incouragement, to conſider, that what loue and ſeruice ſoeuer we doe ſhew to the Saints, it is put vppon the Lords accounts, and is kept in his remembrance, and ſhal not be blotted out for euer. This is the tenour of the couenant which he hath made with vs, to haue the ſame friends and enemies with vs. Such as are our friends to doe vs good, he will account as his friends to doe them good; ſuch as are his enemies to hurt vs, he will proceede againſt them, as with his vtter enemies to root them out, and to deſtroy them. This is a great honour and dignity of the faithfull. It argued a very neere league of amity that *Iehoſhaphat* made with the King of *Iſrael*, when he ioyned with him, ſaying, *I am as thou art, my people as thy people, & my horſes as thy horſes, wee will ioyne with thee in the war, al mine is at thy commandement*, 1. *King.* 22.4. 2 *Chron.* 18.3. This is the ſociety and fellowſhip that God hath with his people; our friends, ſhall be his friends; our enemies, ſhall be his enemies; our troubles, ſhal be his troubles; our wrongs, ſhall be his wrongs; our perſecutions, ſhall be his perſecutions. This is it which the Prophet declareth touching the Lord: *He that toucheth you, toucheth the apple of his eye*, Zach. 2,8. So precious and deare are they to him, and ſo tender is his loue toward them, that when the enemies riſe vp againſt them to hurt them, it goeth as neere to the Lord, as any thing can do. We know how tender the eye of a man is, it worketh more griefe, then to receiue a wound in any other part, to haue the apple of the eye ſtriken: but the Church is ſo deare to God, that he can no more ſuffer the enemies to hurt it, then a man can abide to be thruſt or pierced in the eye. How could the Lord expreſſe how earneſtly and ardently he loueth vs, and how carefull he is for our ſafety, better then vnder this compariſon? and therefore the Prophet entreateth Pſal. 17, 8. the Lord to keepe him as the apple of his eye. & to hide him vnder the ſhadow of his wings, This is it which our Sauiour ſignifieth in the deſcription of the laſt iudgement, that when one of the leaſt of Chriſts brethren haue bene hungred, and we haue fed them; haue beene thirſty, and wee haue refreſhed them; haue bene ſtrangers, and wee haue lodged them; haue beene naked, and we haue clothed them; haue beene priſoners, and we relieued them: *Chriſt Ieſus himſelfe is refreſhed, and relieued, viſited, and harboured in his members*, Math. 25,40 If the Lord Ieſus liued now vpon the face of the earth, in pouerty & great want, if he wanted meate to eate, or clothes to put on, ought wee not to relieue him? nay, who is it but would ſay hee is ready to doe it? But euery faithfull man is vnto vs as Chriſt himſelfe: whatſoeuer is done to him, is done to Chriſt himſelfe, and Chriſt Ieſus, though heire of all, & Lord of the world, doth eſteeme & account it as done vnto himſelfe. On the other ſide, when the poore members of Chriſt are in want, & not releeued, are ſick and not viſited, are hungry, and yet not ſuſtained; Chriſt himſelfe is vnuiſited, & vnregarded. A man would be aſhamed to doe thus to Chriſt in perſon, but inaſmuch as we doe it to the perſons of our brethren and his members, hee counteth it as done to himſelfe, as he ſpeaketh in the Goſpel, *Verily, I ſay vnto you, inaſmuch as yee did it not to* Math. 25, *one of the leaſt of theſe, ye did it not to mee.* This likewiſe is that which Chriſt ſpake to *Paul* from heauen at his conuerſion. When he breathed out threatnings and ſlaughter againſt the diſciples of the Lord, and had obtained letters to bring them bound to Ieruſalem that profeſſed Chriſt; he heard his voyce, ſaying to Acts 9,4. him, *Saul, Saul, why perſecuteſt thou me?* His perſecution was directly againſt the Saints, but wee heare how the Lord acounteth that perſecution to be againſt himſelfe. This is a ſingular encouragement to euery one of vs, to loue the ſeruants of God from our hearts, and to ſerue their neceſſities, conſidering that it is as it were put vpon the Lords accounts, and he will recompence it vnto our boſomes. It is a great terror to al mercileſſe & malicious men, for whatſoeuer miſchiefe they worke againſt the godly, it is done againſt Chriſt, and they ſhall be arraigned as guilty of oppreſſion and perſecution againſt Chriſt.

Againe, as this is an incouragement in well doing, ſo it is a great comfort vnto vs in theſe fruites and works of mercy, that God will remember them, & be mindfull of them, and for them will aſſuredly helpe vs when wee are in diſtreſſe. This the Prophet ſaith, *Bleſſed is hee that iudgeth wiſely of the poore, the Lord will deliuer him in the time of trouble*, *Pſal.* 41,1,2. So then, when we haue bene ſeruiceable & comfortable vnto others, eſpecially to the ſeruants of God, there ariſeth from hence a great comfort to our conſciences, & an aſſurance of our eternall peace & acception with God, ſo that we may with boldneſſe come to the throne of his grace, & pray vnto him for ẏ graces of his Spirit. *Obadiah* proueth ẏ he feared the Lord in ẏ truth of his ſpirit, & aſſureth his conſcience thereof, becauſe hee had hid the Prophets of God in the perſecution raiſed againſt them by *Iezabel*, 1. King. 18,12,13. Therefore, when he feared that *Eliah* would procure vnto him the diſpleaſure of *Ahab*, and ſo bring vpon him a cruell death, hee found comfort in the former fruites of mercy, and ſaid to the Prophet *Was it not told my Lord what I did when Iezabel ſlew the Prophets of the Lord, how I hid an hundred men of the Lords Prophets by fifties in a caue, and fed them with bread and water? And now thou ſayeſt, goe tell thy Lord, Behold, Eliah is heere, that hee may ſlay mee.* The like wee ſee in *Nehemiah*, when hee had relieued the oppreſſed people, and euery way ſought rather the welfare of the Church, then his owne commodity, hee turneth himſelfe to God, and ſaith, *Neh.* 5,19, & 13, 14,22,31.

Remember me, O my God, in goodneſſe, according to all that I haue done for this people. Neh. 5, 19. And chap. 13, 14, 22, 31. *Remember me, (O my God) heerein, and wipe not out my kindneſſe that I haue ſhewed on the houſe of my God, and the offices thereof.* He doth not heere glory in his owne merits, nor putteth his truſt in his good works (for before he pleadeth mercy, & craueth pardon) but deſireth that God in goodnes would graciouſly reward the works which hee had done with a good conſcience, and is bolde to put him in minde of his promiſe, who hath promiſed to repay whatſoeuer is done for the benefit and behooſe of his Saints. A great comfort, it is to be able in the ſimplicity of our hearts, to ſpeake thus. How many are able in our dayes to ſay with *Nehemiah, Lord, remember me according to all that I haue done for thy people*? For their owne conſcience would by and by accuſe them, and cry out of the wrongs and iniuries they haue done vnto them, how they haue hated them in their hearts, ſmitten them with their hands, wounded them with their tongues, trampled vpon them with their feet, and ſold themſelues to work miſchiefe againſt them. If they will not remember the ſeruants of God in kindneſſe, let them know God will remember their vnkindneſſe; and the children of God may pray vnto him, not for deſire of reuenge, but for the aduancement of his glory, to reward them according to their deſarts, as we ſee in *Nehemiah, Remember them (O my God) that defile the Prieſthood*, Neh. 13, 29. This muſt of neceſſity galle a mans conſcience, whē the terrors thereof ſhall accuſe him for want of doing good ſeruice to the Church of God; yea, for doing great wrongs, and offering many indignities againſt the Church.

Iob 27.23. Lama, 15.

10 *Then Balak was very angry with Balaam, and ſmote his hands together: ſo Balak ſaid vnto Balaam, I ſent for thee to curſe mine enemies, and behold thou haſt bleſſed them vnceſſantly, now three times.*

11 *Therfore, now flee vnto thy place: I thoght ſurely, I will promote thee vnto honour, but loe, the Lord hath kept thee backe from honour.*

12 *Then Balaam anſwered Balak. Told I not alſo thy Meſſengers which thou ſenteſt vnto me, ſaying;*

13 *If Balak would giue mee his houſe full of ſiluer and gold, I cannot paſſe the commandement of the Lord, to do either good or bad of mine owne minde? What the Lord ſhall command, the ſame I ſhall ſpeake.*

14 *And now behold, I goe vnto my people: Come I will counſell thee ſuch things as this people ſhall do to thy people in the latter dayes.*

Hitherto we haue ſpoken of the preparation into the Propheſie, and likewiſe of the Propheſie it ſelfe: Now followeth the effect and euent thereof, expreſſed partly in *Balak* the King, and partly in *Balaam* the falſe Prophet.

Touching *Balak*, *Moſes* declareth, that when he ſaw himſelfe againe diſappointed of his hope and expectation, hee burſteth for anger, and ſmiteth his hands together, in token of the inward indignation of his heart. For as the patient abiding of the righteous ſhall be gladneſſe, Prou. 10, 28, ſo the hope of the wicked ſhall periſh. He is content to hearken vnto the Sorcerer, ſo long as hee hopeth to heare pleaſant and pleaſing things of him, but when he is deceiued, he rayleth and rageth without meaſure. His indignation conceiued againſt him appeareth; firſt, by comparing his owne purpoſe with *Balaams* practiſe, when he ſaith; *I ſent for thee to curſe mine enemies, and behold, thou haſt not ceaſed to bleſſe them now three times.* It is no leſſe abſurd and iniurious in thee to bleſſe mine enemies, thē if thou ſhouldeſt curſe my friends: for in that thou bleſſeſt them, it is all one, as if thou curſedſt me. If thou ſtandeſt with them, thou ſtandeſt againſt me, both of vs cannot ſtand together; If they continue, I fall.

Balaks anger againſt Balaam.

Secondly, he doth caſhire him and caſt him out of his fauour, he withdraweth the preſent prepared for him, and denyeth him the wages and ſtipend promiſed vnto him: *I ſaide, Surely I will aduance thee to honour, but the Lord hath kept thee backe from honour:* as if he ſhould ſay, Depart from me, thou vnhappy Prophet, vnhappy in thy Propheſie, vnhappy in thy preferment, vnhappy to me, vnhappy to thy ſelfe: I called thee not to bleſſe this people, but to curſe them. I haue honoured thee among my Princes, and would moreouer (if that had bin too little) haue done vnto thee and for thee greater things then theſe. But ſeeing thou ſetteſt ſo light by my gifts, goe thy wayes, thy preſence is a burden vnto me; aske thy reward and wages of thy worke, of that God whom thou haſt obeyed, or of that people whom thou haſt bleſſed, to whom thou ſeemeſt rather beholden, then vnto mee, and who I am ſure are more indebted to thee for thy paines, then I am. This is a moſt ſhamefull blaſphemy of a wretched man whoſe breath is in his noſtrils, againſt the eternall God that made heauen and earth, who ſuffereth with patience the veſſels of wrath prepared to deſtruction.

The anſwer of *Balaam* followeth to be cōſidered, who is brought in by *Moſes* excuſing himſelfe, and giuing wicked counſell to *Balak*, to bring the people of God to ruine and deſtruction. The Apology and defence that he maketh for himſelfe, is this, that hee certified the meſſengers ſent vnto him, and declared to *Balak* himſelfe, that he was not at his owne choiſe and liberty to ſpeake what the King wiſhed, and what himſelfe deſired, but was as it were chained and reſtrained by the mighty hand of God, that he could vtter nothing, but what he inſpired.

The anſwer of Balaam.

Thus the falſe Prophet ſeeketh to pacifie and appeaſe the angry minde of the King, and the hyreling laboureth to recouer his wages that was denyed him: as if he ſhould ſay, Lay the fault where it is, and not where it is not: I haue ſtriuen what I can, to do that which thou requireſt, but the God of the Hebrewes hath hindered thy requeſt, and my deſire.

Secondly, hee promiſeth that being now diſcharged, and ready to returne home, hee would giue ſuch counſell, which ſhould work out the finall confuſion of this people, if it were wiſely and warily followed. For when he ſeeth he cannot curſe them, he giueth counſell how to hurt them, as if hee ſhould haue ſaide to *Balak*, I ſee to my griefe, & thou perceiueſt to thy coſt, that ſorcery will not preuaile and ſerue the turne, yet do not deſpaire, but hold on thy purpoſe, & try a new concluſion another way. I haue another plot in mine head, follow my direction, and doubt not but thou ſhalt bring thy matters to a good paſſe, and deſtroy that people, as they hereafter ſhall deſtroy thy people. But what this counſell was, is concealed and not expreſſed in this place, which was not ſuch as the Prophets of God aduiſed and perſwaded to the people of God, but diuelliſh counſell, proceeding from that ſpirit by which he was guided, to open a gap to bring vpon them all miſchiefe and miſery, and to pull downe the wall of Gods protection, whereby they were fenced and defended, and to let in their enemies vpon thē, God being become an vtter enemy vnto them. For by the ſucceſſe and euent in the chapter following, it appeareth, what this crafty counſell was, by the peoples falling in fancy and fellowſhip with the Moabitiſh women, wherby they were drawne into ſpirituall and bodily fornication. And afterward in the one & thirtieth chapter of this booke, verſe 16, *Moſes* ſpeaking of the Midianitiſh women, ſaieth; *Theſe cauſed the children of Iſrael through the counſell of Balaam, to commit a treſpaſſe againſt the Lord, as concerning Peor, and there came a plague vpon the Congregation of the Lord.* So the Apoſtle *Iohn* ſpeaketh, writing to the Church at Pergamus, *I haue a few things againſt thee, becauſe there thou haſt them that maintaine the doctrine of Balaam, &c.* Reu. 2,14. Hereby then we ſee, ẏ when *Balaam* had ſundry wayes aſſayed and attempted to curſe the people of Iſrael, and yet his purpoſe fayled him, becauſe God croſſed his deuices: hee told *Balak* that the laſt refuge and onely way to preuaile againſt them, was to draw them to ſin againſt their God, and ſo to make a breach betweene him and his people. Now according as hee counſelled him, and gaue him inſtructions, ſo *Balak* confederate with the Midianites, ſent forth the moſt beautiful women in their kingdomes into the Campe of Iſrael, to entice them to the worſhip of their Idols, & to banquet with them at their Idoll-feaſts, whereby they drew them to Idolatry and fornication, ſinning againſt God, and kindling his wrath againſt them. But of this we ſhall ſpeake further in the chapter following.

Numb. 25,3.

[Verſe 10. *Then Balak was very angry with Balaam, and ſmote his hands together, and ſaide; I ſent for thee to curſe mine enemies &c.*] See heere the euent of all the conſpiracy againſt the Iſraelites, they had conceiued miſchiefe, & bring forth a lye. They that trauaile with wickedneſſe, trauaile with the windo, and the end is not anſwerable to the beginning. They vaniſh away in their owne imagination, whilſt Iſrael ſtandeth as a defenced City.

Pſal. 7,14,1

From hence we learne, that things practiſed inconſiderately, not with good aduice, and attempted vnlawfully with a wicked purpoſe, haue other euents then men thinke of. Whatſoeuer wee goe about with a wicked minde, hath an euill end in the iuſt iudgment of God. We cannot expect that any euil action ſhould haue a good end. Indeed God doth many times ſuffer euill men, & cauſeth them to multiply, becauſe our ſinnes deſerue ſo many chaſtiſements and ſcourges, as there are wicked men in the world. Againe, it is requiſite that we ſhould all our life long be kept in a continuall exerciſe of faith, prayer, patience, and repentance, and that they might be as pricks and thornes in our ſides. Laſtly, the Lord by ſuffering the wicked to proſper and proceed, doth greatly aduance his owne glory, whiles he reigneth in the midſt of his enemies, Exod. 9,15,16, and preſerueth his Church in deſpite of Satan and his wicked members, which daily ſeeke the ouerthrow thereof.

Doctrine. Thing vnlawfully attēpted, haue euill ends.

The cauſes why wicked men do mul tiply.

Iudg. 2,21.

Is it not ſtrange, that an hundred Sheepe ſhould liue among a thouſand wolues, & not be deuoured? It is no leſſe wonderfull and to bee maruelled at, that any of Gods people ſhould liue vpon the face of the earth, being compaſſed about with an army of wicked men, the very limbes of the diuell, that open their mouths to ſwallow them vp, and hate them with an vnfained hatred vnto the death. Notwithſtanding, the Lord thus beareth and forbeareth, yet in the end hee will cut off the wicked, and all euill ſhall haue an euill end. We ſee this in *Pharaoh* calling for his Sorcerers, they withſtood *Moſes*, and reſiſted the truth; they turned water into blood, and rods into Serpents: yet in the end all their cunning was ſtained, and they confeſſed it was *the Finger of God*, Exod. 7,11. & 8,19. Conſider the example of thoſe that would builde them a Citty and a Tower, to get them a name, leſt they ſhould bee ſcattered vpon the whole earth, Geneſis ch. 11. verſe 4: the Lord came downe to ſee the Citty which the ſonnes of men builded, and there confounded theyr Language, that euery one perceyued not anothers ſpeech. The Apoſtle *Peter* maketh a long rehearſall in his ſecond Epiſtle, chapt. 2. verſe 4, of the ſinnes of the Angelles, of the olde world, of the Sodomites: and ſetteth down the wages thereof what it was; the Angels were caſt downe, the olde world was drowned, the Cities of Sodome and Gomorrha were burned. See the miſerable ends of *Pharaoh*, of *Abitophel*, of *Saul*, of *Iudas*, of *Herod*, and ſuch others; all the which are written for our inſtruction, to teach vs that all euil works ſhall haue an end anſwerable to their euill.

The Reaſons are plaine to aſſure the truth ſon 1. hereof. For firſt, it ſtandeth with Gods iuſtice to recompence euill with euill. True it is, he is able by his infinite power to bring good out of euill, and to turne the euill actions of men to ſerue his owne glory, & to further the good of his children; as we ſee in the hiſtory of *Ioſeph*, who by the falſe treachery of his brethren, was ſolde into Egypt, to whom he ſaid, *When ye thought euill againſt me, God diſpoſed it to good, that he might bring to paſſe, as it is this day, and ſaue much people aliue*, Gen. 50, 20. So 1,21. *Iob* being bereaued of his children, and robbed of his Cattell, confeſſeth, that the Lord had giuen, & the Lord had taken away. Likewiſe the Apoſtles ſpeaking of the crucifying of Chriſt, the Lord of glory, declare that 4,27,28. *Herod* and *Pontius Pilate* with the Gentiles and people of Iſrael, had done no more then the counſell of God had determined before to be done. Neuertheleſſe it ſtandeth with the rule of his iuſtice, to croſſe the attempts and endeuours of euill men, and to ſet himſelfe againſt them that ſet themſelues againſt him. So long therfore as God is ſo iuſt, the vngodly muſt not looke for any good ſucceſſe of euill enterprizes. His bleſſing is vpon the lawfull labours of his children, becauſe he is mercifull: his curſe waiteth vpon the vnlawfull works of his enemies, becauſe he is iuſt. It is his nature to bee iuſt, hee cannot deny himſelfe.

ſon 2. Secondly, the Lord will make their wickedneſſe knowne, and plucke off the vizard from their faces, howſoeuer they thinke to proceed, and promiſe to themſelues an happy end. This the Apoſtle teacheth, 2 Tim. 3, 8, 9, where he ſheweth, that as *Iannes* and *Iambres* withſtood *Moſes*, ſo do theſe alſo reſiſt the truth; men of corrupt mindes, reprobate concerning the faith, but they ſhall preuaile no longer, for their madneſſe ſhall be euident to all men, as theirs alſo was. Seeing therefore God is a iuſt God, and will vncaſe the hypocriſie of euill men, we are right well aſſured, that euil inuentions ſhal come to nought, and haue God to croſſe them.

1. The vſes remaine. Firſt, we ſee from hence, that ſinne endeth not as it beginneth. Euill men are ſure to be deſtroyed, and that God will call them to an account for thoſe things which they haue done, if not in this life, yet aſſuredly in the life to come. They dreame of God, ſitting ydle in heauen, and ſeeing all things, and regarding nothing; but in the end they ſhall know that which now they will not know, and feele that whereof now they haue no feeling. And ſee heere how Satan bewitcheth the mindes of theſe men, and blindeth their eyes, that they cannot ſee ſinne to bee ſinne, nor caſt their eyes to behold the wages of ſinne reſerued for the committers of it. Let all wicked men therefore looke for the heauy curſe of God. They bleſſe themſelues, but the curſe of God is vpon them, Deut. 32, 41, and ready to ouertake them. Woe therefore ſhall be vnto them, though all the world ſhould bleſſe them. They can haue no aſſurance of any good ſucceſſe, nor looke for any bleſſing vpon the works of their hands.

Secondly, be not offended when wicked men floriſh and proſper, but conſider their end and what the end of their hope is, and we ſhal not be deceiued with their outward glory, and preſent pompe of the world wherin they liue. Vſe 2. It is a great tentation to the faithfull, to behold the proſperity of the wicked. The Prophet *Dauid* declareth how his faith had long wraſtled and ſtruggled with this aſſault, inſomuch that his foote had well nigh ſlipped, Pſ. 73, 2. and his ſteps were almoſt gone when he ſaw how the vngodly floriſhed; and on the other ſide, that he was daily puniſhed, and chaſtened euery morning. This was it that troubled *Iob*, *Wherefore do the wicked liue and waxe olde, and grow in wealth*? Iob 21, 7. So the Prophet *Ieremy* maruaileth at the proſperity of the wicked, *O Lord if I diſpute with thee, thou art righteous, yet let me talk with thee of thy iudgments: Wherefore doth the way of the wicked proſper? Why are all they in wealth that rebelliouſly tranſgreſſe*? Ier. 12, 1. So the Prophet *Habbakkuk* complaineth vnto God, conſidering Hab 1.3. the great felicity of the wicked, and the miſerable oppreſſion of the godly, which oftentimes endure all kinde of cruelty and affliction, and can ſee no end thereof. But we muſt enter into the Sanctuary of God, then we ſhal ſee the end which God in his iuſt iudgement hath appointed to wicked men: when wee thought he had no care of their doings, and that they were in the greateſt ſafety and ſecurity, we ſhall ſee he is holy in all his wayes, & true in all his words. This is a great terror vnto wicked men, to know that he will lay vpon them a fearefull end; and on the other ſide, it is a great comfort vnto the godly, to conſider, that howſoeuer God beare a long time, yet in the end his hand ſhall take hold on iudgment, then hee ſhall execute vengeance on his enemies, and reward them that hate him.

Laſtly, ſeeing all euill ſhall haue an euill Vſe 3. end, let vs haue no fellowſhip with euill men, or euill actions, vnleſſe we will partake with them in the puniſhment. It is our duty to forſake their company, and to leaue our league with them, leſt we be taken in the net, and be ſnared in their wayes. This is the exhortation giuen to vs from heauen, *Come out of her my people, that ye be not partaker of her ſinnes, and* Reuel. 18, 4, 5. *that ye receiue not of her plagues.* Many haue ſuſtained much danger, & endured much affliction by accompanying and conuerſing with euill men. *Lot* was neuer more greeued, nor leſſe ſecured, then when he was euen in the very midſt of *Sodome*. He made choiſe to dwell there, therby to enrich himſelfe, but he quickly repented him of his choiſe, Gen.14,12. He was taken priſoner by forreigne enemies, and was in greateſt danger by violence at his owne home. Yea ſo long as he liued in that place, he ſeemed to liue in a little hell, as the Apoſtle teſtifieth, 2 Pet,2,7,8, that God deliuered iuſt *Lot*, being vexed with the vncleanly conuerſation of the wicked, for he being righteous, and dwelling amongſt them, in ſeeing and hearing, vexed his righteous ſoule from day to day with their vnlawfull deeds. Let vs delight in the ſweet ſociety of Gods children, & take pleaſure to be in the preſence of them that fear God. As for the vngodly, let vs deſire their places rather then their perſons, & their roome rather then theyr company. Hence it is, that *Salomon* teacheth vs not to enter into the way of the wicked, nor to walke in the way of euill men, Prou.4, ver. 14,15,16, to auoyd it, and not to goe by it, to turne from it, and to paſſe by: for they cannot ſleepe except they haue done euill, and their ſleepe departeth, except they cauſe ſome to fall. What an heape of words doth *Salomon* vſe? and to what ende ſerue theſe ſo many repetitions, but to ſhew ẏ exceeding danger of communicating with the wicked, and how hardly wee are drawne to leaue thē. It is all one, as if a man would throw himſelfe willingly and wilfully into the hands of theeues. We would be ready to call and account him a ſtarke foole, without any ſigne or ſhew of wiſedome, that would runne into the company of theeues and robbers, eſpecially hauing any charge of mony or money-worth about him. The ſeruants of God that are indued with heauenly gifts, and haue the graces of Gods Spirit giuen vnto them (which are the cheefeſt treaſure) haue a great charge about them, it ſtandeth them therefore vpon, to take heed that by euill company they bee not robbed and depriued of them. The holy Ghoſt dealeth with vs, as a Merchant doth with his Factor or ſeruant, whom he ſendeth foorth furniſhed with ſtore of money to buy and ſell withall; and fearing leſt he ſhould bee robbed and ſpoyled, warneth him to auoid ſuſpitious places and paſſages, and to turne aſide out of the path, till he be paſt the danger. So ſhould we beware of the company & conditions of the wicked, if we count our ſelues happy to be in league with them, we are vtterly loſt, and are walking in the path-way that leadeth to death.

Gen.19.9.

[Verſe 13. *If Balak would giue mee his houſe full of ſiluer and gold, I cannot paſſe the commandement of the Lord, to do either good or bad of mine owne minde.*] This wicked man, and couetous Prophet, thogh he neither feared God, nor loued the way of righteouſneſſe, yet teacheth what ſhould bee in all the ſeruants of God, that they ſhould not for filthy lucre and couetouſneſſe, which is the roote of all euill, trangreſſe the commandement, or breake out beyond their calling.

Doctrin Worldly ſineſſe ſho not withd vs from C ſtian duti

This teacheth vs this truth, That worldly buſineſſe ſhould not draw vs from chriſtian duties. Matters of profit and commodity muſt not carry vs beyond our calling, wee muſt not purſue them, and follow after them, when we haue no warrant to deſire them, albeit there be profit in them. A notable example heereof we haue in *Gideon*, he had a kingdome offered vnto him; for the men of Iſrael ſaid vnto him: *Reigne thou ouer vs, both thou and thy ſonne, and thy ſonnes ſonne:* he thought not gouernment in it ſelfe vnlawfull, or vnlawfull for them to haue a Gouernor; but he ſaw no calling from God, and therefore refuſed it, and betooke himſelfe to a priuate life, ſaying; *I wil not reigne ouer you, neither ſhall my childe reigne ouer you, but the Lord ſhall reigne ouer you,* Iudg. 8,22,23 We ſee that *Dauid* had his enemy put into his hand, *Abiſhai* beſought *Dauid* that he might ſmite him once with a ſpeare to the earth, and his ſeruants vſed importunity vnto him, as if God had offered him to be ſlaine, ſaying; *See, the day is come, whereof the Lord ſaid vnto thee, Behold, I will deliuer thine enemie into thine hand, and thou ſhalt do vnto him as it ſhall ſeeme good to thee,* 1 Sam.24, & 26. But he would not hearken vnto them, he would wait the time which God had appointed, ſaying; Either the Lord ſhall ſmite him, or his day ſhall come to dye, or he ſhall deſcend into battel and periſh. The like we ſee in our Sauiour Chriſt, he refuſed to be made a temporall and earthly King, Ioh. 6,15, for when hee perceiued that the multitude would come and take him to make him a King, he departed againe into a Mountaine himſelfe alone. We ſee the Diſciples of Chriſt left all, & neglected the ſeruice of themſelues, and the ſeeking of their owne benefit for the ſeruice of God. Math. 19,27. So the faithfull Chriſtians ſold their poſſeſſions, being warranted vnto it by a ſpeciall calling, and guided by the worke of the Spirit. Acts 4, 39. *Moſes* might haue enioyed the treaſures of Egypt, and the dignity of a kingdome, yet choſe rather to ſuffer aduerſity with ẏ people of God, and to follow the calling whereunto hee was called, Heb.11,24,25. Whereby we ſee, that albeit profits be in time and place to be looked after, yet we muſt all looke to haue our warrant in ſeeking for them.

Reaſon

The reaſons remaine to be conſidered, to inforce this truth, and to gaine our affections to the embracing of it. For firſt, by too much following the profits of this life, we may loſe a greater profit: If we ſhould win the world, and loſe our ſoules: if wee ſhould catch the riches of this life, and cracke the peace of a good conſcience, it would proue in the end a ſmall gaine vnto vs, but rather the greateſt loſſe. The ſoule is a precious iewell, and therefore the loſſe of it is an incomparable loſſe. This is it which our Sauiour ſaith in the Goſpel, *What ſhal it profit a man to win the whole world, and to loſe his owne ſoule? Or what ſhall a man giue for the recompence of his ſoule?* Mat.16, 26. Seeing then by ſeeking the things of this life, we may loſe the things of the life to come it followeth, from the danger of eager purſuing after them, that no worldly buſines ſhould choake vs and hinder vs from better things required of vs.

Reaſon 2. Secondly, the things of this life ſerue onely for a ſeaſon: we our ſelues are heere Pilgrims and ſtrangers, we haue no continuing City. The hope that we haue is this, we looke for a kingdome. We cannot haue an heauen in this life, and another in the life to come. The greateſt glory that euer was vpō the earth, is gone in a few ages. Therefore the Apoſtle teacheth, *That the faſhion of this world goeth away: This world paſſeth away, and the luſtes thereof, but hee that fulfilleth the will of God, abideth euer.* 1 Cor. 7,31, 1 Iohn 2, 27. So that we muſt know it is required of vs, that we preferre not this world before the world to come, nor be led away from the duties of our calling, by the loue of the profits thereof.

Vſe 1. The vſes come now to be ſtood vpon. Firſt, wee ſee it is a dangerous bayte to be in loue with the world. How many are there that euē make it their god, and do chiefly mind earthly things? Our Sauiour in the Parable of the Sower that went forth to ſowe, declareth that the ſeed that fell among thornes, ſignifieth thoſe hearers, in whoſe hearts the cares of this life, the deceitfulneſſe of riches, and the luſtes of other things do choake the word, & make it vnfruitfull? Math.13,22. What was it that moued *Iudas* to betray his Maſter, but for loue of money? for he ſaide vnto the High-Prieſts, *What will you giue me, and I will betray him vnto you?* Math.26,15. Whereby Satan entred into him, & poſſeſſed his hart, ſo that it wrought his deſtruction in ſoule and body. 1 Tim.4,10. What cauſed *Demas* a profeſſor of the faith to forſake *Paul*, and deny the faith? ſurely he embraced this preſent world in greater loue then he did the truth that endureth for euer, and caught after the ſhadow in ſtead of the body. Our hearts are as a ground that is rich and ranke, and bringeth foorth ſtore of theſe weeds that choake the growing of the word of God: we would faine come to God, yet are ſo glewed to the world, that it drowneth all deſire of the world to come. We offer one hand to Chriſt, and the other to the diuell, but he will haue both of them, or none at all. If we giue the Lord one part of our heart, and lodge couetouſneſſe in the other, we driue the Lord from vs, and cauſe him to depart. *No man can ſerue two Maſters: for either he ſhall hate the one, and loue the other, or elſe hee ſhall leane to the one and deſpiſe the other: ye cannot ſerue God and riches.* Math.6,24. This made our Sauiour ſay, *How hardly ſhall a rich man enter into the kingdome of heauen: it is eaſier for a Camel to goe through the eye of a Needle, then for a rich man to enter into the kingdome of God,* Math.19,23: making it as it were a rare & extraordinary worke to bring them to ſaluation. We muſt vſe this world as though we vſed it not: and they that buy, as though they poſſeſſed not; 1 Tim 6,6. knowing that godlines is the greateſt gaine, if a man be content with that he hath: for we brought nothing into the world, and it is certaine we can carry nothing out; therefore when we haue foode and rayment, let vs be content, for they which will be rich, fall into tentations and ſnares, & into many fooliſh and noyſome luſtes, which drowne men in perdition and deſtruction.

1 Kings 21,8. What ſtirred vp *Ahab* and *Iezebel* to worke out the death of *Naboth* and his children, that the one of them was ſicke with ſorrow, the other cauſed them to be ſtoned, but the deſire of his vineyard that was a ſore in his eye, and lay ſo fitly for him? And yet when wee haue done, when we haue embraced our dwellings, and encroched on the bounds and borders of others, when we haue ioyned houſe to houſe, and land to land, our neighbours hedge muſt be next vnto vs, and hold vs hard, that we can paſſe no further.

Vſe 2. Secondly, we ſee that our owne priuate reſpects are not the chiefe things that we muſt reſpect, but ſeeke a ſanctified vſe of the bleſſings of this life, and a warrant to our conſciences for the right vſing of them. Theſe bleſſings of God become curſes vnto vs, vnleſſe we vſe them lawfully. Eph.5,5. Col.3,5. But if we ſet vp our reſt vpon them, and ſeeke our happineſſe in them, we prize them at a high rate, and commit the fouleſt and filthieſt Idolatry that can be. For the preferring of priuate profit before heauenly duties cauſeth a man to be an Idolater: Firſt, becauſe hee preferreth his riches before God or godlineſſe in his affections, depending vpon them as vpon God, and making them the ſtay of his life. Againe, he accounteth his life to reſt vpon his wealth, rather then vpon the prouidence of God: as his riches encreaſe, ſo his hope encreaſeth, ſo his comfort encreaſeth: when his wealth fayleth, all his hope & comfort fayleth. Therefore the Apoſtle chargeth vs to mortifie our members which are on the earth, the inordinate affection, euill concupiſcence, and couetouſneſſe which is Idolatry: for the which things ſake, the wrath of God commeth on the children of diſobedience. So then, the things of this life, and the things of the life to come being propounded and ſet before vs, we are to chuſe the better of them. This our Sauiour taught *Martha*, Luk. 10,41,42. that ſhe diſquieted and incumbred her ſelfe about many things, but one thing is needfull, *Mary* hath choſen the better part, which ſhall not be taken from her. So likewiſe our Sauiour chargeth vs, not to lay vppe treaſure for our ſelues vpon the earth, *Where the Moth and Canker corrupt, and where theeues digge thorough and ſteale: but to lay vppe for our* *ſelues treaſure in heauen,where neither the Moth nor Canker corrupteth, and where theeues cannot dig through and ſteale,* Mat.6,19,20,33. Let vs firſt of all ſeeke the kingdome of God, and his righteouſneſſe,and all theſe earthly things ſhall be miniſtred vnto vs. Let our ſtudy and meditation be on heauenly things,whereunto we are called. Let vs take heed we loſe not greater bleſſings by affecting the leſſe. Let vs remember *Lots* wife, a fearefull myrrour and monument of carefull thoughts, who got and gained nothing by all her cares. Let vs waite vpon God,and looke vp vnto him, *Who openeth his hand,and filleth all things with his goodnes,Pſ.* 104,28. Let vs obey the voyce of the Lord our God,and then all his bleſſings ſhall come vpon vs,and ouertake vs.

Vſe 3. Laſtly,this doctrine ſerueth to reproue thoſe that eſteeme earthly things aboue heauenly,& minde their profits more then their ſaluation. Theſe inuert the courſe of nature, and turne al things vpſide downe, they ſet the earth aboue the heauens, and thruſt downe the heauens beneath the earth. This is like that confuſion and diſorder which the wiſe man ſpeaketh of, Eccl.10,6,7. *Folly is ſet in great excellency, and the rich ſet in low place: I haue ſeene ſeruants on horſes, and Princes walking as ſeruants on the ground.* Theſe are like to the Gadarens that deſired their ſwine more then Chriſt,and had rather loſe Chriſt, and haue him depart out of their coaſts,then loſe their ſwine, Math.8,34. Theſe are of the brood and off-ſpring of prophane *Eſau*, who for one meſſe of meate ſolde his birthright,Heb.12,16,But we haue not ſo learned Chriſt; we muſt looke vp to the eternall inheritance reſerued for vs: wee muſt not make our riches to be our heauen,our belly to be our god,our ſhame to be our glory,and our owne profit to be our happineſſe. Wee muſt account one ſpark of grace, and the leaſt taſte of the kingdome of heauen, and of the ioyes of the life to come to be better worth, and to bring with it more ſound ioy of heart, then all theſe tranſitory things, and therefore to be eſteemed aboue al the glory, riches,pleaſures, and profits of this world. This made the Prophet *Dauid* ſay, *Many ſay, Lord, who will ſhew vs any good? But Lord,lift thou vp the light of thy countenance vpon vs: thou haſt giuen me more ioy of heart, then they haue had,when their wheat and their wine did abound*,Pſal.4,6,7. Hereunto accordeth the Apoſtle,Phil.3,20. So then they are conuinced & condemned to be prophane beaſts, poſſeſſed with the euill ſpirit of *Eſau*, that will not keepe the Lords Sabbaths, nor attend vpon his worſhip,but make that day a time of toyle and trauaile about their worldly buſineſſe,and a day to be ſpent in dancing and dallying,in ſurfetting and drunkenneſſe,in gaming & ydlenes; thereby making that which is the Lords day by his inſtitution, to be to thẽ the diuels day by their prophanation. The Goſpel,and al things of a better life,are lightly regarded of all ſuch as are giuẽ to their profits,and pleaſures, and delight to pamper vp the fleſh.

No Religion could enter into the rich glutton that was clad in purple, and fared deliciouſly euery day,Luk.16,19. The rich man whoſe ground brought foorth fruites plentiouſly, whoſe tongue promiſed to him perpetuity, and whoſe heart bred in him ſecurity, neuer thought what ſhould become of his ſoule,neuer dreamed of ſodaine death, neuer minded his owne ſaluation; and therfore God ſaide vnto him, *O foole, this night will they fetch away thy ſoule from thee, then whoſe ſhall thoſe things be which thou haſt prouided?* Luk.12,16. The Apoſtle *Peter* maketh it a ſpeciall marke of the prophane beaſts in that time, 2 Pet.2,13. that they accounted it their chiefe pleaſure to liue deliciouſly for a ſeaſon. And the Apoſtle *Iude* ſpeaking of the like liuers, Iude 11. ſaieth, they were feaſt-hunters,filling & pampering themſelues. Of this ſort are all drunkards, gluttons, epicures, and belly-gods: ſpeake vnto them to embrace the truth, to minde heauenly things, to conſider wherefore they were created, and to remember the ſhortneſſe of their life; they cannot heare,the belly hath no eares. They are ready to anſwer with carnall minded men, what will the Goſpel aduantage me? Why ſhould I be a profeſſor, and become a byword of the world? What good cometh to a man by hearing the word, by reading the Scriptures, or by being the childe of God? It can get me neyther mony in my purſe,nor cloaths to my backe,nor food to my belly, nor any other pleaſure to my heart; I had rather haue the company of good fellowes, and a draught of wine or ſtrong drink,then to heare the beſt Sermon that can be preached. And heere conſider with mee prophane *Eſau* once againe. When *Iacob* demanded of him the ſale of his birth-right,he ſaid, *Loe,I am almoſt dead,what is then this birthright to me?* Gen.25,31. Thus the Atheiſts ſpeake in the booke of *Iob*,chap. 21,15. *Who is the Almighty,that we ſhould ſerue him, and what profit ſhould wee haue if we ſhould pray vnto him?* Such prophane *Eſaues* there be many in the world, monſters among the ſons of men, proud gyants,that are at opẽ defiance with God,that regard the cup and kan,the pot and good fellowſhip,before heauen and heauenly things; that prize the moſt precious pearles of God moſt baſely, like *Iudas* the ſon of perditiõ,that valued Chriſt at thirty pence: ſo theſe ſell euerlaſting life, and giue heauen, & depart frõ ſaluation; ſome for their whore, ſome for their drinke, ſome for their money, and other for other baſe and beaſtly pleaſures: all theſe ſhall one day know the price of their folly, and confeſſe with their owne mouthes, that they were worſe then fooles and mad mẽ, that euery one is ready to point at with the finger.

Euery one is ready to ſit in iudgement vpon *Eſau*,& to condemne yͤ prophanenes of his hart, becauſe hee regarded more the ſatſfying of his preſent luſt and momentany pleaſure, then to be the ſucceſſor of his father in the Church of God: yet of this number there bee infinite thouſands in the world, that prize the precious treaſure of Gods heauenly graces, the vſe of the Sacraments, the frame of Chriſtian Religion, the glorious miniſtery of the Word, the hope of a better life, and the endleſſe ioy of Gods kingdom (things more of value then the whole world beſide) as brutiſhly & baſely, as euer *Eſau* did his birthright, & are ready to ſell them for euery filthy gaine & drudgery pleaſure. They thinke of no other life then this preſent, and know no other God but Mammon; and therefore howſoeuer they haue oftentimes the praiſe of the world, and the commendation to be ciuill & honeſt men, they are not onely enemies vnto their ſoules, but to the croſſe of Chriſt, and are in the fearfull eſtate of condemnation.

3.

3,18.

[Verſe 14. *Come, I will counſell thee ſuch things as this people ſhall do to thy people in the latter dayes.*] Heere we haue ſet downe vnto vs the cheeſe occaſion of that great iudgement which fell vpon the people; wherein foure & twenty thouſand periſhed, as appeareth in the chapt. following, namely, the diuelliſh counſell of *Balaam* which hee gaue vnto *Balak*, to draw the people into fornication. But it may ſeeme at the firſt ſight, that *Balaam* ſpeaketh very vnproperly. For whereas he ſayth, *I will counſell thee ſuch things as this people ſhall doe to thy people*, ſome may ſuppoſe he ſhould rather haue ſayde, I will counſell thee ſuch things as thou and thy people ſhall do to the people of Iſrael. Notwithſtanding, if wee conſider the words aright, we ſhall ſee his meaning to bee ſo in effect. So then, if we marke what yͤ people of God ſhould do to them, wee ſhall finde what they ſhall do to the people of God. The Iſraelites, as we ſee in the ſeuenteenth Verſe, *Shall ſmite the coaſts of Moab, and deſtroy them, ſubdue them, and bring them vnder*; ſo was the drift of his counſell, to lay a plot, and prepare a ſnare whereby the Iſraelites ſhold be weakned, and many thouſands of them deſtroyed by the hand of God. As if hee ſhould ſay: I know this people whom thou hateſt, ſhall waſte and weaken thy poſterity in time to come; but hearken vnto mee, and obey my counſell, I will ſhew thee how thou ſhalt ruine them, and compaſſe theyr deſtruction, and ſo do vnto them that which they ſhall do vnto thy people. Thus we ſee the wickednes of *Balaams* heart to bee exceeding great, who when he was reſtrained from curſing, opened his mouth to wicked counſell, & thereby the children of Iſrael fell into horrible ſinnes, and drew vpon themſelues heauy puniſhments. Hereby we learne, That to giue euill counſell is a greeuous ſinne. It is not enough for vs to abſtaine from doing euill, but wee muſt beware of this great ſinne, that we do not counſell any to commit euill. This the Scripture ſetteth before vs in the ſinne of *Iezabel*, who was a furtherer of *Ahabs* wickedneſſe, when his couetous eye luſted after *Nabothes* Vineyard, ſhe ſayde vnto him, *Doeſt thou ſway the Scepter, rule the kingdome, and manage the State? Ariſe and eate bread, I will giue thee the Vineyard:* and afterward ſhe moued him to go and take poſſeſſion. This is likewiſe ſet downe in Prouer. 1, 11. where he expreſſeth the ſinne of ſeducers. This alſo appeareth further in *Ioſephs* brethren, plotting his ouerthrow: *Come, let vs ſlay him, and caſt him into ſome pit, and wee will ſay, a wicked beaſt hath deuoured him, &c.* Gen. 37, 20. So did *Pharaoh* counſell and encourage the Egyptians, to deale wiſely with the Iſraelites, leſt they multiply, and it come to paſſe that if there be war they ſhould ioyne themſelues with their enemies, and get them out of the Land, Exod. 1, 10. This we ſee alſo in *Ahithophel*, who rebelled with *Abſolon* againſt *Dauid*, and fearing the reconcilement of the ſonne to the father, and thereby his owne iuſt confuſion for his vniuſt rebellion, he gaue ſuch counſell as if it had bene Oracle, thereby to take away all hope of agreement & attonement betweene them: *Go in to thy fathers Concubines which hee hath left to keepe the houſe, and when all Iſrael ſhall heare thou art abhorred of thy father, the hands of all that are with thee ſhall bee ſtrong*, 2 Sam. 16, 21. So the high Prieſts mooued the people to deſire that *Barrabas* might be deliuered rather then Chriſt, Marke 15, 11: perſwaded *Iudas* for a ſumme of mony to betray him, gathered themſelues in a councell to put him to death, and enticed the ſouldiours with large rewards to noiſe it abroad, that his diſciples came by night and ſtole him away, while they ſlept, Mat. 28, 12.

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1. Kings 2,17.

Reaſon 1.

The Reaſons follow. And firſt of all it is to be conſidered, that it is one of the titles of the diuell to be a tempter. It is one of his names to note vnto vs his nature: for hee is called the Tempter, becauſe his continuall ſtudy & deſire hath bene, is, and will be, by al the means hee can, to tempt all men; hee omitteth no times, hee ſpareth no paines, he leaueth no meanes vnaſſayed to draw men from God, & to bring them to deſtruction. This the Apoſtle teacheth, 1 Theſ. 3, 5. *I ſent to know of your faith, leſt the Tempter had tempted you in any ſort.* So he tempted *Euah* in the beginning through his ſubtilty to eate of the forbidden fruite, and beguiled her through hipocriſie, 2 Cor. 11, 3. So he tempted Chriſt to draw him into infidelity, to diſtruſt, and to preſumption, and the Euangeliſt ſayeth, *The Tempter came vnto him*, Matth. 4, 3. Wherefore this being a note and property of the diuell, ſuch as craftily ſeduce others vnto wickednes, or holde them backe from godlynes, ſuch as keepe men from the loue or practiſe of Religion, and hinder the meanes wherby it is foſtered and furthered in them, are become tempters and the very children of the diuell. The qualities of the diuell are found in them, they beare his marke, they

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and appeaſe the angry minde of the King, and the hyreling laboureth to recouer his wages that was denyed him: as if he ſhould ſay, Lay the fault where it is, and not where it is not: I haue ſtriuen what I can, to do that which thou requireſt, but the God of the Hebrewes hath hindered thy requeſt, and my deſire.

Secondly, hee promiſeth that being now diſcharged, and ready to returne home, hee would giue ſuch counſell, which ſhould work out the finall confuſion of this people, if it were wiſely and warily followed. For when he ſeeth he cannot curſe them, he giueth counſell how to hurt them, as if hee ſhould haue ſaide to *Balak*, I ſee to my griefe, & thou perceiueſt to thy coſt, that ſorcery will not preuaile and ſerue the turne, yet do not deſpaire, but hold on thy purpoſe, & try a new concluſion another way. I haue another plot in mine head, follow my direction, and doubt not but thou ſhalt bring thy matters to a good paſſe, and deſtroy that people, as they hereafter ſhall deſtroy thy people. But what this counſell was, is concealed and not expreſſed in this place, which was not ſuch as the Prophets of God adviſed and perſwaded to the people of God, but diuelliſh counſell, proceeding from that ſpirit by which he was guided, to open a gap to bring vpon them all miſchiefe and miſery, and to pull downe the wall of Gods protection, whereby they were fenced and defended, and to let in their enemies vpon the̅, God being become an vtter enemy vnto them. For by the ſucceſſe and euent in the chapter following, it appeareth, what this crafty counſell

Numb.25,3.

was, by the peoples falling in fancy and fellowſhip with the Moabitiſh women, wherby they were drawne into ſpirituall and bodily fornication. And afterward in the one & thirtieth chapter of this booke, verſe 16, *Moſes* ſpeaking of the Midianitiſh women, ſaieth; *Theſe cauſed the children of Iſrael through the counſell of Balaam, to commit a treſpaſſe againſt the Lord, as concerning Peor, and there came a plague vpon the Congregation of the Lord.* So the Apoſtle *Iohn* ſpeaketh, writing to the Church at Pergamus, *I haue a few things againſt thee, becauſe there thou haſt them that maintaine the doctrine of Balaam, &c.* Reu. 2, 14. Hereby then we ſee, ẏ when *Balaam* had ſundry wayes aſſayed and attempted to curſe the people of Iſrael, and yet his purpoſe fayled him, becauſe God croſſed his deuices: hee told *Balak* that the laſt refuge and onely way to preuaile againſt them, was to draw them to ſin againſt their God, and ſo to make a breach betweene him and his people. Now according as hee counſelled him, and gaue him inſtructions, ſo *Balak* confederate with the Midianites, ſent forth the moſt beautiful women in their kingdomes into the Campe of Iſrael, to entice them to the worſhip of their Idols, & to banquet with them at their Idoll-feaſts, whereby they drew them to Idolatry and fornication, ſinning againſt God, and kindling his wrath againſt them. But of this we ſhall ſpeake further in the chapter following.

[Verſe 10. *Then Balak was very angry with Balaam, and ſmote his hands together, and ſaide; I ſent for thee to curſe mine enemies &c.*] See heere the euent of all the conſpiracy againſt the Iſraelites, they had conceiued miſchiefe, & bring forth a lye. They that trauaile with wickedneſſe, trauaile with the windo, and the end is not anſwerable to the beginning. They vaniſh away in their owne imagination, whilſt Iſrael ſtandeth as a defenced City.

Pſal. 7,14,1

Doctrine. Thing vnlawfully atte̅pted, haue euill ends.

From hence we learne, that things practiſed inconſiderately, not with good aduice, and attempted vnlawfully with a wicked purpoſe, haue other euents then men thinke of. Whatſoeuer wee goe about with a wicked minde, hath an euill end in the iuſt iudgment of God. We cannot expect that any euil action ſhould haue a good end. Indeed God doth many times ſuffer euill men, & cauſeth them to multiply, becauſe our ſinnes deſerue ſo many chaſtiſements and ſcourges, as there are wicked men in the world. Againe, it is requiſite that we ſhould all our life long be kept in a continuall exerciſe of faith, prayer, patience, and repentance, and that they might be as pricks and thornes in our ſides. Laſtly, the Lord by ſuffering the wicked to proſper and proceed, doth greatly aduance his owne glory, whiles he reigneth in the midſt of his enemies, Exod. 9, 15, 16, and preſerueth his Church in deſpite of Satan and his wicked members, which daily ſeeke the ouerthrow thereof.

The cauſes why wicked men do multiply.

Iudg.2,21.

Is it not ſtrange, that an hundred Sheepe ſhould liue among a thouſand wolues, & not be deuoured? It is no leſſe wonderfull and to bee maruelled at, that any of Gods people ſhould liue vpon the face of the earth, being compaſſed about with an army of wicked men, the very limbes of the diuell, that open their mouths to ſwallow them vp, and hate them with an vnfained hatred vnto the death. Notwithſtanding, the Lord thus beareth and forbeareth, yet in the end hee will cut off the wicked, and all euill ſhall haue an euill end. We ſee this in *Pharaoh* calling for his Sorcerers, they withſtood *Moſes*, and reſiſted the truth; they turned water into blood, and rods into Serpents: yet in the end all their cunning was ſtained, and they confeſſed it was *the Finger of God*, Exod. 7, 11. & 8, 19. Conſider the example of thoſe that would builde them a Citty and a Tower, to get them a name, leſt they ſhould bee ſcattered vpon the whole earth, Geneſis ch. 11. verſe 4: the Lord came downe to ſee the Citty which the ſonnes of men builded, and there confounded theyr Language, that euery one perceyued not anothers ſpeech. The Apoſtle *Peter* maketh a long rehearſall in his ſecond Epiſtle, chapt. 2. verſe 4, of the ſinnes of the Angelles, of the olde world, of the Sodomites: and ſetteth down the wages thereof what it was; the Angels were caſt downe, the olde world was drowned,the Cities of Sodome and Gomorrha were burned. See the miſerable ends of *Pharaoh*, of *Abitophel*, of *Saul*, of *Iudas*, of *Herod*,and ſuch others;all the which are written for our inſtruction,to teach vs that all euil works ſhall haue an end anſwerable to their euill.

The Reaſons are plaine to aſſure the truth ſon 1. hereof. For firſt,it ſtandeth with Gods iuſtice to recompence euill with euill. True it is,he is able by his infinite power to bring good out of euill, and to turne the euill actions of men to ſerue his owne glory,& to further the good of his children; as we ſee in the hiſtory of *Ioſeph*, who by the falſe treachery of his brethren,was ſolde into Egypt, to whom he ſaid, *When ye thought euill againſt me, God diſpoſed it to good,that he might bring to paſſe, as it is this day, and ſaue much people aliue*,Gen.50,20. So 1,21. *Iob* being bereaued of his children, and robbed of his Cattell, confeſſeth, that the Lord had giuen,& the Lord had taken away. Likewiſe the Apoſtles ſpeaking of the crucifying of Chriſt,the Lord of glory, declare that *He-* 4,27,28. *rod* and *Pontius Pilate* with the Gentiles and people of Iſrael, had done no more then the counſell of God had determined before to be done. Neuertheleſſe it ſtandeth with the rule of his iuſtice,to croſſe the attempts and endeuours of euill men, and to ſet himſelſe againſt them that ſet themſelues againſt him. So long therfore as God is ſo iuſt,the vngodly muſt not looke for any good ſucceſſe of euill enterprizes. His bleſſing is vpon the lawfull labours of his children,becauſe he is mercifull: his curſe waiteth vpon the vnlawfull works of his enemies,becauſe he is iuſt. It is his nature to bee iuſt, hee cannot deny himſelfe.

ſon 2. Secondly, the Lord will make their wickedneſſe knowne, and plucke off the vizard from their faces, howſoeuer they thinke to proceed,and promiſe to themſelues an happy end. This the Apoſtle teacheth, 2 Tim.3,8,9, where he ſheweth, that as *Iannes* and *Iambres* withſtood *Moſes*, ſo do theſe alſo reſiſt the truth; men of corrupt mindes,reprobate concerning the faith, but they ſhall preuaile no longer, for their madneſſe ſhall be euident to all men,as theirs alſo was. Seeing therefore God is a iuſt God, and will vncaſe the hypocriſie of euill men, we are right well aſſured, that euil inuentions ſhal come to nought, and haue God to croſſe them.

ſe 1. The vſes remaine. Firſt,we ſee from hence, that ſinne endeth not as it beginneth. Euill men are ſure to be deſtroyed, and that God will call them to an account for thoſe things which they haue done, if not in this life, yet aſſuredly in the life to come. They dreame of God, ſitting ydle in heauen, and ſeeing all things,and regarding nothing; but in the end they ſhall know that which now they will not know, and feele that whereof now they haue no feeling, And ſee heere how Satan bewitcheth the mindes of theſe men, and blindeth their eyes, that they cannot ſee ſinne to bee ſinne,nor caſt their eyes to behold the wages of ſinne reſerued for the committers of it. Let all wicked men therefore looke for the heauy curſe of God. They bleſſe themſelues, but the curſe of God is vpon them, Deut.32, 41,and ready to ouertake them. Woe therefore ſhall be vnto them, though all the world ſhould bleſſe them. They can haue no aſſurance of any good ſucceſſe, nor looke for any bleſſing vpon the works of their hands.

Secondly, be not offended when wicked Vſe 2. men floriſh and proſper, but conſider their end and what the end of their hope is,and we ſhal not be deceiued with their outward glory,and preſent pompe of the world wherin they liue. It is a great tentation to the faithfull, to behold the proſperity of the wicked. The Prophet *Dauid* declareth how his faith had long wraſtled and ſtruggled with this aſſault, inſomuch that his foote had well nigh ſlipped, Pſ. 73,2. and his ſteps were almoſt gone when he ſaw how the vngodly floriſhed; and on the other ſide,that he was daily puniſhed, and chaſtened euery morning. This was it that troubled *Iob*, *Wherefore do the wicked liue and waxe olde,and grow in wealth*? Iob 21,7. So the Prophet *Ieremy* maruaileth at the proſperity of the wicked, *O Lord if I diſpute with thee, thou art righteous, yet let me talk with thee of thy iudgments: Wherefore doth the way of the wicked proſper? Why are all they in wealth that rebelliouſly tranſgreſſe*? Ier.12,1. So the Prophet *Habbakkuk* complaineth vnto God, conſidering Hab 1.3. the great felicity of the wicked, and the miſerable oppreſſion of the godly, which oftentimes endure all kinde of cruelty and affliction,and can ſee no end thereof. But we muſt enter into the Sanctuary of God,then we ſhal ſee the end which God in his iuſt iudgement hath appointed to wicked men: when wee thought he had no care of their doings, and that they were in the greateſt ſafety and ſecurity,we ſhall ſee he is holy in all his wayes, & true in all his words. This is a great terror vnto wicked men, to know that he will lay vpon them a fearefull end; and on the other ſide, it is a great comfort vnto the godly,to conſider, that howſoeuer God beare a long time, yet in the end his hand ſhall take hold on iudgment, then hee ſhall execute vengeance on his enemies,and reward them that hate him.

Vſe 3. Laſtly, ſeeing all euill ſhall haue an euill end,let vs haue no fellowſhip with euill men, or euill actions, vnleſſe we will partake with them in the puniſhment. It is our duty to forſake their company, and to leaue our league with them,leſt we be taken in the net,and be ſnared in their wayes. This is the exhortation giuen to vs from heauen, *Come out of her my people, that ye be not partaker of her ſinnes, and* Reuel.18,4.5. *that ye receiue not of her plagues.* Many haue ſuſtained much danger, & endured much affliction by accompanying and conuerſing with euill men. *Lot* was neuer more greeued, nor leſſe ſecured, then when he was euen in the very midſt of *Sodome*. He made choiſe to dwell there, therby to enrich himſelfe, but he quickly repented him of his choiſe, Gen.14,12. He was taken priſoner by forreigne enemies, and was in greateſt danger by violence at his owne home. Yea ſo long as he liued in that place, he ſeemed to liue in a little hell, as the Apoſtle teſtifieth, 2 Pet,2,7,8, that God deliuered iuſt *Lot*, being vexed with the vncleanly conuerſation of the wicked, for he being righteous, and dwelling amongſt them, in ſeeing and hearing, vexed his righteous ſoule from day to day with their vnlawfull deeds. Let vs delight in the ſweet ſociety of Gods children, & take pleaſure to be in the preſence of them that fear God. As for the vngodly, let vs deſire their places rather then their perſons, & their roome rather then theyr company. Hence it is, that *Salomon* teacheth vs not to enter into the way of the wicked, nor to walke in the way of euill men, Prou.4, ver. 14,15,16, to auoyd it, and not to goe by it, to turne from it, and to paſſe by: for they cannot ſleepe except they haue done euill, and their ſleepe departeth, except they cauſe ſome to fall. What an heape of words doth *Salomon* vſe? and to what ende ſerue theſe ſo many repetitions, but to ſhew yͤ exceeding danger of communicating with the wicked, and how hardly wee are drawne to leaue thē. It is all one, as if a man would throw himſelfe willingly and wilfully into the hands of theeues. We would be ready to call and account him a ſtarke foole, without any ſigne or ſhew of wiſedome, that would runne into the company of theeues and robbers, eſpecially hauing any charge of mony or money-worth about him. The ſeruants of God that are indued with heauenly gifts, and haue the graces of Gods Spirit giuen vnto them (which are the cheefeſt treaſure) haue a great charge about them, it ſtandeth them therefore vpon, to take heed that by euill company they bee not robbed and depriued of them. The holy Ghoſt dealeth with vs, as a Merchant doth with his Factor or ſeruant, whom he ſendeth foorth furniſhed with ſtore of money to buy and ſell withall; and fearing leſt he ſhould bee robbed and ſpoyled, warneth him to auoid ſuſpitious places and paſſages, and to turne aſide out of the path, till he be paſt the danger. So ſhould we beware of the company & conditions of the wicked, if we count our ſelues happy to be in league with them, we are vtterly loſt, and are walking in the path-way that leadeth to death.

Gen.19.9.

[Verſe 13. *If Balak would giue mee his houſe full of ſiluer and gold, I cannot paſſe the commandement of the Lord, to do either good or bad of mine owne minde.*] This wicked man, and couetous Prophet, thogh he neither feared God, nor loued the way of righteouſneſſe, yet teacheth what ſhould bee in all the ſeruants of God, that they ſhould not for filthy lucre and couetouſneſſe, which is the roote of all euill, trangreſſe the commandement, or breake out beyond their calling.

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This teacheth vs this truth, That worldly buſineſſe ſhould not draw vs from chriſtian duties. Matters of profit and commodity muſt not carry vs beyond our calling, wee muſt not purſue them, and follow after them, when we haue no warrant to deſire them, albeit there be profit in them. A notable example heereof we haue in *Gideon*, he had a kingdome offered vnto him; for the men of Iſrael ſaid vnto him: *Reigne thou ouer vs, both thou and thy ſonne, and thy ſonnes ſonne:* he thought not gouernment in it ſelfe vnlawfull, or vnlawfull for them to haue a Gouernor; but he ſaw no calling from God, and therefore refuſed it, and betooke himſelfe to a priuate life, ſaying; *I wil not reigne ouer you, neither ſhall my childe reigne ouer you, but the Lord ſhall reigne ouer you*, Iudg. 8,22,23. We ſee that *Dauid* had his enemy put into his hand, *Abiſhai* beſought *Dauid* that he might ſmite him once with a ſpeare to the earth, and his ſeruants vſed importunity vnto him, as if God had offered him to be ſlaine, ſaying; *See, the day is come, whereof the Lord ſaid vnto thee, Behold, I will deliuer thine enemie into thine hand, and thou ſhalt do vnto him as it ſhall ſeeme good to thee*, 1 Sam.24, & 26. But he would not hearken vnto them, he would wait the time which God had appointed, ſaying; Either the Lord ſhall ſmite him, or his day ſhall come to dye, or he ſhall deſcend into battel and periſh. The like we ſee in our Sauiour Chriſt, he refuſed to be made a temporall and earthly King, Ioh. 6,15, for when hee perceiued that the multitude would come and take him to make him a King, he departed againe into a Mountaine himſelfe alone. We ſee the Diſciples of Chriſt left all, & neglected the ſeruice of themſelues, and the ſeeking of their owne benefit for the ſeruice of God. Math. 19,27. So the faithfull Chriſtians ſold their poſſeſſions, being warranted vnto it by a ſpeciall calling, and guided by the worke of the Spirit. Acts 4,39. *Moſes* might haue enioyed the treaſures of Egypt, and the dignity of a kingdome, yet choſe rather to ſuffer aduerſity with yͤ people of God, and to follow the calling whereunto hee was called, Heb. 11,24,25. Whereby we ſee, that albeit profits be in time and place to be looked after, yet we muſt all looke to haue our warrant in ſeeking for them.

Reaſon

The reaſons remaine to be conſidered, to inforce this truth, and to gaine our affections to the embracing of it. For firſt, by too much following the profits of this life, we may loſe a greater profit: If we ſhould win the world, and loſe our ſoules: if wee ſhould catch the riches of this life, and cracke the peace of a good conſcience, it would proue in the end a ſmall gaine vnto vs, but rather the greateſt loſſe. The ſoule is a precious iewell, and therefore the loſſe of it is an incomparable loſſe. This is it which our Sauiour ſaith in the Goſpel, *What ſhal it profit a man to win the whole world, and to loſe his owne ſoule? Or what ſhall a man giue for the recompence of his ſoule?* Mat. 16, 26. Seeing then by ſeeking the things of this life, we may loſe the things of the life to come it followeth, from the danger of eager purſuing after them, that no worldly buſines ſhould choake vs and hinder vs from better things required of vs.

Reaſon 2. Secondly, the things of this life ſerue onely for a ſeaſon: we our ſelues are heere Pilgrims and ſtrangers, we haue no continuing City. The hope that we haue is this, we looke for a kingdome. We cannot haue an heauen in this life, and another in the life to come. The greateſt glory that euer was vpō the earth, is gone in a few ages. Therefore the Apoſtle teacheth, *That the faſhion of this world goeth away: This world paſſeth away, and the luſtes thereof, but hee that fulfilleth the will of God, abideth euer.* 1 Cor. 7, 31, 1 Iohn 2, 27. So that we muſt know it is required of vs, that we preferre not this world before the world to come, nor be led away from the duties of our calling, by the loue of the profits thereof.

Vſe 1. The vſes come now to be ſtood vpon. Firſt, wee ſee it is a dangerous bayte to be in loue with the world. How many are there that euē make it their god, and do chiefly mind earthly things? Our Sauiour in the Parable of the Sower that went forth to ſowe, declareth that the ſeed that fell among thornes, ſignifieth thoſe hearers, in whoſe hearts the cares of this life, the deceitfulneſſe of riches, and the luſtes of other things do choake the word, & make it vnfruitfull? Math. 13, 22. What was it that moued *Iudas* to betray his Maſter, but for loue of money? for he ſaide vnto the High-Prieſts, *What will you giue me, and I will betray him vnto you?* Math. 26, 15. Whereby Satan entred into him, & poſſeſſed his hart, ſo that it wrought his deſtruction in ſoule and body. What cauſed *Demas* a profeſſor of the faith to forſake *Paul*, and deny the faith? 1 Tim. 4, 10. ſurely he embraced this preſent world in greater loue then he did the truth that endureth for euer, and caught after the ſhadow in ſtead of the body. Our hearts are as a ground that is rich and ranke, and bringeth foorth ſtore of theſe weeds that choake the growing of the word of God: we would faine come to God, yet are ſo glewed to the world, that it drowneth all deſire of the world to come. We offer one hand to Chriſt, and the other to the diuell, but he will haue both of them, or none at all. If we giue the Lord one part of our heart, and lodge couetouſneſſe in the other, we driue the Lord from vs, and cauſe him to depart. *No man can ſerue two Maſters: for either he ſhall hate the one, and loue the other, or elſe hee ſhall leane to the one and deſpiſe the other: ye cannot ſerue God and riches.* Math. 6, 24. This made our Sauiour ſay, *How hardly ſhall a rich man enter into the kingdome of heauen: it is eaſier for a Camel to goe through the eye of a Needle, then for a rich man to enter into the kingdome of God*, Math. 19, 23: making it as it were a rare & extraordinary worke to bring them to ſaluation. We muſt vſe this world as though we vſed it not: and they that buy, as though they poſſeſſed not; knowing that godlines is the greateſt gaine, if a man be content with that he hath: 1 Tim 6, 6. for we brought nothing into the world, and it is certaine we can carry nothing out; therefore when we haue foode and rayment, let vs be content, for they which will be rich, fall into tentations and ſnares, & into many fooliſh and noyſome luſtes, which drowne men in perdition and deſtruction.

What ſtirred vp *Ahab* and *Iezebel* to worke out the death of *Naboth* and his children, 1 Kings 21, 8. that the one of them was ſicke with ſorrow, the other cauſed them to be ſtoned, but the deſire of his vineyard that was a ſore in his eye, and lay ſo fitly for him? And yet when wee haue done, when we haue embraced our dwellings, and encroched on the bounds and borders of others, when we haue ioyned houſe to houſe, and land to land, our neighbours hedge muſt be next vnto vs, and hold vs hard, that we can paſſe no further.

Vſe 2. Secondly, we ſee that our owne priuate reſpects are not the chiefe things that we muſt reſpect, but ſeeke a ſanctified vſe of the bleſſings of this life, and a warrant to our conſciences for the right vſing of them. Theſe bleſſings of God become curſes vnto vs, vnleſſe we vſe them lawfully. But if we ſet vp our reſt vpon them, and ſeeke our happineſſe in them, we prize them at a high rate, and commit the fouleſt and filthieſt Idolatry that can be. Eph. 5, 5. Col. 3, 5. For the preferring of priuate profit before heauenly duties cauſeth a man to be an Idolater: Firſt, becauſe hee preferreth his riches before God or godlineſſe in his affections, depending vpon them as vpon God, and making them the ſtay of his life. Againe, he accounteth his life to reſt vpon his wealth, rather then vpon the prouidence of God: as his riches encreaſe, ſo his hope encreaſeth, ſo his comfort encreaſeth: when his wealth fayleth, all his hope & comfort fayleth. Therefore the Apoſtle chargeth vs to mortifie our members which are on the earth, the inordinate affection, euill concupiſcence, and couetouſneſſe which is Idolatry: for the which things ſake, the wrath of God commeth on the children of diſobedience. So then, the things of this life, and the things of the life to come being propounded and ſet before vs, we are to chuſe the better of them. This our Sauiour taught *Martha*, Luk. 10, 41, 42. that ſhe diſquieted and incumbred her ſelfe about many things, but one thing is needfull, *Mary* hath choſen the better part, which ſhall not be taken from her. So likewiſe our Sauiour chargeth vs, not to lay vppe treaſure for our ſelues vpon the earth, *Where the Moth and Canker corrupt, and where theeues digge thorough and ſteale: but to lay vppe for our* *ſelues treaſure in heauen, where neither the Moth nor Canker corrupteth, and where theeues cannot dig through and ſteale,* Mat.6,19,20,33. Let vs firſt of all ſeeke the kingdome of God, and his righteouſneſſe, and all theſe earthly things ſhall be miniſtred vnto vs. Let our ſtudy and meditation be on heauenly things, whereunto we are called. Let vs take heed we loſe not greater bleſſings by affecting the leſſe. Let vs remember *Lots* wife, a fearefull myrrour and monument of carefull thoughts, who got and gained nothing by all her cares. Let vs waite vpon God, and looke vp vnto him, *Who openeth his hand, and filleth all things with his goodnes, Pſ.* 104,28. Let vs obey the voyce of the Lord our God, and then all his bleſſings ſhall come vpon vs, and ouertake vs.

Vſe 3. Laſtly, this doctrine ſerueth to reproue thoſe that eſteeme earthly things aboue heauenly, & minde their profits more then their ſaluation. Theſe inuert the courſe of nature, and turne al things vpſide downe, they ſet the earth aboue the heauens, and thruſt downe the heauens beneath the earth. This is like that confuſion and diſorder which the wiſe man ſpeaketh of, Eccl.10,6,7. *Folly is ſet in great excellency, and the rich ſet in low place: I haue ſeene ſeruants on horſes, and Princes walking as ſeruants on the ground.* Theſe are like to the Gadarens that deſired their ſwine more then Chriſt, and had rather loſe Chriſt, and haue him depart out of their coaſts, then loſe their ſwine, Math. 8,34. Theſe are of the brood and off-ſpring of prophane *Eſau,* who for one meſſe of meate ſolde his birthright, Heb.12,16, But we haue not ſo learned Chriſt; we muſt looke vp to the eternall inheritance reſerued for vs: wee muſt not make our riches to be our heauen, our belly to be our god, our ſhame to be our glory, and our owne profit to be our happineſſe. Wee muſt account one ſpark of grace, and the leaſt taſte of the kingdome of heauen, and of the ioyes of the life to come to be better worth, and to bring with it more ſound ioy of heart, then all theſe tranſitory things, and therefore to be eſteemed aboue al the glory, riches, pleaſures, and profits of this world. This made the Prophet *Dauid* ſay, *Many ſay, Lord, who will ſhew vs any good? But Lord, lift thou vp the light of thy countenance vpon vs: thou haſt giuen me more ioy of heart, then they haue had, when their wheat and their wine did abound,* Pſal.4,6,7. Hereunto accordeth the Apoſtle, Phil. 3,20. So then they are conuinced & condemned to be prophane beaſts, poſſeſſed with the euill ſpirit of *Eſau,* that will not keepe the Lords Sabbaths, nor attend vpon his worſhip, but make that day a time of toyle and trauaile about their worldly buſineſſe, and a day to be ſpent in dancing and dallying, in ſurfetting and drunkenneſſe, in gaming & ydlenes; thereby making that which is the Lords day by his inſtitution, to be to thē the diuels day by their prophanation. The Goſpel, and al things of a better life, are lightly regarded of all ſuch as are giuē to their profits, and pleaſures, and delight to pamper vp the fleſh.

No Religion could enter into the rich glutton that was clad in purple, and fared deliciouſly euery day, Luk.16,19. The rich man whoſe ground brought foorth fruites plentiouſly, whoſe tongue promiſed to him perpetuity, and whoſe heart bred in him ſecurity, neuer thought what ſhould become of his ſoule, neuer dreamed of ſodaine death, neuer minded his owne ſaluation; and therfore God ſaide vnto him, *O foole, this night will they fetch away thy ſoule from thee, then whoſe ſhall thoſe things be which thou haſt prouided?* Luk,12,16. The Apoſtle *Peter* maketh it a ſpeciall marke of the prophane beaſts in that time, that they accounted it their chiefe pleaſure to liue deliciouſly for a ſeaſon. And the Apoſtle *Iude* ſpeaking of the like liuers, ſaieth, they were feaſt-hunters, filling & pampering themſelues. Of this ſort are all drunkards, gluttons, epicures, and belly-gods: ſpeake vnto them to embrace the truth, to minde heauenly things, to conſider wherefore they were created, and to remember the ſhortneſſe of their life; they cannot heare, the belly hath no eares. They are ready to anſwer with carnall minded men, what will the Goſpel aduantage me? Why ſhould I be a profeſſor, and become a byword of the world? What good cometh to a man by hearing the word, by reading the Scriptures, or by being the childe of God? It can get me neyther mony in my purſe, nor cloaths to my backe, nor food to my belly, nor any other pleaſure to my heart; I had rather haue the company of good fellowes, and a draught of wine or ſtrong drink, then to heare the beſt Sermon that can be preached. And heere conſider with mee prophane *Eſau* once againe. When *Iacob* demanded of him the ſale of his birth-right, he ſaid, *Loe, I am almoſt dead, what is then this birthright to me?* Gen.25,31. Thus the Atheiſts ſpeake in the booke of *Iob,* chap. 21,15. *Who is the Almighty, that we ſhould ſerue him, and what profit ſhould wee haue if we ſhould pray vnto him?* Such prophane *Eſaues* there be many in the world, monſters among the ſons of men, proud gyants, that are at opē defiance with God, that regard the cup and kan, the pot and good fellowſhip, before heauen and heauenly things; that prize the moſt precious pearles of God moſt baſely, like *Iudas* the ſon of perditiō, that valued Chriſt at thirty pence: ſo theſe ſell euerlaſting life, and giue heauen, & depart frō ſaluation; ſome for their whore, ſome for their drinke, ſome for their money, and other for other baſe and beaſtly pleaſures: all theſe ſhall one day know the price of their folly, and confeſſe with their owne mouthes, that they were worſe then fooles and mad mē, that euery one is ready to point at with the finger.

2 Pet.2,13.

Iude 11.

Euery one is ready to ſit in iudgement vpon *Eſau,* & to condemne ÿ prophanenes of his hart, becauſe hee regarded more the ſatsfying of his preſent luſt and momentany pleaſure, then to be the ſucceſſor of his father in the Church of God: yet of this number there bee infinite thouſands in the world, that prize the precious treaſure of Gods heauenly graces, the vſe of the Sacraments, the frame of Chriſtian Religion, the glorious miniſtery of the Word, the hope of a better life, and the endleſſe ioy of Gods kingdom (things more of value then the whole world beſide) as brutiſhly & baſely, as euer *Eſau* did his birthright, & are ready to ſell them for euery filthy gaine & drudgery pleaſure. They thinke of no other life then this preſent, and know no other God but Mammon; and therefore howſoeuer they 3. haue oftentimes the praiſe of the world, and the commendation to be ciuill & honeſt men, they are not onely enemies vnto their ſoules, 3,18. but to the croſſe of Chriſt, and are in the fearfull eſtate of condemnation.

[Verſe 14. *Come, I will counſell thee ſuch things as this people ſhall do to thy people in the latter dayes.*] Heere we haue ſet downe vnto vs the cheefe occaſion of that great iudgement which fell vpon the people; wherein foure & twenty thouſand periſhed, as appeareth in the chapt. following, namely, the diuelliſh counſell of *Balaam* which hee gaue vnto *Balak*, to draw the people into fornication. But it may ſeeme at the firſt ſight, that *Balaam* ſpeaketh very vnproperly. For whereas he ſayth, *I will counſell thee ſuch things as this people ſhall doe to thy people*, ſome may ſuppoſe he ſhould rather haue ſayde, I will counſell thee ſuch things as thou and thy people ſhall do to the people of Iſrael. Notwithſtanding, if wee conſider the words aright, we ſhall ſee his meaning to bee ſo in effect. So then, if we marke what ẏ people of God ſhould do to them, wee ſhall finde what they ſhall do to the people of God. The Iſraelites, as we ſee in the ſeuenteenth Verſe, *Shall ſmite the coaſts of Moab, and deſtroy them, ſubdue them, and bring them vnder*; ſo was the drift of his counſell, to lay a plot, and prepare a ſnare whereby the Iſraelites ſhold be weakned, and many thouſands of them deſtroyed by the hand of God. As if hee ſhould ſay: I know this people whom thou hateſt, ſhall waſte and weaken thy poſterity in time to come; but hearken vnto mee, and obey my counſell, I will ſhew thee how thou ſhalt ruine them, and compaſſe theyr deſtruction, and ſo do vnto them that which they ſhall do vnto thy people. Thus we ſee the wickednes of *Balaams* heart to bee exceeding great, who when he was reſtrained from curſing, opened his mouth to wicked counſell, & thereby the children of Iſrael fell into horrible ſinnes, and drew vpon themſelues heauy puniſhments.

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Hereby we learne, That to giue euill counſell is a greeuous ſinne. It is not enough for vs to abſtaine from doing euill, but wee muſt beware of this great ſinne, that we do not counſell any to commit euill. This the Scripture ſetteth before vs in the ſinne of *Iezabel*, who was a furtherer of *Ahabs* wickedneſſe, when his couetous eye luſted after *Nabothes* Vineyard, ſhe ſayde vnto him, *Doeſt thou ſway the Scepter, rule the kingdome, and manage the State?* 1 Kings 21,17. *Ariſe and eate bread, I will giue thee the Vineyard:* and afterward ſhe moued him to go and take poſſeſſion. This is likewiſe ſet downe in Prouer. 1,11. where he expreſſeth the ſinne of ſeducers. This alſo appeareth further in *Ioſephs* brethren, plotting his ouerthrow: *Come, let vs ſlay him, and caſt him into ſome pit, and wee will ſay, a wicked beaſt hath deuoured him, &c.* Gen. 37,20. So did *Pharaoh* counſell and encourage the Egyptians, to deale wiſely with the Iſraelites, leſt they multiply, and it come to paſſe that if there be war they ſhould ioyne themſelues with their enemies, and get them out of the Land, Exod. 1,10. This we ſee alſo in *Ahithophel*, who rebelled with *Abſolon* againſt *Dauid*, and fearing the reconcilement of the ſonne to the father, and thereby his owne iuſt confuſion for his vniuſt rebellion, he gaue ſuch counſell as if it had bene Oracle, thereby to take away all hope of agreement & attonement betweene them: *Go in to thy fathers Concubines which hee hath left to keepe the houſe, and when all Iſrael ſhall heare thou art abhorred of thy father, the hands of all that are with thee ſhall bee ſtrong*, 2 Sam. 16,21. So the high Prieſts mooued the people to deſire that *Barrabas* might be deliuered rather then Chriſt, Marke 15,11: perſwaded *Iudas* for a ſumme of mony to betray him, gathered themſelues in a councell to put him to death, and enticed the ſoldiours with large rewards to noiſe it abroad, that his diſciples came by night and ſtole him away, while they ſlept, Mat. 28,12.

Reaſon 1.

The Reaſons follow. And firſt of all it is to be conſidered, that it is one of the titles of the diuell to be a tempter. It is one of his names to note vnto vs his nature: for hee is called the Tempter, becauſe his continuall ſtudy & deſire hath bene, is, and will be, by al the means hee can, to tempt all men; hee omitteth no times, hee ſpareth no paines, he leaueth no meanes vnaſſayed to draw men from God, & to bring them to deſtruction. This the Apoſtle teacheth, 1 Theſ. 3,5. *I ſent to know of your faith, leſt the Tempter had tempted you in any ſort.* So he tempted *Euah* in the beginning through his ſubtilty to eate of the forbidden fruite, and beguiled her through hipocriſie, 2 Cor. 11,3. So he tempted Chriſt to draw him into infidelity, to diſtruſt, and to preſumption, and the Euangeliſt ſayeth, *The Tempter came vnto him*, Matth. 4,3. Wherefore this being a note and property of the diuell, ſuch as craftily ſeduce others vnto wickednes, or holde them backe from godlynes, ſuch as keepe men from the loue or practiſe of Religion, and hinder the meanes wherby it is foſtered and furthered in them, are become tempters and the very children of the diuell. The qualities of the diuell are found in them, they beare his marke, they are ſtamped with his image, and they doe notoriouſly reſemble their father, ſo that we may ſay truely of ſuch, and to ſuch, as Chriſt ſpeaketh to the Iewes, Iohn 8,44. *Ye are of your father the diuell.* Thus when *Elimas* ſought to turne away the Deputy from the faith, *Paul* calleth him, *an enemy to all righteouſneſſe, full of all ſubtilty, and childe of the diuell,* Acts 13,10. It muſt needs bee a great ſinne that maketh the diuels kinſmen; yea, diuels incarnate.

Reaſon 2.

Secondly, from euill counſels follow moſt dangerous effects, as filthy puddles from an vncleane fountaine. From hence many times proceed idolatry, adultery, rebellion, murther, robbery, falſe teſtimonies, and all manner of euill works. This might be amplified by ſundry examples. The daughters of *Lot*, lately deliuered as a ſmall remnant out of the deſtruction of Sodome, (the fire whereof was yet ſcarcely quenched (ſaide one to another, *Come, we will make our father drinke wine, and lie with him, that we may preſerue ſeed of our father: for our father is olde, and there is not a man in the earth to come in vnto vs after the manner of all the earth,* Gen. 19,32: and from this wicked counſell of the daughter, followed horrible inceſt of the father. The like we ſee in *Ionadab*, a ſubtle companion, who beholding *Amnon* the Kings ſonne become ſo leane, and perceiuing he fell in loue, or rather in luſt with his ſiſter *Tamar*, ſaide vnto him, *Lie downe on thy bed, and make thy ſelfe ſicke: and when thy father ſhall come to thee, ſay vnto him, I pray thee let my ſiſter Tamar come and giue me meate, and let her dreſſe meat in my ſight, &c.* and from this diuelliſh counſell, followed alſo deteſtable inceſt.

2 Sam. 13,5.

Vſe 1,

The vſes follow. Firſt, we may gather from hence another truth to be diligently marked; namely, that miſchieuous counſell ſhall fall out to the greateſt miſchiefe of the firſt contriuer and deuiſer of it. It is as a ſtone that ſhall rowle vpon him that firſt moued & ſtirred it. It is as a ſword, which with the rebounding of the ſtroke, ſhall returne with great violence, to wound him that firſt did draw it. This we ſee in the hiſtory of malicious *Haman*, who thought to haue glutted himſelfe, & ſatisfied his long thirſt with the blood of the Iewes, he tooke counſell with his wife and all his friends, and they perſwaded him to make a tree of fifty cubites high, and to ſpeak vnto the King that *Mordecai* might be hanged theron, Eſter 5,14. This was the counſell, but it became a ſnare to intrap the counſellor. Hee made a pit, and digged it, *and is fallen into the pit which he made,* Pſal. 7,15. *Daniel*, by the ſubtle ſuggeſtion of the Rulers of the kingdome, and counſellors of the King, was caſt into the den of Lyons, becauſe he was found too faithfull to God; but *Daniel* was deliuered, the mouthes of the Lyons were ſtopped, and his accuſers by the juſt judgement of God, & commandement of the King, were deuoured by thoſe Lyons, Dan. 6,24. This ſhould ſerue to giue wiſedome and warning to al men, and to terrifie them from plotting euill deuiſes, & from perſwading vnto wickedneſſe. God will finde them out in their owne wayes, and pay them the wages of their owne works. Thus will the Lord be knowne by executing judgement vpon theſe tempters and enticers to vngodlineſſe, ſo that the wicked is ſnared in the worke of his owne hands, and his foote is taken in the ſame net which he hid for another. It is vnpoſſible (as we ſee in continuall experience) that ſuch maſters of miſchiefe ſhould eſcape vnpuniſhed.

Pſal. 9,1

Vſe 2.

Secondly, we ſee they are greatly deceiued, and wander wide out of the way, that thinke themſelues excuſed and exempted from ſinne, if they do not execute it in the worke, & practiſe it with the hand. For if the head deuiſe it, if the heart allow it, if the tongue deliuer it, if the foote follow after it, ſinne is conceiued, & we are made culpable in the ſight of God. So then we muſt all know, that we may many wayes be made partakers of other mens ſins, though we be not actuall doers in them: God will finde vs guilty, and conuince vs to our faces, that we haue our part in it, as *Dauid* ſaide to the woman that ſought to reconcile *Abſolon* to his father, who did it by the counſell of *Ioab, Is not the hand of Ioab with thee in all this?* 2 Sam. 14,19. This the Apoſtle teacheth *Timothy*, 1 Tim. 5,22. *Lay hands ſodainely on no man, neither be partaker of other mens ſinnes: keep thy ſelfe pure.* And the Apoſtle *Iohn* ſaith, *If any man come vnto you, and bring you falſe doctrine, receiue him not to houſe, neither bid him, God ſpeed for he that biddeth him, God ſpeed, is partaker of his euill deeds.* Now we may be culpable of the ſinnes of others; Firſt, by commanding by our authority; that which is euill, and by mouing thoſe that are vnder vs to goe about it. Thus *Dauid* is charged to haue ſlaine *Vriah* by the ſword of the Ammonites, 2 Sam. 12,9. For he that willeth and commandeth euill, is as deeply charged with it, as hee that committeth it. Secondly, by winking at euill, when we ſee it, yet make our ſelues blinde, & wil not ſee it, although it lye in our power to repreſſe it, and redreſſe it. This indulgence and lenity, (when offenders are ſuffered to runne on in their ſin) maketh them to grow obſtinate in ſinne, and vnrecouerable out of their ſinne. This we ſee in the example of *Eli* toward his own ſonnes, his fooliſh pitty made him guilty of their impiety, and brought the judgment of God, not onely vpon them, but vpon himſelfe. Thus many Maſters, Magiſtrates, Miniſters, and houſhold-gouernours, are inwrapped in the blaſphemies, periuries, whoredomes, drunkenneſſe, prophaneneſſe, and other ſinnes, that raigne amongſt thoſe of their families and iuriſdictions, and ſhall be accountable for them, by reaſon of their cockering and conniuence. For by this meanes, though we do not openly commit them, we ſecretly conſent vnto them, & approue of them. This the Apoſtle reproueth in thoſe, *who though they knew the Law*

2 Iohn

1 Sam.

Rom 1.

of God, how that they which commit ſuch things, are worthy of death, yet not onely do the ſame, but alſo ſooth them that do them. Thirdly, they are alſo partakers of the ſins of others, that ioyne in familiarity with the wicked, for by theyr fellowſhip with them, they adde courage & comfort to them, they harden them in theyr euill courſes, and giue great ſuſpition to the world, that they are like them in affection, with whō they ioyn in conuerſation. Fourthly, when men are ſilent, and ſay nothing at open impieties & blaſphemies. If God be diſhonoured, and we hold our peace, as if it concerned vs not, neyther ſeeking to reclaime, nor to correct them, wee make their offences to be our owne. The ſinne of *Hophni* & *Phinehas* deſtroyed the family and poſteritie of their father. *Achan* committed ſacriledge, *the whole hoaſt partaked of it, and was puniſhed for it.* So then, it ſtandeth vs vppon, to beware of conſenting to ſin, and of counſelling others to commit ſinne. If we any way giue our aſſent and conſent, if wee defend or delight in ẏ ſins which we heare or ſee, wee are companions with them of their filthineſſe, and partakers with them in their wickedneſſe.

Vſe 3. Thirdly, it teacheth vs that we ought not to conſent to ſinners, nor to follow euil counſell when it is giuen and ſuggeſted vnto vs. It is not enough for vs to make our defence to ſay, Alas, I deuiſed it not, I was not the contriuer and inuenter of it: if it had not bene deuiſed, it ſhould not haue bene practiſed. For as the aduiſer ſhall not herein be iuſtified, becauſe he put it not in execution: ſo he that is aduiſed ſhall not bee cleared and diſcharged, becauſe he was not the author of the inuention. If it be a greeuous ſinne to ſeduce, it is a greeuous ſin to be ſeduced. God will arraigne them as guilty of the ſame ſinne, & bind them in one bundle together. Therefore the wiſeman ſayth, Prou.1,10,15. *My ſonne, if ſinners entice thee, conſent thou not: walke not in the way with them, but refraine thy foote from their path.* Our nature is eaſily drawne to incline vnto euill, and ſtandeth in a ſlippery place ready to fall; but when we haue counſellors & abettors to allure vs, and to prouoke vs, we had neede of a great meaſure of grace to hold vs vpright and to keepe our feete from falling. We ſhal haue many ſweet ſongs ſung vnto vs, and the pleaſures of ſinne layd before vs, but we muſt ſtop our eares againſt ſuch enticements, and not hearken to the inchantments of ſuch ſeducers. This we ſhall the better obſerue and performe, if we looke to the practiſe of theſe two points: Firſt, if we be carefull to auoyde euill company, and to fly from them. If a man were to paſſe through an horrible wildernes, where he were ſure to meet with Lyons, Dragons, Wolues, Tygers, Beares, & other wild beaſts, he would be ſure to go armed and wel appointed. While we liue in this world, wee wander in ſuch a wildernes, and albeit we be not in bodily danger of ſuch creatures, yet we are in continuall peril to be aſſaulted by more dangerous and deadly enemies, the diuell and his Angels: all the wicked are their hoaſt and inſtruments, we ſhall be tempted by the enemies of God, by drunkards, and other prophane perſons to ſinne, which are as ſo many cruell and ſauage beaſts wholly bent to our deſtruction, ſo that we muſt both auoyd their company, & put on the whole Armor of God, Eph.6,11: that we may ſtand faſt and quit our ſelues like men in the time of triall.

Secondly, it is not enough for vs to flye the company of the wicked and vngodly, but we muſt alſo ſeeke for the ſociety of the godly, that all our delight may bee in them: *For the way of the righteous ſhineth as the light that ſhineth more and more vnto the perfect day*, Prou.4,18. We muſt make much of the aſſemblies of the godly, and ioyne oue ſelues in friendſhip with them, that with the godly we may learn godlynes, and with the vpright we may learn vprightnes. This *Salomon* teacheth, Pro.13,20 *He that walketh with the wiſe ſhall be wiſer.* This is a notable helpe againſt our manifolde infirmities, and a ſtrengthning of vs againſt al tentations. *As Iron ſharpneth Iron, ſo doeth man ſharpen the face of his friend*, Prou.27,17.

Vſe 4. Laſtly, it is our duty to follow the good counſell and perſwaſion of the godly. Good counſell is as the dropping of the honycomb, bringing ſweetnes to the ſoule, and health to the body; yea, as *Oyntment and perfume reioyce the heart, ſo doth the ſweetneſſe of mans friend by hearty counſel*, Prou.27,9. When our brethren teach, admoniſh, counſel, perſwade, or rebuke vs, we muſt not ſtomacke and deſpite them, but be guided and directed by them, as *Dauid* was by *Nathan*, and as *Peter* was by the Apoſtle *Paul*. This is ſet downe in the 141. Pſalm, *Let the righteous ſmite me, for that is a benefite: let him reproue me, and it ſhall be a precious Oyle that ſhall not breake my head.* It is a rare thing to finde a man that will counſell to follow godlineſſe. Reuerence him as a counſellor, loue him as a friend, obey him as a father, that will direct thee in the wayes of ſaluation, & bring thee backe againe when thou wandereſt out of the right path that leadeth to life. Thou ſhalt finde many more euill counſellors then good. If one will admoniſh and perſwade thee to godlineſſe, thou ſhalt meete with one ſcore that will allure thee to wickedneſſe. But wee muſt not follow a multitude to doe euill, leſt we be puniſhed with the multitude. It muſt be our wiſedome to learne inſtruction at the mouth of others. The heathen, which had no better ſtarre to guide them then the light and law of nature, knew ẏ there were two things did greatly adorne a man, and make him renowned for wiſedome; one, to bee able to giue good counſel to himſelfe and others; the other to be willing to hearken to good counſell when it is offered. If we cannot attaine and reach vnto the former point, ẇ is an excellent grace of Gods Spirit, to inſtruct and teach

Plutar. in the life of Fabius.

others wiſedome; yet let vs follow the latter, and giue eare to the aduice of others when it is giuen vnto vs. For whoſoeuer is contented to ſtoope downe to learn wiſedom, is alwaies to be reputed a wiſe man. But hee that cannot giue, and yet will not take counſell when it is giuen; hee that neyther can teach, nor will learne wiſedome, may worthily be eſteemed and branded by all men, with the name of a foole. If either wee can go before others to ſhew them the way, or follow them that lead vs the way, we ſhall not loſe the reputation of wiſedome. Hence it is, that *Salomon* declaring precepts of true wiſedome, ſaieth, Prou. 12,15. *The way of a foole is right in his owne eyes, but he that heareth counſell is wiſe.* Not onely he is wiſe that giueth counſell, but hee that heareth it. The wiſeman ſpeaketh not in theſe words of the outward hearing of the eare, but of the inward hearing of the heart. For many haue the bodily hearing, that want the ſpirituall. The externall vſe of the ſenſe cannot be auaileable to make vs wiſe; ſo that wee muſt heare with an earneſt affection of the mind, & giue all diligence to follow the counſell that is giuen vs in the name of God. To this purpoſe he ſpeaketh in another place, Pro. 15, 22. *Without counſell thoughts come to nought; but in the multitude of counſellors there is ſtedfaſtneſſe.* When *Herod* had offred to giue to the daughter of *Herodias* (becauſe in her dancing & dalliance ſhe pleaſed him) whatſoeuer ſhe ſhould aske, euen to the halfe of his kingdome, ſhee being before inſtructed by her mother, asked the head of *Iohn* Baptiſt in a platter: and from this diuelliſh counſell followed abhominable murther, Mat. 14,8. When *Rehoboam* followed the raſh counſell of his yong counſellors that 1 Kings 12,14 had bene brought vp with him, who perſwaded him to make the greeuous yoke of his father more greeuous: this turned to the ruine and renting away of the greater part of his kingdome.

So then, let vs not bee aſhamed to follow the counſell of ſuch as are diſcreet and godly. Neither is it greatly materiall who they bee that giue vs good counſell, whether our ſuperiours, our equals, or our inferiours. For wee muſt not weigh ſo much who is the counſellor, as what is the counſel: nor who is the aduiſer, as what is the aduice. If it bee good and godly, thinke thou that the holy Ghoſt ſpeaketh, and receyue it as proceeding from the Comforter. If it be euil, reiect it, as comming from the Tempter. *Moſes* was a wiſe Gouernour of the people, and a worthy Prophet of God, like vnto whom aroſe not a Prophet Deut. 34,10. in Iſrael, whom the Lord knew face to face; yet he thought it no ſhame or reproach vnto him to bee directed and aduiſed by *Iethro* his father in law (a man farre inferiour vnto him in honour and eſtimation) in hearing the cauſes and controuerſies that aroſe amongeſt the people: who ſayd, *Heare now my voyce, I will giue thee counſell, and God ſhall be with thee,* Exod. 18,19. When *Naaman* the Syrian came into the lād of Iſrael to be cured of his leproſy, and the Prophet bad him, *Go waſh himſelfe ſeuen times in Iordan,* he turned away in diſdaine and diſpleaſure; and if he had not hearkned to the aduice of his owne ſeruants who modeſtly ſayd vnto him, *Father, if the Prophet had commanded thee a great thing, wouldeſt thou not haue done it? How much rather then when he ſayeth to thee, Waſh and be cleane?* hee had departed a leaper as he came, 2 Kings 5,13. The like we ſee in *Dauid*, who receiuing reprochful words for the good deeds that he performed, and a churliſh anſwer for the kindnes which hee expected, was fully in his fury bent and determined to haue bene reuenged on *Nabal* & his whole houſe for that iniury; but by the aduice and counſell of wiſe *Abigail*, inferiour to him in regard of his ſex and condition, he was ſtaied from that enterprize, ſo that he ſayd, *Bleſſed be the Lord GOD of Iſrael who ſent thee this day: bleſſed be thy counſell, & bleſſed be thou which haſt kept me this day from comming to ſhed bloud,* 1 Sam. 25,33. So then, we are not to deſpiſe the counſell of thoſe that are put in ſubiection vnder our feete. The child is ſometimes made able to aduiſe his father; the ſeruāt may ſometimes ſee more then his maſter; the wife may ſomtimes giue good counſel to her husband: and it is no diſpraiſe or diſparagement for thē to hearken to their inferiours, but they ought to receyue it as a meſſage brought vnto them from God: yea, if an enemy ſhould perſwade vs to that which is good, we ought to make this benefit and aduantage of him, as to hearken to our owne profit. Plut lib. q rat. ex mol. c. pi. s. This ſerueth to reproue all thoſe that being lifted vp in a proud conceyt of their own wiſedom; againſt whom the Prophet *Eſay* denounceth an heauy woe, ſaying, *Woe vnto them that are wiſe in their own eyes, and prudent in their owne ſight, do ſcorne and contemne that either themſelues or any other ſhold learne any thing of their inferiors.* Wee ſee this, and heare it by lamentable experience in many men of a proud and prophane ſpirit in our dayes. For when the wife, who ought to bee an helper vnto her husband, ſhall with modeſty and meekneſſe of ſpirit admoniſh him for the bettering of his eſtate, for the benefite of his wealth, for the comfort of his family, and for the profit of his owne ſoule, to forſake his euill company, to renounce his drunkenneſſe, or other wickedneſſe wherein hee delighteth; what is more common then for his companions to ſay vnto him, Wilt thou bee ruled and gouerned by her? Wilt thou endure her to be thy maſter? Wilt thou ſuffer her to crow and to carpe ouer thee? And thus while they think to become wiſe men, they ſhew themſelues fooles. For, are we wiſer then our father *Abraham*, who accounted it no reproofe or reproach vnto him to obey the counſell of his wife, when ſhe perſwaded him to caſt out the bondwoman and her ſonne out of his houſe? No woman in Scripture more renowned and commended for ſubiection and ſubmiſſion to her husband, yet ſhe gaue him good counſell to her great praiſe; and *Abraham* is commanded to liſten vnto it; for God ſayd vnto him, *In all that Sara ſhal ſay vnto thee, heare hir voice,* Gen.21,12. Away then with the pride & peeuiſhneſſe of all thoſe that take it as a diſcredit vnto themſelues to be put in minde of theyr duty by others, and refuſe all counſel, whereof themſelues are not the authors. Let vs put on the ſpirit of humility, and decke our ſelues inwardly with lowlyneſſe of minde, to hearken to euery one that can direct vs in ẏ which is good. On the other ſide, it behooueth vs to beware of euill counſell, and of euill counſellors, for they are as the inſtruments of the diuell, and lye in waite to entrap vs. It is impoſſible to be free from theſe ſonnes of *Belial*, we ſhall be aſſaulted by them, and therefore thou muſt be ſo throughly prepared againſt them, that if thy father that begate thee, or thy mother that bare thee, or thy wife that lyeth in thy boſome, or thy friend that is as thy owne ſoule, ſhall entice thee ſecretly or openly, to any impiety againſt thy holy faith or obedience, remember from what bitter root it proceedeth, and ſay vnto him as Chriſt did vnto *Peter*; *Come behinde me ſatan.* For when *Peter* began to diſſwade him from that great worke vnto which the Father had ſanctified him, and ſent him into the world, he ſayd vnto him, *Get thee behinde mee Satan: thou art an offence vnto me, becauſe thou ſauoureſt not the things that are of God, but the things that are of men.* A notable example for vs all to follow when we are moued any way to diſhonour our God, and to wound our owne conſcience by committing of ſinne.

13,6.

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15 *And he vttered his Parable, and ſaid, Balaam the ſon of Beor hath ſaide, and the man whoſe eyes were opened hath ſaide.*

16 *He hath ſaid that heard the word of God, & hath the knowledge of the moſt High, and ſaw the viſion of the Almighty, and being in a trance had his eyes vncouered.*

17 *I ſee that, but not now; I behold it, but not neere: there ſhall come a Starre out of Iacob, and a Scepter ſhall riſe out of Iſrael, and ſhall ſmite the coaſts of Moab, and ſhall deſtroy all them that are behinde me.*

18 *And Edom ſhall bee poſſeſſed, and Seir ſhall be a poſſeſſion to their enemies: for Iſrael ſhall do valiantly.*

19 *Hee alſo that ſhall haue Dominion, ſhall bee of Iacob, and ſhall deſtroy the remnant of the Citie.*

20 *And when he looked on Amalek he vttered his Parable, and ſayde, Amalek was the firſt of the Nations, but his latter end ſhall come to deſtruction.*

21 *And he looked on the Kenites, and vttered his Parable, and ſaid; Strong is thy dwelling place, and put thy neſt in the rocke.*

22 *Neuertheleſſe the Kenite ſhall bee ſpoyled, ſo long as Aſhur ſhal hold them captiue.*

We haue ſhewed already that the propheſies of *Balaam* doe concerne either Iſrael, or ſuch as were ſtrangers from the Commonwealth of Iſrael. The propheſie belonging to the Iſraelites hath bene already handled. Now *Moſes* proceedeth to ſet downe other ſpeciall propheſies which *Balaam* vttered concerning other particular Nations. For it pleaſed God to vſe the meanes and miniſtery of this wicked man, to foretell the troubles and deſtruction that ſhould come vpon them. The firſt of all thoſe propheſies is againſt the Moabites and Edomites: the ſecond againſt the Amalekites, the third againſt the Kenites. Againſt all theſe he propheſieth and foreſheweth the ruines of their ſeuerall States and Dominions.

Now becauſe al theſe were great & weighty matters, belonging to the ſubuerſion, not of priuate perſons or families, but of whole Countries and kingdomes, he vſeth that preface and introduction which he did before, to procure credit and authority to his propheſy, declaring that he was inſpired by the Almighty to ſpeake, of which we haue ſpoken already in the beginning of this chapter. Touching the propheſie againſt the Moabites and Edomites, which is the fourth in number, and the firſt of thoſe that concerne other nations that were ſtrangers from Iſrael, hee ſheweth that the glory of the Iſraelites ſhall bee ſo great, their dominion ſo large, theyr kingdome ſo mighty and magnificent, that it ſhal ſhake the Moabites, Ammonites, and Midianites, and men of the Eaſt in peeces, yea ſhal ſubdue Edom, and enter into their Cities and country, as their owne poſſeſſion. This ſhall be the victorious conqueſt of the Iſraelites, whoſe glory is expreſſed by the name of a Starre, and whoſe kingdome is vnderſtoode by the name of the Scepter, which is amplified in the beginning of the words, and prooued in the end of them. It is amplified by the preuenting of an obiection, which is wanting, and may bee thus ſupplyed; When ſhall this be? Or is the time thereof neere; that it ſhould bee by and by looked for? The anſwer followeth: I ſee and plainly perceiue the certain and vndoubted trueth thereof, howbeit the ſeaſon is not yet at hand: thou (O King) haſt no cauſe to feare it, for it is not reſerued for thy dayes, but muſt be fulfilled after many generations. For *Dauid* liued foure hundred years after the vttering and deliuering of this propheſie, in whom it was accompliſhed. Thus he comforteth the King, and declineth enuy againſt himſelfe. He proueth and confirmeth his propheſy by the courage and valour of the Iſraelites, for they ſhall doe valiantly, and deſtroy the enemies that remaine.

The fourth propheſie of Balaam.

Obiect.

Anſwer.

Now, in this propheſie thus propounded wee are to obſerue two things: Firſt, the

interpre

Lyra. in Numb. cap.24.
Ferus annot. in Numb.cap. 24.

Anal.Typ.in libros hiſtor.

Cal bar.in lib. Moſis.

D Chytr. enarrat.in Numer.

Analy.Iun. in Num.

Pelarg cōment. in lib Num cap 24.

Pagni. theſaur. ling ſanct.

Sedes,fundamentum, nates.

2 Sam 8,

Interpretation of ſom things mentioned herein, and then conſider when it had his accompliſhment and fulfilling, which is the ſoundeſt way to vnderſtãd a propheſy. The words that require interpretation, are in the end of the 17.verſe, *It ſhall deſtroy all them that are behinde me.* Some reade them thus, *Shall deſtroy all the ſonnes of Sheth*, which they vnderſtand, that Chriſt ſhall conuert all Nations and all mankinde to yͤ Catholick faith (for *Sheth* was the ſon of *Adam*, out of whoſe loynes yͤ whol world ſprang) which is a wreſted and far-fet interpretation. Others paſſe by it, as if they ſaw it not, or as if it were a ſtranger to them, and they to it, and therfore will claime no acquaintance of it: wherein wee may better praiſe their wiſedome then their knowledge, as thoſe which had rather not ſhoot theyr arrow then miſſe the marke, and ſtand ſtil rather then go out of the way. Others make theſe words all one with the former, & vnderſtand them of the ſubuerſion of the Princes of Moab, which is without all ſap or ſence; and beſides they ſhould ſet that downe obſcurely & darkly, which before had bene expreſſed euidently and plainely. Or ſuppoſe that ſome Princes among them might bee called by this name; which is, to wander without a guide, to ſaile without a compaſſe, and to coniecture without ground or warrant. Others (among which ſome of the Iewes alſo are) take it to be ſome towne of the Moabites, which is here ſpecially threatned. Theſe interpretations (to which we might ioyne ſundry others) being meere imaginations without reaſon, or fond collections without truth, or new conceites without credit, are not to be receyued of vs, or approued by vs. So then, all things beeing duly conſidered, we are rather to follow them that vnderſtand the words appellatiuely then properly, both becauſe ſuch as take them properly, runne into an vnproper and impertinent interpretation, and alſo becauſe the word is ſo taken in other places of holy Scripture, as Eſay 24,4. 2 Sam. 10,4: in which places, the word [*Sheth*] both without any affixe, & with his affixe ioyned to it, ſignifyeth the hinder parts, which the Phyſitians by an honeſt and cleane terme, do call the fundament and that place which we ſit vpon. Wherefore, by this borrowed and vnproper ſpeech, wee may gather (not vnproperly) that *Balaam* vnderſtood theſe people that were behinde him, or ſituate at his hinder parts, hauing relation to the ſituation of his body, as then it was placed. For when he vttered this propheſie, hee looked toward the Weſt, where hee behelde the Iſraelites pitching theyr tents beſide Iordan and Iericho, as we ſaw before, Num. 22,1: ſo that turning his face towards the Iſraelites, the people of the Eaſt muſt of neceſſity be behinde him, the Eaſt and Weſt being two contrary poſitions of the heauens, ſo that hee wͨ turneth to the one turneth from the other; and if the one be before him, the other muſt needs be behinde him. So then, as hee ſtood at that time, hee might haue called the Iſraelites the children of his face or fore-parts, being then before him as he ſtoode; as hee doth the Ammonites, Midianites, and other Eaſterlings, the ſonnes of his back-parts, being then ſituate behinde him, whom afterwards the Iſraelites ſubdued. Thus much touching the meaning of this hard place in this propheſie: touching the accompliſhment of this propheſie, it was fulfilled doubly; firſt temporally, then ſpiritually; firſt properly, then typically. Temporally it was begun in *Dauid*, who ouercame the Moabites, and put them to tribute; and figuratiuely finiſhed in Chriſt, who is the true day-ſtarre ariſing in our hearts, and the King of Kings, whoſe Scepter is a Scepter of righteouſnes, of whoſe kingdome ſhall bee none end, whoſe dominion ſhall be from ſea to ſea, and from the Riuer vnto the end of the Land, Pſal, 72,8. & 60,10. Hitherto of the fourth propheſie.

The 5 pro-
ſie of Bal

The next propheſie following is againſt the Amalekites, which is the fift in number: but the ſecond that concerneth the Gentiles. For his eyes being caſt towardes them and their countrey, he pronounceth two things of thẽ; the one paſt, and the other to come, and yet one the fore-runner and procurer of yͤ other. They beganne to fall already by the ſword of the Iſraelites, as *Moſes* hath declared, Exod. 17,19. This word heere vttered ſhall purſue them, and perſecute them vnto the death, vntill they be vtterly conſumed. God hath determined by an vnchangeable decree to haue warre with Amalek for euer, and vtterly to put out his remembrance from vnder heauen. The Amalekites deſcended of the race of *Amalek* the Nephew of *Eſau*, as it is teſtified in Gen. 36,12. They were the beginning of the nations that firſt vexed and aſſaulted the people of God after they were brought out of the Land of Egypt, they were the firſt enemies yͭ came out againſt them to ſtop their way and paſſage toward the land of Canaan, & therefore they are commanded to haue warre with them, and to deſtroy them with the edge of the ſword, according to the word of yͤ Lord, Deut. 25,17,18,19. The Amalekites at this time thought nothing leſſe then of theyr deſtruction to come: yet the ſentence of death is pronounced againſt them foure hundred yeere before, and they cannot eſcape the danger thereof. This was accompliſhed partly in *Saul*, 1 Sam. 15,7. who put many of them to the mercy of the ſword; partly and eſpecially in Chriſt, whoſe glorious kingdom is the vtter ouerthrow and ruine of al the Reprobate. Thus much of the fift propheſie againſt the Amalekites, whoſe Kingdome then flouriſhed.

The 6 pro-
ſy of Ba

The ſixt propheſie of *Balaam* is againſt the Kenites their next neighbors, bordering vpon the Amalekites, of whom *Iethro* the father in law of *Moſes* came, as appeareth in Iudg. 1,16.

1, 16. 1 Sam. 15, 16: which were part of the Midianites, by whom we may vnderſtand the Midianites themſelues, one member being put for the whole, one principall family being taken for ẏ whole nation. Theſe are here deſcribed, not only by their preſent eſtate, but alſo by their future condition. Their preſente ſtate was peaceable and proſperous, and ſeemed to promiſe a continuance of their glorie, and is therefore compared to a ſure neſt builded in a ſtrong rocke, as in a place of ſafety & defence. Touching their future condition, he ſheweth, that notwithſtanding their ſecure dwelling & quiet habitation, and that they were without feare of danger to bee hurt of the people of God, who neuer diſturbed their peace, nor offered them wrong; yet in proceſſe of time, deſtruction likewiſe ſhould come vpon them, when once the fire of warre ſhould bee kindled, and breake in amongſt them, to wit, in part, when *Gideon* with three hundred men put to flight a great hoaſt of them, but moſt eſpecially when the Aſſyrians and Babylonians carried them captiue out of theyr owne country. For when the Aſſyrians came vp with an army to waſte Iudea, and to carry away the Iſraelites, ranging ouer the land, raging with fire and ſword, and waſting the neighbour-Nations, they ſpoyled the Kenites bordering vpon the Iewes; which doth verifie the common Prouerbe, It is ſome euil to be neere vnto euill. And againe, when thy Neighbours houſe is on fire, it is high time to looke vnto thine owne: and teacheth vs to eſteeme as our owne, the damage of our neighbour, and to feare leſt in the ruines of others, our deſtruction bee conſpired. This calamity and captiuity was brought vpon them by *Saneherib*, who comming to ſpoyle Iſrael, ſpoiled them: and as they were carried away out of their owne country together, ſo they returned back againe into their Countrey together, as wee reade in the holy hiſtory of the 1. Chronicles, chap. 2, 53. And thus as they taſted of the ſame miſery, ſo God made them partakers of the ſame mercy; as they were afflicted together, ſo alſo they were comforted together. Thus much of the method and meaning of theſe propheſies. The doctrines ariſing from hence are to be conſidered according to the ſeuerall propheſies: and firſt touching the firſt, againſt the Moabites.

Iudg. 7, 22.

Ieremy 25, 9.

[Verſe 17. *I ſee that, but not now; I behold it, but not neere: there ſhall come a Starre out of Iacob, &c.*] In this propheſie *Balaam* foretelleth the future condition of the Moabites, declaring both that they ſhal be deſtroyed, and by whom. For God wil raiſe out of the contemptible ſtocke of *Iacob*, a bright Starre, that ſhall refreſh the Church with his ſweete influence, and giue them comfort againſt their enemies: This we ſhewed to be performed in the dayes of *Dauid* afterward, therefore he ſaith: *I ſee it, but not now; nor neere at hand.* This teacheth vs, That ſometimes God maketh the Church to flouriſh in this life. Howſoeuer God oftentimes bring trouble vpon his Church, and affliction vpon his people, yet at other times he giueth reſt and peace, and continueth theyr proſperity a long time. This truth receyueth plentifull confirmation out of the booke of Iudges, chap. 3. 11, 30. & 5, 31. & 8, 28: it is ẏ maine drift and ſcope of it, to ſhew how God in the miſeries thereof prouideth a remedie, and giueth reſt round about from all their enemies. God ſometimes giueth them a time of breathing, and recouering their ſtrength, and will not ſuffer the rodde of the wicked alway to reſt on the lot of the righteous, Pſalm 125, 3. We haue examples of this in the reigne of *Salomon, Iehoſhaphat, Hezekiah, Ioſiah*, and other godly Kings, which were as ſtrong props and pillars in Gods houſe, & a ſure ſtay to the ſeruants of God in well doing: he gaue them an outward eſtate that flouriſhed both in wealth and peace. This appeareth euidently in the booke of *Eſter*, after he had deliuered them from the mouth of the Lyon that gaped as it were after his prey to deuoure them, the Church proſpered, the head of *Mordecai* was exalted, comfortable letters were publiſhed and ſent abroad for their ſafety, and vnto the Iewes came light, and ioy, gladnes, & honor. So the prophet *Zacharie* propheſying of their returne from captiuity, ſaith; *That the ſtreets of the City ſhalbe full of boyes & girles playing in the ſtreets thereof*, Zac. 8, 5. The booke of *Ioſuah* is a notable ſtorehouſe of Gods mercy vnto his church, giuing them reſt from their enemies, as hee had promiſed them, ſo that none were able to ſtand before them, Ioſh. 22, 4. And as he dealeth with his Church in generall, ſo hee doth with his ſeruants in particular, as we ſee in *Ioſeph, Moſes, Dauid*, and diuers other, turning their mourning into ioy, looſing theyr ſack, and griding them with gladnes.

Doctrine. The Church ſometimes hath reſt and glory.

Eſter 8, 1, 16.

Pſal. 30, 11.

Reaſon 1.

The Reaſons of this dealing of the Lord are many and moſt euident. Firſt, his eares are open to heare the cries of his children, he ſeeeth their miſeries, add putteth all their teares in his bottle of remembrance. This is it which the Lord declared vnto *Moſes* when he called him to deliuer his people out of the thraldom and bondage of Egypt, Exod. 2, 7. *I haue ſurely ſeene the trouble of my people which are in* Egypt, *and haue heard their cry, becauſe of their Taskemaſters: for I know their ſororwes.* GOD hath made a couenant of peace with his people, & hath a compaſſionate ſenſe of their miſeries, and a feeling of their afflictions. There is a notable agreement and vnion betweene God and his Children. They in their croſſes and calamities cannot but ſigh and mourne: and they cannot ſo ſoone vtter a groane, but by and by the Lord is touched with compaſſion. This is euidently recorded in the booke of Exodus 2, 23, where it is ſaid, *The childrē of Iſrael ſighed for the bondage, and cried: and their cry for the bondage came vp to God.* The prayers of the faithfull preuaile much with God, if they be feruent. He vnderſtandeth the words of their mouth, and the grones of the heart, and in his good time will heare them graciouſly.

Reaſon 2. Secondly, hee giueth vnto his Church oftentimes a ſweet taſte of earthly bleſſings, to the end his people might haue all occaſions and opportunities to ſerue him. If they ſhould alwayes beare the yoke vpon their necks, and haue the heauy burden of affliction lying on their backs, though they were ſtrong in faith, and had their hope fixed in GOD, yet they would be ſoone diſmayed and diſcouraged, and ioyne with the wicked, falling into the impieties of their perſecuters. But God is *the ſunne and the ſhield of his Church, hee will giue grace and glory vnto it, and withholde nothing that is good from them that walke vprightly*, Pſal. 84,11. He will comfort and defend them in their danger, he will exalt them to dignity after their diſtreſſes, leaſt they ſhould bee too much daunted and diſcomforted. This is the reaſon vſed by the Prophet, *The rod of the wicked ſhall not alwayes reſt on the lot of the righteous, leſt the righteous put foorth their hand vnto wickedneſſe*, Pſal. 125,3.

Vſe 1. The vſes now are to be marked and obſerued of vs. Firſt, acknowledge from hence with a ſweet feeling, the infinite loue & compaſſion of God toward his people: he delighteth not to be alwayes chiding, and his anger endureth not for euer. Hee will not haue his Church to be alwayes vnder the croſſe, but ſendeth it ſome releaſe: *For hee endureth but a while in his anger, but in his fauour is life, &c. Pſal.* 30,5,6. Thus doth the Lord giue encouragements and comforts vnto thoſe that faithfully ſerue and rightly worſhip him, whereby hee not onely teſtifieth his owne loue toward them, but allureth others by their example to truſt in him, and daunteth all their enemies that hoped to haue ſeene their deſtruction. Such therefore, as are not mooued to confeſſe the loue of God vnto his ſeruants, and ſee not his kindneſſe toward them, haue frozen harts; and ſhew themſelues vnworthy of ſo great mercy.

Vſe 2. Secondly, it ſheweth vs that it is vnpoſſible for all the tyrants and enemies vnder heauen to prolong the time for the further vexation of Gods people, when God hath determined the releaſe, and appointed the end of their troubles. All the creatures of God ſhall helpe them, and worke for them; yea, haſten the purpoſe and counſell of God. This appeared very notably in the deliuerance of Iſrael out of *Egypt*. When the time of foure hundred yeares (which God had appointed) were expired, albeit the King and his people had concluded to detaine them in bondage, they were by the ouer-ruling hand of God moued to thruſt them out of the land, yea, euen to hyre them at a great price to depart, giuing them iewels of ſiluer and gold, and caſting vpon them the moſt precious things that were in their poſſeſſion: *Pharaoh* and his people forced them out of the land in haſt, and whe͂ they were hardned to follow after them, & to bring them backe againe, the winde wrought for them, the ſea gaue them paſſage, and GOD that ruleth both winde and ſea drowned their enemies. The time of deliuerance was come, and who could hinder or deferre it? The like wee ſee in the bringing of this people out of captiuity and bondage in Babylon, nothing ſeemed more vnlikely or vnpoſſible vnto the Saints themſelues; for when the proclamation for the returne of the people was publiſhed, Pſal. 126,1,2. the wonderfulneſſe of the deliuerance ſeemed ſo great and incomprehenſible, that they could hardly perſwade themſelues of the truth thereof, vntill they ſaw the Gentiles ſpeake of it, and helpe them forward with ayd toward theyr country.

Exod 12, 33 and 14,22.

This ſerueth greatly to comfort and cheare vp the hearts of the faithfull, that ſeeing God will giue reſt vnto his beloued people, vaine are the practiſes of the enemies, although they band themſelues together, as *Herod*, *Pontius Pilate*, and the high Prieſts did in the dayes of Chriſt, yet we haue aſſurance of deliuerance, they ſhall not alwayes preuaile, the people of God ſhall be preſerued, and all ſhall work for the beſt for their owne ſafety.

Vſe 3. Thirdly, this muſt teach vs in the time of our diſtreſſes, while wee lye vnder the Croſſe to relye vpon God, whatſoeuer troubles and tentations ariſe, although we ſhould come to the gates of the graue, and paſſe by the doore of death, we muſt lift vp our heads, knowing that our deliuerance draweth nere. This then ſerueth to worke patience in the ſeruants of God, and to teach vs to waite vpon him, vntill the time of reſt and refreſhing come from the preſence of God, for ſurely it will come, as the Prophet *Habbakkuk* teacheth, chapt. 2. verſe 3. *The viſion is yet for an appointed time, but at the laſt it ſhall ſpeake, and not lye: though it tarry, waite; for it ſhall ſurely come, and ſhall not ſtay.* So, when the Angel had limited the time of the deſolation of the holy people, and of the deliuerance of the Church, he pronounceth him *bleſſed, that waiteth vntill that time*, Dan. chap. 12. verſes 11, 12. And when the ſoules of them that were killed for the Word, and the Teſtimony which they had maintained, cryed out with a lowde voyce from vnderneath the Altar; *How long, Lord, which art holy and true! Dooeſt not thou iudge and auenge our bloud on them that dwell on the earth?* An anſwer was giuen vnto them, *That they ſhould reſt for a little ſeaſon, vntill the number of their Brethren were fulfilled*, Reuel. chap. 6. verſe 10.

This the Prophet *Dauid* ſheweth to haue beene his practice, earneſtly waiting vppon the Lord for helpe and deliuerance out of all his troubles and dangers, as Pſalme 123, verſes 1, & 2. *I lifte vp mine eyes vnto thee, which* *dwelleſt in the heauens: Behold, euen as the eyes of ſeruants looke vnto the hand of their maſters, and as the eyes of a maid vnto the hand of her miſtris, ſo our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs.* Great are our feares and troubles, and many bee our infirmities, it behooueth vs greatly therefore, to cleaue vnto the liuing God without ſeparation, and euermore continue our truſt in him, and to poure out our meditations and prayers before him, vntill ſuch time as hee graciouſly looke vpon vs, and grant our petitions; yea, it is our dutie whenſoeuer we perceiue the time of our deliuerance to approach, or to be expired, or any ſignes and tokens thereof, as the ſprouting of the Figge-tree, to appeare and to bee offered vnto vs from GOD: it is our duty (I ſay) to raiſe vp our faith, and to intreat God to bring his purpoſe to paſſe, and to make good the words of his owne mouth. When *Daniel* by reading the Prophets of God, knew that the number of yeares appointed for the deſolation of Ieruſalem was expired, *he turned his face to the Lord with prayer, in faſting, in weeping, in ſackcloth and aſhes.* Daniel 9,2.

Vſe 4. Laſtly, it is the duty of all ſuch as lye not vnder the croſſe, to commend the common cauſe of their brethren to God. Hath God giuen vs reſt on euery ſide? Do we liue in eaſe, ſitting vnder our Vines and Figge-trees, enioying peace and liberty vnder a gracious Prince? Do we enioy health and wealth, and taſte not of the bitter cup of affliction that others drinke of? It is required of vs not to forget the affliction of *Ioſeph*, but to be mindfull of the miſeries of other parts of the Church, and to haue a fellow-feeling of their ſorrows, as that we be thereby prouoked to call vpon God for them. This the Apoſtle vrgeth the Church of the Corinthians to thinke vpon, 2 Corinthians, chap. 1. verſe 7: that they being partakers of the ſuffering of the Saints, may alſo be partakers of the conſolation. This is a duty needfull to be learned and conſidered. Wee know not what troubles may fall vpon our ſelues. There is nothing that happeneth vnto any of our brethren, but it may fall vpon our owne heads.

Heb. 13,3. Let vs therefore call vpon God for others, and remember them that are in trouble, as if we were troubled with them, that ſo we may haue the benefit of other mens prayers, & be deliuered when wee fall into troubles. It is therefore a duty that we owe to God and our brethren, being touched with a reſpect of his commandement, & of their miſery. His commandement ſhould compell vs, their miſerie ſhould mooue vs not to be forgetfull of their condition. And from hence we ſhould haue a double meditation. Firſt, it is our parts to praiſe the name of the Lord, when hee giueth to our brethren, or to vs, any ſhare of this outward proſperity, and maniſeſteth his loue vnto vs, by deliuering our ſoules from death, our eyes from teares, and our feete from falling, Pſalme 116,8. 14. When he cauſeth our houſes to be inhabited, our ſtreets to bee repleniſhed, our Citties to be ſtored, and great concourſe of people to be aſſembled: it ſhold moue vs to render thankes to God, to pay our vowes in the preſence of all his people, and to craue the continuance of his goodneſſe vpon vs. This is it which the Prophet acknowledgeth, Pſal. 116, 12, 13, ſaying; *What ſhall I render vnto the Lord for all his benefites towardes me? I will take the cup of ſaluation, and call vpon the name of the Lord.* So the Prophet ſetting downe the behauiour of the people, what it ſhall be, being deliuered from captiuity, ſheweth, that they ſhall ſay in that day, *O Lord, I will praiſe thee, though thou waſt angry with me, thy wrath is turned away, and thou comforteſt me. Behold, God is my ſtrength, and ſong: he alſo is become my ſaluation,* Eſay 12, 1, 2. Let this be our practiſe when we haue taſted of his mercy, and haue receiued any deliuerance from him, out of our afflictions.

Secondly, we ought from hence to conſider the peace and reſt that God hath reſerued for vs in the life to come. For, they are but a ſhadow of that comfort which wee ſhall feele in the kingdome of heauen. This is that which the Apoſtle concludeth from the reſt in the land of Canaan, that there remaineth a reſt for the people of God, to wit, in the kingdom of heauen, Heb. 4, 9. For, euen as the puniſhments and plagues that befall the vngodly, & the Lord raineth downe vpon their heads, are as the meſſengers of death, and the fore-runners of deſtruction, and giue vnto them a taſt of the paines and torments of hell: ſo the bleſſings beſtowed vpon the godly, are as the firſt fruites of all their comfort. The firſt fruites which the Iſraelites vnder the law offered to God, gaue hope and aſſurance vnto them, to enioy the reſt of the increaſe: ſo the faithfull, hauing a feeling of the gifts giuen vnto them, and receiuing them as aſſured pledges and tokens of the fauour and loue of God towardes them in this life, do gather hope to haue the heauenly inheritance in time to come. Rom 8,23. For, if God be ſo gracious and mercifull vnto vs in theſe dayes of our pilgrimage, doubtleſſe hee reſerueth greater mercies for vs in the life to come, when we ſhal poſſeſſe euerlaſting ioyes which no man ſhall take from vs, which neyther the eie hath ſeen, nor the eare hath heard, nor the heart can conceiue, when we ſhall really inherit that, which now by hope we wait for with much patience, 1. Cor. 2, 9.

[V. 18. *A Star ſhal come out of Iacob, & a Scepter ſhall riſe out of Iſrael, and ſhall ſmite the coaſts of Moab, and ſhall deſtroy all them that are behinde: And Edom ſhall be poſſeſſed, & Seir ſhall be a poſſeſſiō to their enemies: for Iſrael ſhal do valiantly.*] We haue heard before, that the purpoſe of *Balak* and *Balaam* was onely to curſe the people of God. Heere we may ſee vpon whom the curſe lighteth and falleth. Wherein ſee how differing the wayes and thoughts of God are, from the purpoſes and pretences of men. The King of Moab intended a curſe againſt Iſrael, and a bleſſing vpon himſelfe: in both which he is diſappointed. For as *Balaam* before pronounced a bleſſing vpon Iſrael, ſo in this place hee denounceth a curſe to come vpon *Moab*. When the King perceiued the continuance of *Balaams* bleſſings to follow Iſrael, he bad him in choller and indignation, neyther bleſſe nor curſe; he would haue taken it for a bleſſing, if *Balaam* would haue held his peace & ſaid nothing. But he cannot finde this nothing at his hands: for hee proceedeth now to deliuer ſundry curſes againſt the Moabites, as before he had deliuered ſundry bleſſings to come vpon the Iſraelites. And hereby is notably verified the ſaying of the Prophet, Pſal.109,17,18. *As hee loued curſing, ſo ſhall it come to him: and as he loued not bleſſing, ſo ſhall it be farre from him: as he cloathed himſelfe with curſing like a raiment, ſo ſhall it come into his bowels like water, and like oyle into his bones.*

Numb.23,25.

We haue heard already how theſe things were performed, when God rayſed vp *Dauid* out of the loynes of *Iacob*, who ſmote the Tabernacles of *Moab*, and made the Curtaines of *Edome* to tremble. But theſe things, howſoeuer temporally fulfilled in *Dauid* and *Salomon*, haue ſpiritually and for euer their accompliſhment and conſummation in Chriſt Ieſus; he is a King for euer, and hath an euerlaſting kingdome, albeit not of this world. Therefore the Apoſtle ſaith, *This man, after he had offered one ſacrifice for ſinne, ſitteth for euer at the right hand of God, and from henceforth tarrieth till his enemies be made his footſtoole*, Hebr.10,22,23. Hee is the true ſtar that ſhineth to euerlaſting life heere ſpoken of, and the Scepter of his kingdome, is a Scepter of righteouſneſſe, *Hee ſhall be Ruler in the midſt of his enemies*. Pſalm. 110, 2, and 45,6. Hence it is that the Prophet *Malachi* calleth him the Sunne of righteouſneſſe, the brighteſt of all the ſtars that ſhine in the Firmament, and from which all the reſt borrow and receiue their light, when he ſaith, *Vnto you that feare my Name, ſhall the Sunne of righteouſneſſe ariſe, and health ſhall be vnder his wings, &c.* Mal.4,2. Thus Chriſt ſpeaketh of himſelfe in many places, Iohn 8,12. *I am the light of the world, hee that followeth mee ſhall not walke in darknes, but haue that light of life.* Thus *Iohn* witneſſeth, chap.1,5,9. *This was that true light, which lighteth euery man that commeth into the world.* So *Zachary* calleth him, *The Day-ſpring from on high that hath viſited vs*, Luke 1,78. And the Apoſtle *Peter*, *The Day-ſtarre that ariſeth in our hearts*, 2 Pet.1,19. Likewiſe in the laſt chapter of the Reuelation, verſe 16. he ſaith; *I am the roote and generation of Dauid, and the bright morning Starre.* Now as he is the Starre of *Iacob* to giue them light, ſo he is the King of *Iacob* to rule them, through whom they ſhall do valiantly, and bee enabled to ouercome their enemies. Heereby we learne, that the Church through Chriſt, hath victory ouer ſpirituall enemies. The elect in Chriſt, ſhall ſubdue and triumph ouer all the enemies of theyr peace and ſaluation, both wicked mē and reprobate angels; yea, ſhall in Chriſt haue power ouer all the world. This promiſe was made from the beginning vnto mankinde, and vttered by the mouth of God, Gen.3,15. *That the ſeed of the woman ſhould breake the ſerpents head*; which belongeth both to Chriſt and vnto his members. For the ſoueraigne power of Chriſt is not giuen to the creature, but the fruite and benefite thereof is giuen to the elect, and that two wayes: firſt, he maketh all his members partakers of part of his glory in heauen, whereas the whole world beſides lying in wickedneſſe, is condemned in hell; and therefore the Apoſtle ſaith, Eph.2,6. *We are raiſed vp together, and made to ſit together in the heauenly places in Chriſt Ieſus.* And againe, *The Saints ſhall iudge the world: not giuing ſentence againſt the reprobate, but approuing the ſentence of Chriſt.* For as at the day of Aſſiſes, the Iudges being ſet to pronounce ſentence of condemnation againſt malefactors, he is accompanied by the bench of Iuſtices, as by an honourable Senate of graue Counſellers, who not onely heare the giuing of ſentence, but are witneſſes & approuers of it; ſo when Chriſt ſhall come as the Iudge of quick and dead, accompanied with thouſands of his Angels in power and great glory, the elect ſet at his right hand ſhal firſt receiue the ſentence of abſolution, & then being taken vp into the Clouds, ſhall ſit vpon the Throne with Chriſt, and there approue & allow of the iuſt condemnation of all the wicked. 1 Cor.6,2. This is one great fruite & benefite of the power of Chriſt. Secondly, by this his power hee enableth his ſeruants to ouercome in their owne perſons, the luſtes of the world, the ſtrength of ſinne, the power of the diuell, the gates of hell, and al the enemies of theyr ſaluation. This the Apoſtle toucheth, Rom.16,20, ſaying; *The God of peace ſhall tread Satan vnder your feete ſhortly.* So the Apoſtle *Iohn* noteth this prerogatiue of the faithfull, 1 Iohn 2,14. And in another place, *All that is borne of God, ouercommeth this world.* Likewiſe in the Epiſtle written to the Church at *Thyatira*, Chriſt promiſeth to them that ouercome and keepe his words to the end, *That he will giue them power ouer Nations, ſo that they ſhall rule them with a rod of yron, &c.* Reuel.2,36.

Reuel.2,28.

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1 Iohn 5,4.

The Reaſons that may be rendred, will yet farther open vnto vs this point, and ſerue to gaine our affections to the embracing of it. For firſt, they do it by a liuely faith in Chriſts Name. The Apoſtle teacheth, that this is the victory that ouercommeth the world, euē our faith: *Who is he that ouercommeth the world, but he which beleeueth that Ieſus Chriſt is the Sonne God?* 1 Iohn, chapter 5, verſes 4, 5. Great is the excellency and force of faith, which leaneth and ſtayeth vppon him that is able to doe all things. *All things are poſſible to him* that

Reaſon 1.

that beleeueth, ſaith *Chriſt*, Mar.11,23. *Through him that ſtrengthneth me I am able to do al things* ſaith the Apoſtle, Philip.4,13. In all trials and tribulations a ſound faith will miniſter vnto vs comfort and conſolation, and giue ſtrength to ſtand, an iſſue to eſcape, nay victory to ouercome. Do we loſe temporall and tranſitory things? it ſaith, *Thou haſt treaſure laide vp in heauen*, Mat.19,21. Do wee beare the burthen of pouerty? it teacheth that our Father which is in heauen knoweth whereof we haue need, and what we want. Do we ſuffer perſecution? and are we reuiled for righteouſneſſe ſake? it telleth vs, that *ours is the kingdom of heauen, and great our reward ſhall be in the higheſt place*, Mat. 5,10. Are we at the point of death, and ready to go the way of all fleſh? it calleth to our remembrance, that *whether we liue, wee liue vnto the Lord: or whether we dye, we dye vnto the Lord: whether we liue or dye, we are the Lords*, Ro.14,8 Thus by faith we ouercome all things, *Yea, we reſiſt the diuell being ſtedfaſt in faith, and beate backe his tentations*, 1 Pet.5,9.

Matth.6,32.

Reaſon 2.

Secondly, we ſhall not doubt of the victory, or feare to be ouercome, ſeeing that howſoeuer he be ſtrong that ruleth in the world, yet he is ſtronger that ruleth in vs. True it is, *the diuell goeth about like a roaring Lyon, ſeeking whō he may deuoure*, and walketh in the earth too & fro to take his prey; yet the Lyon of ẏ Tribe of Iudah, that victorious Lion, hath broken his kingdome, hath gloriouſly triumphed ouer him, and gotten the victory. This is that reaſon which the Apoſtle expreſſeth, 1 Ioh. 4, 4, declaring that he is in vs by whom wee ouercome; *Little children, ye are of God, and haue ouercome them: for greater is he that is in you thē he that is in this world.* Here we ſee he comforteth the elect with a ſure hope of victory, not thorough our owne power, but thorough the power of God who is greater then all. It was a great comfort to *Eliſhaes* ſeruant, 2 Kin. 6,3, 16, to heare that they that were with them, were moe in number then they that were againſt them: but this giueth greater aſſurance, that he that ruleth in vs is greater then he that ruleth in the children of diſobedience, of whō Chriſt ſaith, *My Father which gaue them mee, is greater then all, and none is able to take them out of my fathers hand*, Iohn 10,29.

Reuel.5,5.

Reaſon 3.

Thirdly, we are partakers of his annointing, he is our head, and we his members: he is the root, and we are the branches: ſo that euerie beleeuer may truly ſay, *I am Chriſts, & Chriſt is mine*: euen as the Spouſe ſpeaketh in *Salomons* ſong, cha.6,2. *I am my welbeloueds, & my welbeloued is mine, who feedeth among the Lillies.* It is a neere coniunction, nay, the neereſt coniunction that is, between Chriſt & his church. The ſociety of parents and children is great, of maſters and ſeruants, as part of one houſehold; likewiſe the ſociety of brethren, ſiſters, and kindred. The vnion and fellowſhippe betweene man and wife is greater then theſe: yet the coniunction between Chriſt & his church exceedeth all other, and is preferred aboue all other ſocieties, whereby we are made not only the friends and brethren of Chriſt, but wee *are made one with him, and he with vs, we are become members of his body, and made fleſh of his fleſh, and bone of his bones.* An heauenly, an holy, a comfortable, and moſt ſweet fellowſhippe: Hence it is that the Apoſtle ſaith, *Wee haue an oyntment from that Holy one, and know all things neceſſary to eternall life*, 1 Ioh.2,20. As he is the King and Prieſt of his Church, ſo hee maketh vs ſpirituall Kings and Prieſts to God his Father: ſo that his victory and power (as we noted before) is communicated vnto vs, & being ingrafted into him, is made ours.

Epheſ.5,30.

Vſe 1.

The Vſes are now to be handled as concluſions drawne out of this doctrine. Firſt, this layeth before our eyes, or rather before our hearts, the great dignity of all true chriſtians, they are victorious conquerors in Chriſt, and all the wicked are indeede, and ſhall be manifeſted at the laſt day to be their baſe vaſſalles and contemptible ſlaues; yea ſo is ſatan, hell, and death, all which ſhall bee troden vnder foote, as dung and dirt in the ſtreets. The godly, that haue Chriſt both dwelling and reigning in them, are with *Abraham* the true heires of the world, and ſhall with *Chriſt their Captaine breake the wicked into ſheards like a potters veſſel*, Pſal,2,9. We ſee how men admire the proud and haughty of the world, and eſteeme the vngodly as the great Magnificoes, that may not be contemned or controlled: the pooreſt and meaneſt Saint of God, ſhal in time to come be their Iudge, & ſit with Chriſt vpon the bench in glory, when they ſhall ſtand as their vaſſals at the barre, and bee iudged as moſt wretched caitiffes and malefactors, and receiue their wages according to their works. Then they ſhal ſay with horror of conſcience, We fooles thought their life madnes, & their end without honor, but now they are counted among the children of God, and haue theyr portion among his Saints. Hence it is, that the Apoſtle reproueth the Corinthians that abaſed and abuſed their dignity, that did bring their cauſes to be tryed and iudged before the wicked, *Do ye not know that the Saints ſhal iudge the world? If then the world ſhall be iudged by you, are ye vnworthy to iudge the ſmalleſt matters, &c?* 1 Cor. 6. verſes 2, 3. This is a great honour vouchſafed to the faithfull: no earthly honor can be compared vnto it, all temporall glorie hath not ſo much as a ſhew or ſhadow of it. On the other ſide, great ſhall be the diſhonor and diſgrace, the ſhame and contempt ẏ ſhall be poured out vpon the vngodly, Dan. 12, 2. They haue heere the riches of the world, the pleaſures of this life, the praiſe of men; they are feared of ſome, and flattered of others: but when this glory ſhall paſſe away as the wind, and flye as an arrow that is ſhotte at a marke, then they ſhall be arraigned as euill doers, and euery ſeruant of God ſhall treade them vnder their feete. Then they ſhall be ſeparated from the preſence of God. Then they ſhall ſee all the godly whom they haue ſcorned and derided, receyued into the kingdome of heauen, and themſelues ſhut out of the doores. Then they ſhall haue the continuall fellowſhip of the diuell and of his angels in hell fire, where ſhalbe weeping and gnaſhing of teeth.

Vſe 2. Secondly, we muſt all be carefull to walke worthy of ſo great a calling. We muſt bee as ſpirituall Kings, to rule and beare ſway ouer our thoughts, wils, and affections, ouermaſtering them as much as may be, proclaiming continuall warre againſt our corrupt natures, againſt the diuell, and againſt the world. And verily, he that can beare rule ouer his owne heart, is a true king indeede, and ſhall ſurely reigne for euermore with Chriſt in the life to come. Reuelat. 1, 6. He that hath beaten downe the kingdome of ſinne and ſathan, and receyued ſome meaſure of grace to reign ouer himſelfe, hath performed a greater and more glorious work then he that hath ſubdued a kingdome. For all theſe enemies of our ſaluation be horrible & hideous monſters, and fearfull Serpents. Their ſting is deadly, their poyſon is mortall. It is an hard labour to pull out their ſting, and take away their poiſon from them. But they which are caried away with the ſwinge of their corruptions, as with a violent ſtreame, hauing blindnes & ignorance to reign in their minds, rebellion in their wils, and looſeneſſe in their whole life, are not ſpirituall kings, but baſe ſlaues and bondmen. Luke 11,21. The ſtrong man ſathan keepeth the hold of theyr hearts, and as Lord and King ſetteth vp his ſcepter there. Wherefore (my brethren) in reſpect of this our high calling, wee muſt make conſcience of euery ſinne. We heard before that we are made the iudges of the world. It is a ſhame for a Iudge to be a Theefe, that ſitteth in iudgement to condemne a theefe: ſo is it a ſhame for vs to be giuen to wickedneſſe, that muſt iudge the wicked world when the iuſt ſhall appeare. A Iudge muſt take heede of thoſe ſinnes in himſelfe, which he muſt condemne in others, leſt it be ſayd vnto him, *Thou which teacheſt another, teacheſt thou not thy ſelfe*? Rom. 2,21,22. This is that vſe which the Apoſtle maketh to the Theſſalonians, chap. 1,10,11, after he had ſhewed that at the comming of the Lord Ieſus in might and maieſty, he would bee glorious in his Saints, & made maruellous in them that beleeue, hee intreateth that God would make them to walke worthy of their calling. And ſurely, if we haue any the leaſt ſparke of grace, or any feeling of our naturall condition when we were the children of wrath and the fire-brands of hell, it could not but work in vs a maruellous loue vnto God, a deſire to pleaſe him, and a delight to bring foorth the fruites of righteouſnes.

Vſe 3. Thirdly, our victory in Chriſt offereth comfort vnto vs in all troubles, tentations, pouerty, and in death it ſelfe. We are to arme our ſelues with this power of Chriſt agaynſt all terrors and feares that ſeeke to diſmay vs. We are in Chriſt appoynted Kings and Iudges ouer thoſe that trouble vs, conquerours ouer ſathan and death. Our feare then is already paſt, let vs lift vp our heads, and bee of good comfort. This is that which the Apoſtle is bold to put vs in mind of, 1 Cor. 15, 56,57. *O death, where is thy ſting! O graue, where is thy victory! Now thankes be vnto God, who hath giuen vs the victory through our Lord Ieſus Chriſt.* We ſhall not neede to feare the day of iudgement, for then our redemption draweth nere. We ſhall not neede to be affrayd of the comming of the Iudge, for he ſhal be our Sauiour. Howſoeuer therefore we ſeeme baſe vnto the world, and of vile account in the eyes of carnall men, whoſe portion is in this life, yet wee are indeed aduanced into the higheſt honour about him, receyuing by our communion and fellowſhippe with him, a communication of his kingly power and glory, to ſubdue vnder vs the diuell and his angels. For, if wee fight with him, and vnder his banner, wee cannot loſe the field, but ſhall bee aſſured to reigne with him. They then are deceyued that think them the ſcum and off-ſcouring of the world. This ſhould alſo perſwade all careleſſe and backward perſons to embrace true Religion, and giue it the cheefe ſeat in theyr hearts, foraſmuch as it maketh them of the veſſelles of wrath, and vaſſals of ſathan, glorious Kings, and triumphant Conquerors ouer the powers of darknes. Furthermore, it ſhould encourage the Miniſters of the Goſpel, and make them glad to labour in preaching the Word, and in winning ſoules vnto God, being ſet apart by Gods mercies, to conſecrate men Kings and Prieſts vnto him, which is a great priuiledge. For they haue mighty weapons giuen them by their captaine Chriſt, to wit, the power of his Spirit, and the vigor of his mighty word, which cauſeth them to preuayle. Therefore, the Lord ſayth by his Prophet *Hoſea*, chap. 6, 5. *I haue cut downe this people by the Prophets, & ſlaine them by the words of my mouth*. And the Apoſtle teacheth, 2 Cor. 10,5,6, *That the weapons of our warfare are not carnall, but mightie through God to caſt downe holds*. To conclude this vſe, ſeeing God hath thus aduanced vs, let not vs diſgrace our ſelues, but maintaine our dignity, and adorne our profeſſion, that wee may finde comfort by it in our chaſtiſements and afflictions.

[*A Starre ſhall come out of Iacob.*] We haue ſeene in the former Doctrine the glory of the Church, that the people of God are ſet apart by Chriſt, to be ſpirituall Kings vnto GOD the Father: a dignity giuen to them by him. Now, before we paſſe from this place, let vs conſider of the title that is giuen vnto Chriſt, where we ſee hee is compared to a Starre, and called *a Starre that ſhall come out of Iacob*. This Starre wee haue ſhewed typically to ſignifye Chriſt, who is called the Light of the world, the

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the Sunne of righteouſneſſe, the morning ſtar, the day-ſpring from on high. He is called by this name, and deſcribed by this title, Firſt, becauſe hee is the fountaine of all ſaluation and comfort. Secondly, to teach that all men by nature walke in darkneſſe, and in the ſhadow of death. Thirdly, becauſe he will giue thoſe that are his, ẏ light of knowledge in this life, and the light of perfect glory in the life to come, by which they ſhal be as ſtarres of heauen, and ſhine in the firmament afterward.

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Heereby we learne, that Chriſt Ieſus is as the morning ſtarre vnto vs, beſtowing vpon his people two excellent priuiledges & bleſſings; Firſt, hee riſeth vp as a bright ſtarre in our hearts, caſting from thē the thicke clouds of blindeneſſe, and taking away the darke miſtes of ignorance, enlightning them with the true ſauing knowledge of God, ſufficient for ſaluation, begun heere in this life, but ſhall be perfected in the life to come. Secondly, he will beſtow vpon vs the light of perfect glory in the kingdome of his Father, by ẏ which we ſhall ſhine as the brightneſſe of the firmament, and as the ſtarres for euer & euer. Theſe are two vnſpeakable mercies, vnprizable, vnmatchable, to be deliuered out of the kingdome of ignorance, and to bee brought into the kingdome of light; to be glorified in heauen, and to be made partakers of eternall life. So then, we ſee by this compariſon, that by Chriſt we haue the light of vnderſtanding, & ſhall haue the glory of immortality to know God euen as we are knowne. Touching the firſt clauſe, that he will manifeſt all the myſteries of God vnto his Church, the Prophet *Ioel* foretelleth, chap. 2,28, *That he will poure out of his Spirit vpon all fleſh, their ſonnes & daughters ſhall propheſie, their olde men ſhall dreame dreames, and their young men ſhall ſee viſions, they ſhall be all taught of God, and they ſhall know him from the leaſt to the greateſt.* So our Sauiour ſayeth to his Diſciples, Math. 13,12. *To you it is giuen to know the ſecrets of the kingdome of heauen. Now* (ſaith the Apoſtle) *we ſee as in a glaſſe darkely, but then wee ſhall ſee face to face: now I know in part, but then ſhall I know as I am known.* 1 Cor. 13,12. Touching the ſecond clauſe, that the faithfull ſhall receiue the light of perfect glory after this life, the Prophet *Daniel* witneſſeth, *That they which bee wiſe, ſhall ſhine as the brightneſſe of the Firmament, and they that turne many vnto righteouſneſſe, ſhall ſhine as the ſtarres for euer and euer.* Dan. 12,3. The performance heereof is remembred, where thouſand thouſands out of euery nation, kindred, and tongue, praiſe the Lambe, for that hee hath made them Kings and Prieſts to reigne ouer the earth.

ſon 1.

The truth of all this will yet better appeare vnto vs, if we marke the Reaſons. Firſt, Chriſt hath receiued a fulneſſe of the Spirit and graces without meaſure, that they might flow vnto all his members, who receiue from him grace for grace, ſufficient for their places in the Church heere, and for their ſaluation afterward. *For in him are hid all the treaſures of wiſedome and knowledge, as a Fountaine that is without bottome, which can neuer bee drawne dry.* Col. 2,3. Therefore the Euangeliſt ſaith, *That of his fulneſſe wee all receiue, and grace for grace.* Iohn 1,16. So then Chriſt is full of heauenly graces, and ſpirituall gifts, that we might bee annointed by him, and receiue our portion frō him. For he obtained them, not to keepe them to himſelfe, or to couer them vnder a buſhell, but to beſtow them vpon his Church. So long as he is full, we need not feare to be empty, ſo long as he is ſtored, we cannot be deſtitute. If once we depart from him, it is in vaine to look for one drop elſewhere.

Iohn 1,14.

Reaſon 2.

Secondly, he hath obtained by prayer of his Father (who can deny him nothing) that from him we ſhould receiue the light of glory, becauſe as he is ioyned to the Father, and one with him, ſo we ſhall be ioyned to him & receiue of his glory. Heere we know in part, and propheſie in part, and all good things are vnperfect: but *when that which is perfect is come, that which is in part and vnperfect ſhall bee done away*, 1 Cor. 13,10: *for as he being Mediator between God and man hath receiued of the Father, ſo ſhall we receiue of the Father being in him.* This he ſpeaketh to his Father, Ioh. 17.22,23. *The glory which thou gaueſt me, I haue giuen thē, that they may be one as we are one. I in them, and thou in me; that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loued them, as thou haſt loued mee.* Chriſt is the band or knot of the vnion betweene God and vs: for in him the Mediator, heauen and earth is as it were ioyned together; which otherwiſe could not be, So then, when he ſhall appeare, wee ſhall appeare with him, cloathed with righteouſneſſe, and cloathed with his glory, which he alſo receiued to make vs partakers of.

Reaſon 3.

Thirdly, ſuch as keepe his words, they loue Chriſt; and they that loue Chriſt, are beloued of him and of his Father, ſo that he will ſhew himſelfe vnto them, and withhold no good thing from them. This Chriſt our Sauiour ſetteth downe, Iohn 14,21.

Vſe 1.

The vſes of this title giuen to Chriſt, being called the ſtarre of *Iacob*, are diuers. Firſt, this teacheth vs that they haue no property nor intereſt in this Starre, eyther touching the light of ſauing knowledge, or the brightneſſe of heauenly glory, that liue in blindneſſe and ignorance, that follow the works of darkneſſe, delight in ſinfull pleaſures, and leade a looſe and lewd life. If we haue no light of Chriſt ſhining in our hearts, & ſcattering the blackneſſe of darkneſſe from our ſoules, and yet looke to receiue any comfort or refreſhing from him, when this Sunne of righteouſneſſe ſhall appeare in glory, wee are vtterly deceiued, and ſhal be diſappointed of our hope. Let vs not looke for any conſolation from him, but woe and confuſion of faces. This our Sauiour teacheth in the Goſpel, Iohn 3,19. *This is the condemnation, that light came into the world and men loued darkneſſe rather then that light, becauſe their deeds were euill.* It muſt needs be a ſtrange darkneſſe that cannot be driuen away by the beames of this bright ſhining. It muſt be a very groſſe and wilfull blindneſſe, where the continuall light of the Goſpel proceeding from the louing face of Chriſt the Sunne of righteouſneſſe, hath wrought no knowledge nor profit in the wayes of godlineſſe. The Apoſtle in this reſpect, ſaith, *If our Goſpel be hid,* 2 Cor.4, 3,4. *it is hid to them that are loſt, in whom the god of this world hath blinded the minde, that is, of the Infidels, that the light of the glorious Goſpel of Chriſt, which is the Image of God, ſhould not ſhine vnto them.* Chriſt the Sunne of righteouſneſſe hath appeared, and ſhined glorioufly in this part of the earth; and yet (alaſſe) how many are there ſtarke blinde, and willingly blinde, euen vnder the miniſtry of the moſt painefull ſeruants of God, that labor in the Lords vineyard, and ſpend their ſtrength to giue light to others? If a man hearing the voyce of a trumpet, yet will ſtop his eares, or hauing the light of the day, yet will ſhut faſt his eyes, this is a 2 Pet 3,5. wilfull ignorance, and a preſumptuous ſin that ſhall encreaſe their iudgement and condemnation. This doth our Sauiour teach, Iohn 15, 12. *If I had not come and ſpoken vnto them, they ſhould not haue had ſinne: but now haue they no cloake for their ſinne.* The Prophets propheſying of the times of the Goſpel, and of the people that ſhould beleeue in Chriſt, declare (as we noted before) that God would poure out Eſay 11,9. & 2,3. his Spirit vpon all fleſh, that all ſhould bee taught of God, that the earth ſhould bee full of the knowledge of the Lord, as the waters do couer the ſea. What ſhall we ſay of theſe things? The palpable ignorance and horrible blindneſſe which is ſeene in the world, ſheweth plainly, that we are not that people. The Prophet telleth vs what readineſſe and forwardnes ſhould be in men to come into Gods houſe for encreaſe of knowledge, to be inſtructed in his wil, and to walke in his wayes, that they ſhould ſay one to another, *Vp, let vs goe and pray before the Lord, let vs ſeeke the Lord of Hoaſts, and I will goe alſo.* Zach.8,21. We are farre from this zeale, and from encouraging one another in good things, and therefore the bleſſings of God do ſtand farre from vs alſo. So then, we ſee ſuch as liue in ignorance and ſinne, are darkneſſe, and haue no communion with Chriſt; for what fellowſhip can there be betweene light and darkneſſe?

Vſe 2. Secondly, wee muſt all haue a ſpeciall care that this Starre may riſe in our hearts, & that the Sunne of righteouſneſſe may reioyce and refreſh vs. Now the right way to haue him with a gracious aſpect to ſhine vpon vs, is for vs to regard and giue heed to the leſſer lights, the candle-lights, or ſtarre-lights, which are fore-runners of this ſtarre, to wit, the light of the Prophets, of the Apoſtles, and other ſeruants of God, which are appointed to direct vs in the courſe of our life, and to point out vnto vs this light. So the Apoſtle ſaith, *Ye haue a ſure word of the Prophets, vnto which yee ſhall doe well to giue heed as vnto a light that ſhineth in darke places, vntill the day dawne, and the Day-ſtarre ariſe in your hearts,* 2 Pet.1,19. And our Sauiour calleth his Diſciples the light of the world, and a City ſet vpon an hill. *Iohn Baptiſt* was a burning and a ſhining Candle, Iohn 5,35. They that will not follow theſe lights, nor ſeeke to be guided by theſe ſtarres, ſhall neuer feele the comfort of this Starre of *Iacob*. So thē, theſe places of the world, where thoſe leſſer lights haue no entertainment, or where by the malice of the people they are remoued, or their lights put out, are moſt wretched and miſerable. The people are ſaid in the Prophet to haue walked in darknes, Eſay 9,2. Math.4,15. and to haue dwelled in the land of the ſhadow of death, before theſe lights ſhined on them. So long as Iſrael was without a preaching Prieſthood to deliuer vnto them the Law of God, ſo long they were without God and his word, 2 Chron.15,3. So long as they wanted theſe Stewards of the Lords houſe, to giue them their portion of meate in due ſeaſon, they endured a greeuous famine of the ſoule, and periſhed for want of food. It ſtandeth vs therefore vpon, to reioyce in theſe lights, and to be glad when theſe ſtarres begin to ſhine among vs, they are the ioy and ſolace of the earth, howſoeuer they be baſely eſteemed off in the world, and reproched by them that loue darkneſſe more then light, becauſe their wayes are euill, Iohn 3,20,21: for euery man that euill doth, hateth the light, neyther commeth to the light, leſt his deeds ſhould be reproued; but hee that doth trueth, cometh to the light, that his deeds might bee made manifeſt, that they are wrought according to God. The Galatians did ſo affect *Paul*, that they would haue pulled out both their lights (to wit) their eyes to do him good, Gal. 4,15. But the practiſe of our times, and the lamentable experience of our dayes, ſheweth the contrary; men ſeeke by all wayes and deuices they can, to dim and darken theſe lights, by greeuing and vexing them, by diſgracing and ſlandering them, by moleſting and troubling of them, by diſcouraging and diſcountenancing of them, that ſo they might hinder the building of the Lords houſe. If theſe men were asked the queſtion, whether they would haue Chriſt ſhine in their hearts, and ariſe as a bright ſtarre, to ſcatter the cloudy miſtes of their vnbeleeuing minds, no doubt they wold anſwer, it is their deſire, and that they finde more vſe of the light of Chriſt in their ſoules, then of the ſhining of the Sunne in the Firmament; and yet ſo long as they do not vſe thoſe meanes whereby the beames of this Starre of *Iacob* may ſhine vpon them, they make it manifeſt, they regard not the Starre it ſelfe. And therefore let no man flatter himſelfe, that hee regardeth the Goſpel, or Chriſt the bringer of the glad tydings of ſaluation, when they will not open their eares to the Goſpel preached, by ſuch as Chriſt hath appointed ouer vs.

Laſtly, we muſt take heed we be not deceiued in iudging of this light. For many imagine they haue the light of this Sunne of righteouſnes, and of this ſtarre of *Iacob*, whē they haue but a falſe light. True it is, Chriſt is in himſelfe, & of himſelfe alwayes a light, howſoeuer he be receiued: albeit men ſhut their eyes, and will not ſee his brightneſſe, yet remaineth he the light of the world. For the Sun ſhineth in the firmament, howſoeuer ſome are blinde, and cannot ſee, and others might ſee, yet make themſelues blinde. Therefore the Prophet *Eſay* ſaith, chap. 60. 1, 2, 19. *Ariſe, O Ieruſalem; be bright, for thy light is come, and the glory of the Lord is riſen vpon thee: thou ſhalt haue no more Sunne to ſhine by day, neither ſhall the brightneſſe of the Mooneſhine vnto thee: for the Lord ſhall bee thine euerlaſting light, and the daies of thy ſorrow ſhall be ended.* When the Sun which is called the eye of the world, and is the light of the day, riſeth vpon vs, and commeth toward vs, it doth quicken and reioyce vs, it cauſeth life & fruite to appeare in thoſe creatures which ſeemed to be dead & dry before: ſo if this Day-ſtarre do truely riſe vp in our hearts, it will not onely enlighten our vnderſtanding, but ſo heate our frozen and dead hearts, as that it will put the life of righteouſneſſe into vs, and make vs walke as children of light, that need not be aſhamed who mark theyr ſteps and behold theyr wayes. Therfore the Apoſtle ſpeaketh to euery one of vs, that *conſidering the ſeaſon, it is now time that we ſhold ariſe from ſleepe, for now is our ſaluation nearer then when we beleeued it: the night is paſt, & the day is at hand, let vs therefore caſt away the works of darkneſſe, and let vs put on the armour of light, walking honeſtly as in the day, not in gluttony and drunkenneſſe, not in chambering and wantonneſſe, not in ſtrife and enuying*, Rom. 13, 11, 12. We haue heere a notable direction how to know whether this ſtarre be riſen vpon vs or not. If he haue wrought theſe effects & fruites in vs, if by the bright beames of his Spirit, & ſweet influence of his grace, he hath caſt out of our mindes the darke clouds of ignorance and blindneſſe, and cauſed vs to ſee what the acceptable will of God is, if he haue ſanctified vs by the holy Ghoſt, whereby the kingdome of ſinne is euery day more and more ſuppreſſed, and we reformed according to the Image of God, to ſerue him in holineſſe & true righteouſneſſe; if theſe things be in ſome meaſure in vs, we may be well aſſured, that this ſtarre of *Iacob* hath ſhined vpon vs. But if theſe things be not wrought and effected in vs, but that wee remaine ſtill in our ſinnes and ignorances, we haue no part in Chriſt, we haue no portion in this Sunne of righteouſneſſe. He hath neuer entred into our hearts, his beames of grace and mercy haue neuer ſhined vpon vs, we are ſtill holden vnder the dominion of darkneſſe, and in the condemnation of him who is the Prince of darkneſſe, to wit, the diuell. Therefore the Apoſtle exhorteth all of vs, *Awake thou that ſleepeſt, and ſtand vp from the dead, and Chriſt ſhall giue thee light: walke circumſpectly, not as fooles, but as wiſe, redeeming the time, becauſe the daies are euill.* Epheſ chapt. 5, verſe 14. And the ſame Apoſtle in another place ſaith, *If any man bee in Chriſt hee is a new creature*, 2 Cor. 5, 17. *If yee haue heard him, and haue beene taught by him, caſt off the olde man which is corrupt, and put on the new man which after God is created vnto righteouſneſſe and true holineſſe.* Eph 4, 21, 22. Let vs all remember this truth, and no more deceiue our owne ſoules in perſwading our ſelues to be in Chriſt, when as yet we neuer taſted of his Spirit, nor were made partakers of his heauenly graces.

[Verſe 20. *And when he looked on Amalek, he vttered his Parable, and ſaide, Amalek was the firſt of the Nations, &c.*] Hitherto wee haue ſpoken of the Propheſie of *Balaam* againſt the Moabites: now followeth his propheſie againſt the Amalekites in theſe words, which is the fift in number, and the ſecond among them that concerne the heathen that were not of Iſrael; wherein we haue already ſeene in what ſence the Amalekites are called the firſt of the Nations, not that ſimply they were firſt of all people, for they came of *Eſau*, as *Moſes* witneſſeth, Gen. 36, 16: but becauſe they were the firſt that fought againſt Iſrael, after they were come out of the Land of Egypt, & therfore ſhold be themſelues deſtroyed. In ſetting downe this practiſe of yͤ Amalekites, we finde it warranted, that warres in the world haue beene ancient among men. To gather armies, and to muſter men to battaile, is no new deuice, but an old and ancient practiſe among the ſonnes of men. In the tenth chapter of the booke of Geneſis, verſe 9, *Nimrod* began to be mighty vpon the earth, and is ſaide to be a mighty hunter before the Lord, the beginning of his kingdome was *Babel*. And in the 14, chap. we haue mention of two armies, one raiſed by *Chedor-laomer* and his confederates, the other by the Kings of Sodome and Gomorrha; theſe rebelling, the other puniſhing their rebellion, betweene whom was a cruell battel fought. This we ſee in the ſonnes of *Iacob*, raiſing a force againſt the Shechemites, vnder the conduct of *Simeon* & *Leui*, who were the firebrands of warre, and the trumpets of ſedition; they came vpon them on a ſodaine, and ſlew all the males among them, and after this violence offered vnto their perſons, they ſpoiled the City. We ſhall not need to ſtand further vpon this point, the books of Ioſhua & of Iudges, the books of the Kings and of the Chronicles, together with lamentable experience of all ages and times, confirme this to haue beene a common practiſe among men of olde, to raiſe warre one againſt another, and to

Doctrine. Warres are of great antiquity.

Gen. 34, 25.

to try their cauſes and quarrels by the dint of the ſword.

Reaſon 1. The Reaſons heereof are not hard to finde. For firſt, howſoeuer men are carried headlong with rage and reuenge one againſt another, yet the diuell is the bellowes to kindle the coales, who was a murtherer and a man-ſlayer from the beginning, as our Sauiour ſpeaketh vnto the Iewes, Iohn 8,44. *Yee are of your father the diuell, and the luſtes of your father ye will do; he hath bene a murtherer from the beginning, and abode not in the truth, becauſe there is no truth in him.* This he declareth to the Church of the *Smyrnians, That it ſhould come to paſſe, that the diuell ſhall caſt ſome of them into priſon,* Reu. 2,10: and afterward, chap. 12,17, it is ſaide, *The dragon was wrath with the woman, & went and made war with the remnant of her ſeed which keepe the Commandements of God.* This is it that *Michaiah* ſpake to *Ahab, Who ſhall entice Ahab that he may goe and fall at Ramoth Gilead? Then there came foorth a ſpirit, and ſtood before the Lord, and ſaide, I will entice him,* 1 Kings 22, 20. Seeing then the diuell is the ſtirrer of diuiſion, and the kindler of contention between man and man, and betweene kingdome and kingdome, no maruaile if waging of warre, & effuſion of blood be deriued from him, as frō the principall and chiefe cauſe.

Reaſon 2. Secondly, ſinne is ſo vgly a monſter, that it hath ſeparated vs from God, and diſordered al the affections of men, and made them enuious, cruell, bloody, couetous, ambitious, and treacherous one againſt another: as great loue as among Wolues, as great mercy as among Lyons. This the Apoſtle ſetteth downe, Titus 3, 3. And to the very ſelfe ſame purpoſe the Apoſtle *Iames* ſpeaketh in the fourth chapter, verſe 1. *From whence are warres and contentions among you? Are they not hence, euen of your pleaſures that fight in your members?* By the law of creation we were created to abide in a fellowſhip with God, and in an vnion one with another. But when ſin brake in, we fell from God, and one from another, into all miſery.

Reaſon 3. Thirdly, the wiſe God diſpoſeth all things by his prouidence, and turneth the actions of men to ſet foorth his glory, the glory of his mercy in preſeruing of the good, and the glory of his iuſtice in ouerthrowing of the vngodly. True it is, among all the works of men, nothing ſeemeth ſo vnbrideled and vnlimited as warre: yet it is ordered and determined of God, ſo that not a Sparrow falleth vnto the ground without the will of our heauenly Father. This is noted in the holy hiſtory touching the rough anſwer of *Rehoboam,* whereby the tenne Tribes reuolted from the houſe of *Dauid,* and bloody warres continued between them: where it is ſaide, *It was the ordinance of God, that the Lord might performe his ſaying which he had ſpoken by the Prophets,* 2 Chron. 10, 15. and 11, 1. So the people are prouoked both to praiſe the Lord for the auenging of the cauſe of his ſeruants, by deſtroying theyr enemies, and preſeruing them aliue, Iudg. 5, 2, 21. and to acknowledge his iuſtice in ouerthrowing and conſuming all theyr aduerſaries, Ioſh. 1, 5. Numb. 31, 1, 2. inſomuch that there was no man able to withſtand them.

Vſe 1. The vſes are now to be made of this Doctrine. Firſt, ſeeing warres carry an ancient ſtampe vpon them, that in all times man hath riſen againſt man, nation againſt nation, and kingdome againſt kingdome, and as mighty hunters, haue chaſed and purſued one another to death: let vs not maruaile when we heare of warres, and of rumors of warres, nor bee diſmayed when wee perceiue people in fury carried like wilde beaſts one againſt another; theſe things ſhould not ſeeme ſtrange vnto vs, neyther need we to admire them as ẏ wonders of the world. Rather it behoueth vs to enter into this meditation, to conſider that iniquity doth abound, & that the charity of many waxeth cold. (Mat. 24,12.) For the more theſe ſtirres, tumults, and inſurrections do encreaſe & gather ſtrength, the more doth charity decay, & the fruites of loue languiſh and pine away among vs, and the more ought we to be prepared for the approching of the ſecond comming of Chriſt to iudgement. Then will he make an end of al diuiſion and contention that are now ſo rife and common in the world.

Vſe 2. Secondly, ſeeing the miſchiefe of war hath bene from olde, not lately bred as a new birth, but the childe of former times, ſay not the old times are better then theſe, grow not wanton & weary of things preſent, to loathe the bleſſings we do enioy, as the manner of many men is. We complaine that wee are fallen into euill times, we praiſe the dayes that are paſt, & conſider not we murmure againſt God, who hath made all things good, & gouerneth all things well. Such is the impatiency of men at the feeling of preſent calamities, that they are ready to breake out into a mutiny and murmuring againſt him, vpon whom they lay the cauſe of heauy and hard times. The preſent ſtate of things is greeuous, becauſe preſent troubles are neerely felt, and former diſcommodities are forgotten long ago. This we ſee notably expreſſed vnto vs in the example of the Iſraelites, whoſe preſent condition was loathed, and that paſt was deſired: they cryed out, the former times are better, would God we were againe in the Land of Egypt, where we ſate by the fleſh-pots, whē we eate bread our bellies full, Exod. 16,3. Numb. 26,3, and 11,5, & 21,5: we remember the fiſh that we did eate for nought, the Cucumbers, the Pepons, the Leekes, the Onyons, and the Garlike. But they had forgotten the fiery furnace, and making of Bricke, they had forgotten the drowning of their Infants, and the hard taske-maſters that were ſet ouer thē, they remembred not theyr ſeruice & ſore labour with all manner of burdens, and bondage, and cruelty, inſomuch that they vttered many ſighes and grones, & grew weary of their liues. And thus it is with many of vs, though former times were more lamentable, yet the preſent are more loathed. How many are there that commend the dayes already paſt, and magnifie the times of the forefathers? then all things were cheape, then all things were plentifull, now all theſe are deare and hard to come by. Theſe are like thoſe Idolaters that *Ieremy* complaineth of in his propheſie, that ſaide, *Wee will burne Incenſe to the hoſt of heauen, as we haue done, we and our fathers, for then had we plenty of victuales, & were well, & felt none euill: but ſince we left off to burne Incenſe to the heauenly bodies, and to poure out drinke-offerings vnto them, we haue had ſcarcenes of all things, and haue bene conſumed by the ſword, and by the famine.* Ieremy 44, verſ. 17,18. Thus do many of the men of our times; they eſteeme religion by the backe and belly, and meaſure the truth of GOD by the line of their owne making, to wit, by feeding and filling of the body, But we muſt conſider, that plenty and dearth, warre and peace, ſickneſſe and health, are ſent of God, and acknowledge them to be his works, who is conſtrained for the abuſe of his bleſſings, and the contempt of his word to take them from vs, and to ſcourge vs with his roddes to bring vs to repentance. This is that vſe which *Salomon* teacheth in his *Eccleſiaſtes*, chapter 7,11,12. *Be not thou of an haſty ſpirit, to be angry, for anger reſteth in the boſome of fooles: Say not thou, why is it that the former daies were better then theſe? For thou ſhouldſt not enquire wiſely of this thing.* What ſinnes breake out in theſe laſt dayes, that were not in the former? Were not hatred, malice, enuy, murther, debate, whoredome, adultery, idolatry, ſedition, couetouſneſſe, pride, treaſon, and ſuch diueliſh practiſes and inuentions in all ages from the beginning? When *Adam* had but two ſonnes borne vnto him, was not one of them a murtherer? Did not *Caine* hate his brother and ſlay him? And did not his poſterity fill vp the meaſure of theyr ſinnes, and make the earth to ſtinke with their vnſauory works of darkneſſe in the noſthrils of God, that he was conſtrained to waſh them away with an vniuerſall flood? Wee muſt therefore ſearch into the true cauſes of euils, and not falſely accuſe the times, but lay the fault vpon them that liue in the times. If we would grow better, the times alſo would become much better. But ſo long as mens manners are deformed, the times cannot be reformed and amended. Thus then we ſee, that the confuſion of warre hath bene of olde, and therefore they no better; ſo that it behoueth vs to bee contented with thoſe things which preſently we enioy, and not to breake out blaſphemouſly againſt God, and ignorantly againſt the times.

Gen 4,8. 1 John 3,12.

Vid Virg de inuentor. lib. 2. cap.10.

Vſe 3.

Laſtly, ſeeing the rage of men to ioyne in battell, & meete in hoſtile manner in the field hath beene of great antiquity, let vs all conſider, that as warres haue beene of olde, ſo they may come againe wee know not how ſoone. Though we ſeeme now to liue ſecure without danger of enemies, or feare of warre, yet the miſeries of a cruell warre, and the looſeneſſe of a ſecure peace, may ſodainely meete together. It ſtandeth vs in hand to giue GOD the praiſe, that hath ſent vs peace, and made vs to dwell in ſafety. How many of our brethren do ſee, and haue ſeene many pittifull ſpectacles, & felt many wofull miſchiefes this way? The butchering of men, the ryoting with women, the ruinating of families and noble houſes, & the vtter ſacking of Cities and Kingdomes? Let not vs promiſe to our ſelues any ſecurity, let vs not dreame of perpetuall peace & tranquility, and ſo lull our ſelues aſleepe with deceitfull hope. There is nothing that hath bene, that may not be againe. There is a time to loue, and a time to hate: a time of warre, and a time of peace. If God ſend this ſcourge among vs, the Cities full of people are made ſolitary, being quickly waſted and made deſolate. Let vs be thankful to God for the daies of our peace, and pray to him to giue vs grace to vſe our peace aright, leſt he draw the glittering ſword vpō vs. For if he bring the ſword vpon a Land, and ſay, *Sword, goe through the Land, and deſtroy both man and beaſt out of it,* Ezek. 14,17. (as we, our fathers, and our poſterity, are at his commandement) it is nothing for him to make hauocke among vs, and to worke out a plentifull deſolation.

Eſay 13,16.

Eccl. 3,8.

[*Amalek was the firſt of the Nations, but his latter end ſhall come to deſtruction.*] Wee haue ſpoken already of the former part of theſe words touching the Amalekites inuading of Iſrael, and making warre againſt them, the hiſtory whereof we reade in the booke of Exodus, chap. 17, verſe 16. Now we are to conſider the latter part, wherein we may behold the recompence of their worke, and how God retaileth the inuaſion of his people. They ſoght to deſtroy Iſrael, themſelues ſhall be brought to deſtruction. They drew the ſword, themſelues are threatned to periſh with the ſword. That which themſelues worke, they are conſtrained to ſuffer at the hands of other: ſo that with the ſame that they do offend, they are puniſhed.

Doctrine. The wicked are puniſhed according as they offend.

From hence we learne, that God oftentimes plagueth men in thoſe things and by thoſe things wherein they haue ſinned and offended. God auengeth and puniſheth in the ſame kinde and meaſure as men prouoke him. We haue a notable example heereof in *Adoni-bezek*, Iudg. 1,6, a proud, inſolent, and bloody minded man, he is ſerued as hee ſerued others, he had the thumbes of his hands, and of his feet cut off, as he had ſerued the ſeuenty kings which he tooke in battell. This it is which *Samuel* ſaide to *Agag* one of the Kings of theſe Amalekites that now we ſpeake of, 1 Sam. 15, 33. *As thy ſword hath made women childleſſe, ſo ſhall thy mother be childleſſe among other women, and ſo he hewed him in peeces before the Lord. Dauid* defiled his neighbours wife, the hand of

God did ſo follow him, that his owne wiues were defiled by his owne ſonne in the ſight of all Iſrael, 2 Sam. 12,11. We reade how *Ahab* ſhed *Naboths* blood to obtaine his vineyard, which he refuſed to ſel vnto him: but the Prophet was ſent vnto him with an heauy meſſage, ſaying; *Thus ſaith the Lord, In the place where dogges licked the blood of Naboth, ſhall dogs licke euen thy blood alſo*, 1 Kings 21,19,23. and alſo of *Iezabel* the worker of all this miſchiefe, ſpake the Lord, ſaying; *The dogs ſhall eate Iezabel by the wall of Izreel.* He ſlew *Naboths* children, & his owne ſonnes were ſlaine. He took poſſeſſion of the vineyard, but he loſt his owne kingdome. *The wicked man* (ſaith *Dauid* in the Pſalmes) *hath made a pit, and digged it for his brother, and is fallen into it himſelfe, he prepared a ſword to kill his neighbour, and it entred into his owne heart*, Pſal. 7,13,15. So the Prophet ſpeaking of *Babel*, the ancient enemy of the Church, denounceth this iuſt retribution of God, *Woe to thee that ſpoileſt, and waſt not ſpoiled: and doſt wickedly, and they did not wickedly againſt thee: when thou ſhalt ceaſſe to ſpoile, thou ſhalt be ſpoiled, when thou ſhalt make an end of doing wickedly, they ſhall do wickedly againſt thee*, Eſay 33,1. And this truth is verified, not onely by theſe examples, but by continuall experience. The extortioner and cruell dealing man is oftentimes in his poſterity eaten out & conſumed by the extortioner. Pſal. 109,13. The Gameſter making game his delight, and his pleaſure his God, is ſnared in his owne wayes, ſo that gaming is his ruine. The drunkard many times periſheth in his drunkenneſſe, and is brought to an vntimely death, ſometimes by the immediate hand of God, ſometimes by dropſies and other diſeaſes. The vniuſt and wrongfull dealer hath that which hee deuoured, drawne out of his bowels, and is made by the hand of God to vomit it vp againe The couetous man that ioyneth houſe to houſe, & land to land, that heapeth vp liuing and riches by fraud and oppreſſion to his deſtruction, is made as a ſpunge, which when it is full, and hath ſoaked vp what it can, is cruſhed and wrung out to nothing. The vncleane liuer, and filthy fornicator, hath his ſtrength conſumed, his ſubſtance waſted, his fleſh eaten, and the markes of his beaſtly vncleanneſſe ſet vpon him by the reuenging hand of God, to his perpetuall ſhame, infamy, reproch, and confuſion. The like we might ſay in all other ſinnes, God doth moſt commonly make euery mans ſinne his bane, his poyſon, his fall, his woe, his deſtruction and vtter ruine, verifying that which *Salomon* ſpeaketh, Prou. 1,31, and 26,27. *They ſhall eate the fruite of their owne way, and be filled with their owne deuices: he that digs a pit ſhall fall therein, and he that rolleth a ſtone, it returnes vpon him.*

Reaſon 1. The Reaſons follow. Firſt, God is a iuſt God, he is the common Iudge, euen the Iudge of all the world, who hath ſaid, *Vengeance is mine, I will repay*, and therefore his iuſtice doth effect it, and bring it to paſſe. This the Apoſtle declareth, *It is a righteous thing with God to recompence tribulation to them that trouble you*, 2. Theſſ. 1,6. So the Prophet teacheth, Hab. 1, 13. *That he is of pure eyes, and cannot ſee euill, nor behold wickedneſſe to allow or approue it.*

Reaſon Secondly, it is moſt agreeable to the preciſe rule of equity, that there ſhould be a proportion betweene the ſinne and the puniſhment, that euery one ſhould receiue like for like, and drinke ſuch as he hath brewed. God commandeth it to the Magiſtrate, as a law in his proceedings, that there ſhould be an eye for an eye, a tooth for a tooth, hand ſhould go for hand, foote for foote, burning for burning, wound for wound, ſtripe for ſtripe, and life for life. If God impoſe this vpon Magiſtrates, much more will he himſelfe do it. He that requireth equity in Iudges and Magiſtrates, wil much more ſhew himſelfe iuſt and equal. This is it which the Lord enioyneth touching ſpirituall Babylon, Reuel. 18,6, and 16,5,6, and 13,10. *Reward her as ſhe rewardeth you, and giue her double according to her works: and in the cup that ſhe hath filled to you, fill her double. &c.* So then, whether we conſider the iuſtice of God, or the rule of equity, we ſee that God puniſheth as man ſinneth, he rewardeth according to the manner and meaſure of his offence.

Exod 21,

Vſe 1. The vſes follow to bee conſidered. Will God thus repay and retaile? Then let euery one looke to haue his ſinne brought vpon his owne head, and to be rewarded fully, according to his owne works. The equity of this is acknowledged of *Iob*, chap. 31,9,10. *If my heart haue beene deceiued by a woman, or if I had laide waite at the doore of my neighbour, let my wife grinde to another, and let other men bow downe vpon her.* The like we may ſay of all other ſinnes; looke not to eſcape the hand of God, but feare to commit ſinne being thus puniſhed. Haſt thou beene a bloody beaſt? looke for blood againe. Haſt thou bene cruell? Cruelty & extortion ſhall both wring and waſte thee. He that ſmiteth with the ſword, ſhall periſh with the ſword: there ſhall bee iudgement mercileſſe, to them that are without mercy. On the other ſide, in doing good, and exerciſing loue to others, looke for loue and good from God and man. This made *Nehemiah* pray to God to remember him in kindneſſe, according to all that he had done to his people. Neh. 5,19. This made the Apoſtle craue mercy at yͤ hands of the mercifull God for *Oneſiphorus*, becauſe he ſhewed mercy vnto him, and refreſhed him in his neceſſity, 2 Tim. chap. 1, verſe 16. The widow of *Sarepta*, ſuſtayning the Prophet, & releiuing him with part of that poore pittance that was left her, receiued an ample recompence, during the time of the famine to her and her ſonne, being miraculouſly ſuſtayned, 1. *Kings* 17,14. *Obadiah* fed an hundred Prophets of the Lord, and hid them in caues from the wrath of *Iezabel*, the Lord ſhewed mercy vnto him againe, ſo that he was the firſt that had the Prophet directed vnto him to reueale the remouing of the preſent iudgment from the land. So then the conſideration of this dealing of God againſt ſinners, is a terrour to the vngodly, teaching vs to auoyde ſinne, and the dangerous ſociety of ſinful men, leſt partaking of their ſinnes, wee partake alſo with them in the puniſhment, *Ierem.* 51,6. And likewiſe ſerueth as a great comfort to the godly, aſſuring them to finde the fruit of their loue, and to receiue mercy at his hands, who leaueth not a morſell of bread, and a cup of cold water, giuen in faith out of an heart vnfained, vnrewarded.

Vſe 2. Secondly, it iuſtifieth GOD in his actions, and proueth that there is no iniquity with our God. This doth *Elihu* ſet downe vpon this conſideration, *Hee will render vnto man according to his worke, and cauſe euery one to finde according to his way. And certainely, God will not doe wickedly, neither will the Almighty peruert iudgment*, Iob 34,11,12. So then, the Lord bringeth his iudgements in this manner to paſſe, that the mouth of the wicked ſhould be compelled to iuſtify God, and to condemne himſelfe, when he receiueth meaſure for meaſure, as hee hath done. When *Iudah* had ouercome *Adonibezek*, and had cut off the thumbes of his hands and feete, hee did acknowledge it to be iuſt, and that the hand of God had found him out, and repayed him according to his deſerts; for (ſaith he) *Seuenty Kings hauing the thumbes of their hands and feete cut off, gathered bread vnder my table: as I haue done, ſo GOD hath rewarded mee*: ſo they brought him to *Ieruſalem*, and there hee dyed, *Iudg.* 1,7. GOD ſuffereth them long to eſcape, and to runne on in their euill actions, but in the end he repayeth them; and rather in their owne kinde, then in another, that it might appeare to be his handy worke, and not a matter that fell out by chance or caſualty vpon them. So doth the Church reioyce, that the Lord had done vnto them as they thought and intended to doe vnto the Church.

Vſe 3. Thirdly, wee are in this reſpect and conſideration, to waite for the performance of this promiſe, and to looke with faith and patience for the iuſtice of GOD in recompencing and rewarding the wicked, with the like to fall vpon themſelues wherewith they haue plagued his people. Wee ſee this duty performed by the ſeruants of GOD in the Prophet *Eſay* before remembred: for hauing declared that the ſpoyler ſhall be ſpoyled, and the deſtroyer ſhall be deſtroyed, they ſay, *O Lord haue mercy vpon vs, wee haue waited for thee: be thou, which waſt their arme in the morning, our helpe alſo in time of trouble*, Eſay 33,2. To the ſame purpoſe ſpeaketh the Church in the Pſalme, *O daughter of Babell, worthy to be deſtroyed, bleſſed ſhall hee be that rewardeth thee as thou haſt ſerued vs: bleſſed ſhall hee bee that taketh and daſheth thy children againſt the ſtones*, Pſal. 137.8,9. Let this duty be practiſed and performed of euery one of vs: although wee ſee the wicked proceede and go forward in his wickedneſſe, as if hee had made a league with death, and a couenant with hell, yet it behooueth vs to poſſeſſe our ſoules with patience: and albeit hee ſpread himſelfe like a greene Bay tree, yet in the end his leaues ſhall wither, his branches ſhall bee cut downe, and his root ſhall rot; GOD will draw him foorth in his good time vnto iudgment, and proportion his plagues and puniſhment according to his ſinnes.

Vſe 4. Laſtly, this doctrine ought to warne vs to take heede that wee abuſe not any of Gods bleſſings, or any of his creatures to any ſinne of exceſſe, ſeeing GOD hath threatned to turne them to our curſe and confuſion; ſo that wherein ſoeuer hath beene our wickedneſſe, therein alſo ſhall be our woe: our malice ſhall turne to our owne miſchiefe, our vncleanneſſe ſhall fall out to be our owne vndoing. This the wiſeman teacheth, that becauſe of the *whooriſh woman, a man is brought to a morſell of bread, and ſuch an one will hunt for the precious life of a man*, Pro.6,26. So ſuch as delight to follow drunkennes, it turneth to their deſtructiō, (for ẏ very creatures grone & trauel as it were in paine to be deliuered from this bondage of corruption, in which they are after a ſort holden for a time, and do cry out vnto God for vengeance againſt them,) according to ẏ ſaying of *Salomon*, Prou.23,29,30. *To whom is woe? to whom is ſorrow? to whom is ſtrife? to whō is murmuring? to whom are wounds without cauſe? and to whom is the redneſſe of the eyes? Euen to them that tarry long at the wine, to them that goe and ſeeke mixt wine.* Wherefore let vs vſe the creatures of God aright, that they may be ſeruiceable and comfortable vnto vs, and that they may helpe to further and encreaſe our bleſſedneſſe, which they will do if they bee well vſed. This our Sauiour teacheth his Diſciples, Math.chap.13,16. *Bleſſed are your eyes, for they ſee; and your eares, for they heare.* Euery gift and creature of God that thou abuſeſt, ſhall further thy condemnation, and bring vpon thy head his iuſt iudgement. Euery inſtrument of thy body, and power of thy ſoule that thou haſt abuſed to ſinne, ſhall encreaſe thy woe and torment, as appeareth in the example of the rich man.

[Verſe 22. *And he looked on the Kenites, and ſaid, Strong is thy dwelling place, and put thy neſt in the rocke: neuertheleſſe, the Kenite ſhall be ſpoiled, &c.*] In theſe words going before, we heard of *Balaams* propheſie againſt the Amalekites. Heere *Moſes* ſetteth downe his prophecy againſt the Kenites; which is the ſixt in number, and the third among thoſe that are denounced againſt the vnbeleeuers and idolatrous nations. Concerning the Kenites, wee haue ſpoken ſufficiently before, which were the poſterity of *Iethro*, the father in law of

Doctrine. The iudgments of God many times come ſuddenly.

Moſes, and theſe dwelled among the *Amalekites*, before they departed from them, as appeareth, 1.Sam. 15, 16, ſo that they obtained mercy, and were not deſtroyed, becauſe they ſhewed mercy vnto the children of *Iſrael*, when they came vp from *Egypt*. The ſcope of this prophecie is to declare, that howſoeuer theſe *Kenites* thought they dwelled ſafely, and had their ſeat as it were a neſt made in a ſtrong rocke, that might be aſſaulted, but not ſubdued; beſieged, but not ouercome; yet, when they promiſed to themſelues the ſureſt peace, and greateſt ſecurity, deſtruction ſhould come ſuddainly like a whirlewinde, and carry them away. From hence we learne, that the iudgments of GOD vpon ſecure and ſinfull perſons, doe many times come ſuddainly. Howſoeuer the Lord bee a God of patience, and beareth with the veſſels of wrath, appointed to deſtruction, yet when men think themſelues free and farre from all danger, iudgement lighteth on them, encreaſed by the ſpeedineſſe of the execution. This wee ſee in ſundry examples of Gods proceedings againſt the vngodly. The *Egyptians* that purſued after the *Iſraelites* to the midſt of the ſea, *were ſuddenly drowned, the waters couered them, their chariots failed them, the Lord fought againſt them*, Exod. 14,26. Whiles *Balteſhazzar* made his feaſts, dranke wine in all exceſſe, and praiſed his gods of gold and ſiluer, at the ſame houre appeared fingers of a mans hand, writing on the plaſter of the wall, foretelling his finall confuſion, which immediatly after followed, *Dan.* 5, 5, 30. When *Pharaoh* refuſed to let the people go, as God commanded and *Moſes* required of him, & had bin ſcourged by many plagues, he, his Princes, his people, and whole land; yet they hardened their hearts, and walked ſtubburnly againſt him: ſuddainly at midnight the Lord ſmote all the firſt borne in the land of *Egypt*, from the firſt borne of *Pharaoh* that ſate on his throne, vnto the firſt borne of the captiue that was in priſon, & all the firſt borne of beaſts, *Exod.* 12,29. Thus Chriſt deſcribeth his ſecond comming, that it ſhall be ſuddaine, ſpeedy, and at vnawares, *Math.* 24,37. So in *Lots* time, *They were giuen to luſt of the fleſh, to pride of life, to fulneſſe of bread, to abundance of idleneſſe, to contempt of the poore*; Ezek. 16, 49: theſe were the chiefe and capitall ſinnes of the *Sodomites*, others followed and accompanied them, and behold ſuddainly, the Lord rained downe fire and brimſtone from heauen, which was their portion, and conſumed them, *Gen.* 19,24. Such ſhall the comming of Chriſt to iudgment be, when men ſay, peace, peace; ſafety, ſafety, and thinke not of any danger, ſuddaine deſtruction *ſhall come vpon them as a thiefe in the night, &c.* 1.Theſſ. 5,2,3.

Reaſon 1.

The reaſons for further confirmation of this truth do follow. For firſt, God is the mighty *Iehouah*, that knoweth all the wayes and workes of his enemies, which labour in the fire, and conſpire in vaine againſt God & his people. Howſoeuer the vngodly think him to be weake and to want ſtrength, or to bee farre from them, & not to ſee their dealings, yet by wofull experience they ſhall finde the power of his hand. This is the reaſon vrged by *Moſes* in his ſong, declaring that they ſanke as a ſtone, and were conſumed as ſtubble; hee giueth this reaſon, *The Lord is a man of warre, his Name is Iehouah*, Exod. 15,3. The world hath had many worthies & men of warre excelling in might, & glorious in victories; but the Lord paſſeth them all, whoſe Name is eternall, and almighty, able to execute all his iudgments at his owne pleaſure. His power is not limited & ſtinted: there is no power on earth, but that which is receiued of him, who bringeth all his purpoſes to paſſe, and his counſels take effect.

Reaſon 2.

Secondly, the vngodly are of a dead heart, and deſpiſe the warning giuen vnto them of God: they haue no deſire or affection to any thing but the pleaſures and profits of this life. This is the reaſon, why the flood was brought vpon the old world, and wherefore deſtruction ſhal come vpon this old world at the comming of Chriſt, becauſe albeit they were warned by the preaching of *Noah*, yet they were drowned in the delights of the fleſh, and neuer turned to the Lord till the flood came, *Mat.* 24. Deadneſſe of heart, & contempt of the word are fearefull ſinnes in the former age, & in theſe times wherein we liue. Such men make but a mocke in their hearts of all that God promiſeth or threatneth, ſaying to themſelues, where is the promiſe of his comming? 2, *Pet.* 3: and thereupon oppreſſe their brethren, & rage againſt God and his people, vſe outragious & leud dealings, follow euery motion of ſin, & breake out into all enormities.

Vſe 1.

Thes vſes are in the next place to be handled. Firſt, we may truely conclude, that they are bleſſed that thinke of the day of their reckoning, and of the time of the account that they muſt giue of their ſtewardſhip, and ſo prepare their garments, that they be not found naked. Wee ſee how men in danger, as in a fire comming in the ſilence of the night, are glad to catch any thing to couer and hide themſelues: ſo muſt wee be clothed with Chriſt, and put on his righteouſneſſe. Therefore our Sauiour Chriſt ſaith, *Who is a faithfull ſteward and wiſe, whom the maſter ſhall make ruler ouer his houſhold?* Math. 24, 44, 46. And to the ſame purpoſe hee ſpeaketh in the Reuelation of *Iohn, Reuel.* 16,15. There is no way for the vngodly to eſcape. When a thiefe, hauing a purpoſe to doe a miſchiefe, commeth vpon an houſe in the night when all be aſleep, and ſo taketh them vnprepared and vnprofitable, being in bed and deſtitute of all helpe, they cannot eſcape or ſhift themſelues out of the way. There can be no preuenting of this fearefull and ſuddaine deſtruction, by foreſeeing the appointed time, and by determining of the ſeaſon before-hand, ſo as wee may liue as we liſt vntill that time: *For as the lightning*

lightning commeth out of the Eaſt, and is ſeene into the Weſt, ſo ſhall alſo the comming of the Sonne of man be, Math.2 ,27. So then, wee may ſee the bleſſed eſtate and condition of all ſuch as wiſely conſider the ſuddain comming of Gods iudgments, and the falling of men into them as a bird into a ſnare, being thereby made circumſpect and wiſe, to preuent a miſchiefe before they fall into it. On the other ſide, wee may conclude, the curſed and wretched eſtate of all vngodly and wicked men, they are ſuddainly taken as in a net, and horribly conſumed. They fall into the pit, before they dreamed of any danger. They feele their owne miſery to be without redemption, before they would ſee it to preuent it. Happy are they that ſee the plague comming, and doe auoyde it.

Secondly, it is our duty to awake out of ſinne, & to be watchfull ouer our own ſoules; we muſt not ſleepe in ſinne, nor giue our ſelues to ſecurity, but be careful and circumſpect that wee be not ſuddainly ouertaken. Wee ought alwayes to be occupied in the workes of godlineſſe, and in the duties of our calling, to performe them as in the ſight of God; to the end, that being alwayes ready, wee ſhould not feare his comming. This is the charge that Chriſt giueth vs, to be alwayes ready, *Math.*24,44. *Luke* 12,35. To this purpoſe doth he giue this exhortation, that ſeeing wee know not when the Sonne of man will come, whether at euen or midnight, at the cocke crowing, or in the dawning, we ſhould carefully watch, & pray continually; *Mar.* 13,35, 36,37. *Luke* 21,36. And ẏ which Chriſt ſpeaketh of the end of the world, muſt be conſidered of vs touching the end of our own daies, and muſt teach vs ſo to number vp our times, that we may apply our hearts vnto wiſedome, that wee ſhould haue our loynes girt, and as it were our ſtaues in our hands, that euery houre we may looke for our Lords comming. The Lord would haue vs know his firſt comming, becauſe the knowledge thereof was profitable and neceſſary, and therefore he reproueth the Iewes, that they knew not the time of their viſitation, *Luke* 19,45. But his ſecond comming he hath hid from vs, as vnneceſſary ad vnprofitable; nay, as dangerous and hurtful vnto vs, leſt we ſhould ſay with the euill ſeruant: My maſter doth deferre his comming, and thereupon begin to ſmite our fellow-ſeruants, and to eate and drinke with the drunken: whereas the Maſter of that ſeruant will come in a day when hee thinketh not, and at an houre when hee is not ware of, and will cut him off, and giue him a portion with the vnbeleeuers, The ſeruant that knoweth his Maſters will, and prepareth not himſelfe, neyther doth according to his will, ſhall be beaten with many ſtripes.

Laſtly, albeit he be patient, let vs not put off from day to day the time of our repentance. It is the exhortation of Chriſt to the Church at *Sardis*, *Remember how thou haſt receiued and heard, hold faſt, & repent, &c* Reu.3,3. Amos 6,3. The Prophet denounceth a grieuous woe to all them that put away the euill day, that continue ſtill in their wickedneſſe, and think that Gods plagues are not at hand. This is the mother of many euils, when a man neuer conſidereth of the day of his death and diſſolution, and that the day of his appearing is neere, and the time of his anſwering at hand; he regardeth not what iniuries he offereth, hee committeth many grieuous ſinnes. So then, the conſideration of the ſuddainneſſe of Gods iudgements affoordeth a notable vſe againſt the drowzie ſecurity and prophaneneſſe of thoſe that mocke and dally with repentance, as if it might bee obtayned at their owne pleaſure. Theſe men thinke it a vaine thing to trouble themſelues that way, vntill they bee ready to dye, and do lye at the very laſt gaſpe. Theſe men regard not how they liue, ſo they may haue time to call for pardon, and to cry, Lord haue mercy vpon me. *But vnderſtand (O yee fooliſh men,) that not euery one that ſaith, Lord, Lord, ſhall enter into the kingdome of heauen, but he that doth the wil of our Father which is in heauen*, Math.7,21.

The iudgements of GOD are threatned to come vpon thee as a thiefe, and to ſweepe thee away ſuddenly, thou knoweſt not whether thou ſhalt haue an hour or moment giuen thee to repent. Thou mayeſt be ſmitten with ſudden death. When thou riſeſt out of thy bed, thou knoweſt not whether thou ſhalt lye downe againe. When thou lyeſt down in thy bed, thou knoweſt not what may happen vnto thee before it be day. Let God be in our firſt thoughts in the morning; let him bee in our laſt thoughts in the euening. Let vs remember him riſing and lying downe. Let vs call our ſelues to an account of our doings euery day, what euil we haue done, what good we haue left vndone. Let vs continually commend our ſelues, our ſoules, our bodyes, our goods, our brethren into Gods hands (as a moſt faithfull keeper) by earneſt and faithfull prayer; and not goe into our beds, as the dog into his kennell, or the ſwine into his ſtye, or the Oxe vnto his ſtall. Boaſt not of to morrow, for thou knoweſt not what a day may bring forth, Pro.27, 1. Thy ſelf may be dead, thy houſe fired, thy goods ſpoiled, thy Children deſtroyed, and a thouſand miſeries bee multiplied vpon thee. And if thy daies be prolonged, the longer thou continueſt in ſin, the harder thou ſhalt finde it to repent. Thy heart is more hardned by cuſtome & continuance. An olde ruinous houſe, the longer it is let run, the more labour, time, and charges it will require in reedifying and repayring. An olde diſeaſe is more hardly cured. The deeper a nayle is driuen with the hammer, & the more blowes are giuen it, the harder it is to plucke out againe. He that will not be fit to day, ſhall finde himſelfe leſſe fit to morrow, & his heart euery day leſſe inclined then other to turne to

God, and more and more hardened. Wherefore let vs while it is called to day, repent and be reconciled to God, that when his iudgements come ſodainely, yͤ deſtroyer may paſſe ouer vs, and we remaine ſafe vnder the ſhaddow of the Almighty.

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23 *Againe, he vttered his Parable, and ſaide; Alaſſe, who ſhall liue when God doth this?*

24 *The Ships alſo ſhall come from the Coaſts of Chittim, and ſubdue Aſhur, and ſhall ſubdue Eber, and he alſo ſhall come to deſtruction.*

25 *Then Balaam roſe vp, and went, and returned to his place: and Balak alſo went his way.*

The ſeuenth Propheſie of Balaam.

Hitherto of the ſpeciall Propheſies belonging to ſeuerall people, both to the beleeuing Iewes, and vnbeleeuing Gentiles: for he hath ſpoken of the Iſraelites, Moabites, Edomites, Amalekites, and Kenites. Now wee come to the laſt of his Propheſies, appertaining ioyntly and generally to many people: wherein we muſt conſider three things; Firſt, the entrance into it: Secondly, the Propheſie it ſelfe: Thirdly, the concluſion of the hiſtory. The entrance into it, is not ſet downe ſimply and nakedly, but is garniſhed with an effectuall and rhetoricall exclamation, as it were with an earneſt admiration of the greatneſſe and horror thereof, *Alaſſe! who ſhall liue when God doth this?* As if he ſhould ſay, O how great and greeuous ſhall thoſe calamities be? The which, albeit none of vs that are now aliue, ſhall liue to ſee or feele, yet they ſhall moſt certainly come to paſſe, and woe vnto them vpon whom they ſhall fall. The Propheſie it ſelfe followeth, ſetting downe exceeding iudgements of God againſt great kingdomes and Monarchies of the Aſſyrians and Grecians. The former iudgments were againſt particular Nations: theſe are againſt whole Empyres. And firſt of all, whereas the Chaldeans vnder *Nimrod*, and the Aſſyrians vnder *Ninus*, vſurped dominion ouer whole Countries & Kingdomes: he ſheweth, that in proceſſe of time, ſhips ſhould come from the ſhore of Chittim, that is, the Nauy of the Grecians, and the army of the Seleucians, which ſhould ſubdue both the Hebrewes and the Aſſyrians. By *Chittim* in this place, he meaneth *Cilicia*, which deſcended of *Kittim*, one of the poſterity of *Iauan*, of whom wee reade in the booke of Geneſis, chap. 10, verſe 4. For *Alexander* the Great, ſetting out a fleet rigged and furniſhed, eſpecially by them of Cyprus, (which is now ſeuered from the continent of Cilicia) and after him the poſterity of *Seleucus Nicanor*, waſted Aſſyria, Iudea, Paleſtina, and all Syria, with perpetuall inrodes and incurſions which they made into them, and in the ende ſubiected them all to themſelues.

Eſay 23,1.
Ier. 23,10.

True it is, *Alexander* did rather proſecute his warres by Land ſeruice, then by Sea: yet whē the Embaſſadours of Tyre, Eze. 28, 2, (an Iſland ſituate in the ſea) had giuen him a mock truſting in the fortification of the place, deſpiſing his land power, refuſing to ſuffer him to enter into their City, and eſteeming themſelues woorthy rather to ioyne with him as friends and confederates, then to become his ſubiects and vaſſalles; he was conſtrained before he could do any thing againſt them, to ſend for his ſhippes from Cyprus, whereby he preuailed more againſt the Tyrians, then by the Peres and Moles that he builded, as *Quintus Curtius* at large relateth in the fourth booke of the noble acts of *Alexander*. This is it which *Balaam* ſpake of in this place. The Aſſyrians were vanquiſhed by *Alexander*, the Hebrews which came of Eber were oppreſſed and vexed by the poſterity of *Seleucus* deſcending from *Alexander*, Gen. 10, 21. & 11, 15. & 14, 13.

Q. un res. geſt. lib. 4.

Likewiſe when the Grecians had ruled their time, and had proudly borne themſelues as conquerors of the world, ariſing of ſmall beginnings, they alſo periſhed after a litle time, as *Balaam* heere pronounced long before the euent thereof came, and as *Daniel* afterwardes propheſied immediately before the accompliſhment thereof, which was effected and brought to paſſe by the power and puiſſance of the Romanes, which ſerued them as they before had ſerued others, and tooke the Empire and Monarchy from them as they had taken it from others. Thus we ſee how al earthly things, euen the mightieſt Eſtates, & greateſt Dominions of largeſt circuite, are ſubiect to their times and ſeaſons of reuolution; ſo that in mortall Felicities, there can bee no aſſurance nor perpetuity. For as it is an infallible property belonging to all humane things, changing with that ſwift and violent returne whereby they did riſe to their exaltation and fulnes: ſo theſe great Princes & Potentates, theſe Kingdomes and Empires riſing with their felicity into humors of pride and ſecurity, and forgetting in their greatnes the great God of heauen and earth that did ſet them vp and ſhewed that hee was able to throw them downe (as appeareth moſt euidently in *Alexander*, who would bee called the ſonne of Iupiter, and was content to ſuffer them to fall downe flat vpon the ground & worſhip him:) theſe I ſay, ſaw the declination of their proſperity and great triumphs, thereby ſhewing themſelues more happy to get glory, then able to keepe it. We ſee therefore in theſe examples, that all Monarchies haue their periods and points of continuance, as it were the center to which they tend, and in which after ſundry mutations and alterations they fully are accompliſhed.

Dana. 3

Guic. hiſt. lib. 2.

Thus much of the Propheſies both ſpeciall and generall: Now, in the laſt Verſe, *Moſes* handleth the euent both of theſe Propheſies, and generally of the vvhole Hiſtorie;

Balaam, roſe vp, departed and returned, that is; he went his way with a purpoſe and intent to returne vnto the place from whence he came, but he ſtayed among the *Midianites*, either to expect the iſſue and fruite of his counſell (among whom alſo he was ſlaine, as appeareth after in this booke) or being hyred of them to doe ſome other exploite.

Num.31.8.

Thus *Balaam* the ſorcerer is defeated, the ſuperſtitious King is diſappointed, the people of GOD are eaſed of a deadly enemy; and laſtly, the exceeding mercy of GOD is commended to the Church, ouerturning the practices of them, making good the words of his owne mouth, and cauſing the inuentions of his enemies to vaniſh into ſmoake, according to the ſaying of *Moſes*, Deuter. 23,5. *They hyred Balaam to curſe thee, neuertheleſſe the Lord thy God would not hearken vnto him, but turned the curſe to a bleſſing vnto thee, becauſe the Lord thy God loued thee.* And the Prophet *Micaiah* calleth vpon the people, to conſider this kindneſſe of GOD toward them, chap. 6, verſe 5: *O my people, remember what Balak King of Moab had deuiſed, and what Balaam the ſonne of Beor anſwered him, that ye may know the righteouſneſſe of the Lord.* Wee haue heard what great preparations were made, what charges the King defrayed to bring his purpoſe to paſſe, and yet preuaileth nothing againſt the *Iſraelites*; his onely refuge was patience, a cold comfort to reſt in: his onely reuenge was complaint, a weake weapon to fight withall. Wee haue heard of *Balaams* comming to curſe the people, of his diuinations, ſacrifices and prophecies: his chiefeſt wages was the Kings wrath, a cold contentment; his higheſt honour whereto he was aduanced, was to take his heeles and be gone, a poore preferment. Thus much of the order obſerued in theſe words.

Touching the doctrines that ariſe from this diuiſion, wee haue already handled at large ſuch as are heere offered to our conſiderations. When *Balaam* ſpeaking of great afflictions that ſhall fall vpon ſundry places and people, ſayth, *That GOD ſhall doe this:* chapter 21, verſe 6. he teacheth that GOD is author of all chaſtenings and puniſhments, there is no euill in the city which hee hath not done. Beſides, hee declareth that GOD rayſeth vp one euill man to ſcourge another, chapter 21, verſe 25. Laſtly, hee ſetteth downe the manner of Gods puniſhments to be proportionable and anſwerable to the offences and dealing of men, chapter 24, verſe 20. GOD puniſheth in the ſame kinde as man ſinneth. They that tooke away the Empire from others, haue the Empire taken from themſelues. GOD dealt with them as they had dealt with others, and cauſed them to periſh with the ſword, that drew the ſword vpon others. Now, let vs proceede to the handling of other doctrines, which may be gathered from hence.

Verſe 14. [*The ſhippes alſo ſhall come from the coaſtes of Chittim and ſubdue Aſhur, and ſhall ſubdue Eber, and he alſo ſhall come to deſtruction.*] In theſe words, as we haue declared in ſetting downe the method and meaning of them, *Balaam* propheſieth of the riſing and falling of great Princes and Empires. They had their heads lifted vp on high, and were aduanced vnto the greateſt honour, but ſuddainly they came tumbling downe, and all their glory lay in the duſt. From hence we learne, that great men, & mighty Princes ſometimes in greateſt honour, ſuddainly decay & come to nothing, they are in a moment caſt downe, and left deſtitute when they little thinke of it, and come to great extremity. This we ſee verified often in fighting great battels, ſuch as not long afore were in great pompe, in the middeſt of ſouldiers, men of might and great command, hauing ſtrong armies, and many chariots, are ſuddenly brought low into great miſery, flye for their liues, and are glad of a poore harbor to ſaue their liues, as we ſee in *Siſera*, in *Saneherib*, and ſundry others, *Iudg.* 4, 16. Behold this in proud *Haman*, he gloried in his fauour with the people, in his greatnes with the King, in his grace with the Queene, who had none to the feaſt but the King and him: he repined, and was euen conſumed with enuie, to ſee one looke vpon him, and not doe reuerence vnto him: but on the ſuddaine, he loſt both honour and life, and was hanged himſelfe on the gibbet which hee had ſet vp for *Mordecai*, that ſpake good for the King, *Eſter* 7, 10. This wee ſee in *Agag* king of the *Amalekites*, he flouriſhed in his kingdome, and his people liued ſecurely in their cities, but *Saul* came ſuddainly vpon them, ſlew the people, and tooke the King aliue. And when he thought the danger gone, he ſaid merrily and pleaſantly, *Truely the bitterneſſe of death is paſſed*; then did *Samuel* hew him in pieces before the Lord in *Gilgal*, 1.*Sam.*15,32. This likewiſe appeareth in *Nebuchadnezzar*, whom *Daniel* compareth vnto a great and ſtrong tree, the height thereof reached vp vnto heauen, the ſight thereof to the ends of the earth; the boughs thereof were faire, and the fruit thereof much, it made a ſhadow vnder it for the beaſts of the field, and the fowles of the heauen dwelt in the boughes thereof, and all fleſh fed of it, *Dan.*4, 18.19, who as he walked in the royall palace of *Babel*, and gloried in the worke of his own hand, ſaying; *Is not this great Babel that I haue built? &c.* while the word was in the kings mouth, this voyce came downe from heauen, *Thy kingdome is departed from thee*: So they droue him from men, they turned him out of his kingom, they made him eat graſſe as oxen, & his body was wet with the dew of heauen. This ſudden alteration in a moment ſomtimes befalleth the faithfull ſeruants of God. *David* was made a great man in *Iſrael*, beloued of the Princes, honored of the King, aduanced to be his ſonne in law, of whom they ſang by courſe

Doctrine. Such as are in greateſt place of honour, many times fall ſuddainly.

in their play, and ſaid, *Saul hath ſlaine his thouſand, and Dauid his ten thouſand*, 1. Sam. 18, 7. but on a ſuddaine hee was in exile among the wilde goates, and conſtrained to put his life in hazard in a ſtrange countrey. So *Iob* was one of the greateſt and richeſt men in all the Eaſt, who in the turning of an hand became one of the loweſt and pooreſt; ſo that they mocked and derided him, whoſe fathers hee refuſed to ſet with the dogges of his flockes; that is, with the meaneſt of his houſe.

Iob 30. 1.

Reaſon 1.

Neither can wee much maruaile at this change of the place and eſtates of the ſonnes of men, confirmed vnto vs by all experience in the examples of *Pharaoh*, *Achitophel*, *Saul*, *Siſera*, *Saneherib*, *Herod*, and of infinite others in the acts and monuments of the Church; ſeeing this falleth not out by chance or fortune, but it is the Lords doing, and the worke of his right hand. This is the reaſon that *Iob* expreſſeth, *Now I am their ſong, I am their common talke, they abhorre me, and flie farre from me, and ſpare not to ſpit in my face, becauſe that GOD hath looſed my cord, and humbled me*, *Iob* 30, 9, 10. This *Hannah* in her ſong toucheth, 1. *Sam.* 2, 7. 8. Where we ſee the Lord lifteth vp, hee pulleth and putteth downe according to his owne wil and pleaſure, who maketh the higheſt tyde to haue the loweſt ebbe.

Reaſon 2.

Secondly, as he worketh his owne will, ſo hee will humble and abaſe the ſonnes of men to make them know themſelues. Wee thinke our ſelues great men, wee will aſcend aboue the height of the clouds, and exalt our ſelues aboue the ſtarres, wee lift vp our hearts aboue our brethren, and will be like the moſt High: ſo that God is conſtrained to bring vs downe to the graue, & lay our honor in the duſt, ẏ we may know we are but men, whoſe life is but vanity & vexation of ſpirit. We ſhould neuer be humble and lowly in our owne eyes, vnleſſe we ſaw how *God caſteth downe the mighty from their ſeates, ſcattereth the proud in the imagination of their hearts, and ſendeth the rich away empty*, Luke 1, 52, 53.

Vſe 1.

The vſes follow to be obſerued. Firſt, from hence conſider and confeſſe the difference betweene earthly and heauenly honour, between the honour of men, and that which is of God. Earthly honour when it is at the higheſt can giue no aſſurance of continuance, nor miniſter peace of conſcience, nor ſatisfie with the benefite of contentment, becauſe it endureth but for a ſeaſon; but the honour which we ſhall enioy after this life with God, is like himſelfe. Hee is vnchangeable and without ſhadow of turning, hee is conſtant and euer like himſelfe: ſo is the honor and glory which he hath reſerued for vs, *It is laide vp as a treaſure in heauen, where neither the moth nor canker corrupteth, and where theeues neither dig through nor ſteale*, Math. 6, 20. We ſee what the fauor and friendſhip of men is, wee ſee what the higheſt preferment is that men can attaine vnto: both they and their aduancement fall as the Sommer fruite, and their place knoweth them no more. But the honour which wee ſhall finde in heauen, and enioy with the glorious Saints of God in the heauenly habitations, laſteth for euer, and there ſhall be no end thereof. What fooliſh men are we therefore, and more then fooliſh, that ſo much admire the vaineglory of the earth, and haue our eyes dazled with the deceitfull beauty of the dignities of this world, and doe not conſider the ſtableneſſe of that glory reſerued for vs, which time ſhall not conſume, nor the enemy aboliſh? Hence it is that the Apoſtle *Iohn* ſaith, *Loue not the world, neither the things that are in the world: if any man loue the world, the loue of the Father is not in him: and the world paſſeth away with the luſt thereof: but he that fulfilleth the will of God abideth euer*, 1. Iohn 2, 15, 17. All earthly things laſt and endure but for a ſeaſon, men are mortal, riches are vncertaine, fauour is vanity, honour is changeable, treaſures are tranſitory, pleaſures are mutable, profites are corruptible, friends are fading, and oftentimes turne to be enemies: onely, the treaſures of heauen, the fauour of God, the pleaſures of eternall glory, the riches of the world to come are immortall, and neuer decay. *For all fleſh is as graſſe, & all the glory of man as the flower of the field the graſſe withereth, & the flower fadeth, but the word of the Lord endureth for euer*, 1. Pet. 1, 24. Thus we ſee, that there is as great difference betweene earthly and heauenly honour, as is betweene heauen and earth.

Vſe 2.

Secondly, we muſt learne to vſe this world as though wee vſed it not, and make it as the hand to helpe vs, and further vs toward the kingdome of heauen. The hand is made to ſerue vs, and not wee to ſerue it. Wee muſt learne to place the world vnder vs, not aboue vs: we muſt make it ſeruant to vs, not Lord ouer vs; we muſt teach it to obey, not ſuffer it to rule ouer vs; as the Church is deſcribed to be cloathed with the Sunne, but hauing the Moone vnder her feete. *Reuel.* 12. For, ſeeing humane things are tranſitory, mutable, and changeable, it ſtandeth vs vpon to haue our conuerſation in the heauens, and to caſt the eyes of our mindes toward the eſtate of glory, and the eternall happineſſe prepared for vs. A pilgrim in a ſtrange land, hath alwayes his eyes toward his iourneyes end, & is greatly grieued when he wandereth out of his way. Wee are pilgrims in this world, and are farre from home, ſo that our hearts ſhould be fully and wholly ſet on euerlaſting life, and bee grieued when wee are hindered from the ſtraight way.

This is the exhortation of the Apoſtle to the *Corinthians*, 1. Cor. 7, 29. Many follow it with all greedineſſe, albeit it be full of vanity. But if we eſteeme of heauen, or regard the ſaluation of our ſoules, wee ought to be little affected to the things of this life, neuer ſetting our hearts vpon them, but deſiring to dwell in that houſe where wee ſhall abide for euer.

Many there are that liue long in this life, and haue beene many dayes vpon the face of the earth, who neuer thinke of the kingdome of heauen, nor dreame of another world, nor meditate of the life to come, vntill they lye at the laſt gaſpe, and are going the way of all fleſh: which is a moſt wofull and miſerable thing to conſider. Let vs not ſuffer Sathan thus to circumuent vs, and this preſent world to abuſe and bewitch vs: the deuill is a deceiuer; the world is but a ſhadow, and hath no true and enduring ſubſtance in it. *Abraham* the father of the faithfull, is commended by the Spirit of God, who being called of God, Heb.11,8. willingly obeyed to goe into the place which afterward hee ſhould receiue for an inheritance, ſo that he departed from his kindred & fathers houſe, not knowing whither he went; and by faith he abode in the land of *Canaan*, as in a ſtrange countrey, and as one that dwelt in tents. A naturall man would thinke hee had made a ſimple change, and be ready to condemne him for a foole; but the Scripture giueth this reaſon, as the cauſe that mooued him, (to wit,) euerlaſting life; for hee looked for a city, hauing a foundation, whoſe builder and maker is God. In compariſon heereof, let vs make little account of this tranſitory life, or of any the vaine profits, pleaſures, or honours, that may be found in it.

Laſtly, let it not grieue vs to ſee euil men Vſe 3. exalted and ſet aloft: they hold their poſſeſſions and honour with the greateſt vncertainty that can bee in their life time, and when they are taken from hence, they can carry nothing with them of all that they poſſeſſe. They are oftentimes depriued ſuddainly of all things they deſire and doe moſt of all delight in. Sometimes they are taken away from their goods; ſometimes their goods are taken away from them: and ſometimes, albeit neyther they be taken from their goods, nor their goods taken from them, yet God in his iuſtice depriueth them of the comfortable vſe of them, while they doe enioy the poſſeſſion of them. This is the vſe that the Prophet *Dauid* toucheth, Pſalme 49,5,16, declaring the vanity and vncertainty of mortall things, and the ſuddaine fall of all fleſh, he addeth: *Wherefore ſhould I feare in the euill dayes, when iniquitie ſhal compaſſe me about as at mine heeles? Be not thou afraid when one is made rich, and when the glory of his houſe is encreaſed; for he ſhall take nothing away when he dyeth, neither ſhall his pompe deſcend after him.* We haue knowne many by our own obſeruation gone on a ſuddaine, that looked not for any change. Wee haue ſeene them ſet on high, and ſuddainly they haue come to nothing. Q. Curt. de geſt. Alex. Who is ignorant that great trees grow til they be great, and then be plucked vp from the root in a moment? It is a fooliſh thing for a man to climbe aloft, and not conſider that the higher he climbeth, the greater is his fall: to couet the fruite, & not conſider the height of the tree whereon it groweth: wee muſt take heede, leaſt while wee labour to attaine vnto the top, we fall downe with the boughes that we doe embrace. All things are here turned and toſſed with vncertainties, and nothing continueth in one ſtay or ſtate. There is nothing ſo ſure that is not in danger of his inferiour. The Lyon hath beene ſometimes the food of ſmall beaſts: and the ruſt doth conſume the iron. Let vs therefore like and looke after better things that doe continue: earthly things, although we haue them in greateſt abundance, cannot ſaue vs in the day of danger: let vs not truſt in them whoſe helpe is in vaine.

[Verſe 25. *Then Balaam roſe vp, and went, and returned to his place.*] Heere is briefly the concluſion ſet downe, as the euent and iſſue of all the deuices and purpoſes of *Balak* and *Balaam*; they roſe vp and went their way, without doing any thing that they intended. And firſt touching *Balaam*, we haue often noted, that the marke which hee aymed at, was his wages: yet ſee heere, how coueting an euill couetouſnes, and thirſting after money, which he made his god, he is deceiued, & loſeth his wages; yea, and his life too at length, as appeareth afterward in this Booke. Num 31,8.

Doctrine. Such as couet after an euill couetouſnes are oftentimes deceiued.

Heereby we learne for our inſtruction, that they which gape after vnlawfull gaine, and the deceitful wages of wickedneſſe, are oftentimes deceiued of that which they looke for, and finde (contrary to their expectation) loſſe in ſtead of gaine, and hinderance in ſtead of aduantage. This is confirmed vnto vs by ſundry examples in the word of God. Looke vpon the example of *Achan*, recorded in the booke of *Ioſhua* he thought to enrich himſelfe by the wedge of gold, and the Babyloniſh garment which he had purloyned, contrary to the commandment of God, who would haue all thoſe deſtroyed, not conuerted to the priuate profit of any; but it fell out to his owne deſtruction and the deſtruction of thoſe that belonged vnto him, *Ioſh*.7,25. The like iudgment came vpon *Gehazi*, he turned after *Naaman*, and tooke of him a bribe to enrich himſelfe; but the leproſie of *Naaman* did cleaue vnto him, ſo that his loſſe was greater then his gaines, 2.*King*.5.27. *Ahab* roſe vp and tooke poſſeſſion of *Naboths* vineyard, which lay commodiouſly for him; but withall hee purchaſed the wrath of God, the deſtruction of his perſon, the ruine of his houſe, the loſſe of his kingdome, the vndooing of all his poſterity, 1.*King*.21,16. *Iudas* betrayed his Maſter, Mat.26, & 27 and ſold him for thirty pence, he was carried after his couetouſneſſe, and ſhed innocent blood, euen the blood of the immaculate Lambe of GOD; but how he was enriched hereby, the Euangeliſt declareth; when he ſaw that Chriſt was condemned, he repented himſelfe, and brought againe the thirty peeces of ſiluer to the high-Prieſts and Elders, ſaying, *I haue ſinned, betraying the innocent blood.* Hereunto accordeth *Salomon* in his Prouerbs, who ſaith; *Hee that is greedy of gaine, troubleth his owne houſe, but hee that hateth gifts, ſhall liue,* Prou.15,16. Where he teacheth, that ſuch as increaſe their riches by hooke and by crooke, they care not how, or gaine by wrongfull meanes, are the cauſes and occaſions of many euils in their eſtate and family. This appeareth alſo by that which was ſpoken to the rich man in the Goſpel, *Luke* 12.20. *Thou foole, this night ſhall they take away thy ſoule from thee, and then whoſe ſhall all theſe be that thou haſt gathered together?* All which places of Scripture ſerue directly to prooue, that ſuch as are giuen to vnlawfull gaine, and get the goods of this life wrongfully, are oftentimes deceiued of their hope and expectation: which made the Apoſtle *Iude*, ſpeaking of the matter that now wee haue in hand, to call the hire that *Balaam* ſought after, *The deceitfull wages of Balaam,* Iude 11.

Reaſon 1. The reaſons may eaſily be diſcerned of vs, if we conſider that GOD would haue his wiſedome and iuſtice to appeare in croſſing their carking and caring for theſe tranſitory things. This wee ſee in all the examples before alledged, of *Achan, Iudas*, of *Gehazi, Ahab*, and of the rich man. For God knoweth *to deliuer the godly out of tentation, and to reſerue the vniuſt vnto the day of iudgment vnder puniſhment,* 2.*Pet*.2.9. How can it bee therefore, that ſuch as fill their houſes with the riches of iniquity, and with the ſpoyles of the righteous ſhould proſper, and bring a bleſſing with them, when as God (which is the God of all righteouſneſſe and trueth) ſhall ſet himſelfe againſt them, & root out the things which they haue wrongfully gotten?

Reaſon 2. Secondly, euery ſinne is deceitfull, and profiteth nothing, whatſoeuer ſhew of profit and commodity it make. This is ſet forth vnto vs in the booke of *Iob*, *I haue ſeene the fooliſh well rooted, and ſuddainly I curſed his habitation: his children ſhall be farre from ſaluation, and they ſhall be deſtroyed in the gate, and none ſhall deliuer them,* Iob 5,3,4. All ſinne to the naturall man is ſweet and pleaſant, he findeth it ſweet to his taſte; but it is as ſweet meate that hath poyſon mingled and tempered with it, *Iob* 20, 12,13. And as poyſon, though it be ſweet in the mouth, bringeth death and deſtruction with it when it entreth into the body: ſo it is with ſinne; it delighteth in the committing, but it biteth at the latter ending: for God turneth it to deſtruction. Therfore the Apoſtle ſaith, we ſhould take heed wee be not ſeduced and deceiued through the deceitfulneſſe of ſinne.

Vſe 1. The vſes are to be thought vpon, that wee may apply the doctrine to our ſelues. Firſt, we ſee heere the common Prouerbe truely verified, that couetouſnes bringeth nothing home. So may it be ſaid of all other ſinnes, of prophaneneſſe, of contempt of the word, of abuſing the Name of God and his Sabboths, of vncleanneſſe, of whoredome, of drunkenneſſe, and of all ſinfull pleaſures whatſoeuer, which naturall men make their happineſſe and felicity; they may delight for a time, and pleaſe the carnall deſires of naturall men, but they bring an heauy account and reckning in the end. So then, we may ſay to all the men of this world, whoſe portion is in this life, as *Abner* ſaid in one caſe, *Knoweſt thou not that it will be bitternes in the latter end?* 2. *Sam.* 2, 26. We heard how *Naboths* vineyard was an eyeſore to *Ahab*, and made him enter into vngodly courſes and bloody practices, he deſtroyed *Naboth* and his children, hee ſeemed to haue made his title ſtrong, & ſecured his eſtate: but what broght it in the end? the vtter ruine of his whole houſe. Euery man can ſay readily, when a man groweth prodigall and ſpendeth exceſſiuely, and holdeth a right courſe, and taketh the ready way to bring all to nought, and fall into decay; Hee is at the doore to be blowne out. But if he be ſtreight and hold faſt, if hee get carefully, and labour by all meanes by right or wrong, to encreaſe in wealth; hee taketh this to be the pathway to thriftineſſe, and the next courſe to grow in riches; & carnall men, (that ſee nothing but with fleſhly eyes) are of the ſame iudgment. This is the common opinion, but it is falſe and wrongfull. For all ſuch as giue themſelues to fraud and oppreſſion, that care not how they ſtore their houſes with abundance, and thereby thinke that neyther they nor their poſterities ſhall want, doe exceedingly deceiue themſelues, and offer the greateſt wrong to their children that can be. Such (as wee heard out of *Salomon*) trouble their owne houſes, and are the greateſt enemies to thoſe they wiſh the greateſt good vnto. To this purpoſe hee ſpeaketh in another place, *The treaſures of wickedneſſe profit nothing, but righteouſneſſe deliuereth from death,* Prou.10.2. This the Prophet ſetteth downe, *Their houſes with their lands and wiues ſhall be turned vnto ſtrangers, for I will ſtretch out mine hand vpon the inhabitants of the land, ſaith the Lord: for from the leaſt of them, euen vnto the greateſt of them, euery one is giuen vnto couetouſneſſe, and from the Prophet euen vnto the Prieſt they all deale falſely,* *Ier.* 6,11,12,13. And in another place, *Woe vnto him that buildeth his houſe by vnrighteouſneſſe, and his chambers without equity, &c.* Ier.22,13. *Iehoiakim* is threatned, becauſe his eyes and his heart were onely vpon couetouſneſſe, to bee caſt out without lamentation, and to be buried as an aſſe is buried, euen to be drawne without the gates of *Hieruſalem*. To this purpoſe commeth the ſentence of *Salomon*, recorded in the three and twenty chapter of the Prouerbes, verſes 4,& 5, *Trauaile not too much to be rich, but ceaſe from thy wiſedome: wilt thou caſt thine eyes vpon it which is nothing? for riches taketh her to her wings, and flyeth into the heauen.* Thus hee ſheweth the vanity & vnprofitableneſſe of riches, & that we ſhould not trauell to hoord vp heapes thereof to our own confuſion, as many worldly minded men doe.

Vſe 2.

Secondly, it is our duty to walke plainly and ſincerely, to be true Iſraelites indeede, in whom is no guile: ſo we haue hope of ſound comfort in the workes of our hands that we ſhall take vpon vs, whatſoeuer the ſucceſſe be. This is it which *Solomon* teacheth, *Prou. 10, 9. He that walketh vprightly, walketh boldly, but he that peruerteth his wayes ſhall be knowne.* It is a gracious thing for a man alwayes to haue a good cauſe, and a good conſcience. Such a one feareth none euill, but aſſureth himſelfe of the protection of the Lord. But ſuch as commit wickedneſſe without care or conſcience ſhalbe troubled with inward feares, and chaſtened with outward puniſhments. All men deſire to auoyde perils and dangers, to liue ſafely, and without feare of euill; but all men doe not take the right courſe, nor vſe the right meanes to attaine their end. None think themſelues in greater ſafety, then ſuch as giue themſelues to craft and deceitfull dealing, to filthineſſe and vncleanneſſe, to hypocriſie and diſſimulation, and to all exceſſe of wickedneſſe. But theſe men wander wide out of the way, and know not the place where ſafety dwelleth. For none are further from ſafety and ſecurity then theſe are, who when they ſhall ſay, *Peace and ſafety, then ſhall come vpon them ſuddaine deſtruction.* Looke vpon the examples of the old world drowned with the floud, of *Sodom* conſumed with fire, of *Dathan* and *Abiram* couered and ſwallowed with the earth, of *Herod* ſmitten of the Angel, and ſundry other wicked perſons, who haue felt the truth of this; whoſe ſteppes if we follow, we muſt look to their ends. It is he that feareth God, and walketh vprightly, that is bold as a Lyon, and goeth ſafely in his wayes: hee hath this comfort, which the other want, that God will keep and defend him, that he will be his protectour and deliuerer: and therefore in all aſſurance is able to ſay, *Though I ſhould walke through the valley of the ſhadow of death, I will feare none euill,* Pſal. 23,4, & 27,1, & 50,15. Againe, *the Lord is my light and my ſaluation, whom ſhall I feare? The Lord is the ſtrength of my life, of whom ſhall I be affraid?* for they know the infallible promiſe, *Call vpon me in the day of trouble, and I will deliuer thee.* This ſerueth to reprooue all ſuch, as giue or receiue deceitful wages, with a ſuppoſed aſſurance of good ſucceſſe, when that which they goe about, is againſt GOD and the rule of righteouſneſſe. Thus the high-Prieſts dealt with *Iudas*, they gaue, and hee tooke money, to betray into the hands of ſinners the Lord of life: but the curſe of God fell vpon the one and the others. So the Elders took counſell, and offered large money to the ſouldiers to ſay, that the diſciples came by night and ſtole away the body of Ieſus, *Math. 28, 12, 13.* But if we depend vpon God for his bleſſing, and would haue him to proſper vs in our enterpriſes, wee muſt not turne into theſe by-pathes, but keepe the ſtraight way that leadeth to life, which howſoeuer feweſt enter into it, ſhall bring vs to eternall life.

1 Theſſ 5,3.

Vſe 3.

Laſtly, let vs learne to auoyde couetouſnes, and bee content with ſuch things as God giueth and knoweth to be neceſſary and ſufficient for vs, This is it which the Apoſtle teacheth, *Godlineſſe is great gaine, if a man be content with that he hath, for we brought nothing into the world, and it is certaine, we can carry nothing out: therefore when we haue food and rayment, let vs therewith be content,* 1. Tim. 6, 6, 8. This is the touchſtone to try our hearts whether wee be couetous or not. Who is it, if he be demanded, nay conuinced to his face, will confeſſe he is couetous? although hee circumuent his brother, and defraud him in buying and bargaining, though hee long and luſt after his neighbours goods, though he liue by miſerable fraud and oppreſſion, though he grind the faces of the poore, and care not how or which way he get, yet who is it, but will ſtiffely and ſtoutly deny that he is couetous? Seeing then euery one is accounted couetous, and no man will father that which he doth beget & bring forth, nor confeſſe that which all the world ſeeth he doth notoriouſly practiſe, let vs come to the rule, how we may try him. The workeman hath his rule and ſquare to try his worke. God hath left vs the leuell of the law, & hath ſet downe markes to examine and prooue euery mans worke. The rule to try our affection is, our contentedneſſe with our eſtate, and a quiet reſting in that portion which GOD hath allotted vnto vs, *Phil.* 4, 11. Thou ſayeſt, thou art not couetous, and thinkeſt thy ſelfe extreamely wronged, to be charged with ſo foule a crime: but art thou contented with thoſe things which thou haſt? Doeſt thou beleeue the diuiſion of Gods gifts befallen to thee to be the beſt meaſure, and moſt profitable for thee; yea, alſufficient vnto thee? Then thou art voyde of couetouſneſſe: but if thou doe not thinke thine owne portion ſufficient, it is certaine thou wilt be crauing and coueting after an other mans. But (will ſome ſay) I am a poore man, I haue ſmall meanes to liue, and many children to prouide for; how can I be content, or how can I think that I haue ſufficient? I anſwere, if thou feare God, and haue godlineſſe in thine heart, thou haſt enough, thou canſt not want that which is ſufficient. Thou haſt the promiſe of God, that he will not leaue thee, nor forſake thee; His word is a ſufficient aſſurance for all things needfull. *Godlineſſe is profitable vnto all things, which hath the promiſe of the life preſent, and of that which is to come.* GOD commandeth that our conuerſation ſhould be without couetouſneſſe. The rule to try our practice and obedience is, to be contented with our owne eſtate. The way and meanes to worke in vs contentednes, is godlines: for it maketh a man contented with that he hath. So farre as a man is godly, ſo far he is content with his outward condition. Let vs therefore labour to plant godlines in our hearts, and to ſtore them with the

Anſwer.

Obiection.

Heb.13.4,5.

1 Tim.4,8.

Reaſon 1.

the true feare of God, which will bring with it contentedneſſe, and ſufficiency in euery eſtate.

[*And Balak alſo went his way.*] *Balak* and *Balaam* laid a plot to curſe the people of God, but are diſappointed, and part company one from another. *Balaam* returned to his people, that is, he purpoſed to returne, with a full intent to goe home; but he was ſtayed by the way, where he periſhed among the *Midianits*. *Balaks* hope fayling him, hee goeth his way, and nothing is done of the one to the other. This euent betweene them teacheth, that the deuices of euill men come to nothing. God diſappointeth the policies and purpoſes of the vngodly intended againſt the Church: ſo that how cunningly ſoeuer they are contriued, hee bloweth them away as duſt with the winde, and hee melteth them as waxe with the fire. Many reſt in vaine hope, and put confidence in deceitfull things. *Eſau* promiſed vnto himſelfe a time of his fathers death, & of weeping for him, and then he would be auenged for the birthright, and bleſſing of his brother; but his expectation was made fruſtrate, and the bleſſing tooke place, *Gen.* 27,41. The *Egyptians* had a purpoſe to kill all the males of the *Iſraelites*, that all hope of iſſue from them might decay; but ſee how wide they ſhot, and how farre they miſſed, *Exod.* 1,12, God encreaſed them exceedingly, and they were conſtrained to driue them out enriched with the ſpoyles of *Egypt*. The enemies of Chriſt ſay in the pride of their hearts, *Let vs breake their bands, and caſt their cords from vs; yet hee that ſitteth in the heauen, laugheth them to ſcorne, and giueth to his Sonne the heathen for a poſſeſſion*, Pſal. 2,3.

Doctrine. The deuices of euill men againſt the Church come to nothing.

Hereunto commeth the ſaying of the Prophet, *Pſal.* 7,14. When Chriſt had preached the Goſpel at *Nazareth*, they were filled with ſuch wrath againſt him, that they roſe vp, and thruſt him out of the citty, and led him euen vnto the top of the hill, whereon their citty was built, that they might caſt him downe headlong; but hee paſſed through the midſt of them, and went his way, *Luke* 4,30. The like example we finde, *Iohn* 7,53, the Scribes and Phariſies being gathered together in a councell, where the death of Chriſt was practiſed, God rayſed vp one to ſpeake in his cauſe, one of their own bench, that ſate in the councell & conſiſtory with them, ſo that they brake vp in a rage without doing any thing. Great maters wer purpoſed, but nothing determined: mighty men and rulers were aſſembled, but nothing could be concluded. So we reade in the Acts of the Apoſtles, that certaine Iewes made an aſſembly, and bound themſelues with a curſe, ſaying, *That they would neither eate nor drinke till they had killed Paul*, Acts 23,22: but they were diſappointed, and their purpoſe (though cloſely contriued) was vtterly diſanulled.

Reaſon 1.

The Reaſons will make this truth more apparent. Firſt, if wee conſider this eſſentiall property of God, that he is full of iuſtice, hee will reward and recompence as our workes are. If we reſt in vaine and wicked practices, he will not winke at them or hold his peace, but throw down that which we build vp, and he will diſappoint that which wee hope for. This the Prophet *Dauid* handleth at large, *Pſal.* 62,3,11,12. where he reproueth his aduerſaries for deuiſing and practiſing of euill againſt him, and ſheweth that all their deuices ſhall profite them nothing, but be the meanes to bring them ſuddainly and ſpeedily to deſtruction; *The children of men are vanity, the chief men are lyers, to lay thē vpon a ballance, they are altogether lighter then vanity. Truſt not in oppreſſion, nor in robbery, be not vaine, if riches encreaſe, ſet not your hearts vpon them; for thou rewardeſt euery one according to his worke.* If their expectation were alwayes ſatiſfied and deſires accompliſhed, Gods Iuſtice ſhould be impayred and called into queſtion; ſo that the croſſing of their hopes, diſcouereth and reuealeth him to be a iuſt and righteous God.

Reaſon 2.

Secondly, the expectation of the wicked is vanity, becauſe they can giue no comfort or aſſurance. No man is able to aſſure himſelfe of life, or of any thing elſe: for what man can redeeme the life of his brother, to keepe it from the graue? If then we cannot ſecure life, either to our ſelues, or to our brethren: much leſſe can wee other things, So the Prophet reaſoneth, *They truſt in their goods, and boaſt themſelues in the multitude of their riches: yet a man can by no meanes redeeme his brother, hee cannot giue his ranſome to God*, Pſal. 49,6,7.

Vſe 1.

The vſes are next to be conſidered, as they ariſe from this doctrine. And firſt we may conclude from hence the vnhappy and wretched eſtate of them that haue onely eyes of fleſh, to reſt on things which they ſee with their fooliſh and fleſhly eyes. If we regard and receiue onely preſent bleſſings, they are of little account, and of ſmall moment. If then we waite on lying vanities, & forſake God our ſtrength and our ſaluation, wee are vnhappy and moſt miſerable. This doth the Prophet preach vnto vs, *Thus ſaith the Lord, Curſed is the man that truſteth in men, and maketh fleſh his arme, and withdraweth his heart from the Lord*, *Ier* 17,5,6,7. And the Prophet rendreth the reaſon hereof in the words following, *Hee ſhall be like the heath in the wilderneſſe, and ſhall not ſee when any good thing commeth, but ſhall inhabite the parched places in the wilderneſſe, in a ſalt land, & not inhabited*: whereby the Prophet meaneth, that ſuch are like the vnfruitfull trees, or the parched & barren wilderneſſe; their hope that relye vpon men, is fruſtrate, GOD himſelfe will fight againſt them, ſo that they ſhal neuer haue good ſucceſſe. As the heat of the Sun conſumeth and dryeth vp the moyſture of the trees, and the graſſe of the field, ſo that albeit they haue roots & leaues, yet are without fruit; ſo doth God diſappoint the vngodly, & maketh al his hope wither away, like the corne which being greene in the blade, is blaſted in the eare, or as the graſſe on the houſe tops, which periſheth before it be ripe, and ready to be cut downe, whereof the mower filleth not his hand, neyther the gleaner his lap. *Pſal.* 129,6,7,8. Wherein the Prophet compareth the wicked to hay or graſſe, meaning that they ſhall bee of no long continuance, but preſently come to deſtruction, though they bee lifted vp for a time very high; as the graſſe that groweth on houſes, incontinently withereth, becauſe it wanteth ſtrength of roote, and depth of earth to giue moyſture, and ſupply nouriſhment vnto it; yea, the Prophet goeth further, to note out the wretchedneſſe of their eſtate, becauſe ſuch haue not the benefite of the Churches prayers, when he ſayth; neither they which go by ſay, the bleſſing of the Lord be with you; noting heereby that it is a great curſe & iudgment of God vpon vs, to want the good wiſhes or godly prayers of the Church. On the other ſide wee may ſee the happy and bleſſed condition of the godly, that make God their Lord, that make him their ſtrength and their ſaluation, that truſt in him for their defence. This the Prophet toucheth in the place before recited, *Bleſſed is the man that truſteth in the Lord, and whoſe hope the Lord is*, *Ier.* 17,7,8. Hee is a tower that can neuer bee ſcaled; a citty that can neuer be conquered; a buckler that can neuer be broken; a ſhield that can neuer be cracked; a rock that ſhall neuer be entred; a fortreſſe and hold that ſhall neuer be ſurprized; ſo that hee which truſteth in him ſhall be as a tree that is planted by the water, which ſpreadeth out her roots by the riuer, and ſhall not feele when the heate commeth, but her leafe ſhall be greene, and ſhal not care for the yeare of drought, neither ſhal ceaſe from yeelding fruit. Such as haue their hope in God, ſhall neuer be deceiued or diſappointed; they may feele the heate of trouble and perſecution, but they ſhall not be ſcorched and conſumed with it. They are ſo ſeaſoned and moiſtned with his grace, that they ſhall want no good thing, and whatſoeuer he ſhall do, ſhall proſper, *Pſal.* 1,3.

Vſe 2.

Secondly, we learne, that no wiſedome, be it neuer ſo deepe, no vnderſtanding, be it neuer ſo politick, no counſell be it neuer ſo prudent, no ſubtilty be it neuer ſo hidden, ſhall ouerthrow the purpoſe of God, or preuaile againſt his truth, or hinder the execution of his will. For his infinite wiſedome is able to ouerreach and ouer-match all the wiſedome that is in the creatures, and to preuent whatſoeuer deuices they haue ſet abroach. This is it which *Salomon* teacheth, *Many deuices are in a mans heart, but the counſell of the Lord ſhall ſtand*, Pro. 19,21. So ſaith the Prophet, *The Lord breaketh the counſell of the heathen, &c.* Pſal. 33,10. Man doth purpoſe, but God doth diſpoſe. Many heape vp riches, but GOD bringeth them to pouerty: they hope to enioy their treaſures many yeares, but their dayes are broken off in the midſt of their courſe. Some ſeeke to hinder the courſe of the Goſpel, and vtterly to root out the truth, but they are deceiued of their expectation, and themſelues are pulled vp by the root. Others ſeeke to preuaile, but are ouercome. Howſoeuer the wiſemen of this world ſtudy to reſiſt the will of God, yet it muſt be accompliſhed. Therfore *Salomon* ſaith, *There is neither wiſedome, nor vnderſtanding, nor counſell againſt the Lord: his counſell ſhall remain for euer, and the thoughts of his hart throughout all ages*. There is no wit or wiſdome of man can take place againſt him. True it is, men are growne crafty and cunning, they can diue deep to hide their counſels, and couer two faces vnder one hood, yet all things are naked & open before him, with whom we haue to do, he will defeat theyr purpoſes, and they ſhall know they oppoſe themſelues againſt him, & fight againſt heauen.

Pro. 21,30.
Pſal. 33,11.

Vſe 3.

Thirdly, let vs not relye on vaine things, for then all our expectation ſhall be in vaine. Who is ſo ſimple, that to ſtay him vp from danger, would reſt on the web of a ſpider, or the ſtaffe of a reede, or the ſtrength of a ruſh? All the deuices of men, the power of Princes, the courage of horſes, the helpe of creatures, are as a broken weapon, or a rotten pillar vnprofitable to defend vs, and vnſeruiceable to deliuer vs. This the Prophet teacheth vs, Pſal. 146,3,4,5. We are prone by nature to put our truſt in creatures, rather then in God the Creator: hee forbiddeth all vaine confidence in them, that God may haue the ſole and whole praiſe. Where we ſee the Prophet yeeldeth ſundry ſound and ſubſtantiall reaſons not to haue any affiance in men, how great ſoeuer their places, and how high ſoeuer theyr authority be: for they are not able of themſelues to helpe themſelues, or others that are in diſtres. Beſides, the ſhortnes and vncertainty of theyr life is ſuch, that ſuddenly death commeth, and the breath departeth, and ſo the hope which men repoſe in them periſheth. This is the breuity and vanity of mans life, that all which he thought vpon, and deuiſed in his imaginations, come to nothing. Hence it is, that the Prophet *Dauid* exhorteth, not to truſt in oppreſſion, nor in goods gotten by vnlawfull meanes, Pſal. 62,10. If riches encreaſe, we muſt not delight in them, leſt our hearts be ſtolne away from the hope of better things, or be puffed vp in pride aboue meaſure, againſt our brethren, through the abundance of outward bleſſings. *Some truſt in charyots, and ſome in horſes, but wee remember the Name of the Lord our God: they are brought downe and fallen, but we are riſen and ſtand vpright*, Pſalme 20, verſes 7,8.

Vſe 4.

Fourthly, when we ſee the enemies conſpire againſt the Church, let vs from this conſideration of the vaine hope and confidence of ẏ wicked, take occaſion to comfort our ſelues, and to cheare vp our hearts: theyr hope hangeth on the ſpiders webbe, and all theyr expectation ſhall turne into ſmoake. Let them gather themſelues together on heapes, and take crafty counſell one with another, he that ruleth in heauen ſhall ſcorne at their inuentions, and fruſtrate them of their hope and miſchieuous purpoſes. This is the aſſured comfort that the Prophet giueth in this reſpect, *Be not thou afraide when one is made rich, and when the glory of his houſe is increaſed; for he ſhall take nothing away when he dyeth, neither ſhall his pompe deſcend after him:* Pſal. 49, 16: & though he ſhould come to the age of his fathers, and liue as long as the moſt aged, yet this life muſt haue an end. Thus doth our Sauiour ſet foorth the vaine confidence of the rich man, flattring his owne ſoule, glorying in his goods, liuing in all delight, taking his paſtime, and promiſing to himſelfe a long life; *O foole, this night will they fetch away thy ſoule from thee,* Luke 12, 20. But he that reſteth vpon God, is ſure to build vpon a ſure rocke, that in all ſtormes and tempeſts ſhall ſtand vnmoueable. This meditation will ſtay our faith, and comfort our hope, when we ſee the great plottings, and wonderfull confidence of wicked men. For why ſhould wee feare ſuch enemies? or bee diſmayed either in regard of our diſtreſſed & weake eſtate; or in reſpect of that flouriſhing eſtate of others, as though we were in danger to be ouercome? They reſt on lying vanities, and therefore woe vnto them. This ſerueth to terrifie them, to conſider the ſlippery ground whereon they ſtand, and the deceitfull foundation whereon they build: for whilſt they determine to conſpire againſt other, they confound themſelues, whilſt they compaſſe to deſtroy the Church, they deceiue themſelues; whilſt they promiſe to themſelues to worke out great matters, they are vtterly diſappointed of their purpoſes, and whilſt they ſhew thẽſelues to be enemies to Gods people, God manifeſteth himſelfe to be an enemy vnto thẽ.

Vſe 5. Laſtly, ſeeing all euill inuentions and deuices of the diuell are diſappointed, let vs not ſtand in feare of any attempts made againſt vs by his imps & inſtruments. The enemies of the Church had hyred a ſorcerer and coniurer to waſte and weaken them, yet wee ſee his enchantments and diuinations are defeated, and come to nothing. Hereby we learne what to thinke of witchcraft and ſorcery, and of ſorcerers and witches, of whom worldly and carnall men, voyde of true godlineſſe, & the true feare of Gods Name, do ſtand ſo much in feare of. Thus it appeareth to be a ſimple diſtinction of the more ſimple people, making ſome to be good witches, and ſome to be euil witches; not onely becauſe all witchcraft is wicked & the inuention of the diuell, but becauſe ſuch as they account the beſt are bad; yea, the worſt of all, drawing the people from God, & cauſing them to runne a whoring after the diuel. For, as well they may make ſome good diuels, and ſome euil diuels (as ſome prattle of white diuels, and blacke diuels) as make ſome witches good, & others euil: whereas al ſorcery (vnder what colour & pretence ſoeuer it be vſed) is abhominable in the ſight of God; and all ſorcerers (howſoeuer they be eſteemed of in the world) are hated and abhorred of him.

True it is, the common ſort of carnall men, and of the ignorant multitude imagine them to be the very plagues of the earth, that they deſtroy mens goods, torment their bodies, take away their liues, lame their cattle, bring all calamity vpon them, & that none can be in ſafety ſo long as they remaine. Hence it is, that men ſtand in feare of them, & are afraid to diſpleaſe thẽ, they dare not deny them any thing; they are as carefull to pleaſe them, as to pleaſe their parents. And yet if we aright conſider of the matter, we ſhal find ẏ they are more afraid of them, then hurt by them. The holy Scripture hath deliuered full and perfect doctrine, what to hold concerning witches. It teacheth that there are witches, and that they ſhould not be ſuffered to liue, but be put to death, *Deut.* 18, 10, 11. But we muſt obſerue & mark for what cauſes & crimes they are to be taken away frõ the earth: not becauſe they raiſe tempeſts in the ayre, or hurt corne on the ground, & fruit on the trees; not becauſe they ſend their ſpirits to make men lame, to kill their children, to deſtroy their cattle: they are neuer charged with thoſe things, and among all thoſe that haue bene plagued and tormented by euil ſpirits, the Holy Ghoſt neuer layeth it vpon witches. The reaſons why they ſhould be put to death, are, becauſe they haue a league and familiarity with diuels, which are the enemies of God, and becauſe they ſeduce the people, and draw them into errour, to runne after diuels, and diuelliſh practices. We muſt know that al affliction laide vpon our bodies, our goods & children, is of God, *Amos* 3, 6. His prouidence ruleth all, ſo that not a ſparrow falleth to the ground, without the wil of our heauenly Father. Our ſins prouoke him to chaſtice & afflict vs. God giueth the diuell leaue to correct and ſcourge vs for our ſins. When hee hath obtained leaue of GOD, hee coueteth to doe it in ſuch ſort as may further his kingdome, and draw the world into errour. When hee hath receiued power to afflict men and beaſts with bodily harmes, he will do it by and by, but he is cunning and crafty, hee will doe it to his moſt gaine and aduantage. Hee could doe it, and would doe it without witches and ſorcerers, yet hee vſeth them to ſet a colour and a couer vpon his matters. For vſing them as his inſtruments, hee bringeth them to beleeue that they doe many harmes ſent by him, and they confeſſe ſo much ſometimes, whereas indeed they are deceiued themſelues, and doe deceiue others. And from hence proceede and iſſue ſundry abominations. The people are ſet on worke how to deuiſe to be ſafe againſt the witch: then there is running to wizards, to learne to withſtand his fury, to expell his ſpirit, to outwitch and ouercome her familiar: he procureth many to vſe wicked & blaſphemous charmes, to abuſe the bleſſed name of God, and to prophane and pollute his moſt ſacred word: heereby the innocent are oftentimes accuſed, and innocent blood is ſhedde, which procureth the wrath of God againſt the Land. Al theſe miſchiefes that are wroght, are ſet abroach by ſuch as are called cunning men and cunning women: they are thought to do much good, and to helpe many people, but of all other they doe greateſt harme in ſeducing the people, & ought to dye the death. Such witches as haue familiar ſpirits are thought to do harme to mankinde, and to beaſts, and do not, becauſe the diuell at the appointment of God executeth it, and he beareth many in hand that hee doth it at the requeſt and inſtigation of the witch; but theſe, which ſeeme in outward appearance to doe good, do harme indeed, leading men into the depth of ſinne, and drowning men deeper in condemnation. But we muſt learne and allow theſe principles, ſetting downe the vanity of this Science. Firſt, there is no more hurt done, nor no leſſe hurt done then would be if there were no witches Secondly, the diuell cannot kill man or beaſt at his pleaſure, to gratifie a witch. Thirdly, the ſending of the diuell by a witch cannot giue him any power and commiſſion to do any thing. Fourthly, he is more forward and ready to do euill, then the witch can be, and therefore it were peeuiſh and prepoſterous to imagine that the leſſe forward vnto wickedneſſe ſhould ſet on him, and procure him to euill, that is more forward: ſo that the witch doth not prouoke forward the diuell, but the diuell bearing ſway in her heart, ſetteth her on. Fiftly, the diuell is the commander, the witch is but his ſeruant: hee ruleth with power in the children of diſobedience, and is the god of the world: ſhe by the righteous iudgement of God is ſeruant and ſubiect vnto him. Can any then be ſo ſilly and ſimple to beleeue that the leſſe can giue power vnto the greater, the weaker to the ſtronger? Laſtly, as the diuell cannot hurt a poore Fly, before hee haue power granted vnto him by a greater power then his owne, ſo when he hath liberty, is he ſo ſottiſh that he will not execute his power, vnleſſe ſome witch or ſorcerer ſend him? So then wee conclude that witches, ſorcerers, & enchanters are the bondſlaues of Satan, and haue themſelues no power to doe, or to authorize him to doe any thing. But whenſoeuer God giueth him power to afflict, as the executioner of his vengeance, he vſeth them as his inſtruments, not to receiue helpe by them, but onely for a colour, that he may draw multitudes into ſinne, and carry them healong into condemnation. Let vs not therefore ſtand in feare of any ſorcerers, but of God, from whom al chaſtiſements come, whether ſuch as he inflicteth with his owne hand, or ſuch as hee giueth the diuell power to lay vpon men, as we ſee in the hiſtory of *Iob*, chap. 1, and 2. and therefore they ſhould humble vs and bring vs vnto repentance. The vngodly look no further then to the witch, they fret againſt her, they neuer looke vp to God, nor conſider the cauſe why the diuell hath power ouer them, they ſeeke not to appeaſe Gods wrath. But the godly ſeeke to take away the cauſe, that they may remoue the effects. If our ſinnes haue prouoked God, and the enemy touch our bodies or goods, we muſt fal down before his Throne, humble our ſelues in prayer, entreate the Lord to turne away his diſpleaſure, ſtand faſt in faith and patience, and waite vpon God for our deliuerance. If we endure tentation, *we are bleſſed, and ſhall be crowned with the crowne of life*, Iam. 1, 12. And thus much touching the vaine attempt of *Balaams* ſorcery.

xod.22,18.

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CHAP. XXV.

1 *NOw whilſt Iſrael abode in Shittim, the people began to commit whoredome with the daughters of Moab.*

2 *Which called the people vnto the ſacrifice of their gods, and the people eate, and bowed downe, &c.*

3 *And Iſrael coupled himſelfe vnto Baal-Peor: wherefore the wrath of the Lord was kindled, &c.*

4 *And the Lord ſaide vnto Moſes, Take all the heads of this people, and hang vp to the Lord before this Sunne, that the indignation of the Lords wrath may be turned from Iſrael.*

5 *Then Moſes ſaid to the Iudges of Iſrael, Euery one ſlay his men that were ioyned to Baal-Peor.*

6 *And behold, one of the children of Iſrael came, and brought vnto his brethren a Midianitiſh woman in the ſight of Moſes, and in the ſight of all the Congregation of the children of Iſrael, who wept before the doore of the Tabernacle of the Congregation.*

ma 21,6.

WEe heard in the laſt verſe of the former chapter, how *Balaam* aroſe and went his way from *Balak* the King of Moab. A man would now in reaſon ſuppoſe, that the danger were paſt, and the ſtorme cleane ouerblowne after his departure, and the Iſraelites wholly ſet at liberty. But euen as a piece of Ordinance being diſcharged, it is too late and in vaine to wiſh it may not hurt where it lighteth: ſo *Balaam* had put that in the head of *Balak*, before hee departed and tooke his farewell,which was a ſnare vnto the people of God, whereby it came to paſſe,that he hurt more being abſent, then he could hurt preſent, and wounded them being further off, whom he could not ſtrike neere at hand. For he annoyed thẽ with this counſell,that could not touch them with his coniuring, & ſowed that ſeed whereof ſprung vp ſo plentifull an harueſt, that albeit he were gone, yet his aduice remained, and caſt forth ſuch a ſtinking breath and filthy ſauour, as ſmelled rankly in the noſtrhils of God, and infected greatly the people againſt whom it was plotted and contriued.

Now wee haue noted before, chap.24, 14. that this was the crafty and diuelliſh deuice of this ſorcerer, when hee ſaw hee could not curſe and bewitch them,to entice them to whoredome, to eate of things ſacrificed to Idols, reproued by the Apoſtle, 1 Corinth.10, 14. and after to worſhip their falſe gods, and the Idols of their owne inuention. *Balaam* knew that Gods fauour was a ſure defence againſt all inuaſion of enemies : hee knew that ſinne leaueth vs naked of Gods protection, & bringeth in the floods of his vengeance vpon vs.

This wicked wretch knew that they could not be plagued and brought vnder, vnleſſe theyr God were offended with them, whoſe fauour and friendſhip is a wall of braſſe, and as armor of proofe,that no weapon can pierce it,no engine can batter it, no force can make a breach to enter vpon it. But when we ſinne againſt him,we are ſtripped of our armour, and are left open to all violence,Exod.32,25.This is ſuch a principle as was not vnknowne to the vnbeleeuers,Iudith 5,20,21. And thus did *Balaam* teach *Balak* to lay a ſtumbling blocke before Iſrael, to prouoke and entice them to ſinne againſt God,by ſetting before them the beautifull women, which might allure them to fornication,and draw them to Idolatry, by inuiting them to theyr Idoll-feaſts,and bringing them into theyr Idoll-temples, which thing we ſee heere to come to paſſe. For the childrẽ of Iſrael did commit fornication with the daughters of Moab,they went to theyr ſacrifices,worſhipped *Baal-Peor*, Pſal.106,28, 29. did eate the ſacrifices of the dead,and prouoked God with theyr owne inuentions, as the Pſalmiſt teacheth.

In the former part of this booke, we haue ſeene how through famine and wearineſſe,and want of waters,they fell to murmuring impatiently and vnthankfully againſt God: Now hauing paſſed ouer all theſe diſaduantages & diſcommodities,and being entred into part of the Country, where ſome of the Tribes had theyr habitation, *Poſſeſſing Cities that they builded not, Fields that they ſowed not, Vineyards that they planted not, & houſes that they filled not, they fall from God through luſtes and pleaſures, committing bodily and ſpirituall fornication with the daughters of Moab*, Deut.6,10,11. Thus they are ouercome by allurements and enticements of voluptuouſnes and ſenſuality, which could not be ſubdued by warre or witchcraft,according to the receiued opinion, It is harder to ouercome proſperity,then aduerſity;and pleaſure then ſorrow. Indeed we are compaſſed about with many tentations,and the ſubtle ſerpent layeth baytes before vs of all ſorts; ſome on the right hand,and other on the left hand: yet none are more dangerous or deceitfull, then ſuch as come masking vnder the vizard of honour,pleaſure,profit,and preferment, as we ſee in *Dauid*, in *Sampſon*, in *Salomon*, in *Lot*, in *Noah*, and in the Iſraelites in this place, all which were caught with theſe hookes. Wherfore *Moſes* hauing already ſet downe what outward dangers they had ouerpaſſed,threatning theyr ruine, and working together to ſtop their paſſage into the Land of Canaan: now he declareth an inward danger greater then the former,ariſing from themſelues, and ſetled in theyr owne bowels,euen theyr owne ſinnes againſt the firſt & ſecond Table, which had conſumed them in the Wilderneſſe, vnleſſe God in mercy had bene appeaſed toward them at the interceſſion of *Moſes*, and the execution of *Phinehas*.

Difficilius eſ voluptatem vincere,qua dolorem.

Such is our weakneſſe in all our wayes,and thus wee halt in our obedience: ſo that our ſtrength is to confeſſe our owne frailty, and a ſtep toward perfection,is to acknowledge our owne imperfection.

Hauing therefore in the chapters going before, conſidered the entrance into this hiſtory, as alſo the hiſtory it ſelfe of *Balak* and *Balaam*: let vs now heare the end and concluſion of all in this chapter, wherein wee are to conſider three things. Firſt,the ſinne of the Iſraelites committed againſt God. Secondly, the reconciliation and attonement whereby his wrath is pacified. Thirdly, the commandement and decree of God againſt the *Midianites*, through whom the ſcandall and offence came. Touching yͤ firſt point deliuered in this diuiſion, which is,the ſinne of the people; the Spirit of God ſetteth downe both the circumſtances and ſubſtance thereof. For firſt, it is deſcribed by the time when it was committed,by the place where it was committed, and by the meanes or maner how it was committed.

The time and place were, while the Iſraelites reſted and remained in the plaine of *Moab* at *Shittim*, which is the two and forty manſion, and the laſt place where they pitched their tents in the wildernes, as appeareth in yͤ three and thirty chapter of this book of *Numbers*, ver.50: which ſerueth to increaſe the greatneſſe of their ſinne, in that being now brought by the prouidence and mighty hand of GOD to the frontiers and confines of the land of promiſe, they doe ſhamefully and ſhameleſſely fall from him. The manner and occaſion of theyr ſinne was, in that the Moabites and Midianite, (brethren in euill) combined together both to one purpoſe, by *Balaams* counſell made theyr daughters common, to entice and allure the Iſraelites, beeing no doubt adorned with whoriſh attyre, & decked in all wanton and laſciuious manner, fit to bring them to their lure and loue, or rather luſt, and ſo to worke theyr ouerthrow: as we ſee *Salomon* deſcribing the harlot, painteth her out in her colours and cunning, that ſhee may be well knowne, & better deteſted, Prou. 3,4. and 6,24,25. and 7,10,11. and 9,13,14. 15. Thus much of the circumſtances of theyr ſinne.

Touching the ſubſtance of theyr ſinnes, we are to obſerue both theyr wicked facts, and theyr obſtinate contumacy, and ſetled continuance in their ſinne. Their facts or actions are noted to be theſe three. Firſt, bodily fornication and vncleanneſſe, condemned in the ſeuenth Commandement, defiling the hoaſt, hindering true ſanctification, and eſtranging them from God, who is a God of purity and holineſſe, and who commanded them to bee holy. Secondly, Idolatry which is ſpirituall fornication, forbidden in the firſt Commandement, which prohibiteth vs to haue, to acknowledge, and worſhip ſtrange gods. This is vtterly to renounce our faith to God the Husband of his Church, to defile the marriage couenant, Hoſea 2,19. and to deny that true Religion into which we are entred. Thirdly, they coupled themſelues to *Baal-Peor*, that is, to the Image of *Baal*, which was adored and worſhipped in Mount-*Peor*, Numb. 23,32. where no doubt the Idoll had ſome Shrine or Chappell erected for his ſeruice, in like manner as the Papiſts do call her the Lady of *Lauretto*, which is worſhipped in that place. With this filthy and deteſtable Idoll they ioyned themſelues, and worſhipped it with diuine worſhip, and conſequently renounced the worſhip of God, being made one body with the Idolaters. For when once his worſhip is mingled and corrupted, the true God is turned into an Idoll, ſuch worſhip is Idolatry and abhomination in his ſight: for (as the Prophet ſaith) *If God be God, follow him: if Baal bee God, follow him*, 1 Kings 18,21. Now in ſetting downe theſe ſinnes, marke how the Iſraelites fell into them by ſteps and degrees. If the Moabitiſh women had at the firſt tempted them to worſhip *Baal*, and had ſaid vnto thē, Come let vs go ſerue ſtrange gods, no doubt they would haue deteſted and abhorred ſo great wickedneſſe. But Satan is a more expert and cunning workman, and his inſtruments are more ſubtle and wiſe in theyr generation. Therefore, firſt they call them to their feaſts and banquets, to eate of the meates and delicates that they had prepared, and afterward they draw them to Idolatry, which for the moſt part hath fornication a companion with it, as we ſhall ſee hereafter further opened vnto vs.

ncel lib.4.
p.14. & l.b.
cap.vlt.

The next point is their obſtinacy and continuance in the dregs of their ſinnes, ioyned with ſhameleſneſſe and hardneſſe of heart. But becauſe all ſtubbornnes and contumacy preſuppoſeth of neceſſity, both reproofe and chaſtiſement. *Moſes* ſetteth downe the obſeruation of this courſe and order. For firſt, the chiefe heads of that people which fell to commit Idolatry and fornication, were apprehended and executed before the going downe of the Sunne, to pacifie the wrath of the Lord, leſt if that wickedneſſe had remained vnpuniſhed, the whole body of the people ſhould be defiled. Thus God declareth, Acts 10,34,35. *That with him is no reſpect of perſons, but as he that doth righteouſly is accepted of him, ſo he that prouoketh him, ſinneth againſt his owne ſoule.* The higher the place of men is, the greater is their ſinne, who hurt more by theyr example, then by their offence. Thus the chiefe in the offence, are alſo the chiefe in the puniſhment. After this hanging vp of the heads of this rebellion, he chargeth the Iudges and Officers of the people, that had kept themſelues pure and vndefiled, to kill al thoſe with the ſword that had ſinned againſt the Lord, which belonged to their charge and iuriſdiction, according to the ordinance of God and order that he had eſtabliſhed, Exod. 18, 25, appointing them to bee Rulers ouer hundreds, Rulers ouer fifties, & Rulers ouer tens. Thus the wrath of God was appeaſed, the reſt of the multitude were ſpared, and the plague ceaſed, which was begun in the hoaſt, as appeareth in the words following.

Now albeit theſe were moſt liuely arguments of the wrath and indignation of God, yet yͤ Iſraelites continued with an high hand, and a proud heart to prouoke the moſt High to his face, ſo that one not of the leaſt & loweſt, but of the principall and cheefeſt among them, brought an whoriſh woman into the hoaſt to deſpite God, his people, and religion. This man thought it not ſufficient to goe out of his Tent to thoſe ſtrange women, but broght one of thē openly without ſhame into the Campe, before his brethren, before *Moſes* and the other Magiſtrates; yea, to fill vp the meaſure of his abhominations, to the doore of the Tabernacle of the Congregation, thereby blaſpheming God, reproching his Religion, enticing his brethren, inſulting ouer *Moſes* and the whole aſſembly, that cryed vnto God for mercy to ſtay his iudgement, and to ſpare his people. Loe, ſuch was the impudency of this *Zimri*, that notwithſtanding the tumults and hurly-burlyes in the hoaſt, yet he is not moued to repentance, eyther with the puniſhment inflicted vpon the malefactors, or by the plague of God raging among his brethren, or by the teares and ſupplications of the godly, entreating for pardon, & lying proſtrate at the doore of the Tabernacle: but in the middeſt of all theſe iudgements, neyther fearing GOD, nor reuerencing man, he ſeeketh to ſatisfie his filthy luſt in the ſight of

Verſe 14.

the Sunne, and in the open view of all his brethren, euen of the whole hoaſt.

Verſe 1. *Now whilſt Iſrael abode in Sittim.*] Before we come to ſpeake of the ſinne of the people, it ſhall not be amiſſe to conſider the occaſion whereby they fell into ſinne. Wee haue heard how *Balaam* being hyred to curſe Iſrael, could not: for God ſtayed and reſtrained him, who was greedy of the wages of iniquity. Wherefore he counſelled *Balak* to bring the people to deſtruction, by procuring them to fall into ſome ſinne. Thus he layde a ſtumbling blocke before the children of Iſrael, and thereby did draw them to ſpirituall and carnall fornication. For whatſoeuer the Iſraelites heere committed, they did through the counſell and procurement of *Balaam*.

Doctrine. **It is a note of falſe teachers to lay ſtumbling blockes before men.**

From hence we learne, that it is a particular note of falſe Teachers, and falſe doctrines, to ſet ſtumbling blockes before men, to draw them to vncleanneſſe and wickednes, eyther againſt the firſt or ſecond Table, or both. I ſay, falſe Teachers, which are the inſtruments of Satan (whó he hath thruſt into the church) haue this ſpeciall care to bring the ſeruants of God into wickedneſſe, to draw them to idolatry, and to deſtroy theyr faith. To this purpoſe *Moſes* teacheth, Deut. 13, 1. that falſe Prophets ſhall ſet before them this end, to entice the children of God to ſerue falſe gods, but true Idols. This the Prophet *Ezekiel* noteth, chapter 13. 19, that they made Gods word to ſerue their bellies, and taught carnall liberty, ſowing pillowes vnder euery arme hole, polluting the Name of God, for an handfull of Barley, and for a peece of bread, ſlaying the ſoules of them that ſhould not dye, giuing life to the ſoules that ſhold not liue, crying peace, where God proclaimeth open warre, & lying to the people that heare theyr lies. The Scribes and Phariſies corrupted the law by falſe interpretations and expoſitions, as appeareth in the Doctrine of Chriſt, reducing the Law to the true meaning of the Law-giuer. So the Apoſtle declareth, that thoſe rauening wolues which ſhould creepe into the Church of God, purpoſe to make hauocke of the people of God: *I know this, that after my departing, ſhall greeuous wolues enter in among you, not ſparing the flocke*, Acts 20, 29. The Apoſtle *Paul* propheſying of the comming of Antichriſt, calleth the doctrine of Antichriſt, *The myſtery of Iniquity*, 2 Theſſ. 2, 7. It is the common practiſe of the Ieſuites and Seminary Prieſts, ſcattered heere and there in the Land, to bring the people to Idolatry.

Math. 5, 22.

Reaſon 1.

The Reaſons of this truth are manifeſt Firſt, from the counſell of God: for albeit no wickednes be in the moſt High, yet it is his wiſedome and power to draw good out of euill, as he did light out of darknes; that ſo they which are his, may be tryed, that their faith may be proued, their loue to God and the trueth manifeſted, and his children alwayes exerciſed, that they may be made the more carefull and watchful, and ſo finde by experience, how they can ſtand out vnto the end of theyr dayes in all holy obedience. This reaſon is laide open in the thirteenth chapter of Deuteronomy, verſe 3. where the doctrine hath his confirmation: *If there ariſe among you a Prophet, or a dreamer of dreams, and giue thee a ſigne or wonder, thou ſhalt not hearken to the words of the Prophet, for the Lord your God prooueth you, to know whether ye loue the Lord your God with all your heart, and with all your ſoule.* And the Apoſtle teaching that God hath appointed that hereſies ſhall be in the Church, annexeth this reaſon, that the faith of Gods children, ſeated in the heart, may be made manifeſt; *There muſt be euen hereſies among you, that they which are approued among you, might be knowne*, 1 Cor. chap. 11.

Reaſon 2

Another Reaſon, is in the malice of thoſe wicked men themſelues. For this is the nature of the diuell, and the property of diuelliſh men, and the cruelty of them both; they carry a continuall hatred to the truth and the profeſſors of it, they ſeeke to make a ſpirituall ſlaughter and hauocke of the flock of Chriſt. Therefore the Apoſtle exhorting the Elders of Epheſus, propheſyeth, yͤ greeuous wolues ſhould rage againſt the ſheepe of Chriſt, *yea, of their owne ſelues ſhould men ariſe, ſpeaking peruerſe things, to draw diſciples after them*, Act. 20, 30. All wolues do account and finde by experience, the blood of Lambes to be ſweeter thē the blood of all other beaſts, and therefore they are ſheep-byters, rather then hog-byters, or dog-byters. The prophane and heathen are in the power and poſſeſſion of Satan already, he hath made ſure of them: his cheefeſt labour and endeuour is, to circumuent and ſubuert the ſeruants of God. So his inſtruments do hate the faithful (as the wolfe doth the ſheep:) the lambes are milde, peaceable, and ſimple: the wolfe, bloudy, beaſtly, and cruell; & therefore no maruaile if they ſeeke to ſuppreſſe the truth, and to ouerthrow the ſeruants of God, which are the profeſſors and maintainers of the truth 2 Tim. 3, 8.

Vſe 1.

Now let vs apply this doctrine to our ſeuerall vſes. Firſt, we may aſſure our owne harts of this, that ſo long as this world continueth, the Church ſhall neuer bee without vncleane beaſts to aſſault it; eyther heretiques, or falſe ſeducers, or hyrelings, that regard the fleece more then the ſheepe, the dignity more then the duty, the profite more then the labour. Some are cruell and ſauage wolues, not ſparing to deuoure the flocke by open violence. Some are cunning and crafty Foxes, vndermining the faith of the faithfull. Many vnſtable people, that are euer learning, and neuer attaining to the knowledge of the truth, are greatly offended becauſe of the vanity and variety that is in mens opinions; and heereupon they cry out, they know not what way to take, they know not what doctrine to receiue, they do not know in ſuch diuerſities, what to beleeue. This ſcandall is hereby remoued, and this obiection anſwered. For ſeeing we learne that the end of wolues and ſeducers is to be occupied about Gods people to ruine them, it followeth that the Church of Chriſt vpon earth, ſhall alwayes haue ſome of theſe wolues and falſe Teachers, carrying a ſhew of lawfull Paſtors, but indeed are rauening wolues. Wolues ſhall alwayes be in the Church, of one ſort or other, ſuch as teach falſe doctrine, or perſecute Gods ſeruants, or louing the hyre more then the ſweate or heate of the day, and the wages better then the worke, and the gaines rather then the paines and labour. Chriſt our Sauiour, whē the Phariſies had ſpoken againſt him, Iohn 7,47. and 8,13. and 9,16,24, and ſought both by perſwaſion and excommunication to leade away the people; to make the faithfull wiſe againſt their practiſes, declareth his office and perſon in a Parable, Iohn 10,14, 30. wherein he compareth Gods choſen, to ſheepe, and himſelfe to a Shepheard: by this occaſion he aduertiſeth them of three ſorts of Teachers, which meddle with the flocke of God; the firſt is a Shepheard; the ſecond an hyreling; the third a theefe and a robber. Chriſt alſo teſtifieth, that there ſhall bee falſe Chriſts, and falſe Prophets in the Church, that ſhall deceiue if it were poſſible, the elect of God, Math. 24,24.

A notable ſubtilty of the diuell to ſeduce men.

So then, we are not to wonder at it, as at a ſtrange thing, when we ſee diuerſity of iudgements, and contrariety of opinions, nor by & by to ſay, Alaſſe! what ſhall we doe that are ſimple? There are great Doctors of one ſide, and as great Doctors of the other ſide: I will neuer be ſetled in religion, till all be agreed. This is a notable illuſion of the diuell, and a ſubtle deluſion, whereby vnder a great ſhew of wiſedom, he draweth many to deſtruction. For theſe men thinke they ſpeake diſcreetly and wiſely, and yet they ſpeak moſt ignorantly and fooliſhly. For wilt thou not reſolue of thy religion, vntill there be a generall agreement and a full accord of all parts? Then thou wilt neuer be ſetled nor reſolued, thou wilt neuer bee of any religion, inaſmuch as thou ſhalt neuer ſee that perfect concord which thou ſuppoſeſt & ſurmiſeſt. Where the good husbandmā ſoweth his good ſeed, the enuious will ſowe his darnell, Math. 13,25. Hence it commeth to paſſe, that in the Church there haue alwayes beene Teachers againſt Teachers, Prophets againſt Prophets, Apoſtles againſt Apoſtles, Preachers againſt Preachers. For as God rayſed vp his Prophets, ſo hath the diuell his falſe Prophets; as Chriſt choſe his Apoſtles, ſo the diuell called his falſe Apoſtles; as God hath his Church, ſo the diuell hath his chappell; and as God hath two or three gathered together in his Name, the diuell will haue twenty gathered together in his name. When God ſent *Moſes* and *Aaron* to worke myracles in the ſight of *Pharaoh*, to warrant his calling, and to bring his people out of the Land of Egypt, the diuell had his two miniſters, *Iannes* and *Iambres* that withſtood *Moſes* and *Aaron*, deluding the Egyptians, and hardening *Pharaoh* in his euill. When *Ieremy* had in the Name of God denounced captiuity to be brought vpon the people, and determined yͤ time to be ſeuenty years, the diuell prouoked *Hananiah* a falſe Prophet, to ſpeake in the preſence of all the people, that within two yeares, the veſſelles of the Lords houſe ſhall be reſtored, the yoke of *Nebucadnezzar* broken, & ſuch as were carried away, be deliuered out of captiuity, Ierem. 28,3,11. When *Micaiah* propheſied the ouerthrow of *Ahab*, and the ſcattering of Iſrael vpon the Mountaines, as ſheep that had no Shepheard, 2 Kings 22,17,22, the diuell beſtirred himſelfe, & went out as a falſe ſpirit in the mouth of all his Prophets. Heere we ſee Prophets teaching againſt Prophets, and the ſeruants of God ſet againſt the ſeruants of the diuell. This is it which the Apoſtle *Peter* witneſſeth, 2. Pet. 2,1,2. *There were falſe Prophets alſo among the people, euen as there ſhall bee falſe Teachers among you; which priuily ſhall bring in damnable hereſies, euen denying the Lord that hath bought them, &c.*

True it is, it is a great tentation when wee behold ſuch difference and oppoſition. *Moſes* and *Aaron* ſaw the enchanters counterfet the ſignes and myracles which they wrought by the finger of God, yet did they not diſtruſt their calling, nor cry out againſt God. A man would thinke *Moſes* and the Magitians to be of equall power and authority, and one to bee eſteemed as much as the other. Thus the vngodly ſhall alwayes finde ſomething to delude them, and to hold them in blindnes. Such as will not beleeue the truth, ſhall be fed with dreames, and be deceiued with lyes, 2 Theſ. 2, 10. Notwithſtanding, as the rod of *Moſes* deuoured the charmers rod, ſo the truth ſhall ouercome errors, and the light of the Sunne ſhall aboliſh the darkneſſe of the night. This the Apoſtle *Paul* alledgeth to comfort *Timothy*, and in his perſon encourageth all the ſeruants of GOD, and Miniſters of his word, ſhewing, *That he will prouide that his truth ſhall not alwayes be oppreſſed, though it be ſuppreſſed for a ſeaſon, yet in the end it ſhall preuaile*, 2 Tim. 3, 3,8. God will make it to be receiued and entertained, when Satan and his inſtruments ſhall be confounded. Albeit *Iannes* and *Iambres* withſtood *Moſes*, and reſiſted the truth, yet their madnes was made manifeſt to all. Thus then we haue two manner of comforts, when we ſee the truth not receiued, but reſiſted; not beleeued, but contradicted; Firſt, becauſe the Lord vſeth vs no otherwiſe then he hath vſed his Church at all times, and in all ages. *Moſes* and the Prophets had continuall warre made againſt them: CHRIST and his Apoſtles were gaine-ſayed and withſtood: therefore let vs take it patiently

Two cōforts when we ſee the truth of God gainſaid at this day, if we ſuffer and ſuſtaine the like meaſure at the hands of wicked and vngodly men. For we muſt not looke that our condition ſhould bee better then of *Moſes* and the Prophets: or what reaſon haue we to expect a priuiledge or prerogatiue aboue them? Secondly, the end ſhall alwayes be good, & the yſſue bleſſed, though it greeue vs to fight, and the truth ſometimes ſeeme to be in danger, yea, to be vtterly aboliſhed; let vs waite Gods leyſure, and conſider, that howſoeuer it may be ſmothered with the cloudy myſtes and darkneſſe of the night, yet it ſhall preuaile and breake foorth as the light, in the open ſight of all men that haue ſpirituall eyes to looke vpon it.

Seeing therefore the truth of God ſhining brightly, hath alwayes beene reſiſted, and that the true Prophets of God haue beene withſtood, ſo as they could neuer ſerue God quietly, through the malice of Satan, who continually goeth about to ſtop the courſe of ſound doctrine; let vs not be offended with falſe opinions; it hath beene ſo from the beginning, and will continue ſo vnto the ending of the world: but rather labour to haue our hearts eſtabliſhed in the truth, that we be not carried about with euery blaſt, as the waues of the ſea; and try all things, holding faſt that which is good. 1 Theſſ 5,21. We muſt not refuſe and reiect the truth of God, becauſe the father of lyes ſeeketh to hinder the free paſſage of it, by broaching lyes among the people. It is an euident ſigne that the truth is among vs, becauſe Satan ſweateth ſo much againſt it, and laboureth to poyſon it with his owne inuentions.

Vſe 2.

Secondly, ſeeing falſe Teachers are thruſt vpon the Church, to draw it into errour and falſhoods, this ſheweth the great neceſſity of the Miniſtery of the word, not onely to ingender true knowledge of repentance and obedience to God, but alſo to continue men in the faith, and to prepare them againſt hereſies and falſe opinions. And ſurely the mercy of God heerein is great vnto vs, in commanding the ſanctification of the Sabbath (a duty ſo much neglected of maſter and ſeruant) wherby we are charged to reſt from our labours, to aſſemble together in one place, and to attend vpon the Miniſtery of the word. For how many among our ſelues, and elſewhere, do neuer ſo much as thinke of God, or of religion; doe neuer heare of the danger of ſinne, of the neceſſity of grace, of the reformation of theyr life, but on the Lords day? If there were not a ſet day appointed for theſe purpoſes, and a ſolemne time of aſſembling our ſelues determined: the greateſt ſort would become as rude and vnreformed as the Barbarians, or the wilde Iriſh. If then we would bee directed in the truth, and ſupported from falling into errour, we muſt ſubmit our ſelues vnto the Miniſtery of the word, Mal. chap. 2, verſe 7. and be content to be guided by the ordinance of God.

This is it which our Sauiour ſpeaketh, reprouing the Sadduces, who denyed the reſurrection, *Are ye not therefore deceiued, becauſe ye know not the Scripture, nor the power of God?* Mark, chapter 12, verſe 24. It is dangerous to reſt where there is no bread to ſuſtaine the body, and to preſerue life. It is dangerous to dwell in a City aſſaulted by enemies, hauing no watchman to giue warning of theyr approaching. It is dangerous to haue a flocke of ſheepe compaſſed about with wolues, hauing no Shepheard to attend vpon them, and to looke vnto them. But of all dangers it is the greateſt, to liue where the bread of Gods word is not broken, where the ſound of Gods ſiluer Trumpet is not heard, and where Gods flocke is not ledde in greene paſtures. The word is a Pearle of all Pearles, which a wiſe Merchant would purchaſe at a great price, rather then liue without it. Where the preaching of the word ceaſeth, the people periſh, Prou. chapter 29,18. Where the blinde leade the blinde, both fall into the ditch, Matthew, chap. 15, verſe 14. Where the watchman bloweth not the Trumpet, and the people is not warned, Ezek. chap. 33, verſe 6, both the Watchman and the people are taken away in theyr ſinnes. Where the Salt of Gods word doth not ſeaſon the people with holy and wholeſome doctrine, Math. chapter 5, verſe 13, they rot and putrifie in their corruptions.

As then we would be free from errour, and not be carried away with falſe doctrine: ſo it is required of vs to be careful in vſing the meanes that may bring vs to the truth, and keepe vs from the pathes of falſehood. And it ſhall be a vaine thing for any man to imagine himſelfe to be able or likely to keepe himſelfe pure and vndefiled from errour and hereſie, ſo long as wee deſpiſe the ordinary way that is allotted and appointed to preſerue vs, from falling into falſe opinions.

Vſe 3.

Thirdly, ſeeing it is a note of a falſe teacher, to lay ſtumbling blockes before men, and to draw them to euill, and entice them to wickedneſſe: by this rule it will euidently appeare that Popiſh Religion is a moſt wicked Religion, and the Teachers thereof, falſe Prophets. The Religion maintained in the church of Rome, eſtabliſhed in the Trent-councell, & defended by the ſworne vaſſals of the Pope, hath cancelled and diſanulled the whole Law of God, it hath abrogated and repealed eyther directly or indirectly, eyther expreſſely, or by conſequent, eyther plainly, or in effect, all the commandements of the Morall Law, which God hath left to be a rule of righteouſneſſe, to remaine in full ſtrength, power, and vertue for euer.

The church of Rome pealeth the whole Mo Law of bo Tables.

This will eaſily appeare vnto vs, if wee enter into the particular conſideration of both the Tables.

The firſt Commandement chargeth vs to haue and to holde the true God onely for our God, and to cleaue vnto him with full purpoſe of heart. But the Church of Rome reſteth not in this one GOD; they teach vs to make and acknowledge more Gods. They make the Pope to be God, which title both in plaine words is aſcribed, and in power attributed vnto him. For touching the name wherby he is named, the Canoniſts call him, *Our Lord God the Pope.* Others cal him, *The ſupreme God on earth, a viſible God, the Spouſe of the Church, the corner-ſtone of the Church, the head of the Church, the Lyon of the Tribe of Iudah, the light of the world, the King of Kings, & the prince of the Church.* Againe, they aduance ỹ Saints departed into the honor of gods, praying vnto them, and making them to hear our prayers, to know our hearts, to vnderſtand our thoughts, and to merit for vs at the hands of God, which none can do but the Son of God. They do notoriouſly make the bleſſed Virgin the mother of Chriſt, to be as a god, & in expreſſe words call her a goddeſſe; yea, they do in effect equall her with Chriſt, and aſcribe as much to her, as vnto him. As Chriſt is called our Lord, ſo they call her our Lady; hee our King, ſhe our Queene; he our Mediator, ſhe our mediatreſſe; he like vs in all things, ſinne onely excepted; ſo ſhe deuoid of ſinne: he the onely meanes whereby we muſt be ſaued, ſhe our life, our ioy, our hope, our help, our comfort, our ſtay in troubles. Laſtly, to fill vp the meaſure of their ſinne, they make the wooden croſſe as a god, they call it the ground of our ſaluation, and ſalute it by the name of theyr onely hope.

dedicat. princip. Bel.praf.de Rom.

ficio beat. ria.

2 The ſecond commandement requireth, that we worſhip the true God purely, according to his moſt holy word, and forbiddeth all falſe and forged worſhip of the true Iehouah. The Church of Rome directly ouerturneth the intent and end of this Law by theyr imagery, they teach it to bee lawfull to make images of the true God, and to worſhip them with religious worſhip.

3 The third Commandement preſcribeth vnto vs to giue al honor and glorie vnto God that is due to his great name. The Church of Rome teach men to giue this glory to ſome things elſe; they holde that the people are to be barred from the free vſe of the Scripture, & allow to ſweare by Saints, Angelles, Croſſe, Rood, and ſuch like.

4 The fourth Commandement appointeth the ſanctification of the Sabbath. The church of Rome keepe the dayes of Saints more duly and ſtrictly, more ſolemnly and preciſely then the Lords day, and abrogate the liberty of the ſixe dayes.

5 The fift Commandement eſtabliſheth the ſeuerall degrees amongſt men. The church of Rome challenge an immunity for their clergy, and a freedome from anſwering before the ſecular power: they deny that their holy father oweth ſubiection to Princes or Emperors: They teach, hee hath power to depoſe Princes, and to diſcharge their ſubiects from their allegeance, and may diſpoſe of all kingdomes at his pleaſure. Laſtly, they free Children from the obedience of their parents, and allow them to enter into Cloyſters and Monaſteries, without their counſell and conſent.

Bel de pontif. Rom lib 5. ca.6

Bel.de Monach lib. 2.cap. 36.

6 The ſixt Commandement bindeth vppe our hearts and hands from all cruelty, & willeth vs to preſerue life, and ſhew foorth the fruites of mercy. The Church of Rome open wide gappes for the free committing of murther, and ſhedding of blood. They giue Pardons, nay promiſes of heauen to deſtroy and poiſon Princes: they appoint ſanctuaries and priuiledged places for wilful murtherers, contrary to the law of God, who wold haue ſuch pulled from his Altar, and no religious place to giue them ſuccour or protection, Exod. 21, 11. 1 Kin. 2, 31. And concerning the murthering of ſoules, a great part of theyr Doctrine leadeth the highway to it, and giueth them a deadly wound.

7 The ſeuenth Commandement condemneth all impurity and vncleanneſſe of ſoule & body, and commandeth vs to poſſeſſe our veſſels in holineſſe and honour. The Church of Rome ſhaketh the foundation of this Commandement, and croſſeth the purpoſe of God therein, by forbidding marriage, by accounting it an vncleane life, by eſtabliſhing vowes of ſingle life, by tollerating and defending the ſtewes, by giuing liberty for Inceſt, by allowing the brother to marry his brothers Wife, the vncle to marry his neece; and laſtly, by forbidding ſuch degrees as God hath not reſtrained, to open a way for the Popes diſpenſations.

Hard confutat. of the Apologie. Parſon confut. of Ioh. Nichols.

8 The eight Commandement chargeth vs with the goods of our neighbour. The church of Rome teach it to be lawfull to make ſale of mens ſoules out of Purgatorie, & as cunning, nay cozening Merchants, they ſet all things at offer and proffer: they ſell Croſſes, Images, & Prayers: they ſell the remiſſion of ſinnes, and the kingdome of heauen for money, yea, they rob men of their inheritance, defeating & defrauding their poſterity, to maintaine their ydle bellies.

The common practiſe of the Pope.

9 The ninth Commandement forbiddeth all falſe witnes bearing. The Church of Rome do beare falſe witneſſe againſt God, falſifying the Canon of the Scriptures, and make God ſpeake that which he hath not ſpoken. They teach, that neither faith, nor promiſe, nor oath muſt be kept with Heretickes; they maintaine and practiſe the Doctrine of Equiuocation, of mentall euaſion, and ſecret reſeruation vnto themſelues of an hidden ſence, contrary to the common vnderſtanding of the ſame wordes, thereby ouerthrowing al equity, & the courſe of iuſtice among men.

See the examinations of the prieſts & Ieſuites.

The tenth Commandement reſtraineth the motions of the mind, and commandeth a pure heart toward our neighbour. The Church of Rome teacheth, that the motions without conſent, are no ſinnes at all; ſo that they expreſly repeale this Commandement, and euidently declare, they neuer vnderſtoode the meaning of it. Notwithſtanding, theſe are thoſe Teachers that boaſt themſelues to bee the ſucceſſors of the Apoſtles, and to haue the onely right calling, yet we ſee how corrupt they are in doctrine, glorying in the naked name of the Church, and ouer-turning the foundation whereon it is builded.

Vſe 4.

Laſtly, this teacheth ſundry duties both to the Paſtors and people committed vnto theyr charge. Firſt of all, it putteth the Miniſters in minde to looke to their flocks, & to take heed to them that they be not ſeduced. Wee are all of vs naturally inclined to falſhood and error, and loue darkeneſſe better then light, that ſo we may walke at liberty, and not be controlled. But our danger is greater by reaſon of falſe ſeducers which are deceitfull workmen, and the inſtruments of the ſubtle Serpent, by whom they are inſpired. This duty being ſo neceſſary in regard of the common danger of the Church, is diuers times vrged by Chriſt and his Apoſtles. Chriſt warneth his Diſciples to be watchfull, becauſe of falſe teachers that ſhould ariſe in the laſt dayes, Matth. 24, 24. The Apoſtle *Iude* teſtifyeth, chap. 3, verſe 4. that he gaue diligent heede to write vnto them of the common faith, which was once giuen vnto the Saints; becauſe there were certaine vngodly men crept in, which turned the grace of God into wantonneſſe, and denyed GOD the onely Lord, and our Lord Ieſus Chriſt.

The Apoſtle *Paul* exhorting the elders of Epheſus, propounding vnto them his owne example, & foretelling the danger that hung ouer their heads, to wit, that their faith ſhold be aſſaulted, and their zeale tried by falſe teachers ſpringing vp from themſelues, ſayeth: *Take heed vnto your ſelues, and to all the Flocke, whereof the holy Ghoſt hath made you ouerſeers, to feed the Church of God, which hee hath purchaſed with his owne blood: Watch therefore, & remember, that by the ſpace of three yeares, I ceaſed not to warne euery one night and day with teares,* Actes 20, 28, 29. So the ſame Apoſtle chargeth *Timothy* before God, and before the Lord Ieſus Chriſt, *Which ſhall iudge the quicke and dead at his appearing, and in his kingdome, to preach the Word in ſeaſon, and out of ſeaſon; becauſe the time will come when they will not ſuffer wholeſome Doctrine, but hauing their eares itching, ſhall after their owne luſts get them an heap of Teachers, turning from the truth, and giuing heed to fables.* Secondly, this ſerueth to inſtruct the people of God to be throughly furniſhed and well prepared againſt ſuch ſeducers, that they may be able to ſtand out againſt them, and to reſiſt them ſtedfaſtly in the faith. We ſhall be fitted to beare out this triall, if we be carefull to vnderſtand the acceptable will of God; and if we be able to weild the ſword of the Spirit, wͨ is the word of God. Our Sauiour teacheth his Diſciples to beware of *falſe Teachers, which come in ſheepes cloathing, but inwardly are rauening Wolues,* Mat. 7, 15. This is the vſe which the Apoſtle *Iude* maketh, chap. 4. where making mention that ſeducers were entered ſecretly and ſubtilly among them, hee mooued them to ſtriue and contend for the common faith taught by his miniſtry. If we wold know how this ſhold be, *let vs haue our faith ſtabliſht in the grace of God, and our hearts ſetled in the truth.* Faith is a precious Iewell, the Iewell of Iewels: it muſt then be kept well and warily. If a man haue a pearle of great price committed vnto him, he will not let it lye about commonly and careleſly for euery one to pilfer & purloyne, but keepe it vnder lock & key, that it may be preſerued ſafe and ſure. True Religion builded vpon the foundation of the Prophets and Apoſtles, is ſuch a Pearle, it muſt be kept with watch and ward, or elſe it will bee ſtolne and taken from vs. It is ſuch a Iewel, as when a man hath found it, he will ſell all that he hath to keepe and retaine it.

[*The people beganne to commit whoredome with the daughters of Moab.*] We haue heard before the author of that ſtumbling-blocke, which was laid before the feet of the people of God, to cauſe them to fall, to wit, *Balaam*; from him the counſell came, by him the net was made, and by *Balak* it was ſpred to intrappe them. Now we ſee what they committed, & wherein they offended. So ſoone as the plot is deuiſed, and the counſell followed, by and by the Iſraelites are taken in the ſnare. They banquet with the Moabites in the idoll feaſts, & ſo fall into fornication. Theſe are tentations on the right hand, delights to the fleſh, and enticements to pleaſures. The Doctrine ariſing from hence is this, That tentations from pleaſures & delights, are of all other moſt dangerous, & more effectuall to preuaile ouer vs then ſuch tentations as ſtand on the left hand, to witte, croſſes & aduerſities. Indeed we are aſſailed on euery ſide; on the left hand by pouerty, ſhame, contempt, perſecutions, and ſuch like, wͨ cauſe many to hang down their heads, to caſt away their confidence, to renounce their faith, & to depart out of yͤ field without ſtriking a ſtroke: but ſuch as preſent themſelues at our right hād, as riches, power, honor, glory, preferment profit, pleaſure, which dazle the eyes, and entangle the hart with the delights therof, theſe are moſt cunning Engines and inſtruments, vſed or rather abuſed by Sathan to our deſtruction. This was the laſt tentation, as moſt auaileable in it ſelfe, that the diuel vſed againſt our Sauiour Chriſt, Mat. 4, 8. ſhewing and offering vnto him the kingdomes of the world, & the glory thereof. Faire promiſes of high preferment preuailed with *Eue* to eate of the forbidden fruite. He gaue *Dauid* the foile by vncleanneſſe, and *Noah* by drunkenneſſe; *Salomon*

Doctrin
Tentatio
by pleaſu
are moſt
gerous.

Geneſis

Salomon by idolatry, and *Hezekiah* by proſperity, when he could not ſhake them by croſſes and perſecutions. Gold and ſiluer haue opened the gates of the Citty, when the force of the Cannon ſhot could not. This is that which the Prophet *David* meaneth, when he ſaith, *I ſaide in my proſperity, I ſhall not be remoued*, Pſal. 30,6. The Church of God was neuer ſo ouertaken with aduerſity, as with abundance and proſperity: & more are brought to condemnation by riches, pleaſures, and worldly luſts, then by pouerty and perſecution.

Reaſon 1.

The Reaſons to inforce this doctrine, are diuers. Firſt, proſperity puffeth vp not onely the wicked, but alſo the godly, and ſtealeth away the heart of man before he feele the danger, and can thinke vpon that which will follow. Pleaſures make vs forget God and our ſelues; both ſeducing worldlings, and ſuch as remember not God all their life long, and ouertaking the faithfull (which haue walked in the feare of God) when they haue al things at will, ſo as they haue not knowne themſelues any more. When *Salomon* was old, his wiues by flattery turned away his heart. 1 Kings 11, 4. So did *Dalilah* the heart of *Sampſon*, Iudg. 14. & 15, who was made ſo weak & impotent by the look of a woman, that he yeelded himſelfe to her lure or luſt moſt reproachfully, & brought himſelfe into extreme bondage and ſlauery through her enticements.

Reaſon 2.

Secondly, carnall pleaſures and riches are deceitfull, they appeare otherwiſe then they are. They are like to a baite that couereth a deadly hooke, they are like the greene graſſe, in which lurketh and lyeth a Serpent ready to ſting vs vnto death: they are like ſome cunning Couering that hideth a deepe pit prepared to ſwallow vs. This is the reaſon vſed by the Apoſtle, ſhewing, *That they which will bee rich, fall into tentations and ſnares, and into fooliſh and noyſome luſts*, 1 Tim. 6, 9, 10. *Salomon* ſpeaking of falling into whoredome, ſayeth, Prou. 7, 21. & 5, 2. *The lips of a ſtrange Woman drop as an hony combe, and her mouth is ſofter then Oyle; when as her end is as bitter as wormwood, & as ſharpe as a two-edged ſword: her paths leade to the graue, and her wayes tend to hell. by this means ſhe catcheth fooles, and bringeth them to the ſtocks as an Oxe to the ſlaughter.*

Vſe 1.

The vſes follow to bee conſidered of vs. Firſt, let vs learne from hence to confeſſe, that proſperity is a ſlippery eſtate, and howſoeuer it bee much deſired and admired, yet it is full of great dangers, and hedged in with diuers difficulties. This is not knowne nor vnderſtood of the men of this world. True it is, whē God ſendeth famine, or warre, or peſtilence, and infectious diſeaſes, all men can ſay, Alas, theſe are hard and heauy times, terrible, and troubleſome ſeaſons, we are alwayes in danger of death. But wee muſt remember, that when we liue at eaſe, and all of vs be at peace, when God deliuereth vs from diſeaſes, wee muſt not be ſecure and fall aſleep in ſuch proſperity, but conſider that we are ſet in ſlippery places. This the Apoſtle *Paul* teacheth, 2 Tim. 3, 1, where hee ſaith, *In the laſt daies ſhall come perillous times: for men ſhall bee louers of themſelues, proude, couetous, boaſters, louers of pleaſures more then louers of God, hauing a ſhew of godlineſſe, but denying the power thereof.* Hee ſpeaketh of rough and greeuous times, yet he neither nameth nor meaneth plague, peſtilence, famine, ſword, or ſuch like calamities: but hee telleth of things more dangerous, although we take our ſelues to be free and farre from all danger. We account no times tedious and troubleſome, but when wee liue in feare of death, or feele our bellies pinched, or elſe are croſſed in the things of this life. Alas, ſaith one, how hard are theſe times? we ſuffer pouerty, penury, and great miſery! O woful and wretched times, ſaith another; the plague is in ſuch a place, it is come neere our dwellings, we may looke for it euery day to ſweepe vs away; how ſhall we do in theſe extremities? or whither ſhall wee turne our heads from theſe troubles? Neuertheleſſe, we muſt know, that a man may be free from all theſe diſtreſſes, & yet liue in the greateſt dangers. We may haue peace and plenty, we may enioy health and liberty, we may abound in riches & proſperity, & yet be poſſeſſed and compaſſed about with a thouſand plagues more fearfull, more deadly, and more dangerous then the peſtilence, ſword, and famine, which trouble vs ſo much and bring vs to our wits end. Let vs take heed of our corrupt iudgement of the times, and learne more to feare men that liue in proſperity then ſuch as ſinke down into aduerſity, inaſmuch as their tentations are more ſtrong & effectuall. Proſperity, eaſe, peace, and riches, haue turned through our corruption, to be the peſts and poiſon of the Church. This the wiſe man teacheth, Prou. 1, 32. *Eaſe ſlayeth thee fooliſh, and the proſperity of fooles deſtroyeth them.* It is therefore a great mercy of God, when he teacheth his children to ſtand vpright in this ſlippery way, and that they make them not their bane, which are giuen them as a bleſſing. Hee ſetteth before their eies the dayly changes of all things vnder the Sunne, and aſſureth them that nothing continueth in one eſtate: hee frameth them to the contempt of the worlde, and ſetleth their hearts to deſire no more then their moſt wiſe and prouident Father thinketh meete for them. He teacheth them that the moſt beautifull flowers do fade and loſe the glory which for a time they had. They ſee riches to bee vncertaine and deceitfull, health to bee changeable, our friends and acquaintance ſubiect to death, and al humane things to be tranſitory, vain, and ſoon flitting away. By al theſe meditations it pleaſeth God to ſtay vp his people, that they fall not from him in their proſperity.

What times are moſt dangerous.

Vſe 2.

Secondly, it ſhould teach vs to vſe patience vnder the croſſe, and wiſely to beare al the afflictions that God ſeeth good to lay vpon vs.

We ſee by experience, that peace and plenty haue done the Church more harme then wars and bloudy perſecutions: not that Gods bleſſings are hurtful and pernicious of themſelues, but by reaſon of our corrupt nature, which is ready to turne his bleſſings into curſes, and his great mercies into ſo many plagues. This wee ſee in the example of the *Sodomites*, they dwelled in a fruitful ſoyle, like the garden of *Eden*, (which God planted, and therein placed our firſt parents;) but they became exceeding ſinners, and abuſed the bleſſings of God to their owne confuſion, *Gen.* 13,10. How farre proſperity & abundance make vs to forget God, conſider in the examples of *Nebuchadnezzar*, *Herod*, *Haman*, and ſundry others. *Iob* feared that his ſonnes in their feaſting and banquetting, had blaſphemed God, *Iob* 1,5. It appeareth in the parable of the rich man, that made a feaſt, & ſent out his meſſengers to inuite his gueſts, that they refuſed to come, and pretended ſundry excuſes, one had hyred a farme, another had bought fiue yoke of oxen, another had married a wife, he could not come: wherby our Sauiour ſheweth, what cauſes commonly they are that withdraw and withhold mens minds from obeying Gods word, & embracing the Goſpell, to wit, the cares of the world, the commodities of this life, the deceitfulnes of riches, the pleaſures of the fleſh, & the ſtudy of earthly things: theſe were ſuch ranke thornes, that they choaked all heauenly meditations, & hindred the growth of ſpirituall graces: theſe brought a foggineſſe vpon the ſoule, and wrought in them a forgetfulnes of God. Wherfore, let vs not murmure and repine vnder the croſſe, but ſtoope down vnder his mighty hand, who ſendeth his correction for our good, that we ſhould not periſh, and be condemned with the world, Heb, 12,7. Pſal. 119,71. 1 Cor. 11,31. He doth not take pleaſure and paſtime in puniſhing of vs, but as a louing father he reſpecteth onely our benefit. Hee hath many wayes to deliuer vs, & promiſeth that our afflictions ſhall not bee aboue our ſtrength, but haue a good end, and an happy yſſue. We muſt be content with the Lords doings, and know that he will ſanctifie the afflictions of our bodies, to the comfort of our ſoules, whileſt thoſe that flow in earthly bleſſings, and abound in outward proſperity, do forget God that made them, and runne on in the pride of their hearts to vnthankfulneſſe againſt God.

Dan. 4,27.
Acts 12.22.
Luke 14,19.

Vſe 3.

Thirdly, let vs not be deceiued with ſinfull pleaſures, when the baite is offered, and the net pitched before vs, to take vs with the hooke, and to catch vs in the ſnare; but bee carefull to reiect and refuſe whatſoeuer tempteth vs vnto euill. Pleaſures are of two ſorts: ſome are ſimply vnlawfull, and not to be vſed at all, being directly contrary to the word of God. Such are the pleaſures that carnall men take in eating till they ſurfet, and in drinking till they are drunken: ſuch are the pleaſures that whoremongers take in adultery, fornication, and vncleanneſſe. Others are of themſelues indifferent, and in their owne Nature neyther good nor euill, but according as they are vſed, as hunting, hawking, and other lawfull recreations; and euen theſe, when they take vp all our thoughts, and thruſt out better things out of the doores, are called thorns in the parable of the Sower, as wel as vnlawfull pleaſures, Luk. 8,14. There is nothing doeth ſo much choake the word of God, as the pleaſures of the fleſh; nothing cauſeth vs ſo ſoone to forget it; nothing maketh vs ſo ſoon weary, and loath to heare it, as the deſire to follow and purſue after our delights; ſo that it ſtandeth vs vpon to cut them vp, and to pull them out of the ground of our hearts. We ſee men wil not ſuffer briars and buſhes to ſpring vp where their corne ſhold grow, much more it is required of vs to rid our hearts of all occaſions and allurements vnto ſinne. The Faith of *Moſes* is commended, that hee refuſed to be called the ſonne of *Pharaohs* daughter, and choſe rather to ſuffer aduerſity with the people of God, then to inioy the pleaſures of ſin for a ſeaſon, eſteeming the rebuke of Chriſt greater riches then the treaſures of Egypt, for hee had reſpect vnto the recompence of the reward. Let vs therefore ſhake off al pleaſures of ſinne, not onely ſuch as are in themſelues vngodly and vnlawfull, but all other whatſoeuer, when they become clogs and incumberances vnto vs, and hinder vs in the duties of our callings. Many indeed are drawn and driuen from the word by trouble and perſecution: but many moe fall away by peace & proſperity, by riches, wealth, & pleaſures, which (when men are delighted and drunken with them) are more dangerous enemies then affliction and aduerſity. We ſee many by experience, who in the dayes of tribulation haue not giuen ouer their hold, but endured ſlanders, reuilings, impriſonment, hunger, and thirſt in a neceſſitous eſtate; yet haue bene ouercome with peace, drowned with ſenſuality, and lulled aſleepe in carnall ſecurity. Euen as a company of Marriners, ſo long as they are in danger of drowning, through violence of winds, and rage of the Tempeſt, and working of the ſea, do watch and looke about them, followe their calling, and keep the ſhip from ſinking; but when all is ſafe and quiet, doe fall out among themſelues, or delight in quaffing, and care not which end goe forward; ſo is it with vs that liue in theſe dayes of peace and quyetneſſe, we remember not what God hath done for vs, neyther are led by his mercies vnto obedience. We cannot deny but that our bleſſings haue bene many and great, but as *Moſes* complaineth, Deut, 32, 15. *Hee that ſhould haue bene vpright when he waxed fatte, ſpurned with his heeles.* For it may be truly ſaide of vs which is ſpoken againſt Iſrael; we are fat, we are groſſe, wee are laden with fatneſſe, and therefore haue we forſaken the Lord, & haue

Heb. 11,24,25.

Proſperity is more dangerous then aduerſity.

not regarded the ſtrong God of our ſaluation: thus like fooliſh people and vnwiſe haue we rewarded the Lord for his goodneſſe, and recompenced the kindnes that we haue receiued at his hands.

Laſtly, it is our duty to pray continually to God, that wee be not ouertaken with them. We liue in the dayes of peace, we dwell quietly in our houſes, we taſte not the bitterneſſe of affliction, as our neighbours haue done round about vs; let vs take heed wee fall not into pride and preſumption, and ſo by the iuſt iudgement of God for our vnthankfulneſſe, be deliuered ouer as bondſlaues vnto the diuell. This is it which is offered to our conſiderations in the ſixt and laſt petition of the Lords prayer, where we pray *not to be led into temptation*, but to be *deliuered from euill*, Mat.6,13. It is not the meaning of Chriſt in theſe wordes, that wee ſhould deſire of God to bee wholly freed from tentations, but we craue his grace, and the power of his Spirit, to ſuſtaine & vphold vs that we be not ouercome, & yeeld vnto them; that we may ſtand ſtedfaſt in our obedience, that we may not be puffed vp with proſperity, nor deiected or caſt downe with aduerſity. This made the wiſeman ſay to God in his meditations, *Giue me not riches, but feede* rou.30,8,9. *me with conuenient food for mee, leſt being full, I lye, and ſay, Who is the Lord*? He prayeth in that place, not onely againſt inconuenient want, and hurtfull pouerty, but againſt inconuenient wealth, hurtfull ſtore, and ouerflowing and ſuperfluous abundance, leſt his heart ſhould be lifted vp, and ſo hee turne from the Commandements of God. So then, when we liue vnder plentifulneſſe of outward bleſſings, when we enioy health, wealth, peace, and ſufficiency of al things for this preſent life, are we free from dangers? haue we no need to watch? or may we be ſecure? Surely, if we will iudge aright, and meaſure our caſes, eyther by the right line of Gods holy law, or by our owne Chriſtian experience, we ſhall finde our perill to be the greater, when wee haue ſuch ſtrong allurements and deceiuable prouocations, to ſet our delight vpon this world, then when we are holden vnder afflictions. For then Satan as a ſubtle enemy, craftily windeth in with vs, and worketh vpon our hearts by occaſion of theſe bleſſings of God beſtowed vpon vs. For as the parching heate of the Sun will ſooner make a man caſt away his cloake then the boyſterous and bluſtering winds: ſo the gracious dayes of peace ſhining vpon vs, wil ſooner cauſe vs to caſt off our confidence then the ſtormes and tempeſts that beate vpon vs. *Moſes* charged the people of Iſrael when they were brought into the land of Promiſe, flowing with milke and hony, to beware leſt they forgate the Lord which brought them out of the land of Egypt, Deut.6,12. Whilſt *Dauid* wandered in the wilderneſſe, was hunted out of holes by *Saul*, into which hee was glad to creepe to hide himſelfe, and was trained vp in the ſchoole of afflictions, hee comforted himſelfe in the Lord his God, hee made him his rocke and refuge, he asked counſell of him, & followed his direction: but when he had reſt from enemies, ſafety from dangers, deliuerāce from troubles, comfort from ſorrowes, and freedome from afflictions, he fell into horrible ſinnes, both in the matter of *Vriah*, & in numbering of the people. When *Hezekiah* fel ſick, and receiued a meſſage that the ſicknes was in it ſelfe vnto death, Eſay 38,2. hee turned his face to the wall, he prayed to the Lord, and beſought the Lord to remember how hee had walked before him in the truth, & with a perfect heart: but after that God had remembered him according to his prayer, he forgat the Lord incontinently: ſo ſoone as he was releaſed and reſtored, hee was puffed vp with ambition and vainglory, when he ſhewed to the meſſenger of the king of Babel, the riches of his kingdome, the houſe of his Armour, the greatneſſe of his Treaſure, and the abundāce of his Spices and precious Oyntments. When the rich man in the Goſpel was willed to ſel al that he had, and giue it to the poore, & thereby tried whether hee loued the Lord better then riches, he went away heauy and ſorrowfull: whereupon our Sauiour deliuereth this warning to teach vs wiſedome, Matth.19,23. *Verily I ſay vnto you, that a rich man ſhall hardly enter into the kingdome of heauen*. He doth not deny the rich man entrance, or ſhut the doore againſt him; but he layeth before him his danger, and telleth vs how hardly hee ſhall enter. He neuer ſaid in the Goſpel, how hardly ſhall the poore man enter into the kingdome of heauen? He neuer ſaide, how hardly ſhall hee that is perſecuted, impriſoned, reuiled, afflicted, and tormented, enter into the kingdome of heauen? But hee warneth him that liueth in abundance, to looke to his footing that he do not ſlide, and to take heed to his heart, that it be not lifted vp. So then, to conclude, when the light of Gods countenance doeth ſhine in our dwellings; when he filleth our houſes with ſtore, giueth vs an ample portion of wealth & poſſeſſions: when he furniſheth our table, and maketh our cup to runne ouer; let vs bleſſe the name of the Lord for our plenty which hee hath giuen vs: let not vs be high minded, and truſt in vncertain riches, but in the liuing God which giueth vs aboundantly all things to inioy, which hart can wiſh or tongue can craue, or hand can receyue.

[Verſe 2. *Which called the people vnto the ſacrifice of their gods.*] The purpoſe of the Moabites and Midianites was to draw the people into ſinne, and by ſinne to bring vpon them the iudgements of almighty God. No doubt they had heard how God had waſted and deſtroyed them in the Wilderneſſe, as we reade in Numb.chap.14.verſe 29, and theyr carkaſſes were conſumed by diuers and ſundry plagues that did breake in vpon them by the violence of fire, by the edge of the ſword

Doctrine. The malice of the Churches enemies is inſatiable.

ſword, by the opening of the earth, by the ſtinging of Serpents, by infection of the peſtilence, and by ſundry other meanes wherby God puniſhed their ſinnes. Now theſe enemies do ſo thirſt after the death and deſtruction of the Church, that they proſtitute theyr daughters, and make them common, to obtain and effect the intents of their harts. They regard not the honor and eſtimation of theyr children, neither care to make theyr Daughters whores, ſo the people of God might bee diminiſhed in number, and weakned in power, and ſo become a prey to their teeth. Hereby we learne, That the malice of the enemies of the Church is inſatiable, they wil ſpare nothing to accompliſh their purpoſes, nothing is ſo deere vnto them, which they are not ready to forſake, and to forgo, to ſatisfy their deſire, and quench their thirſt. This we ſee in the example of *Haman*, a bloody enemie againſt the church, who to obtaine the ſlaughter of the Saints of God, promiſed to pay ten thouſand talents to be brought into the kings exchequer, to recompence the Kings loſſe which he ſhould bee at, by the deſtruction of the Iewes his ſubiects, Eſter 3,9. Now wee muſt vnderſtand that he meaneth to pay this money out of his owne coffers, and that hee would buy their blood at the kings hand at that price, and not to raiſe it of the ſpoyle of the Iewes that ſhould be ſlaine: both becauſe the goodes of the Iewes are granted as a prey to ſuch as would ſpoile them, to encourage men to deſtroy them without pitty or compaſſion, as Captaines that beſiege a City, promiſe the pillage of it as a booty to the ſoldiers; and becauſe it had beene no great matter for the ſubiect to offer to his Prince a ſum of money of the ſpoiles of his owne ſubiects, for then he ſhould promiſe and pay no more then was his owne already, ſo that hee offereth to ſatiſfie this great ſumme of his own purſe. The like we doe ſee in *Herodias* and her daughter. When *Herod* on his birth day called for the wanton Damoſell to dance before him, ſhe ſo pleaſed him, that hee promiſed with an Oath that he would giue her whatſoeuer ſhe ſhould aske, euen to the halfe of his kingdome, Mat. 14,8. A great promiſe of a great reward: but ſuch was their malice againſt *Iohn*, that when they had conſulted together, they preferred *Iohns* head before *Herods* hire, and the half of his kingdome. Such was the hatred that the Scribes and Phariſies bare to Chriſt our Sauiour, that they hired *Iudas* for thirty pence, to betray his maſter, & the ſoldiers with a large ſumme of mony, to ſay, *That his diſciples came by night, and ſtole away his body out of the ſepulcher while they ſlept*, Math. 26,15. & 28,12. *Herod* to eſtabliſh his kingdome, and ſecure his eſtate, ſlew all the male children, from two yeares old and vnder, that hee might make away the Meſſiah; neither ſpared hee (as ſome ſuppoſe) his owne ſonne, but amongſt the reſt put him to death, to be ſure that Chriſt ſhold be diſpatched. Whereby it plainly appeareth, that howſoeuer the enemies of the Church be greedy as wolues, and couetous as the horſeleech that hath two daughters, which euermore cry, *Bring, bring*, Prouer. 30,15: yet they are carried with ſuch a feruent deſire of reuenge, and with ſuch mortall hatred agaynſt the truth, that they regard not what they loſe or lauiſh, ſo that they may gorge & glut them ſelues with innocent blood.

Eſter 3,13.

Reaſon 1.

The Reaſons remain to be conſidered. This will euidently bee perceiued, and eaſily bee granted, if wee marke by what ſpirit ſuch are led, to wit, not by the Spirit of God, who is gracious and merciful, but by the ſpirit of the diuell, who was a manſlayer from the beginning. This our Sauiour teſtifieth againſt the Phariſies who went about to kill him, becauſe he had told them the truth, Iohn 8,44. *Yee are of your father the diuel, and the luſts of your father ye will do: he hath bene a murtherer from the beginning, and abode not in the truth, becauſe there is no truth in him.* So long therefore as the diuell is a roaring Lion, a ſubtle ſerpent, a cruell dragon, and falſe accuſer of the brethren, ſo long will he frame his impes & inſtruments to be like vnto him, and to reſemble him in malice and miſcheefe. He is the God of this world, that ruleth in the hearts of the men of this world, 2 Cor. 4,4. And as the godly are framed vnto the image of God in holines and righteouſnes, ſo the vngodly are faſhioned to the image of the diuel, in wretchednes and all wickednes.

Reaſon 2.

Secondly, there is no feare of God before their eyes, or ſparke of grace within theyr hearts. *The feare of God is the beginning of wiſedome, and preſerueth our paths from euill*, Pro. 1,7. It is the mother of all vertues, & the nurſe that feedeth and cheriſheth the other graces of Gods Spirit. It bringeth vs into ẏ preſence of God, and reſolueth vs that God ſeeth al our wayes. But where the feare of God is baniſhed, and the heart hardened to a Reprobate ſence, men will not feare to commit any wickedneſſe, and to breake out into any outragiouſnes. This was it which *Abraham* conſidered, Gen. 20,11. *Surely the feare of God is not in this place; therfore they will ſlay me for my wiues ſake.* So the Prophet *Dauid* toucheth this as ẏ cheefe reaſon of all the rage and rigour of the Churches enemies, that they imagined miſcheefe vpon their bed, and forged deceit with their tongue: *Wickednes ſaith to the wicked man (euen in mine heart) that there is no feare of God before his eyes.* Likewiſe the Apoſtle declaring that their throate is an open ſepulcher, theyr feete ſwift to ſhed blood, deſtruction and calamity in their wayes, maketh this one principall cauſe, *The feare of God is not before theyr eyes*, Rom. 3,18.

Pſalm 36,

Vſe 1.

The Vſes follow to be conſidered. Firſt, we learne, that there is no hatred like to that hatred which is for Religion. The quarrel for Religion hath ſet brother againſt brother, Father

ther againſt ſonne, yea the husband agaynſt the wife. No neereneſſe of kindred, no aliance by marriage, no coniunction of blood, can knitte togither thoſe that are ſundred in the profeſſion of faith, in the worſhip of God in the doctrine of ſaluation and eternall life. This is it which Chriſt our Sauiour fore-ſheweth to his diſciples, and forewarneth to the faithfull, *The brother ſhall betray the brother to death, and the father the ſonne: the children ſhall riſe againſt the parents, and cauſe them to dy, and ye ſhalbe hated of all men for my names ſake.* This hath bene from the beginning of the world, as appeareth in the booke of Geneſis, where the Lord ſaith, Gen. 3, 15: *I will put enmity between thee and the woman, and betweene thy ſeed, & her ſeed: he ſhall breake thine head & thou ſhalt bruiſe his heele.* This is a note to diſcerne the true church from the falſe: the true Church is gentle and mercifull: the falſe Church is cruel and ſtained with blood. The Prophet propheſieth that the *Wolfe ſhall dwel with the Lamb, and the Leopard ſhall lye with the Kid, the Calfe and the Lyon ſhall reſt together, and the little childe ſhall play vpon the hole of the Aſpe: then ſhall none hurt nor deſtroy in all the mountain of his holines.* This doth notably decipher and bewray ÿ Church of Rome to be no true Church of God, but a baſtard broode and generation of Iſmaelites, who alwayes perſecute them that are born after the ſpirit, & delight in ſhedding the blood of the Saints. Wherein we ſee that Rome is no changeling, but holdeth her old wont. For as the firſt founders thereof were nouriſhed by a Wolfe, ſo the off-ſpring of that people haue the hearts of Wolues, vnſatiable of blood, greedy of dominion, and raueners of riches. And as the milke was which firſt they ſucked, ſo was their practiſe wherein they delighted. For this City was firſt founded in blood and parricide (as Saint *Auſtin* affirmeth) when *Romulus* made ſlaughter of his brother *Rhemus*, to ſettle the kingdome in his owne perſon. And as this City was builded with blood, and the foundation of the walles beſtayned with moſt cruell and vnnaturall murther, ſo it was eſtabliſhed with the diſhoneſting of maides, and rauiſhment of virgins allured thither vnder the pretence of ſports and playes, and increaſed by continuall ſlaughters and effuſion of blood, to that height and greatneſſe vnto which it is mounted and aſcended. And as it was with the City it ſelfe, ſo was it with the Papacy, for the foundation of that ſea was layd in blood, when *Phocas* ſlew his naturall Liege-Lord and Emperor. Hence it is, that the Apoſtle *Iohn* ſaith, Reuel. 17, 6. & 18, 24: *I ſaw the women drunken with the blood of Saints, and with the blood of the Martyrs of Ieſus: in her was found the blood of the Prophets and of the Saints, and of all that were ſlaine vpon the earth.*

Mat.10,21,22

Gal.4,29.

Aug de ciuitat. ei.lib 15.ca.5.

Iuſtin.hiſtor.lib. 28.

Liui dec.1.l.1

Guil. Stem- [illegible]

If we could ſtand to try and examine the practiſes and proceedings of the ſea of Rome from time to time, it were not hard to diſcouer ſundry abhominable and barbarous maſſacres committed by them. One ſhall ſerue inſtead of all the reſt, to wit, the Gun-powder Treaſon, in the freſh remembrance of all, which in no ſucceeding ages is euer to be forgotten. For theſe Romaniſts perceiuing themſelues vnable to preuaile and ſet vppe their kingdome of darkneſſe by open violence, being perſwaded by fiery Iebuſites, and reſolued by murtherous Maſſe-prieſts, conceyued ſuch an horrible Treaſon as cannot bee matched by any fotmer preſident, neither is found deſcribed by any hiſtory, neyther new or old: which was to blow vp with fire and Gunpouder the houſe of Parliament, to conſume the King, the Queene, the Prince, the honorable Counſellors, the reuerend Prelates, the faithfull Nobles, the graue Iudges, the woorthy Knights, and the ſelected Burgeſſes of the Realme, together with all that attended vpon that high Court. And not content to reſt heerein, as in theyr vtmoſt drift, they had a further proiect, to deſtroy the Kings royall Linage, to ſubuert true Religion, to maſſacre the profeſſors of it, to deliuer their countrey as a prey into the hands of ſtrangers, and to ſet all things in an vprore and combuſtion; yea theyr inuention and intention was ſo cruell and inhumane, that they would not haue ſpared their owne friend, nor reſpected the men of their owne Religion.

The Gunpouder Treaſon.

The verie Infidels among the heathen by the light of Nature, condemned it as a barbarous and ſauage ſaying, *Pereant amici, dum vnà inimici intercidant*, that is, We are content our friends ſhould fall, ſo that our foes may dye withall. And vnto the ſame purpoſe another ignorant of God and his truth, ſpeaketh, It is the part of wiſe and diſcreete men, to pardon the offences of their friends, but of beaſtly and barbarous men to make away their friends with their enemies. But this curſed crew were more vnnatural then vnbeleeuers, more vnmercifull then Tygers, more outragious then the beaſts of the forreſt. Theſe are the proper notes of that Church: theſe are the goodly badges of that Religion: theſe are the meritorious workes of ſuch as would bee accounted the onely Catholikes in the world: by theſe markes wee ſhall know them, by theſe fruites we ſhal diſcerne them.

Cicer.orat.pro Deiotaro.

Halicar. de Rō. antiq.lib.5.

Vſe 2.

Secondly, ſeeing the enemies ſpare no coſt, and refuſe no paines to ruine the Church, it behoueth vs to be wiſe as ſerpents, to beware of their deuices, and not to beleeue theyr faire promiſes, but to be watchfull and ſtand vpon our guard. The eſtate of the godly is dangerous, the purpoſe of the enemy is miſcheeuous, our deliuerance is only from God, who is able to go beyond them, & to preuent them. The enemies of our faith and profeſſion account nothing ſo deere and precious vnto them which they will not willingly ſpend to deſtroy our religion, and to hinder our ſaluation. Their rage is ſo fierce, and their reuenge ſo great, ÿ they are content to be liberall, yea bountifull, yea prodigall, euen to waſte their wealth, and to conſume their ſubſtance, rather then bee diſappointed of their enterprize. Therefore it ſtandeth vs vpon, to looke warily to our ſelues, aud to haue an eye vnto them, that they do not ſodainly ſurprize vs, & work our confuſion. This is the vſe which Chriſt teacheth vs, Mat. 10,16. *I ſend you as Sheepe in the midſt of Wolues: bee ye therefore wiſe as Serpents, and innocent as Doues.* This is to be marked of vs, and to be practiſed by vs. Our enemies are not ſimple and ſottiſh, that they ſhould be contemned, but deepe in counſell, prudent in enterprizing, wary in proceeding, politicke in preuenting, and ſodaine in executing what they haue deuiſed. They are for the moſt part wiſer in their generations, then the children of light. We are light of credit, ready to beleeue new reconciled frends, forward to truſt faire promiſes, & apt to reſt on ſhews and pretences of a good meaning. This hath bred greater miſcheefe to the Church then open violence. Their ſubtilty hath cut deeper, and preuayled further then the ſword. If we then ſhall bee found ſleeping, when they are watchfull, or careleſſe when they are prepared, or naked when they are armed, or ſecure when they are buſily employed; we muſt look for no pitty at their hands where we finde no piety, but conſider that *the mercies of the wicked are tokens of their cruelty, and their bowels of compaſſion, are the wayes of deſtruction.* Prouerb. 12,10.

Vſe 3. Laſtly, it is our duty to pray vnto God to be deliuered from ſuch vngodly and vnreaſonable men. If once we fall into theyr ſnares, we muſt neuer look to eſcape. We muſt watch and pray that we fall not into the trappes and traines which they make dayly to ſurprize vs. Hence it is that the Apoſtle ſaith, 2 Theſſ. 3,2. *Pray for vs, that the word of the Lord may haue a free paſſage, and that we may be deliuered from vnreaſonable & euill men, for all men haue not faith.* We are not able to free and deliuer our ſelues nor match our aduerſaries in deepe deuices, who make conſcience of nothing. Al our hope and truſt muſt be in God, who wil catch the wiſe in their own craft, and confound them in their owne deuices. Hee will turne them into the pit which they haue digged, and take thẽ in the ſnares which they haue prepared for others. As they regard not to fill vp the meaſure of their iniquity, and adde ſin vnto ſinne; ſo God will bring their workes to light, & fill the cup of vengeance vnto them to drink. Let vs therefore abſtaine from their wayes, & not giue liberty vnto our ſelues to follow them in euill, no not a little: but call vpon God in the dayes of our trouble, who will deliuer vs out of our diſtreſſe, Pſ. 50,15. This we ſee practiſed by the Iſraelites, when they were vexed & ſore tormented by the Ammonites, they cried vnto the Lord, ſaying, *We haue ſinned againſt thee, euen becauſe we haue forſaken our owne God, and haue ſerued Baalim: do thou vnto vs whatſoeuer pleaſeth thee, onely we pray thee deliuer vs this day,* Iudges 10,10,15. When *Dauid* after his numbering of the people, had the choice giuen vnto him of three iudgments, whether he would haue brought vpon him the want of bread, or the ſword of the enemy, or yͤ plague of peſtilence: hee ſayde, *I am in a wonderfull ſtreight: let vs fall now into the hand of the Lord, for his mercies are great, and let mee not fall into the hand of man,* as 2 Sam, 24. verſe 14. When one tolde *Iehoſhaphat*, that a great multitude came againſt him out of Aram, he ſet himſelſe to ſeeke the Lord, he asked counſel of him, he proclaimed a faſt, he acknowledgeth his own weaknes, he dependeth vpon Gods power, & prayeth to be deliuerd from them that ſought his deſtruction, 2 Chr. 20,6. When *Hezekiah* ſaw the enemy come to beſiedge Ieruſalem, and perceiued his purpoſe to fight againſt it, he put on ſackcloth, and came into the houſe of the Lord God, hee receyued the blaſphemous Letters of the King of *Aſhur*, reuiling the Lord, deſying his people, and diſgracing them both: hee ſpread them before the Lord, and prayed earneſtly vnto him to ſaue them out of the hands of their enemies, that all the kingdomes of the earth might know, that the Lord is onely God. So it ſtandeth vs vpon, to flye vnto God, & to call vpon him to preſerue vs from our enemies; and then it ſhall come to paſſe, that hee which was an arme of defence vnto them, will be our helper in due time, euen in affliction, who neuer faileth thoſe that put their truſt in him.

2 King.19,14,15.

[*The people ate, and bowed downe to their gods.*] Heere wee ſee another ſinne of the Iſraelites layde before vs; they fall from one euill into another, from the breach of the firſt Table, into the breach of the ſecond. Such as made no conſcience to eate meate in the Idols Temple, and to bow downe to ſtrange gods, no maruel if they followed ſtrange fleſh, and fel into the ſinne of fornication.

Doctrine. Such as are impure in re-ligion, are vn-righteous in conuerſatio

From hence ariſeth this truth, That all ſuch as are impure and corrupt in the worſhip of God, are commonly lewde in their outward dealing, and looſe in their behauiour toward men. Spirituall and bodily fornication, doe vſually goe together; Idolatry and Adultery do ordinarily follow one another; as in this place, we ſee the people ſacrificed vnto their gods, and committed whoredome. This the Prophet *Hoſea* expreſſeth at large, chap. 4, 1, 2: *There is no knowledge of God in the land.* And what followeth heereof? *By ſwearing & lying, and by killing and ſtealing, & whoring they breake out, and blood toucheth blood.* Thus the Prophet, or rather the Lord by the Prophet, vpbraydeth the people, Ieremy 5,7 & 7,9,10. *How ſhould I ſpare thee for this? Thy children haue forſaken me, and ſworne by them that are no goddes: though I fed them to the full, yet they committed adultery, and aſſembled themſelues by companies in the harlots houſes.* The Apoſtle *Paul* declareth

reth, that the Heathen which knew not God, were full of all vnrighteouſneſſe, fornication, wickedneſſe, couetouſneſſe, maliciouſneſſe, enuy, murther, debate, deceite: they were ſlanderers of men, haters of God, dooers of wrong, inuenters of euill things, diſobeyers of parents, breakers of Couenants, deſtitute of naturall affections, and voide of all mercy, Rom.1,29: And the ſame Apoſtle writing to the Epheſians, chap.4,18. This the Apoſtle *Iohn* noteth in the Nicolaitanes, Reuel.2,14, 20: who maintained the doctrine of *Balaam*, counſelling *Balak* to lay a ſtumbling blocke before the children of Iſrael, perſwading to eate of the things ſacrificed to Idols, and alluring vnto fornication. This he reprooueth in the falſe Propheteſſe (whom for her leud qualities he calleth *Iezabel*) who deceiued the ſeruants of God, to make them commit fornication, and to eate meates that were ſacrificed vnto idols. Thus it fareth with the Nations that know not God, they are ignorant of the duties which are due vnto men.

The Turkes that haue ſeated their Empire in the Eaſt, and made a mixture of all Religions, to the end they might draw ſome of all ſorts vnto themſelues, doe profeſſe and practiſe moſt abhominable vices, euen by the doctrine of their Alcoran, where that falſe Prophet Mahomet alloweth a man to haue foure wiues, and to keepe fifteene Concubines: he forbiddeth any to be accuſed of adultery, vnder foure witneſſes, and accounteth thoſe moſt holy men, which accōpany with beaſts. The Church of Rome defiling the worſhip of God by deteſtable idolatry, as groſſe as the Heathen committed, and in ſome part exceeding all the idolatry of the Heathen, in that they worſhip a breaden god: maintaine filthineſſe and vncleanneſſe ſundry waies: Firſt, in the tolleration of the Stewes, flat againſt the Commandement of God, Deut.23,17. *There ſhall be no whore of the daughters of Iſrael, neither ſhal ther be an whorekeeper among the ſons of Iſrael.* This tolleration is a flat occaſion to many young men and women that otherwiſe might abſtaine from this kinde of wickednes. And what monſtrous impiety is this, when father and ſonne, Brother and Brother, Vncle and Nephew, ſhall come to one and the ſame harlot, one before or after the other? Secondly, they deny marriage as an vnholy thing to their holy Cleargy, and thereby open a gappe to all kinde of pollutions, contrary to the expreſſe word of God, that a Byſhop ſhould be the husband of one wife, and that marriage is left free, and accounted honourable in all, and the bed vndefiled, 1 Tim.3,2. & Heb.13,4. Thirdly, not to ſtand further in ripping vppe theſe enormities in this place, their Law alloweth the marriage of any perſons beyond the fourth degree, whereby in ſome caſes followeth inceſt. Al theſe teſtimonies and examples being thus layde together, doe teach vs, that corruption of manners, and lewdneſſe of life, doe alwayes accompany defects and defilings in the true Religion.

Reaſon 1.

Let vs come to conſider the cauſes, to make it more plaine and euident vnto vs. Firſt, ſuch is the iudgment and iuſtice of God, puniſhing one ſin with another, giuing ouer ſuch as make no conſcience to know or acknowledge God, into a reprobate ſence, and appointing them to be veſſels of ſhame and diſhonour. This is the reaſon which the Apoſtle directly handleth, Rom.1,25,26. *They turned the truth of God into a lie, ſeruing the creature, and forſaking the Creator, which is bleſſed for euer, Amen: for this cauſe God gaue them vp vnto vile affections, for euen their women did change the naturall vſe, vnto that which is againſt nature, and likewiſe alſo the men left the naturall vſe of the woman, & burned in their luſt one toward another, and man with man wrought filthineſſe, and receiued in themſelues ſuch recompence of their errour, as was meete.* Where we ſee, the Apoſtle charging the Gentiles with turning the glory of the incorruptible God to the ſimilitude of the image of a corruptible man, and ſo regarded not to ſerue him, declareth, that God gaue thē vp to their hearts luſtes, and deliuered them vp into a reprobate minde, ſo that they committed vncleanneſſe, they defiled their owne bodies betweene themſelues, & did thoſe things which are not conuenient. So the ſame Apoſtle in another place teacheth, *That God ſhall ſend them ſtrong deluſions, that they ſhould beleeue lies, that all they might bee damned which beleeued not the truth, but had pleaſure in vnrighteouſneſſe*, 2 Th.2,11,12. This dealing is righteous in God, being a puniſhment for ſinne, howſoeuer it be wicked in the committers.

Secondly, the firſt Table containeth the great and chiefe Commandements, and the ſecond is like vnto it, Math.22,38. So then all prophanenes is as a bitter and poyſoned root, infecting farre and neere: and as a Tree that ouerſhadoweth all good hearbs, that they cannot grow vp or proſper. Our Sauior Chriſt making the ſumme of the firſt Table to conſiſt in louing God with all our heart, with all our ſoule, and with all our minde, calleth this the firſt and the great Commandement, as the fountaine and foundation of the other. So the Apoſtle *Iohn*, making the loue to God and to men, neceſſarily to concurre and accompany one another, ſaith; *If any man ſay, I loue God, and yet hate his brother, he is a liar: for how can he that loueth not his brother whom he hath ſeene, loue God whom he hath not ſeene?* 1 Iohn, chapter 4, verſe 20. And hence it commeth to paſſe, that where men haue not the feare of God, and the knowledge of his Name, they become abhominable in all their doings.

Thirdly, the diuell ruleth & worketh in ſuch as make no care to know God, but walke according to ẏ courſe of this world, in ſuperſtition, & in idolatry. The Apoſtle ſheweth this to be the cauſe why they had their conuerſation in times paſt, in the luſts of the fleſh, & in the fulfilling of the will of the fleſh, and of the minde, and were by nature the Children of wrath as well as others, *Becauſe they were ruled by the Prince that ruleth in the aire, the ſpirit that worketh in all the children of diſobedience*, Epheſ. 2,2,3.

Vſe 1. Let vs now proceed to the Vſes. Firſt, we learne from hence, that wee may iuſtly feare all iniurious, vniuſt, and vncleane dealing, and looke for fraud and oppreſſion where there is no true Religion eſtabliſhed and profeſſed. When *Abraham* went down into Egypt with his wife, and afterward ſoiourned in the land of Gerar among the Philiſtims, where was no true knowledge of the true God, hee thought thus with himſelfe: *Surely the feare of God is not in this place, & they will ſlay me for my wiues ſake*; and thereby was moued to deny the protection of his wife, and to ſay ſhee was his Siſter, Gen. 12,12. & 20,11. This is to be expected & looked for from all ſuch places and perſons, that haue in them no religion of Chriſt, no godlines of life, no feare of God; we muſt prepare our ſelues to endure all hard & wrongfull dealing at their hands. Wee ſee this in the example of the Sodomites toward *Lot*, Gen. 19, 9. & in the inhabitants of Gibeah toward the Leuite and his wife, Iudg. 19,22. For where the feare of God ruleth not, there is no vertue, no truth, no mercy, no honeſty, no ſobriety, no conſcience. They refraine not violence, but run into all wickednes. We ſee then what holdeth out, and letteth in the flood of vngodlylines into a place, be it kingdome, city, houſe, family, or particular perſon: if the fear of God be there, the wall is ſtrong, the banke is ſure, the waues of an euill life cannot ouerflow: if it be not there, nothing is ſo horrible and vnnaturall, but it wil enter, and it ſhall eaſily be entertained. Happy is that place, and bleſſed ẏ perſon wherein this feare is, and curſed where this wanteth. For as the banke doth keepe the water from ouerflowing, ſo doth the feare of God in man or woman hold out the floods & inundations of ſin, that it ouerſpreadeth not, as otherwiſe it would. A notable proof of this appeareth in the midwiues mentioned in Exodus, ch. 1,17: when *Pharaoh* commanded them to kill euery male childe that was born of the Iſraelitiſh women; what was it that kept out this moſt cruell murther from heart and hand, but this reuerent feare of God more then of man, and of his commandement more then of the decree of the King? for ſo ſayth the Scripture, *The midwiues feared God, and therefore did not as the king had charged thē*. This feare made *Ioſeph* that hee durſt not ſin againſt his maſter when he was tempted, nor againſt his bretheren by whom he had bene iniuried, Gen. 39,9. and 50,19. This feare is the *beginning of wiſedome, and a good vnderſtanding haue all they that doe thereafter, the praiſe of it endureth for euer*, Pſal. 111.10.

Vſe 2. Secondly, we ſee that they which make no conſcience to ſerue God, and to performe the parts of his worſhip in the exerciſes of religion, can performe aright no duties to men in any ſincerity or ſimplicity. Such as haue no religion in them, are giuen ouer to al licentiouſnes, they are alwayes iuſtly to bee doubted, worthily to bee ſuſpected, and hardly to bee truſted: we are not to looke for good dealing to come from them for conſcience ſake, more then by conſtraint or neceſſity, or for ẏ praiſe or applauſe of the world. For how can any man ſuppoſe that that ſon will be dutifull to a ſtranger, that is rebellious and diſobedient to his naturall father? Or that the ſeruant wil be true and truſty to another, who hath plaid the theeſe and falſe varlet to his own maſter? *God is our Father, the Lord is our maſter: if any man haue no care to ſerue him, to obey him, to fear him; how can it be expected that he ſhold deale vprightly with men, & diſcharge a good conſcience toward them?* There are no duties of the ſecond table accepted, where obedience to the firſt table is not performed. So then, no truſt is to be giuen, no truth to bee looked for of ſuch as are idolaters, and haue no religion at all in them. The Prophet *Micah* complaining of the prophaneneſſe of the Iewes, that the good were periſhed out of the land, and the righteous from among men, ſaith: *The beſt of them is a a briar, and the moſt righteous of them is a thornie hedge. Truſt ye not a friend, neither put yee confidence in a counſeller, keepe the doores of thy mouth from her that lyeth in thy boſome: for the ſonne reuileth the father, the daughter riſeth vppe againſt her mother: the daughter in law againſt her Mother in law, and a mans enemies are the men of his owne houſe*, Mic. 7,5. This place is applyed by our Sauiour Chriſt againſt ſuch as ſhall hate the Goſpell; to truſt ſuch too far, though neuer ſo neere vs in the fleſh, will bring repentance when it is too late.

Malachi 1

Vſe Laſtly, we learn, that the beſt way to bring a people to be obedient and well ordered for their outward carriage, is to worke in them ẏ knowledge of religion. If we wold haue children in their places to be dutifull, ſeruants to be truſty, and both of them to bee ſubiect to ſuch as are ſet ouer them, behold here the ready way, and the right courſe that is to bee taken with them, we muſt plant in them the fear of the Lord. It is a common complaint to crie out of the iniquities of times, & to inueigh againſt the ſtubbornnes of children & vnfaithfulnes of ſeruants: but in the meane ſeaſon we conſider not wher the cauſe lyeth, & how it is to be amended and redreſſed. The cheeſe and principall occaſion of all houſhold diſorder, is the want of Chriſtian inſtruction. Youth are like to the potters clay, fit to bee framed into any faſhion: or like the ſoft waxe that is ready to receyue any impreſſion. If they be ſuffered to runne on without godly education, & to vvax ripe in ſinne as they grovv ſtrong in age, they vvill ſooner breake like the old tree, then bend like a tender twigge. *Abraham* is commended by the mouth of GOD for this care; Gen.18,19: he had an excellent family, a bleſſed *Iſaac*, an obedient wife, and truſtie ſeruants; euery one knew his duty, euery one was found faithfull in his calling. How dutifull *Iſaac* was, appeareth in the preparation ÿ *Abraham* made to offer him vp as a burnt Offering to God, according to the commandement of God, Gen. 22,9: which was a great triall of a great faith, by a great worke: he did not rebell and reſiſt his father, but ſuffered himſelfe willingly to be bound, quietly to be layd vpon the Altar, and patiently made himſelfe ready to endure the ſtroake of the knife. How obedient *Sara* was, is notably ſhewed herein, in that *Abraham* hauing receyued an expreſſe commandement to goe out of his countrey, from his kindred, and from his fathers houſe, vnto a land which God would ſhew him: ſhee waited not for a ſpeciall calling to warrant her, nor asked counſell of her corrupt affections, but followed him whither ſoeuer he went, and was a comfortable companion with him in all his afflictions. Hence it is that the Apoſtle *Peter* ſetteth her forth as a worthy paterne for all women to looke vpon, 1 Pet.3,6. *After this manner in times paſt, did the holy women (which truſted in God) attire thẽſelues, and were ſubiect to their husbands: as Sarah obeyed Abraham, and called him Sir, whoſe daughters ye are whiles ye do well, not being afraid of any terror.* And touching the truſtines of his ſeruants, we may ſee it by their readineſſe to arme themſelues, and hazard their liues to recouer *Lot* that was taken priſoner, and by the imploiment of ÿ Steward of his houſe to fetch a wife for his ſonne *Iſaac*, whoſe deuotion towards God, whoſe loue towards his maſter, whoſe faithfulnes towards *Iſaac*, whoſe conſcience in his place, is plainly reuealed in the word of God, Gen.14,14.& 24,2. The like we might profitably obſerue in *Cornelius*, Act 10,7, he feared God with all his houſhold, & therefore when he was willed by the Angel to ſend for *Peter*, whereby he might bee further inſtructed with his family, hee had a faythfull ſouldier whom he imployed in this waightie and neceſſary buſines. This was the care of the good and godly kings of *Iudah*, *Dauid*, *Iehoſaphat*, *Hezekiah*, *Ioſiah*, and ſome others: the firſt thing which they obſerued, was the reformation of religion, the eſtabliſhment of Gods worſhip, and the ſending foorth of the Leuites to teach the people. If theſe means of inſtructions were vſed in Ireland, Wales, & other places thoroughout the land (for there is want hereof euery where) if this way were taken in priuate families by the gouernors thereof, the people would not bee ſo tumultuous, ſeditious, and rebellious, and ſeruants would not ſo breake out into ſwearing, lying, ſtealing, ſtubbornneſſe, & all vnfaithfulneſſe. We ſhould not haue our Magiſtrates ſo continually troubled, nor our priſons ſo much filled, nor executiõ ſo often done vpon malefactors. For if we did prouide to haue them taught the feare of God, we ſhould finde them more dutifull & ſeruiceable in their callings. But how can we looke that they ſhould bee faithfull to vs when they are vnfaithfull to God? Or how ſhould they feare vs, when they are ignorant of the feare of the Lord? or how ſhould they be obedient to vs for conſcience ſake, when they make no conſcience of diſobedience to God? This ſerueth to reproue all thoſe ÿ puniſh ſeuerely the tranſgreſſions of the ſecond Table, and the treſpaſſes done to themſelues, but are looſe and negligent in puniſhing the breaches of the firſt Table. Theſe men begin at the wrong end. A Phyſitian that would cure a diſeaſe, muſt firſt take away the cauſe. He that would dry vp any ſtreame or running water, muſt ſtop the head & fountaine. So the onely remedy and right order to purge the commonwealth & family of treaſons, murders thefts, and ſuch like enormities, is to be ſharp and ſeuere againſt idolatry, blaſphemies, contempt of true religion, and of the ſeruice of God. So then, let vs in our places endeuor that they which are committed vnto vs, may know the acceptable wil of God, and haue it taught among them: this will do them in ſoule & body the greateſt good: this will make them moſt painful & profitable to themſelues, leauing a bleſſing behind it. For as they grow in godlines, ſo they will increaſe in faithfulnes.

Gen.12.1.

[Verſe 3. *And Iſrael coupled himſelfe to Baal-Peor.*] Wee haue already ſeene the ſinnes into which the Iſraelites did fall: now let vs conſider the occaſion heere offered vnto vs, whereby they were drawne into this ſpirituall and bodily fornication, *They coupled themſelues to Baal-peor*, they frequented the company of the Midianitiſh women, and vſed the familiaritie of euil perſons, & ſo were brought not onely to allow of their ſins, but to fall into ſin themſelues. This teacheth vs this truth, that it is dangerous to the Church to haue fellowſhip with the wicked. Wee are alwayes in danger of falling into euill, the diuell is euer at hand ready to tempt, the world to allure, the fleſh to entice: but our eſtate is more dangerous, when we ioyne with wicked men, & grow in a league with them. This appeareth in the people of Iſrael who dwelt among ÿ Canaanites, Iudges 3,5,6. *They tooke their daughters to bee their wiues, and gaue their daughters to their ſons, and ſerued their gods.* This is it which is remembred in Pſalme 106,35. *They deſtroyed not the people as the Lord had commanded them, but were mingled amongſt the Heathen, and learned their workes, and ſerued their Idols, which were their ruine.* Heereunto commeth the exhortation of the Apoſtle, Epheſ. 5,7,11. *Bee not companions with them.* And the Apoſtle *Iohn* ſetteth down, 2 Ioh.10,11. *If there come any vnto you & bring not this doctrin, receiue him not to houſe, nor bid him, God ſpeed: for hee that biddeth him God ſpeed, is partaker of his euill deeds.*

Pſal.106,28.

Doctrine. It is dãgerous to the church to haue fellowſhip with the wicked.

This will yet better appeare, if wee marke the Reaſons whereby it is confirmed. Firſt, the godly and vngodly differ as things moſt oppoſite, as fire and water, as heauen and hell. It is vnpoſſible to make an agreement betweene things that are ſo flatly contrary one to the other. It is a vaine thing to attempt a reconciliation betweene extremities. This reaſon the Apoſtle vrgeth, 2 Cor.6,14. *Be not vnequally yoaked with the Infidels: for what fellowſhip hath righteouſneſſe with vnrighteouſneſſe? Or what communion hath light with darkneſſe? And what concord hath Chriſt with Belial? Or what part hath the beleeuer with the Infidel? And what agreement hath the Temple of God with Idols?* This oppoſition being ſo great, ſhould be effectuall to draw vs to ſhake off wholly, and reiect vtterly, the company and ſociety of the vngodly.

Reaſon 2. Secondly, the godly are ſooner corrupted, then the vngodly are gained. Nay, one wicked man will ſooner ſeduce an hundred, in regard of the proneneſſe of our nature to wickednes, and our vntowardneſſe to the fruites of godlineſſe, then an hundred good men ſhall win one wicked man from his wicked wayes. We ſee this in *Salomon*; was not hee excellent in wiſedome, Neh.13.16, beloued of his God, and renowned aboue the Kings of Iſrael? He thought to haue conuerted his wiues, but his wiues peruerted him, and turned his heart after theyr gods, 1 Kings 11,2. This we ſee in *Nehemiah*, who reprouing the Iſraelites after theyr returne from captiuity for ioyning with the Idolaters, preſſeth vnto them the example of *Salomon*: Did not *Salomon* the King of Iſrael ſinne by theſe things? yet among many Nations there was no King like him: for hee was beloued of his God, and God made him King ouer Iſrael, yet ſtrange women cauſed him to ſinne. To this purpoſe the Apoſtle compareth ſinne to a leauen, 1 Cor.5,6, whoſe nature is, in ſhort time to leauen the whole lumpe. Euill men can teach vs no good, but much hurt commeth to vs by theyr infection. Whiles the Iſraelites liued in Egypt, they learned many Egyptian tricks, and practiſed theyr faſhions in worſhipping the Calfe. And common experience ſheweth, that they draw vanity and corruption vnto themſelues that vſe the company of vaine and corrupt men, according to the ſaying of the Apoſtle, *Bee not deceiued, euill words corrupt good manners*, 1. Cor.15,33.

Vſe 1. It remaineth to handle the vſes of this Doctrine. Firſt, if wicked company bee dangerous, much more is wickednes it ſelfe dangerous. For wherefore are we to auoid them, but for theyr wickednes ſake? We muſt not hate theyr perſons, but abhorre theyr impieties. When the Apoſtle *Paul* had exhorted the Epheſians to bee no companions with carnall men, he addeth; *Haue no fellowſhip with the vnfruitefull works of darkneſſe, but euen reproue them rather*. If then ſuch ſocieties are to be forſaken, much more the works of darknes whereby we are corrupted. For as we are greatly to affect, & earneſtly to deſire the ſweet fellowſhip of the godly, for their godlineſſe and goodneſſe ſake, that we may learne to follow them: ſo on the other ſide, we are to ſhun the euill company of euil men, leſt we learne their wayes. True it is, if we would abſtaine altogether from the acquaintance and familiarity of fornicators, Idolaters, extortioners, railers, drunkards, and ſuch like, *We muſt go out of the world*, 1 Cor.6,10. But albeit we cannot wholly auoide them, yet wee muſt not thruſt our ſelues into them, nor delight in them, but bee greeued at them, & ſo ſoone as we can, winde our ſelues out of thē. We ſhall learne no good by their ſociety. Therefore *Salomon* ſaith, *Hee that walketh with the wiſe, ſhall be the wiſer: but a companion of fooles ſhall learne fooliſhnes*, Prou. 13.20. Now albeit we cannot at all times forſake the familiarity of the vnfaithfull, yet wee muſt euer abandon and abiure their vnfaithfulnes and vngodlines: we cannot euer refuſe their company, but wee muſt euermore renounce their impiety. Let vs take heed we embrace none of their ſinnes. He that ſtandeth fartheſt from a raging flame, is freeſt and fartheſt off from burning; hee that walketh a great diſtance from the banke of the Riuer, is ſafeſt from drowning. He that commeth not neere places of infection, is ſureſt to eſcape the danger. And as wee are to beware of all their ſinnes, ſo eſpecially it behoueth vs to be ſuſpicious and fearefull of thoſe ſinnes, vnto which wee know our ſelues moſt prone & enclined. For they do moſt of all delight vs, and thoſe are they which will ſooneſt ouerturne vs, and bring vpon vs deſtruction of ſoule and body.

Vſe 2. Secondly, it ſerueth to reproue & condemne all ſuch as are companions with prophane men. The ſhrowding of our ſelues into ſuch company, argueth a conformity in affections, howſoeuer wee would haue it thought to be otherwiſe. We ſee in the courſe of nature, that like will to like, and birds of a feather will flie and flocke together. And if they be not yet made like vnto them, and corrupted by them, it is greatly to be feared, they will be allured and enticed. *Iehoſhaphat* was reproued for his friendſhip and aliance with *Ahab*, and in the end it was the ruine of his owne houſe. The Prophet came vnto him, and ſaid, *Wouldſt thou helpe the wicked, & loue them that hate the Lord? Therefore for this thing the wrath of the Lord is vpon thee*, 2 Chron.19,2. Happy is their eſtate, whoſe abode is continually amongſt Gods people, as the Prophet ſaith, Pſal.65,3. *Bleſſed is he whom thou chooſeſt, and cauſeſt to come to thee: he ſhall dwell in thy Courts, and he ſhall bee ſatisfied with the pleaſures of thine houſe, euen of thine holy Temple.* On the other ſide, wee muſt confeſſe it to bee a wofull and heauy condition, to endure the company of the wicked. It is a part of our greefe and ſorrow, to be in their ſociety, being alwayes ioyned with ſinne and to the diſhonour of God. This made the Prophet cry out with great perplexity, while hee liued amongſt the vngodly, and to acknowledge his caſe to be pittifull and miſerable, *Wo is me, that I remaine in Meſech, and dwell in the Tents of Kedar*, Pſal. 120,5. There is nothing that more diſcouereth what lyeth in the hart, then the company with whom we ordinarily reſort, and the places to which we commonly reſort. The heart of man is deceitfull, and the ſecret corners of it are paſt finding out: but the company which we vſe, ſhall try what is in it. If the heart be ſet vpon goodneſſe, we will not delight in thoſe that are enclined to leudneſſe. The Prophet *Dauid* teſtifieth heereby the vprightneſſe of his heart, that all his delight was in the Saints, Pſal. 16,3 And Pſalm. 119,63. *I am a companion of all them that feare thee, and keepe thy precepts*. And Pſal. 26. *I haue not haunted with vaine perſons, neither kept company with the diſſemblers: I haue hated the aſſembly of the euill, and haue not accompanied with the wicked.* Such therfore as make themſelues merry with lewd company, and can laugh moſt heartily at their ſinnes, declare that they haue corrupt and ſinfull hearts, and haue not yet giuen them vnto God.

Vſe 3.

Thirdly, wee muſt learne in regard of the danger of euill company, to caſt out euery foule ſpirit out of our ſocieties. Wee haue heard much of ſome places that haue beene haunted with euill ſpirits: and indeed it is moſt true: for there are few places or Pariſhes that are not frequented and peſtered with many euill ſpirits. There is no houſe or family almoſt to be found, that doth not hold & boulſter ſome euill ſpirit. In the family of *Adam*, was *Caine*: in the family of *Noah*, was *Ham*: in the family of *Abraham*, was *Iſhmael*: in the family of *Iſaac*, was *Eſau*: in the family of *Dauid*, was *Abſolon*: and theſe were foule ſpirits. The children of God that labour to direct their wayes aright, and to haue their families purged from groſſe corruptions, (as *Iacob* cleanſed his houſe from Idolatry) cannot ſo ſanctifie and reforme them, but ſome vncleane ſpirit or other will winde in himſelfe, infecting & infeſting the family with his preſence, and corrupting the reſt by his example, and poyſoning them by his euill ſuggeſtions. *Achan* muſt be found out, vnleſſe we would haue the whole hoaſt of God to be diſcomfited, Ioſh. 7,11. *Ionah* muſt be caſt out into the ſea, vnleſſe we would haue the Ship drowned, Ion. 1,12. It was an expreſſe commandement of God giuen vnto *Abraham*, Gen. 21,10. *To caſt out the bond-woman & her ſonne, becauſe he ſhould not be heire of the inheritance with Iſaac.* It was an expreſſe charge giuen to the Church by the Apoſtle, 1 Cor. 5,13. *To purge away from among themſelues that wicked man, and to deliuer him vnto Satan for the deſtruction of the fleſh, that the ſpirit might be ſaued in the day of the Lord Ieſus.* To theſe commandements and precepts ioyne ẏ practiſe of the Prophet *Dauid*, where he promiſeth to God how hee will order his family; *I will do wiſely in the perfect way till thou commeſt to me: I will walke in the vprightneſſe of my heart, in the midſt of mine houſe: there ſhall no deceitfull perſon dwell within mine houſe: he that telleth lies ſhall not remaine in my ſight: betimes will I deſtroy all the wicked of the land, that I may cut off all the workers of iniquity from the City of the Lord*, Pſal. 101,2,7. We ſee heereby, whom we ſhould entertaine in our houſes, and ſuffer to dwell vnder our roofe, to wit, the godly: for he ſaith, *Mine eyes ſhall be vpon the faithfull of the Land, that they may dwell with me: he that walketh in a perfect way, he ſhall ſerue me*: and therefore we muſt keep none ſuch as are ſturdy and ſtubborne, that are incorrigible, and ſcorne to ſerue the Lord. Many there are that make a mocke of all religion, and deſpiſe all meanes that can bee taken for amendment; theſe are a burden to the family, and muſt bee caſt out. We ſee in the body, when Nature hath any euill and vnprofitable humours that oppreſſe the ſtomack, it is forced to caſt them out, for the preſeruation of the health of other parts: ſo ſhould it be with vs, when we perceiue the family greatly endangered by obſtinate and obdurate perſons, it ſhould vomite them out as raw and vndigeſted humours, by timely eiection, leſt the whole head waxe heauy, and the whole body ſickly, and ſo the vital parts languiſh.

Gen. 35,2.

Leuit. 18,25.

Vſe 4.

Laſtly, ſeeing it is dangerous for vs to haue fellowſhip with the wicked, let vs auoid their company, and flye their ſociety, as from an infectious and contagious diſeaſe. This is that vſe which the Scripture maketh in ſundry places. The Prophet *Ieremy* teacheth this, ch. 51 9. *We would haue cured Babel, but ſhee could not be healed: forſake her, and let vs goe euery one into his Countrey, for her iudgement is come vp vnto heauen, and is lifted vp to the Clouds.* Hereunto accordeth the exhortation of the Apoſtle, when he had ſhewed that there is no concord and agreement betweene Chriſt and *Belial*, he addeth; *Wherefore, come out from among them, and ſeparate your ſelues, ſaith the Lord, and touch none vncleane thing, and I will receiue you: and I will be a Father vnto you, and ye ſhall be my ſonnes and daughters, ſaith the Lord Almighty*, 2 Cor. 6,17. We muſt all know that ſinne is of an infectious nature, no diſeaſe ſo infectious, no ſickneſſe ſo dangerous. In the time of plague and peſtilence, the Phyſitians giue theſe rules and receits, as directions to bee followed of ſuch as would be free from danger: Firſt, that men flye with al ſpeed; ſecondly, that they flye farre enough; laſtly, that they returne ſlowly. When the ayre is once infected dangerouſly, no remedy can be deuiſed to ſecure vs.

1. Citò: longè: *tarde*.

Theſe rules are to be applyed of vs as carefully in regard of the welfare of the ſoule, as we are willing to practiſe them in regard of the health of the body. The plague that breaketh out into a ſore, and runneth full of corruption, the Reaſons whereby it is confirmed. Firſt, the godly and vngodly differ as things moſt oppoſite, as fire and water, as heauen and hell. It is vnpoſſible to make an agreement betweene things that are ſo flatly contrary one to the other. It is a vaine thing to attempt a reconciliation betweene extremities. This reaſon the Apoſtle vrgeth, 2 Cor.6,14. *Be not vnequally yoaked with the Infidels: for what fellowſhip hath righteouſneſſe with vnrighteouſneſſe? Or what communion hath light with darkneſſe? And what concord hath Chriſt with Belial? Or what part hath the beleeuer with the Infidel? And what agreement hath the Temple of God with Idols?* This oppoſition being ſo great, ſhould be effectuall to draw vs to ſhake off wholly, and reiect vtterly, the company and ſociety of the vngodly.

Reaſon 2. Secondly, the godly are ſooner corrupted, then the vngodly are gained. Nay, one wicked man will ſooner ſeduce an hundred, in regard of the proneneſſe of our nature to wickednes, and our vntowardneſſe to the fruites of godlineſſe, then an hundred good men ſhall win one wicked man from his wicked wayes. We ſee this in *Salomon*; was not hee excellent in wiſedome, Neh.13.16, beloued of his God, and renowned aboue the Kings of Iſrael? He thought to haue conuerted his wiues, but his wiues peruerted him, and turned his heart after theyr gods, 1 Kings 11,2. This we ſee in *Nehemiah*, who reprouing the Iſraelites after theyr returne from captiuity for ioyning with the Idolaters, preſſeth vnto them the example of *Salomon*: Did not *Salomon* the King of Iſrael ſinne by theſe things? yet among many Nations there was no King like him: for hee was beloued of his God, and God made him King ouer Iſrael, yet ſtrange women cauſed him to ſinne. To this purpoſe the Apoſtle compareth ſinne to a leauen, 1 Cor.5,6, whoſe nature is, in ſhort time to leauen the whole lumpe. Euill men can teach vs no good, but much hurt commeth to vs by theyr infection. Whiles the Iſraelites liued in Egypt, they learned many Egyptian tricks, and practiſed theyr faſhions in worſhipping the Calfe. And common experience ſheweth, that they draw vanity and corruption vnto themſelues that vſe the company of vaine and corrupt men, according to the ſaying of the Apoſtle, *Bee not deceiued, euill words corrupt good manners*, 1. Cor.15,33.

Vſe 1. It remaineth to handle the vſes of this Doctrine. Firſt, if wicked company bee dangerous, much more is wickednes it ſelfe dangerous. For wherefore are we to auoid them, but for theyr wickednes ſake? We muſt not hate theyr perſons, but abhorre theyr impieties. When the Apoſtle *Paul* had exhorted the Epheſians to bee no companions with carnall men, he addeth; *Haue no fellowſhip with the vnfruitefull works of darkneſſe, but euen reproue them rather.* If then ſuch ſocieties are to be forſaken, much more the works of darknes whereby we are corrupted. For as we are greatly to affect, & earneſtly to deſire the ſweet fellowſhip of the godly, for their godlineſſe and goodneſſe ſake, that we may learne to follow them: ſo on the other ſide, we are to ſhun the euill company of euil men, leſt we learne their wayes. True it is, if we would abſtaine altogether from the acquaintance and familiarity of fornicators, Idolaters, extortioners, railers, drunkards, and ſuch like, *We muſt go out of the world*, 1 Cor.6,10. But albeit we cannot wholly auoide them, yet wee muſt not thruſt our ſelues into them, nor delight in them, but bee greeued at them, & ſo ſoone as we can, winde our ſelues out of thẽ. We ſhall learne no good by their ſociety. Therefore *Salomon* ſaith, *Hee that walketh with the wiſe, ſhall be the wiſer: but a companion of fooles ſhall learne fooliſhnes*, Prou. 13.20. Now albeit we cannot at all times forſake the familiarity of the vnfaithfull, yet wee muſt euer abandon and abiure their vnfaithfulnes and vngodlines: we cannot euer refuſe their company, but wee muſt euermore renounce their impiety. Let vs take heed we embrace none of their ſinnes. He that ſtandeth fartheſt from a raging flame, is freeſt and fartheſt off from burning; hee that walketh a great diſtance from the banke of the Riuer, is ſafeſt from drowning. He that commeth not neere places of infection, is ſureſt to eſcape the danger. And as wee are to beware of all their ſinnes, ſo eſpecially it behoueth vs to be ſuſpicious and fearefull of thoſe ſinnes, vnto which wee know our ſelues moſt prone & enclined. For they do moſt of all delight vs, and thoſe are they which will ſooneſt ouerturne vs, and bring vpon vs deſtruction of ſoule and body.

Vſe 2. Secondly, it ſerueth to reproue & condemne all ſuch as are companions with prophane men. The ſhrowding of our ſelues into ſuch company, argueth a conformity in affections, howſoeuer wee would haue it thought to be otherwiſe. We ſee in the courſe of nature, that like will to like, and birds of a feather will flie and flocke together. And if they be not yet made like vnto them, and corrupted by them, it is greatly to be feared, they will be allured and enticed. *Iehoſhaphat* was reproued for his friendſhip and aliance with *Ahab*, and in the end it was the ruine of his owne houſe. The Prophet came vnto him, and ſaid, *Wouldſt thou helpe the wicked, & loue them that hate the Lord? Therefore for this thing the wrath of the Lord is vpon thee*, 2 Chron.19,2. Happy is their eſtate, whoſe abode is continually amongſt Gods people, as the Prophet ſaith, Pſal.65,3. *Bleſſed is he whom thou chooſeſt, and cauſeſt to come to thee: he ſhall dwell in thy Courts, and he ſhall bee ſatisfied with the pleaſures of thine houſe, euen of thine holy Temple.* On the other ſide, wee muſt confeſſe it to bee a wofull and heauy condition, to endure the company of the wicked. It is a part of our greefe and ſorrow, to be in their ſociety, being alwayes ioyned with ſinne and to the diſhonour of God. This made the Prophet cry out with great perplexity, while hee liued amongſt the vngodly, and to acknowledge his caſe to be pittifull and miſerable, *Wo is me, that I remaine in Meſech, and dwell in the Tents of Kedar*, Pſal. 120, 5. There is nothing that more diſcouereth what lyeth in the hart, then the company with whom we ordinarily reſort, and the places to which we commonly reſort. The heart of man is deceitfull, and the ſecret corners of it are paſt finding out: but the company which we vſe, ſhall try what is in it. If the heart be ſet vpon goodneſſe, we will not delight in thoſe that are enclined to leudneſſe. The Prophet *Dauid* teſtifieth heereby the vprightneſſe of his heart, that all his delight was in the Saints, Pſal. 16, 3 And Pſalm. 119, 63. *I am a companion of all them that feare thee, and keepe thy precepts*. And Pſal. 26. *I haue not haunted with vaine perſons, neither kept company with the diſſemblers: I haue hated the aſſembly of the euill, and haue not accompanied with the wicked.* Such therfore as make themſelues merry with lewd company, and can laugh moſt heartily at their ſinnes, declare that they haue corrupt and ſinfull hearts, and haue not yet giuen them vnto God.

Vſe 3. Thirdly, wee muſt learne in regard of the danger of euill company, to caſt out euery foule ſpirit out of our ſocieties. Wee haue heard much of ſome places that haue beene haunted with euill ſpirits: and indeed it is moſt true: for there are few places or Pariſhes that are not frequented and peſtered with many euill ſpirits. There is no houſe or family almoſt to be found, that doth not hold & boulſter ſome euill ſpirit. In the family of *Adam*, was *Caine*: in the family of *Noah*, was *Ham*: in the family of *Abraham*, was *Iſhmael*: in the family of *Iſaac*, was *Eſau*: in the family of *Dauid*, was *Abſolon*: and theſe were foule ſpirits. The children of God that labour to direct their wayes aright, and to haue their families purged from groſſe corruptions, (as *Iacob* cleanſed his houſe from Idolatry) cannot ſo ſanctifie and reforme them, but ſome vncleane ſpirit or other will winde in himſelfe, infecting & infeſting the family with his preſence, and corrupting the reſt by his example, and poyſoning them by his euill ſuggeſtions. *Achan* muſt be found out, vnleſſe we would haue the whole hoaſt of God to be diſcomfited, Ioſh. 7, 11. *Ionah* muſt be caſt out into the ſea, vnleſſe we would haue the Ship drowned, Ion. 1, 12. It was an expreſſe commandement of God giuen vnto *Abraham*, Gen. 21, 10. *To caſt out the bond-woman & her ſonne, becauſe he ſhould not be heire of the inheritance with Iſaac.* It was an expreſſe charge giuen to the Church by the Apoſtle, 1 Cor. 5, 13. *To purge away from among themſelues that wicked man, and to deliuer him vnto Satan for the deſtruction of the fleſh, that the ſpirit might be ſaued in the day of the Lord Ieſus.* To theſe commandements and precepts ioyne yͤ practiſe of the Prophet *Dauid*, where he promiſeth to God how hee will order his family; *I will do wiſely in the perfect way till thou commeſt to me: I will walke in the vprightneſſe of my heart, in the midſt of mine houſe: there ſhall no deceitfull perſon dwell within mine houſe: he that telleth lies ſhall not remaine in my ſight: betimes will I deſtroy all the wicked of the land, that I may cut off all the workers of iniquity from the City of the Lord*, Pſal. 101, 2, 7. We ſee heereby, whom we ſhould entertaine in our houſes, and ſuffer to dwell vnder our roofe, to wit, the godly: for he ſaith, *Mine eyes ſhall be vpon the faithfull of the Land, that they may dwell with me: he that walketh in a perfect way, he ſhall ſerue me*: and therefore we muſt keep none ſuch as are ſturdy and ſtubborne, that are incorrigible, and ſcorne to ſerue the Lord. Many there are that make a mocke of all religion, and deſpiſe all meanes that can bee taken for amendment; theſe are a burden to the family, and muſt bee caſt out. We ſee in the body, when Nature hath any euill and vnprofitable humours that oppreſſe the ſtomack, it is forced to caſt them out, for the preſeruation of the health of other parts: ſo ſhould it be with vs, when we perceiue the family greatly endangered by obſtinate and obdurate perſons, it ſhould vomite them out as raw and vndigeſted humours, by timely eiection, leſt the whole head waxe heauy, and the whole body ſickly, and ſo the vital parts languiſh.

Gen. 35, 2.

Leuit. 18, 25.

Vſe 4. Laſtly, ſeeing it is dangerous for vs to haue fellowſhip with the wicked, let vs auoid their company, and flye their ſociety, as from an infectious and contagious diſeaſe. This is that vſe which the Scripture maketh in ſundry places. The Prophet *Ieremy* teacheth this, ch. 51 9. *We would haue cured Babel, but ſhee could not be healed: forſake her, and let vs goe euery one into his Countrey, for her iudgement is come vp vnto heauen, and is lifted vp to the Clouds.* Hereunto accordeth the exhortation of the Apoſtle, when he had ſhewed that there is no concord and agreement betweene Chriſt and *Belial*, he addeth; *Wherefore, come out from among them, and ſeparate your ſelues, ſaith the Lord, and touch none vncleane thing, and I will receiue you: and I will be a Father vnto you, and ye ſhall be my ſonnes and daughters, ſaith the Lord Almighty*, 2 Cor. 6, 17. We muſt all know that ſinne is of an infectious nature, no diſeaſe ſo infectious, no ſickneſſe ſo dangerous. In the time of plague and peſtilence, the Phyſitians giue theſe rules and receits, as directions to bee followed of ſuch as would be free from danger: Firſt, that men flye with al ſpeed; ſecondly, that they flye farre enough; laſtly, that they returne ſlowly. When the ayre is once infected dangerouſly, no remedy can be deuiſed to ſecure vs.

1. *Citò: longè: tarde.*

Theſe rules are to be applyed of vs as carefully in regard of the welfare of the ſoule, as we are willing to practiſe them in regard of the health of the body. The plague that breaketh out into a ſore, and runneth full of corruption,

ruption,is no more contagious and venemous then the wicked are: neyther doth it more annoy the ayre then the wicked infect thoſe places wherein they are,and thoſe perſons with whom they liue. This the Prophet *Dauid* did ſee and confeſſe, which cauſed him at ſundry times to complaine, *Away from me yee wicked, for I will keepe the Commandements of my God,* Pſal.119,115.For we muſt conſider how hard it is to auoyd ſinne when occaſion is at hand, and opportunity tempteth to ſinne. It is eaſier for the bird to paſſe by the net,then to breake the net: ſo it is eaſier for a man to auoyde tentations,then to ouercome tentations. It is a great deale eaſier to auoyde their company, then to ſtand vpright in their company. *Peter* thought himſelfe a ſtrong man, and auouched with great boldnes,that he would rather dye, then deny his Maſter,Mat.26,35:but yet warming himſelfe at *Caiphas* fire, and thruſting himſelfe into euil company,was ouercome by a ſilly damoſell, to doe that which hee neuer thought,euen to renounce and forſweare his Lord and Maſter.He had made a notable confeſſion of his faith, hee had acknowledged Chriſt to be the Sonne of the liuing God,Mat. 16,16, and that he had the words of eternall life, Iohn 6,68: yet the company of euill perſons foyled him.Are we better then he? or are we ſtronger then he? or haue wee a greater priuiledge from falling then he? This ſerueth to checke the folly and raſhneſſe of thoſe that haunt wicked company,and drunken ale-houſes,and yet ſay,we are in no danger, we will looke to our wayes that we offend not,we can leaue ſuch places whē we liſt.This is to check the word,& to giue Gods Spirit the lye, who in euery place warneth vs of our weakneſſe. This preſumption is the certaine fore-runner of a fall.The firſt ſtep that bringeth vs downe, is to be puffed vp in the opinion of our owne ſtrength,as *Salomon* ſaith,Prou.16,18. *Pride goeth before deſtruction, and an high minde before the fall.* Likewiſe the Apoſtle putteth vs in remembrance heereof,where remembring the manifold downefals of the people of Iſrael, conſumed by the peſtilence, ſtung by the ſerpents, and deſtroyed by the Angel,he maketh this vſe, *Wherefore,let him that thinketh he ſtandeth, take heed leſt he fall,* 1 Cor.10,12. It is a part of the armour wherewith the ſeruants of God are armed,& made able to ſtand in time of tentation, to feare themſelues, and to acknowledge their owne weakneſſe: for thereby they are made more wary and circumſpect to looke to their wayes, that they offend not. So it is the beginning of our ruine, & the firſt degree by which we fall, to thruſt our ſelues into places of danger,and yet thinke we haue a ſure footing. For what calling haue we to goe into ſuch places? Or what warrant can we haue to be protected of God, while wee wander out of our calling? So long as wee walke in the wayes that God hath ſet vs in, we haue a promiſe of his protection, and wee haue comfort in the doing of our duties: but when we paſſe the boundes and limits of our particular vocations,we haue God no longer to be our defender, but we lye open as a prey to the enemy, to wound vs to death, and to worke our confuſion.

[*Wherefore the wrath of the Lord was kindled againſt Iſrael*] We haue ſeene before the ſin of the people: now let vs heare alſo the puniſhment. Their ſinne was pleaſant in the beginning,but it was bitter in the ending, verifying the ſaying of the wiſe man,Prou.16,25. *There is a way that ſeemeth right vnto a man, but the yſſues thereof are the wayes of death.* Hence it is,that *Moſes* ſheweth in this place, how the wrath of the Lord was kindled againſt Iſrael, ſo ſoone as they fell into fornication. So then, furnicators and adulterers are heere remembred to be great ſinners,and very hurtfull and noyſome vnto the people of God.

Doctrine. Fornication calleth dow great plagu & iudgmen

From hence we learne,that adulterers and vncleane perſons, draw vpon themſelues and others,fearefull iudgements of God. (I ſay) no ſinne is more ſtrong and auayleable to call downe the plagues and puniſhments of almighty God, vpon a people and company, or vpon particular perſons,then fornication and vncleanneſſe. This was the chiefe ſin among others,that brought the flood vpon the whol earth, and deſtroyed all mankinde, Gen.6,1. What was it that cauſed the Lord to raine downe fire and brimſtone vpon Sodome and Gomorrha,Gen. 19,25.and to ouerthrow the Cities of the Plaine, and the inhabitants thereof, and all that grew vpon the earth, but their filthy and vnnaturall luſt, which was growne ſo outragious, that the ſauour thereof aſcended vp to heauen, and the cry of their ſinnes pierced the eares of God? When *Abimelech* did in ignorance onely,purpoſe and intend the committing of it,a plague came vpon him & all his kingdome,Gen.20,3,17.This vncleanneſſe (as appeareth in the booke of Iudges, chap.18,and 19) had almoſt conſumed the whole Tribe of *Beniamin*, a few of them only reſerued. VVe ſee this in the ſonnes of *Eli*, as in a glaſſe,they were wicked men, & knew not the Lord, they cauſed the people to abhorre the offering of the Lord, and lay with the women that aſſembled at the doore of the Tabernacle of the Congregation,1 Sam.2,22. therefore God at the length found them out in their ſinnes, when they deſcended into the battell and periſhed. Looke vpon the example of *Dauid*,and behold what a fire it kindled in his houſe,it brought vpon his head through the iuſt iudgement of God (who puniſheth ſinne with ſinne) the ſword of the enemy, the rauiſhing of his wiues, the deflouring of his daughter,the death of his childe, the murther of *Ammon*,the treaſon of *Abſolon*, the reuolting of his Counſellers and Captaines,& ſundry other conſpiracies, inſurrections, and calamities that fell vpon him. This is that which the Prophet *Nathan* told him from the mouth of the Lord; *Becauſe thou haſt deſpiſed mee, and taken the wife of Vriah the Hittite to be thy wife, behold, I will raiſe vp euill againſt thee out of thine owne houſe, & wil take thy wiues before thine eyes, and giue them vnto thy neighbour, and he ſhall lie with thy wiues in the ſight of this Sunne; for thou diddeſt it ſecretly, but I will do this thing before all Iſrael, and before the Sunne.* 1 Sam. chap. 12, verſe 11.

Reaſon 1. The Reaſons are now a little to be ſtood vpon, to make the Doctrine ſinke deeper into our hearts, and to gaine our affections to ſubſcribe vnto it. Firſt, all vncleanneſſe bringeth with it a certaine curſe, whereſoeuer it goeth, and by whomſoeuer it be committed. This is it which *Iob* affirmeth, chap. 31. verſe 12. *It is a wickedneſſe and iniquity to bee condemned; yea, this is a fire that ſhall deuoure to deſtruction, and which ſhall roote out all mine encreaſe: what portion ſhould I haue of God from aboue, and what inheritance of the Almighty, if I ſhould ſuffer my eyes to wander after ſtrange women?*

Reaſon 2. Secondly, it is greater then other ſinnes of the ſecond Table, that are ſharply and ſeuerely puniſhed. The wiſe man teacheth, that it is a more greeuous ſinne then theft. It is a peruerting of all right, and an ouerturning of all equity among men. If a man rob another of his goods, he ſhall be puniſhed. A theefe ſhall be rebuked at euery mans hand, he ſhall be exclaimed vpon, and men wil ſpit in his face; and yet adultery is more then a ſimple robbery: for thereby other men are robbed, not of theyr goods and ſubſtance, but of their honour and honeſty; yea, they rob not onely thoſe that are borne, but thoſe alſo, that yet are vnfaſhioned in their mothers wombe. *Men do not deſpiſe* (ſaith *Salomon*) *a theefe when he ſtealeth to ſatisfie his ſoule, becauſe he is hungry: but if hee be found, he ſhall reſtore ſeuen fold, or he ſhall giue all the ſubſtance of his houſe: but hee that committeth adultery with a woman, hee is deſtitute of vnderſtanding, he that doth it, deſtroyeth his owne ſoule*, Prou. 6, 30.

aſon 3. Thirdly, this ſinne neuer goeth alone, but is accompanied with a traine of many other ſinnes: as ydleneſſe, drunkenneſſe, prophaneneſſe of heart, and ſenceleſneſſe of ſpirit. This the Prophet *Hoſea* expreſſeth, chapter 4, verſe 11. *Whoredome and wine and new wine, take away their heart:* whereby he meaneth, that the vnlawfull pleaſures, blinde the vnderſtanding, draw away the will from all goodneſſe, and make the affections ſo brutiſh, that they mind nothing, and delight in nothing but in beaſtly ſenſuality. This the Prophet *Ezekiel* declareth, touching the vncleannes of the Sodomites: *Behold, this was the iniquity of thy ſiſter Sodome, pride, fulneſſe of bread, and abundance of ydleneſſe was in her, and in her daughters: neither did ſhe ſtrengthen the hands of the poore and needy.* Ezek. 16, 49.

ſ1. The vſes of this Doctrine are to bee conſidered. Firſt, wee learne that God will neuer ſuffer this ſinne to lye hid, though it bee committed neuer ſo cloſely and ſecretly. We ſee it euidently in the ſinne of *Dauid*, he was in time found out, and the hand of God arreſted him. They are greatly deceiued, that thinke to hide this ſinne, and go away in the darke, and not be eſpied. For howſoeuer men eyther do not at all puniſh this ſinne, or puniſh it ſlightly, as if they did not ſee it, or not regard it; yet God will be a ſwift Iudge againſt whoremongers and adulterers. This was notably ſet foorth by the ceremony of the bitter waters, Numb. 5, 12. diſcouering the guilty wife, which no man on earth was able to accuſe. True it is, this ceremony is ended, and theſe ſhadowes of the law are ceaſſed, yet the eye of the Lord is as quicke, and his ſight as ſharpe as euer it was: he taketh vpon him the knowing, diſcloſing, and puniſhing of this ſinne. It is vnpoſſible to hide it from him, who will reueale the things that are hidden in darkneſſe. Nothing more prouoketh to ſinne, then hope of impunity, and the opinion of ſecreſie, and carrying the matter away cloſely. If a man were perſwaded that the ſinnes which hee committeth, ſhould be engrauen in his forehead, or written in great Letters, that he which runneth might reade them: it would bee a meanes to make him abſtaine (if not for conſcience, yet at leaſt for ſhame of the world) from the doing of them. But we are aſſured by the word of the eternall God, that our ſecret ſinnes are open and manifeſt to him with whom wee haue to do, and he will bring them to the light, what figge-leaues ſoeuer we patch together, to couer them from his knowledge. This ſhould moue vs to beware of committing ſecret ſins, ſeeing he vnderſtandeth all things: *Hee made the eye, and ſhall he not ſee? He made the heart, & ſhall not he finde out the iniquities of our hearts?* Pſal. 94, 9. Take we heed therefore of whoredome, and of all vncleanneſſe, and learne to poſſeſſe our veſſels in holineſſe and honor, not in the luſt of concupiſcence, as the Gentiles did that know not God.

Vſe 2. Secondly, this doctrine reproueth the light account and eſtimation of this ſinne. For if it procure and cauſe great iudgements, and deſtroyeth a mans ſoule, they are deceyued that make whoredome a tricke of youth, a veniall offence, a naturall ſinne, a matter of ſmall importance, and a ſport to laugh at. We ſee in this chapter, that there fell in one day foure and twenty thouſand for their fornication committed with the Midianites, 1 Cor. 10, 8: hee deſtroyed ſo many of his owne people in one day, and made them examples to vs, vpon whom the ends of the world are now come, and yet ſhall wee make it a tricke of youth? Shall wee make a mocke of it, and a may-game at it? Theſe prophane beaſts haue filled vp the meaſure of their ſinne, and are ſet downe in the ſeate of the ſcorners. God alloweth no more liberty in ſinning to youth, then he doth to age. The wiſe man willeth ſuch, to *remember their Creator in the daies of their youth*, Eccl.12,1. & 11. and telleth them that for all the luſtes of their eyes, the vanity of their mindes, the ſwinge of their pleaſures, and the lewdnes of their harts, God will bring them to iudgement. The Apoſtle teacheth, *That whoremongers and adulterers ſhall not inherite the kingdome of God*, 1 Corinth. chapter 6, verſe 9. The wiſe *Salomon* ſaith, *He that committeth adultery with a woman, deſtroyeth his owne ſoule*, Prou.6, verſes 22,33. and ſo is acceſſary to his owne death. And in another place he ſaith, *He ſhall finde a wound and diſhonour, and his reproch ſhall neuer be put away:* and ſhall wee make a ſport of it, to delight our ſelues in it? We are admoniſhed by the Apoſtle *Paul*, that our bodies are the Temples of the holy Ghoſt, 1 Corinth. 6,19. ſo that ſeeing God vouchſafeth vs this honor, to chooſe our vile bodyes, which are duſt and aſhes, earth and rottenneſſe, to make them Temples and Tabernacles for his holy Spirit to dwell in, let vs not turne them into filthy ſtables, and vncleane ſtyes, and ſo driue him from vs, who would poſſeſſe vs as his manſion and dwelling place.

Heereby then we vnderſtand, that wee are not to iudge of whoredome after the common opinion of men, which make but a ſport and paſtime of it, as we ſee how ſcoffers ieſt at it, and deſpiſers of God make a game of it. Such mockers were riſen vp long agoe in the dayes of the Apoſtle, of whom he exhorteth vs to beware. For hauing ſaid, that no whoremonger, neyther vncleane perſon hath any inheritance in the kingdome of God, he addeth in the next place, *Let no man deceiue you with vaine words: for, for ſuch things commeth the wrath of God vpon the children of diſobedience*, Eph.5,5,6. And this example of the people of Iſrael, which now wee haue in hand in this Chapter, is able to ſtrike a terror and feare into our hearts, for euer breaking out into this iniquity. The life of man is precious and deare vnto God, we are creatures created according to his Image, he taketh no pleaſure in our deſtruction. Now in that hee deſtroyed ſuch a number of his owne Images and Creatures for this ſinne, muſt not this ſinne of fornication be great & greeuous, which kindleth ſuch a fire of his vengeance and indignation, that flamed out ſo farre, and could not bee quenched, but with the ſlaughter of ſo many thouſands?

Vſe 3.

Obiect.

Thirdly, it behoueth euery one, according to his place and calling, to puniſh this ſinne ſeuerely, that ſo euill may be taken out of Iſrael. But ſuch as haue a light eſtimation of this ſinne (which is the cauſe of the encreaſe of it) do obiect the example of Christ, who hauing a woman brought before him, that was found committing adultery in the very acte, would not condemne her nor pronounce ſentence of death vpon her, but ſaid vnto her, *Goe, and ſinne no more*, Iohn 8,11. Heere our Sauiour ſeemeth to free her from the law of *Moſes*, Leuit.20,10.

Anſwer.

I anſwere, this is Popiſh Diuinity, taught in the dayes of darkneſſe, which cannot beare the tryall of the light. For this is to make it not onely a venial ſinne, but no ſinne at all. Chriſt forgaue her freely, and denounced no puniſhment at all againſt her, neither of limb, nor life, nor chaſticement, nor other mulct bee inflicted vpon her: ſo that if it doe not proue that the Magiſtrates ſhould not puniſh whoredome ſharply, it proueth as well that he ought not to puniſh it at all: & if it ought to receiue no correction, we cannot acknowlenge it for any tranſgreſſion. Furthermore, the Iewes beeing in ſubiection vnto the Romanes, and conſtrayned to beare the yoke of forraigne gouernment, had the ciuill puniſhments of death, eyther wholly taken from them, or at leaſt ſuſpended vpon the will and pleaſure of their officers, which were ſildome vpright, often corrupted. This is it which the Phariſies confeſſe in the Goſpell. For when *Pilate* willed them to take Chriſt, & to iudge him after their owne Law, although the malice of their hearts, and the cruelty of theyr hands were againſt him, yet they ſayde vnto him, *It is not lawfull for vs to put any man to death*, Iohn 18,31. Laſtly, the office of Chriſt was not to be an earthly Iudge to giue ſentence of death, but to be a Sauiour to call ſinners to repentance. Hence it was, that hee refuſed a temporall kingdome when it was offered vnto him, and denyed to diuide the inheritance, when he was requeſted, as wholly impertinent vnto his calling; and therefore he ſaid, *Man, who made me a Iudge, or a diuider ouer you?* Luke 12,14. So then, this Obiection being remoued, it belongs to all Magiſtrates to be zealous in puniſhing this ſinne, and to ſharpen the law againſt this & other ſins, that bud vp and grow apace among vs, leſt they ouerthrow good Corne. Yea, it appertaineth not onely to Magiſtrates, but generally to all men, to bring ſuch offenders to open ſhame, that ſo they may come to amendment of life. The Apoſtle ſpeaking of vnclean liuers, ſaith: *If any that is called a brother, bee a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch an one eate not*, 1 Cor. 5,5,11: and ſpeaking of an inceſtuous perſon, he chargeth the Corinthians to put him from among them, and to *deliuer him to Satan, for the deſtruction of the fleſh, that the ſpirit may bee ſaued in the day of the Lord Ieſus.*

Iohn 6,15.

Such vncleane liuers ſhould bee ſwept out of the Church of God, and haue the ſword of excommunication drawne out againſt them, that ſo they might learne not to tranſgreſſe. But ſo long as wee beare with ſuch perſons, and foſter them in the boſome of the Church (as the practiſe is too common) neyther are we their friends, neyther are we the friends of the Church, neyther indeed are we the friends of almighty God.

For if we were their friends, and loued them aright, we would ſeeke their conuerſion and repentance; wee would vſe the meanes to bring them to a ſhame of their offences, to a ſight of their ſinnes, and vnto a confeſſion of their iniquities. And if we were the friends of the Church, we would labour to ſeparate the vncleane from the cleane, and the infected from the ſound, knowing that a little leauen leaueneth the whole lumpe. And if we were the friends of God, we would be zealous of his glory, and not ſuffer his Name to be prophaned through the lewde and wicked life of ſuch rotten members. For ſo long as ſuch are harboured in the Church, which is the body of Chriſt, the reproch redounds in part to the head.

Fourthly, it behoueth vs from hence to learne to auoyde all allurements and enticements that may draw vs into this ſinne. For to auoyd ſinne, is to auoyd the occaſions of ſinne. Whoſoeuer doth nouriſh the occaſions, cannot be long free from ſinne. And whoſoeuer maketh no conſcience to follow the prouocations of luſt, and the meanes that may bring it vpon vs, will ſhortly make no conſcience of whoredome it ſelfe. Therefore our Sauior correcting the falſe glozes of the Scribes and Phariſies, and expounding the true meaning of the ſeuenth Commandement, ſaith, *If thy right eie cauſe thee to offend, plucke it out, and caſt it from thee: for better it is for thee, that one of thy members periſh, then that thy whole body ſhould be caſt into hell*, Math. chap. 5, 29. Whereby our Sauiour meaneth, that the Law of God not onely forbiddeth the ſinne expreſſed, but reſtraineth all occaſions and allurements, though they were as deare vnto vs as our right eye, or as neceſſary vnto vs as our hand.

A notable example hereof wee haue in *Ioſeph*, when he was tempted by his wanton miſtreſſe to commit folly, hee was ſo farre from conſenting to adultery, that he abſented him ſelfe from her company, Gen. 39, 10. Many are the allurements that leade the way vnto this ſinne, wanton apparrell, filthy communication, vncleane ſongs, wanton lookes, beaſtly drunkenneſſe, vnlawfull embracings, exceſſiue dyet, hurtfull idleneſſe, and too familiar company with thoſe that may entice vs, and tempt vs to luſt. The following after theſe, & the delighting in them, is the path that guideth vs to the practiſe of all vncleanneſſe: and therefore we muſt abhorre them if we would hate whoredome it ſelfe. Such then as ſay they cannot abide whoredome, and they doe deteſt it from their harts, and yet do not ſhun theſe allurements, do not conſider their owne weaknes, but offer themſelues, & leade themſelues into tentation; yea, as much as in them lyeth, they make God a lyar, and there is no truth in them.

Laſtly, let vs according to our duty, with all ſpeede forſake this filthy kinde of life, and renounce our former vncleannes, ſo ẏ hearty repentance may follow after, wher this ſin hath bin cōmitted before. For there remaines mercy to ſuch, if they repent, and turne with all their hearts, and with all their ſoules. The Lord is full of compaſſion and mercy, ſlowe to anger, and of great kindneſſe. If the wicked man forſake *his waies, and the vnrighteous his owne imaginations, if he returne vnto the Lord, and craue mercy at his hands, hee will not alway chide, neither keepe his anger for euer*, Eſay 55, 7. *He will not deale with vs after our ſinnes, neither reward vs according to our iniquities*, Pſal. 103, 10. *Dauid* through the luſt of his eye fell into this ſinne, and committed folly in Iſrael: but when he confeſſed his fault, and forſooke his ſinne, he was receiued to mercy. For when *Dauid* ſaide vnto *Nathan*, *I haue ſinned againſt the Lord*: *Nathan* ſaide vnto *Dauid*; *The Lord alſo hath put away thy ſinne, thou ſhalt not die*, 2. Sam. 12, verſe 13. The Lord ſeeketh no more, but that the ſinner turn vnto him. When once we are reconciled vnto him, he hath no more controuerſie againſt vs. This we ſee in *Rahab* the harlot, ſhe led a filthy and vncleane life among her people: but when ſhe heard of the great workes that the Lord had done for the children of Iſrael, in deliuering them out of Egypt, in drying vp the red ſea, in feeding thē from heauen, and in preſeruing them from all their enemies; ſhe ioyned in heart with the Church, forſooke her euill life, and in token of her true repentance, ſhe receiued the meſſengers ſent vnto her with the danger of her life, and ſent them out another way. This the Apoſtle ſpeaketh of the Saints at Corinth; for hauing denounced a fearful iudgment againſt fornicators, adulterers, & wanton perſons, ẏ they ſhall not inherit the kingdome of God, he addeth, 1 Cor. 6, 11. *Such were ſome of you: but ye are waſhed, but ye are ſanctified, but yee are iuſtified in the name of the Lord Ieſus, and by the Spirit of our God.* Seeing therefore God is ready to forgiue our ſins, why ſhould not we be ready to forſake our ſinnes? This vncleanneſſe maketh vs guilty of temporall and eternal puniſhments, yet God offereth to diſcharge vs of both, and to receiue vs vnto his fauour, if we will turne from our ſinnes to him, & bring forth fruite worthy amendment of life. Let vs therefore confeſſe with *Dauid* that wee haue ſinned: let vs call for mercy at the hands of God, ſaying, *Haue mercy vpon me, O Lord, according to thy louing kindnes, acording to the multitude of thy compaſſions put away mine iniquities: waſh me throughly from mine iniquity, and clenſe me from my ſinne*, Pſalme 51, the firſt & ſecond verſes.

Heb. 11, 31.
Iam. 2, 25.

Verſe 4. *And the Lord ſaid vnto Moſes, Take all the heads of this people, and hang them vp to the Lord before this Sunne.*] In the words before, the puniſhment that fell vpon the people of Iſrael, was ſet downe in generall: now hee ſetteth downe vpon whom it fell in particular, to wit, both Princes & people; for the wrath of God was ſo kindled againſt them, that they were cut off as rotten members, & all through the counſell of *Balaam*. For when he ſaw that God opened not his mouth to curſe the Iſraelites, but rather when he was reſolued to vtter curſes, hee was inforced to pronounce bleſſings: hee gaue diuelliſh counſell as his laſt ſhift to the Moabites, that their beautifull women ſhould allure the Iewes into their cōpany, and by their company vnto adultery, & by adultery, vnto idolatry, wherby they ſhold prouoke Gods indignation, and ſo bring vpon themſelues vtter confuſion. Now we muſt obſerue in this place, that God in puniſhing theſe ſinnes, beginneth firſt with the heads of the people.

Doctrine. **Superiors lye open to iudgments as well as others.**

From hence we learne, that Superiors, and men of high places, lye open to greeuous iudgements, as wel as others. All ſorts of men, high and low, rich and poore, noble and vnnoble, ſhall taſte of the puniſhments of God for ſinne. This the Prophet pointeth vnto, when he ſaith, *God powreth contempt vpon Princes, and cauſeth them to erre in deſert places out of the way*, Pſal. 107,40. In the firſt chapter of Eſay, verſes 10, 23, 24, this truth receiueth plentifull confirmation, *Heare the word of God (O Princes of Sodome) hearken vnto the Law of our God (O people of Gomorrha:) thy Princes are rebellious, and companions of theeues, euery one loueth gifts, and followeth after rewards, they iudge not the fatherleſſe, neither doth the widdowes cauſe come before them: therefore ſaith the Lord God of hoſtes, the mighty one of Iſrael: Ah, I will eaſe me of mine aduerſaries, & auenge me of mine enemies.* And in the Chapter following, the ſame Prophet ſaith, *The high lookes of man ſhall bee humbled, and the loftineſſe of men ſhall be abaſed, and the Lord onely ſhall be exalted in that day*, Eſay 2, 11. And if we would enter into the conſideration of examples, we haue plentifull teſtimonies in the word of God; of *Abimelech*, the King of *Gerar*; *Pharaoh*, the King of Egypt; *Saneherib*, the King of Aſhur; *Herod*, King of Iudea, and ſundry Princes and Nobles, who haue taſted of the iudgements of God, puniſhing them for their ſins, and rewarding them according to their iniquities.

Reaſon 1.

Neyther can wee maruaile at this dealing of GOD, finding out euen ſuperiors in their ſinnes, if we conſider that he is no accepter of any mans perſon, hee is ſufficient and able to make al men ſtoope vnder his hand. For howſoeuer many of high place, blinded with the glory of the world, puffed vp with the vanity of earthly things, ſtored with abundance of riches, and magnified with the applauſe of the world, thinke themſelues priuiledged and exempted from the order and ranke of all other men: yet their places cannot deliuer their perſons from puniſhments, when they prouoke the Lord to wrath againſt them. What priuiledge to ſinne, hath the Prince more then the ſubiect? or the rich more then the poore? or what promiſe hath one more then another, to be freed from the iudgements of God when he hath ſinned, ſeeing deſtruction is threatned alike to come vpon high and low? So then, howſoeuer reſpecting of men for their places and callings, for their riches and friends, and ſuch like outward dignities, bee common among men, yet there is no ſuch acceptance in the Almighty. Hence it is that *Iob* ſaith, *With him is ſtrength and wiſedome, he that is deceiued, and that deceiueth, are his: he cauſeth the Counſellers to go as ſpoiled, & maketh the Iudges fooles: he looſeth the collar of Kings, and girdeth their loines with a girdle: he leadeth away the Princes as a prey, and ouerthroweth the mighty*, Iob 12, 17. To this purpoſe doth *Samuel* exhort the Iſraelites, *Feare you the Lord, and ſerue him in the truth, with all your hearts, and conſider how great things hee hath done for you: but if yee doe wickedly, ye ſhall periſh, both ye and your King.*

1 Sa.12,2

Reaſon 2.

Secondly, euen Princes are by nature but men. We allow them the chiefeſt place among men, and honour them as the Lieutenants of God, yet they are not to be exempted from the number of men, and the creatures of God, but are ſubiect to him and his iudgments, as well as the reſt of the ſonnes of men. This is it which the Lord ſpeaketh vnto them, *I haue ſaid ye are gods, and yee are all children of the moſt High; but ye ſhall die as a man, and yee Princes ſhall fall like others*, Pſal. 82,6,7. Ioh. 10,34,35. The Prophet *Eſay* ſpeaketh in like manner, Eſay 31, 3. To like purpoſe ſpeaketh another Prophet againſt the *King* of *Tyrus*, who had his heart exalted, and thought himſelfe equall with God, *Ezek.* 28,9. *Wilt thou ſay before him that ſlayeth thee, I am God? But thou ſhalt be a man, and no God in the hands of him that ſlayeth thee.*

Vſe 1.

We are now come to make vſe and application of this doctrine. Firſt, it condemneth ſuch as flatter Princes in their ſinnes, and perſwade them that they are exempted and freed from the common condition of men, that they may doe what they liſt, and are not to be reproued of any. And indeede it is true, that Princes haue, and ought to haue a royall prerogatiue, howbeit, no prerogatiue to ſinne, and if they can claime no prerogatiue to ſinne, they can challenge no priuiledge from the puniſhment of God. Therefore this kinde of people ſetting vp to Princes a freedome to offend againſt God, and giuing them immunity and impunity from the iudgement ſeate of God, are indeed the greateſt & moſt dangerous enemies to Princes and great men. It is well ſaide of one, that it were better to light among carrion Crowes, then among flatterers, becauſe they can ſpoyle the body alone, but theſe corrupt the minde, foſter the ſinnes of thoſe whom they do flatter, colour them with the names of vertue, & conſequently harden the hearts of ſuch as hearken vnto them. There are few men of note and account in the word, but are tryed and troubled with

Diogenes

theſe enchanters that bewitch them with their ſweete wordes, and will ſpeake any thing for their aduantage. When the fooliſh people heard the eloquent oration of *Herod*, and ſaw his pompe and glory, they gaue him this applauſe; *The voyce of God, and not of man*, *Acts* 12,22,23: but immediately the Angel of the Lord ſmote him, becauſe he was delighted with theſe Sycophants, and returned not the glory vnto God. So then, it ſtandeth all great men in hand to baniſh ſuch diſſembling clawbackes from them, to ſtoppe their eares againſt their baſe and abiect flatteries and fooleries, and to ſuffer themſelues to bee admoniſhed of their duties, reproued for their ſinnes, taught by the word, and informed in the wayes of godlineſſe.

Vſe 2.

Secondly, it ſerueth to inſtruct Princes to bee ſubiect to GOD, and to obey him in all things, ſeeing GOD will require the breach of his Law at their hands. All ſuperiors and gouernors ouer others, muſt looke for Gods wrath to fall vpon them, and his puniſhments to ouertake them, whenſoeuer they walke in euill wayes, and tranſgreſſe againſt Gods commandements. For as Princes puniſh ſuch as tranſgreſſe their ſtatutes; ſo will God execute vengeance againſt thoſe that breake his Lawes. Princes haue rule ouer their ſubiects, but God ruleth ouer Princes themſelues, and maketh them lyable to his iudgments. *Dauid* was a man after Gods heart, yet the Lord brought many corrections and chaſticements vpon him, to hold him in obedience. It belongeth therefore as a ſpeciall duty to men of high place and dignity to turne to the Lord, leſt they prouoke him to wrath, and ſo they periſh, according as the Pſalmiſt ſpaeketh; *Bee wiſe now therefore yee Kings, be learned ye Iudges of the earth, ſerue the Lord in feare, and reioyce with trembling; Kiſſe the Sonne, leſt he be angry, and ye periſh in the way; when his wrath ſhall ſuddenly burne, bleſſed are all that truſt in him*, *Pſal.* 2,10,11, So the Lord hauing threatned in the Prophet *Zephaniah*, to viſite the Princes and the Kings children, he exhorteth all to repentance, before the decree come forth, and they be as chaffe that paſſeth away in a day, and before the fierce wrath of the Lord come vpon them, *Zeph.* 1,8, and 2,2. Likewiſe the Prophet *Ieremy* declaring that the Lord would powre out the viole of his vengeance vpon the inhabitants of the land, euen the Kings ẏ ſit vpon the throne of *Dauid*, the Prieſts and the Prophets: he commeth to vrge this vſe vnto them, *Say vnto the King and the Queene, Humble your ſelues, ſit downe, for the crowne of your glory ſhall come down from your heads*, *Ier*, 13,13,18. There is no way to turne away his wrath from them and their kingdomes, but by turning vnto God, and by entreating him to ſpare them, As their places are great, ſo their ſinnes are great, and many times draw many to follow after them. If they would blot out their offences againſt GOD, and call in his iudgments gone out againſt them, they muſt ſhew their ſubiection to him, and giue him the reuerence that is due to his holy Name.

Vſe 3.

Laſtly, our truſt muſt not bee in man, our confidence muſt not be in Princes, who cannot deliuer their owne ſoules from the ſentence of death, nor diſcharge themſelues of the puniſhment which they haue deſerued, much leſſe can they giue ſafety and aſſurance vnto others. This is that duty which the Prophet *Eſay* concludeth in the ſecond and third chapters of his Prophecy, where threatning that God will take away from Ieruſalem, and from Iudah, the ſtay and the ſtrength, the ſtrong man and the man of warre, the Iudge, and the Prophet, the prudent and the aged, the captaine of fifty, and the honourable, and the counſeller, and the eloquent man; hee ſayth, *Ceaſe from the man whoſe breath is in his noſtrils: for wherein is he to be eſteemed?* Eſay. 2. 21, & 3,1,2,3. Whereby we ſee, that we muſt not put our truſt in weake man, nor relye vpon him to be our defence, but put our whole truſt in God alone. Hee that putteth confidence in him, ſhall be bleſſed, and bee like the tree planted by the riuers ſide, *Ier.* 17,7: whatſoeuer changes and alterations others do find in the world, hee ſhall continue in a fruitfull and flouriſhing condition. The ſtaying of our ſelues on mans power, ariſeth from the forgetfulneſſe of our duty toward GOD, who hath commanded vs to truſt in him with all our heart, *Prou.* 3,5: and hath promiſed that If we ſtay vpon him, he will giue vs our hearts deſire, *Pſal.* 37,4. This truſt we ſhall attayne vnto, if we vſe theſe means; the meditation of mans weakeneſſe that cannot helpe vs, the conſideration of Gods power that is able to ſtrengthen vs, and the experience of his mercy that hath deliuered other of his children from great afflictions. If theſe things (as helpes to our faith) bee laide vp in our hearts, wee ſhall bee aſſured to build vpon a good and certaine foundation, that ſhal neuer be remoued.

Verſe 5, [*Then Moſes ſaide to the Iudges of Iſrael, Euery one ſlay his men that were ioyned vnto Baal-peor.*] The wrath of God was ſo fierce againſt thoſe that ſinned, that he commanded them to be deſtroyed. To this end, wee ſee *Moſes* as the chiefe Magiſtrate taketh order, that the guilty ſhould not be ſuffered to liue, but ſuffer puniſhment according to their offences. From hence ariſeth this doctrine, that Magiſtrats are appointed of God to gouerne mankind in the ciuill affaires of this life, to be the hand of GOD for puniſhing and cutting off the wicked, and for the ſupporting and maintayning of the godly. It is the duty of Magiſtrates to doe Iuſtice vpon euill doers, and to giue comfort and countenance to the faithfull. This is it which *Dauid* promiſed vnto God, when hee ſhould

Doctrine. Magiſtrates muſt puniſh Malefactors.

bring him vnto the kingdome, and ſet him vpon the throne, *I will ſing mercy and iudgment, vnto thee* (*O Lord*) *will I ſing*, *Pſal*.101,1. This is the charge that hee giueth to *Salomon* his ſonne, concerning diuers men, as appeareth, 1.*Kings* 2,6: for he telleth him hee ſhould remember the bloud of battell that *Ioab* ſhed in peace, and therefore not ſuffer his hoare head to goe downe to the graue in peace. The like direction he giueth him, to ſhew kindneſſe vnto the ſonnes of *Barzillai* the Gileadite, and to let him be amongſt them that eate at his table, becauſe they came vnto him when hee fled from *Abſolom*. This direction did *Salomon* preciſely follow, he ſlew *Ioab*, *Shemei*, and *Adoniah*, and ſet vp godly men in the places of ſuch as were remoued from their offices, being more able then his father was. All the precepts that are giuen vnto them to execute iuſtice, tend directly to this point, whoſoeuer ſheddeth mans blood, muſt not be ſpared, but haue his blood ſhed by the Magiſtrare, *Gen*.9.6. *If a man* (ſayth *Moſes*) *cauſe any blemiſh in his neighbour, as he hath done, ſo ſhall it bee done to him, breach for breach, eye for eye, tooth for tooth; ſuch a blemiſh as he hath made in any, ſuch ſhall be repayed to him*, Leuit.24,19. Theſe examples and precepts ſerue to teach vs this truth, that the end of Magiſtrates appointed of God ouer his people, is not to rule as they liſt, not to be idle and doe nothing, not to tyrannize or to be highly accounted of, nor to lift vp their hearts, or to pleaſe themſelues in the titles of honour giuen vnto them, but to doe good in helping the good, and puniſhing the euill.

Reaſon 1. The reaſons to enforce this doctrine, are to be weighed & conſidered. Firſt, they haue to theſe ends and purpoſes, the ſword of Iuſtice committed vnto them, not to let it ruſt in the ſcabberd, but to remooue all ſuch, as the land for their outragiouſneſſe is not able to beare. For when they grow obſtinate in their ſinnes, enemies to God, plagues to the godly, burdens to the earth, and an infection to all with whom they liue, they muſt be cut off as rotten members, ſwept away as filthy dung, and purged as euill humours out of the body.

This is it which the Apoſtle teacheth in his Epiſtle to the Romanes, *There is no power but of God, and the powers that be, are ordained of God: he is the Miniſter of God for thy wealth, & beareth not the ſword for nought, for he is the Miniſter of God to take vengeance on him that doth euill*, Rom. 13,4. So then, they are Gods Lieutenants in his ſtead; the iudgement is Gods, and not mans, *For there is no iniquity with the Lord our God, neither reſpect of perſons, nor receiuing of reward*, 2.Chro.19,7. Deut. 1.16,17: ſo that it is required of them to heare the controuerſies that come before them indifferently, to iudge righteouſly, to heate the ſmall as well as the great, and not to ſtand in feare of the faces of men.

Reaſon 3. Secondly, they are as bulwarks of braſſe, as wals of defence, & as maintayners of peace among men. For albeit men be of one ſelfſame nature, yet they cannot abide one another, vnleſſe they be held in, as with a bit and bridle. Wolues know one another in the woods, the Lyons know one another in the forreſts, ſo doe other wild and ſauage beaſts in the fields: but men haue ſuch a corrupt and ſauage nature, that hardly they can loue another, or ſuffer the company one of another, vnleſſe they had rulers & Magiſtrates ſet ouer them. This the Apoſtle teacheth, *He is the Miniſter of God for thy wealth*, Rom. 13,4. And the Apoſtle *Peter*, *Hee is ſent for the puniſhment of euill doers*, *&c*, 1,Pet.2,14.

Vſe 1. Now, let vs come to the vſes which naturally ariſe from hence. Firſt we muſt acknowledge that Magiſtracie is a notable bleſſing, and by acknowledging of it, learne to bee thankfull for it. If there were no Magiſtrate or law, euery one would liue as he liſt, and would be ready to cut anothers throat, ſo that better were a tyranny, then an anarchy. This is ſundry times repeated in yͤ book of Iudges, *In thoſe dayes there was no Knig in Iſrael, but euery man did that which was good in his owne eyes*, Iudg.17,6, and 18,1, and 19,1, & 21,25. Then was idolatry common among them without any puniſhment: then they gaue themſelues to whoredome and vncleanneſſe without controllement: then murther and drawing the ſword one againſt another was practiſed, & bloud touched bloud. This confuſion and lamentable diſorder and want of lawfull Magiſtracy and gouernment, ſhould teach vs to eſteeme highly of this order and ordinance of God, according to the bleſſings which we receiue by the ſame. We obtayne great quietneſſe by our rulers, and many worthy things are wrought through their prudence and prouidence. They are the inſtruments of our peace, the breath of our noſtrils, and the meanes of our preſeruation. By them we enioy (vnder God) all the benefites which we haue, our liberty, our lands, our liues, our wiues, our children, our poſſeſſions, our ſafety, onr houſes and habitations, and aboue all the reſt, the comfortable vſe of the Goſpel with freedome of conſcience, which is as marrow vnto our bones, and as the very life of our liues. How oft had we beene ouercome and ouerrunne by forraine enemies, how oft had we beene ſurprized by inward rebels, if this ordinance of God had not ouerſhadowed vs, and ouerreached them? This meditation muſt draw out of vs all thankfulneſſe to God, and confeſſion of his louing kindneſſe toward vs: the practice whereof we haue in *Ezra*, chap. 7,26,27: when hee beheld the forwardneſſe of the King to promote the worſhip of God, & to publiſh a decree, that whoſoeuer would not performe the Law of God, & of the King, ſhould haue the ſentence of God pronounced againſt him, without delay, whether it were to yͤ taking away of his life, or baniſhment of his

Countrey, or to confiſcation of his goods, or to impriſonment of his body: he gaue glory and praiſe to God, ſaying; *Bleſſed be the Lord God of our fathers, which ſo hath put in the Kings heart, to beautifie the houſe of the Lord that is in Ieruſalem.*

This practice of this worthy man muſt be an inſtruction vnto vs to teach vs to acknowledge the neceſſity of this bleſſing, as great as of the Sunne in the firmament, whereby all liuing creatures are comforted and refreſhed, and muſt cauſe euery one to returne the praiſe of this mercy to him that is the giuer of this, and of euery good giuing. No people vnder the heauens haue better experience of it, nor are more bound to walke worthy of this then we.

Vſe 2. Secondly, it is their duty to hate ẏ which is euill with an vnfained hatred, and to loue that which is good, with a ſpeciall loue and liking of it. For, if he be euill, how ſhal he aduance and countenance the godly, or how ſhall hee chaſtiſe and puniſh the vngodly? Can hee haue or hold the reputation of a good Phyſician, that taking vpon him the curing of other mens diſeaſes, is not able or willing to cure himſelfe? or will not euery one vpbraide ſuch with the common Prouerbe, *Phyſician, heale thy ſelfe? Luke* 4,23. How then can he with courage and comfort take vpon him to correct euill doers, that is himſelfe wholly giuen to all ſorts and kindes of euill? Can a father for conſcience ſake rebuke his ſonne for ſin, as for ſwearing, lying, drunkenneſſe, and ſuch like diſorders, when himſelfe maketh no conſcience to bee a ſwearer and blaſphemer, a drunkard and vncleane liuer? Or can a Maſter chaſten his ſeruants for their rioting, reuelling, lewdneſſe, wantonneſſe, and miſdemeanors, when the guiltineſſe of his owne heart cryeth againſt him, and condemneth him as guilty of the ſame crimes? Hee that teacheth another, ſhould firſt of all teach himſelfe: and he that reproueth another, ſhould firſt of all checke and controlle himſelfe: otherwiſe it ſhal be ſaid vnto vs, as the Apoſtle ſpeaketh: *Therefore, thou art inexcuſable (O man) whoſoeuer thou art that condemneſt: for in that thou condemneſt another, thou condemneſt thy ſelfe: for thou that condemneſt, doeſt the ſame things: but we know that the iudgment of God is according to truth, againſt them which commit ſuch things: & thinkeſt thou this (O thou man) that condemneſt them which doe ſuch things, and doeſt the ſame, that thou ſhalt eſcape the iudgment of God?* Rom. 2,1,2,3. Let all thoſe whoſe office is to reforme euill, learne to remoue it, both head and taile, both root and branch out of themſelues: let them pull the beame out of their owne eyes, that they may caſt out the mote in their brothers eye. It is a great blot and blemiſh in a gouernor, that ſhould puniſh wickedneſſe in others, to nouriſh it in his own heart. Hence it is, that Salomon ſayth, *Woe to thee, O land, when thy King is a child, & thy Princes eate in the morning,* Eccl. 10,16. Prou. 31,4. Where the Wiſeman teacheth what danger it is to the commonwealth, when the rulers are giuen wholly to their luſts and pleaſures, to ſurfetting and drunkenneſſe. If the gouernour that ſitteth at the ſterne of the ſhip, or the coachman that driueth the coach bee drunken and diſordered, who ſeeth not that ſhipwrack is to be feared, and the coach ready to be ouerturned? This is to bee conſidered and regarded of all that haue any authority ouer others, to be carefull to order and rule themſelues by the word of God. If we haue families to gouerne, we ſhould goe in and out before them in all wiſedome, and bee examples vnto them in our liues & conuerſations. If we ſee that thoſe that be in places of ſuperiority & iuriſdiction negligent herein, & not ſo circumſpect ouer their wayes, as they ought to be, it is our duty to help them by our prayers, and to call vpon God to aſſiſt them with his grace. The burden is great that lyeth vpon their ſhoulders, they many times watch while we ſleep, and are much troubled while we are at eaſe; we muſt therfore dayly call vpon God for them, to bee with them in their gouernment, to indue them with the ſpirit of wiſdom and counſell, and to inſpire them continually with al holy motions needful for their callings, that their thrones may be eſtabliſhed with iuſtice.

This is it which the Apoſtle vrgeth, *I exhort that firſt of all ſupplications, prayers, interceſſions, and giuing of thankes bee made for all men; for Kings, and for all that are in authority, that wee may liue a quiet and peaceable life, in all godlineſſe and honeſty,* 1. Tim 2,1,2. Let vs pray heartily for their preſeruation, life, health, wealth, proſperity, and encreaſe of all honour, conſidering that the prayer of a faithfull man auayleth much, if it be feruent.

Vſe 3. Laſtly, we learne heere, to feare them onely for euill doing. So long as wee doe well, it ſkilleth not who ſtand by vs, and ſee vs, thogh the eyes of al men be vpon vs. The duty of the Magiſtrate, is to allow & approue it, to commend and reward it. This is it which the Apoſtle teacheth, *Magiſtrates are not to be feared for good workes, but for euill: wilt thou then be without feare of the power? Doe well, ſo ſhalt thou haue praiſe of the ſame: but if thou doe euill, feare: for he beareth not the ſword for nought,* Rom. 13,3. Where wee ſee, they are in regard of their high place, a terror to men, but it muſt be to the wicked; to the godly they ſhould not bring any terrour. This ſhould comfort & encourage all the faithfull in well doing; the Magiſtrate is to them as a ſanctuary and citty of refuge, they ſhould repaire and reſort vnto them in time of trouble, they are as a buckler to defend them, and as an hauen to harbour them from the ſtormes and tempeſts that beat vpon them. This is practiſed by the Shunamite, who departed out of the land of Iſrael. and ſoiourned in a ſtrange land during the famine; when ſhe returned backe, ſhe called vpon the King for her houſe, and for her land; *So the King appointed her an Eunuch; ſaying, Reſtore thou all that is hers, and all the fruites of her lands, ſince the day ſhee left the land, vntill this time*, 2. *Kings* 8,3,6. She vſed the ordinance of God as he had commanded, and God gaue a bleſſing vnto his owne ordinance.

Againe, this ſerueth to terrifie vngodly men; let them be reſtrayned from committing euill, if not for conſcience, yet for feare: if not for loue of godlineſſe, yet for the certainty of puniſhment that ſhall fall vpon them. Although for a time they may eſcape, yet in the end they ſhall bee met withall. Moreouer, it muſt put all Magiſtrats and ſuperiors in mind, to order the ends of their calling aright. True it is, there are two ſinnewes of a commonwealth, which knit the parts together, to wit; puniſhment, and reward. But it is not enough for them to ſhew mercy and iudgment, but they muſt ſhew mercy to whom mercy belongeth; and iudgement, to whom iudgement appertaineth. It is the office of the Miniſter to teach, and to reproue; to comfort, & to threaten; to raiſe vp, and to caſt downe; to root vp, and to plant; but if he comfort the wicked, and harden them in their ſinnes, & ſpeake peace, to whom the Lord hath not ſpoken peace: and againe if hee threaten iudgment, caſt downe the heauy hearted, and ſeeke to quench the ſmoaking flaxe, and to breake the bruiſed reed, he is not that wiſe Scribe, which muſt giue to euery one in the family his portion in due ſeaſon, nor that workeman which needeth not to bee aſhamed, diuiding the word of truth aright. So likewiſe, it is the office of all Magiſtrates, to puniſh and to reward, to correct and to comfort; without theſe no kingdome can flouriſh, no citty can ſtand, no houſe can continue. But it behooueth them to conſider, who ought to bee the obiect and ſubiect as well of the one, as of the other. They muſt not diſcountenance the godly, and embolden the wicked: they muſt not ſpare the guilty, and oppreſſe the innocent. Their Lawes muſt not bee as the ſpiders web, to catch the flye, and to hold the gnat, but let goe greater things, and ſuffer them to eſcape & to breake away from them. They muſt make a difference betweene the cleane and vncleane, betweene the holy and prophane. He is a bad gardiner, that plucketh vp his beſt plants and choiſeſt hearbes of greateſt price, and ſuffereth the thornes & thiſtles to take root and proſper, which ſhould bee cut downe, and caſt into the fire, *Math.* 3,10. Hee is a bad husbandman, that plucketh vp the wheat and good corne out of his field, which was to bee gathered into the barne, when the time of harueſt came; and ſuffereth tares and darnell to grow, which were fitter to be bound in ſheaues and burned, *Math.* 13, 29. It is no mercy to ſpare the life of the wolfe, and to ſhed the blood of the Lambe. Heereupon it is, that *Salomon* ſaith, Prou 17, 15. *He that iuſtifieth the wicked, and hee that condemneth the iuſt, euen they both are abhomination to the Lord.* This appeareth in *Ahab*, who ſolde himſelfe to worke wickedneſſe in the ſight of God, and brought deſtruction vpon his owne head, as well by ſlaying the innocent ẏ ſhould haue beene defended, as by ſparing the wicked that ſhould haue beene deſtroyed. For when the bloud of *Naboth* was ſpilt as water vpon the earth that cannot be gathered, it cried to heauen for vengeance, *And the Lord paid him home to the full in his owne perſon, and in his poſterity*, 1 Kings 21,19, and 22,38. And when he ſpared *Benhadad* whom hee ought not to haue ſpared, the Lord ſaid vnto him, *Becauſe thou haſt let goe out of thine hands a man whom I appointed to dye, thy life ſhall go for his life, and thy people for his people*, 1 Kings 20,42. To this purpoſe wee reade in another place of Prouerbs, chap. chap. 24,24. *He that ſaith vnto the wicked, Thou art righteous, him ſhall the people curſe, and the multitude abhorre him.* Let vs all lay this to our hearts. If we haue any in our ſeuerall gouernments, that are godly & feare the Name of God, let ſuch bee made much of, let them finde our helpe and fauour, let them bee comforted and encouraged in well doing. But on the other ſide, we are not to winke at the wicked, but labour to finde them out, and to draw them out of their dens where they lurke, watching their ſeaſons to peſter & poyſon others: remembring alwayes the ends for which God hath lifted vp the heads of all Gouernors aboue their brethren, to wit, that euill doers ſhould be puniſhed, and that ſuch as do well ſhould be commended: conſidering duely & diligently, that the time will come, when they muſt giue an account to God of the Stewardſhip committed vnto them.

2 Tim.2,13.

[Verſe 6. *And behold, one of the children of Iſrael came and brought vnto his brethren a Midianitiſh woman, in the ſight of Moſes, &c.*] In theſe words is offered vnto vs an example, expreſſing the nature of ſinne, where once it is entertained. For behold here, how they grow in ſinne, and proceed from euil to worſe, from a great ſinne to a greater. At the firſt, they departed out of the hoaſt of Iſrael, and went to the people of *Moab* and *Midian*, with whom they coupled themſelues: ſo that albeit they ſinned, yet they had ſome ſhame of ſinne, and made ſome conſcience of committing it openly amongſt their brethren. But they proceed by little and little, from ſtep to ſtep, and from one degree to another, till they feare nothing, and are aſhamed of nothing. Therefore in the example of one man heere ſet before our eies, *Moſes* declares to what impudency & ſhameleſneſſe they were come, that they brought their harlots into the hoaſt to deſpite God, to anger *Moſes*, to corrupt the people, & to pollute the worſhip ẏ was ſet vp by the commandement

Doctrine. Euill men proceed by degrees from worſe to worſe.

dement of the Lord. For this man (who is afterward named) as if he had beene abſolute in power, as he was indeed reſolute in will, & diſſolute in his whole life, brought his whoriſh woman in the ſight of God, in the ſight of *Moſes*, in the ſight of the congregation, and in the ſight of the Tabernacle, to ſhew that he had filled vp the meaſure of his ſinne. The doctrine ariſing from hence is this, that euill men doe not vſually make any ſtay in euill, but proceede from degree to degree, to worſe & worſe. The nature of ſinne is, to draw all ſuch as delight in it and follow after it, from one euill to another, vntill in the end, they become moſt corrupt and abhominable. This is it which the Prophet *Ieremy* noteth in the people of his time, when he ſayth, *Were they aſhamed when they committed abhomination? Nay, they were not aſhamed, no neither could they haue any ſhame: therefore, they ſhall fall among the ſlaine: when I ſhall viſit them, they ſhall bee caſt downe*, ſaith the Lord, *Ier.*6,15.

The like we ſee in the 18. chap. following, ver. 11 12. *Speake to the men of Iudah, and to the inhabitants of Ieruſalem, ſaying, Thus ſaith the Lord, Behold, I prepare a plague for you, and purpoſe a thing againſt you: returne you therefore euery one from his euill way, and make your wayes & your workes good:* But they ſaid deſperatly, *Surely we will walk after our own imaginations, & doe euery man after the ſtubburnes of his wicked hart.* The truth of this hath bin euidēt in al ages of the Church. When the Lord was determined to bring an vniuerſall flood vpon the face of the earth, for the ſinnes of man, and had giuen them a time of repentance, while his patience endured, Gen. 6,12. *They ceaſed not from ſin, neither repented of their wickedneſſe, ſaying, what haue I done?* Math. 24,38. But euery one turned to their race, as the horſe ruſheth into the battell. For in the time that was limited thē, their ſin increaſed, our Sauior ſhewing how they were giuen ouer vnto all looſeneſſe, vntill the flood came, and ſwept them all away. This the Prophet *Dauid* noteth (if hee were the penner of that Pſalme) where hee obſerueth the degrees and ſtayres by which men aſcend to the heighth and top of ſinne: firſt, they beginne to walke in the counſell of the wicked, then they proceed to ſtand in the way of ſinners; laſtly, they come to ſit downe in the ſeat of the ſcornefull, *Pſal.* 1,1. And this we may further obſerue in the faylings of the faithfull, and in their fallings into ſinne. No man becommeth extreamely euil at a ſudden, nor deſperately ſetled, and obſtinatly reſolued to continue in ſin in a moment: but as he that will climbe vp to the top of an high tower, doth aſcend ſtep by ſtep, and by little & litle; ſo he that maketh no conſcience of any ſinne, but walketh in all prophaneneſſe with greedineſſe, commeth to that height by degrees, one ſinne drawing on another, the leſſer making way for the greater, and the greater obtayning paſſage for the greateſt of all. Wee ſee it in *Euah*, when ſhe fell from God, firſt, ſhe liſtned vnto Satan; ſecondly, ſhee made a light reſiſtance to his tentation; thirdly, ſhee beganne to doubt waueringly of that which God had deliuered abſolutely; fourthly, ſhee grew in concupiſcence, the eye liking, the heart luſting, and both of them deſiring the forbidden fruite; laſtly, ſhe fell to flat apoſtacy, infidelity, and rebellion. This likewiſe is ſet before vs in the example of *Peter*, who getting into the high-Prieſts hall, and thruſting himſelfe into euill company, hath left vs a ſtrong proofe of his owne weakeneſſe, and of his declining from euill to worſe. Firſt, hee anſwereth faintly and fearefully, that he knew not the man, *Math.* 26,70. A dangerous beginning. When hee was further vrged and preſſed to anſwere, and that he ſaw his bare and cold denyall would not be accepted, hee thought to goe one ſtep farther, hee denyed with an oath, that he neuer knew him. Yea, when they were importunate vpon him, and would not ſuffer him to be in reſt, he began to curſe himſelfe, and thereby to caſt himſelfe into the depth of ſin, into the gates of hel, and into the hands of Satan.

Gen 3,6.

Reaſon 1.

The Reaſons follow. Firſt, ſin groweth in the heart, as the childe doth in the wombe. For as the infant hath his increaſings and augmentations from a ſmall beginning, vntill hee come to the birth, proceeding from one degree and age vnto another, as *Iob* ſetteth foorth our firſt creation, *Thou haſt powred me out as milke, and turned mee into cruds like cheeſe: thou haſt clothed me with skinne and fleſh, and ioyned me with bones and ſinnewes*, *Iob* 10, 10,11: ſo is it with a ſinner; his beginnings are ſmall, but the further hee runneth, the longer he continueth, and the deeper hee plungeth himſelfe in ſinne, the more corrupt and abhominable he becommeth. As a ſpring that ariſeth out of the earth is firſt little and ſhallow, but the further it groweth, the more ground it floweth, and the more ſtreames come into it, the greater the riuer is: or as a fire, which at the firſt is a little ſparke, being nouriſhed, becommeth in ſhort time a great flame: ſo is it with ſin, it is little in growth, weake in ſtrength, ſlender in appearance at the beginning; but being cherriſhed and foſtered in the ſoule of the ſinner, it multiplyeth exceedingly, and bringeth foorth many children of the ſame nature, whereof we may truely ſay; Like mother, like daughter. This is that compariſon, which the Apoſtle *Iames* vſeth, to expreſſe the fruitfull nature of all the vnfruitfull workes of darkeneſſe, *Euery man is tempted, when hee is drawne away by his owne concupiſcence, and is enticed: then when luſt hath conceiued, it bringeth foorth ſinne, and when ſinne is finiſhed, it bringeth foorth death*, Iam. 1,15. VVhere the Apoſtle ſheweth, that firſt a man is tempted to euill, then concupiſcence conueyeth it, after it is in trauaile and bringeth foorth; and laſtly, it doth finiſh it as a perfect birth. This compariſon is alſo vſed by the Prophet *Dauid*, *Behold, he ſhall trauaile with wickedneſſe, for he hath conceiued miſchiefe, but he ſhall bring forth a lie.* Pſal. 7, 14.

Reaſon 2. Secondly, the wrath of God falleth vpon ſuch as make no conſcience to fall into leſſer ſinnes, hee giueth them ouer to a reprobate ſence, to a ſlumbring ſpirit, and to hardneſſe of heart, that they fall to be paſt feeling, and cannot repent. The Apoſtle declareth in the Epiſtle to the Romanes, *That ſuch as regarded not to know God, hee gaue them vp to their hearts luſt, vnto all vncleanneſſe, and puniſhed one ſinne with another*, Rom. 1. 28. For the ſinne that followeth is a puniſhment which went before. God forſaketh them with his grace, that forſake him by their ſinnes: and when once God leaueth them, the diuell findeth them. Whenſoeuer God departeth out of any perſon, the vncleane ſpirit taketh poſſeſſion, for the houſe is empty, ſwept, and garniſhed, and made ready to entertaine him, *Math.* 12, 44. This is it which the Prophet declareth concerning the ſecret iudgment of God vpon ſinners, that make ſhipwracke of faith and of a good conſcience; *My people would not heare my voyce, and Iſrael would none of me: ſo I gaue them vp vnto the hardneſſe of their heart, and they haue walked in their owne counſels*, Pſal. 81, 11, 12. Where hee ſheweth, that ſeeing they would not be reclaimed and reformed, hee laide the bridle in their owne neckes, and ſuffered them to run their full ſwinge into all wickedneſſe. In like manner the Apoſtle deſcribing the ſins of the Iewes that hated the Goſpel, ſtoned the Prophets, perſecuted the Saints, and crucified the Lord of life, ſheweth that they had filled vp the meaſure of their ſinnes, and that the wrath of God was come on them to the vttermoſt 1. *Theſſ.* 2, 19.

Reaſon 3. Thirdly, ſinne is fitly reſembled to the fretting of a canker, and to the vncleanneſſe of a leproſie, both which goe forward, and make no ſtay, vntill the whole body be infected and euery member endangered. This is the ſimilitude which the Apoſtle vſeth; 2. Tim. 2. 17. *Their word ſhal fret as a canker, of which ſort is Hymeneus and Philetus.* For as one ſerpent engendreth another, ſo doth one ſinne conceiue and bring forth another. It is like vnto the beaſt, that is ſaid to grow ſo long as it liueth. So then lay theſe things together, both that God forſaketh ſuch as make no conſcience of ſinne, and that ſinne is likened to the conceiuing of the wombe, to the eating of a canker, and to the filthineſſe of a leproſie, wee may conclude, that ſin being entertained, knoweth not ſtay, but rolleth as a ſtone, vntill it come to the bottome.

Vſe 1. Now, let vs handle the vſes. Firſt, conſider from hence, how dangerous it is to giue entertainment vnto ſinne at the beginning, which groweth to more perfection euery day, we cannot ſtop this ſtreame when we will: it goeth beyond the ſtrength of our nature. God leaueth vs further to our ſelues, when we begin to leaue his wayes. We ſee this in the example of *Cain*, he was reproued of God, checked for his hatred againſt his brother, & admoniſhed to repent; but *he harkened not to the voyce of the Lord, but hardened his heart, and ſhed innocent blood, euen the blood of his brother*, Gen. 4, 8. This appeareth in *Iudas*, hee entertained couetouſneſſe in his heart, from couetouſneſſe hee fell to plot with the Phariſies, from plotting he proceeded to practiſing, and in the end hee brake out into treaſon againſt his Lord and Maſter, and ceaſed not till hee brake his owne necke, *Math.* 26, 15. The like we may ſay of *Saul*, and trace out his falling from God, ſtep by ſtep; and the more he continued, the more did the Spirit of GOD forſake him; 1. Sam 16, 14. ſo that his hidden corruption brake out into open rebellion againſt God, open perſecution againſt *Dauid*, and open deſperation againſt himſelf and his owne ſoule. Thus it falleth out with ſuch as ſinne againſt their conſcience. Some grow to be very diuels incarnate, that do euery day giue ſtrength vnto their corruption, and adde drunkenneſſe vnto thirſt, who being paſt feeling, giue themſelues to wantonneſſe, to worke all vncleannes with greedineſſe. Some are like bruite beaſts, that are led onely by ſenſuality, carnall and naturall men, which haue nothing in them of the Spirit of God, *Iude* 10. Continuance in ſinne bringeth hardneſſe of heart. Such are in greateſt danger, and ſee it not; they are in the midſt of the fire, and feele it not; they taſte deeply of the iudgment of God, and regard it not. Lay before them the grieuouſneſſe of ſinne, beſeech them with bitter teares, exhort them by the tender mercies of God, denounce all the plagues, puniſhments, and iudgments of hell, offer vnto them the ſweet promiſes of the Goſpel, entreate them by the death of Chriſt, and the deareſt blood that he ſhed for them: all theſe they tread vnder their feet, and neglect them as things of no price; ſinne hath bewitched their hearts, Sathan hath blinded their eyes, and God hath giuen them vp into a reprobate ſence. For as among all the bleſſings that God beſtoweth vpon the ſonnes of men in this world, a ſoft and tender heart is one of the greateſt, which is ſoone checked & controuled, ſoone made to bleed, and raiſed to repentance and amendement of life, *Ezek.* 11, 19: ſo there can be no greater curſe and malediction laide vpon any man, then to haue a ſtony and ſtiff-necked, a rebellious and yron heart, which heapeth and hoardeth vp euery day vengeance againſt it ſelfe. What an heauy puniſhment was this vpon *Pharaoh*, when his heart was hardened? *Moſes* and *Aaron* came vnto him, they laide before him the word of God, they wrought miracles in the land of Egypt, they called vpon him to let the people go: he was viſited with lice, he was feared with thunders, he was plagued with frogges, he was tryed with darkneſſe, he was puniſhed with the death of the firſt borne; yet could not all theſe enter into his heart, nor pierce his conſcience that was ſeared with an hot yron, ſo that he proceeded in euill, vntill he and his whole hoſte were drowned in the red ſea. Heereunto accordeth that which the Prophet *Ieremy* ſayth, *Can the blacke Moore change his skinne? or the leopard his ſpots? Then may ye alſo doe good, that are accuſtomed to doe euill,* Ier. 13,23.

Seeing therefore ſuch as beginne to ſinne, can haue no ſtay of themſelues, we muſt needs confeſſe it to be very dangerous and hurtfull to our ſoules. For all ſuch as breake out into this ſinne, are like to thoſe that runne downe a ſteepe hill, that when they are going, haue no power to make any ſtay or ſtop, vntill they come vnto the lower end. Thus it is with thoſe that haue giuen the onſet vpon ſinne, they do as it wer, open ẏ flood gates of impiety, which are not againe eaſily ſhut vp, but the violence of the ſtreame beareth all things before it. For howſoeuer ſinne at the firſt be entertained of men with ſome diſlike, and not without ſome ſtrugling and ſtriuing againſt it; yet in proceſſe of time, and by continuance in ſinne, they grow ſhameleſſe, euen to haue an whores forehead, that they cannot, nor wil not be aſhamed: though the Sunne, the heauen, the earth, and men beare witneſſe againſt them, they regard neither God nor men, neyther heauen, nor hell, neyther ſaluation nor damnation. This is indeede a dangerous eſtate, and a feareful condition.

Vſe 2. Secondly, ſeeing euill men waxe worſe & worſe, we may conclude, that their iudgment ſleepeth not, but is encreaſed as their ſinne encreaſeth; yea, it is not farre off, but lyeth at the doores. Euery ſinne is in it owne nature a ſin to death, and a remouing from God, the wages of it is death, and prouoketh to an vtter conſumption of vs, *Rom.* 6,23: how then can we anſwere ſo many thouſands, if one bee ſo grieuous? For if the Lord marke what is *done amiſſe, who ſhall be able to ſtand?* Thus the Apoſtle ſetteth downe their condition, that were ſetled in wickedneſſe, *That their condemnation long ſince reſteth not, & their deſtruction ſlũbreth not,* 2.Pet. 2,3. So then, we may aſſure our ſelues that the iudgmeuts of God follow at their heeles, when men are come to the top and heighth of their ſinnes. Thus it was with the old world, when their wayes were wholly corrupted, then was the earth vniuerſally drowned. When the *Sodomites* became exceeding ſinners againſt the Lord, and their ſinnes cryed to heauen, the Lord rayned downe fire & brimſtone vpon them. When Iſrael abounded in all ſinne, that there was no truth nor mercy, nor knowledge of God in the land, but that by ſwearing and lying, by killing and ſtealing they brake out, and blood touched blood; the Lord denounceth by his Prophet, *That the land ſhall mourne, and euery one that dwelleth therein, ſhall be cut off,* Hoſ. 4,1,2. When the Amorites had filled vp the meaſure of their ſins, Gen. 15,14. they ſhould be rooted out of the Land, and the people of God come in their ſtead. Where the Lord declareth, that howſoeuer this people were exceeding ſinners in the dayes of *Abraham*, and deſerued to be rooted out at the very firſt, yet did he withhold his hand, and waited for their repentance a long time, vntill they were paſt recouery. Do we then ſee any waxe worſe and worſe, and encreaſe in ſinne, as they grow in age? We may conclude, that ſo ſoone as they are become ripe, nay, rotten in their ſinnes, the appointed time of God draweth on to deſtroy them. For euen as men when their Corne is waxen ripe, and the fields are white vnto the harueſt, doe thruſt in their ſickles, and cut it downe, ſo will the Lord deale with all the vngodly; for when their ſinnes are at the higheſt, then his iudgements are at the neereſt, according as the Apoſtle *Iohn* ſheweth, that an Angell came out of the Temple, crying with a loud voyce vnto him that ſate on the Cloud, *Thruſt in thy ſickle and reape: for the time is come to reape, for the harueſt of the earth is ripe,* Reuel. 14,15. This is it which was declared in a viſion vnto *Amos*, where the Lord ſhewed vnto him a Basket of Summer fruite, and ſaide, *Amos, what ſeeſt thou?* who anſwered, *A Basket of Summer fruite. Then the Lord ſaide vnto him, The ende is come vpon my people of Iſrael, I will paſſe by them no more,* Amos 8,1,2. Declaring thereby, the ripenes of their ſinnes, and the readineſſe of Gods iudgements to giue them their reward. Wherefore, whatſoeuer ſinnes vngodly men commit, the old are not forgotten, and onely the new remembred; but all both old and new, do come together, & adde vnto the heape, that the meaſure beeing full, preſſed downe, ſhaken together, and running ouer, certaine deſtruction may fall vpon them. Let vs not make a mocke of ſinne, or thinke that God hath forgotten it, when wee haue forgotten it. The iniquities that men commit one day are forgotten with them the next, and ſuch as are practiſed in their youth, are paſt their knowledge before they come to age: but we cannot hide them from the Almighty, *Who writeth bitter things againſt vs, and maketh vs to poſſeſſe the iniquities of our youth,* Iob 14, 26. Pſal. 25.7. Euery ſin ſhall helpe ſomewhat to encreaſe the weight, and make our account the greater in the day of account: for as euery Corne of wheat helpeth to fill vp the buſhell, and to enlarge the heape: ſo doth euery ſinne that we commit, helpe to bring our wickedneſſe to the full. And as men keepe their bookes of reckonings and accounts, which they wil bring forth when they are to reckon: ſo the Lord (to the end we may know that he ſeeth and remembreth our offences) is ſaide after the manner of men, *to keepe a Regiſter of the deeds of men, and to write them vp in the ſame, and euery ſin ſerueth to fill vp the accounts,* Reuel. 20,12. He noteth ſo many oathes as euery

Mark. 4,29.

day come from our vncleane mouthes ; our drunkenneſſe at this time, and that place, and in that company; our whoredomes, vncleanneſſe and wantonneſſe ; our contempt of his word ; our neglect of this ſermon , and that ſermon, on this Sabboth , and on ſuch a Sabboth : ſo that wee ſhall finde when the day of reckoning commeth ſins vpon ſins, and heaps vpon heapes, vntill the meaſure runneth ouer; and when wee muſt goe the way of all fleſh, they will ſtand before vs as an huge Sea (whereof we can ſound no bottome) to ſwallow vs vp. For if we muſt giue an account *for euery idle word at the day of iudgment*, *Mat.*12, 36: how much more for our blaſphemies, and vncleane deeds, which are without number? Which ſhould make vs cry out with the Prophet, *O Lord I know that the way of man is not in himſelfe, neither is it in man to walke & to direct his ſteppes : Lord, correct me, but with iudgment ; not in thine anger , leſt thou bring me to nothing*, *Ier.*10,23,24. To conclude, howſoeuer God ſpare long becauſe hee is patient , yet if wee grow worſe and worſe , and abuſe his patience, and run into all ryot and exceſſe of ſinne, he will fill vp the viole of his iudgment, and powre out his wrath vpon vs to the vtmoſt. This ſerueth to anſwere the curioſity , and to ſtop the mouthes of many men, who ſeeing wicked men proceede in ſinne, and proſper in their wayes, are offended, and are ready to ſay, *Doeth not the Lord ſee this ? Or is there no righteouſneſſe in the Almighty ? Why doth the way of the wicked proſper, and why are they in wealth, that rebelliouſly tranſgreſſe* ? Ier.12,1. God ſuffereth wicked men a long time , becauſe their ſinnes are not yet full, the meaſure is not filled vp: but waite a while , and they ſhall not goe vnpuniſhed.

Vſe 3. Laſtly , ſeeing men giuing themſelues ouer to ſinne, come at the laſt to bee frozen in the dregges of it; it is our duty to reſiſt the beginnings, to preuent the breach, and to ſtop the firſt courſe of it. It is as a ſerpent that muſt be trod on in the egge ; it is as a birth that would be ſmothered in the conception. Let vs take heed that ſinne grow not into a cuſtome, and get an habit. This is it which *Salomon* pointeth out , ſpeaking againſt hatred & reuenge, *The beginning of ſtrife is as one that openeth the waters: therefore ere the contention bee medled with, leaue off*, Prou. 17,14. Where he teacheth , that as it is dangerous to breake a banke or wall which holdeth in the water in his courſe, leſt it ouerflow the fields and meddowes ; ſo if there be a little breach begun in the conſcience by ſinne, the floods thereof will ſo grow and ſwell, that the violence and rage of the ſtreame will quickly and eaſily enlarge the breach, and bring body and ſoule to ſudden deſtruction. Seeing therefore there is ſuch an inundation and flood of ſinne, when once it getteth vent , it behoooueth vs to ſtay the beginnings of ſinne, when as firſt it beginneth to ſprout out , and to ſpring vp : now, theſe weeds will bee more eaſily pulled vp, then when they haue taken deeper root, *Heb.*12,13. The diſeaſes of the body being taken at the firſt, when they begin to breed, and only a ſpice of them is marked , are eaſily cured and healed; whereas the old feſtered ſore is incurable and without remedy. Euen ſo is it in the diſeaſes of the ſoule, if wee nippe them in the head betimes, they are with more eaſe and leſſe difficulty ſuppreſſed : whereas, if wee let them haue their full ſwinge , they are hardly bridled and ſubdued. This we ſee in the example of *Lot*, when he was fallen into drunkenneſſe, there was an eaſie and quicke paſſage to fall into inceſt. When *Dauid* had committed adultery with the wife, he had but a ſteppe to runne into murther to kill the husband. The diuell that old ſerpent , if hee can thruſt in his head, will eaſily winde in the whole body: the way is to quell him quickly, and then ſhall we be ſure to be conquerours, He ſeeketh to preuaile ouer vs by degrees. If the deuill had moued *Peter* at the firſt to curſe himſelfe to the pit of hell if euer he knew Chriſt, no doubt he would haue loathed the tentation, and not haue hearkned to his ſuggeſtion. But he dealt more ſubtilly , and prepared him vnto it by certaine ſteppes, whereby he brought him at the laſt to yeeld vnto that which at the firſt he deteſted. VVhen he goeth about to allure a man vnto the beaſtly and more then beaſtly ſinne of drunkenneſſe, he will not by and by ſay to him, Drinke till thou be drunken , and transforme thy ſelfe into a beaſt, ~~but wil make~~ him to delight in euil company , to leaue the works of his calling , and to haunt infamous houſes, the nurceries of drunkenneſſe. VVhen he would entice a man vnto whoredome and adultery, he will not at the firſt ſtep throw him into the harlots bed , but bring him to looke vpon her, to like her, to luſt after her, to haue familiarity with her ; and laſtly, to commit the ſin it ſelf, 2.*Sam.*11,2: which being firſt in the diuels intention, is the laſt in the ſinners execution. VVhen hee went about to bring *Cain* to murther his brother, he did not at the firſt ſay vnto him, *Kill him, and make him away*; but ſowed diſcord and hatred in his heart, *Gen.*4,5: *and this murther of the heart ingendred the murther of the hand*, 1.*Ioh.*3,15. If then we would auoyde the actuall ſinne, wee muſt endeauour to cut and pare away all occaſions, and not giue the enemy roome , no not a little. But men in theſe dayes make a ſport and ieſt of ſinne, not knowing that they play with a ſerpent, nor conſidering that they dally with a cockatrice. They are like to *Salomons* ſluggard, deſcribed in the Prouerbes, *Yet a little ſleepe, a little ſlumber , a little folding of the hands to ſleepe*, Prou. 6,10, and 24,33. So the adulterer ſayth ; a little more vncleannes; the drunkard muſt haue a litle more drinking; the couetous perſon muſt haue a little more of the world ; and euery one muſt wallow as the ſwine , a little longer in his wickedneſſe, the time is not yet come to forſake his wicked wayes: the blaſphemer, that feareth not an oath, muſt continue yet a little longer in his ſwearing. Theſe men (like the ſluggard) muſt ſleepe yet a little while in their ſinnes, and lye a little thought longer in their luſts; but giue the diuell a little hold, and he will not in haſte let goe; grant him an inch, and he will take an ell: and ſo long as thou doeſt not wholly renounce thy ſinne, but wilt take a little pleaſure at it, and ſpend a little more time in it, thou art in danger of deſtruction, as *Salomon* telleth the ſluggard.

7 *And when Phinehas the ſonne of Eleazar, the ſonne of Aaron the Prieſt, ſaw it, he roſe vp from the mids of the congregation, and tooke a ſpeare in his hand:*

8 *And followed the man of Iſrael into his ſtewes, and thruſt them both through, the man of Iſrael, & the woman in her womb; then the plague ceaſed from the children of Iſrael.*

Chubbah. ſee Deut. 18,3

9 *And there died in that plague foure and twenty thouſand.*

10 *Then the Lord ſpake vnto Moſes, ſaying:*

11 *Phinehas the ſonne of Eleazar, the ſonne of Aaron the Prieſt, hath turned mine anger away from the children of Iſrael; while he was zealous for my ſake among them; therefore I haue not conſumed the children of Iſrael in my iealouſie.*

12 *Wherefore ſay to him; Behold, I giue vnto him my couenant of peace.*

13 *And he ſhall haue it, & his ſeed after him, euen the couenant of the Prieſts office for euer, becauſe he was zealous for his God, and hath made an attonement for the children of Iſrael.*

14 *And the name of the Iſraelite thus ſlaine, which was killed with the Midianitiſh woman, was Zimri, the ſonne of Salu, Prince of the family of the Simeonites.*

15 *And the name of the Midianitiſh woman that was ſlaine was Cosby, the daughter of Zur, who was head ouer the people of his fathers houſe in Midian.*

Hitherto *Moſes* hath handled the ſinnes of the people, bringing down heauy iudgments vpon the heads of the principall authours and committers of them. Now, he ſetteth downe the ſecond point, which is, the reconciliation of God toward his people, *Who will not keepe his anger for euer, Pſal.* 103,9: Wherein we are to obſerue two things; the execution of Iuſtice, and the approbation thereof by God. The execution heere recorded againſt the euill doers is double; the one, extraordinary; the other, ordinary. The extraordinary was by the ſpeare of *Phinehas*, whereby Gods wrath was turned away: the ordinary, was by ſentence of the magiſtrates that were found free from falling into theſe offences; ſuch as were guilty, being hanged vp by the expreſſe commandement of God. Touching the firſt, it is noted, that *Phinehas* one of the tribe of *Leui*, and poſterity of *Aaron*, aroſe out of the congregation that wept before the Lord; being ſtirred vp extraordinarily of God, he tooke a ſpeare in his hand, kindled with a zeale ariſing from a chaſt and pure mind, abhorring all vncleanneſſe and filthineſſe, and purſued them into their filthy ſtewes and brothel-houſes, where he thruſt them both thorough, reuenging the diſhonour done to God, & the ſcandall laide vpon his people. A worthy example for all Magiſtrates to follow, to be ſharpe & ſeuere in puniſhing ſinne, and taking away euill out of the citty of God. Thus the plague was ſtayed, and the anger of God turned away, after that iuſtice was executed; and ſo many thouſands at one time, and for one ſinne ſwept away.

Chald paraph.

But heere two queſtions ariſe, which are to be diſcuſſed, before we proceede any further: the firſt touching the fact of *Phinehas*: the ſecond, touching the number of yͤ dead heere remembred. Touching the fact of *Phinehas*, it may be thus obiected: How can it be lawfull in him, (being a priuate perſon) to exceede the bounds and liſts of his calling? Hee was of the tribe of *Leui*, and of the family of the Prieſts, to whom it belonged not to draw the ſword. For as the other tribes were not appointed to the ſeruice of the Altar; ſo the tribe of *Leui* was not called to the execution of iuſtice. Beſides, there are generall rules directing all priuate men, and generall Lawes reſtraining them from ſhedding of blood; as he that ſheddeth mans blood, by man ſhall his blood be ſhed: hee that ſmiteth with the ſword, ſhalbe ſmitten with the ſword: loue your enemies, and doe good to them that hate you. The ſeruant of God muſt not ſtriue, but muſt be gentle toward all men, ſuffering the euill, and inſtructing them with meekeneſſe that be contrary minded, 2. *Tim.* 2,25. How then can we iuſtify this act of *Phinehas*, departing from theſe holy rules of Gods Religion?

Obiection.

I anſwere, there is a double kinde of calling; an ordinary calling, and an extraordinary calling; the one neceſſarily diſtinguiſhed from the other. For God doth oftentimes giue vnto his ſeruants a new and ſpecial vocation, and addeth it vnto their former function. Hence it is alſo, that ſome workes are ordinary, and ſome are extraordinary. Ordinary workes muſt be guided and directed by ordinary rules, ſuch as thoſe are which wee haue ſet downe before. Extraordinary workes proceede from a ſpecial motion of Gods Spirit warranting them, and making them (albeit going againſt the common rules) lawful, cōmendable, and neceſſary. Such was the fact of *Moſes*, ſmiting the Egyptian, *Exod.* 2,12: the fact of *Samuel*, hewing *Agag* in pieces, 1. *Sam.* 15, 35: the fact of *Eliah*, ſlaying the Prieſts of *Baal*, 1. *King.* 18,4: the fact of the Iſraelites, ſpoyling the Egyptians, and ſuch like

Anſwer.

like, Exod.12,35, who had an inward motion, like to the commandement giuen to *Abraham* to kill his ſonne. Theſe actions, albeit warranted to the doers, are not to be drawne into example and imitation, vnleſſe we haue the inſpiration of the ſame Spirit; and therefore Chriſt our Sauiour anſwereth his Diſciples, that would haue called fire from heauen to conſume the Samaritanes, *Yee know not of what ſpirit ye are, for the Sonne of man is not come to deſtroy mens liues, but to ſaue them*, Luk.9,55. Now that this fact of *Phinehas* is of the ſame nature, it appeareth, both becauſe the plague ceaſed by it, and Gods wrath kindled againſt his people, was appeaſed; ſo that the action is both commended & rewarded. This the Spirit of God teacheth in the Pſalme, *Phinehas ſtood vp and executed iudgement, and the plague was ſtaied: and it was imputed vnto him for righteouſneſſe, from generation to generation for euer*, Pſalm.106,30: which is not ſo to be vnderſtood, as if he were iuſtified before God, by this one acte, becauſe whoſoeuer will bee iuſt by the Law, is bound to keepe the whole law, according to the tenour of the law, *Do this & thou ſhalt liue*, Gal.4,12,20. One good worke doth not ſerue or ſuffice to make a man perfectly iuſt and righteous in the ſight of God, ſeeing hee that continueth not in all things written in the booke of the law, is accurſed. So then, we muſt know that the Pſalmiſt meaneth, that this fact was lawfull, and allowed. For hauing ſet down the vengeance that *Phinehas* tooke vpon this adulterer, and the adultreſſe: hee preuenteth the Obiection which might be made: Was not this horrible and damnable murther in him, who being a priuate man, had not the ſword of iuſtice committed vnto him? and being one of the Prieſts of the Lord, was to meddle onely in matters belonging vnto God, and not in ciuill things; who was to draw out the cenſures of ẏ church not a materiall ſword to ſtrike offenders? No (ſaith the Prophet) it was not murther, it was a righteous and commendable acte, he beeing ſtirred vp by Gods Spirit, inaſmuch as it proceeded from faith, and aymed at the glory of the great Name of God. Wherefore this place is falſely alledged, and peruerſly wreſted by the Church of Rome, to ouerthrow iuſtification by faith alone, and to eſtabliſh iuſtification by good works. For there is a double iuſtification, one of the worke, the other of the perſon. The Prophet ſpeaketh in that place of the iuſtification of the worke, which albeit in the ſight of men it might ſeeme ſauage & inhumane, yet God did accept of it, & account it as a good and iuſt work, which pleaſed him being done in faith, which purifieth the heart, Acts 15,9. He ſpeaketh not of the iuſtification of his perſon, which was by apprehending the mercy of God in Chriſt, by beleeuing, not by doing. Thus the Apoſtle in the fourth chapter to the Romanes, verſes 4,5. maketh a double kinde of imputation, ſaying: *To him that worketh, the wages is not counted by fauor, but by debt: but to him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is accounted for righteouſneſſe.* Thus much of the firſt queſtion touching the acte of *Phinehas*, whether it were lawfull or vnlawfull, whether it were priuate reuenge, or publike iuſtice.

Luth in Gen. cap.29.

The ſecond Queſtion is touching the number that dyed in this plague: wherein appeareth ſome difference and diſagreement in outward ſhew, betweene the old Teſtament, and the new. For *Moſes* in this place, verſe 9, ſayeth, *There died foure and twenty thouſand.* But the Apoſtle *Paul* alledging this iudgement of God, mentioneth onely *Three and twenty thouſand*, 1 Cor.10,8, ſubtracting one thouſand from the former number which *Moſes* added. I anſwer, ſome reconcile theſe places thus: that the Scribes or Penmen fayled in copying out the books of *Pauls* Epiſtles, which ſhold haue written foure & twenty thouſand, where they wrote three & twenty thouſand. But this is ſhifting rather then reconciling; & cutting the knot with a ſword, rather then looſing it aſunder with the hand, inaſmuch as all the copies generally with full conſent, as it were with one voice agree in the former reading. Others ſuppoſe and ſurmiſe that it might bee a ſlip of memory in the Apoſtle, according to humane infirmity. But this anſwer is worſe then the former, and theſe are vnſkilfull Surgeons, that make a deepe wound inſtead of applying a plaiſter, and therefore kill where they ſhould cure. For wee cannot admit any faults in memory in the bleſſed Apoſtle, who wrote by the direction of the Spirit of God, as alſo the whole Scripture was inſpired by him: and wee cannot giue any reaſon to warrant, why it ſhould rather be a ſlip of memory in *Paul* then in *Moſes*, both of them beeing guided by the ſame Spirit.

Obiect.

2 Tim.3.16

Againe, others ſay, that *Paul* is not contrary to *Moſes*, foraſmuch as if there were foure and twenty thouſand, as *Moſes* teacheth, there muſt of neceſſity be three and twenty thouſand, as the Apoſtle gathereth, ſeeing the greater number includeth the leſſer; and ſeeing he doth not ſay expreſly there were iuſt ſo many, neither more nor leſſe. True it is, to make vp a round ſumme, & a full number, the Scripture vſeth ſometimes to adde, and ſometimes to detract; but in this place there is no reaſon, why the Apoſtle ſhould vſe the leſſe number rather then the greater, conſidering ẏ greater number is heere as full and perfect a number as the leſſer; and therefore no iuſt cauſe to change & alter any thing. Beſides, the Apoſtle maketh the number as directly to bee 23000, as *Moſes* maketh it to bee 24000. Wherefore, to let paſſe theſe geſſes & coniectures, the beſt and trueſt anſwere is, that *Moſes* diſtinguiſheth the hiſtory into two parts. Firſt, touching the heads of the people that were hanged vp: Secondly, touching the people that were ſlaine with the ſword. If we

Iun.paral.

ioyne both theſe together, as *Moſes* doth in this place, it is truely ſaide, There dyed foure and twenty thouſand. For he ſpeaketh firſt of the chiefe Captaines and Ring-leaders to this rebellion againſt God, then of the reſt of the people that walked in their wayes, and followed their example: afterward he caſteth vp his accounts, & ſetteth downe the totall ſum as it did accrew out of them both. But if we ſpeake of the principall malefactors by themſelues, and of the reſt of the people by themſelues, a thouſand of the principal were hanged or crucified; and among the people were ſlaine three and twenty thouſand, of which latter, *Paul* onely ſpeaketh, omitting the thouſand Princes: to ſhew, how fond and friuolous their excuſe is, who defend theyr offences by the example, or authority, or counſel, or commandement of theyr ſuperiors: ſeeing the people in this place following the foote-ſteps of theyr Magiſtrates, were no leſſe puniſhed then the Magiſtrates themſelues. So then, theſe are moſt true, both that which *Moſes* ſaith, to wit, that foure and twenty thouſand periſhed, ioyning both Princes and people together; and that alſo which *Paul* affirmeth, mentioning three and twenty thouſand only, omitting the Princes, and reckoning the people: and hence it is, that the ſumme in *Moſes*, amounteth to a thouſand more, in *Paul* to a thouſand leſſe.

Hitherto of the execution of iuſtice by *Phinehas*, vpon two audacious and open offenders, and of diſcuſſing the queſtions that ariſe thereupon: now followeth the approbation of God, in whoſe noſthrils it ſmelled as a ſweet ſauour. This fact is commended, his zeale is praiſed, his perſon is bleſſed, and rewarded. For albeit good works wrought in faith, and dyed with the blood of Chriſt, doe not merite eternall life, *Which is the free gift of God*, Roman. 6,23, yet they are rewarded of mercy in this life, and in the life to come. The bleſſing of God to reſt vpon him and his poſterity, is ſet downe in two reſpects: Firſt, generally, *I will make my couenant of peace with him, ſo that he ſhall haue me a mercifull God*: Secondly, particularly; where the manner is ſet downe, that the Prieſthood ſhould remaine to him and to his poſterity for euer, ſo that both his ſeede ſhould flouriſh ſo long as the Iewiſh Church ſhould continue, and the honour of the high Prieſthood ſhould abide among his poſterity, *Vntill the high Prieſt of our profeſſion (Ieſus Chriſt) ſhould come to make an end of all Ceremonies*, Hebr. 3,1. The accompliſhment whereof is not hard to ſhew in the holy Scriptures, and in other approued Hiſtories. For the lineall ſucceſſion of the Prieſthood from him to the carrying away into captiuity to Babylon, is expreſſed in yͤ books of the Chronicles, 1 Chron. 6,4,15, from the father to the ſonne, and from one generation to another. From the captiuity, vntill the time of *Alexander* the Great, (to whom the Perſian Monarchy befell, and whom *Iadduah* the high Prieſt met in his Prieſtly robes coming to conquer Ieruſalem) the genealogy is remembred in the booke of *Nehemiah*, chapter 12,10,22. Neyther may it ſeeme ſtrange vnto vs, that *Nehemiah* ſhould ſet downe the ſucceſſion ſo farre, ſeeing from the reigne of *Artaxerxes* whom he ſerued (being in chiefe place about him) to the Monarchy of *Alexander* the Great, (who ouercame *Darius*) were not aboue ſixty yeares, as the Chronology & Computation of the reigne of the Perſian Kings declareth. And from the times of *Alexander* the Great, to *Ariſtobulus* and his ſonne (who was the laſt) whom *Herod* treacherouſly and cruelly cauſed to be drowned; the pedigree is to be ſeene in *Ioſephus* and others. Afterward the Prieſthood was ſet to ſale, and thoſe promoted, that made their owne way by ſums of money, or by fauour of friends, or both together.

Ioſeph. antiq. lib. 11, cap. 8.

Ioſeph. antiq. lib. 15 cap. 3.

After this promiſe made to *Phinehas*, *Moſes* annexeth a deſcription of the whoremaſter and the whore, that prouoked Gods wrath, and troubled Iſrael: who are ſet forth by their names, by their family, by their condition and degree. The name of the man was *Zimri*, his family was the tribe of *Simeon*: touching his eſtate, hee was one of the Princes of his tribe, by whom no doubt (being a man of ſort and quality) hee was accompanied and countenanced; yea, it ſhould appeare he was a mouer and perſwader of others to commit the like wickednes, whereby it came to paſſe yͤ the greateſt number of this tribe periſhed with him, as may be gathered by the new ſuruey and numbering of the tribes which is taken in the Chapter following, *Numb*, 26, 14, and 1,23. For they which in the former muſtering and numbering, amounted vnto the number of nine and fifty thouſand and three hundred, were now diminiſhed and abated to two & twenty thouſand, and two hundred, for their idolatry and fornication: ſo that with this *Zimri*, the greater number of this tribe periſhed,

They did partake with him in the ſinne of whoredome, and therefore they communicated with him in the plague and puniſhment of it. Hence it came to paſſe, that whereas all the other tribes in a manner amounted to more then forty thouſand: this tribe attayned onely vnto the number of two and twenty thouſand, and two hundred. The name of the harlot was *Coſbi*; her ſtocke and kindred was of the Midianites: in reſpect of her place, ſhee was the daughter of one of the chiefe Princes of that people, who afterward was reckoned amongſt the ſonnes of *Midian*, that were ſlaine by *Moſes*, Numbers 31, 8. Theſe names of the two perſons are ſingled out amongeſt the reſt, vnto their perpetuall infamy and reproach, For as the names of the righteous are regiſtred and remembred, to their euerlaſting praiſe: ſo the name of the vngodly ſhal rot, Prou. 10, ver. 7. Their families are ſingled out, that part of the diſgrace and diſhonour ſhould blemiſh them, to humble them, and to inſtruct them to nouriſh ſinne in none of their kindred. Their high place is ſingled out, to teach that GOD the Iudge of all the world, iudgeth without reſpect of perſons, and that all men, of what credite and countenance ſoeuer, ſhould feare before him.

Verſe 7. *And when Phinehas the ſonne of Eleazar, the ſonne of Aaron the Prieſt ſaw it, hee roſe vp, &c.*] This holy man of God ſlew the adulterer and the adultereſſe with a ſpeare. If he had beene a meere priuate man, this ſhedding of blood had beene vnlawfull in him, howſoeuer they deſerued it. But the Spirit of God was his direction, and hee had a ſecret calling, to be to him as a ſure & ſafe warrant. So then, albeit priuate perſons may put no mā to death, as appeareth in the Commandement, Exod. 20, 13, yet ſuch as are warranted from God, are his Officers and Magiſtrates.

Doctrine. **Actions in themſelues vnlawful, are by a calling made lawfull.**

We learne from hence, that actions which of themſelues and in their own nature are vnlawfull, vnſeemely, and againſt humanity, by a calling from God, become lawfull, warrantable, and neceſſary. This ſpeciall calling giuen vnto ſpeciall men, is ſometimes outward, and ſometimes inward. The inward calling is, when God by the motion of his Spirit, moueth the heart to doe ſome ſpeciall worke againſt the ordinary rules that he left to the reſt of the ſonnes of men. Heereof we haue plentifull examples in the booke of Iudges, in thoſe whom God extraordinarily raiſed vp to ſaue his people, and to deſtroy their enemies. Whē *Eglon* King of *Moab* oppreſſed Iſrael, & kept them in great ſlauery and ſubiection, as a tyrant and vſurper, the Lord ſtirred vp *Ehud*, Iudg. 3, 15, 16. who made him a Dagger with two edges, conueyed it cloſely vnder his garment, and when opportunity ſerued, he thruſt it into his belly, and ſlew him. This action had beene ſinfull without this calling; for though *Eglon* were an oppreſſour, yet the killing of him had not beene warrantable. The like we ſee afterward in the ſame booke ſet before vs in the example of *Sampſon*; for there we ſee, he tooke to wife an vncircumciſed Philiſtim, Iudg. 14, and 15, and 16, he tyed firebrands to the Foxes tayles, to burne their Corne, he carried away the gates of *Azzah*, he ſlew many with the iaw-bone of an Aſſe, & pulled down the houſe of *Dagon*, whereby hee killed the Princes, people, and himſelfe. He was inwardly called and commanded to doe theſe works of God. For when he ſpake to his father to giue him one of the daughters of the Philiſtims to wife that pleaſed him well, his father and his mother ſaide vnto him; *Is there neuer a wife among the daughters of thy brethren, and among all thy people, that thou muſt goe take a wife of the vncircumciſed Philiſtims? For they knew not that it came of the Lord, that hee ſhould ſeeke an occaſion againſt the Philiſtims*, Iudg. chapter 14, verſe 4. The ſame we noted before in *Moſes* ſlaying the Egyptian, which fact, howſoeuer ſome condemne as vnlawfull, both becauſe he was not appointed a Iudge ouer that people, but was a priuate man, and becauſe he ſeemed to paſſe the bounds of iuſtice (ſuppoſing he were a Magiſtrate) puniſhing the ſmiting of a blow, (Exod. 2, 12.) with the taking away of life, ſeeing God commanded a tooth for a tooth, Exod. 21, 24, wound for wound, and blow for blow: yet it appeareth by the words of *Stephen*, that GOD had giuen him commiſſion, and endued him with authority, to deliuer the Iſraelites, and to auenge their iniuries, when he ſaith, *He ſuppoſed his brethren would haue vnderſtood that God by his hand ſhold giue them deliuerance, but they vnderſtood it not*, Acts, chap. 7, 25. Againe, when *Moſes* had receiued the Law in the Mount, written with the finger of God, and beeing come downe had ſeene the molten Calfe, *Hee tooke the two Tables, and caſt them out of his two hands, and brake them before their eyes*, Deut. chap. 9, verſe 17. He did not this through any vnaduiſed zeale, or haſtineſſe, or fleſhly affection, but God gouerned him by his holy Spirit, & ſtirred him vp by this exraordinary meanes, to declare to the people, that his Couenant was broken and diſanulled that was made betweene them.

Likewiſe, ſome haue had an outward calling, commanding and warranting the doing of extraordinary things. So *Abraham* was commanded by liuely voice to take his ſonne, his onely ſonne, him whom he loued, euen *Iſaac*, the ſonne of promiſe, and to offer him vp for a burnt offering, vpon one of the mountaynes which God would ſhew him, *Gen.* 22, 2. This alſo appeareth in one of the children of the Prophets, who willed his neighbour to ſmite him by the commandement of the Lord, and in ſmiting, to wound him, that hee might diſguiſe himſelfe when hee ſpake vnto the King, 1. Kings 20, 35.

Reaſon 1.

The reaſons making theſe extraordinary workes lawfull, are apparent. Firſt, true obedience ſtandeth not in mans will, but in the commandement of GOD. Whatſoeuer hee commandeth, howſoeuer our carnall reaſon iudgeth of it, and whatſoeuer iniquity it may ſeeme vnto vs to contayne or preſcribe, wee muſt account it lawfull. That which hee forbiddeth, what ſhew ſoeuer it carrieth of piety and holineſſe, is vnlawfull. This appeareth in the anſwere of Chriſt vnto *John Baptiſt*, putting him backe, and refuſing to baptize him: *Let be now, for thus it becommeth vs to fulfill all righteouſneſſe*, Math. 3, 15. And to this purpoſe the Prophet, ſpeaking of this act of *Phinehas* here remembred, ſayth, *It was imputed vnto him for righteouſneſſe*, Pſal. 106, 31. If then in thoſe actions the children of God obeyed him, and followed not theyr owne corrupt wils, they muſt needs be held and pronounced to be lawfull.

Reaſon 2. Secondly, none can withſtand his commandements. That is righteous which he accounteth righteous. And if he will haue it done, who ſhall contradict it? Who is ſo ſtrong, as to reſiſt his will? This doth the Apoſtle *Peter* declare, when he had beene with *Cornelius*, he maketh this defence for himſelfe, *Foraſmuch as God gaue them a like gift, as hee did vnto vs, when wee beleeued in the Lord Ieſus Chriſt, who was I, that I could let God?* Acts 11,7.

Vſe 1. Thus we ſee the Doctrine confirmed: now let vs ſee likewiſe how it may bee applyed. Firſt, marke heere the difference betweene God and our ſelues. His word is our light and direction. Wee haue no other way or warrant to approue our actions but from God and his word; but he is not tyed to any guide or Gouernor. We are put in minde heereof by *Moſes*, Deut. 29,29. *The ſecret things belong to the Lord our God, but the things reuealed belong vnto vs, and to our children for euer, that wee may do all the words of the law.* God is not tyed to his reuealed wil, the Law-giuer is aboue his law. For the law muſt be vnderſtood with this reſtraint and limitation, except God command the contrary, who is free, and not bound to ordinary rules. He commanded *Moſes* in the building of the Tabernacle, to make the Cherubims, and other ſimilitudes; as alſo afterward, when the people were ſtung with fiery ſerpents, to ſet vp a brazen ſerpent, which without his commandement had bin a breach of the ſecond Commandement, *Thou ſhalt not make to thy ſelfe any grauen Image, nor the ſimilitude of any thing in the heauen aboue, or in earth beneath, or in the waters vnder the earth*, Exod. 20,4. He commanded *Ioſhua* to compaſſe the City of *Iericho*, ſeuen dayes with the men of warre, and the Arke of God, ſeuen dayes together, and therfore alſo on the Sabbath day, Ioſh. 6,15: which without the Commandement of God, had bin a breach of the fourth Commandement, *Remember thou keepe holy the Sabbath day.* Gen. 22,1. So God proued *Abraham*, and charged him to offer his ſon, which he could not haue done without horrible murther, except God had commanded it, being a breach of the ſixt Commandement, *Thou ſhalt not kil.* In like manner God willed his people to aske iewels of ſiluer, and iewels of gold, of theyr neighbors the Egyptians, Exod. 12,35, wherby they ſpoyled them, but neuer made reſtitution vnto them; which without a peculiar direction from God, had not ſtood with the eyght Commandement, *Thou ſhalt not ſteale.* Thus thē we ſee for the encreaſe of our knowledge, how the Law of God is to be vnderſtood, to wit, with this caueat and *prouiſo*, Vnleſſe it pleaſe God to command the contrary, who alwayes worketh according to his owne will. For as ſuch as haue to do in the Statutes of earthly Princes, do teach to reſtraine them, and vnderſtand them thus, ſauing the Kings prerogatiue: ſo are we to do in the interpretation of the law of God, alwayes to vſe this exception of Gods prerogatiue. For if Princes claime a prerogatiue aboue theyr lawes, much more are we to giue vnto the eternall God, a prerogatiue and priuiledge aboue the lawes giuen to the ſonnes of men.

Vſe 2. Secondly, we learne from hence, that all examples ſet downe in Scripture, are not ſet downe for our imitation, albeit reuealed for our inſtruction. Our Sauiour in the Goſpel reproueth his Diſciples, who would haue called downe fire from heauen vpon the Samaritans to conſume them, pretending to follow the example of *Elias*, ſaying vnto them, *Yee know not of what ſpirit ye are*, Lu. 9,59. The examples of the godly ſet downe in Scripture are of foure ſorts. The firſt, generall and common, ſtanding in the law of nature, taught in the ten Commandements, commanding vs to worſhip God, to honour our parents, to doe wrong to no man. 1 Cor. 11,1. Hence it is, that we are cōmanded to follow the faith of *Abraham*, the chaſtity of *Ioſeph*, the zeale of *Dauid*, the patience of *Iob*, the repentance of *Peter*, the attention of *Lydia*, the reſtitution of *Zacheus*, and ſuch like: theſe are ſet before vs, both for our inſtruction, and for our imitation.

Secondly, the godly haue many infirmities and imperfections, whereby it commeth to paſſe, that ſome of theyr actions are ſinful and vngodly, which are ſet downe for vs, not to follow, but to auoyde. Such are the incredulity of *Moſes*, the adultery of *Dauid*, the idolatry of *Salomon*, the drunkenneſſe of *Noah*, the inceſt of *Lot*, the ambition of the Apoſtles. Theſe are not written, that we ſhould alledge the fals of the Saints, to warrant and iuſtifie our ſinnes, but to teach vs, that no mā is free from ſinne in this life, ſeeing the elect and regenerate do offend; that we ſhould not, being ſuddainly ouertaken with ſin, deſpaire of Gods mercy: & that we ſhould be watchfull, and looke to our footing, ſeeing theſe men ſinned, beeing adorned with ſuch great gifts, ſo highly in Gods fauour, that ſhined as Starres in the Firmament, and were eminent aboue other men, as the Cedars aboue other Trees.

Thirdly, ſome things were well done of the Fathers, that cannot bee followed of vs without offence to God, as thoſe that were ceremoniall, and endured only vntill the comming of Chriſt, and the reſtoring of all things by him: as the cutting of the foreſkinne, the offering of ſacrifices, the killing of the Paſſeouer, which cannot be brought into vſe and practiſe againe, Acts chap. 15, ver. 1,5, without iniury to Chriſt, and the aboliſhing of his death.

Laſtly, ſome examples were ſingular and proper vnto thoſe to whom they were giuen; ſo as neyther others in thoſe dayes, nor we in our times, may any way follow them, without the ſame inſpiration of the Spirit: and of this number is the zeale of *Phinehas*, mentioned in this place, and ſuch extraordinary examples as we named before. Thus we ſee, both that all examples of the faithfull are not to be practiſed, and likewiſe what are to be followed, and what are not to be followed. Heereby we learne to meete with all prophane men, who reſolue to continue in their ſinnes, & defend themſelues with the ſlips and faylings of the faithfull. Theſe men ſinne with the godly, but they repent not with them: they fall aſleepe with them, but they ariſe not with them out of ſleepe. Heereby alſo the Church of Rome is conuinced, who alledge the making of the Cherubims, of the brazen ſerpent, and ſuch like; to iuſtifie their imagery and idolatry by the example of *Moſes*, which we haue ſhewed to be ſpeciall, not generall, commanded to him, not warranted to all. Laſtly, hereby they are condemned, that would bring in any of the ceremonies of the law, which are long ſince buried, together with the Synagogue, & cannot ſtand with the ſimplicity of the Goſpel, and with the ſufficiency of the death of Chriſt.

Laſtly, as no man muſt bee raſh in pretending extraordinary callings, ſo we muſt take heed we bee not raſh in cenſuring the doings of other men. Do we know, or can we vnderſtand the motions and inſpirations of other men? What man knoweth the things of a man, ſaue the ſpirit of a man which is in him? 1 Cor. 2, 11. We may not therefore examine theyr callings by our owne, nor meaſure extraordinary actions, by ordinary rules; eſpecially in the times of the decay of religion, of the ruines of the Church, of the planting of the Goſpel, when God doth many times giue ſome of his people ſpeciall motions, & guide them with an extraordinary direction of his Spirit; but euery man muſt looke to the warrant of his owne worke. No man muſt preſume aboue his calling, but euery man *muſt be wiſe according to ſobriety, and conſider what gift he hath receiued*, Rom. 12, 3. *Peter* when he ſaw the high Prieſts ſeruants to lay hands on Chriſt, drew the ſword, and cut off the eare of one of the meſſengers: but he is reproued by his Maſter, and commanded to put vp yͤ ſword againe into his place, *Becauſe all* (being priuate perſons without a calling) *that take the ſword, ſhall periſh with the ſword*. Whoſoeuer hath receyued a ſpeciall calling, God giueth an aſſurance of it to his owne heart, and leaueth no ſcruple or doubt in him of his calling: ſo that to aske the queſtion of others, whether a man may haue ſuch a calling or not, is an euident argument that hee hath not receiued any ſuch calling. For albeit we cannot iudge of the callings of others, yet may we of our owne, & know that which no man knoweth beſide our ſelues. The Diſciples thought amiſſe of *Peter* the Apoſtle for going to *Cornelius*. For when he was come vp to Ieruſalem, they of the circumciſion contended againſt him, becauſe he went in to men vncircumciſed, and had eaten with them, (Acts 11, 2.) vntill they had heard him giue a reaſon of his doing, & make an apology for himſelfe: then they held theyr peace, and glorified God. And ſo is it with thoſe that ſit in iudgement of other mens callings, & condemne thoſe things whereof they are ignorant.

Math. 26, 51

[Verſe 8. *He thruſt them both through then the plague ceaſed frō the children of Iſrael.*] The ſins of this people into which they fell, were very greeuous: and the iudgements of God that fell vpon them, were heauy and anſwerable to their ſinnes. Some of them to fill vp the meaſure of their iniquities to the ful, brought their harlots into the hoſt of GOD, euen among them that the Lord theyr GOD had choſen to be an holy Nation, Deut. 14, 2, and a precious people vnto himſelfe, aboue all the people that are vpon the earth. When theſe were puniſhed, and the publike ſcandal taken away, God is pacified, the plague is remoued, & the people are deliuered. From hence this Doctrine is offred to our conſiderations, that when ſinne is puniſhed, God is appeaſed. So ſoone as euill is taken away, the iudgements of GOD are called in. VVhen the old world was deſtroyed by the flood of waters which God ſent vpon the earth, and all fleſh periſhed in whoſe noſtrils the ſpirit of life did breathe; then GOD entred into a new couenant with the remnant that was left; and *Noah* offering a ſacrifice, the Lord ſmelled a ſauour of reſt, and ſaid in his heart, *I will henceforth curſe the ground no more for mans cauſe, neither will I ſmite any more all things liuing as I haue done*, Gen. 8, 21, 22. So long as *Achan* was vnpuniſhed, the hoſte of Iſrael could not proſper, but turned their backes before their enemies; but when he was found out, and ſtoned to death with ſtones, and burned with fire, the Lord turned from his fierce wrath, & gaue vnto his people the victory, *Ioſh.* 7, 26. When he had plagued the people that cauſed *Aaron* to make the calfe that he made, whereby they committed foule and groſſe idolatry, and turned God into the ſimilitude of a bullocke that eateth graſſe, he was reconciled vnto them, and well pleaſed with them, *Pſal.* 106, 19, 20. So when *Corah*, *Dathan* and *Abiram* were deſtroyed, and God viſited their rebellion with a ſtrange viſitation, his anger continued no longer againſt them. When *Miriam* had bin ſhut out of yͤ hoſt 7. daies, & puniſhed with leproſy, the wrath of God was appeaſed, & ſhe reſtored to the hoſte againe, *Nu.* 12, 15. VVe know how the wrath of God was kindled againſt Iſrael, & againſt *Dauid* for numbering the people, ſo that he ſent a peſtilence among them from the morning, euen to the time appointed, whereof there died 70000. men: then the Lord repented of the euill, and ſaid to the Angel yͭ deſtroyed the people, *It is*

Doctrine. When once ſinne is puniſhed, God is appeaſed.

ſufficient, hold now thine hand, 2 Sam. 24, 16. All theſe places of Scripture are euident proofes of this Doctrine, that ſo ſoone as execution is done vpon malefactors, the ſword of Gods iuſtice is put vp, and his wrath ceaſeth.

Reaſon 1. And the Reaſons heereof are plaine. For firſt, what is it that ſeparateth betweene God and his people, and cauſeth a diuorce and diuiſion betweene him & them? Is it any thing elſe then ſinne? When ſinne therefore or the ſinner are taken away, he hath no more controuerſie againſt them. This is it which the Prophet *Eſay* teſtifieth, cha. 59, 2. *Your iniquities haue ſeparated betweene you and your God, and your ſinnes haue hid his face from you, that he will not heare; for your hands are defiled with blood, and your fingers with iniquity.* And in the fourth chapter of the Prophet *Hoſea*, ver. 1, 2, conuincing them of ſwearing and lying, of killing and ſtealing, and whoring, he declareth, *That the Lord had a controuerſie with the Inhabitants of the Land, and would cut off euery one that dwelleth therein.* If then it be ſin that cauſeth iudgement, and ſharpeneth the point of the Lords ſword againſt the world, againſt a kingdome, againſt a citty, againſt a family, againſt euery particular perſon; when the cauſe is remoued, the effect ſhall be reſtrained, and whē the ſinner is reformed, the wrath of God will be appeaſed: for ſo ſoone as we turne vnto him, his indignation ſhall be turned away from vs.

Reaſon 2. Secondly, when ſinne is puniſhed, it bringeth downe a bleſſing with it. For ſo long as vngodly men lye in their ſinnes without puniſhment, and runne on in theyr wickednes, to the diſhonour of God, to the reproach of his Name, to the offence and infection of others, and to the confuſion of theyr owne faces; ſo long the wrath of God is kindled, & his hand is ſtretched out ſtill. But when they are eyther plagued of God, or puniſhed of men, he bleſſeth the places which before hee ſcourged, & rewardeth the perſons by whom iuſtice hath beene adminiſtred. We haue a notable example heereof, in the puniſhing of the Idolatry of the Iſraelites, for worſhipping the molten Calfe: he willed the Leuites to conſecrate theyr hands that day, Exod. 32, 29, euen euery man vpon his ſonne, and vpon his brother, that there might bee giuen them a bleſſing. The Lord had laide this as a puniſhment vpon *Leui* and his poſterity, *To diuide them in Iacob, and ſcatter them in Iſrael*, Gen. 49, 7: but he turned this curſe into a bleſſing, when the Prieſthood was tranſlated to this Tribe, to teach *Iacob* his iudgements, and Iſrael his law, that no corner of the Land ſhould be without inſtruction. So in this place, when *Phinehas* roſe vp, & executed iudgement vpon the adulterer and the adultereſſe, the Prieſthood was confirmed vnto him and his poſterity, verſe 12, 13. If then the execution of iuſtice bring a bleſſing from God, who is ſo delighted with it that he will neuer leaue it vnrewarded, it muſt needs teſtifie his reconciliation and attonement. For ſo long as we liue in ſinne, we lye vnder the curſe and wrath of God, no grace can ſhine vpon vs, no mercy can ouertake vs, no bleſſing can fall vpon vs. But when ſinne is puniſhed, the curſe is remoued, and the fauour of God doth compaſſe vs about, as with a ſhield.

Vſe 1. Now let vs come to the Vſes, that we may haue the profit and comfort of this Doctrine. Firſt, wee learne, that ſuch as continue in any knowne ſinne vnrepented of, cānot look for peace from God. So long as ſinne reigneth in any place, the wrath of God hangeth ouer it, and will vndoubtedly fall vpon it. There is no peace, (ſaith the Lord) vnto the wicked, *Eſay* 48, 22. God doth come into the field, as an open enemy to wage warre, and enter into a combate againſt all impenitent ſinners. This the Prophet ſpeaketh, Pſal. 7, 11, 12. *God iudgeth the righteous, and him that contemneth God euery day; except he turne, he hath whet his ſword, he hath bent his bow, and made it ready.* He abhorreth all the vngodly, and therefore he will fight againſt thē as a man of war, he will raine downe ſnares, fire and brimſtone, and ſtormy tempeſts vpon them, hee will deſtroy them in his wrath and fierce diſpleaſure. It is a fearefull thing to bee a rebell and traitor againſt a Prince, and to ſtand out in armes againſt his Soueraigne in the field with weapons; it is high treaſon, the loſſe of life, the forſeyture of lands and goods, the ſtaining of our blood, the vndoing of our poſterity. So to ſtand out in any ſinne, is high treaſon and rebellion againſt the moſt High. The continuance in any ſinne, is rebellion, and they that are the committers of it are rebels againſt God. This made the Prophet to ſay, *Deſtroy them O God, let them fall from their counſels, caſt them out for the multitude of their iniquities, becauſe they haue rebelled againſt thee*, Pſ. 5, 10. To this purpoſe *Samuel* calleth the diſobedience of *Saul*, rebellion, 1 Sam. 15, 23. Euery man knoweth the danger of rebellion againſt the Prince, it is more againſt God. When we heare of forreigne warres, we feare and tremble, wee are much moued and perplexed: and ſhall wee not much more be afraid, when the Lord, the King of Kings wageth battell againſt vs? Whē God by the Miniſtery of his word doth reproue ſinne among vs, our ignorance, our looſenes & lewdneſſe, our negligence & ſecurity; he doth ſtand out againſt vs as with his ſword ready drawne in his hand, to reclaime vs, or to deſtroy vs. We were better to haue the whole world ſet againſt vs, then God to be our enemy. What a monſtrous madnes is it for a mortall man to ſtand at defiance with him who is the Lord of hoſtes? *Doe we* (ſaith the Apoſtle) *prouoke the Lord to anger? Are we ſtronger then he?* 1 Corinth. chap. 10, verſe 22. How many are there, which are ſo witleſſe and bewitched, that they thinke themſelues ſtrong enough to encounter with God, like the Gyants that would plucke God out of heauen? But let them take heed, leſt ſetting themſelues againſt him, they thruſt thẽſelues downe into hell, to their eternall confuſion.

Vſe 2.

Secondly, it teacheth a notable and neceſſary duty to all Magiſtrates, to be zealous for the Lords cauſe, to roote out euill dooers, to maintaine the glory of God, and to ſhew thẽſelues enemies vnto all iniquity. Do they deſire to haue their people liue in peace & tranquility, and to bring a bleſſing to thoſe that liue vnder their gouernment? Do they deſire to haue the curſe of God remoued farre from them? The onely way is for them to puniſh ſinne, wherby they bring quietneſſe and ſafety, and moue the Lord to dwell among them with the graces of his Spirit. The Lord threatened *Ahab*, becauſe he had let go out of his hands a man whom he had appointed to dye, his life ſhould go for his life, and his people for his people, 1 Kings, chapter 20, verſe 42. When *Saul* had ſpared *Agag*, contrary to the expreſſe commandement of God, who charged him to ſmite *Amalek*, and to deſtroy all that appertained vnto them, & haue no compaſſion on them, but to ſlay both man and woman, both infant and ſuckling, both Oxe and Sheepe, both Camell and Aſſe: the Kingdome was rent from him, & was giuen to his neighbour, that was better then he, 1 Sam. chapter 15, verſe 26. When the Leuite had his wife abuſed vnto death, and villanouſly defiled at *Gibeah* which is in *Beniamin*, becauſe thoſe wicked men were not put to death that euill might be put away from Iſrael, it turned almoſt vnto the vtter deſtruction of that Tribe, Iudg. chapter 20, verſes 13, 35, and there fell of them in one day fiue and twenty thouſand & an hundred men, all they that could handle the ſword. So the Magiſtrates muſt regard to puniſh ſinne, if they regard the honour of God, the profit of their people, or the good of themſelues. We ſee what an head ſinne groweth vnto and gathereth ſtrength in all places. It beareth the cheefeſt ſway & preheminence euery where. He that checketh and controlleth it, laboureth in vaine, and maketh himſelfe a prey.

Heb. 4, 12.

True it is, the Miniſters of Gods word haue the ſword of the Spirit put into their hands, to cut in ſunder the cordes of ſinne. It is a fire that burneth and conſumeth the ſtraw and ſtubble before it. It is an hammer that breaketh in peeces the hard ſtones, Ier. 23, 29. and it hath the power of God adioyned with it. Notwithſtanding, vnleſſe the Miniſtery of the word be aſſiſted and ſtrengthened by the force of the Magiſtrate, it is little regarded & eſteemed of the greateſt number. It is good indeed to haue ſome inſtruction, but it auayleth little without correction. If a maſter ſhould cry neuer ſo often vnto his ſcholler, learne, learne, and diſſwade him from his idleneſſe and lewdneſſe neuer ſo earneſtly, yet if he know his maſter hath no authority or power to correct and chaſten him, he will ſmally reſpect the vehemency of his words, but eſteeme them as a blaſt of winde, that paſſeth away. So is it with the people, when the Magiſtrate and Miniſter go not together, when the word and the ſword doe not accompany one another. For theſe two being the high & holy ordinances of God, do giue ſtrength & aſſiſtance one to another. The Magiſtrate would bee much more troubled, if the word which is liuely & mighty in operation, were not taught to keepe men in obedience, and they might ſit (as it is ſaide of *Moſes*, Exod. 18, 14,) to heare cauſes from morning to euening, and weary themſelues with the toyle and trouble of their Office, without comfort to themſelues, or profit to others. And on the other ſide, the Miniſters might lift vp their voyce as a Trumpet, and cry aloud vntill they be hoarce, vnleſſe they be backed and encouraged by the godly Magiſtracy. So long as *Moſes* and *Aaron* (as two brethren) walke amongſt the people of God, (I meane the Magiſtrate to rule and correct, the Miniſter to teach and reproue) ſinne wil be ſuppreſſed, and godlineſſe will in ſome meaſure bee promoted and aduanced. Heere then is a notable direction for all Magiſtrates, fathers, maſters, houſholders, and gouernors whatſoeuer, to ſet themſelues againſt euill doers, ſeeing therby they ſhall finde the Lord fauourable vnto them. Among all encouragements which Rulers (who are as the gods of the earth) haue giuen vnto them to beare the burden of the worke and the heate of the day, none is more comfortable then this, that by rooting out of the wicked, and puniſhing the vngodly according to their vngodlineſſe, they bring a bleſſing vpon their owne heads, a bleſſing vpon the places where they dwell, and a bleſſing to their families in which they liue, as wee ſee in *Phinehas* in this place: of whom the Lord ſaith, *While hee was zealous for my ſake among them, he turned away mine anger, therefore I haue not conſumed the children of Iſrael in my iealouſie, and I will giue vnto him my couenant of peace, and he ſhall haue it, and his ſeed after him.* Who is it that doth not deſire to finde the fauour of God in this life, & to leaue a bleſſing behind him? But if God haue made vs Magiſtrates in the Common-wealth, or Gouernors in the priuate family, we cannot looke for any bleſſing at his hands, to follow vs, and ouertake vs, ſo long as ſinne is vnpuniſhed, and the ſinner is not recompenced in the earth. It is not enough for vs to be godly men, except we labour alſo to be godly Magiſtrates. We heard before, that the hoaſt of God could not proſper and preuaile, ſo long as *Achan* was not found out: but when he was ſtoned, the bleſſing of God came vpon thẽ. The Marriners in the ſhip could not be ſafe, ſo long as *Ionah* was in it; but ſo ſoone as he was caſt into the ſea, the ſea ceaſed frõ his raging. Mark this (yee Rulers of the earth) and learne from hence

Pſal. 82, 6.

Ionas 1, 15.

hence yee Gouernors of houſes, a profitable leſſon: ſo long as yee are zealous for the aduancement of Gods glory, and for the rooting out of iniquity, ye ſhall be bleſſed in your perſons, bleſſed in your children, bleſſed in your families, and bleſſed in your places and habitations. Set your ſelues therfore with courage againſt ſinne, and God ſhall be with you. He will proſper the works of your hands, & nothing ſhall be able to preuaile againſt you; as the Prophet ſaith, 2 Chron. 15, 2. *The Lord is with you, while ye be with him: and if ye ſeek him, he will be found of you: but if ye forſake him, hee will forſake you.* Let euery one ſo farre as his calling ſtretcheth, deale faithfully with God, and ſhew their zeale in reſiſting ſinne, as it is ſinne, in whomſoeuer they finde it, without reſpect of perſons: not foſtering it in ſome, becauſe they are their friends; nor winking at it in others, becauſe they are their children, their ſeruants, their kindred or acquaintance; not hating it in a third ſort, becauſe they are their enemies: but puniſhing it, and ſtriking at the roote of it without difference and partiality. For many are enemies to ſome ſinnes, becauſe they are enemies to the ſinner: and ſo hate the euill for no other cauſe, but becauſe they cannot abide the perſon. But we ſhould in puniſhing ſinne, ayme at the good, and at the reformation of thoſe that commit it, we ſhould loue the perſon, and abhorre the euill; like the Phyſitian, that liketh his patient, but hateth the diſeaſe. But to examine our ſelues a little: How far are we in theſe dayes, from the ſound practiſe of this point? Haue wee a true zeale to puniſh offenders? or are we careful to finde them out, that euill may be taken away from vs? Alaſſe, who ſeeth not plainly (except ſuch as are wilfully blinde) how cold and careleſſe we are in ſetting our ſelues againſt ſinne, and oppoſing our ſelues againſt euill doers? Doe not wicked men in al places lift vp their creſts on high, and walke with outſtretched neckes without controllement, that no man dare ſay vnto them, Why do ye thus? Nay, are we not come to this paſſe, that if one in a Pariſh ſettle himſelfe to do good, and offer to put too his helping hand, to weede out malefactors, will not twenty ſtep foorth to ſpeake for them, & to croſſe ſuch as ſhall go about to puniſh thẽ? If any good cauſe be to bee promoted, how backward are wee to further it? How nice, how ſquemiſh are we, and pinch curteſie, who ſhall goe before, as if we were aſhamed of it? But if whoremongers, drunkards, harlots, that are as the off-ſcouring of the world, and the ſcumme of the earth, bee brought before Magiſtrates, to be rewarded according to theyr deſeruings, they cannot want many of theyr neighbours to countenance them, to go with them, and to ſpeake for them. What perſons euer were there ſo lewd and licentious, that haue not found diuers to entreate in their fauour? Yea, ſo deſperate are our times & ſeaſons growne, that if the diuell himſelfe were incarnate, and dwelled viſibly among vs, it ſeemeth likely, that hee ſhould finde ſome friends, ſome ſpokeſmen, and mediatours for him. But know this for a ſurety, and carry it home with you vnto your houſes, and thinke of it vpon your beds, that ſo long as you thus backe and vphold bad fellowes, looſe in life, lewd in example, you ſhall neuer want ſtore of them. We muſt not thinke euer to breake the heart of ſinne; except wee ioyne hand in hand one with another, and all draw one way to ſuppreſſe it. If a theefe were to be carried to priſon, and one drew him one way, another haled him another way, he were neuer like to haue fetters caſt vpon him. In like manner ſo long as we are ſundred and diuided one from another, ſinne encreaſeth and getteth an head. And we cannot aſſure our ſelues to obtaine any bleſſing of God, ſo long as we nouriſh ſuch ſerpents in our boſomes, and doe not pull out the ſtings of them.

And as this ought to be a great encouragement to all in authority ouer others, to conſider the bleſſings of GOD that they bring to themſelues, and to their ſeuerall iuriſdictions, by breaking the necke of vngodlineſſe: ſo on the other ſide, it ought to terrifie all negligent and careleſſe Gouernors that are not ready & reſolute betimes to deſtroy all the wicked of the Land, Pſalm. 101, 8, and to cut off all the workers of iniquity frõ the City of the Lord. Such bring a curſe vpon themſelues, a curſe vpon their ſubſtance, a curſe vpon their children, a curſe vpon their ſeruants, a curſe vpon their families, a curſe vpon their houſes and habitations. This ſhould work a feare in their hearts, and bring terrour and aſtoniſhment vpon their conſciences, ſeeing God will take away the ſinner in his wrath, but will require the ſinne at the hands of all thoſe that haue ſuffered and foſtered it in others, by their negligence in gouerning, and remiſneſſe in puniſhing.

Wee heard this before in *Ahab*, 1 Kings, chapter 20. verſe 42, who letting *Benhadad* goe free, life muſt goe for life, he ſhould anſwer for the other. We ſee this euidently in the example of olde *Eli*, who, not controlling and correcting his children when they ſinned greeuouſly againſt the Lord, is himſelf directly charged to haue committed thoſe ſinnes, 1. Samuel, chapter 2. verſ. 29. to honour his children aboue the Lord, to make himſelfe fat of the firſt of all the Offerings, and is puniſhed with ſuddaine death, by breaking of his neck. So likewiſe ſhall the ſinnes of ſinful men, that liue vnder our roofe, and ſhroud themſelues vnder our protectiõ, be required at our hands, if we vphold them in their euill, or do not puniſh them for their euill, according vnto the meanes that God hath giuen vs.

Uſe 3. Laſtly, ſeeing God is well pleaſed & appeaſed, when ſinne is taken away as the cauſe of his diſpleaſure, let vs not tarry til ẏ Magiſtrate draw the ſword out of his ſheathe, but euery one turne vnto God,and enter into iudgment with our ſelues, that the Lord may not enter into iudgement with vs. We muſt be carefull to gaine and get God to be our friend. The way is to forſake our ſinne,and to walke with God,as being euer in his preſence. Can two walke together except they be agreed? Let vs then reconcile our ſelues to God, and hee will be reconciled vnto vs: *Let vs draw neere vnto him, and he will draw neere vnto vs*, Iam.4, 8. This muſt be done of vs by cleanſing our hands, and by purging of our hearts. *Abraham*, the father of the faithfull beeing righteous by faith,is called *The friend of God*. Iam. 2, 23. This is it which our Sauiour teacheth, *Yee are my friends,if ye do whatſoeuer I command you*, Ioh. 15,14. If then we would be at peace with God, and deſire the friendſhippe of the moſt High: if we would haue him turne away his wrath and heauy diſpleaſure from vs, we muſt be carefull to auoid ſinne, ſeeing it bringeth the iudgements of God, and putteth a ſword into his hand to deſtroy vs. From hence, as from the principall cauſe,come all manner of puniſhments,that God inflicteth; war,death, famine,the plague & peſtilence,our ſinnes are the fountaines of them all. Therefore the Apoſtle in this reſpect willeth vs to try and examine our ſelues, that we may finde out the true cauſe of our troubles,when he ſaith, *For this cauſe many are weake, and ſicke among you, and many ſleepe: for if wee would iudge our ſelues, we ſhould not be iudged*, 1 Cor.11,31.

So then,the beſt courſe to preuent iudgements, or to remoue them which are already brought vpon vs, is by repentance. The Lord hath many wayes viſited vs for our ſins; ſomtimes by the raging of the peſtilence, ſometimes by inundations & ouerflowings of waters, ſometimes by dearth & famine of bread, all which are as ſharpe arrowes which hee taketh out of his Quiuer, and ſhooteth thē out of his Bow, and we are not able to ſtand before them: for *who is able to ſtand before his fierce wrath? Or who can abide the greatneſſe of his power*? Nahum.1,6. The onely way left vnto vs to take, is to ſeeke reconciliation with God, and to turne vnto him by vnfeined repentance. We muſt make conſcience of all ſin. For ſo long as we flatter our ſelues in any one knowne ſinne, the wrath of God will neuer be appeaſed,but he hath ſtill ſome controuerſie againſt vs. We muſt not therfore leaue one ſin vnrepented of. When *Moſes* was to leade the people as a flocke of ſheepe out of the Land of Egypt,and *Pharaoh* permitted the fathers and the children to go & ſerue the Lord in the wilderneſſe, onely their ſheepe and cattell ſhould abide: *Moſes* anſwered, *Our Cattell alſo ſhall goe with vs,there ſhall not an hoofe be left behind*, Exod.10,26. So muſt our obedience be vnto God,it muſt bee perfect and entire, we muſt not repent to halfes, we muſt not leaue one ſinne behind, but ſearch the ſecret corners of our deceitfull hearts. For when God ſhall ſearch with lights to finde out our hidden ſinnes, he will viſite the men that are frozen in their dregs, and ſay in their hearts, the Lord wil neither do good nor euill. Theſe neuer mourne for their ſinnes, and therefore God will make them mourne lying vnder his wrath. If they will haue no feeling of their ſin, they ſhall haue a feeling of his puniſhments, and of the burden of his iudgements.

[Verſe 9. *And there died in that plague, foure and twenty thouſand.*] In theſe words *Moſes* ſetteth downe the number of all thoſe that periſhed as well of the Princes,as of the people. How this agreeth with the Apoſtle, that nameth onely three and twenty thouſand, wee haue already declared in the expoſition of the words, and anſwering of the Queſtions that ariſe out of the words. We haue heard before, that albeit *Balak* & *Balaam* intended by their ſorceries to curſe the people of God,yet they could by no meanes doe them hurt,they were guarded by the protection of God,as with a ſure watch. For God is the watchman of Iſrael, that neyther ſlumbreth nor ſleepeth, Pſal. 121,4. But ſo ſoone as they forſook the liuing God, and fell a whoring with the daughters of *Moab* and *Midian*, by and by God departeth from them, and his heauy iudgements breake in vpon them. The force of ſorcery could not hurt them, but the ſtrength of ſinne doth weaken them, and greatly diminiſheth the number of them. Heereby we learne, that ſinne depriueth vs of Gods protection, and layeth vs naked and open to the fierceneſſe of his wrath,and to the fury of our enemies. The ſinnes wherewith the Church in general,or any member in particular doe prouoke GOD, bring downe iudgements of all ſorts,cauſe his wrath to be kindled, and giue ſtrength to the enemy to preuaile againſt vs. When the people of God had committed Idolatry, & made them gods to goe before them, it is ſaid by *Moſes,that the people were naked, for Aaron had made them naked vnto their ſhame among their enemies*, Exod.32,25. This appeareth alſo in the booke of Ioſhua,when *Achan* had ſinned and ſtolne the babyloniſh garment, the ſhekels of ſiluer, and the wedge of gold, they could not ſtand before their enemies, Ioſh.7, 4. but fell before them as naked men, beeing vtterly deſtitute of Gods defence, by reaſon of the offence committed among them. We ſee this oftentimes in the Bookes of the Iudges,of the Kings, and Chronicles, when they rebelled againſt God, and prouoked him to anger,preſently hee ſold them into the hands of their enemies, they became ſubiect to ſundry calamities,they fell into all kinde of miſeries that were layde vpon them. When they *began to do wickedly in the ſight of the Lord, they were made ſlaues and captiues, ſometimes to one enemy, and ſometimes to another*, Iudg.chap.4, ver. 1,2. When the Iſraelites began to loathe the offerings of God, the Lord threatened a greeuous iudgement to come vpon them, and execu-

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1 Sam.3,1

executed it accordingly : for the Philiſtines fought againſt them , and Iſrael was ſmitten downe, euery man fled into his tent,and there was an exceeding great ſlaughter, for there fell of Iſrael thirty thouſand footmen . Thus through ſinne reigning among them the enemies of God are armed, the people of GOD are deſtroyed, the Arke of God is taken, and the prieſts of God are ſmitten with yͤ ſword. It was the ſin of *Eli* and his houſe eſpecially that drew the iudgment of God on the whole Nation. Wee ſee this in the example of *Salomon*, when his hart was turned away from the true God, and his hands were holden vppe to ſtrange gods, the Lord was angry with him, becauſe hee had giuen him a charge concerning this thing that hee ſhould not follow other gods: *Then the Lord ſtirred vp one aduerſary vnto Salomon, and afterward another aduerſary, which did much miſcheefe and euill againſt Iſrael*, 1 Kings 11,14,23. This appeareth in *Rehoboam* the ſon of *Salomon*, when once he forſooke the Lord and all Iſrael with him, the Prophet is ſent to ſay vnto him, *Thus ſaith the Lord, Ye haue forſaken mee, therefore haue I left you in the hands of Shiſhak*, 2 Chron. chap. 12, verſe 5.

Reaſon 1. The Reaſons being conſidered, will make the doctrine more euident; Firſt, ſin maketh vs execrable to the Lord, and abhominable in his ſighr. Nothing doth more deforme vs and make vs curſed and deteſted in the ſight of God. If then ſin make vs to be had in execration, it is no maruell if we be left deſtitute of Gods protection. This is the reaſon which the Lord vſeth why Iſrael fell before their enemies, and he went not forth with their armies when they fell before the men of *Ai*, *Therfore the children of Iſrael cannot ſtand before their enemies, but haue turned their backes before their enemies, becauſe they be execrable*, Ioſh. 7,12,13. Wee ſee then the nature of ſin; it maketh men abhominable and deteſtable in the ſight of God.

Reaſon 2. Secondly, God leaueth and departeth from them that fall from him : they forſake him, & therefore he forſaketh them. For ſo long as we walke in the wayes of godlines, and pleaſe God in all things according to his will, God is among vs, *He dwelleth with vs, hee will neuer depart from vs, hee walketh in the middeſt of our habitations*, 2 Cor. 6,16. But when we commit wickedneſſe in his ſight, and follow the abhominations of our owne hearts, he is gone, hee will take vp his ſeate no more among vs, hee will not come nere our dwelling places. This is the reaſon which the Lord vrgeth to *Ioſhua* in the place before named, ſaying, *There is an execrable thing among you, O Iſrael, neyther will I be with you any more, except ye deſtroy the excōmunicate from among you*, Ioſ. 7,12;13. So then our lying in ſinne doth driue the Lord from vs that he will haue no more fellowſhip with vs to do vs any good.

ſ 1. We are now to ſet downe the vſes of this Doctrine. Firſt, this teacheth vs to acknowledge that all iudgements which ſeize and fall vpon vs are iuſt & righteous. God chaſtiſeth vs often, but alwayes iuſtly, neuer vniuſtly. True it is, the particular cauſe is not alwayes diſcerned of vs why he chaſtiſeth, and ſinne is not alway the cheefe and principall cauſe, as appeareth in the example of the blinde man, of whom Chriſt ſayth, *Neither hath this man ſinned, nor his parents, but that the workes of God ſhould be ſhewed vpon him*, Iohn 9,3: yet his puniſhments are alwaies deſerued, and neuer inflicted when he is not mooued, who rowzeth vp himſelfe as a Lyon out of his denne (as the Prophet ſpeaketh) to execute righteous iudgements. We ſee in the booke of *Nehemiah*, how the Leuites lay open the ſinnes of the whole land, confeſſing Gods kindneſſe vnto them, and their vnkindneſſe to the Lord, and iuſtifying his name, Nehem. 9,33,34. *Surely thou art iuſt in all that is come vpon vs, for thou haſt dealt truly, but we haue done wickedly : And our Kings, and our Princes, our Prieſts, & our fathers haue not done thy Law, nor regarded thy commandements, nor thy proteſtations wherewith thou haſt proteſted among them.* So when there is any imminent danger of iudgment, as of the plague, of ſickneſſe, of famin, of war, or ſuch like; this muſt teach vs, yͭ then eſpecially wee ſhould take heede that we lay not our ſelues naked vnto them by rebelling againſt God. I meane not this of any bodily nakedneſſe appearing to the eye of man, but of ſpiritual nakedneſſe in the ſight of God, whereby man in his ſight appeareth a deformed ſinner. This is a fearfull condition : this is the fouleſt nakedneſſe that can be. A man or woman by yͤ light of nature would be aſhamed to bee ſeene naked, which teacheth vs to couer the body: but much more ſhould we take heede that we appeare not naked to God, and ſee the filthines of our hearts. Let vs craue the righteouſneſſe of Chriſt to be a couering to cloath our ſouls, *For they are bleſſed whoſe ſinnes are couered*, Pſal. 31,1. When GOD threatneth to bring any plague or iudgment vpon vs, let vs not wound our owne ſoules, or lay them open to yͤ wrath of God, but rather humble our ſelues before him, that hee may call backe the puniſhments that are gone out againſt vs. This is it which *Moſes* teacheth, Deut. 23,9: *When thou goeſt out with thine hoaſt againſt thine enemies, keepe thee from all wickednes.*

Vſe 2. Secondly, ſeeing ſinne layeth vs open to reproches of enemies, and to the iudgements of God, as appeareth in this great plague vpon the people: this ſheweth that whenſoeuer we haue layd our ſelues thus naked by falling into ſinnes, we muſt not go about to hide and to couer them from God through hypocriſy. For all things are naked and open to his eies with whom we haue to do : ſo that we muſt learne to acknowledge them, and confeſſe them before his preſence. We ſee how ready men are to hide their ſinnes with *Adam* from the ſight of God; but the more wee ſeeke to conceale them, the more we reueale them, & the more vgly we appeare before him. What folly or madneſſe is it that is practiſed in the world to hide our ſinnes from men, and neuer regarde how bare and naked they bee in the preſence of the all-ſeeing God? If a man committing ſinne, were ſure to keepe it ſecret from the ſight and knowledge of all others, that none could accuſe him or detect him of it: what ſhould this auaile him ſeeing it is open to the eyes of God, and appeareth as plainly as wee behold the ſores of poore Criples, that vncouer them to the ſight, to mooue pitty in the ſeer? Seeing therefore iudgements be the wages of ſinne, make vs fall before the enemy, and bring vpon vs many calamities, let al ſuch as lye vnder any chaſtiſement, alway ſearch ouer their wayes, and deſcend into their owne conſciences, to ſee how they haue moued him to wrath, and prouoked him to be their enemy. This we ſee in the example of *Ioſhua*, whē he ſaw the men of *Ai* preuaile ouer them, and the people of God to turne their backs: when he ſaw they were deſtitute of Gods defence, who would no longer go out with theyr Armies, he ſought to finde out the true cauſe, he humbled himſelfe before God, and neuer ceaſed vntill the ſinner were apprehended, examined, condemned, and executed, Ioſhua 7,7. The like practiſe doth the Prophet preſcribe, Lam. 3,39. *Wherefore is the liuing man ſorrowfull? Man ſuffereth for his ſinne: Let vs ſearch and try our wayes, and turne againe to the Lord: let vs lift vp our hearts with our hands vnto God in the heauens, ſaying; Wee haue ſinned and rebelled, therefore thou haſt not ſpared.* This is the right way to ſtop the breach of Gods wrath, and to call in his iudgements. Manie haue ſought out other wayes to weaken the force of the enemy, aad to preuent the iudgements of God: as in time of warre by arming themſelues, by hiring of ſoldiers, by drawing confederates: in time of dearth, by robbing, ſtealing, lying, defrauding, ſhifting, & ſuch like: in time of peſtilence, by ſeeking to Witches and Wizards, by taking themſelues to flight, and ſuch other wayes. But the Prophets and holy ſeruants of God in ſuch times when wee lye open to wrath, haue called vs to Repentance, ſtirred vs vp to prayer, mooued vs to humiliation and acknowledgement of our ſinnes, which haue deſerued ſuch chaſtiſements. Let vs all practiſe this counſell, and wiſely conſider with our ſelues what the lord hath againſt vs, and wherefore hee is angrie with vs, that ſo wee may bee reconciled vnto him, and brought into his gracious fauour againe.

Vſe 3. Laſtly, this ſerueth as a notable aduãtage for the ſeruants of God, when they haue any dealings againſt wicked men: we haue comfort and encouragement from hence; that wee ſhall aſſuredly preuaile againſt them, becauſe we haue to do with weak and naked men that are out of Gods protection. If two goe into the field to fight, and one of them be vnarmed and haue no weapon to defend himſelfe, he lieth open to the luſt of his enemie to be woūded and ſpoyled of his life, who taketh comfort to ſee his aduerſary come out againſt him without his armor. So is it a bleſſed and comfortable thing to the children of God, when they are conſtrained to meddle with euil men which are the enemies of God and of his trueth, they haue comfort in God, both in that themſelues are vnder the couerture of his Armour and protection, and in that theyr enemies are naked men, and lye open vnto euerie iudgement. This is it which is afterward remembred vnto vs in this booke, where *Ioſhua* and *Caleb* comforted the people agaynſt the Canaanites, ſaying, *If the Lord loue vs, hee will bring vs into this land, and giue it vs, which is a land flowing with milke and hony: but rebel not ye againſt the Lord, neither feare ye the people of the Land, for they are but bread for vs: their ſhield is departed from them, and the Lord is with vs, feare them not*, Numb. 14,9. *Abijha* the king of Iudah, made this his great comfort going againſt a mighty army, and ſpake to this effect vnto their enemies, 2 Chro. 13,10,12. Where wee ſee, that ſuch as turne vnto God with all their hearts, and worſhip him aright, haue God their Captaine and Protector, he is their buckler and defence: but ſuch as are enemies to God and his people, are thoſe that receiue Numb.14,4 45. many blowes, and take many knocks on their heads, and yet want a ſhield to ſafegard themſelues, but lye open to euery danger, and cannot looke for victory, they haue no armour of proofe to defend themſelues. This is a wofull and wretched condition; yet ſo is it with all the vngodly, who haue baniſhed the Lord far from them. For as he is farre from them in the practiſe of their life, ſo hee will not bee neere them in the time of their diſtreſſe. Let vs then make much of this comfort, and lay it as precious balme vnto our hearts, let vs be aſſured when wee haue to deale with the world, or to wraſtle with Gods iudgements, if we haue the teſtimony of a good conſcience that God is our defence and deliuerance, wee ſhall not need to be diſmayed, nor feare what man can do vnto vs. For there cannot be a more notable encouragement in danger, or in death, thē to haue aſſurance of the prouidence and protection of God. The Prophet *Dauid* greatly comforted himſelfe in the ſweete meditation of this preſence of his hand, Pſal. 23,1,4. and 27,5. & 31,20. Let vs therefore be bold, and of good courage in the cauſes of the Lord, for where he is, there is ſafety from danger, peace from diſtreſſe, and aſſurance neuer to be ouercome.

[*There dyed foure and twenty thouſand.*] The falling into idolatry and whoredom brought a great plague vpon the people, not onely to the deſtruction of many of the Princes among them, Doctrine. Gods wrath being moued, is full of rage.

them, but to the ruine of many thouſands of the people. See here the greatnes of ẏ plague, and what hauock was made when wrath was kindled. God did not ſpare them, but executed his fierce indignation vpon them. How great a iudgement was this? and how were they weakned by it? Hereby we learne, That the wrath of God againſt ſinners is vnſpeakable, greeuous, and terrible. His wrath beeing moued is full of rage, and worketh great deſolations and deſtructions in the world. This is it which *Moſes* ſetteth downe in his ſong, Deut.31,22. *Fire is kindled in my wrath, & ſhal burne vnto the bottome of hell, and ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountaines, &c.* This hath ẏ Lord euer ſhewed in the examples of his iuſtice, When the old world multiplyed their ſinnes, and abuſed the patience of God that abode in the dayes of *Noah*, his wrath conſumed men, women, children, beaſts, fowles, creeping things, and all that had the breath of life vpon the face of the earth, Gen.7,21. So when the Sodomites exceeded in luſt of the fleſh, in pride of life, and in ſecurity of heart, *The Lord rained vpon them Brimſtone and fire out of heauē, and ouerthrew the Cities of the plain, and all the inhabitants of the Cities, and that which grew vpon the earth*, Gen, 19,24. The hiſtory of the manifold murmurings and rebellions of the people of Iſrael in the wilderneſſe, is a plentifull witnes of this truth. When they luſted for fleſh, and loathed Manna as a light meate, he ſmote them with an exceeding great plague, he ſlew the ſtrongeſt of them, and ſmote downe the choſen men of Iſrael, ſo that the name of the place was called, *The graues of luſt*, beecauſe there they buried the people that fel a luſting, Numb.11.33. When *Corah, Dathan,* & *Abiram* roſe vp againſt *Moſes*, backed with certaine Captaines famous in the congregation, and men of renowne, they were ſwallowed vp of the earth, and conſumed with fire: and on the morrow when the multitude murmured againſt *Moſes* and *Aaron*, ſaying, *Ye haue killed the people of the Lord*, hee ſent a plague amongſt them, that quickely waſted & conſumed fourteene thouſand and ſeuen hundreth, Beſides them that dyed in the conſpiracie of *Korah*. When *Dauid* had ſinned in numbering of the people, and in glorying in his owne ſtrength, 2 Sam.24,15: the Lord ſent a peſtilence in Iſrael, and there dyed of the people from *Dan* to *Beerſheba* ſeuenty thouſand men. The Apoſtle *Iude* produceth ſundry examples to this purpoſe, of the Angels that are reſerued in euerlaſting chaines vnder darknes, vnto the iudgement of the great day: of the Iſraelites, who albeit they were deliuered out of Egypt, yet were afterward deſtroyed, beecauſe they beleeued not: of thoſe vngodly mē that turned the grace of God into wantonneſſe, and are ordained to condemnation. The truth heereof ſhal more fully and wonderfully appeare in the day of iudgement, when iuſtice onely ſhall bee executed, and the Lord ſhew himſelfe to the wicked onely as a terrible Iudge. He ſhall come from heauen with al his mighty Angels, with a great ſhout, and with the Trumpet of God, *To render vengeance vnto them which know not God, and which obey not the Goſpel of our Lord Ieſus Chriſt, which ſhall bee puniſhed with euerlaſting perdition from the preſence of the Lord, and from the glorie of his power*, 2 Theſſ.1,9. Then *they ſhall ſay vnto the mountaines and rocks, fall on vs, and hide vs from the preſence of him that ſitteth on the throne, and from the wrath of the Lambe: for the great day of his wrath is come, and who can ſtand?* Reuel. 6, 16.

Numb.16,41, 49.

Iude 6,5.

Reaſon 1.

And to the end no doubt hereof ſhould remaine in vs, let vs conſider the reaſons. The anger of God is as himſelfe is, infinite and without end, ſo that nothing is able to ſtand before him. This is it which the Prophet *Dauid* teacheth, Pſal.90, 11. *Who knoweth the power of thy wrath, or of thine anger, according to thy feare?* As if he ſhould ſay, when thine hand is any way heauy vpon vs, no man ſtandeth in awe of thine indignation and fearfull diſpleaſure ſo much, as thou and thine anger ought to be feared of vs. Heereunto accordeth the ſaying of the Prophet, Nah. 1,5,6: *The mountaines tremble for him, and the hils melt, and the earth is burnt at his ſight, yea the world and all that dwell therein: who can ſtand before his wrath? or who can abide in the fiercenesse of his wrath? his wrath is poured out like fire, and the rocks are broken by him.* If then his wrath be infinite, without limitation of time, without circumſcription of place, and without reſpect of perſon, ſo that the heauens melt, the mountaines are diſſolued, and the foundations of the earth are diſcouered, it muſt needs be that when hee is mooued, his wrath is very full of rage and reuenge.

Reaſon 2.

Secondly, we muſt needs hold, that plenty of deſolation is made in the earth in the wrath of God, if we conſider the compariſons wherby it is expreſſed. It is compared ſometime to the roaring of a Lion, which maketh all the beaſts of the forreſt to tremble. It is a fearfull voice, it maketh man and beaſt to ſtand in feare. This the Prophet *Amos* expreſſeth, *The Lyon hath roared, who will not bee afraide? the Lord GOD hath ſpoken, who can but propheſie?* Amos 3.4,8. Sometimes, it is compared to a violent fire, that ſpreadeth it ſelfe farre and neere. This *Moſes* did teach the people, when he willed them to take heede to themſelues, leſt they forgate the Couenant of the Lord their God, and make to themſelues any grauen image, ſaying, *The Lord thy God is a conſuming fire, and a iealous God*, Deut.4,24.& 9.3. Fire we know is fierce and fearfull, waſting and deuouring al things before it, ſo that nothing is able to reſiſt the ſtrength and force thereof. VVe ſay in a common Prouerbe, that fire and water are without mercy. They are of an vntamed nature: euen ſo is the diſpleaſure of almighty God being prouoked by ſinne, intollerable, vnſpeakable, vnſearchable, without limitation of time, of quantity, or quality; and therefore hee muſt needes bee armed with great wrath kindled againſt the vngodly.

Vſe 1.

The vſes of this doctrine are very many, but wee will ſtand onely vpon the principall. Firſt, wee may conclude that it is a fearefull thing to fall into the hands of ſo mighty a God. It is extreme madneſſe for any man to ſet himſelfe againſt ſuch a God. Who is able to preuaile that hath him his enemy? Take heed therefore, God will not be mocked. Are we ſtronger then he, that wee ſhould fight againſt him? This is the vſe which the Apoſtle maketh in the Epiſtle to the Hebrewes, *We know him that hath ſaid, Vengeance is mine, I will recompence.* Hebr. 10,30,31: and againe; *The Lord ſhall iudge his people; It is a fearefull thing to fall into the hands of the liuing GOD.* There is no ieſting nor dallying with ſo fearefull and dreadfull a Maieſty, who is ſo great in power, glorious in holineſſe, fearefull in praiſes, terrible in his anger, and iuſt in all his doings. *Exod,*15,11. The heauens, and the heauens of heauens, together with the earth and all the compaſſe of the world, are not able to beare ÿ leaſt ſparke of his diſpleaſure when it is kindled, the flame whereof ſhall burne vp the wicked; and ſhall we play with him in his anger as with a little childe? Alas then, what ſhall become of the wretched ſoules of wicked and damnable men, when his wrath ſhall ſmoke againſt them, and the whole viole of his fury ſhall be powred downe vpon them! O how miſerable ſhall their anguiſh and tribulation be, and how infinite and vnmeaſurable theyr torment, which ſhall be thus plagued, condemned, and curſed of the Lord! what ſhall become of ſwearers, drunkards, whoremongers, and ſuch like, in the day of the Lords wrath? They ſhall wiſh that they had neuer bin borne, *Mat.*26,24: they ſhall thinke it a benefite if they had beene borne toades. And if they could behold at the leaſt in theſe their dayes, but a ſhadow of the miſery that remayneth for them, and of the pit of deſtruction that gapeth for them, it were ſufficient to ſwallow them vp in heauineſſe, and make them euen diſſolue themſelues into teares and torments, as paſſing all that can be ſpoken or thought thereof: but now theſe things are hidden from their eyes, and cannot enter into their hearts, yet this ſhall bee the end of all thoſe that worke iniquity. *God will raine downe vpon the wicked, ſnares, fire & brimſtone, & ſtormy tempeſt: this is the portion of their cup: for the righteous Lord loueth righteouſneſſe, his countenance doth behold the iuſt;* Pſal.11,6,7. On the other ſide, wee muſt needes acknowledge and confeſſe, that it is a bleſſed thing to be at peace with God. It is a great bleſſing to liue at peace in the world, and to be in vnity with men, among whom wee liue; but much more ſweet and comfortable is it to be at one with the eternall God, ſo as hee haue no controuerſie againſt vs. This is it which the Prophet concludeth, *Kiſſe the ſonne leſt he be angry, & ſo ye periſh in the way; when his wrath ſhall ſuddenly burne, bleſſed are all they that truſt in him,* *Pſal,*2,12. So then, as the eſtate of all the vngodly that are vnder the wrath of God is moſt miſerable, ſo the condition of the godly (howſoeuer accounted of by the vnfaithfull of the world) is happy and bleſſed, who are ſafe vnder the wings of God, and ſhall bee deliuered in the day of iudgment.

Vſe 2.

Secondly, wee muſt be wiſe and circumſpect to take heed that we doe not kindle it to our owne confuſion. This is the exhortation of *Moſes* to the people: *Take heed that there bee not among you, man, nor family, nor tribe, which ſhould turne their heart away from the liuing God; that there ſhould not be among you any roote that bringeth forth gall and wormewood: for the wrath of the Lord, and his iealouſie ſhall ſmoke againſt that man, & euery curſe that is written in this booke ſhall light vpon him, and the Lord ſhall put out his name from vnder heauen,* *Deut.*29,8. This ſerueth to reprooue ſuch as are in this point like the horſe and mule, that are without knowledge, and haue no vnderſtanding. They neuer regard the iudgments of God preſent, they neuer ſeeke to preuent them being to come. This is it which our Sauiour toucheth in the Iewes, when he came neere the citty, he wept for it, and ſayd; *If thou haddeſt euen knowne at the leaſt in this thy day thoſe things which belong vnto thy peace, but now are they hid from thine eyes,* Luke 19,42. It is therefore our duty, to labour to know the times of his iudgments. It is vnpoſſible to auoid the wrath of God, vnles we haue a care to know it. The wrath of GOD to come vpon the ſonnes of men, is foreknowne three wayes: Firſt, by the oracles of the Prophets, and by reaſons drawn out of the Word of God: Secondly, by ſignes and wonders, which God ſheweth in heauen, or in earth, or in the ſea: Thirdly, by plagues and puniſhments that he ſendeth, the which as they are the beginning of his anger preſent, ſo they are teſtimonies and tokens of greater iudgments to come. And as we haue ſhewed before, that the wrath of God is reſembled oftentimes to a conſuming fire: ſo we vnderſtand, that a fire is already kindled, & will grow greater by theſe three meanes before expreſſed, (to wit,) eyther by the report of credible witneſſes, or by beholding of the ſmoke aſcending, or by ſenſible perceiuing of the flame breaking out, which is a fearefull ſigne of a farther fire, and a greater burning, except it bee ſpeedily quenched and preuented. Firſt, the wrath of God is foreſhewed vnto vs by the words of the Prophets and Apoſtles which were inſpired by the Spirit of God, and foretell the wrath of God to come vpon vs for our ſins. And as the Law of God ſetteth downe ſundry threatnings and curſes, ſo

The wrath of God to come is for knowne thr wayes.

Zanch.de diui. attrib.lib.4.c.

ſo the Miniſters of God out of the ſame doe denounce the iudgements of God, & gather, that the wrath of God hangeth ouer a kingdome or City, by an infallible concluſion, without repentance. For where ſinne reigneth there the wrath of God cometh: but in this Nation, or City, or Family, ſin reigneth: wherfore the wrath of God hangeth ouer ſuch a Nation, City, or houſe. Such threatnings denounced by the ſeruants of God, collected by certaine reaſons out of the Scripture, are not to be deſpiſed, but feared; not to bee paſſed ouer, but to be preuented; not to be derided, but to be applyed to our conſciences, that if we finde thoſe ſinnes in vs, wee may labour earneſtly to repent of them. For albeit the Miniſters of God do not ſpeake by ſpecial inſpiration and reuelation of the Spirit, as the Prophets; yet their threatnings are not voide and vaine, but are grounded vpon effectuall reaſons of the word, and the beholding of preſent wickednes that aboundeth euery where. We muſt not therefore account them as ſcar-Crowes which cannot hurt, for God will make them powerful in the mouths of his ſeruants, ſo that they which will not be perſwaded to feare them, ſhall bee conſtrayned certainly to feele them whether they will or not.

eut.28,20.
uit.26,21.
Cor.11,30.

2 Another meanes to giue vs vnderſtanding of Gods wrath before it falleth, is by the vndoubted ſignes and tokens, which are as the meſſengers of God, and the fore-runners of wrath, which we ſee in heauen aboue, or in the earth beneath, or in the waters. For whenſoeuer God is determined in his heauy, but yet iuſt iudgement, to bring any plague vpon the world, and to make manifeſt his fierce indignation, he vſeth to ſend certaine tokens of his anger, to teſtifie that it is not farre off, which are as the ſproutings of the fig-tree, ſignifying that ſommer is neere. Thus, doth Chriſt foretell the deſtruction of Ieruſalem, and the end of the world, by the ſignes which ſhal go before them, ſaying, *Learne the parable of the Figge-tree: when her bough is yet tender, & it putteth forth leaues, ye know that the Sommer is nere: ſo likewiſe ye when ye ſee all theſe things, know that the kingdome of God is neere, euen at the doores*. Theſe appeare in the Sun, in the Moon, in the Starres, in the Elements, and in the creatures, when the courſe of nature is altered & changed, the very inſenſible and vnreaſonable things doe preach repentance vnto vs, and therefore are to be marked and not deſpiſed.

th.24,32.

ſeph de bell.
lib.7.cap.

3 Laſtly, the former puniſhment is a fore-runner of a further iudgement; the ſmaller, of a greater; and the firſt of a ſecond. God broght ſundry plagues vpon *Pharaoh* king of Egypt, but ſuch as came after, preſſed and puniſhed him more then ſuch as went before. When Chriſt had foretold many euilles that ſhould come vpon Ieruſalem for their contempt of the Goſpel, and their refuſing of all grace offered vnto them, he addeth, Mat.24,6,8. *The end is not yet: all theſe are but the beginning of ſorrowes*: as if hee ſhould ſay, there ſhall moe in number, and greater in waight follow after theſe. When God ſendeth the barrenneſſe of ground, the blaſting of corne, the vnſeaſonableneſſe of weather, the ouerflowing of water, the infection of ſicknes, & ſuch like ſcourges of his hand, they are euident marks of his wrath, and the very prints of his footſteppes, whereby we may trace him out, comming againſt vs to deſtroy vs. They are the meſſengers of God to cite and ſummon vs to anſwer before him for our contempt of his word, and of his former threatnings. When he taketh away faithfull men that feare his name & eſpecially good Princes and godly rulers, it is an aſſured token that his wrath beginneth to be kindled, and wil ouertake the remnant of the people. When the head is ſmitten it cannot be but the reſt of the body muſt immediately after ſmart for it. Thus God threatneth in the Prophet, Eſay 3,2.& 57,1. *That he will take away the ſtrong man, and the man of war, the Iudge and the Prophet, the prudent and the aged, the captaine of fifty, and the honorable, and the counſellor*. And in another place, *The righteous periſheth, and no man conſidereth it in heart: and mercifull men are taken away, and no man vnderſtandeth that the righteous are taken away from the euill to come*. A notable example heereof we haue in *Noah* and his family; ſo ſoone as they were entred into the Arke, and the doore of it ſhut vp, immediately the rain fell, the flood came, the fountaines of the deepe were broken vp, the windowes of heauen were opened, & the inhabitants of the earth were drowned, Gen. 7,16.& 19,16. When *Lot* and his family were brought out of Sodome, and ſet without the City, the Lord being mercifull to them, *The Lord rained fire and brimſtone from heauen, vpon the people of Sodome and Gomorrah*. When the godly King *Ioſiah* was taken away, ẏ his eyes ſhould not ſee all the euill which the Lord would bring vpon the land, the wrath of the Lord aroſe againſt them, they mocked the meſſengers of God, deſpiſed his words, and miſuſed his Prophets; and hee brought vpon them the king of the Chaldeans, who ſlew their young men with the ſword, and ſpared neither yong man, nor virgin, ancient nor aged, God gaue all into his hand, 2 Kin.22,20 2 Chron.36,16. Moreouer the Lord hath other ſcourges which belong to the ſoule; as when he taketh away godly Miniſters, & with them his holy word. So he threatneth by the Prophet *Amos*, to ſend *a Famine of his word*, chap.8,11. This is a token that God will forſake that people, and condemn them to death when he taketh from them the meanes and maintenance of their life. Theſe are the beginnings of greater iudgements, and by them we may iudge the wrath of God to be at hād, which are as a watning peece vnto that volly of the Lords Ordinance, which our great ſins haue cauſed him to mount vp againſt vs, and he threatneth to diſcharge vpon vs. So then, it

behooueth vs not to bee dull and drowzie in marking the iudgements of God, & the ſigns of his wrath, to the end we may be prepared to preuent them, and to meete the Lord by vnfained repentance, before they fall vpon vs.

Vſe 3. Thirdly, it is our duty to pray vnto him, and to intreate him that albeit we continually prouoke him by our ſins, yet that he would not fall vpon vs in his wrath, nor puniſh vs in his ſore diſpleſure, but deal with vs as a father with his children. This is it which the Prophet craueth at the hands of God, Pſal. 6, 1. & 38, 1, 2. To this purpoſe *Ieremy* ſpeaking of the captiuity at hand, prayeth thus, Ier. 10, 24 25. *O Lord correct me, but with iudgement: not in thine anger leſt thou bring me to nothing: poure out thy wrath vpon the Heathen that know thee not, &c.* If the Lord ſhould deale with vs according to our ſinnes, and recompence vs according to our deſeruings, we were not able to ſtand in his ſight. If hee ſhould enter into iudgement with vs, no fleſh ſhould be righteous before him. Wee muſt therefore deſire him to chaſtiſe vs as a father, not as a Iudge; to amend vs, not to deſtroy vs, as the Prophet ſpeaketh of his owne experience, Pſal. 118, 18. *The Lord hath chaſtened me ſore, but he hath not deliuered me to death.*

Vſe 4. Laſtly, we muſt be prouoked, vpon the conſideration of the wrath of God, full of rage & iealouſie, moued with our ſinnes, to ſeeke to pleaſe him, to forſake our iniquities, and to be reconciled vnto God This is the vſe which the Apoſtle maketh, Heb. 12, 28, 29. *Seeing we receiue a kingdome which cannot be ſhaken, let vs haue grace whereby we may ſo ſerue God that wee may pleaſe him with reuerence & feare, &c.* So we are charged *to mortifie our members which are on earth, as fornication, vncleanneſſe, and ſuch like, becauſe for ſuch things the wrath of God cometh on the children of diſobedience*, Col. 3, 5, 6. So then, the conſideration of the fierceneſſe of Gods wrath, muſt bring vs neerer vnto him, and make vs obedient to his will. Let vs walk in all his commandements, and make conſcience of all our wayes. Let vs ſtudie to pleaſe God in all things, and to be fruitfull in good workes. Let vs liue ſoberly, righteouſly, and godly in this life, and ſhew forth the liuely fruits of him that hath called vs out of darkneſſe into this maruellous light, that ſo his wrath do not ouertake vs, nor his iudgements finde vs vnprepared. We ſhould alwaies liue, as if wee ſhould dye preſently, or the day of iudgement come immediately. For what ſhall it profit vs to liue in all pleaſures and carnall delights for a few yeares, and then to ſuffer eternall torments? What ſhall it auaile vs to win the world, & then to loſe our owne ſouls? Matth. 16, 26. Are not they more then madde men, that will hazard their ſoules, & procure the heauy wrath of God for a little profit and a ſhort pleaſure? Let ſuch as wil not be drawn from their ſweet ſins, aſſure themſelues they ſhall one day pay dearly for it, and taſte the moſt bitter woes that can be conceiued when they ſhalbe ſeparated frō God, ſhut out of his fauour, and bee barred out of his kingdome. Oh! that there were in vs wiſe hearts to conſider theſe things betimes, and to preuent all the iudgements of God that hang ouer our heads. Let vs prepare our ſelues againſt the houre of death, then which nothing is more terrible: againſt the day of iudgement, then which nothing is more horrible: and againſt the danger of hell fire, then which nothing is more intollerable, the paines & pangs whereof, are without end, without eaſe, without remedy.

[Verſes 10, 11, 12, 13. *Then the Lord ſpake vnto Moſes, ſaying: Phinehas the ſon of Eleazar, hath turned mine anger away from the children of Iſrael, &c.*] We haue ſeene the zeale of *Phinehas* in executing iudgement vpon the offenders and euill dooers, which brought a greeuous plague vpon the people. His ſpirit was ſtirred within him, beeing firſt ſtirred by the Spirit of God, which mooued him to take a ſpeare, and to thruſt thorow the adulterer and adultereſſe. Now wee ſhall ſee the recompence of reward that was giuen vnto him for that worke which was acceptable vnto God, and profitable vnto his people. He hath a couenant of peace made with him, & the Prieſthood confirmed vnto him and his poſteritie. He onely had appeaſed the wrath of God, & made vppe the breach betweene God and his people, but the bleſſing is conueyed euen to his poſterity. He deſtroyeth two malefactors whereby he bringeth a bleſſing vnto his children. Hereby we learne, That when the wayes of a man pleaſe God, he will bee gracious to his houſe & poſterity. God is ſo pleaſed with the obedience of his people, that he wiil ſhew mercy to ſuch as belong to them. This is plentifully proued vnto vs in the word of GOD. When God ſaw *Noah* righteous before him in that corrupt age and generation, hee made all that belonged vnto him partakers of a great deliuerance, ſaying vnto him, *Enter thou & all thine houſe into the Arke: for thee haue I ſeene righteous before me in this age*, Gen. 7, 1. This appeareth in the perſon of *Abraham*, when God had called him out of his Countrey, and from his kindred, and made a Couenant with him to bleſſe him, Gen. 12, 2, 3. The Prophet *Ieremy* teacheth this in the example of the Rechabites, *Thus ſaith the Lord of hoaſts the God of Iſrael, Becauſe ye haue obeyed the Commandement of Ionadab your Father, and kept all his precepts, and done according vnto all that he hath cōmanded you, Therfore thus ſaith the Lord of hoſts, the God of Iſrael, Ionadab the ſon of Rechab ſhall not want a man to ſtand before me for euer*, Ier. 35 18. To this purpoſe ſpeaketh the Prophet *Dauid*, Pſal. 37. 21. *A good man is mercifull and lendeth, and his ſeede enioyeth the bleſſing.* If wee come to the new Teſtament, wee haue many te-

Doctrine. The faithfu bring a bleſ ſing on the families.

teſtimonies leading vs vnto ÿ conſideration of this truth. When *Zaccheus* beleeued in Chriſt for his ſaluation, and teſtified his repentance by his reſtitution, *Ieſus ſaid vnto him, This day is ſaluation come into this houſe, foraſmuch as he is become the ſonne of Abraham, Luke* 19, 9. When the ruler, whoſe ſon was ſick at Capernaum, ſaw the great power of Chriſt in reſtoring him to health againe, *Hee beleeued and all his houſhold*, Iohn 4.13. This is oftentimes remembred vnto vs in the Acts of the Apoſtles. When God had opened the heart of *Lydia* that ſhee attended vnto the things which *Paul* deliuered, *She was baptized and all her houſhold*, Acts 16,15.33. VVhen the Iayler beleeued in the Lord Ieſus for his ſaluation, and ſhewed his vnfained conuerſion by the fruites of his loue to the Apoſtles, he was baptized with all ÿ belonged vnto him ſtraitway, and reioyced that he with al his houſhold beleeued in God.

Reaſon 1. The reaſons to enforce this doctrine are euident, if wee conſider eyther the perſon of God, or the condition of the faithfull. For firſt, God hath in great mercy and goodneſſe promiſed to ſhew grace and fauour not onely to the faithfull themſelues, but to the ſeede of the faithfull that feare him. It is the nature of God to be mercifull and gracious, to be ſlow to anger, and abundant in goodneſſe, *ſhewing mercy vnto thouſands to them that loue him and keepe his commandements*, Exod. 20,6, and 34, 6,7. VVe ſee this in the hiſtory of the deſtruction of Sodome, the Lord did not onely in great mercy and compaſſion ſaue *Lot* himſelf, but ſaid vnto him, *Whom haſt thou yet heere? either ſonne in law, or thy ſonnes, or thy daughters, or whatſoeuer thou haſt in the citty bring it out of this place*, Gen. 19,12. Hee was ready, not to ſaue him alone, but as an ouerplus to deliuer all that belonged vnto him. We ſee the mercy of God to others for his childrens ſake, hee thinketh it not enough to bee good to them, but extendeth his mercies to thoſe that any way concerne them.

Reaſon 2. Secondly, as the mercy of God is great, ſo the faith of the godly is effectuall for themſelues and their children. This is the tenour of the couenant that God hath made with al the faithful, their faith is auailable both for themſelues, and for others. God will be our God, and the God of our ſeede after vs, *Gen.* 17,7. And this is the priuiledge & prerogatiue that the faithfull haue, they beleeue this mercifull promiſe of God themſelues, and thereby entitle their children vnto it. For as a father that purchaſeth houſe or land, giueth thereby an intereſt vnto his ſon therein; ſo he that layeth hold on the promiſe which God hath made to all godly parents, doth conueygh it vnto his children: ſo that albeit they want faith by reaſon of their yeares, yet they are made partakers of Chriſt, and ingrafted into his body. So then we may collect and gather this truth, that the loue of God to the faithfull ſhall ſo abound, that it ſhall come to their poſterity, like the precious oyntment powred on the head of *Aaron*, that ranne downe vpon his beard, and flowed to the border of his garments, or as the dew on Hermon and Sion, which watered the vallies that were beneath, vpon which it deſcended, *Pſal.* 133,2,3.

Vſe 1. The vſes remaine to be handled. Firſt, wee learne, that the children of faithful parents haue right and intereſt to Baptiſme, and are to receiue the ſeale of the couenant. This the Apoſtle teacheth, 1, Cor. 7,14: when hee ſayth, *The vnbeleeuing husband is ſanctified to the wife, and the vnbeleeuing wife is ſanctified to the husband, elſe were your children vncleane: but now they are holy*. Seeing then, that faithfull parents entitle their children to the bleſſings which they receiue; wee ſee that there ought to bee a difference betweene them and the children of Turkes and Infidels. All the offſpring of *Abraham* was accounted holy in the time of the old Teſtament, becauſe God made with him the couenant of life, and the Apoſtle reaſoneth; that *if the root be holy, the branches alſo are holy*, Rom. 11.16. Hence it is, that he calleth them all his children who are borne of Iſrael. But ſince the partition wall is pulled downe, the grace of God is not obſcured, and leſſe aſſured vnto vs then it was before vnto the Iewes. Infants and children doe no leſſe belong to the couenant and Church of God then others doe that are of yeares of diſcretion, as it is plaine by the promiſe made to *Abraham*, *I will ſet my couenant betweene me and thee, and betweene thy ſeed after thee in their generations for an euerlaſting couenant, that I will be thy God, and the God of thy ſeed after thee*, Geneſ. 17,7. Where God doth promiſe, not onely to bee his God, but alſo to be the God of his ſeede. This promiſe doth *Peter* rehearſe to the beleeuing Iewes, *To you is the promiſe made and to your children, and to all that are a farre off, euen as many as the Lord our God ſhall call*, Acts 2, 39. Baptiſme in the new Teſtament, ſucceedeth circumciſion, vſed in the old Teſtament. They haue both one and the ſame promiſe, the ſame ſignification, the ſame foundation, the ſame ends. But the infants of the Iewes were commanded to be circumciſed, and therefore infants ought to bee baptized. Heereupon the Apoſtle ſaith to the Coloſſians, *Ye are circumciſed in Chriſt with circumciſion made without hands, by putting off the ſinfull body of the fleſh through the circumciſion of Chriſt, &c.* Col, 2, 11. Laſtly, vnto infants belongeth the promiſe of grace, the forgiueneſſe of ſinnes, the regeneration of the ſpirit, the imputation of Chriſts righteouſneſſe, the Kingdome of Heauen: and therefore they ought by no meanes to be denyed the outward ſigne and ceremony, which is the leaſt part of the Sacrament. If the Holy Ghoſt clenſe them, ſhall the Miniſter deny to waſh them with water? If the things ſignified do belong vnto them, who ſhall dare to debarre them of the outward ſigne? Hence it is, that our Sauiour *commandeth infants*

Obiect.

Anſwer.

to be brought vnto him, reproueth the diſciples that forbad it, embraceth them in his armes, commendeth them to his Father, and declareth that to ſuch belongeth the Kingdome of Heauen, Math, 19,14. And if any aske the queſtion, what profit can poſſibly come by Baptiſme to a childe and ſuckling that is without knowledge and vnderſtanding: I anſwere, that the profite is not ſmall, but the benefit great, if we conſider eyther the glory of God, or the comfort of the parents, or the edification and ſaluation of the child. For hereby God is greatly honoured, the parent himſelfe is wonderfully comforted, and the childe is exceedingly confirmed and encouraged. God is glorified in this, that he ſheweth himſelfe true in his promiſes, who hath aſſured the faithfull that he will ſhew mercy vnto them to a thouſand generations. *He is not as man that he ſhould lie, neyther as the ſonne of man that he ſhould deceiue, he is found faithfull in all the words that are gone out of his mouth, Numb.* 23,19. Againe, the parents are comforted and greatly aſſured of the loue of God toward themſelues, that he will neuer leaue them, nor forſake them, but that his gifts & graces toward thē, ſhal be without repentance, *Rom.* 11,29. For they ſee not onely that they are beloued of God, but alſo that the loue and grace of God is deriued and conueyed vnto their children; wherein they are ſtrengthened by that viſible ſigne vſed in the Sacrament. Laſtly, concerning children, they haue a double benefit beſtowed vpon them, being confirmed in the loue of God, and encouraged in the duties of godlineſſe. For, when they call to minde, that they ſo ſoone obtayne the communion of Chriſt, the partaking of his benefits, and the inheritance of eternall life, they are grounded and eſtabliſhed in the loue of Chriſt, and aſſured that hee will continue to loue them vnto the end, that began to ſhew his loue vnto them, ſo ſoone when they were ignorant of him, & were not able to enquire after him, *Iohn* 13,1 And when they remember that God ſo much regarded them, and eſteemed of them, euen from their firſt comming into the world, and while they hanged on their mothers breaſts, that preſently they obtayned fellowſhip in his couenant, they are emboldened in all well doing, and prouoked to walke in the feare of his Name. And ſeeing he tooke them for his children, when they through want of knowledge and tenderneſſe of age, were not able to call him father, let them remember their Creator and Redeemer in the dayes of their youth, *and paſſe the time of their dwelling heere in feare, knowing that they were not redeemed with corruptible things, as ſiluer and gold, from their vaine conuerſation receiued by the traditiō of the fathers, but with the precious blood of Chriſt, &c.* 1. Pet. 1. 17,18. Let vs alſo learne from hence to deteſt the error of the Anabaptiſts, that deny Baptiſme vnto infants, thereby diminiſhing the glory of God, weakning the comfort of godly parents, and aboliſhing the aſſurance of children, that they ought to haue touching the free loue of God toward them.

Vſe 2.

Secondly, we are taught on the other ſide, that euill parents bring the curſe of God into their houſes, and vpon their poſterity. We ſee this in *Cain*, when he gaue himſelfe to murther and impiety, hee brought the iudgement of God vpon his whole race, that were razed out of the earth. Marke the poſterity of *Iſhmael*, who mocking *Iſaac*, and rayſing perſecution againſt him, was caſt out of the houſe of *Abraham*, out of the Church of God, and his yſſue were aliants from the faith, and ſtrangers from the promiſes of ſaluation. The like we ſee, and might ſay of *Eſau*, that prophane perſon, who for a meſſe of pottage ſold his birth-right, and hated his brother; his poſterity were the greateſt enemies to the true Iſraelites, and were a curſed generation, *Heb.* 12, 16. Conſider with me ẏ fearefull example of *Ieroboam* the ſonne of *Nebat*, that made Iſrael to ſinne, and prouoked the God of Iſrael to wrath, 2. *King.* 15,30. This ſeducer wrought wickedneſſe, and eſtabliſhed idolatry, and therby thought to eſtabliſh the kingdome to himſelfe, and to ſettle it in his poſterity, that it ſhould neuer be remoued from his offſpring, but follow from father to ſonne in a continued ſucceſſion. Notwithſtanding, this fell out not onely to his owne confuſion, but to the ouerthrow of his ſtocke and linage. The iudgment of God did not reſt in his perſon, but purſued him in his progeny and poſterity. This is it which the Lord denounced by the Prophet; *Behold, I will bring euill vpon the houſe of Ieroboam, and will cut off from Ieroboam, him that piſſeth againſt the wall; as well him that is ſhut vp, as him that is left in Iſrael, and will ſweepe away the remnant of the houſe of Ieroboam, as a man ſweepeth away dung vntill it be all gone,* 1. *King.* 14. 10. Where the Prophet ſheweth and declareth, that God reſpecteth euill men as filthy beaſts, and thoſe that come of them as dung and excrements, which defile the places where they abide, and therefore with the beſome of his vengeance he will ſweepe them away, that they ſhall no longer offend the noſtrils of GOD and his people. Thus it was with *Ahab*, that ſhed innocent blood, and tooke poſſeſſion of the vineyard of *Naboth*, hee did the greateſt iniury and wrong to his poſterity, that could be offered: the kingdom was taken from his houſe, and his children were ſlaine with the ſword, according to the ſaying of *Eliah*, *I will bring euill vpon thee, and will take away thy poſterity: I will make thy houſe like the houſe of Ieroboam, &c:* and alſo of *Iezabel* ſpake the Lord, ſaying; *The dogs ſhall eate Iezabel by the wals of Izreel.* Who are then the greateſt enemies to their children, but vngodly parents? And who bring vpon them a greater woe and ruine, then they that ſhould build them vp, and leaue a bleſſing behinde thē? When *Moſes* deſcribeth ẏ nature of God, that

1 King. 21,2

that hee is abundant in mercy toward the righteous, he addeth, *Holding not the wicked innocent, but viſiting the ſinnes of the fathers on the children to the third and fourth generation, Exod.*34,8. This muſt moue parents and gouernours, to make conſcience of their carriage and conuerſation, and to bewayle their ſinnes, that haue endangered their off ſpring. For God may, and doth in Iuſtice viſite with ſundry and diuers iudgments, thoſe families and ſocieties, where wicked Parents, and prophane gouernors are. All they be cruell & tyger-like parents, ẏ be vngodly parents: for they are the murtherers and butchers of their children, & ouerthrow of their poſterity in time, howſoeuer they be ſpared for a ſeaſon. What vnmercifull & vnnaturall parents were *Cain, Cham, Canaan, Ieroboam, Iezabel, Ahab,* & ſuch like, ẏ cauſed euery one of their houſe, that could water a wall to be deſtroyed, and vtterly to haue their race and remembrance rooted out? It is therefore a diuelliſh and wicked Prouerbe, [Happy are thoſe children, whoſe father goeth to the diuell.] Nay, rather curſed are thoſe children, whoſe fathers fall into hell: for there is a great preſumption that they will follow them without the great mercy and ſpeciall grace of God: yea, it is a bleſſed thing, to ſpring from a godly ſtocke, & to riſe from faithfull parents. For often did the Lord ſpare Iſrael for *Abrahams*, *Iſaacks*, and *Iacobs* ſake. When the poſterity of *Dauid* became wicked, hee continued them in their kingdome, deliuered them from their enemies, & did not deſtroy them for *Dauids* ſake.

A diuelliſh Prouerbe.

When the Lord was angry with *Salomon*, becauſe he had turned his heart from the Lord God of Iſrael, which had appeared vnto him twice, and charged him not to follow ſtrange gods, he threatned to rent the kingdome from him, & to giue it to his ſeruant; *Notwithſtanding in thy dayes, I will not do it* (ſayth the Lord) *becauſe of Dauid thy father*, 1. King. 11, 12. This appeareth more plainly afterward in *Abiiam* the ſonne of *Rehoboam*, who walked in all the ſinnes of his father which he had done before him: yet for *Dauids* ſake did the Lord his God giue him a light in Hieruſalem, and ſet vp his ſonne after him, and eſtabliſhed Hieruſalem, *becauſe Dauid did that which was right in the ſight of the Lord, and turned from nothing that he commanded him all the dayes of his life, ſaue onely in the matters of* Vriah *the Hittite*, 1. King. 15.4,5. 2. Chron. 21,7.

This is it which the Lord promiſeth in the ſecond commandement of the Law, *That he will ſhew mercy to thouſands of them that loue him, and keepe his commandements, Exod.* 20. 6. Seeing then, wicked and wretched parents are moſt deadly enemies vnto their children, who beare the curſes of God vpon them for many generations, for the impiety of their fathers; this ſerueth as a great terror to thoſe parents that goe about by fraud and oppreſſion, by wrongfull and iniurious dealing to enrich themſelues, to ſet vp their names, and make their poſterity to bee great vpon the earth after them. For this is the ready way to bring the curſe of God vpon them, and to pull downe their houſes. Where the curſe of God entreth, it maketh hauocke, and waſteth all before it. God is an auenger of al ſuch things, 1. *Theſ.* 4,6. Surely, if men were not altogether faithleſſe, but had faith to beleeue the word of God, that all wicked courſes, and vile practices, would ouerthrow their houſes, and not build them vp: that they could not fill them with euil things, but they will pul down the plagues of God vpon them, and all theirs: it would make them feare to offend by fraud and vniuſt dealing, *which cryeth for vengeance vnto heauen, and the cry thereof entreth into the eares of the Lord of hoaſts, Iames* 5,4. All men by nature haue a loue vnto their children, and a deſire to leaue them great men in the world; but many are greatly deceiued in the meanes, and wander farre and wide out of the way. For if we wold leaue them a ſure inheritance, and ſettle them in an eſtate to continue, wee muſt take heed that wee doe not enrich our ſelues with the ſpoyles of others, nor fill our houſes with the riches of iniquity, leſt we fill them alſo with the vengeance of God which is the reward of iniquity. Let vs eate our own bread which wee haue gotten by lawfull meanes. There is more comfort in a little truly gotten, then in great riches and reuenewes, that carry with them Gods marks and curſes, being wrongfully obtayned, and vniuſtly retayned.

Vſe 3.

Laſtly, it is required of vs to repent & beleeue the Goſpell, that ſo wee may procure a bleſſing vpon our ſelues, and our children. This duty the Apoſtle *Peter* preacheth vnto the Iewes that were pricked in their hearts, *Amend your liues, & be baptized euery one of you for the remiſſion of ſinnes, for the promiſe is made vnto you, and to your children, &c. Acts* 2,38, 39. When God promiſed to *Abraham* to make a couenant with him, and to multiply his ſeed exceedingly, hee requireth this condition at his hands, *Walke before me, and be thou vpright, Gen.*17,1. VVee muſt walke in the midſt of our houſes with pure and perfect heart, and guide them with a watchfull eye, wee muſt looke to their wayes, and to our gouernment, This would be a great helpe to the Miniſtery, and a ſingular furtherance to his labours. The neglect of this care, bringeth vtter ruine to father and childe. This appeareth in the example of *Eli*, who through his indulgence and negligence, ouerthrew himſelfe and his poſterity. This is the cauſe of ſo many curſed youths, ſo many riotous men & women which procure the ruines of ſo many excellent houſes; their tender age was not ſanctified, neither they ſeaſoned by their parents with the fear of God. So then, godly parents muſt haue a care to bring vp their children & families in godlines & righteouſnes. It may be a meanes by the bleſſing of God to ſaue thy ſonne from death, and to deliuer his ſoule from deſtruction, The Lord himſelfe ſpeaketh of *Abraham, That hee knew him, that he would teach his ſonnes and his houſhold after him, that they keepe the way of the Lord, to doe righteouſneſſe and iudgement, Gen.* 18, 19. The Apoſtle chargeth parents to bring vp their children in the nurture and information of the Lord, *Eph.* 6,4. No parents muſt preſume, that becauſe they haue obtayned to bee faithfull, therefore theyr children muſt of neceſſity bee ſo alſo. Faith is the gift of GOD, and not of Nature: It is not common to all, but peculiar to ſome: It commeth not by inheritance, but by grace. Parents may leaue vnto their children their houſes, their lands, their ſubſtance: they may conuey vnto them their inheritance, but they cannot conuey vnto them the gifts that accompany ſaluation. Wherefore all parents that are faithfull, are to intreate and craue of God the continuance of his couenant toward theyr children, and to begge from his hands an holy and ſanctified ſeede to his glory, and theyr comfort.

Verſe 14, 15. [*The name of the Iſraelite thus ſlaine was Zimri the ſonne of Salu: and the name of the Midianitiſh woman that was ſlaine, was Cosbi, &c.*] Wee heard before in the ſixt verſe, how *Moſes* hath layde open the ſhameleſſe and impudent behauiour of this beaſtly adulterer, who ſhamed not to bring the Midianitiſh harlot into the hoaſt, and in the ſight of all the congregation of the children of Iſrael, which were grieued to behold ſuch horrible villany; neuertheleſſe, we ſee in this place, that *Moſes* is not content in a generall manner to deſcribe his wickedneſſe, but ſingleth him out particularly by his name, by his father, by his tribe. Neyther doth he content himſelfe to ſet downe the Midianitiſh woman by her nation, but calleth her by her name, and further openeth the name of her father, and her fathers houſe. So then, *Moſes* hauing ſhewed who they were that brought the plague of God vpon the people: he now deſcendeth to marke them out by their proper names, and of what calling and profeſſion they were.

Doctrine. It is lawfull ſometime to reproue by name.

From hence we learne, that it is ſometime lawfull and conuenient to reprooue by name, ſpeciall people and particular men that offend in the Church, and to record them in writing. A particular reproofe of particular offenders, ſometimes ſtandeth with the word of GOD. So did *Eliah* deale with *Ahab* and *Iezabel*, he told him that it was hee and his fathers houſe that troubled Iſrael.

This we ſee practiſed by the Prophet *Eſay* againſt *Shebna*, who being a notable fauourer of euill men, and a great hinderer of good things, is by name threatned to *bee carried away with a great captiuity*, Eſay 22,17. Thus doth *Ieremy* deale with the falſe Prophets, and other obſtinate enemies, *Ier.* 28,12. Likewiſe, our Sauiour Chriſt denounceth many fearefull woes againſt the Scribes and Phariſies hypocrites, which ſhut vp the kingdome of heauen before men, deuoured widowshouſes vnder a colour of long prayer, compaſſed ſea and land to make one of their profeſſion, tythed mint and anniſe, and left the waightier matters of the Law; as iudgement, mercy, and fidelity. Math 23,13. So did *Paul* withſtand *Peter* to his face, becauſe he was to be condemned, *Gal.* 2, 11. And when he ſaw in the Church ſuch as & put away faith and a good conſcience, and made ſhipwracke of the doctrine of Chriſt, he giueth the Church notice and warning of them, ſaying; *Of whom is Hymeneus and Alexander, whom I haue deliuered vnto Satan, that they might learne not to blaſpheme*, 1.Tim.1,20. And in another place, hauing to doe with ſuch as caſt off the doctrine of godlineſſe, hee noteth the ring-leaders, and principall authors: *Of this ſort is Hymeneus and Philetus, which as concerning the truth, haue erred from the marke, ſaying; that the reſurrection is paſt already, and do deſtroy the faith of certaine*, 2,Tim. 1,17. In like manner he ſpecifieth *Alexander* the copper-ſmith, which had done him much harme, 2,Tim.4,14. So the Apoſtle *Iohn* warneth the Church of *Diotrephes*, who loued to haue preheminence among them. Al which examples of the Prophets, of the Apoſtles, & of Chriſt himſelf do teach, ẏ it wil not alwaies be ſufficient to reproue the errors and hereſies of obſtinat ſinners; but ſometimes it is expedient to lay them open by their names, and to ſignifie them to the Church, by a particular diſcouering of them.

Reaſon 1.

The Reaſons of this practiſe are to be conſidered. Firſt, becauſe the Church ſhould haue warning of thē, that others might ſhun them, and auoid their company. So the Apoſtle nameth *Alexander* to prepare *Timothy* not to truſt him. It is good to know falſe brethren, leſt they ſpying our liberty, take the greater aduantage againſt vs. Hence it is that *Paul* chargeth *Timothy* to beware of *Alexander, who had withſtood his preaching ſore*, 2 Tim. 4, 15. While we are familiarly conuerſant with the wicked, it will be hard for vs not to bee entangled in their ſinnes. For how can a man walke among thornes, & not pricke himſelfe? or how can a man touch pitch, and not be defiled? We muſt flye from ſuch as from a deadly plague. We muſt ſeparate our ſelues from them, leſt the like vengeance fal vpon vs alſo.

Reaſon 2.

Secondly, they muſt by a ſpeciall note bee made knowne to the Church, that they may be degraded and brought to reproch. The Apoſtle vſed this remedy, thereby to ſhutte their mouthes, and to ſtoppe them from ſpeaking euill of almighty GOD and his truth, ẇ ought to be precious to vs. This naming of them, is to ſet a marke of infamy vpon thē; as if a man were boared in the eare, or burned in the hand for a malefactor. God will haue them and their wickedneſſe regiſtred to their perpetual ſhame in the Church for euer, that they ſhould not be of any more credit to infect the good, and to draw the weake vnto deſtruction. The vnnaturall & ſauage dealing of the Amalekites, toward their brethren the Iſraelites, is by God expreſly commanded to be recorded in a booke, to their infamy and confuſion, *The Lord ſaide vnto Moſes, Write this for a remembrance in the booke, and rehearſe it to Ioſhua, for I will vtterly put out the remembrance of Amalek from vnder heauen*? Exod. 17,14. So we haue in the Scriptures ſet forth the vncleanneſſe of *Sodome*, the hard-heartedneſſe of *Pharaoh*, the conſpiracy of *Corah*, the couetouſneſſe of *Ahab*, the cruelty of *Iezabel*, the diſobedience of *Saul*, the treaſon of *Abſolon*, the treachery of *Iudas*, and other infamous beaſts, the record of their ſhame is in perpetuall memory, and ſtinketh vnto this day. The like we might ſay of all bloody perſecutors in all ages ſince Chriſts time, they haue theyr names and facts remembred in the Acts and Monuments of the Church.

Seeing therefore obſtinate enemies muſt be both ſhunned & ſhamed; in both reſpects we learne, that it is lawfull for the Miniſters of God to point out ſome by name, that they may be knowne, otherwiſe the Apoſtles of Chriſt would neuer haue done it, the Prophets would neuer haue practiſed it, Chriſt himſelfe would neuer haue allowed it.

Vſe 1.

Let vs apply this to our ſelues. Firſt, it ſerueth as a bridle to reſtraine euill men, eſpecially all ſuch as bring a publike detriment and hurt to the Church, and are the cauſe of common miſchiefes: they ſhall to the ſhame of theyr perſons, to the reproch of theyr names, to the infamy of their poſterities, be regiſtred vp in the Monuments of the Church for euer, as they that carry a marke of theyr iudgment to the tribunall ſeate of God aforehand. If the loue of goodneſſe, if the wrath of God, if the feare of damnation will not bridle them (as Atheiſts reſpect none of theſe, neyther deſiring godlineſſe, nor beleeuing heauen, nor fearing hell) yet the perpetuall ſhame wherewith they and theyr poſterities ſhall be branded, ſhould moue them. Albeit ſinfull wretches be highly magniſied in the world, yet all their honour and reputation ſhall bee turned into a blot. It was of late yeares accounted a great dignity to be a *Wolſie*, or a *Gardiner*, or a *Bonner*, but now their names are odious for pride and cruelty, and they no better then wolues, inuading and waſting the poore flock of Chriſt. This the wiſe man ſpeaketh, Prou. chapt. 10, verſe 7. *The memoriall of the iuſt ſhall be bleſſed: but the name of the wicked ſhall rotte.* This doth God ſet forth by his Prophet, Eſay, chapter 65, verſe 15. *Yee ſhall cry for ſorrow of heart and ſhall howle for vexation of minde, and yee ſhall leaue your name as a curſe vnto my choſen; for the Lord God ſhall ſlay you, and call his ſeruants by another name.*

We ſee then that they are greatly deceiued, that hope to be famous and to leaue a great name behind them, by getting riches, and raiſing vp their houſes, as the Pſalmiſt ſpeaketh; *They thinke their houſes and habitations ſhall continue from generation to generation, and call their Lands by their names: yet they ſhall not continue in honour, but periſh like the brute beaſt, and be no more had in remembrance, but to their diſhonour,* Pſalme 49, verſes 11,12. This is it which *Dauid* ſaith in the ninth Pſalme, verſe 5. *Thou haſt deſtroied the wicked, thou haſt put out their name for euer and euer.*

A great name among the ſonnes of men is not alwayes a good name: and a great name gotten by euill meanes and open wickednes, is a great puniſhment, it is a tokē of the wrath of God, vpon thoſe that are well ſpokē of for vngodly deeds. This hardneth thē in their ſins & holdeth then frō true repentance. But whoſoeuer are giuen vp to hardnes of hart, & hindred from bringing forth the fruites of repentance, haue 2. heauy iudgments lying ſore vpon thē, howeuer they be as blinde men & cannot ſee thē. It is our duty to pray againſt ſuch a name vnto God, & not to deſire it to our deſtruction. Let vs feare ſuch a name as may make vs reprochful to GOD and to all good men.

Secondly, ſeeing wee muſt take heed, that howſoeuer the practice be in it ſelfe lawfull, to lay out wicked men in their colours, yet wee muſt not ſingle out men commonly, and ordinarily, being oftentimes offenſiue; ſometimes cauſeleſſe, and alwayes dangerous. When the Apoſtle reproched ſuch falſe teachers among the Corinthians as denyed the reſurrection, and conſequently raiſed the foundation of Religion (for if there bee no reſurrection, then is Chriſt not riſen; and if Chriſt bee not riſen, then is the preaching of the Miniſter, and the faith of the people vaine:) yet he doth not expreſſe the names of theſe ſeducers, but ſayth, *If it be preached that Chriſt is riſen from the dead, how ſay ſome among you, that there is no reſurrection of the dead?* 1. Corinth. 15, 12. And in another place, when hee ſaw his perſon contemned as baſe, and his Miniſtery reiected as fruitleſſe, hee anſwereth the ſlander, but ſpareth yͤ ſlanderer; *This I ſay, that I may not ſeeme as it were to feare you with letters: for the letters, ſayth he, are ſore and ſtrong, but his bodily preſence is weake, and his ſpeech is of no value,* Let ſuch one thinke this, that ſuch as wee are in word by letters when we are abſent, ſuch will we be alſo indeed, when we are preſent. Thus doe other the Apoſtles. Howſoeuer therefore the practice being wiſely and diſcreetly vſed, haue warrant from the ſeruants of God, yet we are in doing of it to obſerue theſe rules following.

2. Cor. 10, 10, 11.

Rules to bee obſerued in ſingling men out by name.

Firſt, we muſt conſider our places and callings, wee haue not the ſame liberty granted vnto vs that the Prophets and Apoſtles had, who receiued ſpeciall reuelation from God againſt many of thoſe which they vncaſed & layde open to the Church, and therefore pray to God to confound them, & to reward them according to their works. We muſt not therfore make a generall rule of it, but remember what Chriſt ſaid to his diſciples, Luke 9,15. *Ye know not of what ſpirit ye are.* They pretended the example of *Elias*, but they wanted the ſpirit of *Elias*. Secondly, we muſt take heed that we mingle not our owne paſſions with it, for then ſtraight way we paſſe the boũds of meaſure and moderation. It is not enough that our zeale be good, but it muſt bee ſeaſoned with ſuch wiſedome that the Spirit of God rule ouer all. We muſt not be mooued with choler and rage, with fury and indignation, but keep vnder all our affections, that they breake not into vnlawful courſes. Thirdly, we muſt ſhew pitty and compaſſion of thoſe that ſinne of weaknes and infirmity : we muſt pray to God 2 Tim 2,25. for them, that he would *poure out his mercy vpon them, and to giue them repentance to acknowledge the truth, and to come to amendment out of the ſnare of the diuell.* Wee muſt alwayes hope well of ſuch as fall of frailty, vntill God ſhew that he hath cut them off. Fourthly, it is lawfull to reproue by name, when the neceſſity of the Church vrgeth it, and challengeth it at our hands. So that it is in great danger vtterly to be corrupted and ouerthrowne, vnleſſe falſe Teachers and ſeducers be bewrayed and manifeſtly diſcouered, that al men may know them and take heed of them. The ſafety of the Church is eſpecially to be reſpected of vs, and the truth of God muſt be moſt deere vnto vs. Laſtly, there is a warrant to ſingle out ſuch men, when ther is no more hope of their conuerſion, and when they are once growne to o- Matth.12, 32. pen blaſphemy, to ſpeake euill of, and to ſlander the doctrine that is according to godlyneſſe vpon hatred thereof and pretenſed malice, there is no more place for patience, wee are no longer to deal with the ſpirit of meeknes. When a man is ſo farre falne from all Religion to ſpeake euill of the way of godlines, and to deſpite the grace of God, malice hath blinded him, the diuell hath poſſeſſed him, & condemnation waiteth for him. He beareth euident markes of Reprobation, & God ſheweth that there is no hope of ſaluation in him. He giueth knowledge to the Church at ſomtimes of ſome particular perſons that are caſtawayes, and haue the gate of ſaluation ſhut vp againſt them. For otherwiſe to what purpoſe is the great and vnpardonable ſin againſt the holy Ghoſt deſcribed in the word, vnleſſe the ſinne might be knowne, and the men alſo knowne that do commit it? And to what end doth the Apoſtle *Iohn* tell vs, 1 Iohn 5, ver. 16. *There is a ſinne to death? and of ſeeing our brother ſinne vnto death?* If then it may be ſeene, it may be knowne. And hence it is, that when the Church ſaw *Iulian* the Apoſtata, who had bin enlightned with the truth, and bin zealous in the profeſſion of it, to deſpite God openly, to lift vp himſelfe againſt his word, and to make a mocke of all religion, they would haue no more to do with him, they accounted him as a diuell, and they prayed with one conſent againſt him, that God would confound and deſtroy him. They did not pray vnto God for his conuerſion, and to giue him a new heart, but becauſe he could not repent being paſt amendment, they called vpon God to haſten his condemnation, that he might ſhew thereby what account he maketh of his moſt holie truth.

Vſe 3. Laſt of all, we ought to haue a care to bee helpfull and profitable to the Church, and to be zealous in the ſeruice of God, that thereby to the comfort of our ſelues and our poſterity we may carry a ſweet remembrance & a bleſſed report in the Church for euer. The loue of *Mary* in annointing Chriſt with the precious oyle which ſhe powred on his head, is promiſed by Chriſt to bee remembred for euer, in what place of the worlde ſoeuer the Goſpel ſhold be publiſhed: *Verily I ſay vnto you, wherſoeuer this Goſpel ſhal bee preached throughout all the world, there ſhall alſo this that ſhe hath done be ſpoken of for a memoriall of her*, Matth. 26,13. The praiſe of *Iehoiada* is recorded in Scripture he dyed an old man, and full of dayes, & they buried him in the City of *Dauid* with ẏ Kings, becauſe hee had done good in Iſrael, and toward God & his houſe, 2 Chr. 14,16. This ſerueth to reprooue ſuch as care not at all what men thinke or ſpeak of them, and regard not what name they haue, good or bad; what report is giuen of them, honorable or diſhonorable, ſweet or rotten, ſo they may preuayle in their purpoſes, and bring to effect their diueliſh deuices. Cicer.offic.l.1. An heathen man could ſay, It is the part of a retchleſſe and diſſolute man, to neglect what a man ſayth of him. *Salomon* teacheth vs, that a *good name is more to bee deſired then great riches, and a louing fauour more then ſiluer and gold*, Pro. 22,1 Eccles 7,3. This is not attained by flattery or falſhood, but by godlineſſe and righteouſneſſe, by humility and an vpright conſcience. Riches are fraile and tranſitory, ſubiect to vanity and corruption, but a good name and louing fauour remaine for euer. So the Prophet deſcribing the bleſſednes of the man that feareth the Lord, and delighteth in his commandements, ſayth, that *he ſhal neuer be moued: but the righteous ſhal bee had in perpetual remembrance*, Pſ. 112.6. A good name is better then a great name. And albeit the godly be deſpiſed in the world, yet God will aduance theyr eſtimation, & giue thẽ a ſweet ſauour among all good men. True it is, ſinfull men are magnified of ſinners (for euen the ſin- Luke 6,32. ners loue thoſe that loue them, to receyue the like of them againe) yet they ſhall bee made abhominable vnto the Saints, and their name ſhall bee curſed, and as much loathed as the filthy ſauour of his carkaſſe that lyeth rotting in the graue. So then, ſeeing ſhame ſhall be as an vnſeparable companion of wickedneſſe, and no man can ſeparate thoſe things which God hath ioyned together; on the other ſide heere is comfort to the godly, that GOD will vndertake the protection of their names, ſo that no creature ſhall bee able to rob them of it: but as he preſerueth them to ſaluation, ſo he will maintayne their credit and eſtimation. Wee ſee this in many the deare ſeruants of God, who albeit they haue had their names for a time diminiſhed & impayred, yet they haue beene reſtored and recouered. The name of *Naboth* was greatly blemiſhed with the ſlanderous imputation of treaſon and blaſphemy, but that momentary ſhame is ſwallowed vp, and recompenſed with euerlaſting honour, throughout all generations, 1, King. 21.10. The like wee might ſay of *Cranmer*, *Ridley*, *Latimer*, *Hooper*, *Bradford*, *Philpot*, and many other the deare ſeruants of God, that gaue their liues for the truth, howſoeuer they were condemned for heretikes, yet they are renowned for Saints, and ſhall be ſo acknowledged to the end of the world.

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16 *Againe the Lord ſpake vnto Moſes, ſaying,*

17 *Vexe the Midianites, and ſmite them.*

18 *For they trouble you with their wiles, wherewith they haue beguiled you, as concerning* Peor, *and as concerning their ſiſter Cosbi the daughter of a Prince of* Midian, *which was ſlaine in the day of the plague, becauſe of* Peor.

We haue hitherto in this chapter handled the tranſgreſſion of the Iſraelites, and the reconciliation of God. Now remayneth the decree and determination of God againſt the Midianites. For after that God had chaſtened his owne people, and iudgement hath begun to breake out againſt the houſe of God, hee riſeth vp in wrath and indignation as a iuſt Iudge againſt his enemies. Heerein we are to marke two things: Firſt, the commandement: Secondly, the reaſons or cauſes of the commandement. The commandement and charge directed vnto *Moſes* in this, *Smite and ſlay the Midianites.* Thus doth wickedneſſe returne vpon the heads of the authors thereof. Theſe enemies being drawne into the league to take part with the Moabites, had conſpired againſt Iſrael, ſoght to ſubdue them, not by ſtrength, but by ſenſuality; nor by force of warre, but by laſciuiouſneſſe and wantonneſſe of women. Now the wheele is turned vpon themſelues, the ſtone is rolled vpon them that firſt ſtirred it, and miſchiefe falleth vpon the firſt contriuers.

Obiect.

But heere out of this commandement ariſe two queſtions fit to be mooued, and worthy to be diſcuſſed. Firſt, inaſmuch as God euery where forbiddeth reuenging of our owne cauſes and quarrels, why doth hee now permit and prouoke the people of Iſrael thereunto, as if they were not by nature prone enough to vengeance? I anſwere, there is a double kinde of reuenge, one priuate, the other publicke. Priuate reuenge is that which proceedeth from the priuate motion of our corrupt nature, ſeeking to ſatisfie our owne malice with the hurt of others. This is forbidden by our Sauiour Chriſt, *Mathew* 5, 44: commanding vs *to loue our enemies, and to ouercome euill with good.* Publique reuenge is that which is commanded and warranted by God, being impoſed vpon vs, either mediatly by authority of the Magiſtrate, or immediatly by the ſecret inſtinct of the Spirit. This is allowed and lawfull, as we ſaw before in *Phinehas* and others, inaſmuch as it proceedeth not from the corruption of nature, but from the inſpiration of God. For God the iuſt reuenger of all wickedneſſe may vſe the miniſtery of men and Angels to execute his purpoſes ſo often as it pleaſeth him.

Anſw.

Obiection.

Another queſtion ariſing out of this Commandement, is touching the perſons againſt whom it is directed, as the firſt was, touching the perſons to whom it was directed. For why ſhould the Midianites be named onely, ſeeing the Moabites alſo were the profeſſed enemies of the Iſraelites, ſeeking their ruine, and hyring *Balaam* to curſe them? I anſwer, the Moabites did not eſcape, but were alſo puniſhed, as appeareth euidently, Deut. 23, 6. But the Midianites are firſt in the puniſhment becauſe albeit they were farther off, yet they had the cheefeſt hand, and carried the greateſt ſtroke in this wickednes, who made their daughters common; yea euen the cheefeſt among them, by the counſell of *Balaam*, as we ſaw by one example in this Chapter, the like whereof we do not reade to haue bene in the Moabites. Beſides, after that *Balaam* was departed, we reade not that the Moabites attempted any thing againſt Iſrael, but the Midianites gaue the Sorcerer farther entertainment, and ceaſed not (as may be preſumed & preſuppoſed) to plot and contriue their deſtruction.

Anſwer.

Hitherto of the commandement, the firſt part of this diuiſion: the reaſons enforcing the commandement follow to be conſidered, which are two in number: Firſt, becauſe they cunningly gulled, and craftily circumuented the people of God. Secondly, becauſe they allured them both to idolatry and to fornication. For this is the meaning of the words, when *Moſes* ſaith, *They haue beguiled you as concerning Peor, and as concerning their ſiſter Cozbi*: And hereunto *Iohn* pointeth in the Reuelation, ſaying; *Balaam taught Balak to put a ſtumbling blocke before the children of Iſrael, that they ſhould eate of things ſacrificed to Idols, and commit fornication,* Reue. 2, 14. Both theſe reaſons may be gathered into one, and thus concluded.

If the Midianites drew you into ſinne, and brought againſt many of thoſe which they vncaſed & layde open to the Church, and therefore pray to God to confound them, & to reward them according to their works. We muſt not therfore make a generall rule of it, but remember what Chriſt ſaid to his diſciples, Luke 9, 15. *Ye know not of what ſpirit ye are.* They pretended the example of *Elias*, but they wanted the ſpirit of *Elias*. Secondly, we muſt take heed that we mingle not our owne paſſions with it, for then ſtraight way we paſſe the boũds of meaſure and moderation. It is not enough that our zeale be good, but it muſt bee ſeaſoned with ſuch wiſedome that the Spirit of God rule ouer all. We muſt not be mooued with choler and rage, with fury and indignation, but keep vnder all our affections, that they breake not into vnlawful courſes. Thirdly, we muſt ſhew pitty and compaſſion of thoſe that ſinne of weaknes and infirmity: we muſt pray to God 2 Tim 2,25. for them, that he would *poure out his mercy vpon them, and to giue them repentance to acknowledge the truth, and to come to amendment out of the ſnare of the diuell.* Wee muſt alwayes hope well of ſuch as fall of frailty, vntill God ſhew that he hath cut them off. Fourthly, it is lawfull to reproue by name, when the neceſſity of the Church vrgeth it, and challengeth it at our hands. So that it is in great danger vtterly to be corrupted and ouerthrowne, vnleſſe falſe Teachers and ſeducers be bewrayed and manifeſtly diſcouered, that al men may know them and take heed of them. The ſafety of the Church is eſpecially to be reſpected of vs, and the truth of God muſt be moſt deere vnto vs. Laſtly, there is a warrant to ſingle out ſuch men, when ther is no more hope of their conuerſion, and when they are once growne to open Matth.12, 32. blaſphemy, to ſpeake euill of, and to ſlander the doctrine that is according to godlyneſſe vpon hatred thereof and pretenſed malice, there is no more place for patience, wee are no longer to deal with the ſpirit of meeknes. When a man is ſo farre falne from all Religion to ſpeake euill of the way of godlines, and to deſpite the grace of God, malice hath blinded him, the diuell hath poſſeſſed him, & condemnation waiteth for him. He beareth euident markes of Reprobation, & God ſheweth that there is no hope of ſaluation in him. He giueth knowledge to the Church at ſomtimes of ſome particular perſons that are caſtawayes, and haue the gate of ſaluation ſhut vp againſt them. For otherwiſe to what purpoſe is the great and vnpardonable ſin againſt the holy Ghoſt deſcribed in the word, vnleſſe the ſinne might be knowne, and the men alſo knowne that do commit it? And to what end doth the Apoſtle *Iohn* tell vs, 1 Iohn 5, ver. 16. *There is a ſinne to death? and of ſeeing our brother ſinne vnto death?* If then it may be ſeene, it may be knowne. And hence it is, that when the Church ſaw *Iulian* the Apoſtata, who had bin enlightned with the truth, and bin zealous in the profeſſion of it, to deſpite God openly, to lift vp himſelfe againſt his word, and to make a mocke of all religion, they would haue no more to do with him, they accounted him as a diuell, and they prayed with one conſent againſt him, that God would confound and deſtroy him. They did not pray vnto God for his conuerſion, and to giue him a new heart, but becauſe he could not repent being paſt amendment, they called vpon God to haſten his condemnation, that he might ſhew thereby what account he maketh of his moſt holie truth.

Vſe 3. Laſt of all, we ought to haue a care to bee helpfull and profitable to the Church, and to be zealous in the ſeruice of God, that thereby to the comfort of our ſelues and our poſterity we may carry a ſweet remembrance & a bleſſed report in the Church for euer. The loue of *Mary* in annointing Chriſt with the precious oyle which ſhe powred on his head, is promiſed by Chriſt to bee remembred for euer, in what place of the worlde ſoeuer the Goſpel ſhold be publiſhed: *Verily I ſay vnto you, wherſoeuer this Goſpel ſhal bee preached throughout all the world, there ſhall alſo this that ſhe hath done be ſpoken of for a memoriall of her*, Matth. 26, 13. The praiſe of *Iehoiada* is recorded in Scripture he dyed an old man, and full of dayes, & they buried him in the City of *Dauid* with ẏ Kings, becauſe hee had done good in Iſrael, and toward God & his houſe, 2 Chr. 14, 16. This ſerueth to reproue ſuch as care not at all what men thinke or ſpeak of them, and regard not what name they haue, good or bad; what report is giuen of them, honorable ot diſhonorable, ſweet or rotten, ſo they may preuayle in their purpoſes, and bring to effect their diueliſh Cicer. offic. l. 1. deuices. An heathen man could ſay, It is the part of a retchleſſe and diſſolute man, to neglect what a man ſayth of him. *Salomon* teacheth vs, that a *good name is more to bee deſired then great riches, and a louing fauour more then ſiluer and gold*, Pro. 22, 1 Eccles 7, 3. This is not attained by flattery or falſhood, but by godlineſſe and righteouſneſſe, by humility and an vpright conſcience. Riches are fraile and tranſitory, ſubiect to vanity and corruption, but a good name and louing fauour remaine for euer. So the Prophet deſcribing the bleſſednes of the man that feareth the Lord, and delighteth in his commandements, ſayth, that *he ſhal neuer be moued: but the righteous ſhal bee had in perpetual remembrance*, Pſ. 112. 6. A good name is better then a great name. And albeit the godly be deſpiſed in the world, yet God will aduance theyr eſtimation, & giue thẽ a ſweet ſauour among all good men. True it is, ſinfull men are magnified of ſinners (for euen the ſinners Luke 6, 32. loue thoſe that loue them, to receyue the like of them againe) yet they ſhall bee made abhominable vnto the Saints, and their name ſhall bee curſed, and as much loathed as the filthy ſauour of his carkaſſe that lyeth rotting in the graue. So then, ſeeing ſhame ſhall be as an vnſeparable companion of wickedneſſe, and no man can ſeparate thoſe things which God hath ioyned together; on the other ſide heere is comfort to the godly, that GOD will vndertake the protection of their names, ſo that no creature ſhall bee able to rob them of it: but as he preſerueth them to ſaluation, ſo he will maintayne their credit and eſtimation. Wee ſee this in many the deare ſeruants of God, who albeit they haue had their names for a time diminiſhed & impayred, yet they haue beene reſtored and recouered. The name of *Naboth* was greatly blemiſhed with the ſlanderous imputation of treaſon and blaſphemy, but that momentary ſhame is ſwallowed vp, and recompenſed with euerlaſting honour, throughout all generations, 1. King. 21.10. The like wee might ſay of *Cranmer*, *Ridley*, *Latimer*, *Hooper*, *Bradford*, *Philpot*, and many other the deare ſeruants of God, that gaue their liues for the truth, howſoeuer they were condemned for heretikes, yet they are renowned for Saints, and ſhall be ſo acknowledged to the end of the world.

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16 *Againe the Lord ſpake vnto Moſes, ſaying,*

17 *Vexe the Midianites, and ſmite them.*

18 *For they trouble you with their wiles, wherewith they haue beguiled you, as concerning* Peor, *and as concerning their ſiſter* Cosbi *the daughter of a Prince of* Midian, *which was ſlaine in the day of the plague, becauſe of* Peor.

We haue hitherto in this chapter handled the tranſgreſſion of the Iſraelites, and the reconciliation of God. Now remayneth the decree and determination of God againſt the Midianites. For after that God had chaſtened his owne people, and iudgement hath begun to breake out againſt the houſe of God, hee riſeth vp in wrath and indignation as a iuſt Iudge againſt his enemies. Heerein we are to marke two things: Firſt, the commandement: Secondly, the reaſons or cauſes of the commandement. The commandement and charge directed vnto *Moſes* in this, *Smite and ſlay the Midianites*. Thus doth wickedneſſe returne vpon the heads of the authors thereof. Theſe enemies being drawne into the league to take part with the Moabites, had conſpired againſt Iſrael, ſoght to ſubdue them, not by ſtrength, but by ſenſuality; nor by force of warre, but by laſciuiouſneſſe and wantonneſſe of women. Now the wheele is turned vpon themſelues, the ſtone is rolled vpon them that firſt ſtirred it, and miſchiefe falleth vpon the firſt contriuers.

Obiect.

But heere out of this commandement ariſe two queſtions fit to be mooued, and worthy to be diſcuſſed. Firſt, inaſmuch as God euery where forbiddeth reuenging of our owne cauſes and quarrels, why doth hee now permit and prouoke the people of Iſrael therunto, as if they were not by nature prone enough to vengeance? I anſwere, there is a double kinde of reuenge, one priuate, the other publicke. Priuate reuenge is that which proceedeth from the priuate motion of our corrupt nature, ſeeking to ſatisfie our owne malice with the hurt of others. This is forbidden by our Sauiour Chriſt, *Mathew* 5, 44: commanding vs *to loue our enemies, and to ouercome euill with good*. Publique reuenge is that which is commanded and warranted by God, being impoſed vpon vs, either mediatly by authority of the Magiſtrate, or immediatly by the ſecret inſtinct of the Spirit. This is allowed and lawfull, as we ſaw before in *Phinehas* and others, inaſmuch as it proceedeth not from the corruption of nature, but from the inſpiration of God. For God the iuſt reuenger of all wickedneſſe may vſe the miniſtery of men and Angels to execute his purpoſes ſo often as it pleaſeth him.

Anſw.

Another queſtion ariſing out of this Commandement, is touching the perſons againſt whom it is directed, as the firſt was, touching the perſons to whom it was directed. For why ſhould the Midianites be named onely, ſeeing the Moabites alſo were the profeſſed enemies of the Iſraelites, ſeeking their ruine, and hyring *Balaam* to curſe them? I anſwer, the Moabites did not eſcape, but were alſo puniſhed, as appeareth euidently, Deut. 23, 6. But the Midianites are firſt in the puniſhment becauſe albeit they were farther off, yet they had the cheefeſt hand, and carried the greateſt ſtroke in this wickednes, who made their daughters common; yea euen the cheefeſt among them, by the counſell of *Balaam*, as we ſaw by one example in this Chapter, the like whereof we do not reade to haue bene in the Moabites. Beſides, after that *Balaam* was departed, we reade not that the Moabites attempted any thing againſt Iſrael, but the Midianites gaue the Sorcerer farther entertainment, and ceaſed not (as may be preſumed & preſuppoſed) to plot and contriue their deſtruction.

Obiection.

Anſwer.

Hitherto of the commandement, the firſt part of this diuiſion: the reaſons enforcing the commandement follow to be conſidered, which are two in number: Firſt, becauſe they cunningly gulled, and craftily circumuented the people of God. Secondly, becauſe they allured them both to idolatry and to fornication. For this is the meaning of the words, when *Moſes* ſaith, *They haue beguiled you as concerning Peor, and as concerning their ſiſter Cozbi*: And hereunto *Iohn* pointeth in the Reuelation, ſaying; *Balaam taught Balak to put a ſtumbling blocke before the children of Iſrael, that they ſhould eate of things ſacrificed to Idols, and commit fornication*, Reue. 2, 14. Both theſe reaſons may be gathered into one, and thus concluded.

If the Midianites drew you into ſinne, and

brought vpon you the plague of God,
then ſpare not to ſmite them:
But the Midianites drew you into ſinne,
and brought vpon you the plague of God:
Therefore ſpare not you to ſmite them.

This is the force and ſtrength of the reaſon, to mooue the Iſraelites to make themſelues ſtrong, and to be of good courage, aſſuring themſelues that God will giue them victory, & enable them to deſtroy them that did compaſſe their deſtruction.

Thus wee haue ſeene the interpretation of the text, and the order of the words. This is the naturall meaning intended by the Spirit of God. But before we paſſe any further, it ſhall not bee amiſſe a little to conſider the notable abuſe of this place, and of other Scriptures, auouched by ſome of the Church of *Rome*. For one of late, not onely a common profeſſor of our Religion, but a publike Preacher of the ſame in our Church, hath reuolted from vs through ſome worldly tentations, runne into our enemies campe, lifted vp his heele againſt vs, and in bitter and biting manner rayled at vs. This man wanting no good will to write againſt vs, and yet finding no ſtrength in himſelfe to deale againſt vs out of euident and plaine Scripture, hath turned all into allegories, and out of his inward and hidden ſenſes, wreſteth and wringeth all things againſt the Proteſtants. As for example, when the Lord in this place is ſaide to haue ſpoken to *Moſes* in this manner; *Vexe the Midianites, and ſmite them*, becauſe they troubled you with their wiles, and beguiled you as concerning *Peor*; the meaning according to his interpretation, is this; Chriſt ſaid to the Vicar of Chriſt, Suppreſſe the writings of heretikes and confute them, becauſe they trouble you with their guiles, and make their falſe doctrines appeare beautifull to the ſhew and outward appearance, the heretickes receiuing a counterfeit word, (in ſtead of the true Scripture) which is condemned in the day of the Popes cenſure. Behold here, the heauy iudgment of God vpon this man, ſince his apoſtacy and reuolting from the true Church, to the Synagogue of Antichriſt. Are not here ſtrange proofes, and farre fet interpretations, to proue the Pope to be the Vicar of Chriſt, that the writings of heretiques are to bee ſuppreſſed, and that the heretiques themſelues doe deceiue and delude the world vnder a colour of the word of God, & a pretence of the bare literall meaning? And yet this is the profound, inward, myſticall, and right Scripture that he ſo often boaſteth of. But let the indifferent reader iudge, whether this manner of interpretation bee not the highway to ſet vp all Atheiſme, to ouerthrow the authority and certainty of the Scripture, to ſhake the foundation of true religion, & to leaue no grounds for Chriſtians to ſtand vpon. And this hath beene the ancient practice of ſuch diſciples as haue learned ſuch diuinity in the ſchooles of Antichriſt. It is well known that *Pighius* compared the Scriptures to a noſe of waxe, and to a rule of Lead. The cenſure of *Colen* affirmeth the like in the ſame words. And to the ſame purpoſe Cardinall *Cuſane* teacheth, that the Scriptures muſt be expounded diuerſly, and framed to the time & practice of the Church, ſo that at one time they are to bee vnderſtood and interpreted one way, and at another time another way. Theſe are ſome of thoſe bolde blaſphemies, which many of the Popes Minions haue vttered to the world. Now, ſuch as apply the Scriptures to their owne fancies, & turne them into allegories, do not come farre behind the former. If we ſuffer the Scriptures of God to be thus wreſted and corrupted, the Religion of Chriſt cannot long continue. If a man pull downe the foundation of an houſe whereon it ſtandeth, or ſhake the maine pillars whereon it leaneth, the houſe it ſelfe cannot long hold out, but muſt fall downe. The Church of God is builded vpon the foundation of the Prophets and Apoſtles, ſo long as the doctrine contayned in them is maintayned and kept pure and vndefiled, the Church ſhall ſtand vpright, and remaine without danger of being ſhaken in peeces. But when once it beginneth to be mingled with the chaffe of mans inuention, or infected with the poyſon of the diuels deuice, by and by it tottereth & decayeth, vntill in the end (no remedy being prouided) it languiſh and die.

Alabaſt appa-
rat. in Reuel.
Ieſ Chr.

Apparat in Re-
uel. cap.6. pag
56.

Apparat. cap.1,
& 7.

Pigh hier, lib
cap.3 Cenſ C
lon, pag.112.
Cuſan epiſt.2,
& 7

Eph.2,20.

Now to apply this to our preſent purpoſe: howſoeuer ſome glory of the hidden ſenſes of Scripture which they haue found out, and pleaſe themſelues in their fooliſh conceits, it is no better then *to make merchandice of the word, and to turne the truth of God into a lye*, 2. *Cor.*2,17. For whereas out of this commandement of God, charging *Moſes* to ſlay the Midianites that troubled Iſrael with their guiles, and drew them to fornication, this conſtruction is gathered, that *Moſes* is the Vicar of Chriſt, that the Midianites ſignifie the writings of heretiques, with ſuch like traſh, the onely naming thereof is ſufficient to ſhew the vanity of it. This I confeſſe may not vnfitly be called another Scripture then yet hath bin knowne, howbeit not the Lords, but his owne. And if this new and admirable way to a new found land were granted vnto him, what would it make more againſt vs then againſt himſelfe, and generally againſt the whole Church of Rome? This ſhall plainely appeare vnto vs in three reſpects. For firſt of all, admit once of theſe fond gueſſes and gloſſes vpon the Scripture, and depart from the ſimplicity of the ſame, there is a gappe opened wide, to intrude a thouſand diuerſe, nay contrary interpretations, according to the diuers or contrary diſpoſition of the interpreter. As for example, out of this preſent place, mentioning the commandement of God to *Moſes*, the

Prefat. ad Ca-
thol. lectores.

the guiles of the Midianites, and theyr drawing Iſrael to fornication, by meanes of *Cozbi*, a Princes daughter among them; a man might with greater probability gather, and agreeing better with the proportion of faith in other Scriptures, an encouragement to all chriſtian Princes to pull downe the purple whore that ſitteth in ſpirituall Babylon, to reward her as ſhe hath rewarded vs, Reuel. 18,6, and to giue her double according to her works, and in the cup that ſhe hath filled to vs, to fill her the double. For in the former words *Moſes* ſhall ſignifie the Chriſtian Magiſtrate; the Midianites, the enemies of Chriſt, the greateſt whereof are Antichriſt, and his adherents: the entiſing of the Iſraelites to fornication, the committing of idolatry, and running a whoring after Idols; the ſlaying of *Cozbi* in the day of the plague, the downefall and ruine of theyr idolatrous worſhip, which we ſee God hath miraculouſly brought to paſſe. Thus we ſee, how theſe words may more fitly and fully be applyed againſt the church of Rome, then againſt true Catholiques, whom he calleth heretiques. Secondly, if this be the marrow and pith of the Scriptures, to hide ſuch myſticall meanings and ſecret ſenſes vnder the outward barke, what hindreth vs, but that we may raiſe as good doctrine out of *Homers Iliads*, and *Odyſſes*, out of *Ouids Metamorphoſis*, or out of *Virgils Æneads*, as out of the writings of *Moſes* and the Prophets; which were horrible blaſphemy once to conceiue or imagine? For if a man, by *Vlyſſes* or by *Æneas*, ſhould vnderſtand Chriſt; by their companions, his Diſciples; by theyr wandrings, his ſufferings; by theyr going downe to hell, his ouercomming of the diuell, and triumphing ouer the kingdome of darkneſſe; by theyr ſafe arriuing in an hauen of reſt after all theyr labours, his reſurrection from the dead, and taking poſſeſſion of the kingdome of heauen: hee hath as faire a warrant for theſe coniectures, as this trifler hath for his fooleries: to vnderſtand by *Moſes*, the Pope; by the Midianites, the writings of heretiques; by *Cozbi*, ſuch doctrine as pretendeth the Name of God; and by vexing the Midianites, the ſtopping of the courſe of theyr hereticall writings.

par in Reuel, ap.6.

Laſtly, this inward ſuppoſed Scripture that this dreamer hath conceited, burieth the true word of God, and ſetteth vp a forged and counterfet Scripture. For it turneth all things into Allegories, and diſanulleth the rules of interpretation. The Allegories that we finde not in Scripture, we are at liberty to refuſe. He that hath ſet bounds and bankes to the ſea, that it ſhould paſſe no further, hath reſtrayned vs how farre we ſhall go. We muſt not turne eyther to the right hand, or to the left, Deut.4, 2. Wee muſt walke the kings high way, we muſt not adde or diminiſh, wee muſt not change or alter any thing of Chriſts teſtamēt. *Origen* the Prince and Patron of Allegories, hath beene taxed and condemned of all men, for corrupting and peruerting the Scripture this way: but now *Origen* is iuſtified by this new found interpretation, which is no better then a languiſhing about trifles, 1 Tim.6,4, a doting about queſtions and ſtrife of words, and a caſting of clouds and ſmoake vpon the Sunne beames. And howſoeuer the ſchoolemen haue ouerflowed the bankes in the rankneſſe and ſuperfluity of theyr wit, and thereby defaced and depraued the precious word of God purer then the gold of *Ophir*; yet *Thomas*, one of the Princes and gods among them teacheth, that the literall ſence of the Scripture is that which the Author intendeth, and the Author of holy Scripture is God.

In 1.part Sum. quæſt.1.artic. 10.

Now if that bee the true meaning of the Scripture which the holy Ghoſt intendeth, I would gladly know, whether the pretended myſtical interpretation of this place, building vp the primacy of *Peter*, and ſupremacy of the Pope, and pulling downe the heretiques, were intended by the Commandement of God vnto *Moſes*? Let him tell me whether the words be in the nature of a Propheſie, or of an Hiſtory? belonging to the preſent times, or to the times to come? Let him ſhew, whether *Moſes* euer vnderſtood the commandement of the Lord, as this popiſh Proctor, (or rather prater) pretendeth? And whether the interpretation now ſet afoote, were true in the dayes of *Moſes*, or not? Laſtly, let him declare, whether *Moſes* and the Iſraelites did euer obey this commandement or not?

Numb.31,7.

But if the meaning be, that God ſpake not to *Moſes*, but to the Vicar of Chriſt, nor gaue them charge concerning the Midianites, but the writings of heretiques; nor ſpake touching *Cozbi*, but thoſe that counterfeted the word of GOD: hee did delude *Moſes* with a vaine ſhaddow of words, pretending one thing, and intending another, in outward ſhew giuing him authority, but in an inward meaning eſtabliſhing the Popes ſuperiority, which was not hatched nor heard of in ſundry ages afterward. And heereupon it is, that all the ſounder Diuines of ancient times, and the ſounder ſchoolemen of latter times haue reiected this myſtical diuinity, as vnauaileable and vnſufficient, to proue any point of Chriſtian Religion.

Aug.epiſt.48.
Hier in cap.13 Math.
Alph.li.1.c.7.
Andrad.lib 2.
Defenſ Triden.

Thus then wee ſee that the word of God is not to be turned into an allegory, taking away the truth of the hiſtory, and the doctrine of faith. In this manner of reaſoning notwithſtanding, the chiefeſt keyes of Popiſh Religion are hammered, & ſo moſt abſurd and impertinent allegories are eſtabliſhed. God made two great lights, a greater to rule the day, and a leſſer to rule the night; therefore there are two great powers ſet in the world, the Pope and the Emperour, and the authority of the Pope is ſo much greater then the authority of the Emperor, as the Sun is then the Moone. God ſaid, *In thy light, wee ſhall ſee light*: therefore, there muſt bee candles in the Church burning at noone day. The words of the Prophet, *Thou haſt put all things vnder his feete, Pſal.* 8, 6, 7: they allegorize thus for the ſupreme iuriſdiction of the man of ſinne; all ſheepe and oxen, that is, all men: Foules, that is Angels and diuels: Fiſh in the ſea, that is, all ſoules in Purgatory.

Moreouer, as this courſe of interpretation turneth the Scripture into Allegories, ſo it ouerturneth the rules of Interpretation. Saint *Auguſtine* in his famous bookes of Chriſtian Doctrine, handleth at large the manner how to expound the Scripture, and what wayes are to be taken to find out the true meaning thereof. Where he teacheth, that ſeeing the loue of God and of our neighbour is the end of the whole Scripture, that muſt be a falſe interpretation, which doth not build vp in this loue: that we muſt expound the darke places by the plainer; the fewer by the greater number: that the ſtudy of artes & knowledge of the toongs is neceſſary: that we muſt expound Scripture by Scripture: that wee muſt diſtinguiſh betweene precepts & precepts, betweene thoſe that are giuen to all, and thoſe that were particularly directed to certaine perſons: that we muſt diligently marke all circumſtances, what goeth before, and what followeth after: that we muſt pray vnto him that is the Author of the Scriptures, who onely is able to reueale the meaning of his owne word. Theſe rules are diligently to be conſidered of al thoſe that come to expound the Scriptures. As for hidden and ſecret ſences, we know them not, we acknowledge them not, we beleeue them not, but leaue them to thoſe that ſeeke an hidden diuinity, and a ſecret religion deuiſed in their owne braines, which will not abide the tryall of the light. And thus much touching the true vnderſtanding of this diuiſion, and of ouerthrowing the falſe interpretation thereof; now let vs come to the Doctrines that ariſe out of the ſame.

De doct. chri. lib. 1. & 2, & 3 Hieron. in Eſai cap. 19

[Verſe 16. *Againe, the Lord ſpake vnto Moſes, ſaying; &c.*] We heard before the heauy wrath of God that fell vpon the Iſraelites, the heads of thē were hanged, the reſt of the people were plagued with a ſore plague, there died in one day, foure and twenty thouſand. But did the Midianites eſcape the hand of God, that were the enticers of them, who offered theyr daughters that they ſhould commit fornication with them? No, they did not eſcape, God giueth *Moſes* charge to draw the ſword againſt them, and to deſtroy them. Heere then we are to obſerue the order which God obſerueth in puniſhing. The Midianites ſinned firſt, but the Iſraelites are firſt puniſhed. The Iſraelites ſinned after the Midianites, but the Midianites are puniſhed after them. From this courſe of Gods iudgements, wee learne this Doctrine, that God firſt chaſteneth his owne people. Howſoeuer he will not ſuffer the vngodly to eſcape, nor to goe away without puniſhment, but executeth his iuſt iudgments againſt them: yet he will begin with his owne Church, & lay the rod vpon them in the firſt place.

Doctrine. God doth firſt chaſten his owne people.

He could if it had pleaſed him haue puniſhed theſe Midianites firſt, as the principal authors of all this miſchiefe; but he beginneth in iuſtice with his Church, which were drawne to idolatry and adultery by them. Thus the Lord dealt with *Moſes* and *Aaron*, when the people murmured through want of water, repented of their going out of Egypt, and rebelling againſt God, aſſembling themſelues in tumultuous manner againſt the ſeruants of GOD that had led them in the wilderneſſe, and carried them in ſafety, as vpon Eagles wings. Theſe were the firſt and chiefe in the offence, yet becauſe *Moſes* and *Aaron* beleeued not the Lord, to ſanctifie him in the preſence of the children of Iſrael, they were firſt puniſhed, and not ſuffered to bring the congregation into the land which hee had giuen them, *Num.* 20, 12. This wee ſee further confirmed vnto vs in the latter end of the booke of *Iob*: he had indeed offended God, and ſpoken vnaduiſedly with his lippes, but his three friends had offended much more groſſely then he: for the wrath of God was kindled againſt them, becauſe they had not ſpoken of him the thing that is right like his ſeruant *Iob, Iob* 42, 7. Neuertheleſſe, *Iob* is rebuked firſt, albeit he were the party that had leſſe offended. Firſt, God findeth fault with *Iob*; and ſecondly, hee findeth fault with his companions. The holy hiſtory teacheth vs, that *Iehoſhaphat* ioyned in affinity with *Ahab*, and went into the battell with him. True it is, he ſinned grieuouſly in helping the wicked, and louing them that hated the Lord, for the which he is reproued of the Prophet; yet many good things were found in him, and he was righteous in reſpect of *Ahab*, 2. *Chron.* 19, 1: notwithſtanding, the wrath of the Lord began firſt to fal vpon him, and he had periſhed in the fight, being compaſſed by his enemies, vnleſſe hee had cryed vnto the Lord to helpe him, who moued them to depart from him, 2 *Chron.* 18. 31. This is it which the Prophet *Ieremy* declareth at large, ſhewing the order of the Lords proceeding in puniſhing ſuch as ſinne againſt him; firſt, he will rayſe vp the Caldeans to chaſtice his Church, and then the Caldeans themſelues ſhall not eſcape: *I will ſend and take to me all the families of the North, and I will bring them againſt this Land, & againſt the inhabitants thereof, and this whole land ſhall bee deſolate, and an aſtoniſhment, and theſe nations ſhall ſerue the King of Babel ſeuenty yeeres: & when the ſeuenty yeares are accompliſhed, &c.* Ier 25, 9, 11, 12. This is it which the Prophet complaineth of in the Pſalme, *Theſe are the wicked, yet proſper they alwayes, and encreaſe in riches: Certainely I haue cleanſed my heart in vaine, & waſhed mine hands in innocency, &c.* Pſal, 73, 12, 13. And if we conſider eyther the ſtate of the Church generally, or the condition of the members of ẏ Church particularly, we may in all times and ages ſee the truth of this doctrine, and conclude with the Apoſtle *Peter*, *The time is come that iudgment muſt begin with the houſe of God*, 1. Pet. 4, 17.

Reaſon 1. The reaſons will further open vnto vs the certainty of this truth, and ſerue to cleare the iuſtice of God in obſeruing this order. For firſt, as hee that honoureth the Lord ſhall bee honoured, ſo they that deſpiſe the Lord, ſhall be deſpiſed, 2. *Sam.* 2, 30. But none more diſhonour GOD then his ſeruants offending againſt him, whoſe ſinnes preſſe him downe as the ſheaues do a cart. They open the mouthes of the vngodly, to ſpeake euil of God, and his trueth. If then Gods owne people, the lot of his inheritance doe deſpiſe him, and cauſe his Name to be blaſphemed, if they neglect his honour, and turne his mercies vnto ſecurity, and his grace into wantonneſſe, and ſo with a proud heart, and an high hand ſet themſelues againſt it, can he beare it? and wil hee not be reuenged on ſuch a nation as this? 1. *Sam.* 12. 14. *Rom.* 2, 24. There can be no greater deſpite done vnto a man, then when his owne children riſe againſt him, and offer all villany vnto him. So there can be no greater diſhonour offered vnto the moſt High God, then when the ſonnes of his owne houſe, the ſeruants of his owne family, and the flocke of his owne paſture, rebell and reſiſt againſt him. The ſinne of the Iewes is greater then of the Gentiles, which ſinned of knowledge, and not of ignorance, and therefore ſhould receiue the greater puniſhment, and be beaten with moe ſtripes, as our Sauiour teacheth, *Luke* 12, 47. We are not therefore to maruel, if they come into iudgment that they may be deſpiſed, as they haue deſpiſed him. For ſeeing no ſinnes are greater then the ſinnes of his owne choſen, they muſt firſt taſte the ſcourge of his hand, as they haue contemned him and his glory.

Reaſon 2. Secondly, his owne people haue the firſt and greateſt experience of his mercies. They haue the chiefeſt and choiſeſt priuiledges and prerogatiues of his graces aboue all the wicked. True it is, all mankinde taſteth abundantly of Gods liberall and bountifull hand, to make them without excuſe: but to the ſonnes and daughters of the Almighty, *All the pathes of the Lord are mercy and truth: the ſecrets of the Lord are reuealed to them that feare him, and his couenant to giue them vnderſtanding*, Pſal, 25, 10, 14. Hee calleth not them his ſeruants, *For the ſeruant knoweth not what his maſter doth: but he calleth them his friends, for all things which he hath heard of his Father hath hee made knowne to them*, Iohn 15, 15. This is that reaſon which the Prophet pointeth vnto, when he ſaith; *Loe, I begin to plague the citty where my Name is called vpon*, Ier. 25, 29: As if he ſhould ſay, *I haue ſet my Name there, I haue giuen them my word, I haue fed them as from mine owne table, therefore they ſhal not eſcape*. This is it which the Apoſtle meaneth, when he ſaith, *I am not aſhamed of the Goſpel of Chriſt, &c.* Rom. 1, 16. Whereby he declareth, that God keepeth this order, to offer grace firſt vnto his own people.

VVhen Chriſt ſent out his diſciples, hee commanded them not to go into the way of the Gentiles, neyther to enter into the citties of the Samaritanes, *But to goe rather to the loſt ſheepe of the houſe of Iſrael*, Math. 10. 6. And when the Apoſtle ſaw the Iewes full of enuy, and ſpeake againſt thoſe things which were preached vnto them, he ſaid; behold, *It was neceſſary that the word of God ſhould firſt haue bin ſpoken vnto you, but ſeeing yee put it from you, and iudge your ſelues vnworthy of euerlaſting life; loe, we turne to the Gentiles*, Acts 13, 46.

Seeing then, that this is the conſtant order that God obſerueth, to beſtow his bleſſings firſt vpon his ſeruants; it followeth, that for the abuſe of them they muſt firſt feele his puniſhments. The greater loue they haue abuſed, the greater puniſhment ſhall bee inflicted vpon them. This is it which the Apoſtle remembreth, *Tribulation and anguiſh ſhalbe vpon the ſoule of euery one that doth euil*, Rom. 2. 9.

Vſe 1. Let vs now make vſe of this doctrine which hath beene made plaine to our conſciences. Firſt, this ſerueth to ouerthrow the Church of Rome, who dreame of a Church ſet in outward pompe and glory, and make it a note of the Church to haue temporall felicity, to haue earthly triumphs, to haue victories, and good ſucceſſe in warre againſt their enemies; as alſo the vnhappy end of the enemies of ẏ Church. For our doctrine teacheth vs, that the Church is oftner without this flouriſhing eſtate in outward happineſſe then it doth enioy it. The Kingdome of Chriſt is not of this world. The Lord declareth to *Abraham*, that for a ſurety *his ſeede ſhould bee a ſtranger in a land that is not theirs, foure hundred yeares, and ſhall ſerue them, and they ſhall intreat them euil*, Gen. 15. 13. So he threatned by his Prophet *Ieremy*, and performed it, that they were carried into captiuity ſeuenty yeares, verifying that which is ſpoken, *I haue forſaken mine houſe, I haue left mine heritage: I haue giuen the dearely beloued of my ſoule into the hands of her enemies*, Ierem. 12, 7.

Bellar. de not eccl. lib. 4, cap. 18.

Hence it is, that Chriſt ſayth oftentimes, *In the world yee ſhall haue trouble: ye ſhall weepe & lament, and the world ſhall reioyce*, Ioh. 16, 7. 33, The Apoſtle teacheth, *That all which will liue godly in Chriſt Ieſus ſhall ſuffer perſecution*, 2. Tim. 3. 12. It is a worthy ſentence recorded by the Prophet, *Precious in the ſight of the Lord is the death of his Saints*, howſoeuer the world doe account of them, Pſal. 116, 15. It is made a note of the Turkiſh Religion, to haue externall felicity, & to abound in earthly proſperity. It is the heauenly felicity and euerlaſting happines which belongeth to the true Church, and is proper to it. Therefore one of their owne writers though not ſo abſurd in opinion and corrupt in iudgment, as moſt of that ſide, faith, *The croſſe is a note of the Church: Chriſt foretold vs of troubles, but falſe Chriſts of peace and proſperity.*

Eſpenſ. in 2 Tim.3.

So then, by the confeſſion of this man they muſt be accounted falſe Prophets, that make outward glory and renowne to bee the true markes of the true Church. And if we ſhould neceſſarily vrge this as any priuiledge of the Church, we ſhould long agoe haue condemned the Prophets, the Apoſtles, the Patriarks, Martyrs, yea the ſonne of God himſelfe Chriſt Ieſus, who wanted the fauour of the world, ſuffered the reproch of the croſſe, and gaue vp their liues vnto the death, that they might receiue a better reſurrection. If the Church of Rome condemne theſe, wee are content they ſhould condemne vs: if they iuſtifie them, they muſt condemne themſelues, and renounce this outward felicity as a falſe note of the Church.

Vſe 2. Secondly, we may from this vſuall order of Gods puniſhments conclude, that the vngodly ſhall neuer eſcape, albeit for a time they be free. GOD hath moſt aſſuredly determined to inflict great and grieuous puniſhments vpon the wicked and vngodly that are his enemies, howſoeuer he beare for a ſeaſon with the veſſels of wrath. This the Prophet is ſent to tell the King of Babel and that nation, and ſundry other people, *Thus ſayth the Lord of hoaſts, yee ſhall certainely drinke; for loe I begin to plague the citty where my Name is called vpon, and ſhould you goe free? yee ſhall not goe quit, for I will call for a ſword vpon all the inhabitants of the earth, Ier.25,29.* This wee ſee likewiſe in the Prophet *Habakuk*; firſt the Lord rayſed vp the Caldeans, a bitter and furious nation, whoſe horſes were ſwifter then the Leopards, and fiercer then the wolues, to chaſtiſe his owne people: and afterward the Caldeans themſelues ſhall be ſpoyled, Chapter 2.

This ſerueth as a terror to all vngodly men, to conſider, that howſoeuer GOD beginneth to chaſtiſe thoſe of his owne houſhold, when hee doth purpoſe to bring a plague vpon a land, and beginneth not at the vnbeleeuers, but letteth them alone, and ſpareth them as though hee had forgotten their workes, or had not ſeene their ſinnefull wayes: yet they muſt know, that their tranſgreſsions are recorded in the booke of God, and ſhall come to account. For hee ſuffereth thoſe whom he loueth not, to waxe ripe, yea to rot away in their ſinnes, and in the meane ſeaſon hee chaſtiſeth thoſe whom he hath adopted to be his children. *Gen.* 15.

The ſtate of the faithfull is in the ſight of man, and in the iudgment of the world more miſerable then the ſtate of the deſpiſers of God, which reſt at eaſe, and welter in all pleaſures. They ſeeme to bee forgotten of God and vtterly forſaken of helpe, ſo that they pine away with ſorrow of heart: whereas the wicked lift vp their heads and ſet their hornes on high, they are merry and make a mocke of ſinne in the deſpite of God, and in ſcorne of all godlineſſe. Alas, how would this trouble and torment vs, and bring vs to our wits ends, if wee had not this doctrine, that iudgement entreth firſt into the houſe of God, and that when God ſhall haue finiſhed all his worke vpon mount Sion, then will hee not ſpare the wicked? Eſay 10,12. God will indeed keepe corrections firſt in his owne houſe, ſeeing he loueth them moſt, and ſeeketh to cleanſe them from their ſinnes, hee will viſit them in the firſt place, leſt they ſhould be condemned with the world; and then a moſt horrible vengeance is prepared, and a ſtormy tempeſt is made ready for thoſe that haue long abuſed his patience and hardned their hearts, not knowing that his long ſufferance ought to haue led them to repentance, 1.*Cor*, 11,32. This ſerueth as a notable comfort on the one ſide to all the godly that are tryed by afflictions of long continuance. We muſt conſider, that the more the Lord loueth vs, the more forward he is in viſiting of vs: and when he ſeeth wee haue ſtepped awry and are gone out of the right way of ſaluation, hee watcheth ouer vs, to bring vs home againe to him with ſpeed.

This is that which the Apoſtle teacheth the Church of Corinth; For this cauſe many are weake and ſicke among you, and many ſleepe: for if we would iudge our ſelues, wee ſhould not be iudged: but when we are iudged wee are chaſtened of the Lord, becauſe we ſhould not be condemned with the world. Let vs not therefore *deſpiſe the chaſtening of the Lord, neyther faint when we are rebuked of him: for whom the Lord loueth hee chaſteneth, and hee ſcourgeth euery ſonne whom he receiueth: if therefore we be without correction, &c. Heb.* 12, 5. 6. Euen as when a man beholding two children committing euill, correcteth one of them, and letteth the other go free: the ſtanders by will ſay, ſurely that was his ſonne which hee did ſmite and chaſten, but the other was not. Beſides, we are aſſured that the wicked ſhall periſh, and that the vngodly ſhall bee puniſhed. Secondly, this ſerueth to ſet forth the wofull condition of all the reprobate: for when they ſee how GOD dealeth with his owne deare children, chaſtening them for their ſinnes, and ſending them great afflictions, as appeareth in *Dauid*, that the ſword departed not from his houſe, & that God did viſit him with ſundry other iudgements in his children all the dayes of his life; it ought to be a feareful threatning to the wicked, to make them afraid of the reward which is laide vp in ſtore for them in the life to come. This is that which *Salomon* calleth to their remembrance *Behold the righteous ſhalbe recompenced, &c. Prou.* 11,31. And to the ſame purpoſe ſpeaketh the Apoſtle *Peter, The time is come that iudgement muſt beginne at the houſe of GOD,* 1. Peter 4, 17. If it firſt beginne at vs, what ſhall the end be of them which obey not the Goſpel of God? And if the righteous ſcarſely bee ſaued, where ſhall the vngodly and the ſinner appeare? Woe therefore to all wicked men; how wretched ſhall their end be? how horrible ſhal their deſtruction be, when God commeth to giue them the hire and wages of their worke? Let them therefore repent of their euill waies, and call vpon God betimes before the euill daies approch, and before iudgment do come vpon them.

Vſe 3.

Laſtly, from hence ariſe ſundry duties to be practiſed, as well of the children of God ẏ lye vnder chaſtiſement, as of others that are beholders of it. Firſt, ſeeing God will begin his chaſtiſements vpon his owne children, it teacheth them when they are puniſhed, to conſider and ſearch out the true cauſe therof, and to call vpon him to pardon theyr ſinnes. True it is, hee is able to preſerue them in the time of trouble, & he is ready to regard their prayers; but their ſinnes are lothſome to him, and doe turne away his louing countenance from them, according vnto the ſaying of the Prophet, Eſay 59,1,2. *Behold, the Lords hand is not ſhortned that it cannot ſaue, neither is his eare heauy that it cannot hear, but your iniquities haue ſeparated betweene you and your God, & your ſins haue hid away his face from you, that hee will not heare.* When our ſinnes are heartily confeſſed, they ſhall be freely pardoned: and when they are pardoned, God is reconciled vnto vs: and when he is reconciled, his iudgements ſhalbe remoued. Secondly, let vs begin a new life, & walke in the wayes of righteouſnes: for as *Salomon* teacheth, *Righteouſneſſe deliuereth from death*, Prou.10,2. Wee muſt turne from our wickednes, and then God will turne from his iudgements. Wee are ready to cry out in the time of our affliction, but we are not ſo readie to practiſe true religion. If wee would call in Gods iudgement, we muſt turne to him by amendment of life. Laſtly, when we ſee ẏ Lord ſtrike his owne children, wee muſt behold it with an eye of compaſſion. So ſoone as we ſee their miſeries and calamities that ly heauy vpon them, we muſt ſhew our ſelues to haue a feeling of their afflictions, wee muſt expreſſe our pitty, we muſt manifeſt our kindneſſe, and wee muſt declare the bowels of our loue toward them. This is it which *Iob* requireth at the hands of his friends in the daies of his ſorrow, *The wicked haue deſpiſed me, & when I roſe they ſpake againſt me: all my ſecret friends abhorred me, and they whom I loued are turned againſt me, &c.* Where we ſee he ſheweth, ẏ God had chaſtened him, that his brethren ſtoode farre from him, that his acquaintance were ſtrangers vnto him, that his neighbors had forſaken him, that his familiars had forgotten him, that his ſeruants diſdained him, that his wife loathed him, that the wicked deſpiſed him, that his ſecret friends abhorred him, & thereupon hee cryeth out for ſome to pitty him in his miſery, and to comfort him in his extreamity. This duty ſhould be performed by vs, to teſtifie our loue vnto the ſeruants of God: and ſo much the rather, becauſe it is ſo generally neglected. Nay, it is not onely ſhamefully omitted, but the contrary is commonly practiſed. For, how many are there that make a mocke at the miſeries of the Church, as *Shemei* did at the troubles of *Dauid*, who curſed him when he ſhould haue comforted him? 2. Sam.16,7. Thus are the deare Saints of God dealt withall, thus they are reuiled and railed vpon with horrible taunts, thus they are ſlandered and reproached with bitter imputations, ſuch as the diuell deuiſeth, and malice ſetteth abroach. The bowels of their pity, are breathings out of cruelty. Their ſhewing of compaſſion, is the adding to their affliction. Their viſiting of them in their aduerſity, is a caſting vppon them of the greateſt miſerie. Theſe are the daies of the patience of the Saints, which are filled with reproaches, and giue their cheekes to him that ſmiteth them, Lamen.3,30. Let them commit their cauſes to God, who in his good time will looke vpon them for good, and reward their enemies according to their workes.

Iob 19,21.

[Verſe 17. *Vexe the Midianites and ſmite them.*] Heere is the commandement giuen by God to *Moſes*, and by *Moſes* to the Iſraelites to execute vengeance vppon the Midianites, becauſe they drew the people of God into ſin allured them to whoredome, enticed them to idolatry, and brought vpon them a moſt fearfull iudgement, that entred in among them, & deſtroyed many thouſāds of them. This commandement giuen in this place, is afterwards renewed and executed according to the direction giuen vnto them. For inaſmuch as they troubled Iſrael, the Lord troubled them to be put to the ſword, ſo that their cities were burned, their goods were ſpoiled, their Women captiued, their Kings deſtroyed, and all theyr males maſſacred. This is ſet downe more at large in Numb.31,1,2. where the Lord ſpake vnto *Moſes*, ſaying; *Reuenge the children of Iſrael of the Midianites, and afterwards ſhalt thou be gathered vnto thy people.* And *Moſes* ſpake to the people, ſaying; *Harneſſe ſome of you vnto war, and let them go againſt Midian, to execute the vengeance of the Lord againſt Midian.* Seeing then that they haue ſuch a charge & commiſſion from God to deſtroy them, we learne from hence, That warre is lawfull. The people of God may lawfully make wars both offenſiue and defenſiue againſt their enemies. The truth hereof appeareth in many places of the word of God. This is charged vpon the people of God, Deu.7,2.& 20,10,11,12,13. *Whē the Lord thy God ſhall bring thee into the Land whither thou goeſt to poſſeſſe it, and ſhall roote out many nations before thee, then thou ſhalt ſmite thē thou ſhalt vtterly deſtroy them, thou ſhalt make no couenant with them, nor haue compaſſion on them.* And afterward in the ſame book, *when thou commeſt*

Doctrine. The people of God may lawfully make warre.

meſt neere vnto a city to fight againſt it, thou ſhalt offer it peaee: but if it will make no peace with thee, but make warre againſt thee, then thou ſhalt beſiedge it, and the Lord thy God ſhall deliuer it into thine hands, and thou ſhalt ſmite all the males therof with yͤ edge of the ſword. So when Amalek fought with Iſrael in Rephidim, which was the firſt of the nations that encountered with thē after they came out of the land of Egypt, *Moſes* ſaide to *Ioſhua, Chooſe vs out men, & go fight with Amalek*, ſo hee diſcomfited Amalek and his people with the edge of the ſword, Exod. 17,9. The like we ſee in *Ioſhua* the Generall of the Lords hoaſt, at the taking and winning of *Ioſhua*, ſo ſoone as the wall fell down at the ſounding of the Trumpets, and the ſhouting of the people, they tooke the City, and vtterly deſtroyed all that was in the City, both mā and woman, young and old, with the edge of the ſword, Ioſh. 6,21. & 10,13. This the Prophet teacheth, when hee praiſed the Lord for deliuering him from the hand of all his enemies, Pſal. 18,34,37,38. *He teacheth my hands to fight, ſo that a bow of braſſe is broken with mine armes: I haue purſued mine enemies and taken them, and haue not turned againe till I had conſumed them, &c.*

Reaſon 1. And howſoeuer theſe teſtimonies may ſeem ſufficient to perſwade this truth, yet we ſhall be better confirmed therin, if we conſider the ſtrength of reaſon to inforce the former truth. Firſt, it is a title proper to God, to bee called the Lord of hoaſts, and al warres lawfully vndertaken, are called the battels of the Lord; ſo that as God is ſerued in the day of battell, ſo he is the Captaine and Leader of the Armie. Hence it is that *Moſes* ſaieth, *The Lord is a man of warre, his name is Iehouah*, Exod. 15,3. This is it which *Saul* ſaid to *Dauid* when hee promiſed to giue him his eldeſt daughter to wife, *Onely be a valiant ſonne vnto mee, & fight the Lords battels*, 1 Sam. 18,17. And it is ſaide, that many of the enemies of Gods people fell downe wounded, becauſe *the war was of God*, 1 Chron. 5,32. Seeing then, God is the Lord of hoaſts, a man of war, the Captain of the army, the onely author and ſole giuer of victory, wee muſt needs hold that warres are lawfull, and may bee lawfully vſed and taken in hand.

Reaſon 2. Secondly, as wee are taught the lawfulnes of war by the titles of God, ſo we are farther aſſured of it by the ſpeciall commandements yͭ God giueth for the carrying of armes againſt common enemies, as alſo by his gracious and mercifull promiſes made vnto his people, for good ſucceſſe and proſperous proceeding in their iuſt cauſe & honeſt quarrel. To this purpoſe tended the law of God, charging *Saul* to ſmite Amalek, and to deſtroy all that pertayned to him, and to haue no compaſſion vpon them but to deſtroy them all. Likewiſe, the Lord charged *Ioſhua* to take all the men of war with him, and to lye in wait on the backſide of *Ai* to take it, and to ſlay the inhabitants thereof with the ſword. Neither had the people of God onely the charge of a commādement, but the comfort of a promiſe: the commandement to warrant them, the promiſe to ſtrengthen and incourage them. When *Ioſhua* was to go againſt Iericho (yͭ was ſhut vp & cloſed becauſe of the children of Iſrael) the Lord ſaid vnto him, *Behold I haue giuen into thy hand Iericho and the king thereof, and the ſtrong men of war*. Ioſh. 6,2,3. And afterward, when ſundry kings gathered themſelues together againſt the Gibeonites that had ſubiected thēſelues to the Iſraelites, the Lord ſaid vnto *Ioſhua, Feare them not, for I haue giuen them into thine hand, none of them ſhall ſtand againſt thee*, Ioſh. 10,8.

1 Sam. 15.
Iudges 8,1,3.

Reaſon 3. Thirdly, as the children of God haue prayed for the help of God in the ſucceſſe of their buſines, and in the workes of their hands that they haue attempted, and haue beene heard: ſo when they haue gone into warre to fight with their enemies, they haue called vpon his name, and receyued great comfort. This we ſee euidently in the practiſe of *Ioſhua*, who prayed vnto him in the day when hee gaue the Amorites before the children of Iſrael, Ioſhua chap. 10. verſes 12,14. *Sunne, ſtay thou in Gibeon, and thou Moone in the valley of Aialon: and there was no day like that day before it nor after it, that the Lord heard the voice of a man, for the Lord fought for Iſrael.* When the Philiſtines were aſſembled againſt Iſrael, the children of Iſrael ſayde to *Samuel*, *Ceaſe not to cry vnto the Lord our God for vs; that hee may ſaue vs out of the hand of the Philiſtines*, 1 Samuel chapt. 7. verſes 8, 9, 10. *Samuel* cried vnto the Lord, who heard him, and thundered with a great thunder that day vppon the Philiſtines, and ſcattered them, ſo they were ſlaine before Iſrael. And there is a notable example hereof recorded in the firſt of the Chronicles, the fift chapter and the 20. verſe, touching the ſonnes of *Reuben*, of *Gad*, and of halfe the Tribe of *Manaſſeh*: *They were holpen againſt the Hagarims who were deliuered into their hand, and all that were with them, for they cryed to God in the battell, and hee heard him becauſe they truſted in him.* If then God do in mercy heare the prayers of thoſe that call vpon his moſt holy name going vnto the warre, and preparing themſelues vnto the battaile, wee cannot doubt of the lawfulneſſe of the worke it ſelfe, ſeeing almighty God vſeth not to heare thoſe that goe about euill, but ſendeth his curſe vppon them.

Reaſon 4. Fourthly, the word of God ſetteth downe the duties of thoſe that manage the matters of the field, as of the King, of the Captaine, & of the common ſouldier, which it would neuer do, if the callings were vnlawfull. For as wee conclude marriage to be lawfull, and an honorable ordinance of God, becauſe yͤ Scripture ſetteth forth the duties of maried perſons aſwell of the husband toward the wife, as the wife toward her husband: ſo, in as much as we

Luke 3,14.

we finde the duties of ſuch as go to war, aſwel of thoſe that are commanders, as of thoſe that are vnder commandement, deſcribed plentifully and fully in the booke of God, wee cannot call the lawfulnes of their office in queſtion. Hence it is, that the Lord teacheth *Ioſhua* the duties of his calling, Ioſh.1,6: ẏ he ſhould be ſtrong and of a good corage, that he ſhold meditate in the booke of the Law, and aſſure himſelfe that he would be with him, and not leaue him nor forſake him, ſo that there ſhold not a man be able to withſtand him all ẏ daies of his life. So when the ſoldiers came to *Iohn Baptiſt* to bee inſtructed how to leade their liues, and to bee directed how to eſcape the wrath of God to come, he ſaid vnto them, *Do violence to no man, neither accuſe any falſely, and be content with your wages.* The particular handling and ſetting downe of theſe duties, inforceth the acknowledgement of the lawfulnes of the calling.

Reaſon 5.

Iudg.11,13,
2 Sam.10,4
2 Chron.14,9
1 Sam.30, 18.
Geneſ.14 16.
1 Chron.18.1
Ieremy 29, 7.
Lamen.1,4,5.

Laſtly, we ſhall ſee the lawfulnes of warres, if wee conſider the lawfull cauſes of a lawfull warre. The firſt is the defence of true religion againſt the oppugners thereof, as appeareth by the words of *Abiyah* to *Ieroboam*, and all Iſrael, 2 Chron.13,6. The ſecond is, that ſuch as are oppreſſed for religion, may bee freed and deliuered, as we ſee in the hiſtories of the Iudges, who raiſed wars to deliuer the oppreſſed and diſtreſſed people out of the bloody hands of the cruell oppreſſors. The third is for the neceſſary defence of the Commonwealth, by repulſing iniuries offred, by reuenging indignities and aſſaults, and by recouering things loſt: as their wiues, their ſonnes, their daughters, their goods, their poſſeſſions, their cities, their ſubſtance & dominions. The ouerthrow of the Commonwealth, bringeth the ruine of the Churches peace. For as the flouriſhing eſtate of the Commonwealth maintaineth and furthereth the Churches peace; ſo when the Common-wealth is ſpoiled, the libertie and freedome of the Church is diminiſhed, as appeareth in ſundry places of the Lamentations.

Vſe 1.

Let vs now make vſe of this doctrine, and apply it to our inſtruction. Firſt it is required of euery one to haue courage. Wee muſt not grow feeble and faint-hearted, we ſhould not feare nor be diſcouraged, but be bold as in the worke of the Lord, aſſuring our ſelues, that *the Lord is our ſtrength, who teacheth our hands to fight, and our fingers to battell*, Pſalme 144,1. When *Hezekiah* ſaw that *Zaneherib* was come and that his purpoſe was to fight againſt Ieruſalem, he ſaid to his Captaines & ſouldiers, *Be ſtrong and couragious: feare not, neither be afraid for the king of Aſſur, neither for all the multitude that is with him: for there is moe with vs then is with him; with him is an arme of fleſh, but with vs is the Lord our God for to helpe vs, and to fight our battels*, 2 Chron.32,7. This appeareth in the exhortation of *Nehemiah*, when *Sanballat* and *Tobiah* conſpired to come to fight againſt Ieruſalem, & to hinder the building of the wall, he ſaid: *Be not afraid of them. remember the great Lord and fearfull, and fight for your brethren, your ſonnes, and your daughters, your wiues, and your houſes*, Neh.4.14. The heathen Captaines that carried their men to battel, were alwayes wont (as we ſee in prophane hiſtories) to put courage into them, not to feare to looke the enemy in the face; but their onely or cheefeſt reaſon to mooue them was earthly glory, that either they ſhould liue in wealth, or dye with honor. It is not ſo with the people of God, they haue greater Reaſons to worke in them the gift of valour, and hope of victory. True religion therfore doth not weaken the hearts of men, and make them Cowards. It is no enemy to true fortitude and manhood.

The Reaſons why true Religion giueth courage in battel.

For firſt it teacheth and informeth the conſcience, that the cauſe and quarrell in which the warriour fighteth, is good, iuſt, and warrantable by the word of GOD, which maketh him ſtand vpon a ſure ground: without which knowledge in the heart, how vgly, how foule, how ſauage, how cruell a thing is the effuſion and ſhedding of blood? What an horrible and griſly a ſpectacle is it, to ſee Villages and Townes burned, Cities and Caſtles ruinated, Churches and religious places ouerturned, bodies diſmembred with Ordnance, the ayre infected with ſtench, the ground embrued with blood, the country waſted, graſſe and corne troden downe and ſpoyled, and all places with feare and terror filled? Is it not to be eſteemed rather a practiſe of all inhumanity then an exerciſe of manhood? Secondly, as true religion eſtabliſheth the conſcience touching the lawfulnes of warre, ſo it teacheth them to commit themſelues and theyr liues into the hands of God as vnto a faithfull keeper, to conſider that an hayre cannot fal from our heads without his prouidence, Matth.10,30. and to be perſwaded that if they ſtand & conquer, they conquer to the Lord; if they be wounded and fall, they fall and dye to the Lord.

2 Sam.10, 11, 12.
2 Sam.15,25.

Laſtly, the word of God teacheth, that the battell is the Lords, and the victory is alſo the Lords, that the honor and glory thereof may be returned vnto the Lord. He giueth and taketh away: he ſaueth with many, or with few: to teach vs to depend vpon the mouth of the Lord, to be guided by his wiſedome, to follow his counſell and direction in all our affaires, that ſo our battels may be the battels of the Lord. To this purpoſe did *Ioab* ſpeake to his brother going to fight with their enemies, when he ſaw the front of the battell was againſt him, before and behinde: *If the Aramites be ſtronger then I, thou ſhalt helpe me, and if the children of Ammon be too ſtrong for thee, I wil come and ſuccour thee: be ſtrong, and let vs be valiant for our people, & for the Cities of our God, & let the Lord do that which is good in his eyes.* Thus did *Dauid* cõfort himſelf, when he was driuen out of Ieruſalem through ẏ treaſon of *Abſolon* ſaying to *Zadoc* the prieſt, *Cary the Ark of God* *againe into the Citty : if I ſhall finde fauour in the eyes of the Lord, he will bring me againe, and ſhew me both it, and the Tabernacle thereof: but if hee thus ſay, I haue no delight in thee, behold heere am I, let him do to me as ſeemeth good in his eies.* Thus then we ſee, that all the Lords ſoldiers ẏ fight his battels, and inroll their names in his muſterbooke, muſt be men of ſtout courage, and valiant men at armes, as they that go about a good worke: he receiueth none into his camp that are faint-harted and white-liuered ſoldiers, which are not able to incorage themſelues but are able to diſcourage others. Hence it is, that the Lord charged the officers or Heralds at armes, to make proclamation in the audience of the people, Iudges 7, 3. *Whoſoeuer is afraid & faint-hearted, let him go and returne to his houſe, leſt his brethrens heart faint like his heart*, Deut, 20, 8. God would haue wars made in his name, and therefore he would haue ſouldiers go to them without feare. If a man be afraid, it is a token he hath no truſt in God, for he hath power to ouercome fearfulnes. This ſerueth to reproue all thoſe which wanting the vertue of valor, and this gift of magnanimity, do betray themſelues, and yeeld vnto moſt vnequall conditions, and make an agreement with diſhonorable termes. When *Benhadad* the king of Aram laide ſiedge to Samaria, and ſent vnto *Ahab*, ſaying; *Thy ſiluer and thy gold is mine, alſo thy women & thy faire children are mine*, 1 Kings 20, 4. *Ahab* ſtooped and ſubmitted himſelfe vnto him, hee did not make reſiſtance with courage, but yeilded vnto him like a coward, ſaying, *My Lord king according to thy ſaying, I am thine, and all that I haue.* Our truſt & confidence muſt be in God, and then we ſhall not feare what man can doe vnto vs.

Vſe 2. Secondly, ſeeing wars are lawful, being vndertaken vpon iuſt cauſes, wee muſt depend vpon God for good ſucceſſe. Wee muſt not truſt in ſpeare or ſhield, in horſe or man, but arme our ſelues with the ſhield of faith, & put vpon vs the helmet of ſaluation: we muſt put on patience, and humble our ſelues in prayer vnto God, when we go into the field, and are to buckle with our enemies. For how ſhould the Lord helpe vs, when wee do him not the honor to call on him in the day of trouble? We muſt looke vp vnto him from whence our helpe commeth, that he may couer our heads in the day of battell. This we ſee practiſed in *Iehoſhaphat*, when he went into battell againſt enemies ſtrong in fortifications, valiant in courage, and infinite in multitude, both by word and deed he confirmed the hearts of the people, 2 Chron. 20, 20. *Heare ye me, O Iudah, & ye inhabitants of Ieruſalem, put your truſt in the lord your God, and ye ſhall bee aſſured: beleeue his Prophets and ye ſhall proſper*: and he appointed ſingers, and them that ſhould praiſe the Lord in going forth before the men of armes, and ſaying, *Praiſe ye the Lord, for his mercy laſteth for euer.* We are commanded to ſanctifie all our works by prayer, we haue promiſe of no bleſſing from God, otherwiſe then as we aske it from him. The food of our bodies, the affaires of our life, the workes of our hands, the ſucceſſe of our iournies, our ſleeping & waking, our health and wealth, are ſanctified by prayer, and are not ſanctified without prayer. For *except the Lord builde the houſe, and watch the city, the worke of the builder and the labour of the watchman is in vaine.* Pſal. 127, 1, 2. If then in the dayes of peace where the danger is not ſo preſent nor ſo certaine, wee are charged to commend our ſelues, our ſoules and bodies vnto God, and al things that any way concerne vs and belong vnto vs: much more ought we ſo to do, when we go into the battell, where the ſword deuoureth one as well as another, and taketh away life without difference. This vſe condemneth two ſorts of men, which runne into two extremities, and forſake this meane propounded heere vnto vs, and required of vs. Firſt, ſuch as preſume vpon their owne ſtrength, & doe not make God their ſtrength. Luke 12, 15. For as in peace and plenty men truſt in their own ſtore and abundance which they haue prepared, albeit no mans life ſtandeth in his riches: ſo in time of warre, if once forces be leuied, munition prouided, and all things prepared to take the field, men grow ſecure, and thinke themſelues to want nothing. But no mans life conſiſteth in his armour, no mans defence ſtandeth in his weapon. It behoooueth the Lords ſoldiers before euer they put on armor, to reconcile themſelues vnto God, and to make euen reckoning with him, that he may turn his wrath vpon their enemies, knowing that hee which putteth on his armour, cannot boaſt as he that putteth it off. And as many ſin againſt God by preſumption, ſo do others by deſpair: their hearts and hopes are gone, they cannot lift vp their eyes with affiance vnto the heauens; then which there cannot bee a greater diſhonor done to the Lord. So then our ſureſt and ſafeſt way is to rely vpon God for our deliuerance, and to intreat his protection, to be a buckler round about vs, before vs & behind vs, on the right hand and on the left. Let praier be eſteemed our beſt armour and defence. When *Ioſhua* fought with the Amalekites that ſought to keepe Iſrael from the land of Promiſe, *Moſes* continued in feruent prayer, Exo. 17, 13: when hee held vp his hands Iſrael preuailed, when he let his hands fall downe, the Amalekites preuailed. Thus were the Amalekites diſcomfited more by the prayer of *Moſes* then by the ſword of *Ioſhua*. If this exerciſe were carefully vſed and taken vp, our warres would proſper better then commonly they do, and many miſcheefs that we fall into wold be preuented. If we did duly conſider the calamities and vncertaine end of war, we would be more carefull to craue aſſiſtance of God to be with vs when we go to warre. Many of our poore brethren haue ſeene with their eyes the burning of their villages, the beating downe of their holdes, the battering of their Caſtles, the ſacking of their Cities, the beſiedging of their townes,the deſolation of their houſes & Temples.They haue heard ouer al their country and coaſts, the ſorrowfull ſighes and ſobs of ſuch as lamented, the pittifull howling and ſhriking of vnhappy mothers bewailing their children, the dolefull complaint of the heauie wiues mourning for their husbands, and the greeuous cries of all men on all ſides. If this miſerable face of all confuſion (that war bringeth with it)were ſet before our eies, it wold make vs caſt downe our ſelues vnder the moſt mighty hand of God,and call vpon his name to be with vs when we go out to battell.

Vſe 3. Thirdly, it followeth, that the ſtratagems of warre are not vnlawfull. It is lawfull to vſe ſubtilty and policy,to lay ſnares and baites to intrap and circumuent the enemy. In all actions of war,or of peace,wee muſt deale wiſely and warily. When wee liue in peace & quietnes it is required of vs to walke, not onely in a lawfull but in a wiſe courſe: but much more in war,wher the enemy is watchful,the ſnares are ſubtle, and the danger is great. This appeareth euidently, both becauſe God commandeth it,and the godly practiſe it. When God ſent *Ioſhua* to deſtroy *Ai*,and to take the ſpoile thereof for a prey, he willed him to lye in waite againſt the City on ẏ backſide thereof, Ioſh.8,2. *Abraham* intending to recouer *Lot* out of the hands of thoſe, that had taken him captiue,did not fight with them in a pitched field,and diſplay his banners in the open day, but diuided his company,& ſmote them by night,Geneſ.14,15. When the Iſraelites went out againſt the children of *Beniamin*, they ſet men to lye in waite round about Gibeah, which drew them from the City, & deſtroyed them by this policy,Iudg.20,ver.29. When *Dauid* asked counſel of the Lord whether he ſhould go againſt the Philiſtines, hee anſwered, *Thou ſhalt not go vp, but turne about behinde them,and come vpon them ouer the Mulberry trees: and when thou heareſt the noiſe of one going in the toppes of the mulberry trees, then remoue, for then ſhall the Lord go out before thee, to ſmite the hoaſt of the Philiſtines.* 1Sam.5,23. We may therefore hide our purpoſes from our enemies, we may aſſault them at vnawares,wee may bring them to be careleſſe, and make ſhew of one thing,but do another. True it is, wee are to keepe promiſes to all,euen to our enemies; we muſt not lye vnto them, but keepe the couenants and conditions which wee haue made with them. We muſt not promiſe to ſaue thē and then deſtroy them; we muſt not agree to receiue them into protection, and afterwards worke their confuſion. Notwithſtanding,we are not bound to make knowne to them whatſoeuer we ſpeake or doe, but are to conceale our intents,to the end the victory may be obtained:

Chriſt himſelfe doeth hide many things from the vngodly, which he reuealeth to his children,Math.13,11. Thus he teacheth,Mat. 7,6. *That holy things are not to be giuen to dogs, nor pearles to be caſt vnto Swine.* In like manner it is not vnlawful for vs to hide our meanings from our aduerſaries. All things are not to be made knowne to all men. The Captaine doth not by and by acquaint his ſoldiers whom he leadeth into the field with all his purpoſes, much leſſe ſhould he open his drifts and deuices to his enemies.

Vſe 4. Fourthly,ſeeing war is a lawful ordinance of God, it teacheth vs to vſe it lawfully,& to behaue our ſelues purely when we go vnto it. So ſoone as war is proclaimed,and the Trumpet ſounded, all Lawes for the moſt part keep ſilence, and equity is buried; there is no mean or meaſure obſerued, euery man thinketh hee may do what he liſt. Hence it is that the Lord giueth theſe precepts to his people, Deut 23, 9,10,11. *When thou goeſt out with an hoaſt againſt thine enemies, then keepe thy ſelfe from euery wicked thing. If any among you be vncleane by that which commeth vnto him by night, he ſhall go out of the hoaſt, and not come into the hoaſt again: but at euening hee ſhall waſh himſelfe with water, and when the Sun is gone downe he ſhall come into the hoaſt againe,&c. The Lord thy God walketh in the middeſt of the Campe to deliuer thee, and to giue thee thine enemies before thee; therefore let thine hoaſt bee holy, that hee ſee no filthy thing in thee, and turne away from thee.* Where *Moſes* teacheth,that we muſt not beare our ſelues in warre, as if all things were lawfull: nor giue our ſelues a lawleſſe liberty to be caried headlong into all wickedneſſe. When we are come into the field, and there ſtand againſt the enemy, we muſt not think we haue a pardon purchaſed to fall into all outrage and villany. For whoſe are the battels that we fight? Who is it that goeth in and out with our armies? who is it that giueth the victory? If wee looke for any bleſſing from God, we muſt haue ẏ more care to ſerue him faithfully,and to depend vpon him religiouſly. VVe muſt fight vnder his banner, we muſt take him for our Captaine. If he be the Leader and Commander to rule the whole hoaſt, he will not haue lewde ruffians and diſſolute perſons to bee of his band. Prophane and vngodly men ſhall not be ranged in his Army. The Lord will be the greateſt enemy vnto ſuch: and they haue far more cauſe to ſtand in feare of him, then of all their enemies beſides. So long as there was one wicked wretch in the hoaſt of Iſrael vnreformed and vnpuniſhed, they could not obtaine any victory, but were vanquiſhed by the enemy, Ioſh. chapt. 7. verſe 11: how much leſſe hope haue wee to preuaile, when as the whole Campe ſhalbe nothing elſe but a band of rebelles, and an hoaſt of Conſpirators againſt God, and all godlineſſe? When *Ioſhua* and the people of Iſrael ſhould paſſe ouer Iordan into the land of Promiſe, and were to fight with the inhabitants thereof, Ioſh.3,5. they are commaunded to *ſanctifie themſelues, for to morrow the Lord would do wonders among them.*

them. Thus doth *Samuel* exhort the houſe of Iſrael, to put away their ſtrange gods, and to direct their hearts vnto the Lord, & to ſerue him onely, that ſo he might deliuer them out of the hands of the Philiſtins, 1 Sam.7,3. And to ſpeake the truth, if we did aright conſider the matter, we ought to walk in greater feare and carefulneſſe in the time of warre, then in the dayes of peace. For when there is but a ſtep betweene death and vs, when the drum soundeth, when the Cannon roareth, when yͤ ſword deuoureth, when danger compaſſeth vs about on all ſides, when no man can promiſe ſafety to himſelfe, ought wee not to lift vp our eyes and our hearts ſo much the more vnto God? Seeing therefore wee are then in the greateſt, moſt manifeſt, and imminent perill of our liues, the loſſe whereof ſin will haſten vpon vs, wee ought to remaine vnder the obedience of God, and reconcile our ſelues vnto him before warres be enterprized. This is it which the Lord teacheth by *Moſes*, Leuit. 26,14,17. *If ye will not obey me, nor doe all theſe commandements, I will ſet my face againſt you, and ye ſhall fall before your enemies, and they that hate you ſhall reigne ouer you, and ye ſhall flee when none purſueth you.* This reproueth ſuch as giue themſelues the greateſt liberty to ſinne, to vſe ſuch violence & oppreſſion, when they ſhould liue in the beſt order, and the greateſt obedience. *Cornelius* the Captaine is commended for his religion, Acts 10, 1, 2. So is the Centurion renowned for his faith, Mat.8, 10. They that are Captaines and ſoldiers muſt not giue themſelues to all riot, as if they had a law to commit ſin, and to breake al lawes of God and man without controlment. Secondly, it reprooueth ſuch as make choiſe of the moſt looſe and vngodly, to fight the Lords battels, and think Atheiſts, ſwearers, blaſphemers, murtherers, whoremongers, theeues, drunkards, to bee fit ſoldiers to goe againſt Gods enemies. Theſe are fitter inſtruments to fight the diuels battels, for he is the Captaine and Commander ouer this curſed crew. They are all the diuels band, and of yͤ forlorne hope. They are fitter to be muſtered and gathered together to fight for ſome vſurper, thẽ for a lawfull Prince that may make his choiſe, and call whom hee will to fight his battels. Theſe may be vſed in neceſſity and extremity, rather then where there is ſtore and plenty of many others. It is noted touching *Abimelech*, that when he had ſlaine his brethren with the ſword, and vſurped the dominion, he hired vaine and light fellowes (which followed him) to make himſelfe ſtrong, and to ſettle ſelfe in the kingdome, Iudg.9.4. Thus did *Ieroboam* eſtabliſh his ſeate and throne, when he rebelled againſt his Lord, he gathered to him vaine men and wicked, and by them he fortified himſelfe againſt *Rehoboam* the ſon of *Salomon*, 2 Chron. 13.7. No truſt & confidence can be repoſed in ſuch, who being vnfaithfull to god, can giue no comfort or aſſurance, they will deale otherwiſe towardes men, whereby commeth great loſſe to the Prince, and great hurt to the Commonwealth.

Vſe 5. Laſtly, it serueth to ouerthrow three ſorts of men that yeeld not to the truth of this Doctrine. Firſt, ſuch as murmure and grudge at the hearing of warres, complaining of the expences and charges that are neceſſarie for the maintenance of them; whilſt others lye in the fieldes, and aduenture their liues, they ſleepe ſoundly and lye quietly in their beds, and yet repine & diſdain to contribute any thing in ſo neceſſary & iuſt a cauſe, and are many times great hinderers and pull-backes vnto others, that would ſhew themſelues forward in the Princes ſeruice. It were fit that ſuch as are thus backeward to ſerue with their purſe, ſhould be conſtrained to be forward to ſerue in their perſon. Vnto theſe we may ioyne ſuch as cry out, that it was neuer well ſince warre was vſed, and do preferre an vniuſt peace, before a iuſt warre. Secondly, this condemneth ſuch as are careleſſe for their owne defence & ſafety, but ſuffer the enemies to come vpon them, and make no prouiſion or preparation againſt them. This is noted to haue beene the behauiour of the men of *Laiſh*, and the cauſe of their deſtruction, that *they liued careleſly one with another, and made no fortifications againſt their enemies*, Iudg. 18,7,10. For the children of *Dan* came vnto them, being a quyet people and without miſtruſt, and ſmote them with the edge of the ſword, and burnt the city with fire. Thus it is with all that liue ſecurely, & do not ſtand vpon their own guard. Thus it is with ſuch as neuer prouide againſt the enemies, they are ſoon ſurprized by them. Laſtly, it condemneth the Maniches, the Marcionites, the Anabaptiſts, the Family of loue, and ſuch as call themſelues ſpirituall men, yͭ deny the lawfulnes of battell, the vſe of war, the wearing of weapon, the putting on of armor, and the handling of the ſword. But do theſe alledge nothing for themſelues? Haue they no ſhew of reaſon or colour of argument to vphold their opinion? It is a deſperat cauſe that admitteth no defence? It is a foule fall yͭ cannot be couered with no fig leaues. Let vs ſee what their obiections are, & how we may ſtop their mouths by anſwering of them. And as all heretickes pretend Scripture, imitating their firſt father the diuel, Mat.4,6: who tempting Chriſt in the wildernes, alledgeth what is written: ſo haue theſe men ſundry goodly glozes, garniſhed with the name & authority of the word of God. They alledge that Chriſt commandeth, Mat.5,39. & 26,52. & 13,29: *If one giue vs a blow on the right cheek, we ſhold turn to him the left: if any would ſue vs at the Law to take away our coate, we ſhould giue him our cloak alſo: If hee compell vs to goe with him a Mile, wee ſhould goe with him twaine*: and thereupon concludeth, *That wee ſhould not reſiſt euill.* He ſaith vnto *Peter*, *He that ſtriketh with the ſword, ſhall alſo periſh with the ſword*; and there-

Dane. de hæreſ. cap. 22.

thereupon willeth him to put vp his ſword: he will not haue the tares to be pulled vp,but be let alone, and ſuffered to grow vntill the harueſt. So the Apoſtle teacheth,Roman.12, 17,18,19.*That vengeance belongeth to the Lord, who will repay: that wee muſt recompence to no man euill for euill: that if it be poſſible, as much as in vs lyeth,we ſhould haue peace with all men:* he asketh,why we do not rather ſuffer wrong? why wee do not rather ſuſtaine harme, then one brother draw another before the iudgement ſeates of Infidels? If then it bee not lawfull to follow ſuites, it is leſſe lawfull to draw ſwords. He ſheweth,that our weapons are not carnall, but our warfare ſpiritual: that we wraſtle not againſt fleſh & blood, but againſt principalities, againſt powers, againſt ſpirituall wickedneſſes that are in the high places. Adde vnto theſe teſtimonies of the New Teſtament, the ancient Propheſies of the Prophets, which do foretell,that in the time of the Goſpel they ſhall breake theyr Swords into Mattocks,and their Speares into Sythes,Eſay 2,4.Micah 4,3. Nation ſhall not lift vp a ſword againſt Nation, neyther ſhall they learne to fight any more. Theſe are the cheefeſt and choyſeſt arguments drawne out of the new Teſtament, and produced out of the old;partly from the inſtructions of Chriſt, partly from the precepts of the Apoſtle, and partly from the Propheſies of the Prophets.

Aug.epiſt.5. ad Marcellinum.

Pet.Mart in 2. Sam cap 2.& n Gen:cap.14.

Touching the obiections alledged out of the words of Chriſt, when hee willeth vs to turne the left cheeke,being ſmitten on ẏ right, it is a figuratiue ſpeech, as *Auguſtine* obſerueth: for literally it was not obſerued by Ieſus Chriſt, nor by the Apoſtles, nor by the Prophets,whē they were ſtroken on the eare. For what if one ſmite vs on the left cheeke, we haue now no other left to turne vnto him? or ſhall wee reſtraine his words onely to the cheeke? His purpoſe is to forbid priuate reuenge,to recompence iniury with iniury, and to teach vs rather to prepare our ſelues to endure another wrong,then to giue like for like: but he doth not diſanull the office and calling of the Magiſtrate, nor take away publike reuenge by him: *Peter* was Chriſts Diſciple,not a publike Magiſtrate. Touching ſuffering the tares to grow, hee teacheth vs the perpetuall ſtate of the Church,what it ſhall be. He ſpeaketh not of the office of the Miniſter or Magiſtrate,but of the future condition of the Church, that it ſhall neuer be perfect in this life,but wee ſhall haue tares with the wheate, bad fiſh with the good, fooliſh virgins with the wiſe,and hypocrites with true beleeuers: & therefore he comforteth the godly againſt the troubles which they ſuſtaine by conuerſing with them. Hereunto alſo referre the precepts of the Apoſtle *Paul*. The Propheſies of ẏ Prophets touching the turning of the weapons of warre into inſtruments of peace and tooles of husbandry,are obiected againſt vs alſo by the Iewes that deny the comming of the true Meſſiah. The Prophets heereby commend the Doctrine of Chriſt. If we were all ſuch as Chriſt chargeth vs to bee, there ſhould be no need of the ſword. Such as are true Chriſtians, do liue ſoberly, righteouſly, and godly, for conſcience ſake to the commandement of Chriſt. At the comming of Chriſt in glory, wee ſhall ſee the full accompliſhment thereof to our endleſſe comfort. In the meane ſeaſon, ſuch as truely beleeue in Chriſt, do ſo walke,as that no warres are raiſed through theyr default. True it is,our weapons are ſpirituall, but wee muſt vnderſtand this as we are Chriſtians.But we are not onely Chriſtian men,but alſo men: not onely ſpirit, but alſo fleſh: and therefore as we are men, and cloathed with fleſh, neyther the Apoſtle, nor Chriſt that called the Apoſtles, do take away weapons from the Magiſtrate, Rom.13, 4,but put a ſword into his hand to take vengeance on him that doth euill. And when the Apoſtle ſaith, (Epheſ.chap.6,verſe 12,) *We wraſtle not with fleſh and blood*; he ſpeaketh not ſimply, but comparatiuely, as when hee ſayth *Chriſt ſent him not to baptize,but to preach the Goſpell*, that is, chiefly and eſpecially to publiſh the glad tidings of ſaluation, 1. *Cor.* 1,17: ſo in this place hee meaneth, that our greateſt and mightieſt enemies are inuiſible: wee muſt not thinke that our chiefeſt conflict is with men which are fraile and feeble. This fight is nothing at all if it bee compared with the other which is ſpirituall. Thus we ſee the obiections of the Anabaptiſts anſwered, and their doubts diſſolued, who would baniſh away all lawfull vſe of ſword and weapon,contrary to infinite euidences that may be broght to iuſtifie the lawfulneſſe of warre. God hath made many lawes touching the vndertaking, beginning, and waging of warres, but ſuch things as are euill are wholly to be condemned, not to be ordered by Law. The Lord ſwore,that the Iſraelites ſhold haue war with Amalek for euer. *Salomon* prayeth vnto God, when his people ſhall go out to battel againſt their enemies, to heare them and their prayer and ſupplication, and to iudge their cauſe, 2. *Chron.* 6,34. When any citty ſhall fall into idolatry, & draw away the inhabitants thereof to ſerue ſtrange gods,he commandeth that *they ſhould be ſlaine with the edge of the ſword, & all that is within it be deſtroyed*, Deut 13,15. When the Iſraelites asked counſell of GOD after the death of *Ioſhua*,who ſhould goe vp againſt the Canaanites,to fight firſt againſt them,the Lord ſaid, *Iudah ſhall goe vp,becauſe I haue giuen the Land into his hand*, Iudg.1,1,2. It is God that teacheth *our fingers to fight, and our hands to battaile*, Pſal. 144,1: but God is no Lord of miſrule,he teacheth nothing that is euill. They are the words of *Dauid*,a man after Gods owne heart,yet he ſaith, God had taught his hands, his fingers. Beſides they are called the warres and battels of the Lord: ſo *Dauid* is oftentimes ſaide to haue fought *the* *battels of the Lord*, 1 Samuel 17,18, and 25, verſe 28.

When many enemies armed themſelues againſt *Iehoſhaphat*, *Iahaziel* inſpired by the Spirit of God, ſaide, *Thus ſaith the Lord vnto you, Feare you not, neither be afraid for this great multitude, for the battell is not yours, but the Lords*, 2 Chron. 20,15. When the ſouldiers that were conuerted to the faith, and repented of theyr offences, enquired of *Iohn* what they ſhould do, he did not bid them to lay away theyr weapons, or throw away their ſwords, or renounce their oathes, or forſake theyr Captaines, or giue ouer theyr places & callings of life wherein they abode, but charged them to do violence to no man, Luke 3, 14, to accuſe no man falſely, & to be content with theyr wages. So the Euangeliſt commendeth the faithfull Centurion, and *Cornelius* to be a deuout man, fearing God with all his houſhold. *Paul* vſed the helpe of a band of men, to be reſcued out of the hands of the Iewes, and to bee brought ſafe vnto the Gouernor. For the Captaine out of the Garriſon gathered a ſelected company of two hundred ſouldiers, and deliuered him from them that lay in wayte to kil him, Acts 23,27. The Apoſtle noteth in the Epiſtle to the Hebrewes, ch. 11,33. that *the godly throgh faith ſubdued kingdomes*, ſo that warre may bee an exerciſe of faith.

And leſt any ſhould apply this to fighting againſt ſpirituall enemies, hee addeth immediately after; *They waxed valiant in battaile, and turned to flight the Armies of the aliants*. By all theſe teſtimonies wee are taught to receiue this truth, that the making of warre is neceſſary, and to maintaine it againſt all the aduerſaries that ſeeke to oppugne and contradict the ſame.

[Verſe 18. *For they trouble you with their wiles wherewith they haue beguiled you as concerning Peor.*] In theſe words the reaſon is rendred, for what cauſe the Midianities were to be deſtroied, to wit, becauſe they had a chiefe hand, and were principall doers in the ſeducing of the people of God, and drawing them into ſin. The Moabites and Ammonites were actors in this tragedy: but the chiefe part was aſſigned to the Midianites. The Moabites and Ammonites came of *Lot*, by committing inceſt with his daughters, Gen. 19,37,38. The Midianites came of *Midian*, the fourth ſonne of *Keturah*, which ſhe bare to *Abraham*, Gen. 25,2. They ought being ſo neerely ioyned to the people of God, to haue performed all duties of humanity and kindneſſe vnto them: whereas they ſought their ouerthrow, and wrought their deſtruction.

We heard before how the people of God were beguiled and puniſhed: heere wee may behold thoſe threatened and afterward deſtroyed, that did trouble them with theyr wyles, as concerning *Peor*. Before wee ſaw the chaſticement of them that were ſeduced and ledde into ſinne, now they are threatned that were ſeducers. Before we ſaw the iudgment that fell vpon them that followed, now we may ſee the iudgements that ouertooke the Captains and Ringleaders.

Doctrine. The ſeducers & the ſeduced ſhall be puniſhed together

From hence we learne, that the ſeducer and the ſeduced, the Ringleader, and they that are miſled, the deceyuer and the deceyued, ſhall periſh and be puniſhed together. The Lord will puniſh not onely falſe Teachers, and ſuch as leade the way vnto wickedneſſe, but theyr ſchollers and diſciples, & ſuch as are brought to lewdneſſe and euill by them. This *Moſes* declareth very euidently, Deut. 13,15. *If a falſe Prophet ariſe, and draw an whole City to Idolatry, Gods iudgements ſhall be not onely againſt that falſe Prophet, but againſt the City, ſo that not an Oxe or a Sheep ſhould be ſpared, they ſhould periſh and be deſtroyed together.* When *Gamaliel* gaue counſell to take heede to themſelues what they intended to do touching the Apoſtles, he bringeth in the examples of *Theudas* and *Iudas*, Acts 5, 36, 37, which drew away much people after them, but they periſhed, & all that obeyed them. The Prophet *Ezekiel* denounceth, *That if the watchman ſeeing the ſword comming, did not giue the people warning, nor admoniſh them of their wicked waies, the wicked ſhould die in their ſinnes, but their blood ſhould be required at the watchmans hands.* We ſee this confirmed vnto vs, euen from the beginning, when the diuell abuſing the tongue and body of the ſerpent, had drawne our firſt parents into ſinne, the diuell was the principall author of this apoſtacy and falling from God; the ſerpent was the inſtrument: the woman did hearken to the diuell, and was before her husband in the tranſgreſſion, *Adam* followed the counſell of his wife, and yeelded to ſinne againſt God, through her perſwaſion. The diuell was a ſeducer, *Adam* was ſeduced, *Euah* was both a ſeducer, and ſeduced; Gen. 3,1,2, 3, for ſhe was ſeduced by the diuell, and a ſeducer of her husband, deceiuing, and being deceiued: ſo that when God called them to an acount, and brought them before the barre of his iudgement ſeate, he puniſhed not onely the diuel & the ſerpent, that were the authors, but alſo *Adam* and his wife that were the followers. Heereunto commeth the ſaying of our Sauiour, Mat. 15,14. *Let them alone, they be the blinde leaders of the blinde: and if the blinde leade the blinde, both ſhall fall into the ditch*: not onely the leader, but he likewiſe that is blindly led. The Lord Ieſus reproueth the Church of *Thyatira*, that they ſuffered a wretched woman which called her ſelfe a Propheteſſe, and threatneth to puniſh not onely her, Reuel. 2, 12, but thoſe ẏ were her diſciples, with great afflictions. And afterward in the ſame booke, they that receiued the marke of the beaſt, are put out of the booke of life, as well as the beaſt.

Reaſon 1.

This truth will be more manifeſt vnto vs, if we marke the reaſons. For firſt, ſuch as are miſled and moued to hereſie and wickedneſſe in life or doctrine, in faith or manners, in opinion or practiſe, are culpable of the ſame ſins and abhominations, and therfore righteouſly to be puniſhed and condemned with ſuch as are the leaders and perſwaders vnto the ſame. The Lord himſelfe rendreth the reaſon why thoſe that were ſeduced, ſhould bee deſtroyed, *becauſe they had forſaken his waies and commandements*, Deut. 13, 13. They then that are ſeduced, that are turned from the Lord, that are thruſt out of the right way wherein they ſhould walke, and commit abhominations againſt him, as well as the ſeducers, are culpable of the ſame ſinnes together, and therefore ſhall partake of the ſame puniſhment.

Reaſon 2. Secondly, what is the reaſon that men are ſeduced? Is it not theyr owne ſinne and ignorance? They are wilfully blinde, they are not careful to learne and ſtand in the truth as they ought. The Prophet *Hoſea* ſpeaking of falſe Prophets, and of the people miſled by them, ſaith; *That they ſhall all fall, the people by day, & the Prophet by night with them*, Hoſea 4. 5. This is it which the Apoſtle vrgeth, 2 Theſſ. 2. 10, 11. *Becauſe they receiued not the loue of the truth, that they might be ſaued, therefore God ſhall ſend them ſtrong deluſions, that they ſhould beleeue lies, that all they might be damned which beleeued not the truth, but had pleaſure in vnrighteouſneſſe.*

Vſe 1. Now let vs come to the vſes of this Doctrine. Firſt, from hence we are to conclude, that pretences or excuſes ſhall not beare out the followers and fellowes of wicked ſeducers and lewd leaders from God & his truth, but they ſhall beare theyr ſinnes and puniſhments themſelues. We ſee how ready many are to anſwer for themſelues. Alaſſe! we are poore ſimple men, we haue no learning, wee know not the letters: wee are not able to try whether the Doctrine bee good or bad, true or falſe, right or wrong: we hope God will hold vs excuſed, and not lay it to our charge. Theſe couerings to hide our ſhame, as ſo many figge-leaues, ſhall be pulled from vs, and fall to the earth, as weake and vnable to vphold themſelues. What did the vaine coloured ſhewes auaile *Adam* and *Eue*, feeding themſelues with vaine hopes, Gen. 3, 12, 13, and excuſing themſelues with fayre pretences? *Adam* ſaide, *The woman whom thou gaueſt to be with me, deceiued mee, and I did eate.* The woman ſaide, *The Serpent beguiled me, and I did eate.* The Serpent might haue ſaid, the diuell entred into me, preuailed ouer mee, and abuſed me to be his inſtrument. Heere are many delayes and deuices, the man excuſeth himſelfe by the woman, the woman by the ſerpent, the ſerpent by the diuell: but God cannot be mocked, he will not be deluded, and therefore none of them eſcaped, all of them are puniſhed, as they were willingly and wittingly deceiued. For the diuell had his iudgement, the ſerpent had his iudgement, the man and the woman had alſo their iudgment. Let this be aſſined to the conſciences of all of vs, that ſeeing God hath created vs, and giuen vs our being to ſerue him, albeit we be ſeduced by others, it ſhall not profit vs, or deliuer vs from iudgement. Ignorance ſhall excuſe no man, it is the fountaine of all ſinne, it is the cauſe of all puniſhments, Hoſ. 4, 1. Mat. 12, 24. It is not enough for vs to ſay, we are no ſeducers and deceiuers of others: becauſe if we be ſeduced and deceiued by others, wee are partakers of their ſinne, and ſhal beare our iuſt condemnation.

Vſe 2. Secondly, ſeeing the poore ſeduced people ſhall not eſcape, no more the the chiefe Ringleaders and heads of the conſpiracy againſt God, it is our duty to ſearch narrowly and view diligently that which is brought and taught vnto vs: we muſt beware of ſeducers and Captaines that leade to lewdneſſe of life, or corruption of doctrine. It behoueth vs to ſhew ſuch loue to God and his truth, as to withſtand ſuch as goe about to infect vs, to ſhame them, to bewray them, to reprooue them, to conuince them, and to take heed that we be not drawne away with them, eyther by their flattery, or by their authority. Hence commeth the exhortation of Chriſt, *Beware of falſe Prophets which come to you in Sheepes cloathing, but inwardly they are rauening wolues: yee ſhall know them by their fruites*, Math. chap. 7, verſe 15. By theſe the LORD our GOD tryeth vs, whether we loue him with al our harts & with all our ſoules. He chargeth his people to ſeeke carefully, to ſearch earneſtly, and to enquire diligently if there bee any ſuch wickedneſſe. Deut. 13, 14. There is no loue to God, where his truth is not profeſſed, followed, and maintayned. The Apoſtle *Iohn* chargeth thoſe to whom he wrote, *Not to beleeue euery ſpirit, but to try the ſpirits whether they be of God or not; for many falſe Prophets are gone into the world*, 1. *Iohn* 4, 1. But where is this ability to bee found? And where ſhall we meete with thoſe that are able to diſcerne of ſpirits? Looke vpon the greateſt part of our congregations, and behold they are not able to make any tryall of truth from errour. They are fit to entertaine any doctrine: They know no difference betweene the miſts of Popery, and the light of the Goſpel: They embrace this Religion, becauſe it is eſtabliſhed by authority, defended by the Law, profeſſed by the Prince, countenanced by the Magiſtrate, embraced by the multitude, freed from trouble, & controlled by none. But aske them a reaſon of the hope that is in them, and call them to an account, of the faith which they hold: Aske them what they beleeue, and how they thinke to be ſaued, they are taken ſpeechleſſe and not able to giue any reaſonable anſwer. And how can it bee otherwiſe in many places, where ſuch as ſhould bee eyes to others, are blinde themſelues? a naked miniſtery hath made a naked people: an ignorant miniſtery hath

made

Exod 32,25

made an ignorant people; a ſimple Teacher hath made a ſottiſh hearer. For as *Moſes* ſaw that the people were naked, *Becauſe Aaron had made them naked, vnto their ſhame among their enemies:* ſo wee ſee the people without knowledge and vnderſtanding, becauſe the Watchmen are blinde, the Embaſſadors are dumbe, the Shepheards are ſimple, the Teachers are not able to inſtruct themſelues. The meanes to bring vs to this ſpirituall iudgment to try the ſpirits, are to obſerue theſe few rules and directions following. Firſt, we muſt haue the word of God to dwell plentifully in vs, we muſt reade and ſearch the Scriptures, as Chriſt commanded, Iohn 5,39, and the men of *Berea* practiſed, Acts 17. They examined the Doctrine of the Apoſtles by the touchſtone of the Prophets, and are commended for it by the Spirit of God. We muſt not take euery thing that is deliuered, but ſearch and try the things that are deliuered.

Rules to be obſerued to enable vs to try the ſpirits

Secondly, we muſt continue conſtant in the things which wee haue learned thence. Thus the Apoſtle exhorteth *Timothy*, who had beene brought vp in the Scriptures of a childe, *To perſeuere in the things which hee had learned and was perſwaded of, knowing of whom he had learned them*, 2 Tim. 3,14.

Thirdly, we are to auoyd thoſe places and perſons where abhominations are ſet vp and maintained, leſt ioyning and partaking with them in their ſinnes, wee be alſo companions with them in puniſhments. Thus doth the Apoſtle teach vs to giue a farewell to thoſe places, *I heard a voice from heauen ſay, Goe out of her my people, that yee be not partakers of her ſins, and that ye receiue not of her plagues*, Reuel. 18, verſe 4.

Fourthly, we are to magnifie the Miniſtery of the word, where it is planted and eſtabliſhed, we are diligently to attend vnto it, and to heare it with all patience and reuerence, to encreaſe in vs both knowledge and obedience, to worke in vs faith & a ſound beleefe, to bring vs to a true ſight of our ſinnes, and to an vnfeigned repentance from dead works. If theſe rules be carefully and wiſely obſerued, we ſhall bee made able to try all things that we heare; to refuſe the euill, and to hold faſt that which is good.

Vſe 3.

Laſtly, we may from hence conclude the wofull condition of all ſeducers, that ſeduce and deceiue the ſimple people, they are ſure to periſh and to be deſtroyed. It is a greeuous ſinne not to embrace the truth of God, but to erre from the wayes of ſaluation; but it is more greeuous to draw away others, and to plunge them into the pit of deſtruction. They are accurſed in the law, *which make the blinde to go out of the way, and all the people were to ſay, Amen*. Deut. 27,18. If we ſee a poore blinde man wandring hither and thither for want of a guide, and groping to finde his way, if wee lay ſtones or ſtumbling blocks before his feete to ſupplant him, and cauſe him to fall downe, all men are ready to condemne it of rigor and cruelty. The very heathen, which neyther know the Law, nor vnderſtand the Goſpel, could ſay, that whoſoeuer ſheweth not the way to a trauailer and wayfaring man, when he ſeeth him out of the right way, is without all pitty and compaſſion; as if one ſhould refuſe to ſuffer his neighbour to light his Candle (that is gone out) at his Candle that burneth. But if a man ſhould leade his brother beeing in a ſtrange and vnknowne Countrey quite and cleane out of the way, & direct him of purpoſe into places of danger, and thereby as it were blow out his Candle that burneth bright, all men would haue accounted him a monſter, and vnworthy to liue vpon the earth. If our brother want our helpe or counſell, we are bound to do all good vnto him; and it is a note of cruelty, to ſhutte our mouthes or hands when they ſhould bee opened; as wee ſee in the examples of the Prieſt and Leuite, Luk. 10,31,32, that ſaw a certaine man robbed of his money, ſpoyled of his rayment, and wounded of his body, yet departed from him, and paſſed by on the other ſide, leauing him halfe dead. But when we are ſo farre from releeuing them in theyr wants, and comforting them in theyr diſtreſſes, and helping them with our counſell, that we ſeduce them our ſelues, or boulſter them vp in their ſinnes, or draw them into wickedneſſe; we ſhall draw vpon our ſelues the heauy iudgements of God, in the day of his viſitation. For if they ſhall not eſcape that are ledde out of the way, and follow the direction of falſe and lying ſeducers; of greater iudgment and ſorer puniſhment ſhall they bee worthy, that lay ſnares to catch others, and draw them vnto deſtruction. In the Propheſies of *Ieremy*, we ſee *Paſhur* the ſonne of *Immer* the Prieſt threatned, Ier. 20,6. that becauſe he had preached lies, hee and all that belonged vnto him ſhould dye in captiuity. And in another place the Lord denounceth his iudgements to come vpon the Prophets which haue ſweet toongs, ſeducing the people with pleaſing lies. Hereunto wee may referre all ignorant Miniſters, which are vtterly diſabled for ẏ performance of their duty in teaching the people; they haue the place, but want the gifts, 1 Tim. 3, 2, they haue the calling, but want the ability: they fill vp the roomes of workmen, but are not able to do the worke. Theſe commit an heynous ſin, not onely deſtroying their owne ſoules, but bringing the people to deſtruction. For through their ignorance and inſufficiency, they caſt away their owne ſoules, & the ſoules of other men. The wiſe man teacheth, Prou. 29,18, that *where there is no viſion, there the people decay*. Wherefore to conclude, let all faithfull Miniſters of God, with care & conſcience, be ſtirred vp to deliuer that Embaſſage, which they haue receiued from God, not as men pleaſers, but as the ſeruants of Chriſt. And let all the people know, that it becommeth

Cicer.li.1.offic.

Ier.23,31.

2 Tim.2.2.

meth them, with al patience and reuerence to receiue the word of exhortation, which God hath ſanctified as the meanes to worke in thē, faith and obedience. It ſhall excuſe no man in the day of the Lord, to ſay, I would haue hearkened to the truth, but I was deceyued: I would haue walked in the right way, but alaſſe! I was ſeduced. Theſe are olde *Adams* figge-leaues which will not ſerue to couer our ſhame, and to hide our nakedneſſe; wee muſt ſeeke after the truth, and learne to diſcerne of it from errour. If we be content to liue in ignorance, and voluntarily ſubmit our ſelues to be led, or rather miſled, by blinde guides, that can neyther informe themſelues nor vs in the wayes of the Lord: if we wilfully ſhut our eyes becauſe we will not ſee; our ignorance is without excuſe, and for want of knowledge wee ſhall certainly bee deſtroyed.

Let vs all walke in the right way, and make ſtreight ſteps vnto our feete, Heb. 12, 13, that God may be glorified, our ſoules ſaued, & we entirely preſerued in the truth, through Ieſus Chriſt: to whom bee praiſe and glory in the Church for euer, Amen.

CHAP. XXVI.

1 *AND it came to paſſe after the plague, that the Lord ſpake vnto Moſes, and vnto Eleazar the ſonne of Aaron the Prieſt, ſaying,*

2 *Take the ſumme of the Congregation of the Children of Iſrael, from twenty yeares old and vpward, throughout their fathers houſe, all that are able to go to warre in Iſrael.*

3 *And Moſes and Eleazar the Prieſt ſpake vnto them, &c.* 5 *Reuben the eldeſt ſonne of Iſrael, &c.* 9 *This is that Dathan and Abiram, which were famous in the Congregation, &c.*
10 *And the earth opened her mouth, &c.*

HAuing ſufficiently ſeene the weake eſtate and condition of this people, who (as much as lay in them) ruſhed forward to their owne deſtruction, and were vnworthy of the mercy of God, that they might learne in the matter of their ſaluation to aſcribe al to God, Deut. 8, 17. Let vs conſider the power of his grace, ſeene and *made perfect in their weakneſſe*, to the end of this booke: wherein we are to marke a deſcription, partly of the *holy and Eccleſiaſticall Lawes* giuen, to the 31. chapt. and partly ſundry *Ciuill and politicall Lawes*, belonging to their inheritance in the Land of promiſe. Before both theſe, we haue in this and the chapter following, a new numbring of the people by the commandement of God, wherein we muſt marke two things; one touching the numbring of them, the other touching the order to be deuiſed in the diuiding of the inheritance. Touching the numbring of the people, we muſt remember that this is now the third numbring, ſince the Iſraelites by the mighty hand of God, departed out of Egypt. The firſt was the ſame yeare they were brought foorth, when the ſumme was taken of them, and a generall payment exacted of rich and poore, for the prouiſion and preparation of holy things requiſite for the Tabernacle, Exod. 30, 14, 15, 16. The ſecond was in the beginning of the ſecond yeare, when the holy things were made, and an order ſet downe among the people in their iournies, Numb. 1, and 2. The third is that which is in this place. And notwithſtanding the two former, this was not without ſpeciall cauſes: for there had beene a great change and alteration among the people ſince the ſecond nūbring of them, which was 38. yeares before, they that were then numbred beeing dead in the plagues and puniſhments that fell vpon them. Againe, the diuiſion of the Land, could not but by theſe breaches among them be very vniuſt and vnequall, vnleſſe this ſumme had beene taken, whereas the Land ought to bee indifferently diuided and parted, to ende all controuerſies, to cut off all occaſions of enuie and emulation, and to preſerue loue and vnity among brethren. Thirdly, in regard of military diſcipline, that they might march in good array, and keep order the better among them: for they were now in a manner come to hand blowes with their enemies, and were ready to encounter with them. Fourthly, that the hand of God toward this people might be better ſeene and knowne, to wit, both his power and goodneſſe, in that though many thouſands of them were waſted & conſumed in the Wilderneſſe, yet the number of them was not diminiſhed, but rather encreaſed: & likewiſe his iuſtice and truth, in that though he chaſtened the rebellious and refractary againſt him, yet hee kept the promiſe hee had made to their fathers touching *the multiplying of their ſeed as the ſtarres of heauen*, foraſmuch as *he is able of ſtones to raiſe vp children vnto Abraham*, *Mat. 3, 9. And to call thoſe things that are not, as though they were*, Rom. 4, 17, 18. Laſtly, to ſhew, that as he knoweth perfectly and exactly the number of all that entred into the earthly Canaan, ſo he knoweth the number

1Cor.12,6

The cauſes of this new nūbring of the people.

Theod quæſt. 46

ber of all the faithfull that ſhall poſſeſſe the inheritance of the kingdome of heauen, prepared for them before the beginning of the world. *He knoweth who are his*, 2 Tim. 2,19, becauſe all theyr *names are written in heauen*, Lu. 10,20.

The contents and diuiſion of this chap.

In this Chapter obſerue three things. Firſt, the numbring of the Iſraelites which were fit for warre. Secondly, the commandement of God touching the diuiding of the Land of Canaan among them. Thirdly, the numbring of the Leuites who were appointed for the ſacred warfare, that is, to ſerue the Lord in the Tabernacle. In the numbring of the people fit to beare armes, we may ſee the commandement of God, and the execution of the commandement. The commandement is amplified by the time, by the perſons that were to number them, and by the perſons that were to bee numbred, and that by their age and ability to go to warre. The time of this numbring is ſaid to be *after the plague*, which the learned *Iunius* vnderſtandeth of the plagues mentioned in the 14. chap. whereby God threatened to conſume all of them in the Wilderneſſe by little and little, now ſome, and then others, according to their manifold deſeruings & prouocations. But this expoſition ſeemeth to mee both to be forced and farre fet, and from the purpoſe. Firſt, becauſe the Article heere prefixed, hath relation rather to one certaine iudgement of God brought vpon them at one certaine time, whereas that threatning was executed at diuers and ſundry times, by the ſpace almoſt of forty yeares. Secondly, by the name of plague, a violent death ſent frō God is betokened, as for example, when a man dyeth ſuddenly being ſmitten by ſome Angel: but the former commination doth not ſpecifie any one iudgement of that ſort, but without any limitation doth generally denounce a conſuming of them, which might bee done by naturall death. Laſtly, they to whom that threatning is directed, periſhed not with *one plague*, nor after one manner, nor at one time, but with diuers iudgements, in diuers manners, and at diuers times. Wherefore we muſt rather vnderſtād in this place, *that plague* which is mentioned in the former chapter, where foure and twenty thouſand dyed for their idolatry and whoredome *with the daughters of Moab*, 1 Cor. 10.

The execution of the commandement conſiſteth of three points, being amplified by a declaration of the place where this numbring was made, by a compariſon of the like example, verſe 4: and laſtly, by a particular deſcription of euery Tribe numbred, and their families, the Tribe of *Leui* excepted. Where obſerue, that in this rehearſall and enumeration of euery Tribe, there is great difference from the former numbring when they came out of Egypt, which will appeare by theſe particular compariſons ſet before vs.

1. *Renben*,	before,46500.	now,43730.
2. *Simeon*,	before 59300.	now,22200.
3. *Gad.*	before,45650.	now,40500.
4. *Iudah*,	before,74600.	now,76500.
5. *Iſſachar*,	before,54400.	now,64300.
6. *Zebulun*,	before,57400.	now,60500.
7. *Manaſſeh*,	before,32200.	now,52700.
8. *Ephraim*,	before,40500.	now,32500.
9. *Beniamin*,	before,35400.	now,45600.
10. *Dan*,	before,62700.	now,64400.
11. *Aſher*,	before,41500.	now,53400.
12. *Naphtali*,	before,53400.	now,45400.

Heere is the ſame order obſerued, which we ſaw before obſerued, in all which we are to marke, that many do now exceed the former account, ariſing to many moe in this latter computation then in the former, notwithſtanding the many thouſands that were weeded out of the hoſte of GOD, as noyſome plants cut vp and caſt into the fire, and none of the Tribes continued in one ſtay; to teach vs to make our cheefeſt reckoning of that place where ſhall be no change any more, but we ſhall be like to the Angels that are in heauen.

[Verſe 7,9. *Theſe are the families of the Reubenites, &c. This is that Dathan and Abiram, &c. who ſtroue againſt Moſes.*] The hiſtory of theſe ſeditious perſons, infecting many others with the leauen of their pride and ambition, and carrying them into the pit of deſtruction with themſelues, is particularly remembred before, chapter 16. They were indeed *famous*, in regard of their places and perſons, but they become infamous and ignominious by theyr ſinne and puniſhment. Obſerue from hence, That irreligion, prophaneneſſe and impiety, make men to be reprochful. Of what account and eſtimation ſoeuer they are, be they neuer ſo rich, high, noble, & renowned in the world how famous and excellent ſoeuer Countries and Cities be, yet this is certaine, that ſin maketh all places and perſons infamous and diſhonourable, and iuſtly and worthily powreth diſgrace and contempt vpon them, as it appeareth afterward in this chap. verſe 61, and elſewhere, Deut. chapter 29, verſes 23,24,25. 1 Kings, chapter 9, verſes 8,9. Ier. chapter 22, verſes 8,9. Wee ſee this farther in many examples. *Caine* is noted and marked of God for his execrable parricide vnto all poſterity, Gen.

Doctrine. Sin maketh places & pe ſons infamo

Gen.4,15. The like we might ſay of *Ahaz*, of whom mention is made to his ſhame and diſhonour, that all the glory of his throne, & the title of a king, and the honour of Maieſty, is not able to hide and couer the blot and ſtayne of his offences, and therefore the Scripture ſaith of him, *This is Ahaz*, 2 Chron.28,22. *Ieroboam* is often ſaide to haue made Iſrael to ſinne, 1 Kings 15,30. *Iudas* that betrayed his Maſter, is called, *The childe of perdition*, Ioh.17 and is as it were burnt in the ſhoulder with the letter R, and marked out for a reprobate, and left vpon record to be *a diuell*, Iohn 6,70. that al which heare of it might feare, & learne to hate his ſinnes. So doth the Apoſtle ſet downe the names of ſundry others, that *made ſhipwracke of faith and of a good conſcience*, 1. Tim.1,15. and 2 Tim.2,17. 2 Theſſ 3,14. & Heb.12,16. the prophaneneſſe alſo of *Eſau* is remembred.

Reaſon 1. The reaſons follow. Firſt, becauſe piety and religion is the honour & glory of a kingdome or Commonwealth. The dignity of any place is the holines of the people that are in it, Mat. 2.6, compared with Mic.5,2. So *Moſes* telleth Iſrael, that if they keepe the ſtatutes of God, and do them, this ſhould be their wiſedome and vnderſtanding in the ſight of the Nations *which ſhould heare theſe ſtatutes and ſay, Surely this great Nation is a wiſe and vnderſtanding people*, Deut.4,6. So then all honour and glory ſtandeth in yeelding obedience to God.

Secondly, ſinne is a moſt foule and filthy thing in the ſight of God, Reuelat.3,18, and 16,15. Lam.1,9. and therefore it is compared to an vncleane cloth ſpotted with the fleſh, Eſay, ch. 64, verſe 6. Iude, verſe 23. and to the blood of pollution, Ezek.chap. 16,6,9,22, and to a dead carrion in a Toombe, Math.23, 27,28.

Thirdly, ſinne bringeth vs out of loue with God, and conſequently bringeth the hatred of God vpon the people and places where vngodly ſinners dwell, and cauſeth him to turne away his face and fauour from them, Deuter. 23,9,14. Hoſ.2, ver.5,9,10. We reade in the Propheſies of *Daniel*, chap.3,29, that the king *made a Decree, that euery people, nation, and language which blaſphemed God, ſhould be cut in peeces, and their houſes made a dunghill*: in the ſame manner it is with God, hee bringeth reproch and maketh infamous, not onely the perſons that prouoke him by their ſinnes, but alſo the places and habitations where they dwell. He could haue deſtroyed the men of Sodome & Gomorrha, and yet haue ſpared their Citties, and houſes, and ſubſtance; but hee deſtroyed theſe alſo, to make them more ignominious to all poſterity, Iude, verſe 7.

Vſe 1. This teacheth vs how iuſt it is with God, and how warrantable it is for vs to diſgrace, and diſcredite, and diſcountenance the City and Church of Rome, that they might bee odious in the eyes, and ſtinke in the noſtrils of all good men, as a dead carkaſſe without life and breath. For although *their faith was once famous through the whole world*, Rom.1,8, yet inaſmuch as they are fallen from that faith to hereſie, and from ſincerity to hypocriſie, wee haue iuſt cauſe to hate the ſame & to diſgrace it what we can. It is iuſt with GOD that it ſhould be ſo, and lawfull for vs to do ſo, Reu. 18,2.

Obiect. But to cleere themſelues of apoſtacy from the faith, they will tell vs that we cannot tell them from whence their ſuppoſed hereſies ſhould firſt proceed, who was the author of them, and the ſcatterer of them abroad, as wee ſee in *Campians* ſophiſticall and verball challenge: he demandeth at what time, vnder what Biſhop, by what ſteps and proceedings a new religion was ſpread ouer the church of Rome and the whole world?

Rat.7. quo tempore, qua via, qua vi, &c.

Anſw. I anſwer, it is not neceſſary to ſet downe the minutes and moments of time, inaſmuch as ſome alterations are inſenſible. Many errors creepe on ſecretly, and as it were in the darke. The euill and *enuious man in the Goſpel, ſowed tares among the wheate* in the night when no man could ſee, Mat.13. 25. The hayres of our head are not all white at a ſuddaine, and old age doth not creepe vpon vs in a day. Take the oldeſt man that liueth vpon the earth, who can tell when he began to be old? We know by ſundry infallible tokens that he is an olde man, but what day, or weeke, or moneth, or yeare, when he began to be ſo, who can aſſigne or determine? This is manifeſt in al things that ariſe of ſmall beginnings, and grow by little and little to a greater quantity, vntill they come to perfection. If we ſee a man ſicke of the peſtilence, or a City corrupt in manners with riotouſneſſe and wickedneſſe, or an houſe ruinous and ready to fall, or a ſhip in the midſt of the ſea ready to ſinke, ſhall we deny all these to bee, becauſe we know not when they firſt began to bee? when that man began to bee infected, or the City to bee corrupted, or in what yeare the houſe began to be ruinous, or in what day the ſhip began to leake? We know not how and when weeds, and thornes, and thiſtles firſt tooke roote vnder the ground, but whē once they are ſprung vp and growne aloft, wee ſee them, we diſcerne them, wee feele them, wee pluck thē vp. So the alterations of the church of Rome are as a myſtery, *The myſtery of iniquity*, 2 Theſſ.2, ver.7, and albeit we could not ſhew the beginning of them, yet that ſuch deſolations and ruines of the ancient building are among them, that they vtterly lay waſte the foundatiō, we proue by the word of God in the old and new Teſtament. This is the triall of all errors and hereſies. And becauſe the doctrines that they embrace, and the religion that they profeſſe are not agreeable to theſe ancient monuments and records, which are as the Meteyard or the Standard to try all meaſures; wee therefore ſay and conclude, they are errors, and wee wrong them not at all, though wee bee not able to produce the firſt broachers and beginners of them all.

This is enough for vs, we finde by the word of God that they are hereſies, and therefore iuſtly chalenge them, and complain that *Bethel* is become *Beth-auen*, and the Church of God become the Synagogue of Satan, Hoſ.4, verſe 15.

How many hereſies haue ſprung vp in the Church, like darnell in the fielde among the Corne, noted by *Epiphanius*, *Auſtine*, and others of the learned and ancient, of whom neither we nor they know the firſt authors? The Scribes and Phariſies taught many things againſt the Law, or elſe Chriſt would not haue reproued their falſe gloſſes, Math.5, neyther willed his Diſciples to beware of the leauen of the Phariſies and of the Sadduces, Mat. 16, 6, that is, of the doctrine of the Pariſies and of the Sadduces, verſe 12: yet the circumſtance of time when theſe corruptions crept in, and the perſons that deuiſed them are altogether vnknowne, and who is able to tell vs? In the primitiue Church there were a kinde of heretiques, called *Acephali*, becauſe no man was found to be their head and maſter. The like we might ſay of many other hereſies, of which if any ſhould aske (as *Campian* doth) *In what age, vnder what Pope, vpon what occaſion, by whoſe compulſiō, by whoſe power it came to paſſe*, I doubt the beſt anſwer would be ſilence. Wherefore it is not neceſſary to produce the preciſe time and tokens of euery change, becauſe the alteration was not made at an inſtant, or all at once as when a land is inuaded by a forreigne enemy that turneth all things vpſide downe; but it entred ſlily and ſlowly into the Church, as a worme that gnaweth the roote of the tree by little and little: to omit that wee in theſe laſt dayes want the hiſtories and records of many things done before vs, and the Romane tyranny hath ſuppreſſed or corrupted a part of them that are left vs. The Probleme is not vnknowne, which the Greekes ſo curiouſly debated, touching the Argos wherein *Iaſon* ſayled for the golden fleece, which at his returne and comming home was layde vp and reſerued in the Road for a great and worthy monument. This ſhip decaying by little and little (for what is it that time doth not conſume as a moth, and eat as a canker?) they alwayes peeced and repayred where it began to weare away, till in the ende the whole ſubſtance of the old veſſell or bottome wherein *Iaſon* ſayled and made his voyage and aduenture, was vtterly waſted, and nothing remaining of it but onely the later reparations ſucceſſiuely made in the roome of the other. Now the queſtion was, whether this were the ſhip wherein *Iaſon* ſayled, or not? or another diuerſe from it? or whether any wiſe Athenian could preciſely tell, when and by what workman, euery peece and parcell was patched and ſupplied, vntill the old was wholly gone? or when and at what time it ceaſed to bee that ſhip, and became a new ſhip? The Romane Religion is almoſt become like this ſhippe, it hath bin patched and peeced at ſeuerall times by cunning workmen, & there is little or nothing remaining of the old ſhip wherein *Peter* fiſhed, I meane of that Church wherein (they ſay) *Peter* ſate as Biſhop; one error ſucceeding another, and one hereſie making way for another, vntill little faith & truth is found among them. Notwithſtanding all the ſecret conueyances made in that Church, it is not hard in very many particular points, to ſhew the beginning, proceeding, and eſtabliſhing of the ſame, touching pardons and indulgences, touching the Popes ſupremacy vſurped, the Images of the Trinity, and the beginning of Idoll worſhippe, touching the merit of workes, & forbidding of marriage. The Maſſe (one of the greateſt Idols) began not all at once, but came to this height by degrees. It were endleſſe to name all that might be alledged, and to ſhew how and by whom theſe points were reſiſted, and the truth euermore defended.

Alphonſ.her.l.4

Plutark.

A probleme of the Argos wherein *Iaſon* ſayled.

Secondly, this ſerueth to condemne the fooliſh practiſe of popiſh pilgrims, who vndertake long and laborious iournies to Ieruſalem and the land of Iudea, or to this & that Idoll, and make it a meritorious worke to viſite eyther the Sepulcher of our Lord, or the Image of our Lady. For albeit this Land haue bin heeretofore famous, becauſe *the Law came from Sion, and the word of the Lord from Ieruſalem*, Eſay 2,3, and becauſe Chriſt himſelfe liued, and preached, and wrought many miracles there, and it be oftentimes called, *The holy Land*; yet the preſence of Chriſt infuſed no holines into it, more then into any other place And all the Papiſts in the world ſhall neuer be able to prooue, that it is more meritorious to goe to Ieruſalem in a pilgrims weed, then to go to Antioch, or Epheſus, or Conſtantinople, or any other City in the Eaſt or Weſt: or that it is more acceptable to God, or auaileable to the ſoule to trauaile thither, then for the Engliſh to go to London, or the French to Paris. The houſe where the King reſideth, all yͤ while he is there is an honourable houſe, and there the Court lyeth: but when the king is once remoued out of the houſe, it is afterward neuer a whit the more honourable for the kings beeing there before: ſo is it in this caſe, albeit Chriſt in his life time and the daies of his fleſh, did many great works and wonders in it, yet being aſcended, and the Chriſtian religion alſo remoued, there remaineth no more holines in that place, then in any other, and therefore it is great vanity and idolatry for any people to practiſe ſuch impiety. Theſe are like to the Pilgrims among the Turkes & Sarazens, that go yearely with great ſhew of deuotion to *Meccha* to viſite the Sepulcher of *Mahomet*, and account it a work very meritorious.

Vſe 2.

The turkiſh Pilgrims.

The Citties Gilgal and Beth-el were ſometimes famous and renowned Cities, yet true religiō being once remoued, the Prophet chargeth *the people not to come at them*, and to haue nothing to doe with them, Hoſ. 4,15. Hence it is, that Chriſt ſaith, Iohn 4,23. *The true worſhippers ſhall worſhip the Father in ſpirit and truth.* If then we may worſhip God with great benefit to our ſelues, and as great glory to him in our owne Country, I ſee no cauſe why we ſhould reſort to Ieruſalem, or go on pilgrimage to Rome or any other place, foraſmuch as we may *lift vp pure hands euery where* and be heard, 1 Tim. 2,8. But thus theſe crafty workmen keepe the peoples heads buſie with outward deuotions and ſhewes of holineſſe, that they may not eſpy their fraud and deceit in greater matters.

Vſe 3. Laſtly, this teacheth all men how they may make themſelues to bee of good name, and their houſes and habitations truely famous, to wit, by holineſſe and true religion, by faith & repentance, which are the ornaments of all Chriſtians. Thus ſhall the noble man make himſelfe and his houſe truely noble. If they worſhippe God aright, they ſhall haue true worſhip with God and man: *for he will honour them that honour him*, 1 Sam. chap. 2, verſe 30, and without true religion, the moſt noble blood is ſtayned and taynted, and neuer reſtored ſince the treaſon and rebellion of *Adam* againſt God. For that which maketh a man reprochfull, or any place reprochfull, is ſinne and wickedneſſe, which *make our names rotte*, Prou. 10,7. See then the difference betweene the iudgement of God and man. Men do commonly magnifie Cities by the ſtately buildings & goodly Monuments that are found in them, but this is no true or well grounded fame: the true praiſe and commendation of any City is the piety of the Citizens. A well ordered Towne or City embracing zealouſly true religion, and maintaining the worſhip of God in integrity, drawing out the ſword of iuſtice againſt vice, and countenancing the faithfull in their godly courſes, is indeede a right famous and flouriſhing City. Ieruſalem *the City of God, and the praiſe of the world*, (Pſal. 122,3,4,5. and 87,3, and 48,11,12,13,) was neuer ſo famous for her buildings and ſtately Towers, and outward magnificence, as it was for the word and worſhip of God. Wee ſee then heereby, who they are that are the honor and ornament of Cities, of Townes, and of houſes, to wit, ſuch as honour God, and are truely zealous and religious: and likewiſe who are the ſhame and reproch, the blot and blemiſh, the diſhonour and diſgrace of them, to wit, ſuch as are wicked and prophane. Do we ſee a City, or Towne, or priuate houſe full of drunkards, of blaſphemers, of light and laſciuious perſons? theſe are they that poure contempt vpon them, and bring ſhame & infamy vnto them. Euery one therefore ſhould be carefull to looke to their charges committed vnto them: the Magiſtrate to gouerne the people, the Miniſter to looke to the flock, *Ouer which the holy Ghoſt hath made him Ouerſeer*; euery father and mother to haue an eye to their children, and euery maſter and gouernor to looke to their ſeruants as their ſeuerall charges, that their houſes may not be houſes of wickednes, of riotouſnes, of deceit, of curſing and euill ſpeaking, but rather the houſes of God. All men are ready to condemne the Miniſters that are abſent from their flockes, and to call for reſidency at their hands: but let theſe look alſo vpon themſelues, and conſider the duties of their own callings. Doubtleſſe all Gouernors haue a certaine kinde of reſidency required at their hands, and their preſence is meete to be among them to ouerſee their manners, to redreſſe their diſorders, and to teach and inſtruct them in the wayes of godlineſſe. To theſe *Salomon* ſpeaketh, Pro. 27,23,24. *Bee diligent to know the ſtate of thy flocks, and looke well to thy heards: For riches are not for euer, and doth the Crowne endure to euery generation?* When the Sheepheard is gone frõ the Lambes, the wolfe watcheth to take his prey. The husbandman ſowed good ſeed in his field, but *while he ſlept, his enemy came, and ſowed tares among the wheate.* Mat. 13,25. The diuell watcheth all occaſions, and maketh his vſe of all aduantages to deceiue and ſeduce, and therefore we muſt take heed we giue him no occaſions. *Moſes* was abſent from the people but forty dayes, and what a change found he among them at his returne? how deepely had they plunged themſelues into idolatry? and how had they corrupted the worſhippe of God, and were departed from him? Such is the corruption of nature, and prophanenes *of the heart to euill continually*, Gen. 6,5, that they which are vnder vs are ready to fall into euill, euen while wee are with them and haue them in a manner before our eyes, much more when we are abſent from them, as *Moſes* ſpeaketh of the people; *Behold, while I am yet aliue with you this day, yee haue beene rebellious againſt the Lord, and how much more after my death?* Deuteronomy, chapter thirty one, verſe 27 Let vs take heed of long and vnneceſſary abſence from our priuate charges, as wel as they ought that haue publike charges, leſt while by our abſence wee prouide for their bodies, we do not deſtroy their ſoules for want of our preſence. I will conclude this point with the words of *Salomon*, Prou. 27,8. *As a bird that wandreth from her neſt, ſo is a man that wandreth from his place.*

The true praiſe & commendation of a City.

All gouernors of houſes haue a kinde of reſidency required at their hands.

Verſe 10. *And the earth opened her mouth and ſwallowed them vp together with Korah when that company dyed, what time the fire deuoured, &c*, In the deſcription of the Tribe of *Renben* he ſingleth out *Dathan* and *Abiram*, as archconſpirators againſt *Moſes*, the lawfull Magiſtrate ſet ouer the people, they oppoſed themſelues againſt authority, and therefore periſh. As they withſtood *Aaron*, wee haue ſpoken before, Numb. chapter ſixteene: now conſider theyr facte as *they rebelliouſly ſtroue* *againſt Moſes,*, and in him *againſt the Lord.*

Doctrine. It is a fearfull ſinne to withſtand gouernment and authority.

We learne heereby, that it is a fearefull and greeuous ſinne to ſet our ſelues againſt lawful gouernment and authority which God hath ſet ouer vs. This is a moſt wicked and vngodly worke, and the Scripture condemneth it in euery place, Hoſ.8,3,4. Roman.13,1. 2. Pet.2,10. Iude, verſe 8. The continuall practiſe of all the godly throughout the olde and new Teſtament tend to the contrary, to commend to vs obedience *for conſcience ſake*, and to reproue and condemne all reſiſtance & oppoſition, as a worke of the fleſh; for they euermore ſubmitted thẽſelues to thoſe that were Magiſtrates. Chriſt Ieſus the Lord of all was not bound to *Caſar* in any ſort, whether wee conſider him as God or as man. Not as he was God, *Caſar* was ſubiect vnto him, and owed to him homage and obedience: for as *David in ſpirit called him Lord*, Mat.22,43, ſo might *Ceſar* alſo, and all Princes and Potentates in the world. Not as he was man, becauſe he was of the blood royall, of the ſeed of *Dauid*, and the right heyre to the kingdome; whereas *Ceſar* had no other right but what he got by the ſword, and therefore he ought to haue receyued, not to haue payde tribute; yet becauſe he would giue good example to others, *not offence to any*, Math.17,27, he gaue to the receyuers for himſelfe and for *Peter a Stater*, which is thought to amount to halfe an ounce of ſiluer, in value two ſhillings ſix pence, after fiue ſhillings the ounce. And as he taught them by his practiſe, ſo likewiſe hee did by words, to *giue vnto Ceſar the things which are Ceſars*. Mat.22,21. So did *Paul* for the tryall of the truth, and the iuſtice of his cauſe *appeale vnto Ceſar* from the high Prieſts, who were carried with rage and enuy againſt him, Acts 25,11. Pſalm.18,43,44.

Reaſon 1.

The grounds heereof are euident. Firſt, becauſe publike authority is Gods ordinance. & euery ſoule ought *to be ſubiect vnto it, becauſe it is of God*, Rom.13,1,2. and whoſoeuer reſiſteth it, reſiſteth God himſelfe. The people of Iſrael were reiected of God for reſiſting the manner of gouernment that God had appointed, when he ſet *Iudges* ouer them, and they would needs *haue a king to iudge them like all the Nations*, 1 Sam.8,5, much more then ſhall they bee reiected of God, that reſiſt gouernment it ſelfe, and be accounted foule & fearefull ſinners before him.

Reaſon 2.

Secondly, becauſe the oppoſition againſt gouernment and the denying and withſtanding of it muſt needs bring all confuſion that may be, ſo that nothing can be in peace and quietneſſe. It is ſaide, and often repeated in the booke of *Iudges*, that *euery man did what he liſt, becauſe they had no gouernment*, Iudg.18,1, and 17,6, and 21,25. God is the God of order, not of confuſion, and therefore he alloweth of Magiſtrates, becauſe he would haue order among men. Take away a Generall out of the field, and expoſe the whole army to rout, what followeth but the deſtruction and carnage of the whole hoſt? Take away the Pilot out of the Ship, it is the ready way to periſh the Ship: ſo if you take away the Magiſtrate (which is as the Chieftaine of the army, and as the Maſter of the Shippe) we ſhall liue a life more ſauage and vnreaſonable then the vnreaſonable beaſts leade, the great ones would deuoure the leſſe; the rich, the poore; the ſtrong ones, them that are weake: nothing would appeare but a miſerable face of hauocke and confuſion.

Obiect.

Before we proceed to the vſes, it is neceſſary to remoue an obiection. For to reſiſt gouernment may not be ſo fearefull a ſinne, foraſmuch as ſometimes it is ſaid to be of God, as the Scripture ſpeaking of the apoſtacy of the ten Tribes from the houſe of *Dauid*, ſaith, that *the Lord would giue them to Ieroboam, and rent the kingdome from the houſe of Dauid*, 1 Ki.13,31: and chap.12,15, this was done from the Lord: and verſe 24, the other Tribes are commanded not to go vp to fight againſt *Ieroboam* and his followers, for this (ſaith the Lord) is from me. How then can the rebellion of the ten Tribes be a fearefull ſinne, ſeeing it was from the Lord.

Anſwer.

Anſwer. To cleere this point, we muſt vnderſtand, that Gods appointment of *Ieroboam* to bee King, and the renting off the houſe of *Salomon*, doth not iuſtifie the acte of this people that it was not ſin in them; for this came to paſſe by the decree of God, yet the people are not iuſtified in giuing him the kingdome, nor he in accepting of it, inaſmuch as they did it not out of any obedience to the will of God, but they did it to eaſe themſelues from the cruelty and tyranny that *Rehoboam* was likely to vſe toward them, and therefore they ſinned becauſe they had no commandement from God.

Vſe 1.

Let vs come to the vſes. Firſt, this confuteth the doctrine of the Anabaptiſts or Libertines that deny all authority, as not fitting for Chriſtians to beare. They teach their owne dreames, that neyther Chriſtians ſhould bee Magiſtrates, nor yet ſubiect to Magiſtrates: an horrible impiety in them, and it would not be worth the time to ſhew how they wreſt the Scripture to defend their owne errour, which otherwiſe they nothing regard.

Vſe 2.

Secondly, it ſerueth to taxe Popery, and that out of their owne grounds: for the Rhemiſts haue a rule vpon *Iude*, verſe 6, that they are heretiques that deny authority, and they would father it and faſten it vpon vs, becauſe we deny ſubiection to the Pope. But we retort it vpon themſelues. For neuer was there any that did caſt off the yoke of authority ſo much as they haue done. They haue put downe the mighty from their ſeates, and trod vpon the neckes of Princes: they haue dethroned Kings, and armed the ſonne againſt the father. Vnder a colour of *the holy warre* they haue ſent them abroad, and betrayed them into the hands of the Sarazens, and in their abſence ſeized vpon their Dominions. There was neuer heretique did ſo ſhrinke vp the ſinewes, and ſhake off the yoke of authority as they haue done. It is a rule that they haue, that Eccleſiaſticall men ought to be free from all ciuill authority whatſoeuer, and that Cleargy men muſt be exempted from ſubiection to the ſecular powers; ſo that they, not we, are the heretiques that *deſpiſe authority*. As for the Biſhop of Rome, wee owe him no ſeruice, neyther may he claime iuriſdiction ouer the vniuerſall Church, eyther by Scriptures, Fathers, Councels, or imperiall Conſtitutions for many ages.

Vſe 3. Laſtly, this ſerueth as an information to vs, that wee auoyde all ſuch proud and peeuiſh conceits as theſe, to imagine there ſhold be no authority: and bee prouoked to bee thankfull vnto almighty GOD, that we do enioy authority, ſeeing by it wee are freed from confuſion and deſolation, from much mutiny and miſery that otherwiſe would befall vs. For notwithſtanding by the great goodneſſe of God we haue authority, ſuch is the fury and fierceneſſe of wicked men, that they breake out into ſtrange enormities, and commit many feareful things by poyſonings, by ſtabbings, by couſenages, by oppreſſions, by forgery, and falſehood, and ſuch like miſcheeuous and monſtrous practiſes: what then would they preſume to do, if there were no authority to bring them and their doings into queſtion, and to call them to an account for their audacious courſes? A man ſhould alwayes haue his life in his hand, there could be no peace or ſafety in our houſes and habitations, if there were no authority, to rule, to controlle, to terrifie, to puniſh: and therefore how thankfull ought we to bee to almighty God for that authority which he hath ſet ouer vs, and for the peaceable gouernment we enioy vnder our gracious Soueraigne? Now this muſt withall be acknowledged of vs, that no man can be truely thankfull for authority, that is not willingly and cheerefully ſubiect to authority. It is a friuolous and vaine thing to pretend thankfulneſſe, and yet not vndergoe the yoke of obedience with cheerefulneſſe.

[Verſe 11. *Notwithſtanding the Children of Korah died not.*

What became of *Korah* himſelfe, we haue ſeene before. His name was *famous in the Congregation*, but he became infamous through his rebellion, and it is called *the gaineſaying of Korah* to this day, Iude, verſe 11. Notwithſtanding marke heere, that the ſonnes of *Korah* periſhed not when their father periſhed and was puniſhed, who ſpake euill of them that were in authorty: for it appeareth that they were preſerued aliue, and became afterward famous in the Church of God, and honourable mention is made of them in the booke of Pſalmes and of the Chronicles, 1. Chronicles, chapter 6, verſe 22. Pſalm. 42, and Pſalme 44, and Pſalme 45, and ſundry others afterward, as 2 Chronicles, chapter 20, verſe 19.

Doctrine. It is no diſgrace for godlie children to deſcend of vngodly parents.

From hence ariſeth this Doctrine, that it is no diſgrace for godly children to deſcend and come of vngodly parents. Howſoeuer ſinne be a reproch to the parents themſelues, yet it taketh not hold of their iſſue, except they walke in thoſe ſinnes. Ezek. 18, 14. *If hee beget a ſonne that ſeeth all his fathers ſinnes which he hath done, and conſidereth & doth not the like, &c. he ſhall ſurely liue.* *Iephte* is commended for a faithfull man, that fought the battels of the Lord, & ſubdued the enemies of his people, yet *he was the ſonne of an harlot*, Iudg. 11, 1. Heb. chap. 11, verſe 32. This farther appeareth in *Saul* and *Ionathan*, the one of them the greateſt enemy, the other the greateſt friend of *Dauid*: the one ſware his death, the other his life; the father to kill him, the ſonne to ſaue him, and therefore it was no diſhonor to him to haue ſuch a father. The like we might ſay of *Ahaz*, a moſt wicked man, and *Hezekiah* a moſt godly King, one of the beſt ſonnes of one of the worſt fathers: yet who accounteth the worſe of good *Hezekiah*, becauſe he had wicked *Ahaz* to his father? *Ieroboam* king of Iſrael ſet vp idolatry, and cauſed Iſrael to ſinne, and therefore the Lord threateneth to bring euill vppon his houſe, that *the dogges ſhould eate him that dyed in the City, and the fowles of the ayre, him that dyed in the field*, 1 Kings, chapter 14, verſe 10: ſo that they ſhould all be ſwept away, as a man taketh away dung, till it be all gone: yet God gaue him one good ſonne, whom in mercy he tooke to himſelfe, and ſaued as a brand out of the fire, or as a Sheepheard *taketh out of the mouth of the Lyon two legges or a peece of an eare*, Amos, chapter 3, verſe 12: and therefore it is ſaid, All Iſrael ſhall mourne for him, for hee onely of *Ieroboam* ſhall come to the graue, becauſe in him there is found ſome good thing toward the Lord God of Iſrael.

Reaſon 1. The grounds of this truth follow. Firſt, that election might ſtand wholly by grace, foraſmuch as almighty God ſheweth mercy, where and to whom hee will. If religion ſhould deſcend from father to ſon in a common and ordinary courſe of generation or propagation without any interruption, it might be thought to bee a worke of nature, not of grace, and to proceede from parents, not from almighty GOD. Therefore hee often breaketh off that courſe, ſo that wicked parents haue ſometimes good and godly children; and contrariwiſe godly parents haue wicked and vile children, *that the purpoſe of GOD according to election, might ſtand, not of works, but of him that calleth*, Rom. chap. 9. verſe 11.

Secondly, it is ſinne onely that bringeth ſhame and reproch,as we ſhewed and proued in the firſt Doctrine vpon this chapter: and therefore ſuch as come of wicked perſons and parents,if they forſake the ſinnes wherin their anceſtors and forefathers haue walked and wallowed as ſwine in the myre,can receiue no touch of diſgrace,or blemiſh of honour, or ſtayne of name at all.

Thirdly, it is no credite or grace, for euill and corrupt children,to deſcend of godly parents;as we ſee in the children of *Ioſiah*,he reformed religion betimes, and conſecrated his young yeares, as it were his firſt fruites vnto God: howbeit his children walked not in the wayes of theyr father, *but did that which was euill in the ſight of the Lord*, 2 Chron.36,5,12: the righteouſneſſe of theyr father could doe them no good,but the wickednes of the wicked ſhall be vpon himſelfe, Ezek.chapter 18, verſe 20.

Vſe 1. We learne from hence, that ſuch as haue had euill parents, muſt acknowledge Gods great mercy toward them, and neuer forget what he hath done for them. He might iuſtly leaue vs in the wicked wayes of our forefathers,and giue vs ouer to follow their ſteps. And as one ſerpent engendreth another, ſo naturally doth one wicked man bring foorth another: and without a ſpeciall grace preuenting,like father,like ſonne: an euill roote, an euill tree: an euill fountaine, an euill ſtreame. None ought therefore to iuſtifie the works of theyr progenitors, & thinke it enough if they follow them, but muſt conſider whether they followed the right way, Pſalm.78,8: rather they muſt ſay in humility, *Wee acknowledge, O Lord,our wickedneſſe, and the iniquity of our fathers,for we haue ſinned againſt thee*, Ier.14,20. Dan.9,8.Pſal.106,6. Eſay 65,7. How many do we ſee runne on in euill with theyr euill fathers? When *Ieroboam* had ſet vp two Calues, the one at Dan, the other at Beth-el,the reſt that ſucceeded him in his ſeat,followed him in his ſinne one after another, (like thoſe that runne downe a ſteepe hill, neuer ſtay till they come to the bottome) vntill a worſe aroſe, I meane *Ahab*, who ſold himſelfe to work wickedneſſe,and changed the idolatry of *Ieroboam* into a worſe, bringing in the worſhip of *Baal* a ſtrange god,whereas before they worſhipped the true God,albeit in a falſe manner. Wherefore when God reſtraineth the childrē from thoſe wicked wayes, and openeth theyr eyes to ſee the euill of theyr parents, how can it but be acknowledged and confeſſed to bee his good hand? and how ſhould wee not ſay, that *the waies of God are equall*? Ezek.18. Nothing is more naturall and ordinary, then of euill parents to haue brought foorth into the world euill children,Iob 14,4. Ioh. 3,6. Pſal. 51,5. Euery thing fructifieth according to his kinde; of bryars, what can come but bryars? Of thornes,what can wee looke for but thornes? *Euery ſeede hath his proper body*, 1. Corinth. chap. 15,verſe 38. Do men gather Grapes of thornes, or Figs of thiſtles? ſaieth Chriſt,Math.7,16, yet behold how God, his mercy as it were preuailing and getting the vpper hand ouer his iuſtice,and his power altering our corrupt nature, behold I ſay, how God by his maruailous and ſtrange worke, at which we may all wonder, maketh Grapes to grow of thornes, and Figges to ſpring out of thiſtles; *Hee maketh the barren woman to beare and to be a ioyfull mother of children*, Pſalm. 113, 9.Gal.4,verſe 27: and them that were cut out of the Oliue tree,which was wilde by nature, to be graffed contrary to nature into a good Oliue tree, Rom.chap.11,verſe 24. Whence did *Abraham* himſelfe ſpring, but of an idolatrous ſtocke? for *his fathers worſhipped ſtrange gods on the other ſide of the flood*, Ioſh.chapter 24,2,ſo that God ſhewed mercy to him, and called him from his Countrey and kindred, and from his fathers houſe, Gen. chapter 12, verſe 1.

Vſe 2. Secondly,we are from hence admoniſhed and prouoked to repent and turne vnto God. Nothing can blot out the remembrance of the oppreſſion,cruelty,wickedneſſe, and prophaneneſſe of vngodly parents,but the repentance of theyr children,Ezek.chapter 18,ver. 30,31. A wicked life ledde by wicked parents,is *as the skinne of the black-moore,or as the ſpots of a Leopard*: it is written or grauen with the Pen of a Diamond,all the water in the ſea cannot waſh it away,nor all the nytre & ſope in the world cannot purge it, but it cleaueth to the children,and to the childrens children, as a leproſie: onely true repentance is able quite to blot it out. This is as the Fullers earth,that can ſcoure out all the ſtaynes and blots of parents,that they ſhall not cleaue to the children, and therfore the Prophet calleth to them *to repent and turne themſelues from all their tranſgreſſions,that iniquity bee not their ruine*, Ezek.18,30,31,they muſt make them new hearts and new ſpirits. And vntill the childe haue learned this, to blot out his fathers ſins by repentance, the reproch of them cleaueth faſt vnto him: but when once he hateth and forſaketh them,they are none of his,they dyed in the bed,and are buried in the graue of his father,neuer to ariſe nor to bee charged vpon him or his name. For as repentance blotteth out the remembrance of ſinne before God,as if it had neuer beene, ſo ought it much more before men, whoſe praiſe is to bee like theyr heauenly Father.

Vſe 3. Thirdly,no man ought to obiect the ſinnes of parents (whether dead or aliue) or the puniſhment befallen vnto them, though they haue liued an vngracious life, or dyed an ignominious death, to their children that doe not approue of their waies, neyther follow them in wickedneſſe.It was no diſgrace or reproch to theſe ſonnes of *Korah*,to haue a traitor and rebell to their father,that made inſurrection againſt the lawfull Magiſtrate, and was conſumed with fire from heauen,& therfore there is as honourable mention made of them in holy Scripture, as there is diſhonourable of their father. It was no diſcredite for *Ruth* or *Rahab* to come,the one from the Moabites, who were branded with infamy from their firſt conception, Gen.19,37. the other from the Canaanites who were curſed in their firſt father,Gen.9,25. and all of them vowed to deſtruction,Gen.15,16,18,19,&c. If the father bee an Ammorite, and the mother an Hittite, yet if the childe bee *a true Iſraelite, in whom is no guile*, as it is ſayde of *Nathaniel*, it ſhall be his greater prayſe and glory, rather then any ſhame and ignominy vnto him; as it was more admired that any good ſhold come out of Nazareth, then out of Ieruſalem. If a man haue an adulterer, or drunkard, or murtherer, or prophane perſon vnto his father, or haue had ſuch forefathers for many generations, yet ſhall their ſinnes dye with theyr perſons, and be remembred no more, whenſoeuer the ſonne forſaketh thoſe their wicked wayes. No man therefore muſt caſt them in the teeth, or vpbraid any beleeuer with the ſinnes of his vnbeleeuing parents. If a man come of Turkiſh or Heatheniſh parents, that neuer beleeued in Chriſt, nor acknowledged the true God, yet God will accept of thoſe ẏ forſake this infidelity and impiety: who therfore are we that we ſhould vpbraid them with the blots and infirmities of their fathers? For, as the godlyneſſe of the father ſhall nothing helpe the vngodly childe,but *the ſoule that ſinneth ſhall die the death:* Ezek 18, 20: ſo the vngodlineſſe of the father ſhall nothing hurt the godly, becauſe he renounceth it and hateth it as an enemy. The practiſe therefore of thoſe is euill,that lade and burthen with cart-loads of reproaches,thoſe that are not to be touched in their owne perſons, becauſe of the vices and ſins of their parents.

Iohn 1,47.

Vſe 4.

Laſtly, we muſt learne, that it ſhall on the other ſide be no honor, credite, comfort, or commendation, to deſcend from godly and worthy Anceſtors, if we degenerate from thē as a baſe and baſtard brood, Ezek.18,10,13. It is the manner of many to ſtand much vpon their pedigree, which the very heathen derided as great vanity, and accounted nothing indeede their own which themſelues had not done: for what hath a coward to do,to glory in the valour of his Fathers? And they made choiſe rather to deſcend of vnnoble Parents, ſo themſelues were noble and renowned thorough vertue, then to come of worthy Progenitors, and themſelues to grow baſe & degenerate out of kinde. This did the Prophet tell *Iehoiachim*,Ier.22,15,16. *Did not thy father eate and drinke, and do iuſtice & iudgement, and then it was well with him? he iudged the cauſe of the poore,&c: but thine eyes and thy heart are not but for thy couetouſnes,and to ſhedde innocent blood, and for oppreſſion and violence to doe it.* Hence it is, that *Iohn* the *Baptiſt* telleth the Iewes, that they ſhould not boaſt of theyr progenitors, to ſay,*They had Abraham to their Father*,Mat.3,8,9. They gloried much in this carnall priuiledge,and thought the whol ſeed of *Abraham* by generation of the fleſh to bee within the couenant of grace, and ſhould bee partakers of ſaluation; and in a proud conceit of this external glory, grew to contemne the Gentiles as a people forſaken of God. But there is an Iſraelite in the couenant, and an Iſraelite out of the couenant, as there is a *Iew that is outward,and a Iew that is inward*, Rom.2,29.& 4,16: as there is an election that is generall,and an election more ſpeciall taken out of that geuerall. There are ſonnes of *Abraham* according to the fleſh, and there are *heyres of the faith of Abraham*: as the Lord himſelfe ſaieth, Mal.1,2. *Is not Eſau Iacobs brother? Yet I haue hated Eſau, and loued Iacob.* Wherefore, when the Phariſies ſaid, *Wee haue Abraham to our father:* Chriſt anſwered, *If ye were the children of Abraham,ye would do the works of Abraham: but now ye are of your father the diuel*, Iohn 8,39,44. Let no man therefore reioyce in the fleſh, neither ſtand vpon the gifts giuen vnto others, as it were to decke himſelfe with the feathers of other birds. *Paul* the Apoſtle of the Gentiles ſheweth, that hee might haue confidence in the fleſh, and if any other man thinketh that he hath whereof he might truſt in the fleſh, he had cauſe much more: hee was circumciſed the eight day,he was of the ſtock of Iſrael, and of the Tribe of *Beniamin*,he was an Hebrew of the Hebrewes, and as touching the law a Phariſie, *Yet what things ſoeuer might be gaine vnto him, the ſame hee counted loſſe for Chriſts ſake,yea as dung that he might winne him*, Phil.3,7,8. Let euery one therefore labour to haue grace in his owne heart, knowing, *That the iuſt ſhall liue by his owne faith*, Hab.2,4. foraſmuch as the faith of the father cannot profit the child that is without faith.

Ouid.metam. lib.13.

Iuuenal.Saty.8

Rom.4,16.

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12 *The ſonnes of Simeon after their families: of Nemuel the family of the Nemuelites,&c.*

13 *Of Zerah the family of the Zarhites,&c.*

14 *Theſe are the families of the Simeonites, twenty and two thouſand,and two hundred.*

In the deſcription of this Tribe, we are to conſider the ſmall number and little company in compariſon of the other Tribes, and of themſelues alſo, compared with the former ſumme. For whereas before they were 59300 they are now onely as wee ſee 22200. If any aske what may bee the cauſe of this great abatement, that there were ſo many before, & now fallen to be ſo few? The reaſon is to bee taken out of the laſt hiſtory remembred in the former chapter, to wit, that one of the Princes of the Tribe of *Simeon*, being accompanied with many others of that Tribe, and backed and countenanced with them, committed

Obiection

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a moſt ſhamefull and ſhameleſſe acte before his brethren, and brought a Midianitiſh harlot into the hoaſt in the ſight of *Moſes*; yea,he was no doubt a moouer and perſwader of others to commit the like wickedneſſe,whereby it came to paſſe, that the greateſt number of this Tribe periſhed with him in that greeuous plague. For it was reaſon that as they did partake with him in the Whoredome, ſo they ſhould communicate together in the puniſhment. Hereupon it fell out, that whereas all the other Tribes in a manner ſurmounted the former account, or at leaſt equalled the ſame, this fayled much of the former ſumme. This is to be noted of vs in this place, ſeruing as a good commentary and expoſition of the words of *Moſes*, Deut.32,6. where *Simeon* is wholly left out.

Doctrine. **It is hard to forſake ſociety with wicked men, whẽ we are once entred into it.**

This teacheth vs, that it is a very hard thing, to auoyd,ſhun, and breake off our ſociety with wicked men, when once we are entred into it, but we follow and purſue it with greedineſſe till we be puniſhed together with them. It is hard to bee kept from contracting friendſhip and fellowſhip with them:they are cunning to inſinuate thẽſelues; and if they be not called to vs, they will call themſelues; and if they be not bidden, they are as ſhameleſſe gueſſe, they wil inuite them ſelues. If at any time they be thruſt out of our company,they will ſeeke to enter againe: and if the doore be barred againſt them, they wil winde in themſelues (like the Theefe) at the window,rather then they will ſtand without, that is, they will take all occaſions to force themſelues vpon vs. And if we finde it hard not to contract it, we ſhall finde it much harder to breake it off, being once contracted: & doubtleſſe neuer harder then in theſe dayes of ſinne, wherein iniquity hath gotten the vpper hand,Exod.33,32,33. Deut.7,2,3,4. 2 King.8,18.

Reaſon 1. The grounds are, becauſe ſin is a cunning Orator, able to moue much: ſo is euery ſinner, though otherwiſe neuer ſo ſimple,a cunning Rhetoritian, ſpeaking in the enticing words of mans wiſedome,or rather of the diuels eloquence: and therefore they ſeldome plead,but they perſwade: they ſildom come, but they ouercome. They compaſſe ſea and land,they ſpare no time,or place, or meanes, to win whomſoeuer they can to themſelues, Prou.7,21. Secondly,our nature is prone to decline vnto euil: for, as ſin is ſtrong twiſted as a cartrope to draw others, ſo we are of our ſelues weake and feeble,ready to yeeld and to giue ouer vpon euery occaſion, euen of our ſelues through our inbred corruption,thogh none do entice or intrap vs; much more then when we are proued and prouoked. We ſee it by the Iſraelites that ſuffered the Heathen to liue among them,they ſoon *learned their waies and ſerued their idols,which were a ſnare to them*, Pſal.106,35,36.

Vſe 1. This reproueth all ſuch as enter into league with ſuch perſons,they euen offer their hands and feet to be bound as it were in chaines,and they become afterward as priſoners and vaſſals to them. The chaines of ſin are ſmall and ſubtle in the beginning, they are not eaſie to be eſpied while they are more eaſie to be paſſed ouer,or to be broken: and ſo much leſſe eaſie they are to bee diſcerned, becauſe they promiſe pleaſure or profit,liberty or life;howbeit afterward hauing taken hold, they do ſo claſpe and incloſe the poore priſoner, that he can hardly free himſelfe. This is the ruine and downfall of many. If wee make much of the ſinner,we cannot long hate the ſin: and therefore the Apoſtle ioyneth them both together, and chargeth vs to auoyd both the one & the other,Eph.5,7,11. *Be ye not partakers with thẽ*: and afterward he addeth, *Haue no fellowſhippe with the vnfruitfull works of darkneſſe,but rather reproue them*. If then we be continualy in company with euill doers, the continuall cuſtome of ſeeing and hearing euil,dimmeth our ſight, and ſtoppeth our eares, and hardeneth our hearts,and taketh away out feeling, that wee can neither ſee the vglines of ſin,nor heare the cry of it,nor feele the foulnes of it,yea it ſtoppeth our mouths that we cannot,nor dare not for feare of offence reproue any of theyr euill wayes,but firſt we winke at them, and afterward we ioyne with them.

Vſe 2. Secondly,we ſee hereby the error & vaine perſwaſion of many men, that for pleaſure or profit,or ſuch like carnal reſpects yoke themſelues with prophane perſons,who glorie and boaſt that they can eaſily and quickly breake off ſociety with them whenſoeuer they liſt, & leaue their company at their owne pleaſure or leyſure. But theſe men are much deceiued,& know neither the deceitfulneſſe of ſinne, nor cunning of a ſinner,nor the iudgment of God. For marke when we liſt, we ſhall finde by experience few examples of ſuch as haue returned from carnall and corrupt company. And heereby it appeareth to be true,becauſe when as ſuch as delighted to ſtand in the way of ſinners,once went ſeriouſly about it,to ſhake off their fellowes, and to leaue their folly, they haue bene diſcouraged with the difficultie of the worke, and found it as hard as for a priſoner to ſhake off his fetters that are made faſt about him. When *Peter* lay in priſon,he could not with all his might free himſelfe from his irons, it was *the hand of the Angel that deliuered him from thoſe chaines*, Acts 12,7: ſo all the power and ſtrength that we haue is not great enough to ſet vs at liberty from the ſnares of ſinne, it muſt be a ſuperiour and ſupernaturall worke, that we may confeſſe and ſay, *This is the finger of God*. The ſtrong man keepeth vs vnder lock and key, *Till a ſtronger then he commeth, and taketh from him all his Armor, wherein he truſted, and diuideth the ſpoyles*, Luk.chapter 11,verſe 22. Nay, the more ſtrength a man thinketh he hath to withſtand any ſin,or to reſiſt the ſinner, the ſooner he is ouertaken with the one & the other. For this perſwaſion ariſeth from preſumption in himſelfe of his owne giftes, and this breedeth in him ſecurity, and ſo in the end thorough a proud opinion he hath of his great ſtrength, hee groweth ſo retchleſſe and careleſſe, that he feareth not to commit any ſinne whatſoeuer. This wee might expreſſe and enlarge by the example of *Peter*, Math. 26. The Scripture ſetteth him downe as a glaſſe before vs, that ſo often as we looke vpon him we ſhould take notice of our owne frailty and weakneſſe. And doubtleſſe this is the cauſe why God oftentimes in his iuſt iudgement forſaketh men, and leaueth them vnto themſelues, becauſe they make fleſh their arme, and preſume vpon their own ſtrength. Hence it is that they are often ouertaken with thoſe ſinnes, which otherwiſe, if they had feared with a godly iealouſie their owne hearts, he would haue kept them from the pit of them. So then it is a vaine thing for men to vſe the company of thoſe that are prophane and wicked, vnder an euill-grounded conceit and fooliſh imagination of their own ability to ſtand faſt, ſeeing it is ſo hard a thing to forſake and ſhake off their ſociety.

Vſe 3.

Laſtly, it admoniſheth euery one, that there is required great warineſſe and watchfulneſſe of him, to forſake the company, and abandon the ſociety of thoſe that are wicked men. For the hardneſſe of this duty ſhould ſtirre vs vp to be ſo much more carefull and fearful of our ſelues. Therefore we ought to labour after a ſound faith, that we may beleeue this to bee true: for this is the foundation of the whole building. Faith is that which wil beget feare, and feare will beget diligence and circumſpection to auoyde that which is euill. Thus it was with *Noah*, hee did beleeue that GOD would deſtroy the world, or elſe he had himſelfe beene deſtroyed with the vnbeleeuing world: therefore alſo he feared, knowing that hee who had threatned would performe. And what did this feare work in him? was it idle? No, it cauſed him *To prepare the Arke to ſaue himſelfe*, and to enter into it, going from the reſt of the world, and ſeparating himſelfe and his family from them, Heb. 11, 7. So then theſe three go together, faith, feare, and diligence. Faith breedeth feare, and feare bringeth carefulneſſe. If we haue faith to beleeue the danger of euill company, and how hard it is to ſeparate from them, and to touch nothing of theirs, as we heard chap. 16, 26: where *Moſes* ſaith, *Depart, I pray you, from the Tents of theſe wicked men, and touch nothing of theirs, leſt ye bee conſumed in all their ſinnes:* this will make vs beginne to be fearefull, to feare our owne eſtate, leſt we be ſuddenly ſurprized and ſupplanted, and then it will make vs carefull and watchful ouer our own harts. But wher there is want of this faith, there men are raſh and foole-hardy, and feare nothing at all, and ſo like blinde men they fall into the pit, & cauſe others to fall. This is the cauſe that Satan in the beginning laboured to batter this fortreſſe, and to vndermine the faith of our firſt parents, that they ſhould not beleeue ẏ word of God, and ſo entertaine communication with him, Geneſ. 3. So hee ſought to ſhake the faith of Chriſt in the firſt place; but the Prince of this world found nothing in him. Let vs therefore take to vs *the ſhielde of Faith, wherewith we ſhall be able to quench all the fierie darts of the wicked*, Epheſ. 6, 16. And albeit we cannot but liue in the world with wicked mē as the Apoſtle teacheth, 1 Cor. chap. 5. verſe 10: yet muſt wee beware *wee do not eate with them*, verſe 11. that is, conuerſe with them, and ioyne in league with them, leſt if wee run with them into euill, it turne to their and our deſtruction. To conclude therefore, let vs remember that if wee be partakers with them in their ſins, we ſhall alſo be partakers in their puniſhment; and learne to be faithfull, fearefull, and carefull.

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52 *And the Lord ſpake vnto Moſes, ſaying:*

53 *Vnto theſe the Land ſhall bee diuided for an inheritance.*

54 *To a fewe thou ſhalt giue the leſſe inheritance: to euerie one ſhall his inheritance bee giuen, according vnto thoſe that were numbred of him.*

55 *Neuertheleſſe, the Land ſhall bee diuided, &c.*

56 *According to the lot ſhall the poſſeſſion thereof be, &c.*

In theſe words, we haue the ſecond part of the Chapter, containing the commandement of God, touching the diuiding of the Land, amplified by the forme or manner of the dooing of it: firſt, by an Arithmeticall proportion according to the number of names, hauing regard to the multitude or fewneſſe of them, they that were moe in number were to haue the greater inheritance, and they that were fewer, a leſſer. And this was one end of this new numbering taken of the people in this place, whereas they had beene numbred before. Secondly, to auoyd partiality and contention, it muſt bee done by Lot, that they might reſt in that diuiſion no leſſe then if it had beene done by the immediate voyce of God from heauen. So then, as all the Tribes had not an equall number of perſons, ſo they were not to receyue an equall meaſure of inheritance: and as they differed in multitude, ſo they were to differ in their portion and partition of the Land. If they had receiued all an equality, ſome ſhould haue beene burthened with ſuperfluity, and others ſtreightned through penury.

Doctrine. God prouideth ſufficiently for all his people.

The Doctrine ariſing from hence is this: That God prouideth ſufficiently for all his people. Euery man hath his portion aſſigned him of God vpon the earth. It is his will and pleaſure that all ſhould haue their meaſure of earthly things, not ſome to haue all, and ſome nothing at all, but all to haue ſome part, Deu. 15,7,8,10. God would haue no begger in Iſrael. When the Lord ſent downe Manna, and fed his people with Angels food, all the hoaſt from the higheſt to the loweſt had enough; *He that gathered much had nothing ouer, and hee that gathered little, had no lacke,* Exod. 16,18. 2 Cor. 8,15. To this end he inſtituted deacons in the Church, mercifull men to looke to the poore, that *none ſhould bee neglected in the dayly miniſtration,* Actes 6, 1,3. & 4,34: there was none in the Church of Chriſt that lacked, forasmuch as diſtribution *was made to euery one according as he needed.* This was no Anabaptiſticall communion, but a Chriſtian communication of outward and earthly things, *as euery man had neede.* And heere we haue not a diſanulling of propriety, but an eſtabliſhing of charity. The Euangeliſt *Luke* deſcribing the ſtate of the church after Chriſts aſcenſion, ſaith, that *the multitude of them that beleeued were of one heart and of one ſoule, neither ſaid any of them that ought of the things which he poſſeſſed was his owne, but they had all things common,* Act 4,32. Rom. 12,13. 2 Cor. 9,9.

Reaſon 1.

The reaſons are manifeſt. For he prouided for man in the beginning before hee had any being or beginning, as he prepareth milke in the mothers breſt before the infant be broght forth into the world. He made all things neceſſary for man, before he made man himſelf, Gen. 1. & 2. much more will he prouide for vs after we haue life and bodies giuen vnto vs.

Secondly, who gaue vnto vs life? & whence haue wee receiued our bodies? Is it not from God? is not he our Maker? and are not wee ẏ worke of his hands? Our Sauiour teacheth vs, *That the life is more then meate, and the body thẽ raiment,* Matth. chap. 6,25. If then we haue receiued life from him, wee ſhall alſo receyue meate to ſuſtaine life: and if he haue giuen vs our bodies, he will giue vs garments to cloth our bodies, and to couer our nakednes.

Thirdly, he feedeth all his creatures that he made, *He cauſeth graſſe to grow for the Cattle, & hearbe for the ſeruice of man, that hee may bring forth food out of the earth,* Pſal. 104,14. Yea, *the yong Lions roare after their prey, and ſeeke theyr meate from God,* verſe 21. *He giueth to the beaſt his food, and to the yong Rauens that cry,* Pſal. 147,9. *The Lord is good vnto all, and his tender mercies are ouer all his workes,* Pſal. 145,9. So the eyes of all waite vpon him, and hee giueth them their meate in due ſeaſon, hee openeth his hand, and ſatisfieth the deſire of euery liuing thing, verſe 15,16: much more then will he prouide for man whom hee made after his owne image, and ſet him to rule ouer ẏ beaſts of the field, and the fowles of heauen.

Fourthly, euery man by the inſtinct of nature, and the light of grace prouideth for his owne children, and ſupplieth all their wants, and euery Gouernor miniſtreth food and neceſſary things for his family, Prouerb. 31,15. and he that doth not this, *Hath denied the faith and is worſe then an Infidel,* 1 Tim. 5,8. We are Gods owne people, we belong to his houſehold and family: he is the Creator, and we his creatures: he is our father, and wee his children: he is our maſter, and we his ſeruants: he is our ſheepheard, and we his ſheepe. If then he ſhould not feede vs and prouide for vs, hee ſhould deny himſelfe, and falſifie the worde that is gone out of his owne mouth, which is vnpoſſible. This reaſon is vrged by our Sauiour Chriſt, Matth. 7,9,10. Luke 11,11,12, 13.

Vſe 1.

This reproueth thoſe that neuer thinke they haue enough, neyther will know what is ſufficient, no not when God hath giuen them great plenty and abundance. They that haue much are yet deſirous of more, and they that are full thinke themſelues empty. Hence it is, that though *they haue much laide vp in ſtore for many yeeres,* Luke 12. yet they haue no vſe at all of it, no benefit by it, no comfort in it. As it is a great bleſſing of God to giue riches, and an heart to vſe them, nay it is a twofold bleſſing: ſo on the other ſide, it is a great iudgement to haue this worlds good, and to bee a ſlaue vnto it, to ſerue it as his maſter, and to worſhip it as his god. For firſt of all theſe men do wonderfully fret and fume, vex & torment themſelues, eſpecially when any thing croſſeth their deſire (and the leaſt occaſion wil do it) the want of contentation ſetteth the minde vpon the Racke, that they haue leſſe peace of heart and comfort of theyr life then the poore man. For when his labour is done (which thorough cuſtome and continuance is made light and eaſie) his ſleepe is ſweete, and his reſt is pleaſant: whereas the other diſorder, diſquiet and diſtemper themſelues in heaping vppe riches, and cannot tell who ſhall inioy them, or whether their heyre wil prooue a wiſe man or a foole, Eccleſ. 2,19. 1 Tim. 6,9,10. Secondly, they bewray much impiety and infidelity, that their hearts are deſtitute of true godlineſſe, whatſoeuer ſhew they make to the contrary, 1 Tim. 6,6. Pſal. 119,36. Iames 1,27: for the immoderate deſire of riches ouerturneth the order and courſe of nature, and maketh the ſoul which is heauenly to be altogether earthly. Thirdly there is no ſinne which a couetous man will not commit for his gaine, and therefore the Apoſtle calleth it *the roote of all euill,* 1 Tim. 6,10. It is in effect the breach of the whole law. It ſetteth vp a ſtrange or falſe god in the heart, and therefore is called, *The worſhipping of Images,* Col. 3,5. and the couetous perſon an *Idolater,* Epheſ. 5,5. Hee will ſweare and ſtare, hee will curſe and blaſpheme to get an halfepeny, Prouerb. 30,9: he regardeth the Sabbath no more then his old ſhooes, & will damne his owne ſoule to fill his purſe, and to feede his belly, Amos 8,5. It is therfore a mother ſinne, and a capitall euill. It was the cauſe of lying in *Gehazi,* 2 Kings 5,25. of murther in

The euils of couetouſnes

Ahab, 1 Kings 21, 19: of treachery in *Iudas*, Matth. 26, 15. of theft in *Achan*, Ioſh. 7, 21. of Apoſtacy in *Demas*, 2 Tim. 4, 10. Laſtly, it worketh a diſtruſt for the things of this life in the goodneſſe and prouidence of God, that they dare not truſt him for their daily bread, who notwithſtanding prouideth for all his creatures, that they might haue what to ſuffice them, and learne to depend vpon him.

Vſe 2. Secondly, it is the office of God to prouide for all liuing things that haue life and breath in them, he hath enough to ſuſtaine them all, but we are more worth then thouſands & ten thouſands of them; and hee maketh them to feed vs, as he commanded the rauens to feede *Eliah, who brought him bread and fleſh in the morning and in the euening*, 1 Kings 17,4,6. Do wee then at any time want prouiſion, ſo that wee know not what to do, or where to become, or which way to turne our ſelues? It is as much as if God tolde vs, it is his charge to giue vs whatſoeuer is meete and ſufficient for vs, as a faithfull Steward that prouideth for all his family, be it neuer ſo great. And ſeeing hee feedeth the wilde beaſts which houle and bray, without knowing that there is a maker which ſhould nouriſh them: how then ought we to depend vpon him, who are ſure that hee hath ſet vs in the world, to maintain vs as his creatures, and to feed vs as his children in it? This is after a ſort natures prayer, to make ſuite to God for ſuccor and ſuſtenance, as Iob 38,41. *He prouided for the Rauen his food, when his yong ones cry vnto God.* Their crying is as it were a confeſſion of their neede, which cannot bee ſupplyed and releeued but by God onely; and therefore he will not leaue vs deſtitute, Math. 6.26. Obiect. But ſome may ſay, how doth the crying of the Rauens, and the roaring of the Lyons tend to God? or how do they aske their food of him? Alas, they know nothing concerning God: the ſwine that grunteth vnder the tree, neuer lifteth vp his eyes ſo much as to the tree from whence the Maſt falleth. How thē ſhold they ſeeke their meate at the hands of God? Or how ſhould they vnderſtand the things of God, who vnderſtand not the things of men, but as vnreaſonable creatures are led onely by ſenſe and appetite? Anſw. I anſwer, there is no more aſcribed to the Rauens and Lyons, then is to be vnderſtood of all other creatures. But it importeth theſe two things: firſt, that it is God who through his prouidence prouideth, and through his goodneſſe giueth meate vnto the Lyons and all other creatures. It is he that vpholdeth all the workes of his hands that none periſheth that was formed in the beginning, Pſal. 111, 4. Secondly, the crying and yelling of brute beaſts, wrung from them by the force of famine and hunger, is inſtead of a calling on him, and hath after a ſort the nature of a prayer for meate & maintenance. As if one ſhould ſay, that the yong childe, the infant and ſuckling that hangeth at the mothers breſts, when it crieth, ſeeketh to the mother for foode and ſuſtenance, albeit it haue no knowledge of the mother, neither of the mothers duty or tender care ouer it: but becauſe the neceſſitie of the childe doth properly belong vnto the care of the mother. Now then to apply theſe things, if the cry of the vnreaſonable creatures haue the force and power of a calling vppon him, how much more are wee to beleeue, that the prayers and groanes of the faithfull, haue indeed the force of a feruent and earneſt prayer, yea albeit ſometimes they ſpeake nothing diſtinctly and directly vnto him?

euils of
couſnes

Vſe 3. Thirdly, it is our duty to praiſe the name of God, and to giue thankes to him humbly and heartily, *when he hath fed vs with his bleſſings euery day*, Pſal. 104, 1. & 103, 1. 5. wher he prouoketh his ſoule to offer vp this ſacrifice, and all that is within him to bleſſe his name, who redeemed his life from deſtruction, and ſatisfieth his mouth with good things. Let vs not therefore be vnthankfull for his mercies, nor forget any of his benefites. The naturall man taketh his daily bread as a fruite of his owne labour, not as the gift of God, & therefore no maruell if he do aſcribe the praiſe and glory to himſelfe. But if wee conſider aright that it is God who feedeth vs, and that wee haue not ſo much as a bit of bread, or a drop of water to do vs good, but we muſt aske it & receiue it at his hands, it will teach vs to giue the glory to his name, and to lift vp our hearts in thankſgiuing to him.

Vſe 4. Laſtly, it becommeth vs to aſcend as it were by ſteppes to an higher compariſon, from the body to the ſoule, and from the meat that periſheth to that which endureth to euerlaſting life. For ſeeing wee vnderſtand that GOD is thus carefull to feede our bodies, it is much more reaſon that we ſhould ſeeke at his hands the nouriſhment of our ſoules. If we haue not this skill and conſideration in vs, the Fowles of the aire, and the beaſts of the fielde will bee witneſſes againſt vs to condemne vs. This is the voyce of faith, the other the voyce of Nature. Nature is wiſe enough to tell vs when wee want prouiſion for the body, but it muſt be the office of faith to tell vs when wee want food for the ſoule. Wee are ready to cry out oftentimes, *What ſhall we eate? or what ſhall we drinke? or wherewith ſhall we be cloathed?* Mat. 6. but few feele the wants of their ſoules though they be like to periſh and pine away; wherefore our Sauiour teacheth vs, Matth. chapter 6. verſe 33, *Firſt of all to ſeeke the Kingdome of God, and then all other things ſhall bee miniſtred vnto vs.*

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57 *And theſe are they that were numbred of the Leuites, after their families, of Gerſhon, &c.*

58 *Theſe are the families of the Leuites, the family of the Libnites, and the family of the Hebronites, &c.*

59 *And the name of Amrams wife, &c.*

60 *And vnto Aaron was borne Nadab & Abihu,*

bibu, Eleazar and Iſhamar.

61 *And Nadab and Abihu dyed when they offered ſtrange fire before the Lord.*

Wee haue here the third and laſt part of the chapter, touching the numbering of the Leuites apart by themſelues, branched out into three principall families, but ſpecially *Aaron* is inſiſted vpon, to whom the Prieſthood was giuen, who is deſcribed both by his parents and by his poſterity, and among his poſterity *Moſes* againe ſingleth out the fact of *Nadab & Abihu, who died when they offered ſtrange fire before the Lord.* And albeit we haue ſpoken of this before, chap. 3,4. yet being offered again let vs conſider better of it. For whereas God commanded fire to bee duely and diligently kept alwaies burning vpon the Altar, wherewith the ſacrifices were to be conſumed, and muſt neuer be ſuffered to go out, Leuit. 6, 9, 12, 13. they preſumed to offer ſacrifice with ſtrange fire, and therefore dyed before their father; for as well they might haue taken a ſtrange beaſt, as a ſtrange fire, the one beeing no leſſe forbidden thē the other. Wherby we ſee, ẏ euil perſons are cut off betimes, 1 Chro. 24. 1, 2: and are not ſuffered to liue out halfe their dayes. This heauenly fire which GOD ſent to conſume his ſacrifices was brought into the Temple built by *Salomon*, and there it continued from one generation to another vntill the deſtruction of the Temple and the City. True it is, the author of the ſecond book of *Macchabees* telleth vs a tale, that when *Nehemias had builded the Temple and the Altar, he offered ſacrifice with this fire: for when tht Fathers were ledde into Perſia, the Prieſts that were deuout tooke the fire of the Altar priuily, and hid it in an hollow place of a pit without water, where they kept it ſure, ſo that the place was vnknowne to all men: wherefore he ſent for the poſterity of thoſe Prieſts that had hid it, howbeit they could finde no fire, but thicke water, which being ſprinkled vpon the wood and ſacrifice, there aroſe a great fire, ſo that euery man that ſaw it maruelled,* 2 Maccha. 1, 18, 19, 20, 21, 22. Wher we ſee, two things are coupled together, the building of ẏ Temple and Altar by *Nehemiah*, and the ſending of fire from heauen by God; theſe may well bee ioyned, the one being as true as the other. But it is plaine by the whole Scripture, that *Nehemiah* builded not the Temple, if we ſhal conſider the circumſtances either of the perſons, or of the time, or of the place. For the Altar was builded by *Zerubbabel* and *Ioſhua* in the reigne of *Cyrus*, ſo ſoone as by his proclamation they returned from the captiuity of Babylon, to wit, the ſeuenth moneth after, Ezra 3. And touching the Temple, though the foundation beganne to be laide while *Cyrus* himſelfe yet liued: yet it was not ended & finiſhed before the ſixt yeare of the reigne of *Darius Nothus*, Ezra 6, which was many years after, Iohn 2, 20. But *Nehemiah* was then in Babylon, and not yet come to Ieruſalem, foraſmuch as hee obtained leaue of the king of Perſia to go thither, in the 20. year of *Artaxerxes Mnemon* the ſucceſſor of this *Darius*, Ezr. 4. & 7. Neh, 1, & 2: by which computation of time it will appeare, that the Altar was builded an hundred yeares and more, and the Temple finiſhed at the leaſt 30. yeares before the comming of *Nehemiah:* ſo that the author of this ſecond booke of Macchabees is not a little deceyued in his Chronology, and diſcouereth that he wrote by a meere humane ſpirit, according to his owne confeſſion in the ſhutting vp of the booke, wherein *hee craueth pardon for his ſlips and ouerſights*, & we ſee there was great nęed he ſhold do ſo. Now from the former premiſſes I reaſon thus:

The 2. booke of Macchab. not Canonical.

2Ma.15,38,

This fire diſcouered to Nehemiah, was kindled of God when he had builded the Temple and the Altar.

But he neuer builded the Temple and the Altar:

Therefore this fire was neuer kindled of God.

Againe, the author of that booke teſtifyeth, that after *Nehemiah* had receyued this fire from God, the king of Perſia built a Temple vnto it: but wee may truly affirme hee neuer built any ſuch Temple, foraſmuch as ẏ Iewes neyther had, neyther indeed might haue, any other Temple then one, and that at Ieruſalem, before the comming of the Meſſiah, which the Lord had choſen to put his name there. It might be that the kings of Perſia & that king in particular might builde a Temple to fire, ẇ they worſhipped as God, howbeit this is ſpoken by way of ſuppoſition, and hath no relation to the fire here ſpoken off. Neyther can this be vnderſtood of the Tēple at Ieruſalem, but muſt be referred to ſome other built elſwhere if haply any were built at all. For it is ſayde that after the Temple and Altar were builded, and *Nehemiah* had offered ſacrifice, this came to the eares of the king of *Perſia*, and then hee commanded this ſuppoſed Temple to be erected. Againe, *Nehemiah* expreſſing his iourny vp to Ieruſalem, and comming *to the ſepulchers of his fathers*, maketh no mention of the finding of any ſuch fire, which no doubt he wold haue done, if any ſuch had beene offered vnto them. For he reporteth many & ſundry things done by him in that booke, hee mentioneth their offering of ſacrifices with great ioy and gladnes, chap. 12. how is it then that he omitteth this miracle? Doubtleſſe if he had receiued ſo great & miraculous a benefit, he would not haue forgotten it, neither indeede could without note of vnthankfulneſſe, which was farre from that deuout and religious man. Furthermore, the ſetting vp of this miracle of the new-found fire hid in the pit, and after diſcouered by the Prieſts, and kindled by the Lord, is the weakning and ſhaking of a great myſtery and foundation of the Chriſtian religion. For it is written, that the Iewes were ſtirred vp by the Prophets to proceed cheerefully in building of the Temple, becauſe *the glory of that latter houſe ſhould be greater then of the former*, Hag. 2,9, which prophecy is agreed vpon to be fulfilled, in that Chriſt was borne while the ſecond houſe ſtood, ẇhe made famous and renowned by his preſence, by his doctrine, & by his miracles, Luke 2,46, & 7,8. There alſo did the Apoſtles begin the preaching of the Goſpel, which taking his beginning from Sion and Ieruſalem, was ſpread abroad from thence into all the earth. Many were the priuiledges and prerogatiues of the Tabernacle framed by *Moſes*, and of the firſt houſe builded by *Salomon*; they had the fire from heauen, the Arke of the Couenant, the pillar of the cloud, the Vrim and Thummim, and the ſucceſſion of the Prophets: but the ſecond houſe built after their returne from captiuity wanted all theſe; therefore while it ſtood, the *Meſſiah* muſt come (being greater then all theſe) that through his preſence, who *was to be the ruler in Iſrael*, Mic. 5,2, the glory of the latter houſe might be greater then the former, and ſo the prophecy ſhould be fulfilled. But if this ſtory were true, which is broached by the writer of that book, the latter Temple ſhould bee more glorious and famous through this miraculous fire then the former, For in the former, the ſacrifices were onely conſumed with fire, & that fire was ſent from God, and nouriſhed by the continuall miniſtery and attendance of the Prieſts: but in the latter temple, they ſhould haue had not onely the ſame fire with the other, but the fire preſerued by a wonderfull miracle, & that in a contrary element: yea, heere are many miracles heaped together: for as that fire was preſerued in water, ſo of ẏ thicke water (into which it was changed) was the fire kindled againe, 2 Macab. 1, 22: and that which is more, when the ſacrifice was conſumed, *Nehemiah* is ſaid to haue commanded the water that was left to be powred on the great ſtones; *whereby was kindled a flame which was conſumed by the light that ſhined from the altar*, verſe 31,32. And this is ſo apparent that the Iewiſh Rabbines that haue the vayle before their eyes, or rather before their harts, haue acknowledged the truth herof, that the 2 houſe had not that fire which the former had, contrary to the opinion of that writer. And yet notwithſtanding the euidence of the former reaſons and the confeſſion of the Iewes themſelues, hee ſticketh not in the next chapter, to alleage the Prophet *Ieremy*, as if he had commanded them that were carried away to take with them the Tabernacle, the Arke and the fire, as hath beene ſignified, 2 Maccab. 2, 1. But to leaue all theſe aſſertions deliuered with warrant, let vs come to the doctrine offred to our conſiderations in the deſtruction of the 2. ſons of *Aaron*, becauſe *they offred ſtrange fire*, to wit, that it is a ſin & impiety, which the Lord leaueth not vnpuniſhed for any man in ẏ outward worſhip of God, to decline from the Law of God. He appointed to burne euery ſacrifice with fire taken from the Altar, which was continually kept and nouriſhed for that purpoſe. They altered Gods ordinance, and are therefore ſtriken ſuddenly from heauen: ſo that it is a great ſinne for any Church or particular perſon to ſwarue from the Law of God in the worſhip of God, as appeareth by many examples & teſtimonies of holy Scripture, 1 Sam. 13,12,13,14. 2 Chro. 26,16,17, 18. Math. 15,9. Col. 2.20.21,22.

Fire burned into water, & water into fire.

Doctrine. It is a ſin to decline from the worſhip of God.

Reaſon 1.

The grounds are plaine: firſt becauſe the word of God is the rule of all things that wee are warranted to do, and more generally it is the rule of Gods worſhip, ſo that to decline from this rule to the right hand or to the left, muſt needs be a great ſinne which GOD abhorreth, Deut. 12,8,13,32. In an art to vary from the rules of the art is a great errour; thr carpenter and maſon are guided by their line and leuell; the Law of GOD is the ſquare and rule of his worſhip: the more cloſely wee keepe our ſelues to this rule, the more warrantable are our workes: if wee decline and depart from it, wee wander in errour, and the farther we goe from it, the more we are out of the way. Secondly, that ſtarting and ſwaruing from the Law, reprooueth and checketh the wiſedome of God, who is *Wiſedome* it ſelfe, Pro. 9,1: as if we were able to direct him, and knew what belongeth to his worſhip better then himſelfe. An artificer in his worke cannot abide to bee checked and controlled by thoſe that know not ſo well what belongeth vnto it as he doth: ſo the wiſe GOD, the ſupreme *Lawgiuer* cannot endure that men ſhould decline from the order which hee hath ſettled and eſtabliſhed in his worſhip, and preſcribed vnto them in his Word, and therefore he accounteth it a great ſinne and impiety in any that attempt the ſame.

Iam. 4. 12.

Vſe 1.

This reprooueth the Church of Rome which is as a body infected with many diſeaſes, and running ſores. For their whole worſhip in a maner is an apoſtacy from God, full of dangerons wounds that cannot be cured, as wee may ſee by their worſhipping of images, prayer in a ſtrange tongue, communion vnder one kind, and an hundred ſuchlike horrible corruptions, which are ſo many prophanations of the worſhip of God. Theſe men ſet the Law of God at nought, and thinke themſelues wiſer then he, and *preferre their owne traditions before his commandements*, *and ſo worſhip him by the precepts of men*, Math. 15. 6, which is a vaine worſhip, and maketh his Law of none effect.

Vſe 2.

Secondly, it ſerueth as a direction to the Church what they receiue, & to godly Magiſtrats what they eſtabliſh by their authority, that in the worſhip of God they alwayes ſet ẏ law of God before their eies, & allow nothing but that ẇ is grounded vpō the rules of ẏ ſame, ẏ they adde nothing to it, & take nothing frō it.

For this cauſe the King muſt write him a coppy of the Law in a booke that it may be euer with him, *that he may reade in it all the dayes of his life, and learne to feare the Lord his God*, Deu. 17,18,19. This was taught to *Ioſhua*, chap. 1, 8: and practiſed by *Ioſiah*, 2 Chron. 34,16. If they cleaue to this rule, they muſt continue: if they haue declined, they muſt returne & cauſe others to returne, and reforme what hath bin amiſſe. This the Phariſies acknowledged, when they ſaid to Chriſt, *By what authority doſt thou theſe things, &c.* Mar. 11,28: and Ioh. 1,19, they ſaid to him, *Who art thou? what ſayſt thou for thy ſelfe?* If it bee in the Goſpel of Chriſt, or in the bookes of the Prophets and Apoſtles, we muſt willingly receiue it, and be guided by it: if not, we muſt refuſe it, otherwiſe wee bring vpon our ſelues manifeſt deſtruction.

Vſe 3. Laſtly, it behoueth all priuate perſons that liue in a Church, wherein true Religion and the pure worſhip of GOD is eſtabliſhed, to ſubmit themſelues to thoſe things that are agreeable to the word, howſoeuer they bee not agreable to their affections. For as wee muſt giue obedience to the Scriptures, whether they ſpeake as we would haue them, or whether they ſpeake not as wee would haue them: ſo in a reformed Church where a priuat man doth dwell, if any thing be commanded by authority, either agreeing or not agreeing to our affections, yet if the ſame bee agreeable to the Word of God, we muſt yeeld obedience vnto it. If the Church command any thing declining from the Law of God, hee muſt be peaceable in refuſing, and patient in ſuffering, remembring that the onely weapons of a Chriſtian are ſupplication to God and to man. Beſides we muſt know thus much, that whoſoeuer refuſeth to obey that which hath beene vniformely eſtabliſhed and aduiſedly and moderatly concluded by the whole, what priuat perſons ſoeuer refuſe to obey, had need to do it vpon a ſure ground, that the ſame which they refuſe, is againſt the Law of God, leſt it fall out with them as with thoſe ỳ *Auſtine* ſpeaketh off, who gloried that they ſuffered perſecution, but it was for their faults, not for their vertues; ſo they that withdraw obedience, ought to do it with a good conſcience and vpon a ſure ground, otherwiſe they can haue no comfort in ſuffering, nor looke for reward after ſuffering. There haue alwayes bin ſome things amiſſe in the Church; and no Church is, or euer was ſo perfect, but ſomewhat may be found in it worthy reformation, ſo that Chriſt may ſay to it, as he did to the Churches of *Aſia*, *Habeo aduerſus te pauca*, I haue ſomewhat againſt thee. The beſt Churches wil quickly decline, as wee ſee it fell out to thoſe which were founded by the happy hands of the Apoſtles themſelues that were the chiefe workmen & maſter-builders.

Bernard.

The weapons of a Chriſtian

63 *Theſe are they that were numbred by Moſes and Eleazar the Prieſt, &c.*

64 *But among theſe there was not a man of them whom Moſes and Aaron the Prieſt firſt numbred, &c.*

65 *For the Lord had ſaid of them, &c.*

The concluſion of the whole chap. followeth in theſe words, wherein the former *numbring* is illuſtrated by place where it was, & by the perſons ỳ did number, & were numbred: al amplified by the contrary, that among al theſe there was not ſo much as any one man left aliue, that came in the former account, but they were all of them dead & periſhed in the wildernes, except *Caleb* & *Ioſhua*. Heere is a great bleſſing ſet down, & likewiſe a great iudgmēt: a bleſſing in multiplying of them, a iudgment in chaſtiſing of them; thereby to teach vs that God is faithfull and true both in his promiſes and alſo in his threatnings. For hee had promiſed to *Abraham*, that *he would multiply his ſeed exceedingly as the ſtarres of heauen*: & he made this hauock of them, & brought this deſolation vpon them for their often murmurings & mutinies; wherefore by his promiſes let vs be ſtirred vp to faith & obedience, & by his threatnings be feared & terrified from ſin. Moreouer marke from this fearful example of a generall diſobedience or rather conſpiracy againſt God, that it is not a whole multitude that can ſhelter themſelues from Gods iudgments when they come vpon them, though they bee neuer ſo many or mighty. Though thouſands, & thouſand thouſands muſter together & ioyne hand in hand, yet they are not able to deliuer thēſelues. The reaſons follow.

Gen.15,5.

Numb.14,35.

1 Cor.10,5,6.

Doctrine. A whole multitude cannot cleare themſelues from iudgment.

The Lord is iuſt in all his wayes, euen in the works of his iudgments. Now iuſtice giueth equal to them that are equal. If then all haue ſinned, as he is iuſt in puniſhing one, ſo he will be iuſt in puniſhing all. This we ſee in his *caſting down all the angels* from ỳ heauens that ſinned, in drowning the whole world, in deſtroying Sodome & Gomorrha, & infinite ſuch like examples. Secondly, as he is iuſt & righteous, ſo he is ſtrong & powerful. Many men do well deſerue to be called iuſt, yet oftentimes they want power, as we ſee in *Daniel* toward *Ioab* when he committed murther, complayning of himſelfe that he was weake, & *the ſons of Zeruiah* (being martial men) *were too hard for him*. It is not ſo with God, he is as powerfull as he is iuſt, & therefore he will certainly proceed againſt whole multitudes, be they neuer ſo many or powerful, ſo that none ſhalbe able to eſcape vnpuniſhed. Thirdly, the moe they are that offend, the greater is the offence, and the greater the diſhonor done to God; no maruail therefore if hee ſpare not to ouerthrow great companies in his wrath and ſore diſpleaſure. For as in a ciuil ſtate, the greater the number of rebels is, the greater is the offence againſt ỳ Prince: ſo it is in this caſe, the greater multitude of offenders, the greater the oence againſt God, and conſequently the greater iudgment will fall vpon them.

Reaſon 1.

2 Pet.2.4
Iude 6.

1 Sam.3,39.

Vſe 1. This ſerueth to reproue thoſe that walk on boldly in their ſins,& lift vp their heads without feare,becauſe they are many in number,& great in power,& thereupon thinke they ſhall be excuſed becauſe they are not ſingular,& ſin not alone. Alas,this will proue a ſlender comfort, when God ſhal come to take an account of vs: certainly no more then this, that as wee ſinned not alone,ſo wee ſhall not be puniſhed alone. What benefit hath the theefe that is going to the place of execution,to ſee a traine of many others beare him company ? Is his iudgment any whit the leſſe? or is his comfort any whit the more ? So when the Lord ſhall come againſt thoſe that haue broken the couenant with him,& made a league with hel & death,what ſhall it help them, or eaſe them to go to hell with company, whereas the yelling and crying of one,ſhal rather adde to the torment & miſery of another? If you thinke God will the ſooner reſpect vs becauſe we are many,we deny his iuſtice,and deceiue our ſelues. True it is, he is mindfull of a few ẏ ſerue him, and ready to ſhew mercy to one of a City,and two of a Tribe that feare his Name. Though they be contemned & derided of the vnthankfull world,yet they are deare to him , and they come vp in remembrance before him. When all fleſh had corrupted their waies,he remembred *Noah* and his family, & ſaued eight perſons,when he deſtroyed all the reſt, Gen. 7,1. 1 Pet.2.7. So he deliuered *righteous Lot*,when hee ouerthrew the cities of the plaine, and would haue ſpared Sodome,*if ten righteous perſons had beene found in it*,Ge.18,32.On the other ſide,if multitudes treſpaſſe againſt him,and ruſh on in euil *as the horſe into the battell*, he will not ſpare them for their multitude ſake. It is a great en- Math.7.13. couragement vnto many to walk in the broad way,*becauſe many there are that go in thereat*: & they are much diſcouraged and terrified *from entring into the ſtrait gate & narrow way,becauſe there be few that finde it*, & they ſhal haue litle company to go with them : but if wee would conſider the end both of the one & of the other , it were ſufficient to make vs wiſe vnto ſaluation. It is a very notable & remarkeable iudgment that is remembred vnto vs,that fell vpō this multitude ;& the exceeding goodnes & kindnes of the Lord onely toward two perſons of thoſe ſixe hundred thouſand that were brought out of the land of Egypt ; foraſmuch as albeit he ſaued them from the hands of *Pharaoh,yet afterward he deſtroyed them that beleeued not*,Iude 5. Who doth not deſire rather like *Caleb & Ioſhuah, to be had in euerlaſting remembrance*,Pſa.112,6, & to haue our names written in the booke of life , then to periſh with the multitude,and to be caſt into deſtruction?

Vſe 2. Secondly , it warneth and warranteth the Miniſters of God to be bold to reproue ſinne in all, though they be neuer ſo great and gracious in the world, though they be many, yea a whole multitude, yet if they be a ſinful company, they haue a commandement and commiſſion giuen vnto them to reproue them, without reſpect of perſons , without care of the multitude , and without feare of their faces. This is a certaine rule, a multitude may not ſtoppe our mouthes from reprouing ſinne, and it ſerueth as a ſhield and ſure defence for the Miniſters againſt thoſe that vpbraid them for their faithfulneſſe in their callings , asking them what they need to trouble themſelues and the people by reprouing theſe and theſe things , doe you not ſee that all men practiſe them? It is no matter who or what they are that offend,whether they be many or few,al or ſome;he is not to be ſilent becauſe of the multitude,but is rather to open his mouth the wider,and to lift vp his voyce the louder. For if Gods hand will not be ſtayed when great cities are ſinfull , & when the whole world corrupted their wayes , but his iudgements will certainely come according to our ſinnes , the Miniſter ought not to be dumbe and tonguetyed,though a whole land be corrupt and ſinfull.In the dayes of *Noah* all fleſh became obſtinate and diſobedient,ſtiff-necked and abominable,yet he is made a *Preacher of righteouſneſſe* to reproue the world of ſinne,1 Pet.3,20. If a Prince ſend forth his Herald to proclaime warre againſt a company of rebels, ſhall the Herald, becauſe he findeth them to be a great multitude, returne backe, and not pronounce the ſentence, and yet thinke himſelfe diſcharged ? No certainly , hee may not do ſo, but rather he ſhould doe it the more ſpeedily and earneſtly and boldly becauſe they are a multitude : how then ſhould the Miniſter hold his peace , and haue his mouth ſtopped , becauſe generally the times are corrupt, and the dayes are euill ? whereas he ſhould conſider , that the moe doe ſinne,the more God is offended, diſhonored,and prouoked.

In the time of a generall plague or infectious ſickneſſe, will any, well in his wits, or in his right minde, ſay to the Phyſician, Take no care to cure or recouer any , it is a vaine labour to goe about it , for the plague is generall. Is it not rather the honour of a Phyſician, that will ſtill ſtay and do his endeauor, euen then when the diſeaſe is diſperſed and ſcattered farre and neare ?

And ſhall it bee thought the diſhonour of the Miniſter of God, when the plague of ſin is ſpread as a leproſie ouer all , that from the ſole of the foote euen vnto the head there is no ſoundneſſe,but wounds and bruiſes,& putrifying ſores, if he ſhall then lift vp his voyce as a Trumpet, and reproue ſin with zeale and boldneſſe? No doubtles,he ought to do it, & if he be faithfull and painefull in his place,hee will do it,yea though he ſee little hope, when the euill is growne common and hath preuailed,& the hearts of the multitude through cuſtome are hardened. For if the blood of one ſoule that periſheth, be a burden too heauy to be borne, how then ſhall he bee able to beare

Gen. 4, 10.

the weight and the cry of the blood of many ſoules? If the blood of *Abel*, which was but the blood of the body, and that but of one only, did notwithſtanding *cry for vengeance againſt him that ſhed it:* doubtleſſe the blood of the ſoule, much more of many ſoules, redeemed by the precious blood of Chriſt, ſhall cry vnto God, and bring wrath vpon their heads that ſhed it, as water vpon the earth. Foraſmuch as they muſt anſwer for them if they periſh through their negligence and ydleneſſe. What though no repentance or reformation follow our reproofes, yet we muſt not giue ouer, but continue conſtant in our caling, knowing that our labour ſhall not be in vaine in the Lord, but our reward is layde vp with God in the life to come to remaine for euer.

Vſe 3.

Iude ver. 4.

Laſtly, it muſt teach and admoniſh vs to take heed that we doe not follow a multitude to do euil, nor be caried with the time as with a ſtreame to commit wickednes; as if we muſt needs be ſafe and out of gun-ſhot, becauſe we follow the multitude, and do as the moſt doe. For it is neuer a whit the leſſe ſin, neyther are leſſe iudgements to be looked for. In the gouernment of a priuate family, if al the ſeruants and children ſhould conſpire together againſt the gouernor of the houſhold, ſhall their multitude ioyning in one, euer a whit excuſe or leſſen their conſpiracy? No certainely, rather it will make the maſter of the family to bee far more angry and diſpleaſed with them: ſo is it in this point; thogh they be many that rebell & riſe vp againſt God, yet they ſhall therby nothing at all protect themſelues from his wrath and diſpleaſure. There are many thouſands in hell, *ordained of old to this condemnation*, yet none of them hath the leſſe torment, or the more eaſe, but rather the leſſe eaſe & the more torment, becauſe of the multitudes and thouſands of them: ſo on the earth there are many deſperate ſinners, yet when once iudgement commeth, they cannot by any meanes eaſe one another, who ſhall not bee able to helpe themſelues, and therfore it is one of the vaineſt things in the world for any man to deceiue himſelfe by following the corruption of the times, and by dooing as the greateſt part of people doe. Be it that no extraordinary iudgement come vpon vs generally or particularly, yet when wee muſt dye the common death of all men, and bee viſited after the common viſitation of all fleſh, & Satan ſhall come & charge vs for our ſins, what comfort can this miniſter vnto vs at ẏ houre, to alledge for our ſelues, that we haue done as the multitude did, & haue walked with them in the way that leadeth to deſtruction? And be it further granted, that we feel no check of conſcience, or tentation of Satan, but end our dayes in peace, as one that quietly falleth aſleepe; yet when we come to ſtand before the ſeate of God, where euery man ſhall beare his owne burden, and *receiue according to his owne workes*, Rom. 2, 6. 2. Cor. 5, 10: what comfort or confidence can this giue vs to plead for our ſelues, and ſay, O we haue followed the multitude? Let no man therefore dally with himſelfe, & ſo delude his owne ſoule; for this muſt come to paſſe, we muſt all dy, and appeare before the iudgement ſeate of Chriſt, that euery man may receiue the things done in his body, *when the heauens ſhall paſſe away as a ſcroule, and the elements melt with heat*. Be it ſome generall plague donot come before in this life, or ſome particular iudgment do not ſeaze vpon vs, yet in the end we cannot eſcape, when euery one muſt anſwere for himſelfe in his owne perſon.

CHAP. XXVII.

1. *THen came the daughters of Zelophehad, the ſonne of Hepher, the ſonne of Gilead, the ſonne of Machir, the ſonne of Manaſſeh, of the families of Manaſſeh, the ſon of Ioſeph, & theſe are names of his daughters, Mahlah, Noah, and Hoglagh, and Milcah, and Tirzah.*

2 *And they ſtood before Moſes, and before Elezazar the Prieſt, &c,*

The diuiſion of this Chapter.

THe former Chapter hath opened vnto vs the order to bee obſerued in the diuiſion of the land, that the greater tribe ſhould haue the greater ſhare and portion in the land, & the leſſer a leſſer portion, therby to giue contentment & ſatisfaction to euery one: & this was to bee done by lot to take away contention, which often ariſeth in like caſes & vpon like occaſions; as we ſee when ſome commons or waſtegro und commeth to bee encloſed, one thinketh his fellow hath too much, & another thinketh himſelfe hath too litle; one wil haue his part lye in ſuch a place; another thinketh that parcell the fitteſt morſell for himſelfe. In this chapter obſerue two things; firſt touching the perſons that ſhould enioy the inheritance, and of the right of ſucceſſion: ſecondly, touching the deſigning and deputing of *Ioſhua* the ſeruant of *Moſes*, to be his ſucceſſour, & to be ſet ouer the people, to conduct them vnto the land, to fight the battels of the Lord, and to giue to euery tribe his proper inheritance. Concerning the firſt point, to wit, what perſons ſhould haue inheritance, conſider two things, the occaſion of a queſtion and controuerſie heere ariſing, and the deciding and determining heereof, without any farther doubt or contradiction by the ſentence of God himſelf. The occaſion fel out in this maner. When the families of ẏ tribe of *Manaſſeh* came amōg the other tribes to bee numbred, fiue ſiſters, all the daughters of *Zelophehad* came likewiſe in their order, hoping to receiue as the reſt did, and thinking themſelues as capable as any:

but becauſe their father was already dead, and left no heyres males behind him, ſome of their Tribe would haue put them by theyr inheritance, that themſelues might obtaine ẏ more, not regarding what they gained by the loſſe of others. A common euill of the world, a common practiſe of worldly men. Theſe women being left fatherleſſe, comfortleſſe, and friendleſſe, expoſed therefore to iniuries, and like to be ouerborne, finding few or none to ſtand for them and to take their part, complained *to Moſes, and to the reſt of the Princes & heads of the people*, which is the lawfull remedy left vnto vs in all wrongs whatſoeuer. They do plainely declare the truth of their cauſe, & the equity of their requeſt, that they were Iſraelites, of the ſeed of *Abraham*, of the Tribe of *Manaſſeh*, whoſe father dyed in the wilderneſſe, not in the rebellion and conſpiracy of *Korah*, Numb. 16, whoſe companies were worthily deſtroyed and diſinherited; neyther yet periſhed he in any murmuring of the people, neyther for any publike and notorious offence committed againſt God, but dyed a naturall death when his time was come, as all men muſt dye, *inaſmuch as all haue ſinned*, Rom. 5, and therefore they ſhew, that their kindred, their fleſh and their bones, had no iuſt cauſe to exclude thẽ from ſuch inheritance as their father ſhould haue had if he had bin aliue. But of this, more afterward, both of the yſſue of their requeſt, & the deciding of this queſtion.

The fatherles do lye open to wrongs & iniuries.

[*The daughters of Zelophehad ſtood before Moſes and Eleazar, and before the Princes, &c.*] Theſe women after the deceaſe of their father were left as we ſay, to the wide world, and were like to ſuſtaine great wrong, to the preiudice both of their father, and of themſelues and their poſterity, and of the whole Tribe, when one family was like to periſh in Iſrael. Heere we ſee, that aboue all other, ſuch as are left deſtitute of protection, as the fatherleſſe, the widow, the ſtranger, the poore, and ſuch like, lye open to receyue wrongs and iniuries. Such whoſe forlorne & diſtreſſed eſtate ought to moue ſpeciall pitty and commiſeration, euen they are leaſt regarded and releeued, Zac. 7,10. Iob 31,21. Hence it is, that God promiſeth to take care of them, and to protect thẽ, and to puniſh their oppreſſors, Exod. 22,22, 23,24. A great comfort to all that are in diſtreſſe, to conſider that God is on their ſide, he will be a father to the fatherleſſe, and an husband to the widow. Theſe daughters of *Zelophehad* appeale to the Magiſtrate: they do not ſide themſelues with others to make a commotion, as turbulent ſpirits vſe to doe, but they go to *Moſes* as ſupreme, and to the Princes vnder him. Wherby we learne, that in al wrongs and iniuries we muſt go to the Magiſtrate, and ſeek helpe of him, we muſt make our cauſes knowne to him, and ſeeke remedy and redreſſe at his hands. This hath bene the practiſe of Gods ſeruants from time to time. Heereunto commeth the Parable of the wiſe woman of *Tekoah*, when ſhe pretendeth that one of her ſonnes beeing ſlaine by the other, the whole family roſe vp againſt her to deliuer her ſon that was left her, that they might kill him for the life of his brother: ſhe appealed to the king to be deliuered *from the auenger of blood*, 2 Sam. 14,11. So 2 Kin. 6,28, & 8, 3. The Shunamite hauing left her houſe and country thorough famine, and in her abſence ſome encrochers ſeizing vpon her land, at her returne, to whom goeth ſhe, but to the King to haue the ſame reſtored? and he ſent an Officer, as it were the high Sheriffe to put her in poſſeſſion againe, and tooke order that they ſhould make reſtitution vnto her, both of her houſe and land, & all the fruites and reuenues thereof, ſince the day ſhee left the Countrey. See more, Eſter 7,3. Ier. 38,8,9. Act. 23,20,21

Doctrine. We are to go to the Magiſtrate to redreſſe our wrongs.

Reaſon 1.

The Reaſons. Firſt, becauſe God hath inſtituted & appointed Magiſtrates to this purpoſe. It is properly the office of God to be the reuenger of wrongs, and to do iuſtice to all, but he hath left Kings and Princes to bee his Lieutenants, and ſet them to ſupply his place, not to enrich themſelues, but for the good of the people, as Rom. 13.4. *He is the Miniſter of God for thy wealth*, & not for his owne. Secondly, men are oftentimes conſtrained, eſpecially the faithfull, to receiue many great wrongs & iniuries, from them whoſe might is as great as their malice. If then Princes were not to be *nurſing fathers and nurſing mothers* to ẏ church, they muſt many wayes vndergo much danger and diſpleaſure, much hurt and oppreſſion: & thus doth *Eſter* reaſon, ch. 7,3, making petition for her people, and her owne life, *For we are ſold, I and my people to be deſtroyed, to bee ſlaine, and to periſh.*

Vſe 1.

This reproueth all priuate men, that forſaking the meanes that God hath left, will bee Magiſtrates to themſelues, like *Peter*, who when his Maſter was wronged, *drew the ſword and ſmote off the high Prieſts ſeruants eare*, howbeit he is reproued of Chriſt, Mat. 26,51. This is the diſorder that *Salomon* complaineth of, Eccl. 10,7. What then, will ſome ſay, ſhall wee ſuffer our ſelues willingly and wilfully to bee troden vnder foote as blocks, and be expoſed as ſpectacles and gazing ſtocks for euery one to inſult ouer vs? I anſwer, No: God hath not left vs meerely in the hands of euill men, but hath appointed vs to reſort to the Magiſtrate. But ſome will ſay, wee haue complained to them oftentimes, and we find no remedy; they are deafe and will not heare; they are partial, and will not vnderſtand; they are careleſſe, & will not helpe. Anſw. Be it ſo: yet wee muſt not bee as malecontents to right our owne cauſe, but rather continue from time to time to ſollicite the Magiſtrate, albeit he will not doe it at the firſt, yet he may repent and doe it at the laſt. We ſee this in the poore diſtreſſed widow mentioned in the Goſpel, remember her example, *Luke* 18,3,4,5: ſhee came

Obiect.

Anſwer.

Obiect.

Anſw.

to an vniuſt Iudge, and ſaid, *Auenge me of mine aduerſary; and he would not for a while, but afterward he ſaid, Though I feare not God, nor regard not man, yet becauſe this widow troubleth me, I will auenge her*, leſt by her continual comming and importunity ſhe weary me. Thus it ought likewiſe to be with vs. Obiect. But it will be ſaid, They are oftentimes wicked men, they looke for bribes, and therefore wee haue little hope to haue helpe for them. Anſw. So was the iudge to whom the poore widow complained. So was *Ahaſhueroſh* wicked, or elſe he would neuer haue ſealed and ſet foorth ſo bloody and barbarous a decree for the vtter ſubuerſion of the Iewes; and beſides he was an idolater and an infidel; yet *Eſther* petitioned vnto him, and obtayned a gracious anſwer: and they found a great calme after a great flaw of wind and weather that threatned ſhipwracke. So had *Pharaoh* hardned his heart againſt GOD and his people, and was no better then the former, yet would not *Moſes* and *Aaron* giue him ouer. So was *Ceſar* a prophane Prince, yet *Paul* appealed vnto him from his owne countreymen the Iewes, *Acts* 25, 10. Obiect. If any ſay, we haue waited long, and yet can find no redreſſe; but matters rather grow worſe and worſe, and we are euery day farther from ſuccour then before. Anſwer. I anſwere, then wee muſt know thus much; that God calleth vs to ſuffer, thereby to try our patience and obedience; as we ſee in the example of the Iſraelites, oppreſſed by the hard dealing of the taskemaſters, when they finde no releaſe or redreſſe, they ſigh to God and grone in ſpirit, and waite his leiſure. In this caſe it is our duty to ſubmit our ſelues to his heauenly pleaſure, remembring what the holy and conſtant martyrs ſuffered, and what the Apoſtle ſayth, Phil. 1.29. *Vnto you it is giuen in the behalfe of Chriſt, not onely to beleeue in him, but alſo to ſuffer for his ſake*, and 1. *Pet.* 2. 19. And if ſupplication to men will not ſerue our turne, let vs turne our ſelues to God, and make our ſupplication to him. And as *Paul* appealed from the Iewes to *Ceſar*, ſo let vs appeale to an higher Court, from *Ceſar* to God.

Vſe 2. Secondly, it is the duty of all Magiſtrates to deale iuſtly and truly, knowing that they carry the Name of God, ſo that their place is the place of God, and their iudgement is the iudgement of God. They muſt bee ſo farre from doing wrong, & taking away the goods of other men, as *Ahab* did the vineyard of *Naboth*, 1, King. 21, 16, that they ought to reſtore to euery one his right, as *Iehoram* did to the Shunamite, 2, King. 8, 6: and *Nehemiah* to the people, chap. 5, 11, 12. *Iob* was a man endued with great power and authority, *Iob* 29, 7. 8: as well as with much wealth and ſubſtance, chapt. 1, 1, 2: and yet he telleth vs, chap. 31: that *he neuer withheld the poore from their deſire, neyther cauſed the eyes of the widow to faile*, verſe 16: *he neuer ſaw any periſh for lacke of clothing, or any poore without couering*, verſe 19: *hee neuer lifted vp his hand againſt the fatherleſſe, when he ſaw he might helpe him in the gate*, verſe 21: and before, chap. 29: he teſtifieth that *hee deliuered the poore that cryed, and the fatherleſſe and him that had none to helpe him*, verſe 12: *he became eyes to the blinde, and feete to the lame; a father to the poore, and the cauſe which hee knew not he ſearched out*, verſe 15, 16: *hee brake the iawes of the wicked, and pluckt the ſpoyle out of his teeth*, verſe 17. A looking-glaſſe for magiſtrates. Heere is a looking-glaſſe for all magiſtrates to behold, and a picture to looke vpon, and a watchword to admoniſh them what to do; the oppreſſed ſhould be relieued, and the oppreſſors ſhould be reſtrayned and bridled. Happy are ſuch magiſtrates, that thus regard the people; and happy are the people that haue ſuch magiſtrates. The bleſſing of ſuch as are ready to periſh ſhall come vpon the heads of ſuch magiſtrates, and the loynes of the diſtreſſed ſhall call for and bring downe mercy vpon them & theirs that thus doe ſhew mercy. Let all that haue the calling of *Iob*, and ſit in the gate and in the place of iuſtice and iudgment, bee like vnto him; and let them not feare the faces of men, but be bold in the cauſe of the poore, or rather in the cauſe of God. And let mee ſay to them, as God doth to *Ioſhua*; *Be ſtrong and of a good courage, be not afraid neyther be diſmayed, for the Lord your God is with you, whitherſoeuer you goe*, *Ioſh.* 1, 9. Hence it is that the Scripture teacheth, how ſuch as are ſet ouer yͤ people ſhould be qualified, and with what vertues they ought to be adorned, *Exod.* 18, 21: firſt, they muſt be *ſuch as feare God*; this is the beginning and fountaine of all other graces; where this is once rooted and grounded in the heart, it is as a banke that keepeth out all euill, and maketh them not to feare the faces of men: whereſoeuer and in whomſoeuer it is not yet planted, there is roome for a legion of all impieties to enter, as *Abraham* ſheweth, *Gen.* 20, 11: *The feare of God is not in this place, and they will ſlay me for my wiues ſake.* Secondly, they muſt bee *men of truth*, wherein they reſemble the God of truth: the contrary will transforme them into the image of Satan, who was *a lyar from the beginning, and the father thereof*, Ioh. 8.44. This ſhould bee the end of all their hearing and determining; this is the marke they ought to ſhoot at, that truth may be brought to light, which is ſought to be couered and ſmothered in darknes. Euery falſe ſentence in iudgement is an open and publike lye, and turneth the ſeate of iuſtice into a ſinke of iniquity, and ouerturneth the ordinance of God. Thirdly, they muſt be *men hating couetouſneſſe*: for the deſire of money is the root of all euill, and a bribe blindeth the eyes of the wiſe, and caſteth duſt or rather dung in their faces, that they cannot iudge righteouſly betweene a man and his brother, nor pronounce ſentence without partiality. But they ought to haue *cleane hands and a pure heart*, that they may doe no vnrighteouſneſſe in iudgment, foraſmuch as they muſt not reſpect the perſon of the poore, nor honour the perſon of the mighty, *Leuit.*19,15. *Pſal.*82,3, 4. 2 *Chron,*19,6.7. Theſe things muſt be learned and practiſed of them.

Vſe 3. Thirdly, from this ground we may be aſſured, that it is not in it ſelfe vnlawfull to goe to Law, and to ſue euen a brother if iuſt cauſe require; if hee may bee accounted a brother that giueth iuſt cauſe of proſecuting the Law againſt him. I ſay it is in it ſelfe lawfull, becauſe the beſt things may bee abuſed and corrupted; and lawfull things may be peruerted, if they be vſed vnlawfully. To try our right is a right thing; and to vſe the Law is nothing elſe but to appeale to the magiſtrate; and to appeale to the magiſtrate is to ſeeke helpe of God. Obiect. It will be obiected, that *Paul* reproueth the Corinthians, in that *a brother goeth to Law with a brother,* 1 Cor.6,6: and againe, *I ſpeake it to your ſhame, is it ſo, that there is not a wiſe man among you, no not one that ſhall bee able to iudge betweene his brethren?* verſe 5. Anſw. I anſwere, hee reproueth not the thing it ſelfe, but the corrupt affection and practice of thoſe that vſed or rather abuſed the Lawes, whoſe ſinne was hereby alſo aggrauated, that they did it before the infidels, who thereby tooke occaſion to mocke at Chriſt, and to contemne the Chriſtian Religion, to ſee the profeſſors therof to bee giuen ſo eagerly to proſecute their profits, that for euery toy and trifle, yea for the wagging of a ſtraw would trouble the courts and ſeates of iudgment. This doth diſcouer a contentious ſpirit, and a minde altogether giuen to cauil and contend, a cuſtome too common in many, howbeit nothing beſeeming the Chriſtian Faith and holy Religion which they ſeeme to embrace. Againe, it argueth an heart ſet vpon reuenge, which ought to bee farre from all the faithfull, who ought rather to be ready to forgiue, as they haue receiued forgiueneſſe. Obiection Secondly, it may be obiected, that Chriſt ſaith, *Math.*5,40. *If any man will ſue thee at the Law, and take away thy coate, let him haue thy cloake alſo.* Anſw. I anſwere as before, hee onely condemneth the vſuall dealing of men, where they go to Law and ſue one another in ſplene and deſire of reuenge for trifles and things of no value; and beſides he ſpeaketh comparatiuely, rather then we ſhould ſeek a priuate reuenge, we ſhould be ready to ſuffer a new wrong, and be furniſhed with patience as with armour of proofe, not onely to be ſtripped of one garment, but to endure the loſſe of other temporall goods. To conclude therefore, we muſt be aſſured, that as it is lawfull to ſeeke helpe of the magiſtrate, ſo it is lawfull to ſeeke the benefit of the Law, prouided that we vſe it lawfully. To this end we muſt know how the Law may bee vſed lawfully. ow the Law y be vſed fully. First, wee muſt not vſe it of pleaſure or wantonneſſe, or of cuſtome, as the manner of many is, who are neuer well but when they are in Law; but we muſt vſe it ſparingly, as we vſe Phyſicke, not as meat and drinke. No man will vſe Phyſicke euery day, but he keepeth a better dyet. It is meat and drinke to ſome to goe to Law, and they are neuer quiet till they haue quenched their thirſt by vndoing others and themſelues. Secondly, it muſt be vſed vpon neceſſity, when the caſe cannot otherwiſe be decided. They ſay commonly, a bad end is better then the Law. If then wee may end our controuerſies without troubling the magiſtrat, we ought not to refuſe that means. Thirdly, we muſt not propound to our ſelues as the end of our ſuites, to be reuenged of our neighbour: for then we ſhall neuer carry vpright hearts in that which we doe. Fourthly, wee muſt not goe to Law for trifles, the matters muſt be of moment and importance, for which we contend. Fiftly, our end muſt not be to vndoe one another, but to obtaine our owne right. Laſtly, we muſt not be giuen to ſtrife and contention, and in an humour ſeeke occaſions to begin and breed quarrels, 1 *Cor.*3,3. *Phil.*2.2. It muſt bee our wiſedome to cut off occaſions from them that ſeeke after them, and to ſtope the flood-gates where the waters ſeeke their paſſage. For when contention is once raiſed, it is not eaſily ſtopped, and therefore ere it bee begunne, let vs preuent it.

Vſe 4. Laſtly, from hence all perſons haue direction what to do, that liue vnder the gouernment of others, euen in priuate houſes and families. The Law of God and man allow not, nay they condemne the common practice of brawling, fighting, quarrelling, or challenging one of another into the field for priuate and perſonall wrongs, whereby the ſeedes of murther and ſhedding of blood are ſowne, which ſoone grow vp to ripeneſſe and perfection, and yeelde a dolefull harueſt of ſorrow and repentance when it is too late, if they bee not weeded out of the heart betimes. Whoſoeuer ſhall thinke it a diſgrace to refuſe ſuch challenges, let them alſo thinke it a diſgrace to walke in the wayes of God, and to obey the good Edicts of Princes, and the wholeſome lawes of the Commonwealth. It is the greateſt grace that can be, to yeeld obedience to God; and contrariwiſe, it is no credite to ſinne againſt him, to ſaue and ſalue vp a ſuppoſed honour and reputation among men. It is the duty therefore of all that liue in priuate ſocieties, when they haue hard or wrong meaſure offered vnto them, to go to their fathers or maſters; for they are Magiſtrates in the houſe, and are within their owne doores as Kings to rule, and Officers to gouerne, and no man ought to reuenge his owne cauſe and quarrel: he is as a Marſhal to right euery mans cauſe that is vnder his roofe, and to maintaine their credite and reputation. The cauſes of theſe duels are euill, ſometimes pride & vainglory, ſometimes couetouſneſſe and greedineſſe of gaine, and the cauſe of all theſe cauſes, the diuell himſelfe, who was a murtherer *Zedegin. loc. commun. pag.* 437.

from the beginning. The effects thereof are no better, for they cauſe deadly feudes, breed hatred neuer to be appeaſed, nouriſh contention and confuſion, hinder prayer and holy exerciſes of Religion, ſhed mans blood made in the Image of God, and bring downe the vengeance of God vpon our owne heads. For how often doe ſuch quarrels beginne with brawling, and end in blood; which once being ſpilled, cannot be gathered vp? Let all ſuch therefore as eyther challenge, or accept of challenges conſider this point, that hee which killeth, maketh himſelfe guilty of execrable murther before God, and the blood ſo ſhed cryeth as it were with a loud voyce againſt him to heauen, and neuer ceaſeth till it hath called downe vengeance: and touching him that is killed, let him know, that he is no better then one of the martyrs of the diuell. For as God hath his Martyrs that dye in his cauſe, ſo the diuell alſo hath his martyrs that dye in his cauſe: and ſuch as ſhed their blood are the diuels executioners, and no better. We can hold no other opinion either of the one or of the other, neyther of him that killeth, nor of him that is killed, whatſoeuer they thinke of themſelues, and therefore let them looke to it, that are ſo prodigall of their liues, or of the liues of others.

What we are to thinke of Duelliſts.

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3 *Our father dyed in the wilderneſſe, and he was not in the company of them that gathered themſelues together againſt the Lord in the company of Korah: but dyed in his owne ſinne, and had no ſonnes.*

4 *Why ſhould the name of our father be done away from among his family, becauſe hee hath, &c.*

5 *And Moſes brought their cauſe before the Lord.*

The plea of the daughters of Zelophehad.

In theſe words the daughters of *Zelophehad* plead their own cauſe to haue their part in the diuiſion of the land, & not to be ſhut out from their inheritance. The plea is good and well grounded; and they vſe ſundry reaſons of no ſmall importance. Firſt, becauſe their father dyed in the wilderneſſe in his iourney toward the land of Canaan, and therefore the ſame inheritance that was due vnto him being aliue ſhould not be denyed to his iſſue, being dead. For ſeeing hee died in the way before any of the Iſraelites could take poſſeſſion of the land of promiſe, hee could leaue to his daughters nothing but the promiſe of GOD and a liuely faith appprehending the ſame, which no doubt was truly grafted in them, or elſe they would neuer haue beene ſo earneſt in this matter, but haue let it alone till the conqueſt of the land, and the diſplanting of the Canaanites. They plead that he was not partaker with *Korah* in his conſpiracy, *but dyed in his owne ſinne*, that is, as all other men do, and muſt do that are ſinners, forasmuch as *the wages of ſinne is death*, *Rom.* 6,27. Now vnder this conſpiracy of *Korah* heere expreſſed, we muſt vnderſtand all other mutinies of the ſame nature, that he ioyned not with any in their rebellions, neyther was partaker with any ſeditious perſons whereby hee ſhould deſerue to be excluded from his poſſeſsion of the land. If any aske, why this conſpiracy of *Korah* is named and ſingled out aboue any of the reſt of the murmurings which were many, and of many: I anſwere, firſt becauſe this was late and yet freſh in remembrance. Secondly, it was more eminent then any of the reſt, and as it were ſwallowed vp the memory of all the former. Thirdly, becauſe it ſeemeth hee died at the ſame time that *Korahs* treachery brake out, and therefore hee might more eaſily bee thought to bee deſtroyed with them. But though he dyed at the ſame time, yet he died not of the ſame crime, as likewiſe it fell out that *Methuſhelah* died immediatly before the flood, it might be after it began to raine vpon the face of the earth, but was not ſwept away with the flood. And heere it is not to be forgotten, that ſome of the Hebrewes (as alſo we noted before, chap.15,21) are of opinion, that this *Zelophehad* was the man that *gathered ſtickes vpon the Sabbath day*: others thinke, that he was one of them that died by the biting & ſtinging of the fiery ſerpents, chap.21,6. But the purpoſe of his daughters was to bring to their remembrance, that their father had committed no act, whereby his iſſue ſhould bee denyed or debarred of their inheritance, becauſe he died a naturall death, and went the way of all fleſh, and *when he had ſerued his time was gathered to his fathers*. An other reaſon is, becauſe he left behind him no ſons or heires males of his body lawfully begotten, whereby it might and would come to paſſe that the name of a family in Iſrael ſhould periſh, if no portion of the inheritance were aſſigned to his daughters. In al this plea we may perceiue in them a notable example of honouring parents, in that they are careful that the Name of their father ſhould not be buried in perpetuall forgetfulnes, but bee honourably remembred & preſerued, which all ought to follow. Likewiſe an example of faith beleeuing the promiſe of God: for except they had aſſured their hearts, that God would performe his promiſe, and make good the wordes of his owne mouth ſpoken to *Abraham*, *Iſaac*, and *Iacob*, they would neuer haue made ſuch earneſt ſuite, that they might bee heires alſo of that land by right of ſucceſſion, in which as yet they had not the bredth of a foot; and therefore the Apoſtle teacheth, *that faith is the ſubſtance of things hoped for, and the euidence of things not ſeene, Heb.*11.1. Thirdly, we ſee that we may be made partakers of other mens ſinnes, and therefore we heard before, that the people were commanded to depart *from the tents of Korah* and his partiſans, leſt they ſhould

Obiect.

Anſwer.

Vatabl annot. in hunc locum.

Doctrine. We may make our ſelues guilty of other mens ſinnes.

ſhould bee defiled by the euils of thoſe euill men, *Tit.*3,10,11, 2 *Cor.*6,7. 1 *Tim.*5.22. This may bee done many wayes: ſomtimes by counſel and perſwaſion; and thus was *Achitophel* guilty *of the rebellion of Abſolon* againſt his father, 2. *Sam.*16: and *Balaam* of the whoredome of the Iſraelites, becauſe *they committed fornication with the daughters of Moab* by his counſel, *Numb.*31: ſometimes by commandement, as *Herod* the great ſent forth *and ſlew all the male children that were in Bethlehem*, Math. 2,16: and ſo did *Herod Antipas behead Iohn Baptiſt in priſon,* Math.14,22: thus was *Dauid* guilty of the death of *Vriah* his faithfull ſeruant, and is therfore himſelfe charged to haue *killed him with the ſword of the Ammonites*, 2. Sam. 12: ſometimes by conſent, and ſo was *Saul* guilty of ẏ martyr *Stephens death*, *becauſe he conſented to his death*, Act. 9,1: and they that ſate in iudgment to condemne Chriſt, to whō *Ioſeph of Arimathea would not conſent*; and therfore cleared himſelfe from his blood, which otherwiſe he could not haue done, *Luke* 23. 51: ſometimes by flattery, as thoſe that *call euill good, and good, euill*, Eſay 5: ſuch are the miniſters that *ſow ſoft cuſhens vnder euery elbow*, Ezek. 13: and ſuch people as would haue *the Prophets to propheſie flattering words vnto them*, Eſay 30: ſometimes by receiuing, as they that take and lay vp ſtollen goods, or buy them of thoſe that haue ſtolen them, theſe are as bad, if not worſe then the theeues themſelues, and to be puniſhed as they are; likewiſe *they that receiue falſe tales* to the hurt of their brethren, though they doe not firſt deuiſe them, *Leuit.* 19,16: ſometimes by partaking with theeues, and ſharing with them, as *Prou.* 1, they tooke part of that which was ſtollen: ſometimes by defending thoſe that haue done euill, and iuſtifying them in their vngodlineſſe, *Rom.* 1: ſometimes it may bee done by holding our peace, and ſaying nothing at all, when we may ſpeake and cleare a matter; ſo is hee a falſe witnes that *will not ſpeake in the cauſe of the dumbe*, as well as he that vttereth an vntruth: thus alſo is the *watchman* guilty that ſhould giue warning and blow the trumpet, but becommeth as *the dumbe dogge that cannot barke*, Eſay 56,10. Laſtly, by not reſiſting or withſtanding, when we are able, *Pſal.*82,4. If God giue vs power, & we make our ſelues weake, the euill that we ſuffer ſhall be required of vs. Likewiſe in the example of *Moſes*, we learne to haue recourſe to GOD in all matters of doubt; we muſt not runne on vpon an head, but go into the Sanctuary, and aske counſell of the Lord.

Doctrine. Sinne is the cauſe of death and al miſery.

Laſtly, obſerue, that ſinne is the true cauſe of death, mortality, corruption, and all the miſery that hath taken hold of all mankinde; when ſinne entred, then entred all plagues and iudgements in this life, and after this life, *Gen.*2,17, & 3.19. 1.*Cor.*15,21, & 11, 30: *Rom.* 5,12,21. *Iames* 1, 16. *Hebrewes* 9, 27,28.

Reaſon 1.

For ſin is *the ſting of death*, that is, the power and ſtrength, and the very armour of death, it is as a ſword which hee holdeth in his hand to wound vs withall. It is as a ſtinging ſerpent, 1.*Cor.*15: and if remedy be not ſought againſt the biting of it, it woundeth ſoule and body to death. Secondly, it ſtandeth with the iuſtice and righteouſnes of God, which will not otherwiſe be ſatisfied. Wee ſee how Magiſtrates, whoſe breath is in their noſtrils, do puniſh malefactors and offenders with bodily death, their eye doth not ſpare them: no marueile then if the Lord (who *is a conſuming fire, Heb.*12.) whoſe perſon is of infinite Maieſty, take hold of ſoule and body, and puniſh them both ſpiritually and eternally; and therefore the Apoſtle iuſtly calleth *death the wages of ſinne*, Rom.6.23. Thirdly, ſin hath peſtered and poyſoned our nature, corrupting all the powers and parts in vs, our mind, our will, our memory, our affections, our conſcience, Eph. 4,17,18.19. Rom.6,12,13. It is as a worme that is alwayes gnawing at the root of life, vntill tree and all fall downe. Laſtly, ſin giueth ſtrength to Satan *the prince of darknes*, without which he could not hurt vs, it is hee that hath *power ouer death*, Heb.2,14. 1.Cor.15,56: and therefore was the Son of man manifeſted, that *he might deſtroy the works of the diuel*, 1.Ioh.3,8.

Obiection

But it may be obiected, if ſin be the cauſe of death, how commeth it to paſſe that Chriſt dyed, *who knew no ſin*, in whoſe mouth was no guile found?

Anſw. 2 Cor.5,21.

Anſw. *Though Chriſt were without ſin in himſelfe, yet he that knew no ſin, was made ſin for vs, &c.* he tooke vpon him the ſins of all ẏ faithful, as a ſurety taketh vpon him the debt of another. And albeit he were not a ſinner by tranſgreſſion, yet he may be ſaid to be a ſinner by imputation, and therefore he muſt dye, yet ſo, that dying (hauing no cauſe of death in himſelfe) *he might deſtroy death, and him that had the power of death, that is, the diuel*, Heb. 2, 14. Hoſ.13,14.

Obiect

Againe, if death be a fruit & effect of ſin, how commeth it to paſſe that the faithfull, which haue in Chriſt remiſſion of ſinnes, do notwithſtanding dy?

Anſw.

Anſw. Albeit they haue forgiueneſſe of ſinnes, yet they haue in them alwayes the reliques of ſinne through the corruption of nature, though it be not imputed vnto them through the mercy of God. The guilt of *Adams* ſin followeth vs, as the ſhadow doth the body, it cannot in this life be wholly purged; it ſhall bee at the laſt cleane put off by death. It is neceſſary therefore that we ſhould dye or be changed at the laſt day, that ſin may be vtterly extinguiſhed, & that we may by death as by a dore enter into euerlaſting glory. Sin is euery day leſſened and conſumed in the faithfull, howbeit ſtill we beare about vs the body of death, Pſal.51, 5, 2 Cor.12,7, Eph.2,3.

We learne from hence what a horrible and hideous thing ſin is, that bringeth with it ſuch bitter fruit; for ſin & death are coupled together, Rom.8,2. Sin came not in by creation, Eccl.7,31, but by tranſgreſſion; for from the begin-

Foure things cleaue to ſin.

beginning it was not ſo. Sin hath wroght this confuſion, euen the firſt ſinne of *Adam*, which alſo is our ſin. Now there are four things that doe continually and diſtinctly cleaue to ſinne, the fault, the guilt, the blot, and the puniſhment. The fault is the offence committed againſt God in the action, which is the root of all the reſt. The guilt is an obligation to puniſhment for the fault and offence which we haue committed. The blot or ſpot thereof is as it were a marke or print ſet and branded in the ſoule of him that ſinned, when he groweth to an hight in wickednes, like the marke that was ſet vpon *Cain* when he had killed his brother. For the multiplying of offenſiue actions is the continuall encreaſe of the blot or blemiſh of the ſoule, til in the end the light of nature be vtterly extinguiſhed, and men come to a reprobate ſenſe, and grow to be paſt feeling, *through the blindneſſe of their mindes, and the hardneſſe of their hearts*. Euen as the dropſie man, the more he drinketh, the more hee dryeth; ſo the more a man ſinneth, the more he is giuen to ſinne. As the couetous perſon alwayes deſireth to get more, ſo the ſinner alwayes deſireth to ſinne more, and to worke al vncleannes with greedines. The puniſhment it ſelfe is the wages and iuſt recompence of all the former, which is the firſt & ſecond death. The firſt death is a ſeparation of the ſoule and body: the ſecond, a ſeparation of the whole man from God: for as the ſoule is the life of the body, ſo is God the life of the ſoule. Know therefore and acknowledge from hence, that it is an irkeſome and bitter thing to prouoke him by our ſin, which driueth away his comfortable preſence from vs.

Vſe 2.

Secondly, this teacheth that none can eſcape death, by ſtregth, or policy, by friends or fraud, or by any occaſion, in aſmuch as all are ſinners, euen from their mothers wombe vnto the day of their death, Pſal.58,3.& 51,5.Gen. 8,21.Iob 4,17.& 15,14.& 25,4. It is a fearefull and cruell tyrant, an outragious and waſting enemy that maketh ſpoyle and hauocke whereſoeuer hee commeth, ſparing neyther young nor old, rich nor poore, Prince nor people, good nor bad, Pſal.89,48. It ſtandeth vs therefore in hand, to account of euery day as our laſt day, and to know that euery moment may cut off the threed of our life, ſo that wee are ſuddenly gone, & are no more: & we muſt prepare for it continually, our whole life ſhould be a meditation of it. Againe, we muſt pull out of our hearts this falſe conceit and imagination, whereby euery man naturally bleſſeth, and notably deceiueth himſelfe, and thinketh, though he haue one foot in a maner in the graue, yet hee ſhall not die this yeere, but he may liue one yeare longer, as the rich man was in a pleaſant dreame, & did forecaſt for many yeares, Luke 12,19. And yet alas we know not *what ſhalbe to morrow*, Iam.4,14, no nor what one day may bring forth, Pr.27,1

Vſe 3.

Laſtly, let euery one labor to take away the power and ſtrength of his own death. And to this end we muſt deale with it, as the Philiſtims dealt with *Sampſon*, they neuer gaue ouer till they had learned *where his ſtrength lay*, Iudg.16,5,6, and then they quickly weakned him, and preuailed ouer him, who before had preuailed ouer them. So ought we to doe, we muſt know wherin the ſtrength of death conſiſteth, & that is in ſin onely. Take this away by repentance from dead works & faith in Chriſt, *and you ſhaue off the ſeuen locks of it*, that is, you ſhall weaken it, that it ſhall neuer bee able to hurt you. So many ſinnes as liue and reigne in vs, ſo many ſtings hath death, which ſerue to wound our ſoules to eternall death. If then we would die the death of the righteous, let vs endeauour to the vtmoſt of our ſtrength to liue the life of the righteous. Then we ſhal lay a good foundation that ſhall neuer be ſhaken, and build our houſe vpon the rocke; wee ſhal begin our eternal life in this mortall life, and *haue our conuerſation in heauen* while we walke vpon the earth, Phil. 3,20. Let vs beware of putting off the time from day to day, & whatſoeuer we would do at the laſt gaſpe & grone when we are dying, let vs doe the ſame euery day while wee are liuing. The moſt wicked when he ſeeth he is preſently to leaue ẏ world, will ſeeme deſirous to pray, though he neuer prayed in his health, and to require others to pray for him, and haply thoſe whom before he contemned and derided, & their prayers alſo; then likewiſe hee will promiſe and proteſt amendment of life, & make ſolemne vowes & couenants with God. Let vs therefore do this daily, which theſe men doe at their laſt day, that when death commeth, wee may be found ready and prepared *with oyle in our lampes, like the wiſe virgins*, Math.25. To conclude, he that would liue when he is dead, muſt dye when he is aliue, and there is no way for vs to come to life, but firſt to enter by the gate of death.

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6 *And the Lord ſpake vnto Moſes, ſaying,*

7 *The daughters of Zelophehad ſpeake right: thou ſhalt ſurely giue them a poſſeſſion of an inheritance among their fathers brethren, &c.*

8 *And thou ſhalt ſpeake vnto the children of Iſrael, ſaying, If a man die and haue no ſonne, &c.*

9 *And if hee haue no daughter, then yee ſhall giue his inheritance vnto his brethren.*

10 *And if he haue no brethren, then ye ſhall giue his inheritance vnto his fathers brethren.*

11 *And if his father haue no brethren, ye ſhall giue his inheritance vnto his kinſman, &c.*

The deciding of the former queſtion, being referred by *Moſes* vnto GOD, followeth in theſe words, wherein he returneth his anſwer conſiſting of two parts, the one ſpecial, the other general: the one reſpecting the time preſent, the other the time to come. The ſpeciall belongeth to the cauſe of theſe fiue ſiſters.

God approueth theyr ſuite, & requireth that an inheritance ſhould be giuen to them all, ſo much as theyr father ſhould haue inherited, if he had liued longer. The accompliſhment of this deſignement is afterward related, Ioſh. 17,3,4,&c. where hee performeth this Commandement of the Lord. The generall ariſeth vpon the former particular caſe, and this belongeth to all the children of Iſrael, wherein God determineth in what order they ſhall inherite. Now theſe are the degrees.

The law for inheritances.

Firſt, the neereſt heyres are the heyres males, *a mans owne ſonnes*. Secondly, if hee haue no heyres males, *his daughters* ſhall be his heyres. Thirdly, for default of ſuch yſſue, the inheritance ſhall go to his *owne brethren*; for after his children, his brother is next in nature and blood vnto him, therefore if his owne children faile, his brother muſt be his heyre. Fourthly, if he haue no brother, then *his fathers brethren*, his vnkles. Laſtly, if his father haue no brethren, the inheritance muſt deſcend to *the next kinſman* whatſoeuer he be of his tribe and family.

Queſt.

Here a queſtion may bee asked, whether this law binde in conſcience all Nations and perſons for euer? And many things may be ſaide of it and for it, as moſt equall and the voyce of nature it ſelfe.

Anſw.

Neuertheleſſe all things conſidered, I rather take this law to be among the Iudicials that do not neceſſarily tye all places & perſons to the performance of them. Hence it is, that it is ſaide afterward, verſe 11, that it is *a ſtatute of iudgement*: and to whom? not to all Nations, but *to the children of Iſrael*: ſo that though ſome of their iudiciall and politicall lawes do binde, yet all do not, as we ſee in Exodus, where they are handled in the 21,22, & 23, chapters. Secondly, this law appointeth that the inheritance muſt of neceſſity paſſe from one to another, from the father vnto the childe, &c, without any interruption: if then this order muſt hold as a perpetuall ordinance for euer, it ſhould be vtterly vnlawfull to ſell a mans inheritance for any cauſe, or vpon any occaſion, or to buy a mans inheritance, becauſe the Iewes were as well tyed to that; and if they did, it muſt returne to the owner again at the yeare of Iubile, as wee reade in many places of the Law of *Moſes*, Leuit. 25,23,24, & Numb. 36,8: and it appeareth farther in the practiſe of *Naboth*, 1 Kings 21,3, when *Ahab* required of him his Vineyard, eyther by way of ſale or exchange, he anſwered, *The Lord forbid it mee, that I ſhould giue the inheritance of my fathers to thee*. Thus doth God ordaine, that euery mans Land ſhould keep and continue within his owne tribe, and not paſſe from tribe to tribe, which would bring much confuſion, and an intermingling of one tribe with another; all which were peculiar to this people. Thirdly, God ordained it as a ſtatute alſo in Iſrael, that the eldeſt ſhould haue a *double portion of all that a man hath*, becauſe hee is the beginning of his ſtrength, therefore the right of the firſt borne is his: this is grounded vpon the ſame reaſons that this is, & yet who accounteth this preciſely impoſed vpon all as a morall ordinance?

M Dod expoſit on 5. Command.

Nay, ſome of good note and name in the Church, are of opinion, that they ſhould receiue the beſt portion that are beſt, and inherite moſt, that haue moſt grace in theyr hearts; and therfore they take not this precept to be as a preſident to binde all poſterity. And if this do not neceſſarily binde, why ſhould the former? Fourthly, the words of the law in this place do not ſeeme to mee as a law of annexing the inheritance to theſe, that it ſhould not be lawfull to alter this courſe. It is ſaide, if a man dye and haue no ſonne, or if he dye and haue no daughter, then ſhall the inheritance deſcend thus and thus: but this hindreth not, but a man while he liueth, may by will or otherwiſe make conueyance of his eſtate, and this law is nothing againſt ſuch conueyance. Laſtly, we find that the Iſraelites themſelues did ſometimes giue inheritance to their daughters, euen while they had heyres males, as appeareth in *Caleb*, Iudg. 1,15. 1. Chron. 2,18. *Salomon* was not the eldeſt ſonne of *Dauid*, yet hee ſucceeded his father in his kingdome, and had more then all the reſt. To conclude, if grace muſt haue the firſt place, & vertue muſt make the heyre, then nature muſt giue place to grace.

Doctrine. Propriety of goods is the ordinance of God.

But to leaue this doubt, let vs come to the Doctrine, for heereby wee learne, that the propriety of goods is the ordinance and bleſſing of God; he hath appointed, that men ſhould haue theyr poſſeſſions peculiar to themſelues in this life. So did *Abraham* buy a poſſeſſion for buriall, *and paied for it currant money among Merchants*, Gen. 23,16: he layde no clayme to it before he had purchaſed it, as if it had beene no leſſe his thẽ any other. The Patriarkes chalenged as proper to themſelues the Welles which by theyr owne labour and induſtry they had digged, and complained of wrong and violence when they were taken from them, Gen. 26. To this end did God appoint, that euery Tribe ſhould haue inheritance giuen them by lot. Hence it is alſo that wee reade that the faithfull haue had poſſeſſions, and retained their poſſeſſions, and are ſaide many of them to bee exceeding rich, to haue poſſeſſion of flocks, poſſeſſion of heards, and great ſtore of ſeruants: and others are ſaide to become great, to haue ſiluer, and gold, and iewels, Gen. 26, & 24; as *Abraham, Iſaac, Iacob, Ioſeph, Obadiah*, and infinit others. In the New Teſtament wee reade of *Iohn* the Euangeliſt, of *Ioſeph* of Arimathea, a Diſciple of Chriſt, who honoured the buriall of his Maſter; of *Lazarus* raiſed vp by Chriſt, & his two ſiſters; of *Simon* the leaper, of *Ioanna*, of *Suſanna*, and theſe liued in the daies of Chriſt, and had poſſeſſions. After his aſcenſion, many beleeuers ſolde theyr poſſeſſions, *Tabitha* was full of good works, *Cornelius* the Captain gaue much almes to all the people, *Philemon* and *Philip*, and ſundry others; all which profeſſing and ſome of them preaching the Goſpel,

pel, are no where commanded to abiure their poſſeſſions, and to renounce their houſes and lands, neyther did they betake themſelues to a ſuppoſed community, knowing that priuat poſſeſſion and Chriſtian profeſſion ſtand together, and do not one ouerthrow the other, as hath bene plentifully declared elſewhere.

Reaſon 1.

The grounds of this doctrine are very apparent. Firſt, God approueth of buying and ſelling, or elſe the firſt Chriſtians might not haue ſolde their poſſeſſions, and taken money for them; and they did alienate them from them, not becauſe they could not lawfuly be poſſeſſed, but *becauſe the poore ſhould be releeued*, Act. 4,34. The Lord likewiſe giueth rules in the Law for the right ordering thereof, Leuit. 25, 15. Secondly, God commandeth almeſgiuing to the people as an holy and Chriſtian dutie, which he alſo promiſeth to reward to a cuppe of cold water, Matth, 10. and euery where he commendeth the releeuing of the wants and neceſſities of their poore brethren, & threatneth the contrary, Deut. 15, 11. Thirdly, hee forbiddeth ſtealing and wronging one of another in temporall things, and hurting one an other in their goods, Exod. 20, 15. As alſo the *defrauding one of another*, Mark 10, 19. Laſtly, euery man hath his children proper to himſelfe, euery man knoweth his owne children, and can ſay, Theſe are mine, theſe are not mine. Now children are part of their fathers goods, as appeareth Iob 1: As then they are proper vnto euery man, ſo alſo ought other goods, that euery man may know his owne.

Vſe 1,

Ariſtot. polit. lib.2.cap.1.

This reptooueth the Anabaptiſts, ẏ would bring in a communion, or rather a confuſion of all things, who while they goe about to make all one, they ſet al out of order; & while they thinke to eſtabliſh perfect charity, they bring in a perfect Anarchy. Theſe ſectaries are the diſciples of *Plato*, not of Chriſt, whoſe opinion was reiected by the Philoſophers themſelues, and conuinced by natural reaſon. This doctrine ſerueth to no other end, but to burthen one, to eaſe another: and to ſet ſome at worke to maintaine others in idlenes. The grounds whereupon theſe ſtand, I haue propounded and anſwered in other places. As for the practice of the godly in the Apoſtles time (which is pretended to maintain this hereſy) it cãnot ſerue their purpoſe, foraſmuch as this community was meerely voluntary, impoſed vpon none but ſuch as impoſed it vpon themſelues, Acts 5,4: and ſo farre as the neceſſitie of the poore Saints required it, which cauſed them to ſtretch themſelues beyond theyr ability, leaſt the poore being tempted with the extremity of pouerty, ſhould ſlide back from the Chriſtian verity (which they had embraced) to the Iewiſh Ceremonies. This ẏ church neuer practiſed but in extreme neceſſitie, and therefore they neuer tooke it vp before, neyther do we reade that they continued it afterward.

Vſe 2.

Secondly, albeit God hath giuen vnto euery one a propriety of poſſeſſion, yet wee muſt take heed that wee doe not make the things of this life more proper and priuate then he hath allowed. Many while they ſhun one rocke, make ſhipwracke at another, and while they would auoyde the Anabaptiſticall fanſy, they haue quite forgotten and buried al Chriſtian charity. For as they will not renounce a right in all things they poſſeſſe, ſo they will giue nothing of their owne: and becauſe they cannot abide to heare to haue all things common, they will be ſure to retaine al as proper to themſelues. Theſe can abide well enough, nay they are much delighted to heare the Anabaptiſts confuted, while themſelues wander as wide out of the way on the other hand. But we muſt know that God hath ſet vp one to helpe another, and giuen to one, to giue to another, Mar. 14.7: *Yee haue the poore with you alwayes, and whenſoeuer ye will yee may doe them good, but me ye haue not alwayes.* To this end we are to conſider, both who ought to giue, and to whom we ought to giue. Touching the firſt, who ought to giue, it is much miſtaken by many men: for wee thinke for the moſt part, that they onely are bound to giue, that haue ſome ſuperfluity, which they know not otherwiſe what to doe withall, except they ſhould caſt it away vpon the poore; or at leaſt ſuch as are landed men, or well monied, or rich farmers, that haue much to ſpare. Howbeit I muſt giue you to vnderſtand, that this duty ſtretcheth farther then to ſuch perſons as are before deſcribed: and therefore we muſt know that liberality ſhould extend euen to the day labourer, yea to thoſe that ſometimes may be in want themſelues, yet ſomtimes & in ſome caſes they ought not to be handfaſt, but ready to communicate and to diſtribute, albeit not when themſelues doe want. Likewiſe the ſeruant that taketh wages, and hath but litle, ſhould not be behinde hand to giue of that little. Chriſt our Sauiour liued of ſuch reliefe as the faithfull gaue vnto him, and receiued maintenance from thoſe whom hee inſtructed, Luke 8,3: yet that which he receiued, he receiued firſt for himſelfe and his diſciples, and then for others alſo; and therefore of that allowance he gaue allowance to thoſe that were in great need, Ioh. 13,29. The poore widow in the Goſpel is commended, who of her penury ſhewed charity, and caſt into the Lords treaſury for the Lords ſake *two mites*, Luke 21,4. It was in it ſelfe a ſmall thing, the ſeuenth part of one peece of their braſen money (for then they vſed much braſſe money, Math. 10,9) howbeit to her it was a great matter; yet ſhe being poore gaue to the poore, nay being very poore ſhe gaue thẽ that were very poore. Other rich men gaue of their ſuperfluity, but ſhe of her penury: they of their abundance, but ſhee caſt in all the liuing that ſhe had. The widow of Sarepta in the time of a great famine throughout the land, when *the heauen was ſhut for three yeares and ſixe moneths*,

Who they are
that ar bound
to giue,

Luk.4,25; hauing nothing left but *an handful of meale in a barrell,& a little oyle in a Cruiſe* for her and her ſonne, yet was ready to part from part of that little part and portion to the Prophet, 1 King. 17,12. The Apoſtle doth direct ſuch as labor for their liuing to be painfull in their places, not onely that they may maintain themſelues, and not be burdenſom to others, but *that they may haue to giue to them that needeth*, Eph.4,28. The church of the Macedonians (as it is euident by the Scriptures) was a poore Church, and in neceſſity themſelues, yet they doe not make themſelues poorer, as the maner of many is, that they may cunningly get releefe from others, but they ſend releefe to other churches, *and prayed with entreaty that their gift might be receiued*, 2 Cor.8,4. & yet the Apoſtle ſpeaketh not only of their pouerty, but *of their deepe pouerty*, ver.2. Al which examples are laid before vs to teach, that euery one, euen of mean ability, not onely thoſe yͭ are rich, but others likewiſe, ſhold ſhew compaſſion, & be ready to diſtribute. And as wee haue ſeene who ought to giue, ſo let vs ſee to whom we ſhould giue, that our almes may be accepted and rewarded of our father which is in heauen. Some wil not giue any thing at all: ſome giue not where they ſhould, and others beſtow where they ſhould not; they are liberall where they may bee ſparing, and are ſparing where they ſhould be liberall. If then any ask to whom we ought to giue? I anſwer briefly, to the poore and ſuch as ſtand in neede, whom God hath made as it wer his collectors and receiuers: and thus we muſt vnderſtand yͤ words of Chriſt, Luk. 6,30. *Giue to euery man that asketh of thee.* We muſt not giue almes to the rich, and to them that may giue vnto vs againe, for that is no charity: wee muſt not giue to our friends and kinſfolkes onely, but euen to our enemies, Ro.12,29. *If thine enemy hunger, giue him meate: and if he thirſt giue him drinke.* Not to the idle that will not labor, nor yet to maintaine any in idleneſſe, nor to thoſe that liue onely by the ſweate of other mens browes, 2 Theſ.3.10,12: not to ſtout & ſturdy beggers, that as rogues go vagrant vp and downe the country, ſuch as are members of no ſociety: ſuch as haue their limbs and ſtrength to labour: theſe are indeede no better then theeues and robbers: and as they that giue to the former ſort maintaine them in idleneſſe; ſo they that giue to theſe maintaine them both in idlenes & wickednes. As then we ſee vnto whō we ought not to giue, ſo we muſt know to whom we ought to giue. Theſe are poore widdowes and fatherleſſe children, 1 Tim. 5, 16: ſuch as are poore ſtrangers; ſuch daylaborers as worke hard for their liuing all yͤ week, and yet cannot either thorough weakneſſe of their body, or greatnes of their charge, get things neceſſary and ſufficient for them; and of theſe we ſhall alwaies haue with vs to the end of the world. Mat.62,11, Such alſo as are falne into decay by ineuitable loſſes, Leu. 23, 35. Laſtly, ſuch as are weake and impotent, whether through age or other blemiſh, whether in their feete, or in their hands, or other parts, that thereby though they bee willing, yet they are not able to take paines for theyr liuing, Acts 3.2,6. but amongſt all theſe, they are eſpecially to bee reſpected, *that are of the houſhold of faith*, Gal.6.10. If we be careful and mindfull of theſe, God will recompence vs againe, and pay vs home ſeuenfolde into our boſomes whatſoeuer we haue giuen, both in temporall, ſpirituall, and eternall bleſſings.

To whom we ought not to giue.

To whom we ought to giue.

Deut.15,11.

Vſe 3. Laſtly, it is our duty to acknowledge Gods great mercy toward vs in the bleſſings of this life, that hee hath giuen to vs that which hee hath denied to many others: and when he giueth vnto vs a comfortable vſe of theſe bleſſings, wee muſt confeſſe we haue them not by our owne labor and induſtrie, but by his ſpeciall goodnes towards vs, Pſal.127,1,3. and therfore we ought to ſanctifie our daily pains with daily prayer, and begin and end our labors with remembring him that remembreth vs, and ſo praiſe his goodnes that enableth vs to get goods: and this ſhall make our labour ſweet and pleaſant, and the yoake that lyeth in our neckes to be light and eaſie. Againe, as God giueth them, ſo he giueth a bleſſing with them, a bleſſing with a bleſſing, that is, bread and the nouriſhment of bread, *For a man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God*, Deut.8. Moreouer as he giueth outward bleſſings, ſo he can take them away when it pleaſeth him, euen in a moment, Iob 1, Luk,12.

22 *And the Lord ſaide vnto Moſes, Get thee vp into this mount Abarim, and ſee the land which I haue giuen vnto the children of Iſrael.*

13 *And when thou haſt ſeene it, thou ſhalt bee gathered vnto thy people, &c.*

14 *For ye rebelled againſt my commandement, &c.*

Here followeth the ſecond part of the chapt. touching the ſucceſſour of *Moſes* in the gouernment of this great people: wherein obſerue the occaſion & the calling of *Ioſhua*. The occaſion is double, the death of *Moſes* at hād, & his requeſt to God to appoint a man to be ſet in his place. Touching his death, he is willed to go vp to mount *Abarim*, and to behold the land that God had giuen to the Iſraelites: for God had foreſhewed that he ſhould ſee yͤ land with his eies, though he did not tread on it with his feet: & when he had ſeene the land, he ſhould dy as *Aaron* his brother before him chap.20,24, amplified by the cauſe, they had not ſanctified the name of the Lord at the Waters of Meribah, of which we haue ſpoken before.

Touching the prayer and requeſt of *Moſes*, he deſireth of the Lord yͭ he wold appoint a fit Ruler ouer his people to ſucceed him in this gouernment, that might be able to beare this great burthen. For hearing the vnchãgeable determination of God, & humbling himſelfe vnder his correcting hand chaſtiſing his tranſgreſſion, he is not afraid of the ſentence of death being at hand, and ſeeing it before him, neither doth he craue to haue the ſtroke thereof prolonged and delayed, neither is he troubled with exceſſiue cares for himſelfe and his children and poſterity, as the manner is of worldly minded men, that mind nothing but the earth and earthly things when they muſt go out of the world, & ſhall haue their mouth full thereof: but all his care was for the future benefite of the people to leaue them in good eſtate after his departure. This ſhould teach vs after his example to be readie to leaue the world whenſoeuer God calleth vs, not to ſtãd in feare of death, but to be willing to goe to God, knowing yͤ we ſhall go to *an inheritance immortall, that fadeth not*, 1 Pet.1. and we muſt all likewiſe be carefull to leaue our houſes & places in good ſtate when we are gone, of wͨ we haue ſpoken before, chap.20. *Moſes* was the deere ſeruant of God, yet ſinning hee is puniſhed. The Lord himſelfe receyued his ſoule, and buried his body, Deut,34,6,13. He was in high fauour with God liuing and dying, an excellent Prophet to whom God ſpake face to face, yet hee was not ſuffered to enter into the land of Promiſe. Wherby we ſee that many want the Sacraments, that are partakers of the truth and ſubſtance of the Sacraments. He entred into the heauenly Canaan that was not permitted to enter into the earthly. Some are admitted vnto the outward ſigne, that neuer receiue the thing ſignified, ſo was *Iudas* to the Paſſeouer, as well as *Peter* and the reſt of the Apoſtles, yet he was neuer partaker of *the Lambe that taketh away the ſins of the world*, Iohn 1,29. On the other ſide, ſome take not the outward ſigne, that neuerheleſſe partake the inward grace.

Doctrine. Many want the outward ſignes, that are partakers of the truth of the Sacraments.

Vſe 1.

The vſes heereof are to teach vs, that yͤ outward and inward parts of the Sacraments, are not neceſſarily ioyned together, ſo that hee which partaketh the one ſhould alſo partake the other, and therfore the outward ſign doth not ſimply conferre grace.

Secondly, it condemneth the Church of Rome, that holdeth that children dying without baptiſme are not ſaued, whereas ſaluation is not alwayes annexed to the ſigne: ſo that though infants want the outward waſhing, yet to them may belong the kingdom of heauen, Mark 10,14.

Laſtly, it ſerueth as a great comfort to ſuch as deſire to come to the Sacraments, & yet are hindred, ſometimes by ſicknes, and ſomtimes by other ineuitable occaſions that procure their abſence; foraſmuch as we ſee in this example of *Moſes*, that we may bee partakers of the truth of the ſignes, and yet bee barred or baniſhed from the ſignes themſelues. In ſuch caſes as theſe, God accepteth the will for the deede, 2 Cor.8,12.

Doctrine. Many are temporally puniſhed, that are not eternally condemned.

Againe, we learne by the examples of *Moſes* and ***Aaron***, that were not ſuffered to enter into Canaan, a figure of the heauenly Canaan, this truth, That many are temporally puniſhed which are not eternally condemned. Many are chaſtiſed in this life, not onely with diſeaſes and ſickneſſes, but with death it ſelf, who notwithſtanding are ſaued in the day of the Lord. This appeareth in ***Lots*** wife, Gen.19: ſhe looked backe contrary to the commandement of the Angel, and was turned into a pillar of ſalt. Her offence might ſeeme little at the firſt, and the puniſhment to be ouergreat: howbeit we muſt not meaſure ſinne by the outward acte, but by the commandement and will of God, which is the onely rule of righteouſnes. This her diſobedience ſeemeth to proceed from infidelity, vnthankfulneſſe, curioſity, and the immoderate loue of the world, & of the ſubſtance which they had left behind; and therefore ſhe is puniſhed and made as a mirror and monument of Gods iuſtice, which *Ioſephus* teſtifieth to continue to his time: yet we doubt not but her ſoule was ſaued, and ſhe receyued to mercy. The like we might ſay of *Iobs* childred, they were all ſodainly ſlaine by the fall of the houſe wherin they were aſſembled, yet they gaue good teſtimony of their godlyneſſe in their life; for as no euil is recorded of them in the Scripture, ſo it appeareth they were wel taught and trained vp in the feare of God by their carefull father euen in the daies of theyr youth; God heard their father when he praied for them, when hee ſent for them, they came dutifully and obediently vnto him; & if they had deſpiſed that God whom their father worſhipped, he would not haue ſaid, *It may be my ſonnes haue blaſphemed God*, and it had beene a vaine thing for him to ſpeake to them of ſanctification. Moreouer, if their bankettings & feaſtings had bene like our Wakes and reuels, which they commonly call Yeauals, or drunken feaſts of ſuch as call themſelues good fellowes, he ought to haue forbidden their meetings, and not to haue prayed to God to pardon their ſins wͨ they might commit in their meetings, and thereby ſuffer them to liue in the continual practiſe of ſin, foraſmuch as that were to mocke and dally with God, not deſiring pardon for ſinne paſt, but to craue free liberty to ſin for the time to come. And if the father had doubted of their ſaluatiõ, no doubt hee would haue bewailed their deſtruction. Laſtly, it is to bee noted that they feaſted in their owne houſes; they did not run to Ordinaries, or haunt Ale-houſes, or frequent Tauernes, neither did they feaſt euery day like the rich glutton, whoſe daily dinners were daily feaſts, for hee did nothing elſe but feaſt euery day; neither did they keepe companie with ruffians, ſwearers, drunkards, ſwaggerers and ſuch like, but they inuited one another to witneſſe their good will, and to continue mutual

Ioſeph' antiq. Iud.lib,1.ca.1

tuall loue among themſelues. The like wee might ſay of *Vzzah* that ſtayed vp the Arke, and was ſtricken with ſodaine death, becauſe he laid his hand vpon the Arke, 2 Sam.6,7. So was it with *Vriah* the faithfull ſeruant of *Dauid*, yet he was ſlain by the ſword of the Ammonites, 2 Sam.11,17. *Ioſiah* that good king ſerued the Lord from his youth, yet dyed hee a violent death, and was ſlaine by *Pharao Nechoh* at Megiddo, and al the people of the land mourned for him, 2 Kings 23,29.

Reaſon 1. Thus doth God deale with his owne children oftentimes: they are chaſtiſed in this world, *leſt they ſhould be condemned with the wicked in the world to come*, 1 Cor. 11,32. Secondly, thoſe *whom God loueth, hee loueth vnto the end*, Ioh.13: inaſmuch as *all his giftes are without repentance*, Rom.11. & therefore temporall chaſtiſements cannot alter his loue, or make fruſtrate the gifts that once he hath beſtowed vpon his children. Thirdly, euen his owne people ſinne againſt him, for *in manie things we ſinne all*, Iames 3, ver. 1. and therſore when they ſinne againſt him he chaſtiſeth thē with death as with a rod, howbeit his mercie he neuer taketh from them. Thus did *Ioſiah* offend, he would not heare the word of the Lord which was brought vnto him, & therefore he was ſmitten by the hand of God.

Vſe 1. This teacheth, that it is a falſe rule and a deceitfull meaſure, to iudge of the ſaluation of men by temporall things, whereas commonly *all things fall out alike to the godly & vngodly*, Eccl.9,12. Many there are that wil take vpon them to iudge and cenſure men to bee out of the fauour of God, becauſe ſometimes they dye ſodainly, and ſometimes ſtrangely: and contrarywiſe if they dye in their beddes quietly and calmely, they conclude that they muſt neceſſarily bee the children of God, for that cauſe onely. But if we haue no better teſtimony to diſcerne a childe of God then this note, we may ſoone be deceiued: for this may often happen more by the nature of the diſeaſe, then through any grace in the ſoul of the diſeaſed. The conſtant courſe of a mans life, is the beſt witneſſe what is in man. A man may dye rauing, and haply blaſpheming, and yet be the ſeruant of God, by the violence and rage of ſome ſickneſſe diſturbing the head and the braine. For as *Paul* ſayeth, *It was not hee, but ſinne that dwelled in him*, Rom.7,15: ſo I may ſay, it is not they that raue and blaſpheme, it is the force of their ſickneſſe, to which they do not conſent: and againe, a man may go away like a Lambe, and yet dye out of Gods fauour, and go to hell, as Iob chap.21. verſes 13,14.

Vſe 2. Zuinglius defended. Secondly, this reprooueth the Popiſh ſort, that commonly condemne *Zuinglius* a ſound defender of the true and Apoſtolike faith, becauſe he died in the field, as a good Patriot againſt the enemies of his country. Hee did no more then euery true Miniſter and faythfull man ought to be ready to do. Hee was ſlaine with the ſword of wicked men, but that death was an honourable death: hee exhorted the people to conſtancy in the faith, as the Prieſt is commanded in the Law to do, Deut.20,.23 It is no reproach to dye in a good cauſe, and a iuſt quarrell. If he had dyed as *Sanders* an arch enemy to the Queene and State, dyed in Ireland in the rebellion which himſelfe had procured, who died diſtracted and in a frenzy, to behold the hand of God gone out againſt him and all his plots and proiects croſſed, O what outcries would theſe men then haue made! he died as a Traitor againſt his lawfull Prince in the Popes quarrel, and was in the field againſt his owne Soueraigne; whereas *Zuinglius* dyed with his owne Cittizens in a good cauſe, and was lamented of all good men.

Vſe 3. Laſtly, we muſt take heed we doe not iudge raſhly and rigorouſly of the Churches ſorrowes and afflictions, albeit they ſeem oftentimes both ſtrong and ſtrange, when God *feedeth them with the bread of teares, & giueth them teares to drinke in great meaſure*, Pſal.80,5. *The dead bodies of his ſeruants haue the enemies giuen to be meate to the fowls of the heauen, and the fleſh of his Saints to the beaſts of the earth, their blood haue they ſhed like water, and there was none to bury them*, Pſal,79,2,3,4,5. Neuertheleſſe, they ſhal not be able to ſeparate them from God, Rom.8,35. If we be the children of God, nothing ſhall bee able to hurt vs: though death come vpon vs ſodainly, as it hath done vpon many, it ſhall bring vs to God, not diuide vs from his preſence. Wee do for the moſt part take vpon vs through a generall corruption to iudge thoſe the moſt greeuous ſinners that ſuffer the greateſt ſorrows, as it appeareth by *Iobs* friends, and Chriſts followers, Luke 13. howbeit this is an opinion that muſt be reiected, as full of error, and empty of charity.

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15 *And Moſes ſpake vnto the Lord, ſaying:*

16 *Let the Lord, the God of the ſpirites of all fleſh, ſet a man ouer the congregation:*

17 *Which may goe out before them, and which may go in before them, and which may leade them out, and which may bring them in, that the Congregation of the Lord be not as ſheepe which haue no ſheepheard.*

18 *And the Lord ſaid to Ioſhua, &c.*

19 *And ſet him before Eleazar, &c.*

Heere is offered vnto vs, the ſecond occaſion of the election and inauguration of *Ioſhua*, to wit, the prayer of *Moſes*. Wee muſt not thinke that hee vſed no more words then heere are expreſſed: for this is onely the ſubſtance and cheefe effect of his prayer. In it wee are to note: firſt the preface or entrance into the ſame: for, no man ought raſhly to enter vpon this holy worke, but well aduiſed and throughly prepared. Secondly, the prayer it ſelfe.

The Preface containeth a deſcription of God by his titles and effect, giuing life and breath to all creatures, for *thorough him wee liue and mooue, and haue our being*, Act 17.28. The prayer it ſelfe is, that he would appoint a mā ouer the congregation to ſucceede him in the adminiſtration and gouernment of the Commonwealth, conſidered farther by the ends, yͤ being endued with the Spirit of God, he may be able to performe the duties of his calling, and go before them by his example, expreſſed *by going in and out before them, and by leading thē out, and bringing them in*, as *Salomon* prayeth for wiſedom and vnderſtanding for the ſame purpoſe, 2 Chron. 1,10. & 1 Chro. 27,1. Secondly, that the people may not be *as ſheepe without a ſheepheard*, ſcattered vpon the mountains but may keepe together, liue in order and ſociety one with another, to performe ſuch mutuall duties as are required for this life, & the life to come.

What the Vrim and Thummim were.

Thus much of the occaſions: now we come to the calling of *Ioſhua*, and ſeparating him to beare office among the people, wherein wee muſt obſerue the commandement of God, & the obedience of *Moſes*. The commādements of God are many, *Take him, &c: lay thine hāds vpon him, ſet him before Eleazar the Prieſt, &c. giue him charge, &c.* and *Eleazar* muſt aske counſell of the Lord for him after the iudgement of *Vrim* and *Thummim*, Exod. 28, 30. What this *Vrim* and *Thummim* were, is diuerſly vnderſtood: it were endleſſe and fruitleſſe to rehearſe the ſeuerall opinions of all, neither is it eaſie to determine. Some of the Hebrew Doctors thinke they were not the work of any Artificer, but that they were a myſtery deliuered to *Moſes* from the mouth of God, or they were the worke of God himſelfe, as the two Tables of the Law were, and that when the Prieſt asked counſell of God by *Vrim*, hee made anſwer by liuely voice, 1 Sam. 30,8. The words are both plurall, and the Septuagint doe tranſlate them, *The manifeſtation and the truth*, but properly they ſignifie *the lights and the perfections*: and both of them were a figure of Chriſt, who communicateth vnto vs from his father the true light and perfection, being made *our wiſedome and righteouſneſſe*, 1 Cor. 1.30: for in the heart of him beeing our great high Prieſt, the true *Aaron*, were the gifts of the holy Ghoſt without meaſure. Ioh 3,34. Col. 2.3. Againe others thinke, that as thoſe words, *holineſſe to the Lord*, were grauen on a plate, and put on *Aarons* forhead, ſo theſe words, *Vrim* and *Thummim* were likewiſe grauen on a golden plate, and put in the breſt lap which was double, for ſomething to bee put therein. Laſtly, others thinke they were no other then the precious ſtones ſpoken of Exod. 28: and that they put the Prieſt in mind of his office, that hee muſt inſtruct the people both by the light of his doctrine, and by the integrity of his life. But whatſoeuer they were, it is moſt certaine, that the vſe of them was to enquire of GOD, and likewiſe to receiue an anſwer of his will, as appeareth in this place and in ſundry others, Iudg. 1,1, & 20,18,28. 1 Sam. 23,9. & 10,11,12. Theſe were loſt at the captiuity of Babylon, and wanted at the peoples returne, Ezr. 2,63. Neh. 6,65: neither do wee reade that euer God gaue anſwer by them any more: thus much of theſe. The obedience of *Moſes* is ſet downe generally & particularly, he did as the Lord commanded, hee tooke *Ioſhua* and ſet him before *Eleazar*, and put his hands vpon him, & gaue him a ſtraight charge to execute his office faithfully in the gouernment of all the people committed vnto him.

την δηλωσιν και την αληθειαν.

[*Let the Lord, the God of the ſpirits of al fleſh*] This is the preface or preparatiue to the prayer. The faithfull were alwayes wont to make ſome entrance or introduction into this holy exerciſe, as it appeareth in the forme of prayer left to the church by Chriſt our Sauiour. In theſe words *Moſes* acknowledgeth the Lord to be the God of the ſpirits of all fleſh, as before chap. 16,22: whereby he meaneth, that he is the Creator of our ſoules, and hath giuen them vnto vs. The doctrine; God is the Creator and maker of the ſoules of men, and hath giuen vnto them not onely their bodyes, but alſo their ſoules, Gen. 2,7. Iob 27,3. Eccl. 12, 7, &c. And how can it be otherwiſe?

Doctrine. God is the creator of the ſoule.

Reaſon 1.

For firſt, he it is that hath formed al things, he is the creator of things viſible and inuiſible, Col. 1,16, that are in heauen or in earth, and without him was nothing made that was made, Iohn 1,3. Secondly, he is *the father of our ſpirits*, ſo called of the Apoſtle, Heb, 12,9: if then he be *the Father* of them, doubtles hee is the former of them. It is confeſſed that God is the Creator of the ſoule, neuertheleſſe it will not follow from hence neceſſarily, that it is created immediately, or giuen immediatly by him, as it is certaine it was at the firſt creation. And albeit many places bee produced to proue an immediate creation, yet the opinion is rather weakned by thoſe teſtimonies, from whence it is thought to be eſtabliſhed, as for example, Eccl. 12,7: *The ſoule returneth to God that gaue it*. For the queſtion ſtil remaineth vndecided, whether God giue it immediately or not: that God gaue it (which is al yͤ wiſe man ſaith:) euery wiſemā acknowledgeth: but how and in what manner, by meanes or without means, remaineth yet in doubt as before. The oppoſition made in that place betweene the ſoule and the body, rather prooueth the contrary: for as the body was of the duſt, ſo is the ſoule of God & his gift. But how is the body of the duſt? not immediately, but of the Parents: ſo that it is apparent that *Salomon* hath relation to the firſt creation of *Adam*, of whō it is true, that *God formed man of the duſt, and breathed into his noſtrils the breath of life, and man became a liuing ſoule*, Gen. chap. 2, verſe 7. I purpoſe not to enter into this controuerſie, much leſſe take vpon me to define, whether the ſoule come by traduction or by infuſion, whether from the parents or from GOD, a queſtion much debated both among ancient and moderne writers; wiſhing rather all men to be wiſe with ſobriety, & to content themſelues to know, that it is giuen of God, and to be his Title, to bee *the God of the ſpirits of all fleſh*, and to conſider what vſes wee may make of it.

Vſe 1. Firſt, this ſerueth to ouerthrow diuers errors and hereſies touching the ſoule, rayſed vp in former times to trouble the Church, & to deſtroy the faith. Such were the Sadduces, who held that ſpirits were only certaine qualities or accidents, but no ſubſtances at all, nor hauing any ſubſiſtence of themſelues, Acts 23 8. We learne on the contrary ſide, to acknowledge that the ſoule is a creature of God, as the body is, and a thing eſſentiall (as alſo the heauenly Angels are) and liueth when the body dyeth, as may be eaſily proued by infinite teſtimonies of holy Scriptures: for this is the more noble part of man, created, but yet immortall; inuiſible, but yet ſubſiſting. *Salomon* ſaith, *It returneth to God that gaue it*: Chriſt our Sauiour commendeth *his ſpirit into his Fathers hands*, Luke 23,46. So *Stephen* prayeth, *Lord Ieſus receiue my ſpirit*, Acts 7,59. Thus do they make GOD the keeper and preſeruer of the ſoule, when once it is deliuered out of the priſon of the body. They then that make the ſoule nothing but a blaſt or breath, or a certain power infuſed into mens bodies but ſuch as hath no eſſence or ſubſtance, are groſſely deceiued and miſtaken exceedingly.

Vſe 2. Secondly, it is our duty to yeeld obedience to God both in body and ſoule, and to ſubmit our ſelues to him in all things, eſpecially vnder the Croſſe, euen when the fleſh is moſt prone to murmure and rebell, Hebr. 12,9. If we muſt yeelde reuerence to our fathers, of whom wee haue receiued our bodies, then ſhould we be ſubiect to God, of whom wee haue receiued our ſoules. The Apoſtle chargeth vs to *glorifie God in our body and in our ſpirit*, which are Gods, 1 Cor. 6,20. they are both his, and therefore both are to be giuen to him agine.

Vſe 3. Thirdly, the ſoule being from God, it commeth neereſt to his eſſence, wherby we beare his Image, and reſemble him in knowledge & wiſedome, and therefore it is a moſt precious ſubſtance, more worth thē all the bodily creatures of the world; for when the body returneth to the duſt, the ſoule goeth to God that gaue it. The Prophet ſaith, Pſal. 49,7, that no man can redeeme his brothers ſoule, or pay a ſufficient ranſome to God for him, it goeth beyond his power and ability. All the gold & treaſure in the world cannot equall one ſoule in value. The murthering of the ſoule is the higheſt and moſt horrible murther that can be, and it is the greateſt ſin to deſtroy a mans ſoule, Math. chapter 16, verſe 26: on the other ſide, to ſaue a ſoule, is one of the beſt works, and that which ſhall receiue the beſt reward, Dan. 12,3.

Vſe 4. Laſtly it belongeth to vs to haue the greateſt care of the ſoule: for as it excelleth the body, ſo the care of it ſhould exceed and ſurmount the care of the body. The Scripture oftentimes calleth men from the exceſſiue and immoderate care of the body, to which wee are too much enclined, Math. 6,25. 1 Cor. 7, 32. Rom. 13,14, that we may haue care of the ſoule, and ſet our affections vpon heauenly things. Obiect. But are we to caſt off all care of the body, and to minde nothing but heauen & the prouiſion for the ſoule? Anſwer. Nay, not ſo: GOD hath made the body as well as the ſoule, therfore the body is to be regarded as well as the ſoule. I ſay as well, though not as much. As then Chriſt ſaith, *This muſt bee done, but the other muſt not be left vndone*, Matth. 23, ſo the ſoule is eſpecially to be regarded, but the body is not to be neglected. Beſides, the body is as the Tabernacle and inſtrument of the ſoule: the tabernacle of it, to dwell in it: and the inſtrument of it, to worke by it, and therefore the ſoule cannot do the duties proper vnto it, except the body proſper and be prouided for. Howbeit our cheefeſt care ought to bee for the ſoule, that it may liue to God in this life, and liue with God in the life to come. If our greateſt care be to adorne and decke the body, it is moſt certaine wee are careleſſe of the ſoule.

[Verſes 17,18,20. *Which may goe in and out before them, &c.*] In theſe words we haue the ſumme and ſubſtance of the prayer of *Moſes*, and of the commandement of God vnto him touching *Ioſhua*, which I will ioyne together, that we may end this Chapter; for of laying on of hands, mentioned verſe 18, and 23, and of asking counſell of God, wee haue ſpoken oftentimes before. Moreouer, we haue heere many particular points offered vnto vs touching Magiſtrates and Subiects: as that God appointeth none to ſerue in any calling, but he furniſheth him with ſufficient gifts for that calling; as it is ſaide, *Ioſhua* is a man *in whom is the Spirit*, that is, the gifts of the Spirit fit for gouernment. As when *Saul* was appointed & annointed to be king of Iſrael, he was after a ſort changed into another man: and *Moſes* is heere willed to put ſome of his honour vpon *Ioſhua*, verſe 20. When it is ſaid, *he ſhould goe in and out before the people*, we learne, that Magiſtrates and men that be in authority ought to be examples in all good things to their people, & not giue themſelues liberty to do what they liſt, verſe 17. And when the reaſon is rendred, *leſt the people ſhould bee as ſheepe without a Sheepheard*, we learne, that that people is in a moſt wretched eſtate, where they haue no Magiſtrates to go in and out before thē, Iudg. 17, like a flock of ſheep without a Shepheard. By this ſimilitude alſo our Sauiour expreſſeth in what fearefull condition the people are that haue no Miniſters or teachers to inſtruct them, Matth.9,36: for as the one ſort are in danger of the deſtruction of the body, ſo are the other of the loſſe of the ſoule: whereby ſubiects ſhould learne to be obedient to their Magiſtrates,& to be thankfull to God where he hath ſet them, and vnder them to profite in the wayes of godlines,leſt for our vnthankfulneſſe and other ſinnes they bee taken away from vs. But the point which is cheefly heere intended,is this, That Magiſtrates haue their calling, and holde their places immediately from God for the good of the people,2 Chro. 9,8. *Salomon* was ſet in his throne by God himſelfe,not by the high Prieſt or the people, Dan.2,21,37. It is ſayde of *Dauid*, that God choſe him to be King, hee delighted in him to make him King,1 Chron.28,4. He choſe him from the ſheepeſold to feede his people *Iacob*, and *Iſrael* his inheritance,Pſal.78,71.It is ſayd of *Saul*, *The Lord hath annointed thee to bee Gouernor of his inheritance*, 1 Sam.10,1.God said to the Prophet touching *Hazael* & *Iehu*, *Annoint Hazael king of Syria, and Iehu ſhalt thou annoint king of Iſrael*,1 Kings 19,15. So then, they hold of God in cheefe, and not of men.

Doctrine. **Magiſtrates haue their calling immediately from God.**

Reaſon 1.

The grounds heereof follow. Firſt of all, the Scriptures call kings the Lieutenants and miniſters of God,Rom.13,4. *There is no power but of God, the powers that bee, are ordained of God,&c.* For he is the miniſter of God to thee for good; and not onely ſo,but they are called gods on earth,Pſa.82,6.Exod.22,28,becauſe they ſitte in his place, and are to execute his iudgements.

Reaſon 2.

Secondly,they are bound to giue an account onely to God,and not to man: for as they are next and immediate to God, and inferiour to none but to him, ſo for all their actions they ſhall reckon with him. The officers ſent out by him, the Iudges that execute iuſtice, the Miniſters and all that preach the Goſpel, and al that rule in the Church,in Commonwealth or in the houſe, muſt giue an account to him, but he to none,ſauing to him that hath called him. *Tertullian* ſayth well, Hee maketh him Emperor,who made him a man before he was Emperor: from him hee holdeth his Scepter, of whom he hath his ſoule. But it may be obiected, that *Peter* calleth it an ordinance of man,1 Pet.2,13. *Submit your ſelues to euery ordinance of man for the Lords ſake.* If then it be an humane ordinance, how may it be diuine? I anſwer,the magiſtrate is ſo called,not becauſe men are the authors of it, or may diſſolue it: but firſt,becauſe men do execute it, not God or the Angels. Secondly, becauſe it is ordained for the vſe, benefit, and profit of men, it is ordained for men, as Heb.5,1. So wee may ſay of the King, he is taken from among men, and he is ordained for men.

*Apolog. cap.*30.

Obiect.

Anſwer.

Uſe 1.

This reproueth the Church of Rome, together with the great byſhop, & mighty aduancers of that See,that giue temporal power to the Pope,and make him the ſoueraign Monarch of the earth, as if all the world were one body, and he the ſoule that quickneth, mooueth,nouriſheth,and vpholdeth that body;or as if Kings and Princes held their temporall poſſeſſions, dominions, and iuriſdictions of him, as it were their land *in Capite*: and as if that proud byſhoppe had power to cite theſe as his ſubiects or vaſſals,iudicially to appeare before his Conſiſtorie. Howbeit ẏ Pope himſelfe hath no more then hee can claime from *Peter* (if ſo much:) neyther can *Peter* haue any more then hee can deriue from Chriſt. But Chriſt himſelfe while he liued vpon the earth tooke vpon him no temporall iuriſdiction, he refuſed to be made a king, Iohn 6: hee refuſed to be a Iudge in ciuill cauſes, and in diuiding inheritances,Luke 12,13. He payd pol-mony as others did,Matth.17: he ſubmitted himſelf to the iudgement of *Pilate*, and commaunded all *to giue vnto Ceſar the things that are Ceſars*; Mat.22.This was the doctrine of *Peter*, & his example alſo. What then? ſhall the ſeruant be aboue his maſter? or will he that calleth himſelfe the *ſeruant of ſeruants* vſurpe that which neither *Peter* the ſuppoſed founder of that ſupremacy,nor yet Chriſt himſelfe euer challenged or vſurped? The anſwer of *Bellarmine* to this is to bee marked, which is as the egge, whereof the treaſons and rebellions were hatched that haue abounded in theſe laſt dayes. For he and his fellowes ſound out the trumpet of ſedition,and ſecretly inſtill damnable poyſon into the hearts and eares of their hearers and readers, that Chriſt refuſed to diuide the inheritance,leſt the office of the Prelacy ſhold be ſtained with ſuch baſe and abiect Offices: and that *Peter* ſubmitted himſelf to *Ceſar*,becauſe then he was weak and not able to recouer his right: but if he had bin ſtrong enough he would neuer haue yeelded to him.I anſwer firſt,it is no baſe calling to be a iudge of inheritances,it is an honorable place to ſitte in the courts of iuſtice,and in the ſeat of iudgement. Againe,as Chriſt refuſed to be a Iudge, ſo hee refuſed to be a king alſo; & taught them that *his kingdom is not of this world.* Is it a baſe office to be a king? or diſhonorable to rule a kingdom? Beſides,as he refuſed ciuill honor, ſo he performed ciuill ſubiection, and thereby acknowledged his obedience and homage vnto *Ceſar* by his doctrine & practice. Wherefore, it is certaine hee refuſed to deale in theſe cauſes,becauſe they wer not befitting his calling, who came to preach,not to rule: to diuide the word aright,not the wealth of the world. Secondly,where they teach ẏ *Peter* putteth the church in mind of obedience, becauſe it was not then able to reſiſt, this is to deſpiſe gouernment,to arme the ſubiect againſt ẏ prince & to make way for treaſons & inſurrections; and is contrary to the doctrine of the Scriptures,and the practiſe of former times, as we haue ſhewed at large elſewhere.

*De pont. Rom. lib.*5.*cap.*6.

Uſe 2.

Secondly,it reproueth ſuch as teach,ẏ Princes excomunicate by the Popes ſentence, are not to be obeyed, and that their ſubiects are diſcharged of their oth of alleageance toward them ſo long as they lye vnder that cenſure. But the Apoſtle willeth that obedience ſhould be yeelded euen to wicked and idolatrous Princes, ſuch as are enemies to the Goſpel of Chriſt, and that *for conſcience ſake*, Rom. 13,5. The Chriſtians in the primitiue Church wanted not number nor ſtrength to haue reſiſted and depoſed Pagan Emperours, as *Tertullian* teacheth; for they had filled euery towne and citty, euery campe and corner, yet they neuer ſtirred or offered to make inſurrection, but offered themſelues to be killed: for Princes hold their Crownes and Scepters by the gift of God, and therefore none but hee that gaue them can take them away from them. They were accountable to him, but to no mortall man whatſoeuer: and therefore *Dauid* ſaide, *To thee onely I haue ſinned*, Pſal, 51,4. And this teacheth them a good leſſon, to remember that they muſt one day appeare before the iudgement ſeate of God, and plead before his barre guilty or not guilty, as now their ſubiects doe before them. This then is the Regall tenour to hold immediatly from God, to whom they muſt doe homage and fealty for their Crownes and Kingdomes. It is not vnknowne what exorbitant courſes the Biſhop of Rome hath taken, exalting himſelfe from a Chriſtian Paſtour to bee an Antichriſtian Pope, and from a Pope to a temporall Prince, and from a temporall Prince to be a ſupreme Monarch ouer all, and to haue omnipotent power as a vice-god on earth. Such Almaine-leapes in good time (there is good hope) will breake his backe, nay his necke: and free the Chriſtian world from his yoke and bondage, worſe a thouſand times then the ſlauery of the Iſraelites in Egypt, when God ſhall open the eyes of all Chriſtian Princes to ſee his vſurped ambition & dominion; which God grant for the glory of his Name, and the ſaluation of the poore people that are held in more thẽ Turkiſh captiuity.

Tertul. Apolog.

Ambroſ. in his Apol. of Dauid, cap. 10.

Vſe 3.

Laſtly, we muſt acknowledge, that Magiſtrates are of great neceſſity, foraſmuch as the end of their Office, is the good and benefit of the people, ouer whom they are placed, Lam. 4,20. They ſerue as a comfortable ſhadow, to preſerue vs from the ſcorching fires of raging perſecuters, like the gourd of *Ionah*, which came ouer his head, to deliuer him from the heate of the Sunne, Ionah 4,6,8: which ſerueth to condemne the Anabaptiſts, which cannot abide any gouernment or gouernors; whereas we muſt learne to pray for them, and to be ſubiect vnto them, which are *the Lords Shepheards ouer his flocke*, without whom nothing is to be ſeene but miſerable diſorder & confuſion of all things, Iudg 18. For a Commonwealth without a Gouernor, is as a body without an head, as a ſhippe without a Pilot, as an army without a Leader, or as an houſe without a Ruler. The loſſe of a good and godly Prince, is a great loſſe, and greatly to be lamented, 2 Chron. 35, verſe 24. Zach. 12, verſe 11.

CHAP. XXVIII.

1. *AND the Lord ſpake vnto Moſes, ſaying,*
2. *Command the Children of Iſrael, and ſay vnto them, My offering and my bread for my ſacrifices, &c.*
3. *And thou ſhalt ſay vnto them, This is the offering made by fire, which ye ſhall offer vnto the Lord: Two Lambes of the firſt yeare without ſpot, day by day for a continuall burnt offering.*
4. *The one Lambe ſhalt thou offer in the morning, and the other Lambe ſhalt thou offer at euen.*
5. *And a tenth part of an Ephah, &c.* 6. *It is a continuall burnt offering, &c.* 7. *And the drinke offering, &c.* 8. *And the &c.*

Doctrine. The firſt and chiefe care is to be had of the Church, and matters of religion.

MOSES hauing ſet downe the numbering of the people, proceedeth to handle the lawes vnder which they ought to be, wherof ſome belong to Church-matters, and ſome to the Commonwealth, ſome ſacred and ſome ciuill. Such as are holy haue the firſt place, and that worthily, which order ſheweth, that the Commonwealth can neuer be well eſtabliſhed, vntill the Church be rightly ordered. The firſt and chiefe care is to be had of the Church, and afterward of the ciuill ſtate & Commonwealth. They begin at a wrong ende that begin with matters of policy, as if a man ſhould be very carefull to looke to the body, but be careleſſe of looking to the ſoule, or ſhould haue regard to the foote, and vtterly neglect the head. It was euermore the manner of the godly & religious Kings of Iudah, to beginne firſt with Church-matters, and looking to religion, and ordering the preaching of the Word and adminiſtration of the Sacraments, as wee ſee in *Dauid*, *Iehoſhaphat*, *Hezekiah*, and *Ioſiah*. So did *Zerubbabel* immediately after their return from captiuity, as wee ſee in the booke of *Ezra*.

Reaſon 1. And no maruaile, for true religion is the ſoule and life of the Commonwealth, without this it cannot proſper and floriſh, but is as a dead carkaſſe without life, it may carry a goodly ſhew, and ſeeme to promiſe peace & perpetuity, but it is not well grounded, and will deceiue in the end; witneſſe the Monarchies of the world, which all receiued theyr decaying and declining in theyr times & ſeaſons, of which before, chap. 3.

Secondly, true religion is that onely which inſtructeth all ſorts in true obedience, & teacheth them to performe theyr duties, which is the meanes to eſtabliſh a Commonwealth, & to order it aright, when euery one knoweth his ſtanding, and no man encrocheth vpon the calling of another, and the contrary bringeth confuſion.

Thirdly, euery one is charged to ſeeke the glory of God aboue his owne good, and to ſet vp him before our ſelues. For as he wil not giue his glory to any other, ſo we ought to take heed we do not rob him of it. But when we haue the firſt care to eſtabliſh matters of religion, then we ſhew that we are zealous of his glory.

Vſe 1. Firſt then they are deceiued, that thinke it enough to make lawes for preſeruation of publike peace and tranquility, that euery man may keep and enioy his owne, & that wrongs and iniuries may be ſuppreſſed and baniſhed. The cheefeſt care ought to bee of Gods ſeruice and worſhip, otherwiſe our Commonwealths ſhall differ little or nothing from the ſtates and gouernments of the heathen. Heere then is a leſſon for all Law-giuers, if they deſire to haue Chriſtian Commonwealths, to begin with Chriſtian religion, and looke to the Church, and there lay a good foundation. He that would build an houſe to ſtand againſt ſtormes and tempeſts that will beate againſt it and ſeeke to beare it downe, will be ſure to begin with the foundation, & make ſure work there: ſo ſuch as deſire to haue a flouriſhing Commonwealth, and all eſtates as a goodly building to grow vp and proſper in it, muſt make religion the foundation, and then it ſhal be ſure to ſtand, becauſe that is as a rocke that ſhall neuer fayle nor fall.

Vſe 2. Secondly, hereby alſo we may try our ſelues whether we belong to God or not; if in the firſt place we regard duties of piety and godlineſſe, and be more carefull to feare God thē to feare man, then we are truely religious, and may aſſure our ſelues we are true members of the church. We muſt make him our feare, *who is able to caſt body and ſoule into hell*, Matth, 10, rather then man, who can but kill the body, if kill the body, Iohn 19. Let euery one of vs therefore bee more carefull to ſettle our conſciences in the true feare of his Name, then to ſettle our eſtates in earthly and tranſitory things, remembring that *godlineſſe is profitable to all things, and hath the promiſes of this life, and of the life to come*, 1 Tim. 4, 8, and that if firſt of all we ſeeke the kingdome of God, all other things ſhall be miniſtred vnto vs, Matth. 6, verſe 33.

Vſe 3. Laſtly, it ſerueth to reprooue meere ciuill men, that regard nothing but to liue ciuilly among men, but neuer regard to know God, & to glorifie his Name. So farre do the Turks & Infidels go; but except our righteouſneſſe exceed theirs, wee cannot enter into the Kingdome of Heauen. Our firſt and cheefeſt care ought to be of Religion, but theſe haue no care of it at all. They regard the praiſe of men more then the praiſe of God.

[*Yee ſhall offer vnto the Lord two Lambs of a yeare old, one in the morning & the other at euen.*] Touching the Lawes of an holy nature, ſome were appointed as neceſſary for them to obſerue, and ſome voluntary. Touching the neceſſary Lawes, they are of foure ſorts, ſome were daylie, ſome weekly, ſome monethly, & ſome yearely: or rather to ſpeake more properly, *Moſes* ſpeaketh heere of foure ſorts of oblations or ſacrifices: Firſt, of ſuch as were offered euery day. Secondly, of ſuch as were offered euery weeke. Thirdly, of ſuch as were offered euery moneth. Laſtly, of ſuch as were offered euery yeare. Touching the voluntary, we ſhall ſpeake afterward, chap. 30. The holy time that concerneth euery day, is the morning and euening ſacrifice offered dayly: the weekly holy time is touching the Sabbath: the monethly is touching the Calends or firſt day of euery moneth: the yearely is touching the feaſts of the Paſſeouer, of Pentecoſt, of Trumpets, of Humiliation, and of the Tabernacles. All theſe lawes were in a manner before handled, while yͤ people abode at Mount Sinai. If any aske the Queſtion, why then they are againe heere repeated? I anſwer, firſt, becauſe they were now come to enter into the Land, beeing in a manner vpon the borders thereof, chap. 27, 12. God would therefore put them in minde of this, that when they ſhould poſſeſſe the Land, they muſt be mindfull of his worſhip and their owne duty. Secondly, becauſe few at this time remained aliue, which had heard, or if they had heard, could remember theſe lawes that then were publiſhed & propounded, all being now dead (except *Caleb* and *Ioſhua*) which were numbred before, as we ſaw in the end of the 26. chapter. Thirdly, the ceremoniall worſhip had beene intermitted in the wilderneſſe for many yeares, as circumciſion, Ioſh. 5, and many other like ordinances by reaſon of theyr continuall iournies, or at leaſt continuall expectation of them. Laſtly, God doth heereby comfort and confirme his people after theyr manifold prouocations and murmurings, teſtifying thereby that as a mercifull Father, he is reconciled vnto them, & the remembrance

Queſt.
Anſwer.

Why theſe lawes are againe heere repeated.

of

The daily ſacrifices of the Iewes, & the vſes thereof to vs.

of theyr ſinnes buried, and that he hath determined to do them good all the dayes of their life. Now the firſt thing to be conſidered, is *the daily ſacrifice*, in which was to bee offered morning and euening, a Lambe, fine Flower, Wine, & Oyle: theſe were to be offered continually as a burnt offering vpon the Altar, which law was not to take place vntill they came into the Land, as we heard before in the like caſe, chap. 15,2. becauſe in the Deſert they wanted many things neceſſary, Deut. 12, 8, which was a ſufficient diſpenſation for the omitting of them: for when God doth require any thing, he giueth meanes to performe it; and did neuer impute it as a ſinne vnto them, when an ineuitable neceſſity did hinder them, and the deſire to obey is no leſſe accepted then obedience it ſelfe. Of this dayly ſacrifice with the rites thereof to be performed euery morning and euening, wee reade at large, Exod. 29,38. they muſt do it *day by day continually* So 1 Kings 18, when *Eliah* conuinced *Baals* Prieſts, there is mention made of theyr chuſing, dreſſing, and offering a Bullocke in the morning, verſe 26, and of his doing the like *at the time of the offering of the euening ſacrifice*, verſe 36. Likewiſe *Peter and Iohn went vp together into the temple at the houre of praier, being the ninth houre*, Acts 3, 1: this was the time, being three of the clocke in the afternoone, when the euening ſacrifice was wont to bee offered, vnto which, prayer alſo was wont to be ioyned: we ſee theyr practiſe what it was dayly; now let vs come to the vſes toward our ſelues.

Vſe 1.

Firſt, ſee from hence by conſideration of this dayly offering, *a Lambe euery morning and a Lambe euery euening*, a great difference betweene the Old and New Teſtament. For this law (as alſo the reſt) is not obſerued nor is to be obſerued of the people of God in the daies of the Goſpel, ſince the comming of Chriſt, which was obſerued and ought to bee obſerued before Chriſt came in the fleſh, by the people of the Iewes: but in ſtead of theſe oblations and ſacrifices we haue the Supper of the Lord. They were laden & burdened with ſundry ceremonies, and had an heauy *yoke put vpon their necks*, Acts 15,10. which neyther they nor theyr fathers were able to beare, as *Peter* teſtifieth; and ſuch as were ioyned with much coſt and no leſſe labour and trouble, euery foote they were conſtrained to bee vncleane, and put from the Congregation, and with many ſacrifices and ſolemnities were purified againe. We haue a few ceremonies (if we may call them ceremonies) onely two, to wit, baptiſme, once onely to bee receiued, which came in place of circumciſion & theyr often purifications, and the Supper of the Lord, which came in place of the Paſſeouer and the other Sacrifices, theyr meat-offerings and theyr drinke-offerings.

Obiect.

If any aske, why God changed this forme of his worſhippe, or why hee abrogated thoſe ſacrifices and the whole Leuiticall ſeruice.

Anſw.

I anſwer, becauſe they were inſtituted to bee figures of Chriſt, and to ſhadow out his ſacrifice, Heb. 10, 1, 2, &c. for the ſacrifices were ſo many teſtimonies giuen of God, that Chriſt Ieſus ſhould come into the world, and offer vp himſelfe a ſacrifice *without ſpot or blemiſh*, to cleanſe the ſinnes of the people, and to make ſatisfaction for them vnto God. Wherfore he being come and his ſacrifice being offered, thoſe other ſacrifices ought to ceaſſe, and if now they ſhold continue, they ſhould be no better then lying ſignes and falſe witneſſes, and teſtifie an vntruth, to wit, that Chriſt ſhould come hereafter and dye for vs, who is already come and *hath dyed for vs once and can dye no more*, Rom. 6,9, and hath fulfilled all that was written of him.

Piſcat. in Num. cap. 29.

Obiect

If any do aske farther, why God would ouer-lade the faithfull in the Old Teſtament, with ſo many troubleſome and comberſome ceremonies, and not vs in the time of the new.

Anſw.

I anſwer, the Church was then as a childe in his nonage, or as a ſeruant in bondage: whereas the Church of Chriſt is as a man growne vp and ſet free, Galat. 3, 24, and 4, 1, 2, &c. and needeth not any tutors or guardians.

Vſe 2.

Secondly, we muſt vnderſtand from hence, that as all ſacrifices vnder the law, did as it were leade vs by the hand to Chriſt, & point him out with the finger, *who is the ende of the law for righteouſneſſe to euery one that beleeueth*, Rom. 10, 4; ſo did this daily ſacrifice of *the two Lambes offered morning and euening*, moſt plainely. He is both the Altar and the Sacrifice, Heb. 13, 10. He is the Lambe of God that taketh away the ſinnes of the world, Iohn 1, 29. He is our foode, our meate and drinke to be receiued by faith, repreſented by the bread and wine that was offered, for *his fleſh is meate indeed, and his blood is drinke indeed*, Ioh. 6, 55. We are hungry and thirſty, and want nouriſhment to refreſh and ſuſtaine vs to eternal life, if any man eate of this bread, he ſhall liue for euer, verſe 51. As then theſe Lambes were offered *in the morning and at the euening*, ſo was Chriſt from the beginning of the world vnto the end thereof, the Sauiour of all them that beleeue and truſt in him; he is *the Lamb ſlaine from the beginning of the world*, Reuel. 13, ver. 8. And as this *daily offering* was twice performed, ſo we haue daily need of reconciliation, that his blood ſhould continually be applyed vnto vs by faith; and as we daily ſinne againſt him, ſo we muſt daily haue recourſe vnto him for remiſſion of ſinnes. Now albeit there were two Lambs offred, we muſt not dreame of two Chriſts: as there were ſundry Altars, all figuring one Chriſt, ſo there were two Lambes, howbeit they were but a repetition of one and the ſame thing, & repreſented one and the ſame Chriſt. And that this continuall ſacrifice was a figure of Chriſt, it is euident, becauſe it is propheſied to ceaſſe at the comming of the Meſſiah, Dan. 9, 27, that then the ſhadow ſhould giue place to the body.

So

Dialog cum Tryph. Iud.

So then the Leuiticall ſacrifices were commanded onely for a ſeaſon, as *Iuſtin Martyr* proueth out of this place, and *Cyril, lib.10.in Leuit.* For if God would haue had them continue longer, and the Prieſthood to abide for euer, they could neuer haue beene aboliſhed and deſtroyed; for no time, no violence, no enemy can take away that which God hath decreed to endure for euer. Wherefore we muſt know, that the vertue and efficacy of the death of Chriſt extendeth it ſelfe from the very firſt fall of man, to the laſt fall of the world, that is, from the beginning of the world to the vtter diſſolution of the ſame. And withall this *daily ſacrifice* ſignified the continuall ſanctification of the Church, through Chriſt the true Lambe of God, by whoſe mediation we and our actions are accepted of God, Acts 26 6,7. Rom.12,3. 1 Pet.1,2,19,22. and 2,5.

Vſe 3.

The Maſſe hath no foundation from the daily ſacrifice.

Thirdly, the Synagogue of Antichriſt is heere reproued, that would beare vs in hand, that *this daily ſacrifice* doth ſhadow out the dayly ſacrifice of the Maſſe, and they are not afraid or aſhamed to build and ſet vp that abhominable Idoll vpon this foundation. But how can that be ſhadowed out in holy Scripture, whereof God is not the author, the inſtituter, or approuer, and whereof no print or footſteps are to be found? True it is, the inſtitution of the laſt Supper is of Chriſt, but this Supper is one thing, and the Maſſe is another: for the Maſſe hath quite abrogated and diſanulled the Supper, and is celebrated to another end, to wit, to merit remiſſion of ſins, and conſequently ſaluation and eternall life. But the Supper was neuer inſtituted to bee a propitiatory ſacrifice to reconcile man vnto God, but to be a Sacrament, whereby God as by a moſt certaine ſeale doth ſtrengthen our faith and aſſure vs of eternall life, purchaſed by the onely Sacrifice and Oblation of Chriſt once offered vpon the Croſſe. Beſides, if this dayly ſacrifice did point out the continuall ſacrifice of the Maſſe, then it will follow that it hath an end, and ought to be no longer in vſe in the Church, foraſmuch as this and all other legall ſacrifices had theyr conſummation and conſumption, when Chriſt was exhibited, as we ſhewed before out of the propheſie of *Daniel:* weekes. Wherefore if they loue the Maſſe, that loueth them ſo well and maintaineth them ſo wealthily, and be enamored of this creature, let them not build it any longer vpon this groundwork, which is now out of date, leſt they breake the necke of it for euer. But *Bellarmine* (who muſt helpe at a dead lift) hath laboured much to put life into this dead Idol, and to raiſe againe this carcaſſe out of the duſt, alledgeth two other places out of the ſame Prophet, (Dan.12,11. and 11,31, and 8,11,) to prooue that they are Antichriſts which take away theyr dayly ſacrifice of the Maſſe, for which they fight, as for the life of theyr religion. But theſe propheticall predictions of *the aboliſhing of the daily ſacrifice,* which he applyeth to the heretikes (forſooth) of this time, and maketh them forerunners of Antichriſt, becauſe they deſire nothing more then the ouerthrow of this ſacrifice of the Maſſe: I ſay theſe propheticall predictions are beſt expounded by the euent of them, which were truely fulfilled in *Antiochus Epiphanes,* by whom the Temple was horribly prophaned, the Sanctuary wretchedly defiled, & the dayly ſacrifice aboliſhed, ſo that he ſet vp the abhomination of deſolation vpon the Altar, as is euidently declared in 1. Mach. 1,12,30 So then, by the daily worſhip or ſacrifice here oftentimes mentioned, we are to vnderſtand, not any ſacrifice of the Chriſtians to be taken away by the fury of Antichriſt, but the daily ſacrifice of the Iewes which was interrupted and taken away by this *Antioehus.* Againe, if the doctrine of the Romiſh Church bee true, then Antichriſt ſhall reigne but three yeares and ſixe moneths; howbeit the Prophet ſpeaketh *of ſixe yeares and three moneths wherein the daily ſacrifice ſhall be troden vnder foote,* Dan.8, 13,14. Thus to eſtabliſh one vntruth, they bring in another. Laſtly, if theyr Maſſe were to be aboliſhed by Antichriſt, wherein they teach the eternity of Chriſts Prieſthood conſiſteth, then ſhould Chriſts Prieſthood alſo be at end, whereas of it ſhall be no end, & therefore the ceaſing of *this daily ſacrifice* is interpreted by *Chryſoſtome, Ioſephus,* and the author of the Machabees, to be the Iewiſh Sacrifice, ſo that we may bid the popiſh daily ſacrifice farewell, and ſend it packing vnto Rome, the mother of whoredomes and abhominations.

Lib.1.de Miſſa. cap.9.

Vſe 4.

Rab. Menachem fol.115.

Laſtly, *this daily ſacrifice* importeth the daily ſacrifice of prayer which we ought to offer to God, as our dayly ſeruice due vnto him, 1. Kings 18,36. And thus do the Hebrew Doctors ſpeake, *The continuall ſacrifice of the morning made attonement for the iniquities that were done in the night: and the euening ſacrifice made attonement for the iniquities that were by day.* It is therefore required of vs to pray vnto God, not once in a moneth, or once a weeke, nor onely vpon the Sabbath day, or publikely in the aſſemblies of the faithfull, but we muſt remember him daily that remembreth vs euery houre. The time of prayer is euery day, and that in reſpect of our daily ſinnes, our daily wants, dangers, tentations, and decayes, ſo that we muſt obſerue the rule of the Apoſtle, *Pray continually,* 1 Theſſ.5,16. Theſe are fiue ſtrong motiues to ſtir vs vp daily to performe this duty, ſo that we may ſay with the Prophet, *I waite for the Lord, my ſoule doth waite: euen in his word do I hope; my ſoule waiteth for the Lord, more then they that watch for the morning,&c.* Pſal.130,5,6.

Fiue ſtrong motiues to ſtir vs vp to praier.

Firſt, (to ſpeake of them in order) we haue daily ſins. We prouoke God euery day, and therfore are taught daily to pray for forgiuenes, & to ſay, *If thou (Lord) ſhould mark iniquities, O Lord, who ſhall ſtand?* Pſ.130,3. For as he lades vs daily with his benefits, ſo we lade him daily with our ſinnes,ſo that they are a burden vnto him,he is weary to beare them; & therfore we ſhould make euen reckoning with the Lord euery day,and renew our repentance euermore.

Secondly,we haue dayly wants, and who feeleth them not? and therefore it is our duty daily to bewayle them, and daily to craue the ſupply of them. If there be any feeling of grace or ſparke of Gods Spirit in vs,we cannot bee ignorant that we want both temporall & ſpirituall bleſſings,for body and ſoule. A blinde man may ſee them, they are ſo great and ſo many.

Thirdly,we haue dayly dangers; euery creature,if God giue vs ouer, is able to work our deſtruction. We go not from home, but our returne is vncertaine, no man can aſſure himſelfe of ſafety. If we get vp on horſebacke, in the ſlipping of one foote,we ſlip into danger, & ſometimes into death. If we be in the houſe the miſſtepping of one foot bringeth trouble. If a man encloſe himſelfe in his garden, a ſerpent may byte him. If he walk in the ſtreetes, a tyle from an houſe may ſtrike him downe, nay dead. Where can a man ſecure himſelfe, or how long,or from whom? When we haue eſcaped one danger, may we afterward promiſe vnto our ſelues ſafety? nay wee are preſently in danger of another danger; as we ſee in the Syrians, who, when they had eſcaped the ſword of the Iſraelites, fled to *Aphek* into the Citty for refuge, *But there a wall fell vpon twenty and ſeuen thouſand of them that were left, and ſlew them*, 1 Kings 20,30,ſo that it is with vs as the Prophet *Amos* ſpeaketh, as *if a man did flie from a Lyon,and a Beare met him; or went into the houſe,and leaned his hand on the wall,and a ſerpent bit him*, Amos 5, 19. Therefore our onely ſafety ſtandeth in prayer, and in ſanctifying the Name of God, and begging his aſſiſtance.

Fourthly,we haue dayly tentations bodily and ghoſtly,ariſing from the fleſh, the world, and from the diuell. Our aduerſary the diuell neuer reſteth, but *walketh vp and downe like a roring Lyon, ſeeking whom he may deuoure*, Iob 1,7. 1 Pet.5,8. He is neuer ydle nor weary, he is an importunate ſuter, he will neuer giue ouer,nor take any denyall, and therfore Chriſt ſaith,Math.26,41. *Watch and pray,that ye enter not into tentation: the ſpirit indeed is willing, but the fleſh is weake*: and he inſtructeth his Diſciples,Luke 32,21, that Satan deſired to haue them,that he might ſift them as wheate;howbeit he telleth *Peter*, he prayed for him,that his faith ſhould not fayle. Among all theſe tentations, pleaſure and proſperity are none of the leaſt,when we enioy health & wealth, peace and liberty,eaſe and abundance. If euer we forget God, it is moſt commonly when we are full, Pſalm.30,6. Deuter.6,6,7.8,&c. Luke 21,34,35.

Laſtly, wee haue dayly decayes in good things. It is with vs in the matters of the ſoul, as it is in the ſtate of our bodies. Our naturall heate and moyſture (wherein the life conſiſteth) is dayly impayred and would quickly conſume, were not nature dayly ſupplyed by meate and drinke, whereby the decayes of theſe,as it were the breaches made in nature, are made vp: ſo would faith and repentance, and other graces of God be weakned and diminiſhed dayly in vs,if they were not encreaſed by the continuall vſe of the Word, of the Sacraments,and of Prayer: and therefore we muſt not ceaſſe to ſtirre vp theſe gifts in vs, leſt they be as a ſpark of fire in greene wood, which will ſoone go out if it be not kindled. So then this *morning & euening ſacrifice*,ſhold direct vs how and when to worſhip God; wee muſt remember him in the morning & in the euening,hee muſt be in our thoughts firſt and laſt,we muſt begin the day and ende the day with him. Let him be in our firſt meditations, when we awake out of ſleepe. If the heart and thoughts be well ſetled in the morning, they are like to be better ordered and diſpoſed all the day after. This made the Prophet ſay, Pſalm.5,3. *My voice ſhalt thou heare in the morning,O Lord,in the morning will I direct my praier vnto thee,and will looke vp*; and Pſalm. 22,2, and 53,17, and 119,55,62,164. Dan.6,10 Then are the faculties of the ſoule moſt freſh and cheerefull,then are the ſenſes comforted and refreſhed,becauſe of the nights reſt, and therefore beſt able to performe any duty to God or man. Againe,the morning is a time wherein the world and the buſineſſe of this life,haue not yet foreſtalled and poſſeſſed our hearts and affections, and therefore wee are then yͤ moſt fit to perform any ſpecial or ſpiritual duty required of vs. Laſtly,it is yͤ firſt part of the day, and therefore the moſt worthy to be conſecrated to God,after wee haue newly taſted his great mercy in the night paſt,which he might haue made euerlaſting darkneſſe vnto vs,& neuer raiſed vs vp againe. Moreouer, as the greateſt part neglect this time, ſo doe they alſo at euening; they forget what bleſſings they haue receiued, what dangers they haue eſcaped, what tentations they haue reſiſted, what wants they haue obtained, what decayes they haue ſupplyed and repayred, for which they ſhould giue him thanks; and laſtly, what ſinnes they haue committed in the day,for which God might iuſtly deſtroy thē. They remember not to caſt themſelues vpon his protection: they conſider not,that he may make their bed their graue, and neuer bring them to ſee the light and the Sunne againe. They neuer yet truely learned,that *in him wee liue,and moue,and haue our being*, Acts 17,28. Howbeit we that ſhould continually remember the kindnes of the Lord,and pray to him, and praiſe him at all times, doe for the moſt part forget him from morning to euening, & from euening to morning, and one day, and weeke,and moneth after another; and therefore it often falleth out, that God giueth vs little reſt and quiet, Deut.28,67. *But in the morning thou ſhalt ſay, would God it were euen! and at euen thou ſhalt ſay, would God it were morning! for the feare of thine heart wherewith thou ſhalt feare, and for the ſight of thine eyes which thou ſhalt ſee.*

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9 *And on the Sabbath day, two Lambs of the firſt yeare, without ſpot, and two tenth deales of flower for a meate offering mingled with oyle, and the drinke offring thereof.*

10 *Thus is the burnt offering of euery Sabbath, beſide the continuall burnt offering and his drinke offering.*

Doctrine. The Iewiſh Sabbath, and the vſes thereof to our ſelues.

Heere is the law ſet downe touching the ſolemnity of the Sabbath: before we had the daily burnt offering, in theſe words wee haue the *weekely offering*, wherein all things are doubled. Euery day wee ſhould ſet aſide a part of it to God, and cut off ſomewhat from our owne buſineſſe to lift vp our hearts to him: but the ſeuenth day ſhould wholly bee ſpent to his glory. Before they offered one Lambe, now two Lambes: before one tenth deale of flower, now two tenth deales, &c. So then, we are to ſpeake of the Iewiſh Sabbath, and the vſes thereof to our ſelues. This was firſt preſcribed and appointed to *Adam* in the time of his innocency, Gen.2,2; this was the ſeuenth day from creation. It is repeated in ſundry other places of the word of God, Exod.16,26, they might not gather Manna vpon this day, Exod.35,2,3. and 34.21. and 31,13.

Reaſon 1. Many reaſons are rendred, Exod.31, why they muſt obſerue this Sabbath; Firſt, it is a ſigne betweene God and them, that it is hee that doth ſanctifie them. Secondly, it is ordained for theyr benefit and commodity, and therfore ſhould be holy to them, as Chriſt farther teacheth, Mark.2,27. *The Sabbath was made for man, & not man for the Sabbath.* Thirdly, the neceſſity of keeping it appeareth, becauſe they that did not keepe it, ſhould ſurely dye. Fourthly, it is conſecrated to God, it is a Sabbath of reſt vnto him, verſe 15. Fiftly, the Lord propounded his owne example, for hee created the world in ſixe dayes, & then reſted the ſeuenth. See more to this purpoſe in the vſes afterward.

Vſe 1. Firſt, this reſt preſcribed in the law, that they *muſt do no manner of worke*, was myſticall, pointing out our ſpirituall and internall reſt and ceſſation from the works of ſinne, Eſay 58,14, and 66,27. We muſt not do our owne wayes, nor ſeek our own will: we muſt ceaſſe from our owne workes to follow after the works of God. Thus wee begin a ſpirituall Sabbath in this life, or elſe we ſhall neuer enioy the eternall Sabbath in heauen. We muſt begin our Sabbath here, we ſhal finiſh it hereafter. Therefore the Apoſtle ſaith, Hebr.4,10, 11. *Hee that entred into his reſt, hee hath alſo ceaſed from his owne workes, as God did from his: let vs labour therefore to enter into that reſt, leſt any man fall after the ſame example of vnbeliefe.* All ſinnes are truly and properly our owne workes, becauſe we naturally do them, and can doe nothing elſe, and we are Satans *houſe* wherein he inhabiteth, Math.12,44, we cannot pleaſe God, but bring vpon our ſelues by them all miſeries and calamities, yea death it ſelfe. So then we keepe a true Sabbath, when we abſtaine from our euill wayes, when wee mortifie the deeds of the fleſh, when wee are quickned by the Spirit to leade a new life, & when we do thoſe things that are well-pleaſing in his ſight. For what ſhall it auaile or aduantage a man to abſtaine from the works of his hands, and the labour of his calling, and in the meane ſeaſon to nouriſh ſinne and all euill in his heart? What comfort on the Sabbath can the day-labourer find in reſting from his worldly labours, if hee labour nothing at all to deny vngodlineſſe and all worldly and ſinfull luſts? What fruite ſhall the tradeſman finde to ceaſe from the workes of his calling, when he maketh a trade and occupation of ſin vpon that day? to ceaſe from making garments for others, and not himſelfe to learne *to put on Chriſt*? What benefit hath the Phyſician to ceaſe his preſcriptions, and to abſtaine from giuing his receipts for bodily health, if himſelfe ſeeke not after the health of his owne ſoule? may it not bee truly ſaid to him, *Phyſician heale thy ſelfe?* Luke 4,23. What ſhall it auaile the traueiler to ceaſe his trauell, and yet neuer require & ſeeke after the kingdome of Heauen? What good ſhall the Innekeeper or Tauerner receiue by ceaſing from their ordinary victualling, if they prouide not for themſelues the meat that neuer periſheth, and the bread that came downe from heauen, but famiſh and pine away their owne ſoules? Or what profit ſhal ariſe to ſuch as wil neither buy nor ſell vpon the Sabbath day, when in the meane ſeaſon they neuer go about *to buy the truth of Gods word*? Pro.23,23: nor to ſell away of their owne corruptions that hinder them from the beſt things? To what end and purpoſe do we abſtain from muſtring & training of ſouldiers, if we do not learn on yͤ lords day to fight the lords battels againſt yͤ world, yͤ fleſh, and the diuell? which are the moſt capital and deadly enemies that we haue, not to our bodies onely, but to our ſoules. And why do we ceaſe to put on our bodily armour, our ſhield, our head-peece, our ſword: if wee doe not put on the whole armour of Goe, *the helmet of ſaluation, the ſhield of faith, the breſtplate of righteouſneſſe, and the ſword of the ſpirit*; that we may ſtand faſt in the day of tryall? Eph.6, 16,17. Thus then wee ſee who they bee that keepe a good Sabbath, euen they that learne to reſt from ſinne, and ceaſe from all their euill wayes.

Vſe 2. Secondly, the Sabbath alſo is Symbolicall, in that it is a pledge vnto vs of our euerlaſting reſt in the kingdome of almighty God, as the Apoſtle ſheweth in the Epiſtle to the Coloſſians, chapter 2, verſe 17. *The Sabbath dayes are a ſhadow of things to come*; and Heb. chap. 4, verſe 9. *There remaineth a reſt for the people of God*: and farther he proueth it out of the Prophet, in Pſalme 95, where God promiſeth not an outward, ſuch as was the ceremoniall reſt of the Sabbath and of the Land of Canaan, but the eternall reſt with Ieſus Chriſt in Heauen. This do none attaine but onely the faithfull, and now we are in the way that leadeth vnto it, wee are not yet in poſſeſſion of that reſt, 2 Corinth. chapter 5. verſe 7. As then the paſſenger doth not ſitte ſtill, but alwayes is going forward and further, vntill he come to his iournyes end: ſo ought wee to make continuall ſteppes in the faith, vntill we come *to receiue the ende of our faith, which is the ſaluation of our ſoules*, 1 Pet. chapter 1, verſe 9.

Why eternall life is called a reſt.

Now we muſt vnderſtand that eternall life is called *a reſt* for two cauſes; Firſt, becauſe thē and there wee ſhall reſt from all our workes, that is, from our ſinnes: for then we ſhall ſinne no more, but ſhall know God euen as we are knowne; no euill ſhall dwell there. When the Angels had ſinned, they were immediately caſt out, *and are reſerued in chaines to euerlaſting perdition*, Iude, verſe 6. Secondly, wee ſhall reſt from all troubles and miſeries of this life, Reuelat. chapter 14, verſe 13: and hence it is, that this place *of reſt* is called by the name of *Abrahams* boſome, Luke 16, 22, 23, becauſe *Abraham* and all beleeuers that are the ſonnes of God, do there quietly reſt and repoſe themſelues, as the childe in the boſome of his mother.

Vſe 3.

Thirdly, it teacheth vs to auoyd all prophaneneſſe vpon this day of the Lord; the works of our callings, and the pleaſures of our owne hearts are meere prophanations of this holy day. Euery one will be ready to confeſſe that it is a great ſinne eyther for the husbandman to goe to plough, or for the tradeſman to follow his buſineſſe, or for the day-labourer to worke, or for the handycraſteſman to apply his vocation: howbeit for a man to giue himſelfe to his ſports, pleaſures, and delights, they thinke there is ſome greater liberty. Howbeit it ſeemeth a moſt ridiculous thing to me, that God forbiddeth to the poore man his labour, and alloweth to the rich man his pleaſure: to permit that which is leſſe neceſſary, and to reſtraine that which is more neceſſary. But let vs ſee what we are to hold, as well of the one as of the other out of the Law of God.

First, *Adam* himſelfe was commanded to *ſanctifie this day which God had bleſſed*, Geneſis, chap. 2, 2; and the people in the wilderneſſe are forbidden *to gather Manna*, Exod. chap. 16, verſe 6. For this day is a market day for the ſoule, and a time to prouide ſpirituall food farre more excellent and precious then Manna, Iohn, chap. 6, verſe 58. 1 Pet. chapter 2, verſe 3.

Secondly, our ordinary buying and ſelling, keeping of fayres or markets on this day, to whom we may ioyne thoſe that bring theyr wares and commodities into Church-yards, that after morning prayer they may vent them among the people. This is another abuſe among vs, which toucheth the buyers as well as the ſellers. And if ſuch commodities bee brought vnto vs, we ought not to buy them, Nehem. 13, 15. For what maketh ſellers among vs, but becauſe they eaſily finde thoſe that will take their cōmodities at their hands? It is certaine, if there were no buyers, there would be no ſellers,

Thirdly, there ought to be no carrying & carting vpon this day, leſt God lay ſome heauy burden vpon vs, too heauy for vs to beare, Ierem. 17, 21, 22. Many carriers offend this way, and as they breake the Sabbath themſelues, ſo they are the cauſe of the breach of it to many others,

Fourthly, we muſt not follow our labours, no not in harueſt time, when we might claime the greateſt priuiledge, and the ſeaſon ſeemeth to offer vnto vs liberty, and to giue vs a diſpenſation, yet euen then we muſt reſt; prouided that our corne and prouiſion for the yeere be not in danger to bee loſt, *for then God will haue mercy and not ſacrifice*, Math. 12, 7. If wee may ſaue the goods of others, much more our owne: And if ſaue the life of our beaſt, much more our corne wherby our liues are preſerued.

Fiftly, they are reproued, that wander from their places, that runne about after euery pleaſure, or profite, or feaſt; a common abuſe & prophanation of the day, almoſt in all places, Exod. 16, 29: theſe are like *prophane Eſau, who ſold his birthright for a meſſe of pottage*, Hebr. chapter 12, verſe 16, ſo do they ſell the word and ſacraments for ſmall trifles. Theſe are louers of pleaſures more then louers of God, hauing a forme of godlineſſe, but denying the power thereof, 2 Tim. chapter 3, verſes 4, 5. and many of them make theyr belly theyr god, Philppians, chapter 3, ver. 19. And touching theyr profits, they take great gaine to be godlineſſe, not godlines, to be great gaine; the firſt Epiſtle to *Timothy*, chapter 6, verſes 5, 6.

Sixtly, the Iewes were forbidden to build the Tabernacle vpon this day, which was a place conſecrated to God for his ſeruice and worſhip, Exodus, chapter 31. verſe 15. It is not therefore lawfull to builde Gods houſe with materiall ſtones vpon that day, but wee muſt labour to *bee liuing ſtones, built vp a ſpirituall houſe, and an holy Prieſthood to offer vp ſpirituall ſacrifice, acceptable to God by Ieſus Chriſt*; the firſt Epiſtle of *Peter*, chapter the ſecond, verſe 5.

Seuenthly, they are reproued that keepe a carnall ſabbath vnto the diuell, not an holy

Sabbath to God, who ſpend the time in carding, dicing, drinking, ſurfetting, reuelling, and ſuch like. This is the diuels ſabbath, and no better then to ſerue him. They are euill vpon any day, but worſe vpon this day. *Saul* was offended when he ſaw *Dauids* place empty at his Table: but how often may our places be ſeene empty at the Lords Table, and in his houſe? Laſtly, not to regard the hearing of the word, whereby wee may encreaſe in good things, and learne our duties to God & man. The neglect of theſe duties bringeth many iudgements and curſes of God vpon our heads, Amos 8,4. Nehem. 13, 17, 18. Ier. 17. verſe 27.

The diuels Sabbath.

Vſe 4.

Thirdly, we muſt labour to performe obedience to God vpon this day without wearineſſe or diſtraction, both publikely and priuately. It is our duty to heare the word preached in it, 2 Kings 4,23. Luke 4,16, Acts 13, 14, 15, & 15,22. We muſt exerciſe our ſelues in the Word and Sacraments, pray with the Congregation, lay vp in our hearts what wee haue heard, meditate vpon it, conferre about it, and ſeeke to encreaſe in knowledge, faith, and obedience: otherwiſe the Sabbath ſhall paſſe from vs without profite. We muſt try our hearts and liues whether we goe forward or backward, or ſtand at a ſtay. If we do theſe things, then ſhall we be wiſe obſeruers of this day, and haue the bleſſings of GOD come downe vpon vs, Exod. 31, 13, 17. Ezek. 20, 12, 20. Eſay 56, 2, 3, 4, &c. and 58, 13, 14. Ier. 17, 24, 25, 26.

Vſe 5.

Why the commandement of the Sabbath is directed to gouernors.

Laſtly, it is the duty of all Gouernors to looke to theyr families, and therefore GOD beginneth with them, and directeth the commandement vnto them, and that for theſe cauſes. Firſt, becauſe they muſt giue an acount of theyr gouernment to God, of whō they haue receyued it, who is the high Commander and generall Maſter in Heauen and Earth, and of all theyr ſoules that are vnder their charge: foraſmuch as hee will ſearch and enquire not onely how ciuill and iuſt among men, and toward men our gouernment hath beene, but how godly and religious.

Secondly, GOD ſetteth them in the firſt place, to teach them that God requireth at their hands to teach theyr families, to command theyr ſonnes and houſholds to feare God, & to bring them vp in his faith & feare, and in true religion, Eph. 6,4. Gen. 18,19.

Thirdly, becauſe they muſt go before them by good example and practiſe of all holy duties, as *Paul* wold haue *Timothy* to do, 1 Tim. 4,12; as we look for any comfort at the Lords hand in that great day of his dreadfull iudgement, when *he will bring euery worke to light, with euery ſecret thing, whether good or euil*, Eccl. 12,12. If we haue beene examples in good things, we ſhall receyue euerlaſting life: if examples in euill, euerlaſting death.

Fourthly, the Lord ſingleth out the father and maſter in the firſt place, becauſe if they go before and leade the way, the reſt of the houſe wil quickly follow after, Iohn, chap. 4, verſe 53. Acts, chapter ſixteene, verſe 32: contrarywiſe if they yeeld not obedience for conſcience ſake to the duties of the Sabbath, they may by the abuſe of their authority hinder & fruſtrate the holy endeauours of his children & ſeruants. Hence it is, that many fathers vrge their children, many maſters command their ſeruants to go about their owne buſines, and ſend them from place to place at that time when they ſhould attend to the holy commandement of the Lord, whereas both of thē might well and lawfully reply to their fathers and maſters, and ſay with Chriſt our Sauiour, Luke 2,49, *Wiſt yee not that I muſt be about my fathers buſineſſe?* Laſtly, the Lord layeth this waighty charge vpon them, that ſuch as are vnder their gouernment, may yeeld willingly and cheerfully to Gods will, conſidering how ſtraight a charge God hath giuen to all gouernours. If they ſhould do it of their owne head, or lay an heauy burden vpon thē, which themſelues would not touch with their little finger, the charge could carry no authority. It is not therefore their fathers or maſters that reſtraine them of their liberty, & tye vp their wicked and wandring affections, but GOD himſelfe, to whom all obedience is due. The father doth ſhew loue to his children whē he reſtrayneth them from wickednes, the maſter doth no wrong to his ſeruants that brideleth them from following theyr owne willes and pleaſures. So then the poynt to be learned and practiſed, is, that we muſt firſt keepe the Sabbath in our owne perſons, and begin reformation within the doores or cloſets of our owne hearts, or elſe we will be very remiſſe & negligent in reforming of others; or if we be forward we ſhall bee charged and chalenged to be hypocrites, while we teach others, but doe not teach our ſelues, Rom. 2,21. Secondly, we muſt caſt our eyes vpon others, and looke to them that belong vnto vs, that they may ſanctifie the Sabbath as well as our ſelues. It is not enough for vs to come to the houſe of God alone, but wee muſt come with the trayne of our families, as a Captaine with his army, Pſal. 110,3, and 42,4. The father oftentimes is praying in the Church, when his children are playing in the ſtreetes. The maſter many times ſitteth in the houſe of God, when his ſeruant lyeth at the alehouſe. The wife ſometimes goeth with her huſband to the ſermon, when the daughters and maid-ſeruants eyther are ſent or ſuffered to runne to laſciuious dancing and wanton company, whereby theyr mindes and oftentimes theyr bodyes alſo are defiled, as it fell out to *Dinah*, Gen. chapter 34, verſes 1, 2; and ſo the ſaying of *Salomon* is verified, Prouerbs, chap. 29, verſe 15. *A childe left to himſelfe, bringeth his mother to ſhame.*

Obiect.

But haply ſome Maſters will alleadge for themſelues that their ſeruants are vnruly, as the vntamed heyffer, and will not be ordered by them,that they are much greeued they can preuaile no more with them, and that they breake out and will not be holden in by them. Anſwer. I anſwer,this is not a good plea, but a vayne excuſe,and no better. For if thy authority ſerue to bridle them and keepe them vnder in the ſixe dayes, how commeth it to paſſe that thou wanteſt power to preuayle ouer them on the ſeuenth day? Can wee rule them in our owne cauſe,and can wee not rule them in the cauſe of God? Haue we meanes to enforce them to looke to our buſineſſe,and want wee meanes to compell them to do Gods buſines? It ſeemeth therefore to me, to be rather want of will in vs,then of power. Obiect. If we pretend farther,that they be incorrigible, and will haue their owne ſwinge, and be at theyr owne liberty that day; Anſw. we haue no warrant to burden our houſes with ſuch perſons, that will neither ſerue the Lord nor obey vs,but rather infect others that liue with them. The Prophet *Dauid* profeſſeth, that they ſhould not ſerue him that were vngodly, his eyes ſhould bee vpon *the faithfull to dwell with him, but the wicked ſhould not tarry in his houſe,* Pſal.101,6, 7. Why then ſhould wee keepe them in our houſe,that loue not the houſe of God? Wee will quickly diſcharge that ſeruant which hath no care of our buſineſſe, why then will we trouble our ſelues & our houſe with him that is vnfaithfull toward God? Thus then wee ſee the care that all ought to haue of the Sabbath,both maſter and ſeruant, father and ſonne,husband and wife. But (alaſſe) the prophaneneſſe of our times is ſo great, that the Sabbath is in a manner vtterly contemned, & we giue him leaſt ſeruice on that day wherein we are bound to giue him moſt duty. For we ſee heere vnder the Law, how the Lord commandeth that *the daily ſacrifice* which euery morning and euening was offered,ſhould bee doubled vpon the Sabbath. But our people for the moſt part performe ſingle ſeruice,and double impiety vpon that day. The greateſt ſeruice is done to our ſelues, or that which is worſe,to the diuell, But of the Sabbath we haue ſpoken before,chap.15.

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11 *And in the beginnings of your moneths yee ſhall offer a burnt offering vnto the Lord,two yong Bullocks, and a Ramme, and ſeuen Lambes of a yeare old without ſpot.*

12 *And three tenth deales of flower for a meat offering,&c.*

13 *And a ſeuerall tenth deale of fine flower mingled with oyle for a meate offering,&c.*

14 *And their drinke offerings ſhall be halfe an Hin of wine vnto a Bullocke, and the third part of an Hin vnto a Ramme, and the fourth part of an Hin vnto a Lambe,&c.*

15 *And one Kid of the Goats for a ſinne offering vnto the Lord ſhall bee prepared, beſides the continuall burnt offering, and his drinke offering.*

In theſe words we haue the monethly ſolemnity commanded to the Iewes,to wit, the Calends of the moneths, called the New Moones,or beginning of euery moneth. The worſhip performed therein; was two young Bullocks, one Ram, ſeuen Lambs of the firſt yeare, three tenth deales of flower for euery Bullock, and two tenth deales of flower for euery Ram for a meate offering,&c.it muſt alſo haue a drinke offering containing halfe an *Hin of wine*,&c. Here we haue mention made (as alſo before) of the *Hin* and of the *Epha*. Touching the *Epha* & *Omer*, we haue ſpoken already,chap.5,15,16. What the Hin was. Now we muſt ſpeake ſomewhat of the *Hin*. Some are of opinion, that it cannot bee certainely knowne, how much the Hebrew meaſures contayned,as appeareth in *Lyra* and *Caietan,* and ſo they leaue it vncertaine to determine. Others to enwrap the *Hin* in greater obſcurity,make two kindes of meaſures of this one kinde, the greater and the leſſer: but this is a bare coniecture without warrant. Mention is made heereof before, chap.15,4,5,7,9. This we are to hold for a certaine truth,that the *Hin* is of liquid things, and it is commonly accounted to containe ſix pintes,which we receiue as moſt probable & leaſt ſuſpected, becauſe it agreeth with the computation of the Hebrewes,who generally hold, that it holdeth twelue of the meaſures called *Log*,and the *Log* contayned ſixe egges, and there goeth to a pinte of our engliſh meaſure as much as 14 eggeſhels containe. But of this ſee before,chap.15.

Of the feaſt of the New Moone.

Now to returne to the matter which is heere handled,we ſee that the Calends or beginnings of the moneths were conſecrated & hallowed vnto God, as before, chap.10,10, and in many other places, 1 Sam. chap.20,5. 1 Chron.chapter 25,verſe 31. 2 Chron.chap. 8,verſe 13, and chapter 31,verſe 5. Nehem. chapt. 10, verſe 33.Ezr.chap.3,verſe 5.Ezek. chapter 45, verſe 17, and 46,verſe 1. Amos, 8,verſe 5.

Vſe 1.

This was the ſolemne feaſt of the Iewes: let vs ſee what it belongeth vnto vs. Firſt,ſee heereby that God did ſet apart diuers times beſides the Sabbath,to his people that ſerue him,to heare his word, and to reſort to the Prophets to bee taught and inſtructed in the wayes of godlineſſe, 2 Kings 4,25. Ezek.36, 1; at ſuch times the people went to the Prophets,when the Prieſts were oftentimes negligent in theyr places. Chriſt our Sauiour complayneth in the Goſpel,that they were *as ſheepe without a Sheepheard,* Math.9,verſe 36, when there were ſtore of Prieſts and Leuites in the Land,howbeit they were *dumbe dogges,* and opened not theyr mouthes to interpret the Law.

The Sabbath day is the cheefe time to ſeek after knowledge, and euer was from the beginning: neuertheleſſe, God appointed other times alſo to his people. There are not many places in the land where the word is preached on other dayes thē the Sabbath, I would there were more of them; it is a good helpe to many other places where they want teaching, & if the people reſort to them as they were wont to the Prophets, they are to be commended & encouraged. If there were a dearth of Corne among vs, how farre would we goe to fetch Corne, rather then wee would ſtarue? I beleeue as far as the ſonnes of *Iacob*, who went out of the Land of Canaan into Egypt: ſo ought it to be with vs in regard of the ſoule, we ſhould be ready to go from place to place yea from Land to Land, rather thē pine away and periſh for want of inſtruction, Amos 8, 12. But if many that liue among vs had liued in thoſe dayes, that cannot abide that preaching ſhould be vpon any other day, they wold haue enueyed againſt this as a great diſorder, and vpbraided the people that they gad after Sermons, and leaue their buſineſſe, and begger themſelues. In the dayes of Chriſt the people followed him out of their houſes and Cities, and ſought him out to bee taught of him; yet he neuer reproued them or forbad them, but fedde them both in ſoule and body. Doth the Lord command vs ſo often to delight in the Law of the Lord, to meditate therein day and night, to ſeeke firſt of all the kingdome of God, and ought a few miles to ſtop vs or hinder vs? How far will men ride, and runne, and ſayle for a little earthly ſubſtance? It is accounted by worldly minded men that ſauour nothing but of the earth, no diſorder at all, to runne on heaps from towne to towne to drunken feaſts, maygames, dancings, playes, beare-baytings, and other like fooleries and vanities; they allow this running from place to place; but if any go halfe ſo farre to ſeeke after the word, and to edifie themſelues in theyr moſt holy faith, they cry out againſt it with open mouthes, and thinke them worthy to bee puniſhed. Thus they would alſo haue done to Gods owne people the Iewes, if they had ſeene them runne & reſort to the Prophets, in the ruinous times of the Church with ſo great zeale and forwardneſſe as they did.

Vſe 2. Secondly, we learne that all moneths and times are conſecrated to vs through Chriſt, ſo that worſhipping God truely, they ſhall turne to our good and benefit, according to the ſaying of the Apoſtle, *Whether life, or death or things preſent, or things to come, all are ours*, 1 Cor. 3, 22, 23. The heathen and they that are heatheniſhly minded, are afraid of the influence of the ſtarres, and of the conſtellation of the heauens, yea the *Starre-gazers* would beare vs in hand, that ſome times are diſmall and fatall to ſome purpoſes. The Gentiles made it vnlucky to enterprize ſome buſines in ſome of the moneths. Hence it is that the Poet ſaith,

Ouid de faſt. l. 3

Hac quoq; de cauſa, ſi te Prouerbia tangunt,
Menſe malum Maio nubere, vulgus ait.

That is,

The Prouerbs teach, and common people ſay,
Its ill to marry in the moneth of May.

In like manner he teacheth before, that ſome times are vnfit for the marriage of widowes or of maides, foraſmuch as ſuch as marry in them are not long liued, but haue died quickly,

Nec viduis tedis eadem, nec virginis apta
Tempora: qua nupſit, non diuturna fuit.

Plut in his Roman. queſt. 86.

And one of the wiſeſt Philoſophers among the heathen, enquiring into the cauſes, why the Romanes would not marry in the moneth of May, alledgeth this as one, becauſe they offered oblations to the dead in this moneth, and therfore was holden to be ominous. And in another place hee ſheweth, that they held the morrowes after the Calends, Nones, and Ides, diſmall and diſaſtrous dayes, eyther to ſet forward vpon any iourney and voyage, or to march with an army into the field. *Rom. queſt. 25* It is not worth the labour to ſpend time to rehearſe the folly of our ſottiſh Prognoſticators, that in euery moneth tell vs which are good dayes and which are euill dayes, and ſet downe particular predictions what ſhall befall vs, and how we ſhall proſper or not proſper: and yet themſelues cannot tell what ſhall happen to themſelues. I remember a pleaſant ſtory, reported by *Eraſmus* *Eraſ. de lingua.* in the reigne of *Henry* the ſeuenth, a wiſe and iudicious Prince, of a certaine wizard, who would needs be accounted as a Prophet, and able to foretell things to come; hee propheſied at a time of the Kings death, that he ſhould dye that yeare. The king hearing of his Propheſie, & withall laughing at his folly, ſent for him, as if he meant to take notice of his deepe and profound skill, and to reward him highly; and when he was come into his preſence, he asked him whether hee had any knowledge of things to come, and could tell what ſhould come to paſſe heereafter? he anſwered, he had great skill that way. The king demanded of him, whether he knew where he ſhold be thoſe holy dayes that were at hand, (for this fell out not long before the feaſt of the Natiuity) he anſwered, No: Why then (quoth the king) I perceiue thou haſt no skill at all, and knoweſt not ſo much as I doe, for I know where thou ſhalt be, & how long, and withall willed his ſeruants to carry him preſently to the Tower, and after a while hauing made himſelfe merry and derided the folly of ÿ wiſe foole, he diſmiſſed him, which was more fauour then he deſerued. This practiſe of propheticall diuinations and predictions is meere Gentiliſme, and great pitty it is once ſuffered among vs Chriſtians, to make ſome dayes lucky and ſome vnlucky, ſome fortunate and ſome vnfortunate; whereof wee ſee the practiſe in the booke of Eſter, chapter the third, verſe ſeuenth: *They caſt Pur,* *that is, the lot before Haman, from day to day, & from Moneth to moneth, to the twelfth Moneth.* Howbeit we ſee how he was deceyued, and the enchanters vpon whom he builded, and in whō he truſted, like to the Papiſts, who long looked for the yeare 88, of which they hadde many Aſtrologicall predictions, and truſted in it no leſſe then in the Oracle of *Apollo*, howbeit they were maruailouſly & in a manner miraculouſly defeated and diſappointed, and therefore one ſaith well,

D.Fulk. preface before the Rhē. Teſtam.

Octogeſimus octauus mirabilis annus,
Clade papiſtarum, fauſtus vbiq; pijs.

But if we be the true ſeruants of God, our wayes ſhall proſper, Pſal. 1,3, and it ſhall go well with vs, if we make the word our ſtudy and meditation, Ioſh. 1,8; if not, let the times be what they will, and prognoſticate what lucke (as they call it) ſoeuer they can, yet nothing ſhal proſper or do vs good, whatſoeuer we imagine to the contrary.

Vſe 3.

Thirdly, the conſideration of the feaſt of the *New Moones* did put them and doth put vs in minde, that we ſhould be new creatures, and walke in newneſſe of life by the holy Ghoſt regenerating vs, as the Apoſtle ſaith, 2. Cor. 5,17. *If any man be in Chriſt, he is a new creature: olde things are paſt away, behold, all things are made new.* Hence it is, that we are ſo oftentimes warned in the Scripture, that *wee muſt be renewed in the ſpirit of our mindes,* Rom. 12,2. Eph. 4,23. that wee muſt *put on the new man, which after God is created in righteouſneſſe and true holineſſe,* Eph. 4,24, and muſt *put off concerning the former conuerſation, the olde man which is corrupt according to the deceiueable luſts,* verſe 22.

Why our corruption is called the old man.

As then the Moone (which ruleth the moneth) changeth and reneweth ẏ light, ſo ſhould we be changed, not in ſubſtance of the body, but in quality, and that in euery part, euen in the whole man, foraſmuch as we are altogether corrupt. Now this that muſt be changed, is called *the old man;* firſt, becauſe it is in time before regeneration, firſt, we are carnall, then ſpirituall; firſt, the firſt *Adam*, then the ſecond *Adam* hath place in vs: firſt we are borne, then we are borne againe, Iohn 3. Secondly, becauſe as age maketh loathſome and deformed, ſo this maketh vs full of ſpots and wrinkles, before ſuch time as wee taſte of the renewing power of God. Thirdly, becauſe it draweth neere to death, for as old age bringeth downe to the graue, ſo doth the olde man draw vs to deſtruction of ſoule and body, which is the ſecond death. This old man therefore muſt be cleane caſt off, or elſe it ſhall not profite vs: for wee muſt deny our ſelues, and crucifie our ſinfull luſtes, wee muſt kill and mortifie our vaine deſires, as *Abraham* would haue killed his ſonne; but wee muſt go farther, for wee muſt after a ſort kill our ſelues, & caſt off the things that are moſt deare vnto vs, though they ſhould *bee as our right hand, or as our right eye,* Math. 5. And we muſt ſo caſt off the old man, that no remnant of him cleaue or ſticke vnto vs, & we ſhould put it off, not as if we were loth or vnwilling to leaue it, but caſt it away with a purpoſe neuer to take it vp, or to put it on againe, no nor once touch the ſame, but to account it as a *menſtruous cloth,* leſt we be like to the dogge that returneth to his vomite, or to the ſowe that was waſhed and by and by walloweth in the myre, or to the Crocodile that layeth aſide her poyſon but taketh it vp againe. On the other ſide, we muſt put on *the new man,* called new, becauſe nothing auayleth without this, Gal. 5,6. Againe, it is wrought in vs in the ſecond place, for we are firſt old before we are new, for this is the latter birth. Laſtly, becauſe it is ſtrong to do the will of GOD, as young men are luſty and able to doe the buſineſſe of this life with great alacrity and actiuity.

Vſe 4.

Laſtly, we muſt remember that it is not enough to ſerue God outwardly, and to keepe the bare ceremony, except we ioyne thereunto the ſeruice of the heart. And if the Iewes had reſorted diligently euery firſt day of the moneth to the ſeruice of God in the Tabernacle or the Temple, yet what could it auayle them, if theyr hearts were vncleane, & theyr hands ſtained with cruelty? Therefore the Prophet ſaith, *The new Moones and Sabbaths, the calling of aſſemblies, I cannot away with, it is iniquity: your new Moones and your appointed feaſts my ſoule hateth, they are a trouble vnto mee, I am weary to beare them,* Eſay 1,13,14. The Iewes regarded no more then to keepe the dayes, they thought it enough to leaue the works of theyr calling, though they did neuer forſake the works of the fleſh, and therefore he chargeth them that *their hands were full of blood,* verſe 15. So is it with vs, we reſt for the moſt part in the outward ceremony, in honouring God with our lippes and bodily preſence in his houſe, we bring no more but our outward eares to heare, and neglect the preparation of the heart, and yet flatter our ſelues as if we had done all that he requireth. Howbeit God reiecteth and refuſeth ſuch duty at our hands, hee cannot abide the ſeruice and ſacrifice that is offered in this manner. Hence it is that he ſaith, *I hate, I deſpiſe your feaſt dayes, and I will not ſmell in your ſolemne aſſemblies: though yee offer mee burnt offerings, and your meate offerings, I will not accept them, neither will I regard the peace offerings of your fatte beaſts,* Amos, chapter the fift, the 21, and 22, verſes. Not that almighty GOD hated or abhorred the thinges them ſelues; hee did not reiect their works, but the *euill of their works,* Eſay, chapter 1, verſe 16: ſo he cannot abide that we come before him in that corrupt manner; but we aſſemble for the worſe, and not for the better, and by our corruption turne his ſauing ordinances into ſinne.

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16 And in the fourteenth day of the firſt moneth, is the Paſſeouer of the Lord.

17 And in the fifteenth day of this moneth is the feaſt, ſeuen daies ſhall vnleauened bread be eaten.

18 In the firſt day ſhall be an holy conuocation, &c.

19 But ye ſhall offer a ſacrifice made by fire for a burnt offring vnto the Lord, two young Bullocks, one Ramme, and ſeuen Lambes of a yeere old, &c.

20 And their meate offering ſhall be of, &c.

21 A ſeuerall tenth deale, &c.

22 And one Goat for a ſinne offering, &c.

23 Ye ſhall offer theſe beſide the burnt offering in the morning, &c.

After this maner, &c.

25 An on, &c.

Wee come now to the yearely feaſts and ſacrifices, whereof the Paſſeouer hath the firſt place, wherein beſide the dayly ſacrifice, they were to offer two young Bullocks, and one Ramme, and ſeuen Lambs of the firſt yeare without blemiſh, for a burnt offering, and their meat offering muſt be of flower mingled with oyle; and they muſt eate vnleauened bread ſeuen dayes, the firſt day & the ſeuenth muſt be an holy conuocation, wherein they muſt do no ſeruile worke. Of this feaſt wee reade at large, Exod.12,18. Leuit. 23,5,7. Deut.16, 1. Of this feaſt we haue alſo ſpoken before at large, chap.9,2, 3. And it was of great importance, euen the foundation of all the benefits which the Iewes receyued at Gods hands, without which they had beene no people ſeparated and dedicated vnto almighty God,

Vſe 1. This Paſchall Lambe was not a bare ceremony without doctrine and inſtruction. The Iewes departed in great haſte out of Egypt. And how? not armed or with banniners diſplayed, as if theyr enemies had ſtood in feare of them, but they went out like a company of poore fugitiues or baniſhed perſons. The women carried theyr children vpon theyr ſhoulders, the men tooke vp theyr ſtuffe vpon theyr necks, and fled out of the Land, as *Lot* did out of Sodome, for theyr liues. They were a people that had no skill to handle the ſword, or weapon of warre defenſiue or offenſiue, they had beene vſed like Oxen for labor, and like Aſſes for burden. And when they muſt depart, it was ſaide, *Get you hence*, Exod. 12,29, they muſt truſſe vp the Corne they had grownd, and bake cakes by the way to eate. This ſolemnity they obſerued yearely, wherin they did eate cakes without leauen, which ſerued to put them in minde, that when theyr fathers departed out of Egypt, they were a poore diſtreſſed people, and ranne away like ſilly Lambes purſued by deuouring wolues. This ſhould teach all of vs, that God would haue vs remember ſuch deliuerances out of danger, as he hath ſent vs. We are apt to forget what he hath done for vs, as the Iewes were, and therefore we muſt conſider to what end God commanded his people to celebrate this feaſt euery yeare, & that not for one day, but for ſeuen dayes together, and doth ſo often vrge it vpon them, as we ſee in the Scriptures. And albeit this feaſt haue no place in the new Teſtament, but is iuſtly abrogated & aboliſhed, becauſe yͤ ſhadow muſt giue place to the body, and the ceremony to the truth: yet wee muſt not thinke the commending of it euery where to the Church to bee in vaine. For it ſerues to put vs in minde both of Gods mercy and goodneſſe vnto his Church, who though he bring them into ſundry perils that are ready to oppreſſe them, yet he is ready to deliuer them out of all, yea when things ſeeme to bee moſt deſperate: and alſo of our duty toward him to giue him thankes for our deliuerances, and to praiſe his Name.

Vſe 2. Secondly, from hence it followeth, that it was a vaine and friuolous controuerſie which troubled ſundry Churches, and rent in ſunder one of them from another touching the keeping of the Paſſeouer. Some would haue it kept on the 14. day of the moneth, after the manner of the Iewes, and others on the Lords day after, leſt the Church ſhould follow the Synagogue. *Victor* Biſhop of Rome did threaten all the Eaſt Churches with the cenſure of excommunication, becauſe they celebrated the Paſſeouer another day then on the Lords day. But *Ireneus* and other holy Biſhops reproued him of obſtinacy, of pride and arrogancy, & wrote vnto him that he did not well in that he cut from the vnity of the body of the Church ſo many and ſo great Churches of Chriſt, which obſerued the order deliuered vnto them from ancient times, as appeareth in *Euſebius* For the Churches of the Eaſt pretended that they followed *Iohn* and *Philip*; and the Churches of the Weſt alledged the examples of *Paul* and *Peter* for theyr warrant and one clayme was fully as good and haply as true as the other. This ſtriſe doth the Biſhop of Rome at this day nouriſh and renew againe, that had bene long buried in the graue and couered with aſhes, by his new Calendar, and thruſteth vpon the Church his owne ordinance concerning the obſeruatiõ of Eaſter as a diuine precept, and conſequently neceſſary to be kept and obſerued of the Church, vſurping iuriſdiction and authority ouer all Churches to rule ouer them and their faith at his pleaſure. *Cardinall Bellarmine* going about to eſtabliſh traditions againſt the all-ſufficient doctrine of the Scriptures, auoucheth that we muſt neceſſarily beleeue that the Paſſeouer is to be kept in the new Teſtament on the Lords day onely, becauſe they haue bene accounted heretikes, who kept it otherwiſe; and yet this cannot be proued by the Scripture.

I anſwer, the former controuerſie was at the laſt thus defined and determined by *Polycarp* and *Victor*, that euery one ſhould follow their owne cuſtome and iudgement, and that it is a very fooliſh and abſurd thing for ſuch rites to ſeparate one from another as enemies. *Euethes ethôn heneken allêlôn charizeſthai, Sozom.hiſtor. lib.7.cap.*19. Now that which is left free & at liberty for either ſide to follow, cannot bee holden neceſſary: but to keepe the Paſſeouer on this day or that day is left free and at liberty for either ſide, therefore it is not neceſſarie vnto ſaluation. So then, nothing is more vncertaine then Tradition: for both parts pretended the Apoſtles and Apoſtolike Traditions, but both of them could not be true: nay *Socrates* taxeth them both of errors, affirming that this ſprang not of Tradition, but of Cuſtome. And if either the one opinion or the other had any good foundation from the Apoſtles, it might be that in the beginning and firſt planting of the Goſpel (to beare with the infirmity of others) they obſerued certayne dayes and times, which afterward was obſerued and vrged as a precept, liberty being aboliſhed, and that which was retained of charity, was turned into a law of neceſſity. Again ther is no cauſe or reaſon at all, why any churches or perſons ſhould contend to haue the Paſſeouer receiued, much leſſe ſo bitingly & bitterly. For *Socrates* ſpeaketh well and truly, that the Apoſtles ordained nothing of holy or feſtiuall daies, and ſheweth at large the vanity of thoſe that ſtriue to no purpoſe about it: σκοπος μεν ουν γεγονε τοις αποστολοις ου ρεπι ημερων εροτασικων νομοθετειν, *Socrat.lib.*5.*cap.*22. Foraſmuch as the Paſſouer was a type and ceremony, but types and ceremonies were aboliſhed. So then it was ſuperſtitiouſly done of ſuch as beare the names of Chriſtian Churches, to bring in a feaſt of Paſſeouer, vnder pretence that the Iewes had the ſame; for that were to compell the Gentiles to liue as do the Iewes, which *Paul* reproued in *Peter*, Gal.2,14. But theſe Traditions got authority in the church by little and little. I haue ſpoken this, not that it is vnlawfull to haue one day in the yeare, wherein to celebrate the remembrance of the reſurrection of our Lord Ieſus Chriſt, for that were to run into extremities: whereas our infirmity is allowed to haue ſome helpes to quicken our faith, that wee might the better bethinke vs all our life what benefit the reſurrection of our Lord hath brought vnto vs: neuertheleſſe this is eſtabliſhed onely for order ſake. But to vrge this ſtrictly of neceſſitie, or to make a ſeruice of God thereof, or to think that we ought to faſhion our ſelues after the example of the Iewes, to wit, that as they had their Paſſeouer, ſo ought wee to haue ours in theſe dayes, were to turne all things vpſide downe, and to put a veile before the face of Chriſt, that we might not ſee the light of the Goſpel ſhining vpon vs.

Vſe 3. Laſtly, this Paſſeouer was celebrated with many circumſtances, whereof ſome were obſerued onely at the firſt Paſſeouer while they were in Egypt, as the preparing of the paſchal Lambe, and keeping it apart from the reſt of the flock, from the 10 day to ÿ 14. the ſprinkling of the blood vpon the doore poſtes, the eating of it in haſte, and the killing of it within their owne houſes: but afterwardes it was done in the publike place of Gods worſhip, Deut.16,5,6,7: for which purpoſe Ieruſalem was afterward choſen, where it was killed by the Prieſtes, and flayed in the Court of the Temple, and the blood ſprinkled on the Altar, 2 Chron.35,1,2,6,10,11: then the owner of the Lambe tooke it at the Prieſts hands, & brought it to his owne houſe, and roaſted it. All theſe things aymed at the ſhedding of Chriſts blood, and the ſprinkling, that is, the applying of it to the hearts of all true beleeuers, Ezek.45,19. 1 Pet.1.2. Heb.9,13,14. As when the Law was commanded to bee written vpon their doore poſts, it pointed out the writing of it into their hearts, as it is expounded by the Prophet, Ier.31,31. Hebr.8,10. And whereas they were to ſprinkle the *vpper doore poſtes*, not the threſhold or the floore vnder their feete, it did put them and vs in minde what recouerent account and eſtimation wee ought to haue of the blood of Chriſt, that *wee ſhould not treade vnder our feete the Sonne of God, neither account the blood of the couenant wherewith we haue beene ſanctified, as an vnholy thing*, Heb,10,29. Some points were to be obſerued at all times, whenſoeuer and whereſoeuer they killed and kept the Paſſeouer, and conſumed it with fire: they muſt eat it with vnleauened cakes, for all leauen muſt be caſt out of their houſes; & to this they ioyned *bitter herbes*. The roaſting of it with *fire* was a figure both of Gods Spirit, Math.3,11. *Through which Chriſt offered himſelfe to God*, Heb.9,14: & alſo of Gods fiery wrath which he was to ſuffer, whilſt *hee was made a curſe for vs* by his death vpon the croſſe, Gal.3,15, Ier.4,4. The vnleauened loaues ſignifie that none can be partakers of any benefit by Chriſt, but ſuch as caſt out *the leauen of malicio uſneſſe and wickedneſſe* out of their hearts, 1 Cor.5,8. This belongeth to euery one to eat the vnleauened cakes or loaues of ſincerity & truth: of which before chap. 9. The ſoure or bitter herbes, ÿ are thought by the Hebrew Rabbines to bee wild Lettuce, Cichory, Hore-hound, and ſuch like, and were eaten with the Lamb, brought to their remembrance the affliction in Egypt, where *their liues had beene bitter*, Exod.1,14: yea, more bitter then gall or wormewood, where the Egyptians made their liues bitter with hard bondage in mortar and in bricke, and in all manner of ſeruice in the fielde; and heereunto the Church ſeemeth to allude, Lament.3,15: and all theſe were as types of the bitter ſorrowes of Chriſt, to whom they offered gall to drinke: as alſo of our mortification and afflictions with him, *For we muſt bee made*

Maimon treat. of leauen, cap.7

made like vnto him, 1 Cor.5, 7. & 11.26. Phil. 3,10.

Alſo in the day of the firſt fruits, when ye bring a new meate offering vnto the Lord, after your weekes be out, ye ſhall haue an holy conuocation, ye ſhall do no ſeruile worke.

27 *But ye ſhal offer the burnt offering for a ſweet ſauour, &c.*

28 *And their meat Offering of fine Flower, &c*

29 *A ſeuerall tenth deale vnto one Lambe, &c.*

30 *And one Kid, &c.*

31 *Ye ſhall offer them beſides the continual burnt Offering, &c.*

The feaſt of the firſt fruits of wheat harueſt.

Maimony in treatiſe of firſt fruits, *cap.* 22.

Heere is handled the feaſt of Pentecoſt, or of Weekes, which was kept yeerely amongſt the Iewes, to giue God thankes after the gathering of their harueſt. This was a meane to put them in minde to honor God for ſending his benefits to the ſuſtenance of man, Leu.23, 17. Deut.16, 9, 10. It is called the feaſt of harueſt, Exo.23, 16. & 22, 29. Their fruits when they were ful ripe, and gathered, were broght & offred to God. The Hebrew Canons teach, yͭ they were to bring firſt fruits of ſeuen things onely, of Wheat, of Barly, of Grapes, of Figs, of Pomegranats, of Oliues, and of Dates; and that if a man brought any other beſides theſe ſeuen kinds, they were not ſanctified. Moreouer, that they bring no firſt fruits of liquors, ſaue of oliues and of Grapes, and if they bring other, they are not receiued. There is no meaſure of firſt fruits ſet, in what meaſure or quãtity they ought to bring them, neuertheleſſe they teach, that the leaſt quantity which men might bring was one of ſixty, as the greateſt was the fortith part, ſo that they might bring what they would betweene forty and ſixtie for their firſt fruites. This feaſt is alſo called *Pentecoſt*, that is, fifty dayes, becauſe there were ſeuen weekes betweene Eaſter and this: ſo as there were 49. dayes between theſe two feaſts, whereunto one being added for the feſtiuall day it ſelfe, it made fifty. This ceremony is now no longer in vſe, but inſtruction from it and by it remaineth. The Iewes were as yong children, and God ruled them according to their infirmities, Gal.4,1. Now let vs ſee the Vſes.

Vſe 1.

First, it teacheth vs, not onely that GOD hath ſet vs in this world, but foſtereth & feedeth vs in it, hee maketh the earth to yeelde fruite, ſo that we liue by his bounty and liberality. Therfore the will of God was, that the Iewes ſhould keepe a yearely feaſt to him to giue him thankes, that thereby they might be prouoked to acknowledge all the year after, that they were ſuſtained by his hand, and that they were as it were Gods tenants in the land, Deut.26.9, 10, Leuit.25, 23. So then, they were to thinke thus with themſelues, we haue offered ſacrifice to God after harueſt: whereby we are put in minde that it is he that hath ſent vs our ſuſtenance by giuing vs the early and the latter raine; ſending vs fruitfull ſeaſons, and filling our hearts with ioy and gladneſſe. So then this yearely ſolemnitie of one day, was not as a paſport or diſcharge of farther dutie, as if they might forget God all the reſt of the yeare, but rather to be a means to ſchoole them all the year after, yͭ if we haue any thing wherwith to ſuccour our ſelues and ſuſtain our liues, it is Gods bleſſing, who hath pitty and compaſſion vpon vs. By this wee are taught to the worlds end, and are put in mind not to ſwallow Gods benefits as ſwine without thinking vpon him, but rather ſo often as we eate or drinke, we ſhould be ready to giue him thankes: and as he openeth our mouthes to receiue his creatures, ſo ſhould wee open our mouthes to poure out his praiſes. It is he that heareth the heauens, that the heauens may heare the earth, and the earth the corne, and the corne his people, Hoſ.2.

Vſe 2.

Secondly, the firſt fruits figured out Gods Church, which is a people ſeparated and ſanctified vnto him from the reſt of the worlde. This is a true deſcription of the true Church, and by this we muſt try whether we be parts and members thereof, or not. It is not enough for vs to be in the Church, to make vs to be of the Church, *For many be among vs, that are not of vs*, ſaith the Apoſtle *Iohn* in his firſt Epiſtle, and the ſecond chapter. If we be of yͤ Church, we muſt bee a company called and culled out of the world, Iohn 15, 19: for theſe two are oppoſed the one to the other, the world and the Church: *The whole world lieth in wickednes, but we know that we are of God*, 1 John 5, 19. The Apoſtle *Iohn* ſpeaking of them both, & comparing one with another ſaith, *Yee are of God, little children; they are of the world*, 1 Iohn 4, 4, 5. As then the firſt fruits were ſeparated from the reſt of the heape, and ſanctified vnto God, ſo is the eſtate of the true Church, and of all the members of it, Ier.2, 3. Iames 1, 18. Reuel. 14, 1: they are ſanctified to GOD and to his ſeruice, in whom he greatly delighteth. This is the priuiledge of the regenerate aboue the vnregenerate, that they are created anew in Chriſt Ieſus. They are his ſpouſe, Hoſ.2, 19, 23. Eph.5, 25, his children, Ioh.1, 12, his ſeruants, Rom.6, 16, trees of righteouſneſſe planted by his right hand, Pſal.1, 3. Eſay 61, 3, an holy Temple, Eph. 2, 20, 21, an holy Prieſthood, and a royall generation, 1 Pet.2, 5, 9. Reuel.1, 6, and 5, 9. It behoueth vs therefore to walke worthy of our calling, Eph.4.1, toward God and men: toward God, giuing him all glory, Reuel.1, 6: and doing whatſoeuer hee commandeth, Ioh.15, 14, toward men, hauing our conuerſation honeſt, 1, Pet.2, 12, and nothing at all regarding the hatred of the world, John 15, 18, 19, &c. Of this ſee more afterward.

Thirdly, hereby the Lord taught the Iewes to deale liberally toward other their brethren,

thren,as he had dealt liberally toward them, according as he had bleſſed them. Where hee beſtoweth much, there he requires the more: and whatſoeuer they did,they muſt do it willingly and cheerefully,Deu.16,10,11. A man may giue all his goods, and yet do to God no good ſeruice, yea *and giue his body to be burned*, 1 Cor.13,3. True it is,he did after a ſort lay the bridle in their owne neckes, and left it to Kings 4.42. their owne choice to offer what they thoght beſt in their own eyes,yet he adds,*as the Lord thy God hath bleſſed thee*,Deut.16: & therefore they muſt come to an account for it.When he had giuen them a good and plentiful harueſt, that the cart was preſſed with the ſheaues, & their cup did ouerflow,from whence came it? or to whom were they beholding for it? Was it not to him? to him onely? It is he that openeth his hand wide vnto vs alſo, ẏ our hearts ſhould be opened in like maner toward him. God dealeth not alike toward all, and hee requireth not alike of all. As euery man hath receyued abundantly at his hands, ſo ought hee to impart vnto his brother; for that is the end that God aimeth at, and the ſeruice that hee looketh for. They that deuoure Gods bleſſings without pitty,are no better thē theeues and as caterpillars that eate vp the fruites of the earth,Heb,13,16,Hoſ.6,7.Our goods can no way profit him,Iob 35,6. True it is, he requireth ſacrifices & oblations, howbeit ſuch as thinke to diſcharge themſelues by coming to the church & by offering their gifts there, do beguile themſelues, but cannot beguil the Lord that ſeeth the heart, foraſmuch as all their doings are no better then hypocriſie, if they be not mercifull to their bretheren that ſtand in neede.There is none of vs but would be glad of releefe if we were in miſery & neceſſity,and therefore we ſhould ſhew pity toward others. When the Lord would mooue the Iſraelites to compaſſion, he putteth them in minde that they had bene ſtrangers & bond ſlaues in the land of Egypt. Such as haue felt the want of worldly things, would be gladde that euery one ſhould bee willing to ſtretch out his hand to helpe them, and therefore we ſhould do the like. Yea,though we neuer felt any want,let vs remember that want may befall vs hereafter. For what are wee but fraile creatures? and what are earthly things but mutable & flitting? No man may exempt him ſelfe from the ſtroke of God, we may fal from plenty to pouerty,yea from ſuperfluity to neceſſity,and be driuen to beg our bread, as infinite examples teſtifie. Let vs therfore conſider that we are mortal men,and that nothing hath befalne to others that may not happen to our ſelues, that thereby we may bee mooued *not to turne away our eyes from our owne fleſh*, Eſay 58,7.

Vſe 4. Laſtly, we muſt obſerue another point in this feaſt,that it was inſtituted in the remembrance of the deliuerance of the Law, which was giuen at the ſame time. For it is ſaid,that the people came to *Sinai the third month after their departure out of Egypt, the ſame day that they departed from Rephidim*,Exod.19,1,2:now that was the firſt day of the moneth, and the fourteenth day was the day of the Paſſeouer. And as the months were then obſerued which went by the courſe of the Moone, there was one whole moneth added; ſo that in effect there were fifty dayes from the Paſſeouer to Gods ſetting foorth of his Law vpon Mount Sinai: ſo as the feaſt of Pentecoſt or Whitſontide was referred to that time. Of this we finde mention in the new Teſtament, Acts 2, 1.& 20.16: at this time the holy Ghoſt came downe in *clouen tongues, and ſate vpon the diſciples*,Actes 2,3. Wee know the law of it ſelfe could do men no good through their infirmity. It is a dead letter and killeth,2 Cor.3,6,7. It is a glaſſe to ſhew that we are all ſinners & tranſgreſſors of it,Rom. 7, 10: and therefore ſerueth to condemne & accurſe vs, Gal.3,13. Rom.8,15. Howbeit at the comming of our Lord Ieſus Chriſt and after his aſcenſion,God brought in another manner of Whitſontide then had beene obſerued in time of the ſhadowes and ceremonies, when he vouchſafed to poure down as a ſhowre of raine, the plentifull graces of his Spirit vpon his Church: ſo that the things that were figured vnder the Law, were fulfilled in Chriſt our Sauiour. Wherefore, beſides the admonition that the Iewes had, to wit, to do homage to God for their harueſt, and to fill their mouths with his praiſe for the fruits of the earth and the bodily ſuſtenance which they receiued;likewiſe to impart of part of theſe bleſſings to their poor brethren, that there might be a common reioycing and gladneſſe among them,& ſo God be glorified with one accord: they had alſo a reſemblance of the things that were fulfilled at the comming of Chriſt. And albeit it bee not euill or vnlawfull to haue one certain day wherein the hiſtory of the comming down of the holy Ghoſt ſhould be declared and publiſhed,yet the figure is ceaſed and accompliſhed. We muſt not runne trotting or trauelling to Ieruſalem to worſhip there, but *lift vp pure hands euery where* vnto him that hath powred 2 Tim.2,8. out the infinite riches of his holy Spirit, and ſent vs *the liuing waters*, Ezek. 47,9: that wee ſhould haue ioy and gladneſſe therein, Rom. 14. Let vs therefore reioyce,ſeeing God hath ſhewed himſelfe ſo bountifull to vs,to reioice euen according to the ioy in harueſt. Eſay 9, 3. For as the Iewes reioyced in the harueſt of corruptible fruits that nouriſhed the body: ſo we hauing receiued the incorruptible graces of the holy Ghoſt ſhed abroad in our hearts, ſhould be ioyfull and glad, by withdravving our ſelues from the vanities of this world,and by holding our ſelues contented with the fauour of God,Phil. 4,7: and vvhen this gladneſſe is vvrought in vs, wee muſt labour to make others partakers of the ſame. For, if the Iewes were commanded to call the poore,the vvid-

Widdowes, and the fatherleſſe, to make merry with thē in the vſe of thoſe outward bleſſings that God had giuen them: much more ought we to labour to make others partakers of the ſpirituall graces which we haue receyued, that belong to the building of yͤ church, Rom. chap. 12, 6. 1 Cor. chapt. 12, verſe 7. Eph. 2, 14. Zach. 2, 4: as the woman of *Samaria* being taught by Chriſt, called out the reſt of the City to heare the gracious words that came out of his mouth which ſhee had heard, John 4: ſo that we ought to ſay with the Leapers, *We do not well: this is a day of good tidings, and we hold our peace:* and as they ſaide, *Come, that we may go and tell the Kings houſhold*, 2 Kin. 7, 9: ſo ſhould we ſay, Come, let vs goe and tell our brethren what God hath done for our ſoules.

CHAP. XXIX.

1 *AND in the ſeuenth moneth, on the firſt day of the moneth, ye ſhall haue an holy conuocation, ye ſhall do no ſeruile worke: it is a day of blowing the Trumpets vnto you.*

2 *And ye ſhall offer a burnt offering for a ſweete ſauour vnto the Lord, one young Bullocke, and one Ramme, &c.*

3 *And their meate Offering ſhalbe of flowre mingled with oyle, three tenth deales for a bullocke, &c.*

4 *And one tenth deale for one Lambe throughout the ſeuen Lambes.*

5 *And one kid of the goats for a ſinne offering, &c.*

6 *Beſides the burnt offering of the moneth, and his meate Offering, and the daily burnt offering, and his meate offering, and their drinke offerings according vnto their manner, for a ſweet ſauour, &c.*

The contents of this chapt.

BEfore we ſaw how *Moſes* beganne to handle the daily ſacrifice, and the monethly and yearely feaſts and ſolemnities of the Iewes: this Chapter is of like argument with the former, deſcribing three other ſolemn feaſts, or rather three yearly ſacrifices, one to be offered at the feaſt of Trumpets, another at the feaſt of humiliation, the third at the feaſt of Tabernacles: all theſe fell out in one and the ſame month, called of the Hebrewes *Thiſri*, which anſwereth in part to our September. Touching the firſt, it was to be celebrated on the firſt day of that moneth, which was holden ſacred in two reſpects, both in regard of the feaſt of the *New Moone*, and then for the feaſt of *Trumpets*, ſo that three ordinary ſacrifices were to bee offered in it, the daily ſacrifice, the monthly, & then that which is proper to this feaſt, to wit, *a young Bullocke, a Ram, and ſeuen Lambes of the firſt yeere for a burnt offering, &c.*

Of the feaſt of Trumpets, & the vſes to vs.

Let vs firſt ſpeake of this feaſt of Trumpets. Some of the Rabbines fantaſtically ſuppoſe, that it was inſtituted in remembrance of the offering vp of *Iſaac*, or of deliuerance from being offered, which conceite is idle and nothing at all to the purpoſe. Others imagine, that it was appointed vpon occaſion of the warres that the Iſraelites had with the Amalekites and other Nations vnder the conduct of God, to put them in remembrance that the whole life of man is nothing elſe but a continuall warfare, Iob 7, 1. 2 Timoth. 2, 1. Of this feaſt we read, Leuit. 23, 24. This was accounted as a Sabbath, an holy conuocation, wherin they muſt do no ſeruile worke. Therein the trumpets or cornets ſounded alowd, and the ſound thereof was heard farre and neere. Of this alſo in part we haue ſpoken before, chap. 10. 1.

Vſe 1.

Let vs come to the Vſes hereof in regard of our ſelues, which ſerued of purpoſe to ſtir vp the people to returne vnto God praiſe and thankſgiuing with ioyfulneſſe of heart for all his benefits, according to that in the Pſalmes, *Make a ioyfull noiſe vnto the God of Iacob, take a Pſalme, and bring hither the Timbrel the pleaſant Harpe with the Pſaltery; blow vp the Trumpet in the new Moone, in the time appointed on our ſolemne feaſt day*, Pſal. 81, 1, 2, 3. So *Dauid* hauing experience of Gods good hand toward him in many preſeruations, compoſed the 18 Pſalme, as a teſtimony of his thankfulnes *for his deliuerance from the hands of all his enemies & from the hand of Saul*. So I ſhould thinke that the cauſe of this feaſt was to be a feaſt of remembrance for his manifold mercies receiued in the wilderneſſe, that thereby they might ſtirre vp themſelues to be vnited in God. And the cauſe of the inſtitution of this feaſt ſeemeth to be contrary to that which followeth, wͨ is the feaſt of faſting. For as the Iewes had a day to humble themſelues by faſting, ſo they were alſo to haue a day of reioycing, yͭ when they heard of thoſe Trumpets, they ſhould ſtirre vp themſelues to returne to GOD with ioy of heart. And albeit we neyther heare nor haue theſe Trumpets ſounding in our eares to call vs to the Temple and place of his worſhip, yet ought we to praiſe his name cheerefully and readily, with ſpirituall ioy and gladneſſe

Tide.

nes continually, Eſay 35,2,3, 10. with ſinging & thankſgiuing, Eſay 49,20, 21: for it is certaine the faithfull onely haue true cauſe to reioyce, Pſal. 32,11. & 33,1: the vngodly haue no cauſe at all, Eſay 48,20,21,22: but rather to weepe and lament, Luke 6,25.

Vſe 2. Secondly, it reproueth the Popiſh ſort, who endeuour to follow this commandement, as if it belonged to Chriſtians as a precept in our dayes, and therefore haue a reſemblance of it once a yeere by ringing of bels; yea at euerie ſolemne feaſt they thinke God is well paid & pleaſed, when they haue rung their bels lowd and luſtily, and thereby wakened the ghoſtes of ſuch of their friends as are dead. Such practiſe is no better then ſorcery and witchcraft, which is retained among them. And hence it is, that they aſcribe more force to their hallowed and conſecrated bels, then euer GOD gaue to the ſound of theſe Trumpets. For they aſcribe vnto them (being once hallowed) a ſpirituall power againſt thunder, lightning, and euill ſpirits: & for that cauſe they are not aſhamed to baptize them, and to exact great ſummes of money of the people for that purpoſe, which was one of the greeuances wherof the Princes of Germany complained in the aſſembly at Noremberg. But this feaſt ſerued onely for the people of old time, and therfore they mingle the Law & the Goſpel together, and bring in a Linſy-wolſy religion contrary to the will and commandement of God.

Vſe 3. Thirdly, this warneth vs of the preaching of the Goſpel, concerning Chriſt the Sauiour of the world, the conqueror of all our enemies and of them that hate vs, Eſay 58,1, Zach. 9. For this was a warlike inſtrument, Num. 6. 31 Ioſh. 6. God hath cauſed the doctrine of ſaluation to be ſounded out in the world, ſo that all haue heard the ſound of it, Pſal. 19,4. Rom. 10,18, Such a Trumpet was *Iohn* the Baptiſt, the forerunner of Chriſt, who was ſent *to prepare the way of the Lord*, Mark 1,1,2: & to call vpon them to repent, becauſe the *kingdome of God was at hand*. And this commendeth to the Miniſters in the execution of their office, diligence, carefulneſſe, continuance, cheerefulnes, and zeale, 1 Cor. 9,17. 1 Pet. 5,2.

ſe 4. Laſtly, as the Miniſters muſt bee the Lords Trumpets, ſo indeede ought euery faithfull ſoule to bee a Trumpet. For when this feaſt was yeerely obſerued, ſuch as heard the trumpets were warned by it all the yeare after to ſtirre vp and awaken themſelues, remembring that God doth call them as with a lowd voice daily, that they ſhould yeelde vp themſelues ſoules and bodies vnto him to worſhippe and ſerue him as he requireth. When this feaſt was celebrated & ſolemnized, all the males were not commanded to repaire to Ieruſalem, as they were *at the three more ſolemne feaſts*, Exod 23,17: to wit, if they were free-men and in health, able to go to the place of his worſhip Deut. 12,6: & 16,2. And hence it is, that the Iewiſh Doctors out of that Law, of all males appearing before the Lord three times in the yeare, do exempt and diſcharge eleuen ſorts; and therefore they ſay that women & ſeruants are not bound, but all men are bound, except the deafe and the dumbe, and the foole, & the little childe, and the blinde, and the lame, and the vncircumciſed, and the olde man, and the ſicke, and the tender or weake which are not able to go and trauell vpon their feet: neuertheleſſe, though the people were far from Ieruſalem when this feaſt vvas holden, and that they could not reſort thither daily to doe ſacrifice in the Temple, yet they were to conſider in their abſence, that ſacrifices were offered there euen in their behalfe, and God was worſhipped there in the behalfe and name of all the Tribes. True it is, this figure is paſſed away, and vtterly aboliſhed by the comming of our Lord Ieſus Chriſt, howbeit this remaineth that we our ſelues ſhould ſerue for trumpets. For as the Temple being deſtroyed, wee muſt be *ſpiritual Temples vnto God*: ſo ẏ Trumpets being taken away, euery one of vs muſt be ſpiritual Trumpets, that is, we ſhold rouze vp our ſelues, becauſe we are naturally ſo beſotted and wedded to the world, and vnto the vanities heere below, that it ſeldome cometh into our minds to thinke of God, of the Goſpel, of the kingdome of heauen. Our eares are ſo poſſeſſed with the ſound of earthly things, and our eyes ſo dazled with the pleaſures of the fleſh, that we are as deafe and blind men, that can neither heare nor ſee what God ſaith vnto vs. He calleth vnto vs daily, and maketh the Goſpel ſound aloud in the middeſt of vs, that wee might haue the inward remorſe of a good conſcience, to repent vs of all our euill wayes, yet we notvvithſtanding this ſummoning of vs do remaine dull and deafe, & dumb and blinde. Wherefore vve muſt not look till there be a ſolemne holyday to call vs vnto the Church, there to keepe a feaſt of Trumpets, but it muſt ſerue vs all the daies of our life as a ſpur to cauſe vs to returne to God.

7 And ye ſhall haue on the tenth day of this ſeuenth moneth, an holy conuocation, and ye ſhall afflict your ſoules, yee ſhall not doe any worke therein.

8 But yee ſhall offer a burnt offering vnto the Lord for a ſweete ſauour, one yong bullocke, &c.

9 And their meat offering ſhall be, &c.

10 A ſeuerall tenth deale for one Lambe, &c.

11 One kidde of the Goats for a ſinne-offering, &c.

The next feaſt is the feaſt of affliction or humiliation, othervviſe called the feaſt of faſting. The Iewes themſelues vvere ſo ſuperſtitious in the obſeruation of this feaſt, that (as *Munſter* teſtifieth) they thought it not lavvfull for them to reade any thing that might make themſelues mery, or reioyce their harts; *Munſt. annot.*

Of the Feaſt of faſting and afflicting the ſoule.

as the departure of the children of Iſrael out of Egypt, their entrance into the land of Canaan, or their deliuerance from the tiranny of *Haman*, and ſuch like: but onely mournefull things, that may ſerue to make them heauy and ſorrowfull: as the threatnings of the Prophets, the Lamentations of *Ieremy*, the deſtruction of Ieruſalem, and other Scriptures of like argument. This feaſt was not ordayned without cauſe. Many ſurmiſe that it had his originall for the Lords forgiuing the Iſraelites their ſinne of idolatry, committed in making and worſhipping the golden Calfe, Exod.32, Of this we reade more at large, Leuit.23,26, 27,28. It was ſolemnized on the tenth day of the ſeuenth moneth, to be a day of attonement, an holye conuocation to afflict theyr ſoules, and to offer an holy offering by fire to the Lord, and *whatſoeuer ſoule ſhall not be afflicted in that ſame day, he ſhall be cut off from among his people*. This yearly feaſt of expiation is alſo deſcribed. Leuit, 16,29: and it is made *an euer laſting ſtatute to make an attonement for the children of Iſrael for all their ſinnes once a yeare*. This was not ordained without cauſe, foraſmuch as we ſee how men do naturally couer theyr faults as much as they can. So the Prophet *Zachary* teſtifieth, that while the people were in captiuity and baniſhment in Babylon, all that whole time they had kept their extraordinary faſts very ſtrictly, chap, 7,5.

*Theod.quæſt.*12 *in Leuit.Thom.* 1.2 *quæſt.*102. *art.*4 .*Lyra in* 23.*Leuit.*

Vſe 1.

But let vs proceede to the Vſes. Heereby the Iews and all men to the end of the world are put in minde; that wee muſt ſeriouſly bethinke vs of our ſinnes, both of the greatneſſe and number of them which we commit, and humble our ſelues for them. It was the wil of God to eſtabliſh amongſt his owne people a yeare-minde of them, by teaching them to humble themſelues by faſting, and acknowledging their ſinnes, and making a ſolemne confeſſion of them, and crauing pardon and forgiueneſſe of them. We cannot think of our ſinnes aright without griefe of heart, neyther ought wee to bee greeued for this greefe, 2. Cor.7,8. This ſorrow is of God, and for our good, and therefore called *godly ſorrow*, and is not to be ſhunned or ſhaken off by vs. It pleaſeth God greatly, and *maketh glad the Angels in heauen*, Luke 15, verſe 17: and bringeth vs vnto infinite ioy and peace of conſcience in the latter end. Such then as can bee glad and reioyce at it exceedingly when they haue offended God, and wounded their own ſoules, their ſinne is deepe, their heart is hard, and their condemnation ſhall be double in hell, of whom Chriſt ſaith, Luke 6,25. *Woee be to you that laugh, for ye ſhall weepe and waile*. So then, their publike and ſolemne faſting was a proteſting of themſelues to bee guiltie in Gods ſight of horrible offences, and they were put in minde when they were come home to their houſes, to conſider that it is not enough for them to hang downe their heads like a bullruſh for a day, and to craue forgiueneſſe: for we prouoke God euery day, and as it were, enter into a new band with death. True it is we are waſhed, but we defile our ſelues again: God hath pardoned vs, yet we returne to our ſinne as to our vomit againe, and wee make no end of ſinning. So long as we liue in this world, wee haue ſome corruptions lurking in vs, and it is vnpoſſible for vs altogether to abſtaine from euill. Thus were the Iewes taught to looke vpon themſelues, and into thēſelues, and vpon their ſinnes by this feaſt, which haply otherwiſe they would neuer haue thought vpon: and thus it ſerueth fot our inſtruction alſo.

Vſe 2.

Secondly, we ſee heereby what ſuperſtition remaynerh amongſt the Romaniſts, who haue turned this feaſt of *Affliction* and humiliation, into their *Lenton-faſt*: then they hang downe their heads, and acknowledge theyr ſinnes, and puniſh themſelues with faſting, & pretend for it the example of the Iewes, and the practiſe of Chriſt. Thus they make vs no better for the comming of our Lord Ieſus in the fleſh, Galath. chap. 5, verſe 4. and 4, verſe 2, who hath ſhewed himſelfe vnto the world. They pretend themſelues to bee Chriſtians, but make themſelues Iewes. Neyther is it any whit better to maintaine their Faſt of fortie dayes, by an apiſh imitation of Chriſt Ieſus. For if they will be like vnto him, let them abſtaine from all manner of meate and drinke, let them during thoſe dayes eate nothing at all, and then let them boaſt that they haue faſted and faſhioned themſelues like vnto him. But their manner is to feede themſelues vnto the full at dinner, that they are like to ſurfet, and they cramme their bellies that they leaue no roome for any more.

Of the Lenton Faſt.

Againe, the Faſt of Chriſt was not an abſtinence from fleſh onely, and a taking liberty to eate fiſh, to drinke wine, and to feede vpon all kind of the moſt delicate diſhes, which is the Romiſh Faſt; hee did eate nothing at all in thoſe dayes. Moreouer, hee did this but once in all his life, and that to ſhew his diuine power, and to magnifie the maieſtie of the Goſpel; whereas theſe ſcorners will ſeeme to go beyond him by many degrees, and not to reſemble him. And wherefore do they take vp the faſhion of the Iewes to afflict themſelues, but to haue freer ſcope to deſpiſe & deſpight God himſelfe all the yeare after? They make ſowre faces, and diſſigure themſelues, & play the notable hypocrites when Paſſion-ſunday commeth, I thinke to mocke at the paſſion of Chriſt. Laſtly, they make their Faſting to bee meritorious, and to deſerue remiſſion and forgiueneſſe at the hands of God, and ſo prefer their owne traditions before the precepts and commandements of God.

Vſe 3.

Laſtly, wee muſt learne the true vſe and end of faſting, and the nature of it. To this purpoſe wee muſt know what kindes there are of it, what it is, what are the parts of it, and the ſundry corruptions wherwith it hath

bene

The ſeuerall ſorts & kindes of faſts.

beene ſtayned.

Firſt, there are diuerſe ſorts of faſtes: there is a faſte preſcribed by the learned Phyſician, to preſerue or reſtore health, when the body is troubled with repletion.

Serm de quadrag.

Secondly, the faſt of ſobriety and temperance, Romanes 13,13, 1 Corinthians 9, 25. 1 Theſſalonians 5.6. 1 Peter 5,7. Of this *Bernard* ſpeaking ſayth, Let the eyes, eares, tongue, hand, and ſoule it ſelfe faſte: let the eyes faſte from curious ſights and al wantonneſſe: let the eares faſte from fables and euill reports: let the tongue faſte from ſlander, and murmuring, and rayling ſpeeches: let the hands faſte from euill workes, and the ſoule from ſinne and doing our own will, Luke 21,34. Ezekiel 16.49.

Thirdly, there is a forced and conſtrayned faſt, as in time of famine, when we can get nothing to feed vpon: to this wee may adde the poore mans faſte, who often faſteth becauſe he hath nothing to put in his belly.

Fourthly, there is the miraculous faſte, which cannot bee brought into imitation; ſuch was the faſte of *Moſes*, of *Elias*, and of Chriſt himſelfe, Exodus 34, 28, 1 Kings 19,8. Matthew 4, 2. But of theſe we haue nothing to ſay at this preſent. There is another faſt that is pointed out in this place, which is the religious faſt.

Whether faſting be ceremoniall.

The Lord commanded by *Moſes*, that euery ſoule once in the yeare ſhould humble it ſelfe in faſting before the Lord in one of the great aſſemblies of his people, Leuit. 16, 29,30,31, and 23,27,28, &c. And albeit the ceremonie of the day be taken away, Galatians 4, by the comming of Chriſt, yet the thing it ſelfe remaineth and continueth in force, as well as a day of reſt for Gods ſeruice, albeit the Iewiſh Sabbath bee aboliſhed. The circumſtances of morall duties may bee changed, but the ſubſtance may not be abrogated.

For where the ſame cauſes continue, there the thing it ſelfe abideth. Wee haue as great cauſe of humiliation as euer the Iewes had, of making our prayers feruent, being as much ſubiect to coldneſſe as they were; and as great cauſe to bee carefull, that the wrath of God doe not breake out vpon vs, or being broken out to deſire to haue it returned backe, and the ſword of God put vp againe into his ſheath.

And therefore this holy exerciſe is of as great and neceſſary vſe as euer it was, and it remaineth in as full force and ſtrength as euer it did, Ioel 2,12. Luke 5,33. 1 Cor. 7, 5. Acts 13,2,3.

What a religious faſt is.

Let vs therfore in the next place ſee what it is. Faſting is an abſtinence for one day, commanded of the Lord, from all meats & drinks and delights of this life, thereby to make ſolemne profeſſion of our humiliation. It is an abſtinence from all meates and drinkes: *All the people came to cauſe David to eate meate while it was yet day, but David ſware, ſaying, So doe God to me and more alſo, if I taſte bread, or ought elſe till the Sunne be downe*, 2 Sam. chapter 3,35. Ion. chapter 3, verſe 7. They were commanded to put away theyr beſt rayment: Exod. chapter 33, verſes 5,6. *The Lord ſaide vnto Moſes, ſay vnto the children of Iſrael, Yee are a ſtiffenecked people, I will come ſuddenly vpon thee, and conſume thee: therefore now put thy coſtly raiment from thee, that I may know what to doe vnto thee. So the childrē of Iſrael laide their goodly rayment from them, &c.* To abſtaine from mirth & muſicke, from pleaſures and all recreations, Ioel 2, verſe 16. 1 Chron. 7, verſe 5. Dan. chapter 6,18: and in ſtead of theſe, to giue themſelues to weeping, mourning, and lamentation, Nehem. chapter 1, verſe 4. For this cauſe they had theyr ſackcloth and aſhes, to ſignifie that they were not worthy of any attire, and that they were no better then duſt and aſhes. This was to continue one whole day, 2 Sam. 3,35. Iudg. chapter 20, verſe 26. 1 Sam. chapter 14, verſe 24. 2 Sam. chapter 1, verſe 12: and at euen when they came to eate, they did not ſeeke delicate meate, or fill themſelues with wine or ſtrong drinke, or fare daintily to pamper the fleſh, but were content with ſuch as came to hand, and vſed that ſparingly alſo: *they fed vpon the bread of teares*, Pſal. 80,3: *and mingled their drinke with weeping*, Pſal. 102. Sometimes indeede they continued their faſt longer, as occaſion ſerued, and vpon extraordinary cauſes, Eſter 4,16, Acts 9,9. Neh. 1,1, 2. 2 Sam. 12. Dan. 10.1,2.

Chemnit. examen Concil. Trid tom. 4. de Ieiunio.

Furthermore I adde, it was commanded of God both in the Law, as wee ſhewed before, and in the Goſpel, Luke 5,33,35. The end of this ordinance is for our further and better humiliation, Leuiticus 23, 27, 16, 29, Pſal. 35, 13. Deuteron. 10, 12, 1 Kings 21,27,28, 29, 2 Chron. 12,6,7. Ezra 8,21.

The religious faſt is of two ſorts.

Of this there are two ſorts: for the religious faſt is eyther priuate performed by one or moe in a family, that our prayers may bee more effectuall, Nehem. 1, 4. 2 Sam. 12,16. Pſal. 35,13. 2 Sam. 3.35. Pſal. 69,10. Dan. 9. and 10. Acts 10.2.30. Luke 2.36. Eſter 4.16: or elſe publike, performed by the whole congregation, Ioel 2.12, Ionah 3,7: It ought not to bee vſed of a few; and therefore all ſorts of people ſhould come to the ſame as on the Sabbath day, and none abſent themſelues from the aſſemblies.

The parts of a faſt.

Now of both theſe faſtes we muſt conſider the parts, that ſome are outward, and ſome inward.

The outward parts pertaine to the body, and are called *a bodily exerciſe*, 1, Timothie 4.8: as to abſtayne from meate and drinke, watching in prayer, abridging of our ſleep & ſuch like commodities, delights and pleaſures of this life, thereby to make vs fitter for the inward grace of the minde; that the body being thereby humbled and the fleſh pulled downe, the ſoule may alſo be humbled before the Lord.

Obiection

But it will bee obiected, that God being a Spirit regardeth not theſe outward things, foraſmuch as *hee will bee ſerued in ſpirit and truth*, Ioh. 4,24. Rom. 14.17. 1 Cor. 8.8. Mat. 15,11.

Anſw.

I anſwere, we muſt conſider that faſting is the Lords ordinance, and hee commandeth this abſtinence, and therfore it oght not to be left vndone, becauſe we are bound to all that which he commandeth.

And as GOD requireth it, ſo hee will accept of it, and giue a bleſſing vnto it, and to all thoſe that with care and conſcience ſhall vſe it. Albeit it bee of ſmall value in it ſelfe, yet GOD hath ordained it to an excellent end, euen to humble the ſoule; and it ſhall be auaileable to that purpoſe, which is no ſmall benefit.

As water in Baptiſme, and the bread and wine in the Supper of the Lord are little or nothing worth conſidered in themſelues; and as the reſt appointed on the Sabbath, can little further vs, if we goe no further: howbeit they bring a great bleſſing to ſuch as vſe them with reuerence, faith, and repentance. Neuertheleſſe, we are not to truſt in theſe outward things, but theſe outward ceremonies muſt leade vs by the hand to higher matters, leſt God ſend vs away empty as wee came, Ezra 6, 21; or elſe the faſt of the beaſts in Niniueh ſhal be as good as our faſt, Ionah 3,7: for they were couered with ſackcloth, and did neyther feed, nor drinke water.

Theſe vertues are the acknowledging of our owne vnworthineſſe: alſo watchfulneſſe, humility, zeale, & hope of mercy at the hands of God, and aſſurance to obtaine that which wee aske of him in prayer. Theſe are no ſmal graces and benefits. For the ſeruants of GOD by their abſtinence from meate and drinke confeſſed themſelues vnworthy ſo much as of a crumme of bread, or of a drop of water: by putting on ſackecloth, vnworthy of the worſt ragge to couer their ſhame and nakedneſſe. They depriued themſelues of the benefite of ſleepe, and cut themſelues ſhorter of it then at other times, to ſtirre vp themſelues to perſeuerance and watchfulneſſe in prayer and other holy duties. They put duſt and aſhes vpon their heads, to teſtifie what they had deſerued, euen to bee as farre vnder the earth as they were aboue it, yea to be depriued of life, and to bee ſtricken with death for their ſinnes, and to be worthy of eternall condemnation.

Faſting is to be ioyned with prayer.

And for the practice of all theſe, they quickened their prayers, and as it were added wings vnto them, that they might more eaſily pierce the heauens, and preſent themſelues in the preſence of God, and therefore prayer and faſting were ioyned together, Ezra 9, 5. Nehem. 1,4. Dan. 9,3. Iudg. 20,26, Luke 2, 37, and 5,33. 1 Cor. 7.7. True it is, prayer is auaileable without faſting; but faſting is neuer auaileable without prayer. For faſting is not the worſhip of God, but onely an helpe to it.

But heere obſerue, that notwithſtanding this exerciſe of our faith be ſo often commanded, ſo often commended, ſo often practiſed, ſo often bleſſed, yet Satan hath not ceaſſed from time to time to mingle darnell, yea poyſon with it; ſo thogh it remaine, yet it remayneth without profit. As hee hath corrupted prayer it ſelfe, ſo he hath blended and infected the exerciſe of holy faſting. If hee ſhould haue gone about vtterly to take them away, his craft would ſoone haue bin eſpied, therefore he goeth about another way. And let vs a little ſee what the Popiſh faſting is, according as it is deliuered and practiſed by themſelues. For contraries ſet together doe ſerue to illuſtrate one another. Their faſting is defined to bee a ſubtraction or diminiſhing of our meate or dyet, according to the inſtitution or doctrine of the Church, at times appointed, vnder paine of mortall ſinne, to make ſatisfaction for ſinnes, and to merite the grace of God and life euerlaſting.

What the Popiſh faſting is.

Alex. ab Hales, Durand. lib. 6, cap. 7.

Thus by appointing faſtes, they ouerturne the right ends of faſting: and by their intention of ſatisfaction for ſinne, and procuring of eternall life, and ſuch like horrible, deteſtable, and intollerable blaſphemies, they deſtroy the onely ſufficient ſatisfaction of Chriſt.

The Church of Rome charge vs to bee enemies to faſting, and that our doctrine is a doctrin of liberty: but we are enemies only to their abuſes and corruptions, not to faſting it ſelfe, neyther doe wee allow the breach of faſting dayes: Wee hold that it is a Chriſtian exerciſe needfull to be vſed for the humbling of our ſoules, and the enabling of our ſelues to the duties of prayer and repentance, as often as the time ſhall require: beſides, our Church hath publike faſtes in the time of any generall infection or affliction, and our people are inſtructed and called vpon to faſte priuatly alſo, when the cauſe is more priuate.

Difference betweene the Church of Rome and vs touching faſting.

The difference betweene them and vs is this; We reiect their ſet dayes, and their name of faſt vpon thoſe dayes by diſtinction of meates for conſcience ſake, wherein they place the worſhip of God, and in the endes which they propound to themſelues, to wit, merit and ſatisfaction.

And as they bring in theſe inuentions, ſo they neglect ſuch exerciſes of Religion as of right ought to bee ioyned with the outward abſtinence.

Their faſting is onely a forbearing of fleſh and things that come of fleſh on certain and ſet dayes, allowing to themſelues in ſtead thereof, not onely fiſh which is as good and nouriſhable as fleſh, but that which is daintier, as wines, march-panes, conſerues, and ſuch like ſweet meates, in as great meaſure as can be; ſo that they eate as often and as good as wee doe (euen when they profeſſe to faſt) if not better.

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12 *And on the fifteenth day of the ſeuenth moneth, ye ſhall haue an holy conuocation, yee ſhall doe no ſeruile worke, and ye ſhall keepe a feaſt to the Lord ſeuen dayes.*

13.14.15.16. *And yee ſhall offer a burnt offering, a ſacrifice made by fire of a ſweete ſauour vnto the Lord, thirteene yoong bulloakes, two rammes, and fourteene lambes of the firſt yeare: they ſhall be without blemiſh. And their meat offering, &c.*

17,18,19. *And on the ſecond day yee ſhall offer twelue young bullockes, two rammes, fourteene lambes, of the firſt yeare without ſpot. And their meat offering, &c.*

20,21,22. *And on the third day, eleuen bullockes, two rammes, fourteene lambes of the firſt yeare without blemiſh. And their meate offering, &c.*

23,24,25. *And on the fourth day, tenne bullockes, two rammes, and fourteene Lambes, &c. Their meat offering, &c.*

26,27,28. *Aud on the fift day, nine bullockes, two rammes, and fourteene lambes, &c. And their meate offering, &c.*

29,30,31. *And on the ſixt day, &c.* 35,36, *On the eight day, &c.*

Of the feaſt of Tabernacles, or of ingathering at the yeares end.

The laſt feaſt mentioned in this chapter is the feaſt of Tabernacles, and of *ingathering of the fruites of the land in the end of the yeare, when they had gathered in their labours out of the field*, Exod. 23,16, and 34,22. This alſo was kept in the ſeuenth moneth for the ſpace of eight dayes, and therefore how they ſhould come before the Lord, and what they ſhould offer euery day, is particularly remembred to the end of the Chapter. And leſt they ſhould bring little vnto GOD, and thinke to pleaſe him with a ſmall pittance (as many hold it well ſaued which can be ſaued from the worſhip of God) he ſtinteth them what they ſhal bring, and ſetteth downe the number *of bullockes, rammes, and lambes* which they ſhould offer euery day. This feaſt beganne vpon the fifteenth day. The Iewes haue mingled this day with many ſuperſtitions. The Lord ſet downe particularly vnto them what they ſhould doe, and left nothing to their owne choiſe; howbeit they haue found out many inuentions and traditions, & would not content themſelues with the ſimplicity of the Scripture. But the right vſe thereof is expreſſed in ſundry places of the Law, Leuit. 23, 34. Deut. 16,13. It is called the feaſt of Tabernacles, becauſe during the dayes of this feaſt they were to liue in tents or Tabernacles, it being a memoriall of Gods preſeruing of them in the wildernes where was no houſe for them in which to reſt and inhabite. This was a moſt holy feaſt to remember them when they had no dwellings, and therefore *Moſes* doth ſo largely dwell vpon the ſolemnities of it: then they were eſpecially enioyned to reade the Lew, at this feaſt, when *all Iſrael was to appeare before the Lord*, Deut. 31,10, 2. Chron. 8,13, Ezr. 3,4. Nehem. 8,14,15, Ioh. 7,2.

Why it is called the feaſt of Tabernacles.

This feaſt is now abrogated, and belonged not to the Gentiles that were conuerted to the faith, after the paſſion and aſcenſion of Chriſt, Coloſſ. 2,17. Acts 15,10. Heb. 10. 1. Notwithſtanding wee muſt conſider the inward ſignification of this ceremonie, and ſee what vſes remaine thereof to our ſelues. And therefore the Prophet *Zachary*, chapter 12,16, deſcribing the calling of the Gentiles to the true God, and their gathering into the true Church, ſetteth it forth according to the manner of Gods ſeruice vſed in the Law, that *they ſhould goe vp from yeare to yeare to worſhip the Lord of hoſtes, and to keepe the feaſt of Tabernacles*: alluding to the ceremony of the Law, as our Sauiour doth, Matth. 5, 23,24, meaning that they ſhould worſhip GOD according to his commandements, and not after their owne fanſies.

Vſe 1.

Firſt, wee learne heereby, that it is a duty belonging to all to remember the dayes of their troubles and afflictions, from which GOD in great mercy hath deliuered vs.

Hence it is, that GOD doth put his people in remembrance ſo oftentimes of their deliuerance out of Egypt, yea euen when they were ſetled in ſafety, and planted in the land of Canaan: they muſt call to minde, that *they were ſometimes ſtrangers in the land of Egypt*, Deuteron. 4,20, and 6,12, 20,21,22, and 10, 19: and therefore GOD wrote this with his owne finger in the Law, Exod. 20,2, that they ſhould alwayes haue before them *the iron fornace*, how he brought them forth to bee vnto him a people of inheritance. We are ready to forget our former condition, when GOD hath giuen vs reſt: and *as the wiſe virgins themſelues ſlumbred* Math. 25,5: ſo wee are very prone to ſecurity when once hee hath remoued our ſorrowes and ſufferings from vs. So then, the Lord GOD would haue his owne people yeare by yeare to depart out of their houſes, and dwell in tents, that is, vnder the open firmament in arbors made of boughes and branches.

Iewiſh ſuperſtitions in obſeruing the feaſt of Tabernacles.

I willl not ſtand to recount the fooliſh and apiſh toyes, which the Iewes at this day take vpon them to obſerue; as that their Cabbines bee not too cloſe, but made full of holes: they are careful & diligent to prouide ẏ the boughs be not too thickly plotted together : they muſt haue loop-holes to ſee the ſtars, whereas in the meane ſeaſon they little conſider whereunto God ment to direct them, & what leſſon he meant to teach them : ſo that wee might ſay vnto them, as *Paul* ſomtimes did to the men of Athens, *I perceiue that in all things ye are too ſuperſtitious*, Acts 17,22. Thus doth the Euangeliſt taxe them for the holines that they put in their often waſhings, Mar. 7,3,4. *The Phariſies and the Iewes except they waſh their hands oft, eate not, holding the tradition of the Elders; and when they come from the market, except they waſh they eate not : and many other things there be, which they haue taken vpon them to obſerue, as the waſhing of cuppes, and pots, and braſen veſſels, and of tables.* In all which it may be truely ſaide of them, that they lay the commandement of God apart, and obſerue the traditions of men.

But in this feaſt, the purpoſe of God was, that they ſhould call to minde, both where they were, and where they had beene; that albeit they were at reſt and eaſe in the land of Canaan, yet they had not alwayes beene ſo, for GOD had carried them as it were vpon Eagles wings and led them in a ſtrange and miraculous maner in the wilderneſſe for forty yeeres.

Thus ought wee to conſider what wee haue beene in times paſt, as well as what wee are at the preſent, and thereby be prouoked to ſerue and glorifie him in time to come. Thus doth the Lord deale with *Saul*, 1 Sam. 15,17, *When thou waſt little in thine owne ſight, waſt not thou made Head of the tribes of Iſrael?* &c. Thus hee dealeth with *Dauid*, 2.Sam. 12,7,8. Thus hee ſendeth his Prophet to tell *Ieroboam* what hee was, and to call him backe to the conſideration of his firſt beginning, 1 Kings 14,7, *I exalted thee from among the people, and made thee Prince of my people Iſrael, and rent the kingdome away from the houſe of Dauid, and gaue it thee; and thou haſt not beene as my ſeruant Dauid, which kept my commandement, and followed me with all his hart, and did onely that which was right in mine eyes; but haſt done euill aboue all that were before thee : (for thou haſt gone and made thee other gods, and molten images, to prouoke me, and haſt caſt me behinde thy backe) &c.* Wee ought alſo to conſider what wee haue beene in regard of temporall deliuerances, and in regard of ſpirituall deliuerances from the bondage of ſinne, Epheſ.2.1, 2,3,4,11,12, 13 : for their deliuerance from the ſlauery of Egypt did figure out our deliuerance by Chriſt from the bondage of ſinne, Satan, and hell it ſelfe.

Vſe 2.

Secondly, obſerue from this feaſt that GOD euermore preſerueth his Church, euen when it is oppreſſed with greateſt dangers and troubles, nay then his power and mercy is made moſt manifeſt; his power ſhineth brighteſt in our weakeneſſe, and his mercy appeareth moſt of all in our miſery. The people of Iſrael had notable experience heereof in the wildernes, when they remoued from place to place, and had no leyſure to builde, neyther had they ſtuffe wherewith to build. They were a wonderfull multitude of people, by reaſon whereof it may ſeeme incredible, that God ſhould preſerue them and theyr children *in Boothes and Tents*, without houſes to couer and keepe them. We know that houſes ſerue to defend from colde and heate, from winde and weather, and many other diſcommodities : yet did GOD nouriſh and maintayne them without any houſes, and therefore his goodneſſe was to bee acknowledged in that behalfe. It had beene no better, then a plaine mockery or may-game to haue come to Ieruſalem, and there to puniſh themſelues and dwell a while in Cabines and to ſhift places, except it had beene to ſome ende, and they had beene taught to magnifie the Name of God, and to put theyr truſt in him. For all ceremonies did ayme at ſome inſtruction, that the faithfull might thereby be edified, and learne to liue in the feare of God : otherwiſe they are not onely vnprofitable, but alſo abhominable in the ſight of God. So then, wee muſt acknowledge where and whence wee haue our deliuerances, and learne to giue God praiſe, as alſo for the fruits of the earth that we haue receyued.

All ceremonies ſerue for inſtruction.

Vſe 3.

Thirdly, though the feaſt of *Tabernacles* be not any longer in vſe, that we ſhould bee bound to the keeping of it, yet the doctrine ariſing from it concerneth vs as much as euer it did the Iewes. Our keeping of this feaſt muſt not be for a weeke or twaine, but all our life, ſo long as we liue vpon the earth. Wee muſt acknowledge that *we are Pilgrims in this world*, Hebrewes, chapter 11, verſe 16, & if we be not ſtrãgers in this preſent world, we haue no part in the kingdome of heauen. If then we will haue God to accept and auouch vs for his children, wee muſt aſſure our ſelues, that this life is nothing to vs but a way or rather indeede a race toward our heauenly Country. It is not enough for vs to go faire and ſoftly (as the moſt do) but wee muſt alwayes runne apace, preſſing forward with all our ſtrength and force, holding on our way, and ſtraining our ſelues to attaine to the ende of our courſe. For this is certaine, except we vſe might and force, we ſhall neuer get one ſteppe forward, but we ſhall retire foure back for it. We are of ſlowe pace, and creepe as it were vpon all foure, and Satan vſeth many meanes to hinder vs, and therefore *wee muſt fight as good ſouldiers of Ieſus Chriſt* againſt all ſuch impediments.

Albeit therefore God doe houſe vs and harbour vs in this world, yet it is as hee did to his people in the wildernes; ſo that he would not haue vs to neſtle heere, nor to be entangled in the ſnares of it, neyther to make it our euerlaſting reſting place; but to be ready to flye vpward : not to bee as ſwine looking downe to the ground, but rather as Larkes, mounting vpward from the earth. Some haue heere no reſting place at all, but are toſſed and turmoyled vp and downe as waues of the ſea, and ſo *Paul* ſpeaketh of himſelfe, 2, Cor, 7,5: others neuer remooue out of the place where they are borne, *but liue peaceably among their owne people*, and continue at home in their own houſe without any trouble to themſelues or others: yet muſt all account their chiefe reſting place to be in heauen, out of which wee ſhall neuer be remoued, and when once we are clothed with it as with a garment, wee ſhall neuer be vnclothed or diſmantled to be found naked, 2 Cor.5,6. Heb.11,13. Thus it was with all the Patriarkes and holy fathers from the beginning of the world, and ſo it ought to be with vs.

Vſe 4. Laſtly, we are heereby put in minde of the ſhortneſſe of this life, wee are heere for a ſeaſon, and by and by neare gone. And albeit wee make our houſes neuer ſo ſtrong, and build them vp with bricke and ſtone to continue, yet our bodies are all as Tabernacles alwayes decaying. For *what is our life but a vapour?* and what are our bodies but duſt and aſhes? Wee may well frame our houſes of ſquare ſtone, and make vs palaces of marble; but our bodies ceaſe not to bee of this clay; and *what is all fleſh but graſſe, and what is all the glory of man but as the flower of the field*, which flouriſheth to day, and to morrow withereth away? The rich men of this world build them towers and caſtles that top the skye, and *lay their lands about them, and call them oftentimes by their name*, as *Abſolon* did his piller: their building is ſound and ſubſtantiall, and able to endure many yeeres, and ſtandeth out againſt all weather for many generations, and at the end of them is as firme and faſt as at the firſt day. But in the meane ſeaſon what are the Tabernacles of their and our bodies, but a ſimple cottage or cabbine, euer decaying and declining; hauing his foundation in the duſt? A man may eaſily erect ſuch building as ſhall remaine: but can wee build our bodies, ſo as they may be of any long continuance? and make our houſes of clay to be as pillers of marble? what ſhall it profit vs to build faire houſes and pleaſant gardens, & fruitfull fields, and to forget the frailty of our bodies which muſt ſhortly fall into the duſt, and be conſumed to aſhes? Let vs therefore learne the doctrine of the Apoſtle, 2 Cor.5,1. *If our outward man decay, we haue a building prepared for vs in heauen.* And wee muſt ſay with *Peter, I muſt ſhortly put off this my Tabernacle, as our Lord Ieſus Chriſt hath ſhewed me*, 2 Pet. 1,14, when this lodging of ours ſhall decay, wee ſhall dwell in an houſe incorruptible. Our bodies are but as arbours made of green leaues, which are of no continuance, one blaſt of winde is ſtrong enough to blow them away, Eſay 40,6. Euery man hath ſome diſeaſe or other about him, that will not ſuffer him to endure long: our humors are not ſo equally tempered, where the beſt conſtitution is, but one of them threatneth deſtruction to the other, and ſtriue which of them ſhall preuaile and ouercome, howbeit all is one to man; for whether of them ſoeuer doe gaine, man receiueth the loſſe, euen the loſſe of his life. And if he had no diſeaſe or diſtemper, yet waite but a while, and age it ſelfe will be a diſeaſe, and as the meſſenger of death vnto him, that euen without ſickneſſe hee ſlideth away, as the fruite of a tree, when it is ripe, falleth downe of it ſelfe, though there bee no hand to plucke it, or winde to ſhake it, or theef to ſteale it, or tempeſt to driue it. When we diligently conſider this, then wee haue indeed learned to keepe this feaſt of the Tabernacles ſpiritually. To conclude therefore, let euery man beware that he ſeeke not his owne eaſe ouermuch.

Pſal.49,11,2. Sam.18,18.

Cicer. de ſenect.

Who keepe the feaſt of Tabernacles aright.

This is one rule, that wee doe not pamper or cocker our owne fleſh in the luſts thereof, Rom,13,14. If wee ſhould giue the bridle to our fleſh, it is as a bottomleſſe pit that will neuer be filled. Secondly, ſuch as are planted commodiouſly in this world, muſt beware that they doe not forget the world to come: and they that enioy the earth at will, muſt remember the kingdome of heauen, wherein they muſt onely place the toppe of their happineſſe. If wee ſeeke heauen vpon earth, we ſhall neuer finde it in the next life. Thirdly, let vs vſe this world, as though wee vſed it not; *reioyce as though wee reioyce not, and weepe as though wee weptd not, conſidering that the faſhion of this world vaniſheth away*, 1 Cor. 7,30,31.

Heere can bee no certainety, nor aſſurance of any thing, but in health we haue one foot in ſickneſſe, and in life wee bee at the brinke of death. In ioy and gladneſſe wee are neere to the houſe of ſorrow and affliction, Laſtly wee muſt account of euery day as our laſt day; what is preſent wee ſee before our eyes, but what is to come wee ſee not, we know not. The rich man builded, and planted, and plotted for many yeares, and promiſed to himſelfe a long life vpon the earth, but it was ſaide vnto him, *This night ſhall they take away thy ſoule from thee, &c.* Luke 12.

CHAP. XXX.

1 *And Moſes ſpake vnto the heads of the Tribes, concerning the children of Iſrael, ſaying, This is the thing which the Lord hath commanded;*

2 *If a man vow a vow vnto the Lord, or ſweare an oath to bind his ſoule with a bond; hee ſhall not breake his word, he ſhall do according to all that proceedeth out of his mouth.*

The contents of this chapt. and the diuiſion of it.

Now *Moſes* commeth to ſpeake of ſuch Lawes as are voluntary, that is, *of vowes*, whereof he ſetteth downe two ſorts; one concerning men, the other concerning women, and ſheweth in what perſons they are ratified, and in what perſons they are fruſtrated. Touching the man which is the head of the woman, he is charged not to falſify his word or his oath, leſt hee prophane the Name of GOD which he hath taken in his mouth, but to performe his promiſe that he hath made, as Pſal. 15,4, *he ſhall dwell in the holy hill of GOD, that ſweareth to his owne hurt, and changeth not.* Touching the woman, ſhe is ordinarily and by the Law of nature vnder the power and authority of another. Wherfore touching their vowes we muſt giue iudgment according to the place which they hold, and the calling into which they are entred. For the woman that taketh an oth, or maketh a vow, either is in the power of her father, or in the power of her huſband, or in her owne power, or elſe in the power of one when ſhee vowed, and in the power of another when ſhe is to performe it. A woman in her fathers power is bound to performe that which ſhee hath ſworne or vowed, but conditionally, if the father allow of it, eyther by his word or by his ſilence; ſo that the vow ſtandeth, if he approue of it eyther by ſpeaking or by holding his peace. For heere the common prouerbe is verified, Hee that wittingly & willingly holdeth his peace, doth cloſely & ſecretly giue his conſent.

Qui tacet, conſentire videtur.

But on the other ſide if the father diſlike and diſallow the vow, ſhe is freed becauſe ſhe is not free. And if the woman be married, and at the diſpoſition of her huſband, it followeth by proportion of the former Law, that if her huſband approoue her vow, eyther openly or ſecretly, directly or indirectly, by iſpeaking or holding his peace ſo ſoone as he heareth it or heareth of it, ſhee is bound to keepe it: but if he conſent not, but diſallow and diſavow it, her vow is voyde, and ſhe is to aske pardon of her raſhneſſe. If ſhe be a widow and ſet free, being at her owne liberty, and not vnder the iuriſdiction of father that beſtowed her, or of the huſband to whom ſhee was beſtowed in marriage, ſhe is bound to performe her vow. The Apoſtle teacheth, that *the woman which hath an huſband is bound by the Law to her huſband ſo long as he liueth, but if hee be dead, ſhee is looſed from the law of her huſband*, Rom. 7,2. As ſhee is free to vow, ſo he is bound to pay that which he hath vowed, becauſe the promiſe was voluntary and free, and there is none can make it voide. Laſtly, the widow muſt not thinke her ſelfe diſcharged by her new or ſecond marriage, but the time of making her vow, to wit, in her widowhood, muſt be conſidered and remembred. But ſuch as are out of the fathers power, or by death of the huſband ſet free, muſt pay their vowes to the moſt High, without denying, or delaying, or diminiſhing, what they haue ſolemnely and aduiſedly vowed,

Obiect.

From hence we may learne how to anſwere ſundry particular queſtions touching the vowing of men and women. And firſt the queſtion may be asked, what if it be the vow of a ſonne or of a daughter vnder their father, or one any way vnder the power of another, as of a ſeruant vnder his Maſter, ſhall that vow be good, or ſuch perſon be bound to performe it?

Anſw.

I anſwere, a vow muſt be of things in our owne power: but hee that is in the power of his father and of his maſter, is not at his owne hand, his will dependeth vpon the wil & pleaſure of another; and therefore *Ionathan* telleth his father, that *Dauid had asked leaue of him to goe to Bethlehem*, 1 Sam. 20,28, for their family had a ſacrifice to offer in that citty. If then, being the ſeruant of *Saul*, he would not preſume to go before he had obtayned leaue of the Kings ſonne, doubtleſſe ſuch vowes are to be held vnlawfull, vnleſſe his gouernour confirme it, or he that hath vowed ratify it when he commeth to be at his owne hand.

Queſt.

Againe, it may be demanded, whether ſuch do not ſin, as vow being in the power of others, in not performing their vow?

Anſwer.

True it is, they ought not to haue vowed, but hauing made the vow, do they not ſinne except they performe it? I anſwere, they ſinne in vowing, but they do not ſinne in their not performing of it; wherefore *Moſes* ſaith afterward, *The Lord ſhal forgiue her:* he meaneth not her forbearing to performe yͤ vow, foraſmuch as if ſhe ſhould performe it, ſhe ſhould ſet at nought her fathers power & authority, which God by no meanes will ſuffer; and conſequently adde ſinne vnto ſinne: but God will pardon her raſh and vnaduiſed vow which ſhee had vttered. The doctrine from the firſt words is this, that vowes made to God lawfully, are to bee performed, Deut. 23.21, Pſal.76,11, and 66.13, and 50,14, Deu. 12,17. This is further confirmed vnto vs by ſundry examples of the faithful, as *Iacob*, Gen. 28,20,21, and 31,13. *Hannah* the mother of *Samuel*, 1 Sam.1,11, *Dauid*, Pſal.22,25,& 61, 8,& 116,14, and diuerſe others.

Doctrine. Vowes to be made to God lawfully, or vnlawfully to be preſerued.

Reaſon 1.

This truth is plaine, becauſe it is better neuer to vow, (vnderſtand this of lawfull vowes) then to faile in not performing the vow. For this is to offer the ſacrifice of fooles, and it may be ſaid to them, as *Peter* ſpake to *Ananias*. Acts 5.4, *Thou haſt not lyed vnto men, but vnto God*. If we haue a promiſe made vnto vs by men, who had not rather neuer to haue had ſuch a promiſe, then to be deceiued? Eccl. 5,3,4. Secondly, ſuch do take the Name of God in vaine, which is a grieuous ſinne, and *he will neuer hold them guiltleſſe that take his Name in vaine*, Exod.20. Thirdly, ſaluation is of no other then of God; and therfore to him wee ſhould returne the praiſe of our deliuerance, *Ionah* 2,10. Laſtly, the Gentiles by the light of nature haue vſed to vow, *Ionah* 1.16.

Vſe 1.

What vowes are vnlawfull.

This reproueth all vnlawfull vowes, & firſt of ſuch as are touched in this place expreſly, when they take vpon them to vow, being vnder the ſubiection of others. And heere is fitly taxed the doctrine of the Church of Rome, which teach that parents, haue no autority to hinder their children from following raſh & vnaduiſed vowes, and that children are not bound to haue their parents conſent to enter into cloyſters, into which indeed they ought not to enter, no not with their conſent. Hence it is, that they maintaine and defend, that children may ſteale away lawfully from their parents, and became Monkes and Nunnes, not onely without their conſent, but againſt it; who indeed oght not to enter into thoſe ſtyes and ſtables with their conſent, neither haue parents any warrant or authority to giue their conſent. And how much do they better many times, then if they ſhould thruſt them into the ſtewes to learne honeſty? Secondly, ſuch may not lawfully vow as are children in age, though they haue no parents liuing to controlle them, and thoſe that are children in knowledge, who know not what a vow is, or how it bindeth, for how ſhould theſe binde themſelues? Thirdly, ſuch as are fooliſh or furious; foraſmuch as albeit they may be out of the power of others, yet they are not in their owne power: and albeit that no man may command them, yet they haue not the command ouer themſelues: and therefore may iuſtly be accounted as children. Fourthly ſuch as are raſh and vnaduiſed in their vowes: ſuch was the vow of *Saul*, 1 Sam. 14, 24: the vow of the Beniamites, Iudg. 21,1: and the vow of *Iephte*, Iudg. 11,30,31. A vow and an oath are of the ſame nature, and both of them vnaduiſedly vndertaken, do diſhonour God. Fiftly, ſuch as are wicked & vngodly vowes, and theſe are of two ſorts, either *de malo, aut de bono malè*, that is, made for doing of ſome euil, or doing ſome good but not well: as for example, If one vow to kill a man, as they did that *bound themſelues by a vow, neyther to eate nor drinke, till they had killed Paul*, Acts 23,12. Theſe bound themſelues to do that which is ſimply in it ſelfe an euill thing. Such was *Herods* vow or oath, Math.14. And thus two euils meet together, the one wherof is to vow, the other to performe ſuch a vow; and therefore ſuch vowes are not to be kept. This ſerueth to ſet before the eyes of many their folly, who neuer conſider what the vow is which they haue taken vpon them to obſerue, but if they can ſay, I haue a vow to do this or that, they grow obſtinate and ſettled in euill, and will by no meanes be remoued, yea and think they are bound by vertue of their vow to doe it, and are diſcharged of all fault and offence when they haue done it: whereas that which is euill to vow, is much worſe to performe; and therfore they muſt repent of their raſh vow, and not proceede to the accompliſhment of it, for that were to adde one tranſgreſſion to another, as it were drunkenneſſe vnto thirſt, and to plunge themſelues into endleſſe deſtruction both of ſoule & body. This is the caſe of many young men and women who haue entangled themſelues in ſuch vowes, by promiſing marriage eyther to other without the conſent of parents; they often pretend great ſcruple of conſcience, which cannot bee tyed by ſuch euill vowes, the vow was euill, and therefore the way is not to goe forward, but to craue pardon of GOD for that euill, as heere it is preſcribed in this Chapter. They alſo are to bee accounted euil vowes which are made for the doing of ſome good, if they be not well and rightly made, and conſequently they are not to be broken, as if a man in faſting or any other worke ſhould purpoſe to do that which is aboue his ſtrength and ability. Sixtly, ſuch are forbidden as are conſtrained vowes and inuoluntary, when they are vndertakẽ againſt a mans will, whereas they ought to be free as well as made by them that are free. There muſt be a willing minde before there can be a lawfull vow. Seuenthly, they muſt bee of good importance, not of any idle or trifling toyes, or of vain and fooliſh matters, in which the name of God is not to be vſed. Eightly, ſuperſtitious vowes, as to vow abſtinence from this or that kinde of meate for religion ſake; ſuch alſo as binde themſelues to goe on pilgrimage, and to offer to this or that holie Saint, or rather image or idoll; theſe and ſuch like obſerued in the Church of Rome, are reproued

De tempore Sermon 3

proued in the Sermons *de Tempore*, aſcribed to *Auſten*: *One voweth a cloak, another Oyle, a third a wax candle, God careth not for theſe vowes: but offer vnto God that which at this day he hath redeemed, to wit, thy ſoule.* The vowes of obedience and repentance are the true and the beſt vowes, the offering vp of our bodies & ſoules a liuing ſacrifice is moſt acceptable to God, and moſt profitable to our ſelues. Laſtly, ſuch vowes as are vnpoſſible & aboue the ſtrength of the vndertakers, are alſo forbidden as vnlawfull, among which we may range the vow of ſingle life, and abiuring of marriage, *which is honourable in all, and the bed vndefiled*, Hebr. 13,4: ſo that they ſinne not againſt GOD which do contrary to ſuch vowes. For continency or ſingle life is not neceſſarily annexed to the Miniſtery, neyther hath God layd ſuch a yoke vpon theyr necks that enter into that calling. God hath left mariage free vnto all, and it is *the doctrine of diuels to forbid mariage*, as the Biſhop of Rome doth, who *ſpeaketh lyes through hypocriſie*, 1 Tim.4,1,2. For he will haue none admitted into the holy Miniſtery, but ſuch as are vnmaried, or beeing maried promiſe to liue from theyr wiues: as alſo hee excludeth ſuch as haue beene twice maried, and ſuch as haue married a widow. But the Apoſtle telleth the Corinthians, that *hee had power to leade about a wife being a ſiſter, as well as the brethren of the Lord, and Cephas*, 1 Cor.9 5. And he ſpeaketh generally, *To auoide fornication let euery man haue his owne wife, and let euery woman haue her owne husband*, 1 Cor.7,2. Againe, declaring and preſcribing what perſons ſhould be choſen to that office, he ſaith, *A Biſhop muſt be the husband of one wife*, 1 Tim.3,2,4. Titus 1,6; *one that can rule his owne houſe, hauing children vnder obedience with all honeſty. Thomas Aquinas* confeſſeth (*Secunda Secundæ quæſt*.88. *artic*.11.) that *it is not eſſentially annexed to holy Orders, that men ſhould containe & liue a ſingle life that enter into the Miniſtery, but by the Decree of the Church onely.* With him agreeth Cardinall *Bellarmine*, (*Bel.de cleri.lib.1.cap*.8.) who ſheweth that there is no prohibition of almighty God found eyther in the old or new Teſtament; he might haue ſaid infinite examples are found to the contrary, *Adam* was maried in the time of his innocency, and liued in the Garden a maried man. *Noah* a Preacher of righteouſneſſe was maried: the Patriarks were maried: the Prieſts & the high Prieſt himſelfe was maried: the Prophets and the ſonnes of the Prophets were maried: and many Deacons, Miniſters, and Biſhops after Chriſts time liued married. It were eaſie to produce infinite examples, but I will content my ſelfe with one very renowned & remarkable, touching *Syneſius*, who when they of *Ptolemais* would needs haue him to be theyr Biſhop, which he little deſired, he acquainted them with his preſent condition, and his future reſolution, ſaying, *God, the Law, and the ſacred hand of Theophilus hath giuen vnto mee a wife; I therefore tell all men afore hand and teſtifie vnto all, that I will not ſuffer my ſelfe to be altogether eſtranged from her, neither will I liue with her ſecretly as an adulterer; for the one is no way godly, and the other no way lawfull: but I will pray vnto God that many good and happy children may be borne vnto me. Neither will I haue him that is to be chiefe in ordaining me, to bee ignorant hereof.* Nay, it may be truely auouched and auerred, that generally there neuer preuailed any reſtraint of all Cleargy men in all places from marying and accompanying with theyr wiues which they maried while they were lay-men, and the greateſt part of the Chriſtian world hath euer from the beginning to this day enioyed that liberty. Howbeit almoſt 400, years after Chriſt, *Syricius* Biſhop of Rome ſought to impeach it, and commanded that no ſuch thing ſhould be permitted. *Innocentius* the firſt inſiſted in the ſteps of his Predeceſſour, ſo that in ſome places, the lawfull ſociety and accompanying of Cleargymen with theyr wiues began to be reſtrayned. Afterward whē *Hildebrand* climed vp into the papall chayre, he publiſhed a Decree to forbid them to marry, whereupon great confuſions, tumults, and hurlyburlyes followed in the Church; for they were ſo enraged againſt him, that they cryed out, he was an heretike, and a man damnable, erring in his iudgement, who forgat the ſpeech of our Lord, *All men receiue not this ſaying, ſaue they to whom it is giuen*: & againe, *Let him that can receiue it, receiue it*, Matth. 19, 11,12. Likewiſe the Apoſtle, *Let him that cannot containe, marry, for it is better to marry then to burne*, 1 Cor.7,9. and thereupon they openly proteſted againſt him, that if he proceeded to vrge againſt them the execution of his Decree, they were reſolued rather to forſake the Miniſtery, then theyr mariage. But to leaue this, let vs ſpeake of ſuch as haue vowed ſingle life, and ſee what hath bin the iudgment of the Church touching ſuch vowes. I propound this as a ruled caſe, & ſet it downe as a certaine truth, that the marriages euen of ſuch as haue vowed the contrary are not voyd and of none effect, as the Ieſuites teach. To this purpoſe *Cyprian* ſaith well, (lib.1.epiſt.11.) *Si perſeuerare nolunt aut non poſſunt, melius eſt nubant, quàm in ignem delictis ſuis cadant*, that is, *If they will not or cannot perſeuere, it is better that they ſhould marry, then by their ſinnes they ſhould fall into the fire.* Neyther can this be vnderſtood of virgins that are yet to reſolue and are free, as *Bellarmine* would decline the force of the teſtimony: (*De Monach.lib.2.cap*.34.) for *Cyprian* ſpeaketh of ſuch as haue already dedicated themſelues to God, & telleth them that they were better to marry then to burne. To him accordeth *Auſtine* in his Epiſtle to *Bonifacius* who had vowed a monaſticall and ſingle life, and yet afterward did marry: for he telleth him, that being thus hindered and entangled, he could not freely exhort him to that former kinde of retired life which

The lawfulneſſe of Miniſters mariage.

Syneſius ad fratrem pag.62 lib.epiſtol.

The mariage of ſuch as vowed the contrary is not voide.

he had vowed, becauſe of his wife. His words are theſe, *Thy wife hindreth mee that I cannot exhort thee to this kinde of life, without whoſe conſent it is not lawfull for thee to containe:* & therefore he thought not his marriage to be void, or no marriage at all, or that hee might lawfully forſake his wife, much leſſe that he oght. The like we might eaſily ſhew out of *Ierome*, and out of *Epiphanius, hæreſ.* 61: who maketh it κρίμα, i. an euill thing, and ſuch as God will judge and puniſh, not to performe the vow once made to God: but not κατάκριμα, that is, a thing which caſteth men into condemnation of hell fire, and plungeth them into euerlaſting deſtruction, & therefore he defendeth that it is better to deſcend to that ſtate of life which is lawfull and honourable with one fault of breaking a vow paſſed to the contrary, and with teares of repentance to waſh away that one fault of inconſtancy, and ſo to be ſaued, rather then to liue in ſinne continually, and ſo to periſh euerlaſtingly. And not onely theſe fathers, but the ſchoolemen generally reſolue, *Aquinas* excepted, that the Pope may diſpenſe with a Presbyter, Deacon, or Subdeacon to marry, though he haue ſolemnly vowed the contrary, by entring into holy orders, becauſe the duty and bond of contayning is not eſſentially annexed vnto orders; and that it is onely a canon and conſtitution of the Church. And the generall opinion of them is, that though ſingle life cannot be ſeparated from the profeſſion of a Monke, yet he that is a Monke may bee freed from that profeſſion the which he hath made, and ſo ceaſe to be a Monke. Neyther is this the opinion of the ſchooles onely, but the practice of the Popes hath concurred with the ſame, who haue oftentimes diſpenſed with ſuch vowes, and giuen them free liberty to marry, and to forſake their couents and cloyſters, where they had beene mued vp, as were eaſie to be ſhewed by diuerſe examples.

Epiſt.47.

κρίμα κατάκριμα.

Vſe 2.

Secondly, from hence euery one ſhould learne to know how to behaue themſelues in vowing, that they may vſe this doctrine lawfully. To this purpoſe we muſt be inſtructed in theſe particulars; what a vow is: what are the conditions of it: what is the right maner of vowing: and what ſhould bee the ends of our vowing. Touching the firſt, a vow is a ſolemne promiſe made to GOD, binding our ſelues to the doing or leauing vndone of ſome ſpeciall thing that is acceptable vnto GOD. Vowes thus taken are not meerely ceremoniall or pertayning to the times of the Law, but are a conſtant and perpetuall ordinance of God to be obſerued and practiſed vnder the Goſpel. Howbeit ſeeing the Iewes were tyed to ſundry legall obſeruations, whereby vpon occaſion they teſtified their thankfulneſſe, wee may not vnfitly hold that vowes were partly ceremoniall, and partly morall; partly they were abrogated, and partly they continue and remaine in full force to the end of the world, becauſe the ſpirituall duties ſhadowed thereby bind all perſons. Such vowes I call a ſolemne promiſe made to God, as appeareth by the vow of *Iacob*, Gen. 28, 30, going from his fathers houſe to auoyde the fury of his brother *Eſau*: and of the Iſraelites, who hauing receiued an ouerthrow at the hands of their enemies, vowed to God that *if hee would deliuer them*, and ouerthrow thoſe that ſtood againſt them, *they would vtterly deſtroy their cities*, and reſerue the ſpoyle to be conſecrated to him, Numb. 21, 2, of the which wee haue ſpoken before. *Hannah*, vpon condition of hauing a ſonne granted vnto her, vowed him a perpetuall Nazarite vnto the Lord, 1 Sam. 1, 11. Pſal. 66, 12. 2 Sam. 13, 8. From hence we gather two things: firſt, that in the breach of an holy and religious vow there is a double treſpaſſe, becauſe to the obſeruation of the vow a man is tyed by a double band, both abſolutely by duty, and reſpectiuely by couenant and promiſe, and thereby violateth his duty and fidelity vnto GOD. When *Dauid* ſayth to GOD, Pſal. 119, *I haue ſworne, and will performe it:* who ſeeth not, ỷ he tyeth himſelfe to the obſeruation of the Law by a ſpeciall band, beſides the generall that tyeth all others? Hence it is, that God doth ſo oftentimes charge and chalenge his people in ſpeciall maner to haue dealt vnfaithfully & treacherouſly with him, *as falſe and lying children in whom is no faith*, vpon promiſe made to keepe his Lawes, Deut. 5, 27, & 32, 20. Pſal. 78, 8. Eſay 30, 9, and 57, 4. Secondly, it reproueth the ſuperſtitious vowes of the Romaniſts, who vow not to God onely, but to the Saints, of which ſort was no practice among the Iewes, Pſal. 76, 11, Eſay 19, 21, no not when vowes ſtood in greateſt force, and were in largeſt sxtent. They teach that vowes are a ſubſtantiall part of the worſhip of God; and therefore by their owne confeſſion they commit manifeſt and abominable idolatry, becauſe they communicate this honor to the Saints, and thereby make them to bee gods, making vowes to them of faſtings, prayers, pilgrimages, Churches, Colledges, altars, tapers, and ſuch like. Hence it is, that *Bellarmine* is content to ſay, that *when the holy Scriptures were written, the cuſtome of vowing to ſaints was not yet begunne.* To God we owe all that is in vs, who is the ſearcher of the hearts, and hath power to puniſh the wilfull breach of a lawfull vow, and therefore to him onely wee are to make our vowes, *He will not giue his glory to any other.* Againe, in the deſcription of a vow, *we binde our ſelues to the doing or leauing vndone ſome ſpeciall thing that is acceptable to God*, becauſe he alloweth not of our wil-worſhip, Col. 2, 23, Math. 15: wherefore wee are not left free to vow what we liſt, for then we can haue no aſſurance that God will accept them: but it will be ſaid to vs, *Who required theſe things at your hands?* Eſay 1, 12: and againe, *In vaine they worſhip me, teaching the precepts*

What a vow is.

Bellar. de cult Sanctor. cap. 9

cepts of men, Math.15,9. The Church of Rome offendeth heerein many wayes, and is almoſt endleſſe in theyr errors touching this part or point of vowes. I will breefely touch them & runne them ouer.

Obiect.
Bel. de Monach. chap.35.

Firſt, they maintaine that young men and women, to wit, ſuch as are come to the yeares of diſcretion, may vow ſingle life, and that becauſe they muſt ſuffer little children to come to Chriſt, Mat.19,14.

Anſwer.

As if none could come to Chriſt, but ſuch as can looke through a Monkes coule, or as if the kingdome of heauen belonged to none but to profeſſed Monkes and Fryars, who haply haue themſelues the leaſt part therein. Beſides, the Text ſpeaketh of *little children*, which can haue no tryall or experience of themſelues, whereas the Apoſtle appointing widowes to attend vpon the ſicke and poore Saints, admitteth none vnder the age *of threeſcore yeeres*, 1 Tim.5,9, & exhorteth the yonger women *to marry, to beare children, to guide the houſe, and to giue none occaſion to the aduerſary to ſpeake reprochfully*, verſe 14. Secondly, they permit children to enter into religious, or rather theyr irreligious houſes, without conſent of theyr parents and gouernors, and that parents haue not any authority to take away theyr ſonnes or daughters out of thoſe dennes & Cloyſters. As this doctrine is moſt ſtrange ſo theyr reaſons are moſt weake.

Obiect

They pretend that *Abraham* was commanded of God *to go out of his Country, & from his fathers houſe*, Gen.12,1. and that Chriſt ſayth, *Whoſoeuer loueth father or mother more then mee*, is not worthy of me, Math.10,37.

Anſw.

I anſwer, the commandement of God to *Abraham* was ſpeciall, and a ſpeciall tryall of his faith and obedience: let theſe ſhew the like particular commandement to them, and then let them follow that example. As for the words of Chriſt our Sauiour, they are vnderſtood of the times of perſecution, when we muſt preferre the loue of Chriſt before the loue of our beſt and neereſt friends: to omit, that a man may leaue his parents and kinsfolkes in his affection that is ſet vpon heauenly things, euen while he dwelleth with them in the ſame houſe. But of this more afterward.

Obiect.
Bel. de Monach, cap.37.

Thirdly, they permit the husband and wife to ſeparate themſelues by mutuall conſent, to depart one from another and to vow continency ſo long as both of them ſhall liue. For this they produce and vrge the example of *Ioſeph* and *Mary*, who liued continently all theyr dayes.

Anſw.

But it is plaine, that *Ioſeph* purpoſed and intended that they ſhould come together, Math.1,18. Againe, he is expreſſely admoniſhed by the Angel to take *Mary* his wife: neyther is it neceſſary to beleeue it as an article of faith, that *Mary* the mother of Chriſt liued alwayes a Virgin. Againe, the Apoſtle wiſheth that all men were euen as he himſelfe, 1 Cor.7,7, but he addeth in the next words, *Euery man hath his proper gift of God, one after this manner, and another after that.* Beſides, in thoſe words he ſpeaketh directly to the widowes, and them that are vnmarried, verſe 8: and hee hath an expreſſe commandement, verſe 10, *I command, not I, but the Lord, let not the wife depart from her huſband.* And *euery one muſt abide in the calling, to which he hath bene called*, verſe 24. To this purpoſe hee ſaith, verſe 27. *Art thou bound to a wife? ſeeke not to be looſed.* And in the words going before, he exhorteth al married perſons *not to defraud one another except it bee with conſent*, ſo that with conſent he alloweth a ſeparation: howbeit he addeth immediately, *for a time*, and after he willeth them *to come together againe, leſt Satan tempt you through your inconſtancy*, verſe 5. Moreouer Chriſt himſelfe teacheth, Math.19,6, *What God hath coupled together, let no man put aſunder*: but maried perſons God hath coupled together; therefore they may not be ſeparated, nay they may not ſeparate themſelues, neyther can they without breaking the ordinance of God and the inſtitution of mariage. Hence it is, that it is called *The Couenant of God*, Prou.2,17: not onely a couenant betweene themſelues, but ſuch as God is therein intereſſed, and therefore it lyeth not in theyr power to diſſolue that couenant.

Obiect.
Bel. de Monach. cap.38.

Laſtly, they maintaine that if the mariage be onely contracted, and not conſummated or finiſhed, one may lawfully leaue another, without conſent one of another, to vow ſingle life: to colour this, they pretend that it is lawfull to paſſe from a ſtate of life leſſe perfect, to that which is more perfect: and ſo they define *a vow to bee a promiſe to God of ſome better good.*

Anſw.

But this is a falſe ſurmiſe. For how doth hee vow a better good, who in the vow of continency burneth with carnall and fleſhly luſtes, and is ſcorched in the flames of his own concupiſcence? as the Apoſtle teacheth directly, *It is better to marry then to burne*, 1 Cor.7, 9. In the time of the Law, the vow oftentimes was ſacrifice, & the common duty belonging to all beleeuers was ſhewing of mercy: how then was the ſpeciall vow better then the common duty, foraſmuch as God ſaith, *I will haue mercy and not ſacrifice?* Hoſ.6,6. And how can they be ſaide to vow a better good, that vow voluntary pouerty and beggery, when Chriſt himſelfe ſaith, *It is a more bleſſed thing to giue, then to receiue?* Act.20, 35. Or how can the blind vow of the Ieſuites touching obedience to their ſuperior, be a tying of themſelues to a greater or better good, ſeeing the Scripture ſaith, *Bee ye not made the ſeruants of men?* 1 Cor.7,23: foraſmuch as they make themſelues ſlaues to the rules and precepts of an Order altogether deuiſed by mē. So then wee muſt know that ſingle life is not alwaies, nor in all, a perfecter ſtate of life then marriage: and it is to bee preſumed that ſuch as are contracted to others haue not that gift, for otherwiſe what needed ſuch contracting?

What conditions are to be obſerued in vowes.

The next point in a lawfull vow, is to conſider what are the conditions of it, which may better appeare by the contrary prohibitions:

Obiect.

Anſw.

tions ; wherein conſider both how to make them, and how to pay them. Firſt it muſt bee made by him that is free, & in his or her owne power, and not vnder the iuriſdiction of another: ſo that the vow of the wife that is vnder her husband, of the ſonne and daughter vnder their parents, of the ſeruant vnder his Maſter, cannot bee allowable, but is voyde and fruſtrate. If any aſke, Is it not lawfull for the wife, or the ſonne, or the daughter, or the ſeruant to vow to ſerue the Lord, except the husband, the father, the mother, the maſter giue their conſent? Is the power of theſe greater then the power of God? or is the worſhip of God ſubordinate to the will and pleaſure of ſuperiors? or may they hinder their inferiors from ſeruing the Lord? I anſwere, the worſhip of God is not bound and tyed to vowes: and inferiours may ſerue the Lord fully and faithfully, and walke before him in faith, obedience, prayer, and loue without the band of vowes. The obedience and ſubiection which he hath laid as a duty vpon inferiours is more acceptable to him, then any vow whatſoeuer. Secondly, vowes muſt be made onely to God not to other creatures, as wee ſhewed before, and therefore they offend that vowe to Saints departed, for they cannot make ſuch to bee vowes to God. Thirdly, they muſt bee of things poſſible, for it is fooliſh, if not impious to vow that which wee are not able to performe. Fourthly, they muſt bee godly and religious vowes, not of ſuch things as are forbidden of God. Fiftly, they muſt come from a free heart, performed willingly and cheerefully to GOD. Sixtly, wee muſt place no opinion of merit therein, as the Romaniſts doe; but tender our duty and thankefulneſſe to God. Laſtly, they muſt be aduiſed and of great importance. Theſe conſiderations we muſt ſet before vs in making a vow: in paying and performing thereof we muſt conſider, firſt, it muſt be performed fully & wholly, not maimed or to halues. Therefore *Moſes* in this place ſaith, *He ſhall do all that is gone out of his mouth*, verſe 2. It is not enough for vs to do a part, and to leaue a part vndone, but wee muſt do it perfectly. Theſe are like to *Ananias* and *Sapphira*, who vowed vnto God the whole price of their poſſeſſion, but when they came to performe their vow, *they kept backe a part*, & thought to pleaſe GOD with another part, Acts 5,3. The manner of many is to bee large in promiſing, but to be ſparing in performing. This is a token of lightneſſe and inconſtancy, and more diſpleaſes God then if they payed nothing at all, becauſe it is ioyned with hypocriſie. Secondly, wee muſt pay our vowes without delay, we muſt not put off the time, Geneſis 33,1, Eccleſ.5,3, Deuteron,23,21. Delay in all duties is dangerous, and bewrayeth an vnthankfull heart. For as he that giueth quickly, giueth twice; ſo he that giueth leyſurely, it is all one as if hee gaue not at all. Thirdly, we muſt performe our vowes from our heart, willingly & cheerefully, not grudgingly or mutteringly, like the bad debter, that payeth indeede the money hee borroweth at the appointed day, but not with a willing minde, and therefore hee had rather hee were not bound to pay it, and knew how to auoyd it. God requireth a cheerefull giuer, & therefore ſuch payment of vowes as otherwiſe, is is not allowed and approued of God,

What is the right maner of vowing.

Thirdly, wee muſt learne what is the right manner of vowing, wherein alſo obſerue, how it was wont to be made, and then how performed. The making thereof was wont alwayes to be ioyned with prayer, to note that ẏ faithfull alwayes lifted vp theyr hearts to GOD, crauing his bleſſing, Pſalm.61,5. Gen.28,20. Iudg.11, ver.30,31, ſo that ſuch as were fit to vow, muſt be faithfull & iuſtified before God, and reconciled vnto him, otherwiſe they can neuer call vpon him aright. And as they muſt be made with prayer, ſo they muſt be performed with thankſgiuing, Pſal.61,5: otherwiſe it were better neuer to haue vowed and promiſed vnto God that cannot be deceyued.

The true and right ends of vowes.

Fourthly, it behoueth vs to know the right ends of vowes, which are theſe; Firſt, concerning Gods glory and the aduancement of his worſhip. Secondly, to teſtifie our ſpeciall thankfulneſſe to God for bleſſings which we haue receyued at his hands. Thirdly, to chaſtice our ſelues, that thereby we may preuent ẏ wrath of God; for by iudging of our ſelues, we eſcape his iudgement, 1 Cor.11, Fourthly, to make our ſelues more circumſpect and watchfull ouer our owne wayes; for when we haue fallen into ſome ſinne, we do heereby make our ſelues more wary and heedfull for the time to come. Fiftly, to binde our ſelues more ſtrongly, as by a two-fold cord which is not eaſily broken, to yeeld obedience to God. Laſtly, to ſtrengthen the weaknes of our faith, hope, and other ſpirituall graces, and to giue vs greater aſſurance of the mercy of GOD, which we ſhall receyue at his hands.

Vſe 3.

Laſtly, it is a duty belonging to euery one, to conſider diligently what vowes they haue vowed to God. We are ready and not ſparing to vow in times of our afflictions & troubles, O that we were as carefull to performe them, Pſal.66. But if we haue not vowed this way, there is a common vow which we haue all vndertaken, the vow of our baptiſme, that wee will beleeue in God and ſerue him, that wee will forſake the diuell and all his works; and this is *the anſwer of a good conſcience toward God*, 1 Pet.3,21. The maſter of the Sentences calleth baptiſme, *The common vow*, becauſe therein men proteſt, promiſe, and profeſſe to conſecrate themſelues, theyr ſoules & bodies vnto God, both which are his, by right of creation and redemption. ***Ierome*** maketh holineſſe in body and ſpirit, the matter of a Chriſtian vow, *In Eſay, lib.7. cap.19.* And S. *Auſtine* to this purpoſe in many places teacheth, that *to beleeue in God, to hope for eternall life, and to*

liue

Auguſt. in Pſal. 75. & 131.

liue according to his commandements, are the things, which we are to vow to God. And in another place, *What doe we vow to God, but to be the Temple of God?* Theſe Chriſtian duties containe the truth of ẏ Iewiſh vowes. They vowed external ſacrifices and oblations, & bound themſelues to the outward ſeruice, in the exerciſe whereof it pleaſed GOD for a time to traine that people: howbeit in all theſe he called them to the true practice of piety, & to the inward affections of praiſe & thankeſgiuing, Pſal. 4,5, & 50.14,23, & 51,17, & 107,22, & 115,17. Ionah 2,9. Hoſ. 14,13. Neyther is the holy Scripture ſilent what their ceremoniall vowes imported to them and to vs. The vow of humbling and afflicting themſelues by faſting did teach them, to forbeare their owne deſires, to renounce their own wils, to ſubdue their owne corruptions, and to abſtaine from cruelty & oppreſſion, Eſay 58,6. Mic. 6, as appeareth by the reproofe of the Prophet, when he chargeth them that *in the day of their faſt, they ſought their owne wils*, verſe 3. This wee ſee notably in the vow of the Nazarites, a principall one among the reſt, of which wee haue ſpoken before, whereby *they were ſeparated to the Lord*, Numb. 6,2. And this was the chiefe intendment of that ceremony to ſignifie the common condition of all that people, that the Lord their God had ſeparated them from all other people, and therefore they muſt be holy vnto him, *becauſe the Lord himſelfe is holy*; and hath ſeparated them from other people, that they ſhould be his, Leuit. 20,24,26. And this is that which *Balaam* vttered concerning Iſrael, Nnmb. 23,9, *Loe the people ſhall dwell alone, & ſhall not be reckoned among the nations.* This then was a ſpeciall vow of ceremonial obſeruations, wherein by abſtayning from many outward things, as ſeparating themſelues *from wine & ſtrong drinke, & ſuffering no raſor to come on their head*, and other outward things expreſſed in that place, they were diuided from the common and prophane conuerſation both of themſelues and others among that people; howbeit a ſpecial & ſpiritual reſpect was had of preſeruing inward piety & holines toward him, ſo that ſuch diuided perſons were ſo many ſpectacles and examples of the conditlon of all the faithfull, of whom Chriſt our Sauior hath told vs, and taught vs, that *they are not of this world, but he hath choſen thē out of the world*, Iohn 15,19, *they muſt flye the corruption that is in the world*, 2 Pet. 1,4: and they muſt heare the voyce of God calling and crying vnto them, *Come out from among them, & ſeparate your ſelues from them, and touch no vnclean thing, and then hee will receiue them*, 2 Cor. 6,17. In al which he alludeth to the vow of the Nazarites, who were a ſeparated and ſelected people, retiring themſelues from others, of which ſee more before, chapter 6. So then the vowes that remaine in the Goſpel, and belong vnto vs, are the vowes of prayer, of praiſe & thankeſgiuing, of obedience to God, of denying our ſelues, of ſubduing our ſinnes, of mortifying the corruptions of the old man, of mercy and compaſſion toward our brethren, and briefly of keeping our ſelues holy vnto God and vnſpotted of the world, Pſal. 27,8, & 58,12. & 79,13. & 80,17. & 86,11. 119,34,35.106, Mat. 16,24. Col. 3,5. Rom. 6,13, & 12,1. 2 Cor. 6,20. Theſe are the holy and ſolemne vowes that we promiſed to God in our Baptiſme, wherein wee were dedicated and conſecrated vnto God, and theſe we doe continually renue, when we come to the Table of the Lord. Let vs diligently thinke of theſe vowes, and be careful to practiſe and performe them, that God may be duly glorified in vs.

The meaning of the vow of the Nazarits.

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3 *If a woman alſo vow a vow vnto the Lord, and binde her ſelfe by a bond, being in her fathers houſe in her youth,*

4 *And her father heare her vow & her bond wherewith ſhe hath bound her ſoule, and her father ſhall hold his peace at her, then all her vowes ſhall ſtand, and euery bond, &c.*

5 *But if her father diſallow her in the day that he heareth, not any of her vowes &c. ſhall ſtand, and the Lord ſhall forgiue her, becauſe her father diſallowed her.*

6 *And if ſhee had at all an husband when ſhee vowed, or vttered ought out of her lippes, wherewith ſhe bound her ſoule,*

7 *And her husband heard it, and held his peace in the day when he heard it, then her vowes ſhall ſtand, &c.*

Now *Moſes* intreateth of ſuch vowes as were made by thoſe that are vnder the authority of others, as children vnder their parents: concerning which the father hath authority to diſanull them. Hereby the power of all parents is ſo magnified and aduanced, that a vow made immediatly to God is fruſtrate, & there is a meere nullity of it, except they confirme it. They haue power to make it good, and they haue power to make it voide. Heereby wee learne, that great is the authority and iuriſdiction of parents ouer their children by the Law of God and Nature. The very heathen haue this truth ſhining in their hearts, that parents are to be honoured, and that their authority ſhould be inuiolable, Exod. 20,12. Eph. 6,1,2. Ierem. 35,6,7,8, &c. Gen. 27,8,43. and 28,2. When the father ſayth, Goe, the child goeth: when he ſayth, Ariſe, he ariſeth: when he ſayth, Come, he commeth. Chriſt our Sauiour giueth teſtimony of his perfect obedience, whom all both men and Angels ſtand bound to worſhip, and to whom *euery knee muſt bow of things in heauen, of things in earth, and of things vnder the earth*, Philip. 2: yet hee was ſubiect to his parents and went with them, Luke 2.51. 1. King. 2.19. The reaſons are euident.

Doctrine. Great is the iuriſdiction & authority of parents ouer their children

Firſt

Reaſon 1. Firſt, the precept of honouring parents hath the firſt place in the ſecond Table, and is ſet before all other, ſo that next vnto GOD we are bound to reuerence them to whom we are moſt bound: and it is the foundation and band of obedience to all the reſt of the commandements that follow. For if men doe not ſtand in awe of the Magiſtrate the father of the Common-wealth, and *the Captaine of the people*, all the other would ſoone be violated, 2 Kings 20,5.

Againe, the Apoſtle teacheth, that *this is the firſt Commandement with promiſe*, Eph.6,2: it hath a ſpeciall promiſed annexed of long life. Thirdly, children receiue great and manifold bleſſings from the hands of theyr parents and gouernours, and likewiſe are freed from many euils and dangers, that otherwiſe they might fall into. Fourthly, parents giue life, and breath, and beeing after a ſort vnto them; for children receiue all theſe from thē. Fiftly, parents are honoured by ſundry titles and names, the which are giuen to God himſelfe, Matth.23.9: *One is your father which is in heauen*, therefore call no man your father vpon earth.

Obiect.1. Touching this impregnable and inuincible truth, ſundry queſtions may be asked, and diuers doubts to be remooued. As firſt, ſeeing their authority is ſo great, why doeth our Sauiour ſpeake of hating father and mother, as Luke 14,26, *If any man come to me, and do not hate his father and mother, he cannot be my diſciple*. Anſw. I anſwer, Chriſt ſpeaketh in that place comparatiuely, that is, wee muſt not regard them in reſpect of himſelfe whom wee ought to loue aboue all, and ſo it is expounded, Mathew 10,37: *Hee that loueth father or mother more then me, is not worthy of me*. To loue our parents next after GOD is piety, but to loue them more then God is impiety. Wee hate them therefore when we loue them leſſe then God, in compariſon of whom we ſhould hate our liues.

Obiection 2. Secondly, Chriſt forbiddeth vs to call any man father, as we haue heard before, Matth. 23. Anſw. I anſwere, Chriſt condemneth not the name or appellation giuen to men ſimply, for then he ſhould be contrary to himſelfe, where he alloweth the title to earthly fathers, Math. 7,9. Marke 7,11: and the Apoſtle ſhould bee contrary to his maſter, 1 Cor.4,15. Therefore he meaneth, that no man is or can be our Father as God is, to wit, that we ſhould truſt in them, and make them the authors of our life, and the giuers of all good things that come vnto vs.

Obiection 3. Thirdly, what if our parents be euil perſons and vngodly, ought we then to obey them & yeelde vnto their authority, who are by their wickedneſſe vnworthy thereof? Anſw. I anſwer, It skilleth not whether they bee good or euill touching our obedience. For euill parents are our parents, and euill Magiſtrates are Magiſtrates, and euill Miniſters are Miniſters. Seruants are commanded to bee ſubiect to theyr maſters, not *onely vnto them that are good and gentle, but to them ẏ are froward*, 1 Peter 2,18: ſo ought children to yeeld obedience vnto their fathers, though they be euill. Hence it is that God ſaith generally in the Law, Honour thy father and mother, not honor them when they are good onely.

Obiect.4. But it will be farther obiected, What if they be excommunicate perſons, may they then be obeyed, or ſhould children then do any dutie to their parents? and is not that to ſet light by that cenſure? Anſwer. I anſwer, Excommunication rightly vſed, is indeede the moſt greeuous iudgement that can bee inflicted in this life both in reſpect of the ſoule and of the bodie, and is as it were the meſſenger of death. It is a great puniſhment to be baniſhed from a well ordered City: much more to be thruſt out of the Church, which is the Common-wealth of God, and of his Son Chriſt. *Dauid* did greatly lament his eſtate and condition, when hee wanted the holy aſſemblies of the faithfull among the Infidels, and could not come into the preſence of God with his people, and did thinke himſelf driuen away *from abiding in the inheritance of the Lord*, 1 Sam. 26,19. Who would not tremble and be afraid to bee deliuered vp vnto Satan, 1 Cor.5,6. the enemie of God? The children of Iſrael were deliuered ouer to *Nebucadnezzar* and other wicked tyrants to be afflicted, and they bewailed exceedingly ſuch bodily captiuity, Pſalme 137,1,2 how much more fearful then ought the excōmunicate perſon to eſteeme it to be deliuered vp, not to wicked and vngodly men, but to ſatan himſelfe, *The prince that ruleth in the hart of the children of diſobedience?* Notwithſtanding all fellowſhippe and familiarity with them is not denyed to vs. It is lawfull for the family to conuerſe with the gouernors of the family, though they be excommunicate perſons. The wife may not deny due beneuolence, nor the childe dutifull obedience: if he bid them go, they muſt goe; or to come, they muſt come: neither are they by ſuch behauiour culpeable, or guilty of their ſinne: of which we ſee more before, chap.5.

Obiection 5. Fourthly, if the ſonne be a Magiſtrate, & the father a priuate man, it may bee demanded, whether he be to yeeld obedience to his father? Anſw. I anſwer, though the father muſt obey the ſonne as hee is a Magiſtrate, yet in another reſpect the ſonne muſt obey the father, as he is the father: ſo that neyther is the ſonne to bee depriued of the honour and dignitie due vnto his place, neyther is the father to bee denyed that duty and reſpect which is due vnto his perſon. The ſonne may bee honoured as hee is a Magiſtrate, and the father is likewiſe alſo to bee obeyed as hee is a father. And this the Heathen in former times haue both knowne and practiſed. For when *Q. Fabius Maximus*, in *Liuy Decad.3. lib.4.* was on a time ſent Ambaſſadour vnto his ſon then being Conſull, he went out to meete his father who was coming to him on horſebacke: and albeit the Sergeants reuerencing the maieſty of the father (who before had bin Dictator, the higheſt office in the City) ſuffered him to paſſe, yet the ſonne commanded him to alight from his horſe if hee meant to ſpeake to him. And the olde man was ſo farre from being offended with his ſonne, or from thinking it any diſgrace to himſelfe, that hee leaped from his horſe immediately, commending his ſon, and telling him he meant to trie whether hee knew himſelfe to bee Conſull or not. I alledge this out of the Romane hiſtory, to ſhew that the Heathen themſelues knew how to make this difference. *Salomon* is a notable example of this point, for he knew himſelfe to be a ſonne, yet he forgate not that he was alſo king of Iſrael; and therefore when *Bathſheba* came vnto him, albeit *he roſe vp to meete her, and bowed himſelfe vnto her* as ſhee was his mother, yet he ſat down in his throne againe as he was king, and ſhe his ſubiect, 1 Kings 2,19: yea he denyed her requeſt alſo.

Obiection 5.

It may be demanded farther, what if God command one thing, and the parents another, what are the children to do in this repugnancie, whether of them ſhould they obey? Anſw. I anſwer, wee are charged to loue and obey God before and aboue all things: and therefore to preferre the precept or pleaſure of man before the will of God, is no better then to make an idoll of our parents, and to honour them as God. True it is, wee are bound to obey euill parents, but we are not bound to obey them in euill. If they command and compel in euil, they are rather tyrants then parents, and wee muſt anſwer with the Apoſtles, *We ought to obey God rather then men*, Acts 5,29. So then we ſee how far children are bound to obey theyr parents, to wit, while they keepe themſelues within their bounds, though they be froward and waiward, peeuiſh and peruerſe, though they be not endued with vertue, or wiſedom, or any other good qualities, yet they muſt be reuerenced, honoured, and releeued as parents and the inſtruments of our life and being: but if they forget their places and commaund againſt God, it is better to cleaue vnto GOD our heauenly father.

Obiect. 6.

Againe, if the Magiſtrate command one thing, and the father another, heere both are men, whether of theſe two are to bee obeyed by the ſonne? Nay in this caſe, not only both are men, but both of them are fathers, one the father of the countrey, the other of the family. Anſw. I anſwer, if obedience to both cannot ſtand together, wee muſt obey the Magiſtrate, becauſe God hath giuen him a larger commiſſion and greater authority then to the fathers of our bodyes, ſo that he hath power and authority to command the fathers & their children. Againe, the Magiſtrate commandeth for the good of the Commonwealth, the father for the priuate good of the priuat houſe. True it is, wee may loue our parents better then the Magiſtrate, howbeit wee muſt obey the Magiſtrate before our parents. As wee may loue a good man which is but poore and needy before or better then an euill or wicked man which is in great power and authority; howbeit in reſpect of his authoritie, when he commandeth, we muſt obey him before the other.

Obiection 7.

Furthermore, ſuppoſe a man be a ſeruant or an apprentiſe, his maſter commandeth him one thing, & his father the contrary, whether of them ſhall he obey, in this repugnancie of commanders and commandements? which of them ſhall hee pleaſe, and to which of them ſhall hee cleaue? Anſw. I anſwer, he muſt obey his maſter. For to ſpeak properly, the father hath no power nor authority in ſuch a caſe: for it may be ſaid, Who art thou that commandeſt another mans ſeruant? *hee ſtandeth or falleth to his owne maſter*, as *Paul* ſpeaketh in another caſe. The father hauing bound his ſon an apprentiſe, and put him into the ſeruice of another, hath withall by that act put away his authority, and as it were reſigned vp his owne right to his maſter. And ſuch a ſon may wiſh the good of his father before the good of his maſter, and the life of his father before the life of his maſter, howbeit hee muſt obey his maſter before his father, and endeauour by his diligence, labour, ſeruice, and faithfulnes the profit of his maſter before the profit of his father, and not ſeeke the hinderance or loſſe of his maſter in one peny to procure aduantage to his father in twenty pound, farther then he hath the conſent of his maſter.

Obiection 8.

Laſtly, the queſtion may be asked touching the daughter of a man giuen in marriage, the husband commandeth one thing, and the father another, whether of theſe is to be obeyed, the husband, or the father? Anſwer. I anſwer, the husband. For, as ſhee muſt obey her husband before the father, ſo ſhee is to loue the husband better alſo, and God commandeth *the man to leaue father and mother, and to cleaue to his wife*, Gen.2,24. which is alſo a commandement vnto the woman to leaue parents, and to cleaue to her husband, for *they twaine ſhall bee one fleſh*, Matth. 19, verſe 5. Epheſ. 5. verſe 31. 1 Cor. 6. verſe 16: therefore in this caſe the will of the husband is to be preferred before the will of the father. For as it is in the two great lights which God hath ſet in the firmament, the leſſer euermore giueth place to the greater, and when the Sun ſhineth, the light of the Moone fadeth and vaniſheth away: ſo when the greater authoritie of the husband commeth in place, the leſſer power and authoritie of the father ceaſeth. Beſides, his giuing of her in marriage to the husband is a giuing away of his owne right ouer her, as well as ouer that portion of goods which he beſtoweth with her: ſo that now his authority is abridged, nay clean aboliſhed. Laſtly, it appeareth in this chapter, that if a married woman had vowed a vow to God, her husband onely had power to abrogate and diſanull her vow, but not her father. That which ſhe doth vnto her parents, and for her parents, muſt bee by the conſent and allowance of her Husband. Whatſoeuer is hurtfull or any way preiudiciall to him, ſhe ought not to do, though it were with a purpoſe to profit her parents.

Vſe 1.

Now we come to the Vſes. This reproueth diuers and ſundry ſorts that fight directly againſt this ordinance of God. In the firſt place whereof I range the Church of Rome. For, as it abridgeth the authority of Magiſtrates, ſo it croſſeth the authority of parents ouer their children. It is notoriouſly knowne to the whole world, how the Romane Antichriſt that proud beaſt that ſitteth vppon the ſeuen hils, hath ſtirred vp the children againſt their parents, and prouoked them partly by promiſes, and partly by threatnings, to depriue them of their dominions and liues by force of armes; by which meanes, bloodie warres haue bene raiſed and waged betweene the father and the ſonne. Thus they put aſunder thoſe whom God and nature hath ioyned together. In like manner, vnder the vizard & pretence of Religion, they not onely allow, but exhort and entice, and receiue into theyr Monkiſh Orders, yong men at fourteen years, and yong women at twelue, without conſent of their parents. But in this place, God putteth power and authority into the parents hands, to diſanull the vow which the daughter maketh being in her fathers houſe; which ordinance is grounded vpon the morall Law, which commandeth children to honour and obey their parents: and the Apoſtle *Paul* referreth the whole matter of keeping ẏ *daughter a virgin, or the beſtowing of her in marriage*, to the will and determination of the father, 1 Cor. 7,36,37.

nno cardin.
vit. Henr. 4.

Moreouer, hath not the father as great power ouer his ſonne, as the maſter hath ouer his ſeruant? But it is not lawfull for the ſeruant to take vpon him the profeſſion of Monkery without the conſent of his maſter, and therefore the childe may not do the ſame. The anſwer of *Bellarmine* is nothing to the purpoſe, that children are not in like ſubiection to their parents, as ſeruants are to their maſters, but haue more power ouer themſelues then ſeruants haue: becauſe howſoeuer Children are not in ſuch ſeruile condition as ſeruants (which is not the queſtion, it being out of queſtion) yet parents haue as great power ouer the perſons of their children, being within age, as ouer ſeruants: and the law of nature which bindeth ſonnes, is ſtronger then ẏ law of men, which maketh ſeruants and parents haue greater power ouer their own fleſh then ouer ſtrangers.

Vſe 2.

Secondly, this teacheth, that it belongeth as a ſpecial duty to children by all meanes, to honor their parents, to which they are bound with the ſtrongeſt bands: and this yeelding of honor vnto them conſiſteth in many particulars. For we muſt be ſubiect vnto them, and giue them reuerence, obedience, and maintenance. First, we ought all the dayes of our liues to eſteeme reuerently of them, as alſo of their wiſe deuices, of their holy counſels, of their carefull inſtructions. And this we ought to expreſſe in geſture, in ſpeech, and in outward carriage: not ſo much for feare of correction, or looking for benefit from them, but *for conſcience ſake*, leſt by the contrary we draw the curſe of God vpon vs, Prou. 30,17. Woe therefore vnto thoſe vngodly and vngracious children, that do not eſteeme their parents according to the high place wherein God hath ſeated them ouer them, that doe deſpiſe them becauſe of ſome infirmities of age, of nature, or otherwiſe, and therefore mocke and ſcoffe at them, Prou. 30,11. Gen. 9,22. The ſecond duty is obedience to their lawful commandements in performing of their will, howſoeuer ſometimes they may ſeem vnpleaſant and vnpleaſing vnto them, Mat. 21. Col. 3,20. Iere. 35, Deuter. 21,18,19. Thus doth *Iacob* reſt in the counſell of *Rebecca* his mother, and yeeldeth to her wholſome admonition, Geneſ. 27,14. And this is one of the cheefe vertues that can be found among them, and therefore *Paul* expoundeth *Honor* by *Obedience*, Coloſ. 3,20. Eph. 6,1. Thus they ought to ſubmit and ſubiect themſelues to their godly gouernment & religious diſcipline. And as this ought to bee yeelded to them in all things, ſo it ſhould bee obſerued in chooſing their trade and order of life, and taking vpon them a ſpeciall calling, to be ready to be directed by them, what by their graue cenſure, wiſedome, iudgement, & foreſight they thinke fitteſt for them, Prouer. 29,15: & 15,5: eſpecially in the greateſt matter of al that doth moſt neerely concern them, I meane their marriage, when they ſhall begin to thinke of ſeeking a companion to liue with them in that eſtate. Thus all faithfull children were content to ſubmit themſelues to their parents, and to be ordered by them, and neuer attempt to beſtow themſelues in marriage without their parents knowledge, Geneſ. 24,3. So did *Iacob* at the commandement of his father, and the aduice of his mother, and by conſent of them both, Geneſ. 27,46. and 28,1. This was obſerued of thoſe that otherwiſe led no ſanctified life, Geneſis 21,21 yea of the very heathen themſelues. I wil produce one teſtimony among many others, and that is of king *Cyrus* after hee had conquered Babylon, and come home in triumph, his vnckle *Cyaraxis* offered him his daughter vnto wife: he thanked his vnckle, and prayſed the maide, and liked the dowry, but for giuing conſent to mariage, he made him this anſwer, which I would it were obſerued and followed of all Chriſtians, *O Cyaraxe, tò te genos Epainô, kai tén paida, kai dôra; boulomai de, ephê ſun tê toû patros gnómê, kai tes metros tauta ſunaineſai*, which is engliſhed in this manner:

Reuerence required toward parents.

Obedience required to vvard parents

Xenoph. Cyrop lib. 8.

Vncle *Cyaraxis*, I commend the ſtocke, & the maide, and the portion; howbeit (ſayth hee) by the counſell of my father and mother I wil aſſent vnto you: as if hee had ſaide, without their aduice I can do nothing. All hiſtories, Philoſophers, and Poets in a manner, are full of the practiſe of this duty. And no maruell, for this is agreeable to the common principle in nature, *Whatſoeuer yee would that other men ſhould do vnto you, do ye euen ſo to them*, Math.7, 12. *Sampſon* ſaw a maide in *Timnah* that liked him well, notwithſtanding hee ſpake not one word to her, but came backe to his parents, & deſired them to make the marriage for him. They were the firſt whom he acquainted with his purpoſe: not as in our daies, wherein commonly the parents are the laſt. Iudges 14, 2. *Get her to me, for ſhe pleaſeth me well.* For ſeeing parents haue taken great paines, and beſtowed great coſt in bringing vp their children, it is reaſon they ſhould reape ſome fruites of their labour and trauaile in the beſtowing of them in mariage, and thereby be acknowledged more wiſe and better able to prouide and foreſee for them, then themſelues. This iuſtly reprooueth many children in our dayes, that neuer regard this duty, and condemneth the common practiſe of our corrupt age ſo much degenerated and growne out of courſe, that they neuer require nor regard the conſent of their parents in their matches and marriages; but make their choice after the luſt of theyr eyes, and the delight of their hearts, in deſpite of Father, Mother, Gouernour, Kinsfolkes, Friends, yea God himſelfe, and all good order. Theſe oftentimes run on in haſte, and on an head, and learne to repent at leyſure. For we liue not longer after the holy examples of the Patriarkes in former time, then we come farre behinde them and liue different from their manners and godly diſcipline. The next duty is thankfulneſſe, requiring all the kindneſſe that we haue receyued from them, & recompenſing their goodneſſe toward vs to the vttermoſt of our power, whenſoeuer and wherein ſoeuer they ſhall at any time ſtand in neede of our helpe and releefe, Geneſ.45, 11. and 47, 12. *Ioſeph* was nouriſhed a childe of his father ſeuenteene yeares, and hee againe nouriſhed his aged father 17. yeares in Egypt, Gen, 47, 9, 28. This precept the Apoſtle ſetteth downe, 1 Tim.5, 4, *Children and Nephewes muſt recompence the kindneſſe of their parents.* The practiſe of this we ſee in *Ruth* the Moabiteſſe, ſhe being yong, tooke paines and trauelled and laboured for her mother in Law *Naomi* when ſhe was old, Ruth.2, 18, and did bring home to her what ſhe had gleaned, and ſhe gaue to her that *which ſhee had reſerued after ſhe was ſufficed.* This we ſee alſo in the example of Chriſt our Sauiour, Iohn 19: ver.27: which condemneth all neglect of aiding them in time of neede, and all fraudulent and iniurious dealing in keeping back any part of maintenance due vnto them, Rom.1, 30. 2 Tim. 3, 2. Such likewiſe as runne vpon theyr owne heads, and will not bee aduiſed either in the courſe of their life, or in the choiſe of theyr companion to liue withall in married eſtate, like *Eſau*, that prophane *Eſau*, who againſt the liking and good will of his parents, *tooke Canaanitiſh women to be his wiues*, Geneſ. 26, 35: to the great greefe of the hearts of his godly parents.

Terent in phormion.

Thankfulnes toward parēts required.

Vſe 3.

Laſtly, it belongeth to all parents to performe their duties to their children the fruite of their bodyes, foraſmuch as God hath hedged in their authority with banks and bounds that may not bee tranſgreſſed or remooued. Theſe duties do belong partly to the ſoules of their children, & partly to their bodies: partly they concerne their ſaluation, and partly their preſeruation: ſome belong to the life to come and ſome to this preſent life. Touching the former ſort, they muſt goe before them by a good example of life, and *walke in their houſes in the vprightnes of their hearts*, that they may ſee no euill examples to infect and corrupt them, Pſal.101. Our duty is to bring them to the houſe of God, and to the place of Gods worſhip, and vnto the exerciſes of Religion, where the word is preached, the Sacraments are adminiſtred, and where prayers and prayſes are offered vp to God. And doubtleſſe our labour ſhall not be in vaine in the Lord. Remember the example of *Ioſeph* and *Marie* the parents of Chriſt, when they went to Ieruſalem to worſhip God, they led their ſon with them to traine him vp in godlineſſe and true Religion, Luke 2. They doe not ſend him thither while themſelues abide at home, but they accompany him, nay they go before him and teach him what he ſhould do; contrary to the practiſe of many that draw them from God, from his word, from godlineſſe, and make thē twofold more the children of hell then themſelues. From them and their mouthes they do learne to ſweare and blaſpheme, to ſpeake reproachfully of God, of his Word, of his Miniſters, and of his children, 2 Kings 2, 23. A ſecond duty is to inſtruct them in the waies of God, and to poure into their hearts the Doctrine of Chriſt from the childhood, 2 Tim.3, 15. Deut.6, 6, 20: & 7, 3. Prouer.22, 6. Pſalm 78, 3, 5, 6, Iob 1, 5. Thirdly, they ought to admoniſh, reprooue, and correct them, and that betimes while there is hope, and when there is iuſt cauſe, Prouerb. 13, verſe 24: and 19, 18: and 23, 13. They muſt do it in loue & compaſſion, not in fury, or with cruelty, or in choler and malice, Col.3, 21. It is noted of *Eli*, that becauſe he fayled in this one duty, hee brought ruine and deſtruction vpon his whol houſe; he brake his neck from his chayre, and his ſonnes were ſlaine in battell, 1 Sam.2, 24: & 4, 18.

Fourthly, it belongeth to them to prouide for thoſe whom they haue brought into the world things fitte and neceſſary for this preſent life. They are fleſh indeed of our fleſh and bone of our bone, and no man hateth his owne fleſh, but nouriſheth and cheriſheth it all that he can. As then wee prouide for our ſelues, ſo ought we for them, and not onely for the preſent, but for the time to come, therby to defend them from dangers & troubles that may befall them. So the parents of Chriſt when they had gone a dayes iourney, and perceiued that the childe was not in the company, returned backe and *ſought him with heauie hearts*, and neuer gaue ouer till they had found him three dayes after, Luke 2,45,46. Wo then to all careleſſe parents, that waſt all their ſubſtance, and ſwallow it downe their throate in all riot and exceſſe, & neuer prouide for their children, but ſuffer them in a manner to goe naked without cloathing, hungry without meate, thirſty without drinke, harbourleſſe without lodging, and deſtitute without comfort, 2 Cor.12,14, 1 Tim.5,8. Gen.42,2. *Iacob* ſent his ſonnes into Egypt to buy Corne, when they wanted foode to nouriſh their families. Fiftly, all parents are bound, eſpecially they of the poorer ſort, to bring vp theyr children to labour and taking of paines, and neuer ſuffer them to be idle. Howbeit commonly who more idlely and lazily brought vp then poore mens children, yea then theirs that are pooreſt of all? Hence it is that they are clothed in ragges, becauſe they leade their liues in idleneſſe. No man ſhould liue by the ſweat of other mens browes, but ſhould labour the thing that is good, Marke 6,3. Gen 4, 2. and 46,33,34. Idleneſſe is the roote of all euil, and the companion of beggery. Laſtly, if children haue not the gift of continency, they ought to diſpoſe of them in marriage both ſeaſonably and fitly: ſeaſonably, leſt by delaying ẏ time ouerlong, they lay their children open vnto danger, either of entangling themſelues with other againſt their wils, or of defiling themſelues with filthy vncleanneſſe: fitly, that the ſonnes and daughters of God may match together, not the ſonnes of God with the daughters of men, or the ſonnes of men with the daughters of men, or the ſonnes of men with the daughters of God, Gen.6,1. and 24, 3. and 28, 2, 3, Ezra 9, 2. & 10, 10: an abuſe that continueth in the world vnto this day.

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8 *But if her Huſband diſallow her on the day that he heard it, then he ſhall make her vow which ſhe vowed, and that which ſhe vttered with hir lips wherewith ſhe bound her ſoule, of none effect, & the Lord ſhall forgiue her.*

9 *But euery vow of a Widdow and of her that is diuorced, wherewith they haue bound theyr ſoules, ſhall ſtand againſt her.*

10 *And if ſhe vowed in her huſbands houſe, &c.*

11 *And her huſband heard it and held his peace, &c: then all her vowes ſhall ſtand, &c.*

12 *But if her husband haue vtterly made them voide, &c.*

13 *Euery vow and euery binding made to humble the ſoule, her husband may eſtabliſh, or her husband may make voide.*

14 *But if her husband altogether holde his peace, &c: then he eſtabliſheth her vowes, &c.*

15 *But if hee ſhall any way make them voyde. &c.*

16 *Theſe are the ſtatutes which the Lord commanded* Moſes, *betweene a man and his wife, and betweene the father and his daughter, being young in her fathers houſe.*

In theſe wordes *Moſes* proceedeth in the matter of Vowes euen to the end of the chapter, concerning the married woman, and concerning the widdow. The married woman is bound by the Law ſo long as her husband liueth, and cannot vow: and if ſhee vow, it is meerely voide, and ſuch vowing is pronounced vnlawfull, ſhe hath ſinned againſt God & her husband; howbeit God is mercifull, and *he will forgiue her*. From whence we may learn, That the Lord is readie to forgiue thoſe that offend. But the Widdow that is free and looſed from the law of her husband, is at libertie to vow. This teacheth, that the power and authority of the husband ouer the wife is very great; for albeit ſhe bee at liberty to vow in the Lord when her husband is dead, yet while hee liueth hee hath power to diſanull all her vowes, Rom.7,2. 1 Cor.7, 36. The wife is tied by a ſtrong band and obligation vnto her husband, 1 Cor.14,34. Eſter 1,22. This is not (I confeſſe) the proper place to handle theſe duties, and therefore I will briefly touch the reaſons and the vſes.

Doctrine. **The husband hath authority ouer the wife.**

Reaſon 1.

The husband *is the head of the wife*, 1 Cor.11, 3. Epheſ.5,23: *as Chriſt is the head of the church* to rule it, to defend it, to prouide for it: therefore, as the Church is in ſubiection to Chriſt, ſo ought the wife to be to her husband,

Againe, marke the order and maner of the Creation, how it was at the beginning, *Adam was firſt formed, and then Eue*: and hee was not deceyued, but the woman beeing deceyued, was in the tranſgreſſion, and therefore ſhee ought not to vſurpe authoritie ouer the man, but to be in ſilence and ſubiection, 1 Tim. 2, 12,13,14.

Thirdly, in the Law of creation wee muſt obſerue the preheminence of man, which will euidently appeare if wee marke the end of it: for man was made to rule, the woman to bee ruled: for as the man was not of the woman: but the woman of the man; ſo *the man was not created for the womã, but the woman for the man*, 1 Corinth, chap.11, verſes 8,9.

Laſtly, *man is the image & glory of God, wher as the woman is the glory of the man*, 1 Cor.11,7. But was not the woman alſo made in ẏ image of God? and hath not God ſet the print of his glory vpon her face alſo? I anſwer, the Woman was made in the image of God, as well as the man, Geneſis 1, verſe 27. But man was made to this end and purpoſe, ẏ Gods glorie

Obiect

Anſwer.

ſhould appeare in his rule and authority: on the other ſide the woman was made, that by profeſſion of her obedience ſhee might the more honor her husband.

Vſe 1. This ſerueth firſt for reproofe both of the husband and the wife, when they knowe not their places of commanding or obeying: the husband loſing his honour, and the wife vſurping aboue her calling. As God in the creation, of one made two; ſo in the firſt inſtitution of marriage hee vnited thoſe two againe into one, that the woman ioyned in marriage with her husband, might not onely reuerence him as the rocke from whence ſhe was taken, but might honor him as her head vnder whom ſhe liueth. This order is broken, when ſhe wil by no meanes bee in ſubiection, but ſeeketh to ſhake off the yoake which God and her calling hath laide vpon her. This ſubiection is made heauier by tranſgreſſion, then it was by the law of creation. For that which God made very good, ſatan quickly turned into euill, ſo that the woman inſtead of an helper became a tempter of the man to ſinne; and the man inſtead of a defender became an accuſer of the woman to God for ſinne. Thus ſatan labored to diuide the houſe, that it might not ſtand. But Chriſt Ieſus our Lord came into ẏ world to deſtroy and diſſolue the workes of the diuell, and hath reconciled man and woman with God, that now they ſhold liue together *as heires of the grace of life*, 1 Pet. 3;7. Therefore all women ſhould be content with their places, wherof notwithſtanding they oftentimes come ſhort, and take vpon them to controll their husbands, to ſpeake and doe what they liſt. This we ſee in *Vaſhti* mentioned in the booke of *Eſter*, when ſhe was commanded by the king to come vnto the feaſt, ſhe diſdained and refuſed to obey, and would not come into his preſence, Eſter 1,22: and leſt other women ſhould be emboldned by her peruerſe example, they paſſed a decree, and gaue it the force of a law and a ſtatute, and publiſhed the ſame in all the kings Prouinces, ẏ Euerie man ſhould beare rule in his own houſe, to wit, vnder the ſame penalty inflicted on the Queene, which was, to bee diuorced from their husbands. Againe, it reproueth all husbands that in ſimplicity are as willing to reſigne vp their places, as their wiues in impudency are bold, to vſurpe them, which is as great a ſhame and reproch to the husband to loſe, as it is for the woman to challenge it. This argueth want of wiſedome, courage, and diſcretion in the husband, and on the other ſide bewraieth pride, ſelfeloue, contempt, and diſdain in the wife; as alſo forgetfulneſſe of her firſt creation, at what time *ſhe was made of a bone taken out of his ſide*, Gen. 2,21. I ſay out of his ſide to bee his companion, and therefore as he is not to make her his footſtoole to treade vpon her, ſo ſhee ſhould not make her ſelfe his head to ouertop him, and ſo treade vpon him.

Vſe 2. Secondly, it is the duty of all wiues to acknowledge their duty, and to yeeld without ſtriuing the ſuperiour place to their husbāds, and to be ſubiect vnto them without reſiſting in word and deed. This is commended vnto them in the example of *Sarah*, who is ſet as a glaſſe before all womens faces to look vpon, 1 Pet. 3,5,6: to the end, that *if any obey not the word, they may without the word be wonne by the conuerſation of their wiues*. Againe, the Apoſtle *Paul* teacheth the wife *to feare her husband*, Epheſ. 5,33: and *Peter* teacheth the ſame, *Shee muſt haue her conuerſation with feare*, 1 Pet. 3,2. This duty is ſeated in the heart, and helpeth to ſet in order all other duties. This will ſhew it ſelfe in meekneſſe of Spirit, which is in the ſight of God of great price, and in obedience in all lawfull things, & that not by conſtraint, but willingly and readily, as ſeruing Chriſt without murmuring or gainſaying. If they performe theſe things, they ſhall be chriſtian wiues, and the daughters of *Abraham* and *Sarah*, to their great comfort. Such will do *their husbands good, and not euill all the dayes of their liues*, Prou. 31,12. Hence it is that *Salomon* ſayeth, *A vertuous woman is a crowne vnto her husband*, Prou. 12,4: but ſhe that is ſtubborne and diſobedient maketh him aſhamed, and is as rottenneſſe in his bones. A good wife is not onely an honour, but an ornament vnto her husband, and therefore is compared vnto a crowne of gold. If ſhee had beene compared vnto the ring vpon his finger, it had bene a great Ornament: if to a Chaine of Gold about his necke, it had beene a farre greater: but behold while ſhee keepeth her ſelfe in her place, and diſchargeth her duty with loue and ſubiection, ſhe is ſaid to be *a crowne* vnto him, then which what greater honour and glory can there be? And therefore in another place he ſaith, *Houſes and riches are the inheritance of fathers, but a prouident wife is from the LORD*, Prou. 19,14. On the other ſide he ſheweth, that *it is better to dwell in a corner of the houſe top, thē with a brawling woman* in a wide houſe, Prou. 21,9. And againe, *A continuall dropping in a very rainy day, and a contentious woman are alike*, Prou. 27,15, and 19,13.

Vſe 3. Laſtly, it is the duty of husbands, ſeeing authority is committed vnto them ouer theyr wiues, and as it were the brydle put into their hands, to loue them tenderly, to defend them from euils, and to cheriſh them *as their owne fleſh*, as Chriſt Ieſus doth the Church, Eph. 5. The heathen king could tell *Sarah*, that her husband was *as a couering of the eyes*, Gen. 20,16. It is his duty therefore *to dwell with his wife according to knowledge, giuing honour to the wife as vnto the weaker veſſell*, 1 Pet. 3,7, as beeing heyres together of the grace of life, that their praiers be not interrupted. And why are they commanded to dwell together, but ẏ the husband ſhould yeeld to her theſe 4. things? firſt: good example: ſecondly, inſtruction: thirdly, maintenance: & laſtly employment in her calling for his good, and the good of his family.

CHAP. XXXI.

1. *AND the Lord ſpake vnto Moſes, ſaying,*
2. *Auenge the children of Iſrael on the Midianites; afterward thou ſhalt be gathered vnto thy people.*
3. *And Moſes ſpake to the people, ſaying; Arme ſome of your ſelues vnto the warre, and let them goe againſt the Midianites, and auenge the Lord on Midian.*
4. *Of euery Tribe a thouſand, throughout all the Tribes of Iſrael, ſhall ye ſend to the warre.*
5. *So there were deliuered out of the thouſands of Iſrael, a thouſand of euery Tribe, twelue thouſand armed for warre.*
6. *And Moſes ſent them to the warre, a thouſand of euery Tribe, them and Phinehas the ſonne of Eleazar the Prieſt, to the warre with the holy Inſtruments, and the Trumpets to blow in his hand.*

The contents of this chapt.

MOSES hauing taken order for the Church, now commeth to the ciuill plantation, and to the inheritance of the Land. This had beene promiſed to theyr fathers, Gen. 15: now they begin to preuaile, and to receiue as it were the firſt fruites of it, to aſſure them of the full and finall conqueſt of the reſt. Obſerue in this Chapter the hiſtory of the battell fought againſt the Midianites, who combining themſelues with the Moabites, as we ſee ſaw, chap. 25, drew the Iſraelites to whoredome by the counſell of *Balaam*, when they deſpayred to preuayle againſt them by the ſword. By this meanes they defiled themſelues with Idolatry alſo, and prouoked the wrath of God to the deſtruction of many thouſands among them. The parts of this Chapter are three. Firſt, of the procuring cauſes of this warre. Secondly, the manner how it was followed & fought. Thirdly, the euent and yſſue of the whole. The firſt part is in theſe words, wherin we ſee the Commandement of God, and the preparation vſed to accompliſh this commandement. For *Moſes* ſendeth them foorth, and with them *Phinehas* the Prieſt, & appointeth ſouldiers to execute that which GOD commandeth, out of euery Tribe.

Obiect.

From this ariſe diuers doubts that are to be diſcuſſed. Firſt, why doth God command vengeance in this place, that forbiddeth it elſe where, Rom. chapter 12, verſe 19. Deut. chap. 32, verſe 35?

Anſwer.

I anſwere, this may not ſeeme ſtrange vnto vs, neyther ſhould we thinke there is any change in GOD; but wee muſt know the difference and diſtinction betweene the reuenge of God and of priuate men. True it is, God will haue his children beare iniuries patiently, and to giue place to wrath, and *to ouercome euill with good*, Rom. 13,4: yet hee retayneth power to himſelfe to execute vengeance againſt his enemies, and neuer diſclaymeth that office, nay he challengeth it as proper to himſelf. For he wil execute iuſtice and iudgement by himſelfe and his miniſters ſo often as it pleaſeth him, Numb. 25,16. So then albeit the faithfull muſt bridle the deſire of reuenge, and not retaile like for like; yet when God calleth and appointeth them to be executioners of his wil and wrath, he putteth a ſword into their hand, and when the cauſe is iuſt, their calling is lawfull. Thus we ſee, how ſouldiers are warranted to ſhedde blood, for they are called to be magiſtrates: onely it is required of ſuch, that they be carried & kindled with an holy zeale of Gods glory, not with priuat hatred, grudge and reuenge, which make a thing lawful, to them vnlawfull.

This is called the reuenge of the Lord, verſe 3.

Obiect.

Secondly, the queſtion may be asked what is meant hereby, that *Moſes ſhall be gathered to his people.*

Anſw.

I anſwere, that he ſhould dye, the body returning to the earth, the ſpirit to God that gaue it, Eccl. 12,7: for with him are the ſpirits of iuſt men made perfect, Heb. 12,23. So it is ſaid of *Abraham*, Gen. 25,8, *he gaue vp the ghoſt, and died an old man full of dayes, and was gathered to his people*, that is, to his fathers, Gen. 15,15. So then heereby wee muſt learne the immortality of the ſoule, for *Abrahams* body was gathered to the body of *Sarah* onely, for he was buried in the ſepulcer with her. So it is ſaid of *Iſaac*, Gen. 35,29, hee was gathered to his godly forefathers; and of *Moſes* himſelfe afterward, Deut. 32,50, as alſo of *Aaron* before, chap. 20,24. But it will be ſaide, that it is ſaide of *Iſhmael* that was caſt out of the houſe of *Abraham*, and was the ſonne of the bondwoman, that hee alſo gaue vp the ghoſt, and dyed, *and was gathered to his people*, as well as of *Abraham*, of *Iſaac*, of *Aaron*, of *Moſes*, and of many others, 2 Kings 22,20. Iudg. 2,10. Acts 13,36.

Whether Iſmael repented.

I anſwer, this phraſe may imploy with good probability the repentance of *Iſhmael*, that he dyed in the faith of *Abraham*, and was carryed into his boſome. For hee ioyned with his brother in the burying of his father, and the Scripture taketh ſpeciall notice of his whole age, and ſetteth downe how long he liued, but no reprobate hath the age of his whole life recorded. And thus the prayer of *Abraham* may ſeeme to be heard, Gen.17,18. *O that Iſmael might liue before thee!* But if he liued and dyed a wicked man, then by his fathers to whom hee was gathered, we muſt vnderſtand the ſoules of wicked men that liued before him, as *Caine* and his poſterity that were carried away with the flood, which now *are ſpirits in priſon*, 1 Pet,3, 19. But howſoeuer it be, this neceſſarily muſt be concluded, that the ſoules of all men liue when the body is turned into earth, and hath his ſubſiſting afterward, Math.22,23. Hebr. 12,21.

Obiect.

It will be obiected that the wiſe man ſaith, the condition of men & of beaſts is all alike, Eccl.3,19. *As the one dyeth, ſo dyeth the other, ſo that a man hath no preheminence aboue a beaſt.* This is not ſpoken ſimply, but in reſpect. They are both alike and equall in the neceſſity of dying impoſed vpon both, and man hath no aduantage to glory ouer the beaſt; which ſerueth to humble him and to proclayme his vanity. Againe, *Salomon* ſpeaketh according to the opinion of prophane Atheiſts, ſuch as the Saduces afterward were; for they ſay, *Who knoweth the ſpirit of man that goeth vpward, and the ſpirit of the beaſts that goeth downeward to the earth?* Theſe are they that alſo ſay, *Let vs eate and drinke, for to morrow we ſhall dye*, 1 Corinth. 15,32. But when he ſpeaketh according to truth, he telleth vs afterward, that *the ſpirit returneth to God that gaue it*, chap. 12. Againe, they produce ſundry teſtimonies, that *the dead cannot praiſe him*, it muſt be *the liuing, the liuing* that muſt doe it, Pſal.6. 5, *In death there is no remembrance of thee:* ſo 30,10, and 88,11. Eſay 38,18. I anſwere, death and the graue haue two ſignifications according to the different maner or eſtate of thoſe that are dead. For ſome are dead ſpiritually that are reiected of God, and in torments with the damned; theſe cannot praiſe God at all, neyther doth God accept praiſe at their hands. Others are dead onely corporally, not ſpiritually: theſe cannot praiſe GOD in the Church viſible together with the faithfull, yet in their ſoules they neuer ceaſe to acknowledge and praiſe God together with innumerable company of Angels and Saints departed, yea it is their whole practice, delight and exerciſe, they doe nothing elſe.

Anſw.

Laſtly, the Apoſtle ſeemeth to make it peculiar to God, *to haue immortality*, 1 Tim. 6, 16, *he onely hath immortality.* I anſwer, God hath this of himſelfe: the Angels & the ſoules of men by grace and communication, they receiue this from him, whereas whatſoeuer God is, he is it of himſelfe.

Obiect.

Furthermore, another queſtion may bee moued, wherefore in muſtering this army, and ſending them to fight, *Phinehas* the Prieſt was to be among them? for what had he to doe with this maner of warfare, who was to ſerue in the Tabernacle, and was not numbred among the other tribes that were to goe out to warre? I anſwere, *Moſes* ſendeth him, becauſe hee had giuen a notable proofe of his zeale in ſlaying the Iſraelite and the Midianitiſh woman with his iauelin: & he is ſent not to draw his ſword, or to bee captaine of the hoſte, but to exhort the people, to teach and keepe them in the feare of God, and to put them in hope of victory. This was commanded of God, when they went to battel againſt their enemies, the Prieſt was to ſtir them vp to courage, that they *ſhould not faint nor feare*, but be aſſured that the Lord would go out with them and fight for them to ſaue them, Deut. 20,2,3,4: ſo the Prieſts were ready to go with *Dauid*, when he fled out of Ieruſalem, 2 Sam. 15,24. And when it is ſaid, *Phinehas went with the holy inſtruments*, ſome vnderſtand the Arke, others the Vrim and Thummim to aske of God touching the ſucceſſe of the battell. Howbeit, it is not likely that he doubted of ẏ end that had his warrant from God to begin it. And if *Moſes* had meant this of the Arke, no doubt hee would haue expreſſed it by his name, as he doth oftē before: beſides, if he had pointed to this, he would rather haue vſed the ſingular number, thē the plural: & haue ſaid ẏ holy inſtrument, not inſtruments. It is rather to be thought ẏ he meaneth the two Trumpets, of which ſee before, chap.10, and theſe he addeth in the next words by way of expoſition or interpretation, as if he had ſaide, the holy inſtruments, that is, the Trumpets, as Iudg.8, 27.

Anſwer.

Heereby then we ſee the abſurd collection of *Bellarmine*, who making the vnhappy ende of the enemies of the Church a note thereof, alledgeth the death of *Zuinglius* who was ſlayne in battell. But why might not *Zuinglius* go with his people into the battell, as well as the Prieſts that were commanded to doe it? Hee was as a good Shepheard that gaue his life for his flocke, and would not leaue nor forſake them fighting for the defence of the Goſpel. Neyther may we account it a plague or puniſhment to dye in battell, or a token of one forſaken of God, as we ſee in good *Ioſiah* and many others: and the experience of all times teacheth vs the truth of that which *Dauid* ſaith, *The ſword deuoureth one as well as another*, 2 Sam.11, 25. Thus much of the queſtions.

De not.eccl.cap 17,18.

[*Auenge the children of Iſrael, &c:* and *Moſes ſaide, Arme your ſelues, &c.*] By *Moſes* ſpeaking of warres, we may ſee they haue beene ancient in the world; and being commanded of God in this place, we ſee alſo that they are lawfull; of which ſee before, chap.1, and 24, and 25. But heere diuers other points directing warres and warriers are to bee obſerued. Firſt, obſerue that an army is heere ſpoken off, as muſtered and gathered together for the battell.

Doctrine. Before battel, an army muſt be gathered.

The Doctrine is this; Before men goe to battell, an hoaſt of men muſt be appointed & gathered together, and ſufficient forces muſt be leuied, Exod. 17,9. Ioſh. 8,3. 2 Chron. 13, 3, and 32,6. 1 Sam. 15,4. Iudg. 20,17.

Reaſon 1.

The cauſes are euident: Firſt, that a number may be ſorted out ſufficient in ſhew, that thereby hope & aſſurance may ariſe to counteruayle the contrary part, Eccl. 4,9,10,11, 12. Luke 14,31. Iudg. 20,17. and 7,2,7, 2. Chron. 14,8,9,10,11. Secondly, for order, that by warlike policy euery man may be fitted to ſtand in his place, 2 Sam. 10.9,10,11. and 18,1,2,3. 1 Kings 22.14. 15, in regard whereof it is fit & requiſite that men be trayned at home before they go to fight abroad, 1 Sam. 17,33. 2 Sam. 10,9. 2 Chron. 14,10, that military diſcipline be not broken to the deſtruction of the whole army, 1 Sam. 11,11, and 30,16,17: one ſuch ſouldier is worth an hundred others that are vntaught and vntrayned.

Vſe 1.

This ſerueth to reprooue ſundry abuſes, Firſt, of ſuch as ſend not out a iuſt hoaſt or ſufficient forces, but ſparingly, now ſome and then others, whereby the people are ſmitten downe with the ſword, and made a prey to the enemies, 2 Sam. 11,15,17. Secondly, againſt eyther raw or deſperate ſouldiers, that couetouſly, or proudly and preſumptuouſly go to battell againſt the enemy in a tumultuous and confuſed manner, as if they went rather to the ſpoyle & victory, then to the battell. This is a wilfull tempting of God, and a making of themſelues guilty of theyr owne death and of many others. Thirdly, this reproueth the careleſneſſe and negligence of ſuch as are Gouernors in gathering & muſtering men, and in prouiding armour and furniture, when the cauſe is inſtant and requireth haſte, 2 Sam. 20,4,5. If in any other earthly thing, the Prouerbe taketh place in this, that delay is dangerous. Fourthly, it meeteth moſt iuſtly with the murmuring of retchleſſe people at the labors and charges of often muſtering, and are vnwilling to beſtow one penny for the ſafety of the ſtate, of the kingdome, of the Church, of our Cities and Townes, nay of theyr wiues and children, and theyr owne goods, Iudg. 5,16,17. and 21,9,10. 1 Sam. 13,8, and 11,7. Laſtly, this ſerueth for comfort vnto vs, when theſe meanes are vſed and affoorded, when we ſee them taken in hand carefully and religiouſly, 2 Chron. 14,8. Whē all things are ordered aright, and ſufficient forces leuied, who ſhould not be ready and willing to go foorth? For as the want of men and munition, and all kinde of prouiſion taketh away the heart and ſlaketh the courage of ſuch as are to fight and aduenture theyr liues: ſo on the other ſide, the hauing of all things fitte and neceſſary giueth comfort, 2. Chron. 14,8. Neuertheleſſe, wee muſt take heed that we do not relye vpon them and put our truſt in them: for no man is ſaued by the multitude of an hoaſt, how great and ſtrong ſoeuer it be, 2 Chron. 13,8,13. Eſay 2,22, and 3,1,2,3, and an horſe, though prepared for the battell, is a vaine thing to ſaue a man: foraſmuch as an army are men, and not God, and theyr horſes are fleſh, not ſpirit, Eſay, chapter 31, verſe 3.

Doctrine. An army leuied and prepared, muſt be ſent out.

Againe, the army heere ſpoken of, is not onely gathered together, but it is ſent out; Firſt, it is furniſhed and prepared, and then employed. The Doctrine: An army aſſembled muſt go forth in a ſeaſonable time, if the cauſe remaine and continue for which it was gathered, Ioſh. 11,7. 1 Sam. 18,5,27.

Reaſon 1.

The Reaſons; Firſt, becauſe it is not the ſight, but the vſe: not the hauing, but the employing of men of warre that hurteth the enemy, 2 Kings 19,32. It is not the hauing of a ſword that ſufficeth, but the drawing of it out againſt the enemy that profiteth. Secondly, otherwiſe it argueth want of wiſedome, or courage, or conſtancy, or all theſe vpon the diſtruſt of the cauſe or force, Iudg. 9,36,37,38 Thirdly, it giueth edge to the enemy to prouide meanes of preuenting by a more ſpeedy reſolution, if they go not foorth being prepared, 2 Sam. 20,6. whereas it is the part of a wiſe and politike Captaine, to take heede hee do nothing to hearten the enemy, or diſcourage his ſouldiers.

Vſe 1.

This ſerueth to reproue thoſe that in a brauado make much preparation, but are nothing at all for execution: ſuch are they that go not out at all, or go out too late, hauing too credulous hearts to beleeue that the enemy will not come, or not come as yet, 2 Sam, 20,6. Secondly, it reproueth ſuch as refuſe to go or to be ſent out. Some had rather be hanged before theyr doores, then be employed in the Princes ſeruice. Others hide themſelues, or hyre others, or make friends, or excuſes of inſufficiency, becauſe they would not performe this buſineſſe, and would ſlippe theyr heads out of the coller, Numb. 16,12,13,14. Laſtly, it ſerueth to warne ſuch as are muſtered and haue giuen theyr names, to prepare thēſelues, and to think ſeriouſly of the matter, that they are to bee employed in a weighty buſineſſe, that ſo they may be ready to fight the Lords battels, 2 Chron, 20, ver. 15. for theyr Prince, Country, wife and children, Neh. 4,14.

In the next place marke, that *Moſes ſpake vnto ſome of the people, Arme your ſelues vnto the warre.* At the commandement of *Moſes* the people muſt arme: but before hee command, they may not put on armour.

Doctrine. An army muſt be ſent forth by lawfull authoritie.

The Doctrine: A lawfull army muſt be gathered and ſent out by publike authority, 2. Chron. 14,9.

Reaſon 1.

The grounds heereof: for firſt, publike enemies muſt be reſiſted by authority & power of the publike Magiſtrate, 1 Sam. 11,7. Secondly, the Magiſtrate beareth not the ſword in vaine. 1 Sam. 8,20. Thirdly, they intrude into the ſeate of Iuſtice, that take this vpon them

Obiect.
Anſw.

them without authority, nay they ſit downe in the place of God, Numb.16,11. But it may be obiected, that the examples of *Abraham*, who armed 318, men and purſued the Kings, and of *Sampſon* proue the contrary, for what warrant had they? I anſwer, they had both ſufficient warrant and authority. *Sampſon* was one of the Iudges, choſen of God to ſaue his people, and he was ſtirred vp and guided by an extraordinary ſpirit to ſmite them hip and thigh with a great ſlaughter, Iudg.14, ver.19. And touching *Abraham*, hee was no priuate man, nor ſubiect to any other Potentate, but a free Prince and at his owne command. Againe, he did no more then as if a man ſhould defend him and his againſt a theefe, and reſiſt violence with violence by the ſword. The vſes remaine.

Vſe 1.

It is the duty of the Magiſtrate, when intelligence is giuen of enemies, and of theyr approch or preparation, not to be ſecure or to ſuffer them to take the ſtart, but he muſt take order againſt them, 2 Chron.20,1,2,3, that he ſuffer not the Lords enemies to preuayle, or to eſcape, 1 Sam.15,3,9,35. It is a great aduantage that an enemy hath, to ſuffer him to be firſt in ẏ field, or to come to our doores: whereas it is the wiſeſt and ſafeſt way to take the field before, and rather aſſault then defend.

Secondly, no man ſhould ſeeke to ſhift himſelſe from the Magiſtrate, but know that his authority is a ſufficient warrant when the warre is iuſt. Againſt the Anabaptiſts that reſiſt publike authority.

Iudg.11,3,

Laſtly, this condemneth the life of Pirats, and Rouers, and robbers, that liue by ſpoyling, and killing, and ſtealing from all, without any reſpect of perſon, all is fiſh that commeth to theyr net, Eſay 33,1. Theſe preuayle for a time, but in the ende, they that ſpoyle ſhall be ſpoyled, and they that deale treacherouſly, ſhall haue others to deale trecherouſly with them.

Doctrine. We are to wage warre with an open and knowne enemy.

Furthermore, againſt whom are the Iſraelites ſent out to warre? againſt the Midianites theyr open and profeſſed enemies. The Doctrine. He againſt whom we wage warre, muſt be knowne to be an enemy, Deuter.21, verſe 1.

Reaſon 1.

The Reaſons: If it be otherwiſe, that wee reſpect not againſt whom we fight, or whoſe blood we ſhed, we are fighters againſt God, and he will fight againſt vs, yea deſtroy vs, 2. Chron.13,12,16. Secondly, friends and brethren muſt not fight and ſtriue one againſt another, but dwell together in loue, peace, and vnity, Gen.13,8. Thirdly, it addeth courage in that we do know we ſhall hurt and wound our enemies, 1 Sam.4,9, and 17,48,36. The name of a brother ſlaketh courage, and abateth the care to prouide any furniture; ſo on the other ſide the name of an enemy kindleth the deſire of fighting, and maketh more diligent to arme accordingly. The vſes follow.

Vſe 1.

This reproueth thoſe that make warre ſecretly or openly with theyr good friends, 1. Chron.35,20,21. therefore wee ſhould make difference betweene a brother and an enemy, and examine the true cauſes of breaking, before we make warre with any, Iudg.11,12, to 28. Secondly, againſt ſuch as nouriſh ciuill mutinies, as *Manaſſeh* againſt *Ephraim*, and *Ephraim* againſt *Manaſſeh*. 2 Sam.15, ſo did *Abſolon*, and 20, 1. *Sheba*. Thirdly, againſt thoſe that flye from theyr Countreymen to the enemy, 2 Sam.15,31. Many haue beene faulty this way, and guilty of treachery and rebellion: to theſe we may ioyne ſuch as treacherouſly intend to fight againſt theyr owne Nation, when it is gathered together againſt the enemy, contrary to that which the Philiſtims conceyued of *Dauid*, though he were among them, 1 Sam.29,4, *Let not him goe downe with vs to battell, leſt in the battell he be an aduerſary to vs: for wherewith ſhould he reconcile himſelfe vnto his maſter? ſhould it not bee with the heads of theſe men?* But ſome that were among vs haue beene guilty of that crime, which the Egyptians falſely ſurmiſed & ſuſpected concerning the Iſraelites, Exo.1,10. *Let vs deale wiſely with them, leſt it come to paſſe, that when there falleth out any warre, they ioyne vnto our enemies and fight againſt vs.* Laſtly, it reproueth thoſe that iudge euery man and euery eſtate, euery nation & people to bee fit to be fought withall: likewiſe ſuch as murmure againſt the going out of men out of their Country, thogh it be againſt enemies, Numb.13,31.

Doctrine. All ſin muſt be auoided in them that go to war.

Beſides, conſider that the Prieſt is willed to go with them, verſe 6, and afterward they that fought this battell, muſt abide out of the Campe ſeuen dayes, and purifie themſelues & all theyr rayment, verſe 19,20. Wherby they are warned to take heed of all ſinne in going to warre, and in the execution of it. The Doctrine. All that are employed in warre muſt bee carefull to auoyd all ſinne, Deut.23,9,10. We ought to beware of ſinne at all times, but thē eſpecially when we go into battell, and are to ſtand in the face of the enemy.

Reaſon 1.

The Reaſons; Firſt, the conſideration of the ſtate wherein we do ſtand: we are in ieopardy euery houre, & are in the greateſt, moſt manifeſt, and eminent danger, we may fall for euer in a moment, & neuer riſe againe; which alſo our ſinne will haſten and bring ſuddenly vpon vs, Leuit.26,14,17. Secondly, God forſaketh them in battell, that by ſinne forſake him before they come to the battell, Iudg.10,13,14. Thirdly, it is moſt probable & much to be feared, when many are gathered together out of diuers places, educations, and natures, that one will infect another, if they take not heed, Eſay 2,6. Fourthly, the proſperity & floriſhing of the Church of one ſide, or the ouerthrow & deſolation of it on ẏ other ſide, & conſequently the gayning of glory to God, or the hinderance thereof doth much depend vpon that action, Exod.14,13,14.

Vſe 1. The vſes. It ſtandeth vs vpon to reconcile our ſelues to God before warres be enterprized, Iudg.20,26. Then we may go to the battell with peace & comfort, then we may fight with boldneſſe and courage. Precious in the ſight of the Lord is the death of his Saints: they ſhall reſt from theyr labours, and theyr workes ſhall follow them.

Secondly, it reproueth ſuch as then giue themſelues greateſt liberty to ſinne, to ſteale, to lye, to ſweare, to whore, to kill: hence it is, that they ſay, to haue a dye in one hand and an whore in another, is ſouldier-like, as if the ſouldier and Captaine had a diſpenſation to commit ſinne and to breake all lawes diuine & humane without reſtraint or controlement, 1 Sam.30,16. Iud.5,30. contrary to the examples of ſundry good & godly Captaines, mentioned in the Scriptures, who beleeued God, were deuout and religious, taught theyr houſes the feare of God, and prayed him continually, Mat.8,5, to 14. Acts 10,1,2,7. 2 Sam. 20,10. 1 Sam.25,15,16. Theſe are examples for men of that profeſſion to follow.

Thirdly, it ſerueth directly againſt thoſe that thinke theeues, drunkards, ſwearers, whoremaſters, Atheiſts, and Libertines to be the fitteſt ſouldiers to fight the Lords battels, who indeed are fitter to fight for a tyrant or an vſurper, Iudg.9,4. 2 Chron.13,7, and to be vſed in extremity and neceſſity, rather then where there are plenty of others, 1 Sam.22,2. 2 Chron.14,8.

Obiect. But it will be ſaide, They are a burden to the Land, thus the Country ſhall be well rid of them. Anſw. I anſwer, that through them we rather are like to be rid of many good and profitable members that ſhall goe with them and among them. Againe, it is good indeed to bee freed from them, but wee muſt be rid of them by good meanes, Rom.3,8, howbeit *wee may not do euill, that good may come thereof.* Thirdly, there is no confidence to be repoſed in ſuch, who being vnfaithfull to God, it may be preſumed they will bee vnfaithfull alſo to theyr Prince, whereby great hurt, loſſe, and damage may by them redound to the commonwealth in ſuch ſending of them. The way to be rid of them, is to execute iudgement againſt them, and to cut them off by the ſword of the Magiſtrate for theyr euill deeds.

Laſtly, from hence we ſhould learne much more to be watchfull in the ſpirituall warreſare, Eph.6,10. 2 Tim.2,4. We are all ſouldiers, and we are to fight againſt principalities and powers, and ſpiritual wickedneſſe in high places, and therefore it behoueth vs to put on the whole armour of God, and to bee ſtrong in the Lord, knowing that we ſhall ſtand in his might, and be able to put to flight theſe enemies.

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7 *And they warred againſt the Midianites, as the Lord commanded Moſes, and they ſlew all the males.*

8 *And they ſlew the kings of Midian, beſides the reſt of them that were ſlaine: namely, Eui, and Rekem, and* ' *Zur, and Hur, and Reba, fiue kings of Midian: Balaam alſo the ſonne of Beor they ſlew with the ſword.*

He was the father of *Cozbi*, whom *Phinehas* ſlew, Numb.25,15.

9 *And the children of Iſrael tooke all the women of Midian captiues, and their little ones, and tooke the ſpoyle of all their cattell, and all their flockes, and all their goods.*

10 *And they burnt all their Cities wherin they dwelt, &c.*

11 *And they tooke all the ſpoyle, &c.*

This is the ſecond part of the Chapter, wherein we ſee the manner obſerued in managing this warre, and in performing obedience to the Commandement of God and his ſeruant *Moſes*. Wherin we may ſee the ſlaughter that they made, firſt ſet downe generally, *They ſlew all the males*: then particularly, *Fiue of their Kings, and alſo Balaam.* Secondly, the captiues that they tooke, to wit, al the women and their little ones. Thirdly, their booty, they tooke the ſpoyle of their cattell, flocks, and goods. Laſtly, they ſet their Cities on fire, and conſumed theyr goodly Caſtles to nothing. Obiect. Heere a queſtion may be demanded concerning *Balaam*, how he came to be among theſe Midianites, foraſmuch as we reade before, that *he went his way*? Numb.24,25. Anſwer. I anſwer, ſome vnderſtand the words, of his purpoſe & reſolution to returne home, but that he ſtayed in the way among the Midianites, through whoſe Country he muſt neceſſarily go, and ſo was ſlayne among them. And indeed it is certaine he was preſent in the battell, but it is more likely and credible that he went home, and afterward hearing of the deſtruction of ſo many thouſands of the Iſraelites, procured through his diuelliſh counſell, that hee returned vnto *Madian*, hoping to receyue the wages which had beene promiſed vnto him, ſeeing the matter ſucceeded according to his & theyr deſire: and thus indeed hee receyued a iuſt reward and recompence as the wages due vnto him, for he was ſlaine by the ſword. And hence alſo it may not vnfitly bee concluded, that he was no true Prophet of God, (but a Prophet of Satan) for then doubtleſſe the Iſraelites would neuer haue put him vnto the ſword. Some there are that too highly magnifie him and eſteeme better of him then is cauſe, and thinke that he was the ſame, who in the booke of *Iob* is called *Elihu*, howbeit this is a blinde conceit. Some of the Hebrew Doctors obſerue that he could be no Prophet becauſe it is ſaid, *God opened his eyes, and he ſaw the Angel of the Lord ſtanding in the way, &c.* becauſe this is noted of others, as of the ſeruant of *Eliſha*, 2 Kings 6,17, and of the Syrians, verſe 20, as alſo of *Hagar*, Gen. chapter 21, verſe 19, but it is neuer ſpoken in the ſame manner of any of the Prophets. Other of them ſay

I. Druſij comment. in loca diffic Num. cap.125.

Eucher. in Gen. pag.102.

ſay, he was damned with *Doeg*, *Gehazi*, and *Achitophel*: but *the things that are ſecret belong not vnto vs:* the truth he knoweth, that knoweth all things; it is not for vs to iudge before the time.

But to leaue this and to come to the doctrines: We ſaw before the ſinne of the Midianites, chap. 25, and how God threatned them; hitherto they eſcaped well enough, and might ſay as *Agag* did that had beene ſpared with the fatter Oxen, and the better ſheepe, 1 Sam. 15,32. *Surely the bitterneſſe of death is paſt*: notwithſtanding wee ſee God maketh good his word and ſuffereth no part of it to fall to the ground.

Doctrine. **Wicked men are ſuffered long, yet in the end are puniſhed.**

We learne heereby, that wicked men, howſoeuer they may bee ſuffered long in theyr ſinnes, and God proſper them in theyr wayes, and bring no temporal iudgment vpon them, yet at laſt he meeteth with them, and bringeth his plagues and puniſhments vpon them, Pſalm. 73, verſes 12, 17, 18, and 37,35,36. Iob 21,17,18. Ierem. 12,1,2,3. Hab. 2,3,5. Pſal. 50,21. The Scripture is full of theſe examples.

Reaſon 1. And it muſt needs be thus, becauſe God is a iealous God, *viſiting iniquities and tranſgreſſions*, Exod. 34. he is angry with the wicked & hateth them, his ſoule abhorreth and deteſteth them, and therfore muſt needs bring iudgment vpon them, Rom. 1, verſe 18, and 2,5,8. Deut. 9,8,20. Mal. 1,2,3. Not that GOD hath any paſſion of anger, but becauſe hee is ſaide to do that which men do when they are angry, that is, he will take vengeance and puniſh them for theyr ſinnes and offences.

Secondly, becauſe the Lord hath ſet a ſtint to the wicked, he ſeemeth for a while to put the bridle in theyr neckes, and to let them run at liberty, but they haue theyr appointed time which they cannot paſſe; hee hath ſet downe how farre they ſhall go, and how long they ſhall liue, and the meaſure of theyr ſinne to what height they ſhall grow, ſo that though they deſire to proceede neuer ſo much, they ſhall not be able, they cannot go any farther; he wayteth *till they haue filled vp the meaſure of their ſinnes*, Gen. 15, verſe 16. Math. 23, ver. 32, and then he will not ſpare to bring his iudgements vpon them.

Vſe 1. The vſes. Firſt, this teacheth vs to acknowledge the iuſtice of God. He oftentimes holdeth his peace, and men thinke him to be like vnto themſelues, howbeit hee will manifeſt to all the world, that hee is a iuſt and righteous God, and holy in all his wayes. Hence it is, that the Apoſtle ſaith, *He will reward euery one according to his works*, Rom. 2,6. Pſalm. 62,12. For as God neuer forgetteth to be mercifull, neyther ſhutteth vp his kindneſſe in diſpleaſure, Pſalm. 77,9, ſo hee cannot forget his iuſtice, except he ſhould forget himſelfe. No man forgetteth his owne name. Iuſtice is Gods eſſentiall attribute, *This is his Name for euer, and this is his memoriall to all generations.* True it is, the faithfull themſelues do many times conceiue amiſſe both of the mercy and of the iuſtice of God; but they confeſſe, that *this is their infirmity*, Pſal. 77,10. For when they are themſelues in trouble and theyr ſoule refuſeth to be comforted, they begin to reaſon and diſpute with themſelues, and ſay, *Will the Lord caſt off for euer? Will hee be fauourable no more? Is his mercy cleane gone for euer? and doth his promiſe faile for euermore?* Pſalm. 77, 7,8,9. On the other ſide, when they ſee the vngodly proſper, that they are not in trouble as other men, *neyther plagued like other men*, they are ready to thinke of themſelues, that *they haue cleanſed their hearts in vaine, and waſhed their hands in innocency*, Pſal. 73, verſes 3,5, 13. Neuertheleſſe, whatſoeuer we are ſometimes ready to iudge in the time of trouble & tentation, wee muſt vpon better aduice ſay with the Apoſtle, *Let God be true, and euery man a lyar, as it is written, That thou mightſt be iuſtified in thy ſayings, and mighteſt ouercome when thou art iudged*, Rom. 3, verſe 4. Albeit therefore GOD do not by and by ſtrike with his hand and draw his ſword, yet he is not vniuſt, neyther is he ſlacke concerning his promiſe, but he is long-ſuffering to vs-ward, not willing that any ſhould periſh, but that all ſhold come to repentance, 2 Pet. 3,9.

Vſe 2. Secondly, this ſerueth to teach vs that we ſhould not enuy at the wickedneſſe of men, albeit for a ſeaſon they proſper in theyr ſins: the meaſure is not yet heaped vp, but when once they are growne to the height, the iudgments of God will ouertake them, and they ſhall paſſe away as the graſſe of the field. A good man *will neuer enuy at their euill*, Pſal. 37, 1,2, becauſe he knoweth well that they ſtand in a ſlippery place, and what is reſerued for them, if they go on in theyr ſinnes.

Vſe 3. Thirdly, this ſerueth to inſtruct & informe euery man that he ſhould not grow obſtinate and obdurate in his ſinnes, becauſe of Gods patience and long-ſuffering toward him; becauſe as he hath his time, ſo alſo God hath his. If we fill vppe the meaſure to the full of our tranſgreſſion, hee will alſo poure downe the vialle of his indignation. Such as runne on in ſinne, grow thereby ſtarke blinde that they cannot ſee, and ſtarke deafe that they cannot heare, vntill theyr eyes and eares bee opened by affliction, and his iudgements take holde vpon them. Let vs lay before vs the examples of others, and conſider how it hath gone with them, that wee may learne wiſedome by theyr folly, and take warning by theyr miſery. Wee know how it went with the old world after the dayes of Gods patience were expired, *only eight ſoules were ſaued*, all the reſt were deſtroyed, Gen. 7. 1 Pet. 3, verſe 20. It is better for vs to be admoniſhed by the fall and ruine of others, and to take heed of abuſing the patience of God, then that we ſhould bee taken in our ſinnes, and bee made examples vnto others to our vtter confuſion and deſtruction

tion for euer.

Doctrine. Princes and Potentates are puniſhed for ſin as well as others.

And they ſlew the Kings of Midian, beſides the reſt of them that were ſlaine, namely Eui, &c. fiue Kings of Midian, &c. *Moſes* doth not content himſelfe to tell the Church of God in generall, that the multitude of the people of Midian were deſtroyed, but ſingleth out the number and the names of theyr Kings that were ſlayne. Whereby wee may gather that high and low, Prince and people lye open to iudgement: God ſpareth none, but ſtriketh & puniſheth all that ſinne againſt him. We ſee this in thoſe Kings that took away *Abrahams* wife, the Lord plagued them and theyr houſes with great plagues, Gen. 12,17, and 20,3, 17: to verifie that which the Prophet ſaith, *He ſuffered no man to do them wrong, but reprooued Kings for their ſakes, ſaying, Touch not mine annointed, and do my Prophets no harme, Pſal.* 105, 14,15. We ſaw this in the ſixteenth chapter of this Booke concerning *Korah* and his complotters, they were famous and great men in the Congregation, yet the earth was not able to beare them, his iudgements were ſo heauy vpon them. This doth the Lord tell ſuch as are mighty vpon earth, that band themſelues together, and take counſell againſt the Lord and againſt his annointed, *He will breake them with a rodde of Iron, and daſh them in peeces like a Potters veſſell, Pſal.* 2,2,9. And Pſalm. 82,6,7. *I haue ſaide, ye are Gods, and all of you are children of the moſt High: but yee ſhall die like men, and fall like one of the Princes.* The examples of this are infinite; when God ſent out *Saul* to take vengeance vpon the Amalekites, the ſword fell vpon *Agag* the King that ſate vpon the Throne, as well as the common ſort that ſate in the duſt, 1 Sam. 15. *Herod* the king, although he were clad in royall apparell, could not keepe his body from the wormes, by the which he was eaten vp aliue, Acts 12. And it muſt be thus.

Reaſon 1.

For firſt, the Heads and Captaines of the people haue oftentimes the cheefe hand in the treſpaſſe, and when open impieties are ſet afoote and practiſed, *they ſhould not beare the ſword in vaine.* If then they draw not out the ſword of iuſtice, but ſuffer it to ruſt in yͤ ſcabbard, while iniquity walkes in the Land without controlment, they make themſelues guilty of thoſe ſins & bring vpon themſelues many iudgements. As then it was ſaide to *Eli*, who winked at the wickedneſſe of his ſonnes, *I wil iudge his houſe for euer, for the iniquity which he knoweth: becauſe his ſonnes made themſelues vile, and he reſtrained them not*, 1 Sam. 3,13; ſo it may be ſaid to Kings and Princes, that God will alſo enter into iudgement with them, if they reſtraine not theyr people from theyr euill.

Reaſon 2.

Secondly, with God is no reſpect of perſons at all, though they be ſupreme and ſouereigne, though they be wealthy and honourable, learned and mighty in the world, yet they ſhall eſcape neuer a whit the more for theſe priuiledges: as Iob 34,19, *He accepteth not the perſons of Princes, nor regardeth the rich more then the poore, they beeing all the worke of his hands.*

Vſe 1.

This ſerueth iuſtly to reprooue thoſe that make their places a priuiledge and as it were a Sanctuary to hold and harbour them from Gods iudgements. Theſe do much deceyue themſelues, to beare themſelues ſo bold, and to build vpon ſo weake a foundation. It is as poſſible for a City to hold out againſt the enemy, that hath no wall but of Reedes, ẇ are eaſily eyther pierced or fired, as it is for a man to ſtand againſt gods iudgments by his noble birth, or his high place, or his great riches, or his deepe learning, or his golden crowne. And yet wee ſee how common it is for ſuch to exempt themſelues from the common ſort, as if they had more liberty to ſinne then others. Indeed heere is for a time ſome difference betweene them and others, but when we muſt lay downe this earthly tabernacle, little or no difference will appeare. The condition of all men is alike in death, and *Salomon* ſaieth, Eccl. chap. 9, verſe 4. *A liuing dogge is better then a dead Lyon.* We muſt therefore know that whatſoeuer we are, we are no better then duſt: whether we conſider the originall cauſe or the finall: we are of the duſt, and we muſt returne againe to the duſt, and can carry away nothing with vs.

Vſe 2.

Secondly, this ſhould inſtruct men of high places to turne vnto God, to ſerue him with feare, and to reioyce before him with trembling: yea to kiſſe the ſonne leſt he be angry, and they periſh in the way, for when his wrath is kindled but a little, bleſſed are all they that put theyr truſt in him. For when all muſt appeare before the iudgement ſeate of God, no enſigne of honour will do vs any good.

Let not the rich man glory in his riches, or the ſtrong man in his ſtrength, nor the noble man in his honour; but hee that glorieth, let him glory in this, *That hee vnderſtandeth and knoweth God, that he is the Lord which exerciſeth kindneſſe, iudgement, and righteouſneſſe in the earth, for in theſe he delighteth,* Ierem. chap. 9, verſe 14.

When a man commeth before an earthly Iudge, hee reſpecteth not the perſon of the poore, nor honoureth the perſon of the mighty, for that were to doe vnrighteouſneſſe in iudgement; but hee iudgeth his neighbour rightly, Leuit. 19,15. How much more then muſt we aſſure our ſelues, that *the Iudge of all the world will do right?*

The Prophet *Dauid* choſen of God to bee the Gouernour of his people, profeſſeth that he *will ſing mercy and iudgement*, Pſalm. 101, verſe 1. Thus ſhall it be with God, heere the vngodly often eſcape, becauſe no man dare attach them or meddle with them, but in the end they ſhall not eſcape.

Euery man ſhall appeare without his vizard; here ſome poore are reſpected for theyr rags, the rich for theyr bagges, the noble for theyr Eſcutchions, the Captaines for theyr armes, the mighty for theyr friends, the clyents for theyr bribes: thus are the eyes of men dazeled and blinded that they cannot conſider euery mans cauſe, but too much reſpect the perſon. It is not ſo with God. All the glory of man is no better then vanity, like the flower of the field that fadeth away. God looketh vpon the heart, if we come before him with a ſoule waſhed in the blood of Chriſt, this will keepe vs from the wrath of God.

Vſe 3. Laſtly, from hence ariſeth comfort to the oppreſſed and them of low degree that are in miſery, to know that God will pleade theyr cauſe, and enter into iudgement with the mighty ones of the earth. He is higher then the higheſt, and ſtronger then the ſtrongeſt. Heere men ſtand in feare of them that do not ſtand in feare of God, but God feareth not theyr faces. He heareth the cry of the poore, and will deliuer them. Marke the end that God will make, who is the King of Kings, and the Lord of Lords: he will call thoſe to iudgment that heere eſcape the hands of men, *When they ſhall receiue for the wrong which they haue done, becauſe with him is no reſpect of perſons,* Col.3,25.

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12 *And they brought the captiues & the prey, and the ſpoile vnto Moſes & Eleazar the Prieſt, and vnto the Congregation of the Children of Iſrael, vnto the Campes at the plaine of Moab, which are by Iordan neere Iericho.*

13 *And Moſes and Eleazar the Prieſt, and all the Congregation went foorth to meete them without the Campe.*

14 *And Moſes was wroth with the Officers of the hoaſt, with the Captaines ouer thouſands, and Captaines ouer hundreds, which came from the battell:*

15 *And Moſes ſaide vnto them, Haue ye ſaued all the women aliue?*

16 *Behold, theſe cauſed the children of Iſrael through the counſell of Balaam to commit a treſpaſſe againſt the Lord, as concerning Peor, and there came a plague among the Congregation of the Lord.*

17 *Now therefore kill euery male among the children, and kill euery woman that hath knowne man, &c.*

18 *But all the women children that haue not knowne a man by lying with him, keepe aliue for your ſelues.*

19 *And do yee abide without the Campe ſeuen dayes, all that haue killed any perſon, and all that haue touched any dead, and purifie both your ſelues and your priſoners the third day and the ſeuenth,*

20 *And ye ſhall purifie euery garment, and all that is made of ſkinnes, and all worke of Goats haire, and all things made of wood.*

21 *And Eleazar the Prieſt ſaid vnto the men of warre which went to the battell, This is the ordinance of the Law which the Lord commanded Moſes.*

23 *Euery thing that may abide the fire, ye ſhal make it goe through the fire, and it ſhall be cleane: yet it ſhall be purified with the water of purification: and all that ſuffereth not the fire, ye ſhall cauſe to paſſe by the water.*

In the words before we heard the maruellous and memorable iudgement of GOD againſt the Midianites, who were enemies to the Church of God, among whom alſo *Balaam* periſhed. He wiſhed to *dye the death of the righteous*, chap.23,10, but hee loſt his life among the vnrighteous. Thus they that digge a pit, oftentimes fall into it themſelues, Pſalm. 7. Now in theſe words we haue the third and laſt part of the Chapter, touching the yſſue of things after the battell, when the Captaines & Souldiers returned from the battell. Theſe are of two ſorts; Firſt, the things that happened before they came into the Campe, to the 25, verſe; and then what fell out when they were admitted into the Campe. Touching the things that befell the men of war before they were admitted into the hoaſt, they are theſe foure. Firſt, *Moſes* chideth and checketh them becauſe they had done the Commandement of God to halfes, they had executed a part, and left another part vndone, like *Saul that ſpared the fatter Sheepe and Oxen for ſacrifice*, 1. Sam.15, verſe 21. They had ſaued all the women vnder a pretence of fooliſh pitty, accounting it no honour or valour to conſiſt in killing them: but they ought to haue beene deſtroyed, becauſe *they cauſed the children of Iſrael to commit a treſpaſſe againſt the Lord, and a great plague fell vpon the congregatiō of the Lord*, chapter 25, 1. Secondly, *Moſes* commandeth that ſuch ſhould all be deſtroyed, theyr eye muſt ſpare none of them; but the women children that had not knowne man by carnall copulation, ſhould be reſerued aliue for their vſes. Thirdly, hee commandeth the men of warre to purifie themſelues before they came into the hoſt. Laſtly, we ſee the commandement of *Eleazar* the Prieſt to purifie the ſiluer and gold, and garments that they had gotten; that ſuch mettals as would abide the fire and not be conſumed, ſhould paſſe through it: the reſt was to bee waſhed with water, that ſo they might be conſecrated to God, and be applyed to an holy vſe. The prophane Midianites had polluted and defiled them with Idolatry, which God hateth, of which ſee more afterward, chap.33,52.

14 *Moſes was wroth with the Officers of the hoaſt, with the Captaines ouer thouſands, and Captaines ouer hundreds: and hee ſaide vnto them, Haue yee ſaued all the women aliue? &c.* The

Lord told *Moſes* immediately before, verſe 2, ſo ſoone as this buſines was ended, he ſhould be gathered to his fathers, yet ſee how he haſteth forward the matter that it might be ended, that he alſo might come to the ende of his dayes. God had ſworne that he ſhould not enter into the Land, for he was diſpleaſed with him, and ſpared him not, becauſe of the people, as he ſheweth, Deut. 1, verſe 37, *The Lord was angry with mee for your ſakes, ſaying, Thou ſhalt not goe in thither*: where he goeth not about to excuſe himſelfe, and to waſh his hands, as if hee had not done amiſſe, but his meaning is that hee fell not into euill of his owne accord, foraſmuch as the miſchiefe ſprang from the people. Thus did *Moſes* ſmart for the raſhneſſe and retchleſneſſe of the people, as oftentimes Kings and Princes do. The olde ſaying was wont to be,

Horat lib. 1. epiſt. 2.

Delirant reges, plectuntur Achiui:
that is,
The Princes erre and reaſon lacke,
But the poore Commons go to wracke.

Howbeit we may inuert the rule, and turne it otherwiſe,

Delirat populus, rex plectitur ipſe.

The people ſwarue and cannot be kept within any bounds, whẽ oftentimes Princes beare the puniſhment of theyr folly, as it fell out with *Moſes*. But to come to the matter, marke how hee reproueth the Captaines and martiall men for ſparing the whoriſh women that had brought a great plague vpon them.

Doctrine. Sins of omiſſion are diſpleſing to God.

We learne from hence, that ſinnes of omiſſion and neglect of duties which men are bound to performe, are ſinnes diſpleaſing to God, as ſinnes of commiſſion are. It is a ſinne againſt God to omit a good duty, as well as to commit an euill, or elſe *Moſes* would not haue bin wroth with this people: this is proued, Math. 25, 3, 41, 42. Hoſ. 4. ver. 1, 2. Deut. 27, ver. 26. Ierem. 10, verſe 25. *They called not vpon God.* Not to do good, is to do euill. The grounds are euident.

Reaſon 1. Ier. 48, 10.

For firſt, this is a kinde of contempt againſt God; for not to obey, is to diſobey & to contemne. The ſeruant which will not doe what his maſter commandeth, what doth hee but ſhew a contempt againſt him? If then this argue and conuince of open contempt, no maruaile if God be diſpleaſed with it. True it is, and it cannot be denyed, that men often do not that which God requireth, out of frailty, ignorance, and infirmity; but a continuall neglect and omiſſion cannot but proclayme our contempt, and therfore it is a fearefull and heynous ſinne.

Reaſon 2.

Secondly, the law of God is not onely negatiue, but alſo affirmatiue: it commandeth good as well as forbiddeth euill. For albeit all the tenne Commandements, the fourth and fifth onely excepted, do runne negatiuely, yet the negatiue carrieth with it the affirmatiue, according to the expoſition of Chriſt himſelfe, Math. 5, verſes 25, 33, 37. The Commandement which ſaith expreſſely, *Thou ſhalt not kill*, ſaith alſo incluſiuely, Thou ſhalt preſerue life.

Reaſon 3.

Thirdly, it is againſt the rule of loue and charity. For where there is leſſe loue then ought to be, there is ſinne. Now where there is an omiſſion of thoſe things whereby God may bee glorified and our brethren profited, there can bee no true charity.

Obiect.

But againſt this Doctrine it will be ſaide, that ſinnes of omiſſion cannot reteyne the nature of ſinne, becauſe ſinne is an acte.

Anſwer.

I anſwer, it is true of ſinnes committed, they are actes: but of duties omitted, it will not hold: as for example, a man refuſeth to heare the word, hee will not come to the houſe of God; heere is a ſinne, becauſe *he that is of God, heareth Gods word*, ſaith our Sauiour, Iohn 8, 47. yet it is no acte at all, but the omitting of an acte; ſo if a man heare the word careleſly this is a ſinne, Luke 8, yet it is not any acte: ſo that ſinnes of omiſſion are ſinnes before God as well as other of commiſſion. The vſes follow.

Vſe 1.

Firſt, it appeareth hereby, that many men in the world, if they would examine themſelues and caſt vp theyr accounts and reckonings with God, as debters ought to do, they ſhould finde themſelues to ſtand endighted and conuicted of a multitude of ſinnes that haply they neuer once dreamed of. The greateſt ſort take notice of this, and take themſelues bound to auoyd euill, but they neuer charge themſelues with doing that which is good. Euery man confeſſeth it a ſinne to ſerue other gods, to worſhip falſe gods, and yet neuer conſider that it is a ſinne, not to ſerue and worſhip the true God. *Moſes* was ſhut out of the Land of promiſe, not becauſe he did openly diſhonour God before the Congregation, but *becauſe hee did not honour and glorifie his Name*, Numb. 20. And wherefore was the rich man caſt into the torments of hell? was it becauſe he had taken any thing from poore *Lazarus*, or pulled the meate from his mouth? No, it was becauſe he did not put bread into his mouth, *Hee fared deliciouſly euery day himſelfe*, Luke 16, but he ſuffered him to ſtarue for want. Now we muſt ſet downe this as a certaine rule, that they neuer had their hearts truely reformed from doing of euill, that haue not alſo beene carefull to doe that which is good. We haue therefore a farther reckoning to make with God then we imagine, and ſtand deeper indebted to him then we beleeue. For if wee doe not make our accounts to account with him for duties let ſlip and omitted, wee can neuer be ſaued.

Vſe 2.

Secondly, this Doctrine ſerueth as a good direction to helpe vs to try our ſelues whether we bee rightly reformed in our hearts or not. If wee haue learned to account duties omitted to bee no better then ſinnes againſt almighty GOD, and for which he will one day take vengeance, wee haue made a good ſtep in our holy faith: and that if wee haue not learned to make conſcience of ſinnes of omiſſion, we will neuer truely make conſcience of ſinnes of commiſſion. A man may make ſome ſcruple of conſcience of ſwearing and taking the Name of God in vaine, and yet neuer vſe it with feare and reuerence. This man is as guilty that hath left the good vndone, as the other. Many men will refrayne from going to worke on the Sabbath day, and from open prophaning of it, but in the meane ſeaſon they come not to heare the word, neyther make any profite vnto theyr ſoules by it. Theſe men doubtleſſe do it but for outward reſpects, and not for any care they haue to keepe it holy. For how ſhall it bee knowne that they doe it for conſcience ſake, except they make conſcience of the holy exerciſes of the Sabbath? So then euery man ought to examine himſelfe, and ſee whether he be not guilty of ſome euill, euen while he abſtayneth from euill: and heereby wee may finde out the truth. If wee make conſcience of the contrary good commanded and required, then our hearts are right: For this is a certaine rule that neuer fayleth, and we ſhall alwayes finde it true, that he neuer had any true feare of ſinne or of diſpleaſing God, that had not withall a care to pleaſe God.

Vſe 3. Thirdly, this Doctrine conuinceth vs as guilty of ſinne euen from our mothers womb, we haue all gone aſtray and are culpable in the ſight of God. For all that men can boaſt off is nothing but the abſtayning from euill, they can ſay nothing touching any good that they haue done. They can alledge for themſelues, they haue not beene corrupt Idolaters, ſcoffing Iſmaelites, or prophane *Eſaues*; they cannot challenge vnto themſelues that they haue beene zealous worſhippers, or faithfull and carefull profeſſors of the truth. But what ſhall it profit vs *not to be prophane as Eſau*, except we haue laboured to be like *Dauid, a man after Gods owne heart*? What ſhall it profite vs not to be ſcoffing Iſhmaelites, except alſo we labour to preſerue the good name of our brethren? Or what ſhall it auayle vs not to be oppreſſors and ſuch as are full of cruelty, except we be alſo louers of mercy and full of good works? Certainly except this be in vs, we cannot free our ſelues from the iuſt imputation of ſinne and wickedneſſe. Would any man account that a good hand, which is not able to do any good to the body? and to be able onely to ſay, it did neuer cut out the tongue out of the mouth, or pull the eyes out of the head, or draw the heart out of the body? The like wee might ſay of other members. For would any praiſe and commend the mouth to be fitte and profitable to the body, that could onely ſay thus much for it ſelfe, that it did neuer teare the fleſh from the body, or ſwallow poyſon to the end to deſtroy the body? If then it be euill, that the members ſhould not doe thoſe good duties and functions about the body that is required of them; we may reaſon after the ſame manner for our purpoſe, why ſhould not a man bee iuſtly condemned that can onely boaſt that hee hath not done euill, when in the meane ſeaſon he cannot ſhew any good that he hath done? doubtleſſe ſuch a one is no true member of Ieſus Chriſt. For wee make God our aduerſary when hee findeth vs a barren fielde without good Corne, as well as when wee bring forth nothing but thornes and thiſtles: and our houſe is fit to lodge and entertayne *Satan and other vncleane ſpirits*, Math. 12, verſe 44, when they finde it ſwept and empty of Gods graces.

If wee had neuer actually committed any ſinne, yet becauſe we omit ſuch duties as almighty God looketh for at our hands, it is ſufficient to worke our condemnation and deſtruction. Wherefore is *Meroz* curſed in the ſong of *Debora*? Is it becauſe they fought againſt Gods people, and ioyned with the enemy? No, it is becauſe they did not aſſiſt them *and helpe them againſt the mighty*, Iudg. 5, verſe 23. And the vnprofitable and vnfaithfull ſeruant was caſt into vtter darkneſſe not for miſpending his maſters talent, or for waſting it on harlots or riotous liuing, but becauſe he did not vſe it well, nor employ it to his maſters aduantage, Math. 25, verſes 27, 33. And wherefore ſhall many reprobates be condemned at the day of iudgment? ſhall it be for taking foode from the hungry, or drinke from the thirſty, or garments from the needy, or lodging from the ſtranger, or comfort from the ſicke, or releefe from the priſoner? No; becauſe they did not feed them, nor cloathe them, nor viſite them, nor harbour them. He that is a true and loyall ſubiect, it is not enough for him, not to ſerue his Princes enemies, but he muſt ſerue his Prince alſo: ſo if we will be the Lords ſeruants and ſubiects, we muſt not thinke it ſufficient to liue ydlely and to ſerue no body, but we muſt do faithfull ſeruice to him that hath created, redeemed, called, iuſtified, and ſanctified vs; otherwiſe there will alwayes be ſufficient matter for our endightment and iuſt condemnation, when we ſhall appeare before the Throne of God. For *euery Tree that bringeth not foorth good fruit ſhall be hewen downe and caſt into the fire*, Math. 3, verſe 10. Will a man accept of ſuch a ſeruant, that contenteth himſelfe to doe him no hurt or no euill, when in the meane ſeaſon hee doth him no good? Shall the bryer or thiſtle onely bee cut downe in the Wilderneſſe? No, the fruitleſſe Tree alſo ſhall goe with it though it grow in the midſt of Paradiſe. To conclude, the word of exhortation ariſing from hence, is thus much for euery one of vs, that we ſhould labour to ioyne theſe two together, knowing that the one cannot be profitable without the other, and therefore wee muſt labour to performe the good required, as well as to abſtaine from the euill forbidden; ſo ſhall we find almighty God to be gracious vnto vs, and we ſhall pleaſe him in our obedience.

[Verſes 15, 16. *And Moſes ſaide vnto them, Haue yee ſaued all the women aliue? now therefore kill euery male and euery woman, &c.*] A man would thinke at the firſt, that this ſexe ſhould moue commiſeration and pitty in the hearts of men, and ſtay the hand from execution.

Obiect. The wrath of *Moſes* may ſeeme to be too ſeuere, and to ſauour of barbarouſnes, in that he willeth the men of warre to commit ſuch carnage, not onely vpon the women, but vpon the little ones that could not be guilty of the ſinne of theyr parents, neyther were able to diſcerne betweene good and euill, neyther knew the right hand from the left. The women periſhed iuſtly, *who had laide a ſtumbling blocke before Iſrael,* but the poore infants and ſucklings, what had they done?

Anſw. I anſwer, they were by nature ſinners, and as a brood of ſerpents. And albeit the ſonne ſhall not beare the iniquity of the father, Ezek. 18, yet who can accuſe God of iniuſtice, ſeeing all are guilty of originall ſinne, which deſerueth death? but of this we haue ſpoken before. Now to apply this, the women that had knowne man, are commanded to bee deſtroyed, becauſe they had worthily brought that generall iudgement by theyr horrible ſin. They tranſgreſſed againſt GOD, and GOD brought this iudgement vpon them.

Doctrine. Euery mans death & deſtruction cometh from himſelfe.

This teacheth, that the cauſe of a mans ruine, the procurer of his plagues and of deſtruction is none other but himſelfe, let vs neuer ſeeke the cauſe out of our ſelues, but within vs. The cauſe of the deſtruction of theſe Midianitiſh women, was not in the decree of God to haue them deſtroied, but becauſe they had committed this euill, therefore came all this vpon them. If wee conſider man before his fall, he was the moſt glorious creature vnder heauen: but after his fall which was his owne acte, he became the moſt curſed creature, euen worſe then the brute beaſts. See farther for this point, Hoſ. 13,9. *O Iſrael, thou haſt deſtroyed thy ſelfe:* and Eſay 3, ver. 9. They haue rewarded euil to themſelues. And Ezek. 18. The wickednes of the wicked ſhall be vpon himſelfe.

Reaſon 1. The grounds of this are euident. Firſt, becauſe *it is not from God, but from our ſelues,* Iam. 1,14, and therefore when any man is plagued for ſinne, the cauſe muſt be ſearched and ſhall be found in our ſelues, not in the Lord. True it is, we are puniſhed of God, and yet indeed we puniſh our ſelues, it is we that draw out the ſword againſt our ſelues; and the reaſon is, becauſe wee giue the cauſe why God doth puniſh vs: for howſoeuer it be God that doth it, yet it is man that giueth the cauſe.

Reaſon 2. Secondly, becauſe as God euermore ſaueth in mercy, ſo he doth alſo deſtroy in iuſtice. He neuer puniſheth or taketh away any, but it is in his iuſtice. For theſe two can neuer accord or ſtand together, to wit, his iuſtice in puniſhing, and no merit in man to deſerue it. If God puniſheth, man deſerueth it, theſe goe hand in hand together, ſo that man muſt be the cauſe of his owne deſtruction.

Vſe 1. The vſes follow. Firſt, this teacheth vs to accuſe our ſelues whenſoeuer wee ſuffer any thing. Wee are ready naturally to iuſtifie our ſelues and to accuſe others, like *Adam*, like *Saul*, and ſundry others: howbeit wee learne from the Prophet, Lam. 3, verſe 39, to ſearch and try our wayes, and to turne vnto the Lord, confeſſing that *we haue tranſgreſſed, and haue rebelled, and therefore ſuffer for our ſins.* So did the penitent theefe vpon the Croſſe, ſay, *We ſuffer the due reward for our deeds.* Luke 23,41 This ſhould euermore humble vs vnder the hand of God, and make vs patient in ſuffering, foraſmuch as the cauſe of all is in our ſelues. Let vs therefore ſubmit our ſelues vnto him, and neuer murmure vnder the croſſe, ſeeing we cannot accuſe God of wrong or iniuſtice, that he layeth more vpon vs then we deſerue, for we haue the cauſe of all in our owne boſomes.

Vſe 2. Secondly, wee may heereby iudge who are the greateſt enemies that a man hath. Men commonly thinke & are perſwaded that they haue many enemies, and often complaine how they plot theyr deſtruction. They cry out ſometimes of the world, ſometimes of the diuell, and ſometimes againſt almighty God himſelfe, as *Iob* affirmeth, *That hee had ſet him as a But for his enemies to ſhoote at.* Be it that a man hath many enemies that hate him and riſe vp againſt him; but wherefore hath he all theſe come vpon him as an armed man? The reaſon is, becauſe firſt he was his owne enemy and thereupon they alſo do all become his enemies. For tell me, why is God angry, and hath ſet himſelfe againſt thee, but becauſe thou didſt firſt of all ſet thy ſelfe againſt him by thy ſinnes? And why hath the diuell, the world, or thy other enemies any power againſt thee, but becauſe thou haſt weakened thy ſelfe by thy ſinnes? otherwiſe none of all theſe could touch thee or torment thee. True it is, they might hate thee, but they ſhould neuer be able to hurt thee.

When a malefactour commeth vnto the place of execution, againſt whom will hee complaine, or whom will hee accuſe? Not the Iudge, not the Iewry, not the Witneſſes, but himſelfe onely, that hath brought puniſhment vpon himſelfe. For he ſuffereth death, not becauſe the Witneſſes accuſed him, not becauſe the Iewry found him guilty, nor becauſe the Iudge pronounced the ſentence of puniſhment againſt him, but becauſe hee deſerued it. So if a man periſh, againſt whom ſhould hee open his mouth, or vpon whom ſhould he exclaime? Againſt GOD hee cannot. What then, may hee againſt the inſtruments of GOD? neyther are they the cauſe, it is in himſelfe, it is no where elſe, he is the cauſe of all, and vpon him it muſt reſt.

Vſe 3. Laſtly, this ſerueth to reproue thoſe that caſt all vpon Gods decree. Theſe make quicke diſpatch of the matter, and would lay all the blame vpon the purpoſe of God, and ſo eaſe theyr owne ſhoulders.

Obiect. Hence it is, that they obiect, O the Preachers teach me that God hath foreappointed and foreordayned all things; hee foreſeeth all things that ſhall come to paſſe; they often tel of Gods decree, it is the will of God, I cannot reſiſt it, and therefore I muſt periſh. Thus do many blaſpheme, and adde impiety to impiety. Anſw. Firſt I aſke with the Apoſtle, Rom. 11, 34. *Who hath knowne the minde of the Lord, or who hath beene his Counſeller?* What haſt thou to do therefore with the decree of GOD? Didſt thou know the decree of God before? or tell me, whoſoeuer thou art that thus blaſphemeſt and blameſt God, did the decree of God put any euill into thee, or moue, or perſwade thee to offend? No certainely, that is againſt his nature and againſt his law: it commeth from the corrupt heart of man himſelfe, and therfore let them complaine againſt thẽſelues, and be conſumed in the fire which they haue made; they haue kindled hell for themſelues, or elſe it were not poſſible that they ſhould periſh, according to the ſaying of the Prophet, *Behold, all ye that kindle a fire, that compaſſe about your ſelues with ſparkes: walke in the light of your fire, and in the ſparkes that yee haue kindled*, Eſay 50, 11.

To conclude, would any man eſcape this deſtruction? he can neuer eſcape but by God: for wee muſt know that as none periſheth without himſelfe, ſo he ſaueth no man without himſelfe. Without thee God will neuer ſaue thee, with thee he will ſaue thee. Now the firſt ſtep to this ſaluation, is to labour for grace; and the ſecond, to bring foorth the fruites of grace. Let vs delight in the word of God, and in the works of holineſſe and righteouſneſſe, ſo ſhall we be kept ſafe, that the iudgements of God and his fearefull hand ſhall not ouertake vs. Let vs take away the cauſe of them by the ſpeedineſſe of our repentance, and then God will keepe the waues of his wrath and indignation farre enough from vs. This is the onely way to deliuer our ſoules this is the only way to eſcape his heauy hand, and thus ſhall we receyue comfort in this life, and eternall happineſſe and bleſſedneſſe in the life to come.

[*Kill euery woman that hath knowne man by lying with him: but the women children that haue not knowne a man by lying with him, keepe aliue, &c.*] God would haue all the males without exception deſtroyed, that the name of that vncleane Nation ſhould vtterly bee rooted out, and no remnant thereof bee ſuffered to continue. The maides were ſpared, as it is thought, not for theyr virginity, but that they might ſerue the people of GOD to encreaſe theyr owne number, and to multiply vnto many generations. *Pelarg in Num* But obſerue farther, that *Moſes* ſpeaking of the manner of the generation of man, vſeth a terme and phraſe of ſpeaking, which is cleanly and comely, & no way foule or offenſiue to the eares of any. The Doctrine from hence, is, that things in themſelues vnſeemely to be vttered, are to be deliuered in ſuch words as are honeſt and modeſt, and may no way offend, Geneſis, chapter 4, verſes 1, 2, 25. 2 Samuel, chapter 12, verſe 21. Iudg. chapter 3, verſe 24. Pſalm. 51, in the title. Eſay, chapter 7, verſe 20, 1 Cor. chap. 7, verſe 3. Gen. chapter 19, verſe 5. and chapter 16, verſe 4. Iudges, chapter 2, verſe 24. 1. Sam. 24, 4. Rom. 1, verſes 26, 27, 28. So then it is the part of Gods children to carry chaſtity and modeſty in al parts of ſhamefaſtnes, not to be ſeers, hearers, or acquainters of our ſelues with any thing vncomely. There are many things euill in themſelues, which are ſpoken of without any euill or offence, as to ſteale, to kill, which are wicked to be practiſed, not wicked to be vttered. On the other ſide there are ſome things lawfull to be done, but vnhoneſt and vnlawfull to be ſpoken of. A modeſt heart ought to ſhew it ſelfe in word and in deed, and in all the parts of the body, Gen. 9, 21, 23. It is remembred of *Noah*, that he planted a vineyard, and became drunk, and in his drunkenneſſe diſcloſed himſelfe in his Tent, his ſhame was diſcouered; *Cham* ſcoffed at it, but *Shem* and *Iapheth* are exceedingly commended in his Propheſie, *They went backward and ſaw not the nakedneſſe of their father.* The Apoſtle ſheweth, that wee haue many parts *diſhonourable* in themſelues, and vnſeemely through our ſinne, heerein the wiſedome of a man ſheweth it ſelfe, that *hee putteth more honour vpon them*, 1 Cor. 12, verſe 23. The hands, the head we ſhew to all, other parts we couer, as nature it ſelfe teacheth, Hab. chapter 2, verſe 15. The reaſons are euident.

Doctrine. Things vnſeemely in themſelues, muſt be modeſtly ſpoken of.

Cicer. de offic. lib. 1.

Reaſon 1. Firſt, we ſhould be ſilent and ſecret in matters that are vncleane, and expreſſe the ſame with reuerent, choyſe, and modeſt words, becauſe it is not ſeemely for thoſe that profeſſe holineſſe, to ſhew themſelues light in any condition. Now whatſoeuer is ſeemely, it is our parts to thinke vpon, Epheſ. chapter 5, verſe 3. *Fornication and all vncleanneſſe, let it not bee once named among you, as becommeth Saints.* Such broad or rather beaſtly ſpeaking therefore is no way ſightly or ſeemely for the people of God. Secondly, God would walke in the middeſt of vs, and be euermore among vs, ſo that it is not fitte or ſeemely that wee ſhould bee ſeene in any vnſeemely manner, Deuter. chapter 23, verſe 14. Thirdly, euill words corrupt good manners, 1 Corinthians, chapter 15, verſe 33. We are ſoone corrupted through our inbred corruption, but much more when we heare vnchaſte words & ſee vnchaſte workes. Fourthly, there ſhould be no filthy ſpeech in our mouthes, but that which is good to the vſe of edifying, *That it may miniſter grace to the hearers*, Epheſ. 4, 29: otherwiſe we ſhall greeue the Spirit of God, and cauſe him, touching his comfortable and defenſiue preſence, to depart from vs, Eph. 4, 30. Deut. 23, 14.

Reaſon 1.

The Vſes follow. This reprooueth ſuch as with delight pleaſe thẽſelues in ſpewing out filthy ſpeech out of their mouth; let ſuch alſo take heed leſt the moſt pure and holy God *do ſpew them out of his mouth*, Reu. 3, 16. How many are there in our dayes in all places, that do make it their ſport and paſtime to talke of vncleane things, and that in a filthy and beaſtly manner? which no doubt proceedeth from the filthineſſe of the heart, Eſay 3. verſe 9. Matth. 12, 34. Eſay 32, 6. Corrupt and rotten ſpeech is a token of a corrupt and rotten heart, for *from the abundance of the heart the mouth ſpeaketh*.

Secondly, it reproueth thoſe that doe take pleaſure and delight to look on filthy things. For, if to ſpeak filthily, and giue our tongues to filthineſſe bee wicked, how much more to delight to behold filthineſſe? *Cham* and *Canaan* beholding their fathers nakedneſſe, are reproued, nay accurſed, Gen. 9, 22. And if *Dauid* pray vnto God, to *turne away his eies from beholding vanity*, Pſa. 119, 37: what cauſe haue we to deſire him to keepe vs from beholding impurity?

Thirdly, it meeteth manifeſtly and iuſtly with thoſe which are not aſhamed to commit that openly in the ſight and light of the ſun, which a true chriſtian heart bluſheth once to ſpeake of. Theſe are not only not aſhamed to commit euill ſecretly, of which the Apoſtle ſayth, *It is a ſhame euen to ſpeake of thoſe things which are done of them in ſecret*, Eph. 5, 12. 1 Cor 5, 1. but make ſhew of them publikely, and glory in their owne ſhame and confuſion, 2. Sam. 16, ver. 22. whereas modeſty ſhould be maintained, touching the eyes, the eares, the tongue, the geſture, and the whole body.

Fourthly, it condemneth all loue-ſongs, light enterludes, amorous bookes, laſciuious repreſentations of loue-matters in playes and Comedies, vndecent and vnſeemely pictures, laſciuious dancing of men and women together, 1 Theſſ. 5, 22. Marke 6, 22. All theſe ſauor of wantonneſſe and filthineſſe, which are not comely or conuenient.

Laſtly, acknowledge from hence, that it is greeuous to Gods children to haue their abiding among a wanton, ſcurrilous, & prophan people, which in all ſpeeches are lewd, broad, open, and offenſiue: I ſay to haue our habitation among ſuch is irkeſome to an honeſt and godly heart. It is noted of *Lot*, *That hee greeued his righteous ſoule from day to day euen for the things which he ſaw and heard amongſt the Sodomites*, 2 Peter 2, 8. As it was with him, ſo it is vnto all the faithfull a great torment and vexation of ſpirit, to be tyed vnto, and to be tyred with the company of ſuch as vſe ribaldry, and delight in filthy ſpeeches, and vncleane deeds.

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25 *And the Lord ſpake vnto Moſes, ſaying;*

26 *Take the ſumme of the prey that was taken both of the man, and of the beaſt, thou and Eleazar the Prieſt, and the cheefe fathers of the Congregation:*

27 *And diuide the prey into two parts, between them that tooke the Warre vpon them, who went out vnto battaile, and betweene all the Congregation.*

28 *And leuy a Tribute vnto the Lord, &c.*

29 *Take it of their halfe, &c.*

30 *And of the children of Iſraels halfe, &c.*

Obiection.

Anſwer.

Heere *Moſes* beginneth to handle what was done after the men that went out to the battell came to the hoaſt, wherein wee muſt conſider two things: firſt, the diſtribution of the prey, and then the oblation of the Captaines. The diuiding of the prey taken in the warre, reacheth to the 31. verſe, and contayneth the commandement of God in theſe verſes, and the execution of it in thoſe that follow. In the commandement it may ſeeme very ſtrange, why God would haue the prey and booty diuided betweene the ſouldiers that had taken it, and the reſt of the Iſraelites that went not out to battell. For what reaſon is it (may ſome ſay) that ſuch as ſate ſtill in theyr tents, ſhould haue as much as they that aduẽtured their liues? or ſhould they that did nothing, be made equall vnto them which haue borne the burthen and heate of the battell? I anſwer, ſuch as went not forth did not hang backe of purpoſe, or ſlip their neck out of the coller thorough feare or faintneſſe, but becauſe they were not appointed to the worke. And no doubt while their brethren were fighting, *Moſes* and *Eleazar*, and the reſt of the people were earneſt with God in prayer; as we ſee vpon like occaſion, Exod. 17. For God will haue equity and iuſtice obſerued among his people. Againe, a reaſon is rendred of this, 1 Sam. 30, 24: where the prey taken from the Amalekites is diuided by *Dauid betweene thoſe that went downe to the battell, and others that abode by the ſtuffe*: and he teacheth it to be a part of common charity & equity, to reward ſuch as ſtayed by the ſtuffe, who do no leſſe intend the common good, then others that fought the battell. Now heere wee may conſider the greatneſſe of the battell and victory, by ẏ rich booty which they obtained with no loſſe at all, as appeareth verſe 49. God therefore for the ſin of theſe Midianites dealt moſt ſeuerely with them, wherein they loſt their goodes and themſelues. This teacheth vs, That the

Doctrine. **Gods iudgements are full of ſeuerity.** Lord as he will deſtroy the wicked that prouoke him, ſo when hee doth it, he wil doe it fearfully and ſeuerely, Pſalme 50,22. To this purpoſe hee oftentimes vſeth two mercileſſe elements and enemies (which hee armeth to execute his will) the fire and water, which are without pitty and compaſſion, they ſpare neither yong nor old; as hee deſtroyed the olde world with water, Gen.7, Iude 4: ſo hee deſtroyed Sodome by fire, and will deſtroy the world againe by fire, 2 Pet.3: thereby making it manifeſt that hee can deſtroy ſharpely and fiercely, Pſal.21,9. & 97,3. And no maruell, if we conſider the grounds thereof.

Reaſon 1. For firſt, the Lord layeth euen vpon his owne children very ſtrange and fearful iudgments, as we ſee how he viſited his ſeruāt *Dauid*, Pſal. 32, 4: yea ſometimes hee bringeth ſuch heauy things vpon them, that yͤ vngodly take occaſion to triumph ouer them. If then he do it to his owne, what will he doe to the wicked and the reprobate? Prouerbs 11,31. Luke 23,31. 1 Pet,4,17. A ſeruant may well gather, that if the maſter of the family bee ſo rough and rigorous to the children, then hee will be more ſharpe and ſeuere towards him.

Reaſon 2. Secondly, the wicked grow obſtinate & deſperate, they harden their hearts, and depriue themſelues of all meanes that might do them good. They leaue the Lord, and therefore hee leaueth them: is it then any maruell if GOD deale ſharpely with them? Chriſt our Sauiour putteth forth a Parable vnto the Scribes and Phariſies, Mat. 21,35: that *the owner of a vineyard ſent foorth his ſeruants to his tenants, that they might receiue the fruite of it; but they abuſed and killed them, and his ſonne alſo*: and then demandeth of them what will the Lord do vnto thoſe ſeruants? They anſwer, that it is iuſt *that he ſhould cruelly deſtroy them.* Thus they giue ſentence againſt themſelues. & ſhew, that ſuch as grow obſtinate againſt the Lord and his people, abuſing his Miniſters, contemning his word, and reſiſting his ordinances, can expect nothing at his hands but this, that hee ſhould deſtroy them in his wrath, and ſweep them away in his fury.

Reaſon 3. Thirdly, this is the nature of God, he is as a mighty and conſuming fire, Heb.12, verſe 29. Deut.4,29. Now we know that fire hath two qualities; to purge, and to conſume. He is as a conſuming fire to the good and bad, to the godly and vngodly. Hee is a fire vnto the good, but a purging or purifying fire to conſume their droſſe, as golde is purified in the fire, 1 Pet,1. But when he commeth to deale with the wicked, he ſetteth aſide his mercie, and alwaies giueth them iudgement without mercy: when he commeth to his owne, hee commeth with iudgement and mercy. So then the point is very manifeſt, that when God entreth into iudgement with the vngodly, hee will deſtroy them vtterly, fearfully, finally, and fully.

Vſe 1. This reproueth thoſe that walke on boldly and preſumptuouſly in their ſins, and yet neuer feare his iudgments, but dreame of a God altogether framed of mercy, and thereby flatter themſelues in their ſinnes, and then run on in euill till iudgement take hold of them. And therefore *Moſes* exhorting the people to obedience by the remembrance of the workes which they had ſeene, ſheweth, that *ſuch as do bleſſe themſelues in their heart, ſaying, I ſhal haue peace though I walke in the imagination of mine heart, &c. The Lord will not ſpare him, but his anger and iealouſie ſhal ſmoke againſt that man, &c:* Deut.29,19. It behooueth vs therefore to beware of abuſing Gods mercies, leſt the curſes written in the booke of God fall vpon vs, and he blot out our name from vnder heauen. And let vs take heede of impenitency & hardening our ſelues in our ſinnes, becauſe thereby wee diſhonor God, we deface his image, we make our ſelues like to ſatan, whom by ſin and diſobedience wee reſemble. Our ſinnes are as a thicke cloud that ſeparate betweene yͤ Lords mercy and vs, and hide the comfortable light of his countenance: they prouoke the anger of God againſt vs, 1 Cor. 10,22: they bring diſtruſt of Gods prouidence and fatherly protection, and weaken our faith in all his promiſes. They bring temporall ſcourges in our bodies, in our goods, in our name, in our labours, and greeue Gods Spirit to cauſe him to depart: they bring a wounded conſcience, and weaken our aſſurance of his fauour, and therefore let vs not be encoraged to proceed in euill, becauſe God is mercifull.

Vſe 2. Secondly, let no man fret at the proſperity of the wicked and obſtinate ſinners: for albeit God do long beare them with patience, yet a fearfull deſtruction ſhall bee their end and reward. If they were to bee deſtroyed after an eaſie and gentle manner, as the graſſe that fadeth away, yet euen then there were no cauſe to enuy at them, Pſ. 37, 1: much leſſe therfore thoſe that ſhal cruelly & fearfully be deſtroied. If a man ſhould haue ſentence to dye the moſt honorable death that a State can afford, as to haue his head ſtricken off, yet for this no man is ſo fooliſh as to enuy him, though hee bee not burned or hanged by the necke, yet none (I ſay) would repine at ſuch a man: ſo what ground hath any man to fret, or fume, or enuy at the flouriſhing eſtate of any wicked man? eſpecially when it is knowne that GOD hath decreed that he ſhall periſh, and that not by an honourable death, but periſh like *Haman* ſhamefully in his owne houſe, and after that ſhall haue all ſhame and contempt powred vpon him, and go to the place of the damned, there to ſuffer torments with the diuel & his angels, where is weeping and gnaſhing of teeth.

Vſe 3. Laſtly, this being well learned, will ſerue as an admonition for euery one to take heede of euery euill way, & that he be not obſtinate in ſinne. It is one thing to ſinne, and another to be obſtinate in ſinne, to withſtand yͤ word and rod of God, and to abuſe his patience. It is incident to all to ſinne, but obſtinacy in ſinning, hardneſſe of heart, and caſting off Repentance, are the forerunners of deſtruction. Let vs thinke thus with our ſelues, what can a ſhort or fading pleaſure profit vs, when God ſhall come with his fearfull deſtruction? Nay, what can all the pleaſures or profites in the world recompence for the loſſe of that comfort and peace that otherwiſe we may enioy? What did *Eſaus* red pottage ſo pleaſing vnto his eye profit him in the end, when hee loſt thereby not onely his fathers bleſſing, but alſo the bleſſed life to come? What good got *Achan* by his wedge of Gold, when it proued to be the wracke and ruine both of himſelfe & of his family? And therefore doth Chriſt our Sauiour teach vs, Mat.16,26. *What is a man profited, if he ſhall gaine the whole world, & then loſe his owne ſoule?*

Againe, this fearfulneſſe of iudgement, ſhould make a man thinke of the difficulty of repentance, and what fearfull things hee ſhall ſuffer if he practiſe it not. If it be a hard thing to breake off ſinne, we ſhall find it much harder to be broken with the iudgments of God and the fierceneſſe of his wrath. It is a fearfull thing to fall into the handes of an earthly Prince, Prou.19,10: but more fearefull to fall into the hands of the liuing God, eſpecially when he is inraged and incenſed by the ſinnes of men; and therefore we ought to meete him with repentance, leſt we feele his vengeance to our condemnation. And let vs labor to ſet the hardneſſe of bearing the iudgements of God againſt the breaking off of ſinne, & the one will eaſily counteruaile and ouercom the other. If we finde it an hard and harſh ſaying, to repent and breake off our ſins, we ſhall find it more hard when it ſhall be ſaide, *Goe ye curſed into euerlaſting fire prepared for the diuell and his Angels*, Mat.25. Let a man ſeriouſly and throughly conſider what an hard and vnpoſſible thing it will be to vndergo the wrath of God, which maketh the diuels and damned ſpirits to tremble, Iames 2,19: & he wil think it an eaſie and light thing to forſake ſinne, although it were more deere then all things in the world whatſoeuer. What if it were as hard a thing to renounce thy ſin, and to take vp the practice of true repentance, as to pluck out a mans eye, or to cut off his arme? yet it muſt be done, he hath pronounced it with his owne mouth that muſt be thy Iudge: that is, if there be any one ſinne as deere vnto thee as thy right eye, thou muſt pull it out, or els thou ſhalt neuer come to the kingdome of heauen: or if there be any ſin as deere vnto thee as thy right arme by which thou getteſt thy liuing, if thou canſt not be content to cut it off, and doſt not conſtantly and confidently reſolue to caſt it from thee, thou canſt haue no entrance giuen thee into Gods kingdome. We ſee by common experience daily, that men will endure very hard and bitter things from ẏ hand of the Phyſitian, that they may recouer health and eſcape death: and yet it is not to put away death vtterly, it is onely to prolong life for a time; for they may deferre death, they are not able to take it away. If then ſuch ſharpe and bitter things ſeeme eaſie to auoid a temporall death, then what ought a man to doe and to ſuffer, to auoid the bitterneſſe and ſharpneſſe of eternall deſtruction, and the fierce wrath of God? which indeede is nothing but this, To forſake ſinne, and to take vp repentance, and the performance of religious and holy duties. But alas, alas, how many are there euery wher in the world, that haue bene content to loſe many ounces of blood out of the veins for the good of the body, that haue neuer ſhed a few drops of teares out of their eyes for the recouery of their ſoules? To take bitter pilles and potions to purge the groſſe humors that diſtemper vs, that haue neuer purged *or cleanſed themſelues from the filthineſſe of the fleſh and ſpirit, perfecting holineſſe in the feare of GOD?* 2 Cor.chap.7, verſe 1. Nay we ſee men are willing to be ſeared, that cãnot abide to haue the wounds of their ſoule ſearched by Gods holy Word: yea, to haue one member cut off to ſaue the whole bodie, who notwithſtanding will not leaue one pleaſure of ſinne for a ſeaſon, to ſaue both body and ſoule. This is no better then folly and madneſſe. Heere is wiſedome therefore to thinke of this betimes.

A notable medi ation to moue to break off the courſe of ſinne.

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31 *And Moſes and Eleazar the Prieſt, did as the Lord commanded Moſes.*

32 *And the booty beeing the reſt of the prey, which the men of warre had caught, was ſix hundred thouſand, and ſeuenty thouſand and fiue thouſand ſheepe.*

33 *And threeſcore, &c.*

34 *And threeſcore and one thouſand Aſſes, &c*

35 *And thirty and two thouſand perſons in all of women that had not knowne man by lying with him, &c.*

37 *And the Lords tribute of the Sheepe was ſixe hundred and threeſcore & fifteene, &c.*

41 *And Moſes gaue the tribute which was the Lords heaue-offering vnto Eleazar the prieſt, &c.*

47 *Euen of the children of Iſraels halfe, &c.*

Wee haue heard before the commandement of God touching the diuiding of the prey: Now followeth the execution of it by *Moſes* and *Eleazar*. It is worth the obſeruation to conſider, that as before the death of *Aaron*, *Moſes* and *Aaron* are alwaies ioyned together, ſo after his death *Moſes* and *Eleazar*, the Magiſtrate and the Miniſter, as the hand and the eye are in the body. Then doth the church and the commonwealth flouriſh when theſe two go together; and on the other ſide, they go to wrack when they are ſeparated & draw ſeue-

The Magiſtrate and the miniſter ſhold ioyne together.

Doctrine. Iniquity maketh the Lord to deſtroy people, Nations, & Kingdomes.

ſeuerall wayes. The greatneſſe of the victorie and conqueſt that God gaue to his people, appeareth further in theſe wordes by the diſtribution of the people, and by the reſeruation of the women ỳ *had not knowne man.* which eſcaped the edge of the ſword. Here then wee may behold the miſery that befell theſe Midianites for ſeducing Gods people, and drawing them to whoredome and idolatry. Learne heereby, that the iniquity of a people, or a countrey and nation, maketh the Lord to deſtroy them, and to lay them waſte, ſometime by the ſword of the enemy (as in this place) & ſometimes by other iudgements, as Deut. 7, 1. where the Lord telleth the people of Iſrael that they *ſhould caſt out and deſtroy many Nations:* and afterward, chap. 9, 4: he willeth them not to ſay, that it was for their owne righteouſneſſe that the Lord had brought them to poſſeſſe that land, but *it was for the wickedneſſe of thoſe Nations, that hee did driue them out before them.* Againe, in the eight chap. and the twentieth verſe, hee ſayeth, *If thou forſake the Lord, and walke after other gods, and ſerue them, then I teſtifie to thee this day that thou ſhalt ſurely periſh, becauſe ye would not be obedient to the voice of the Lord your God.* So 1 Sam. 12, 25: *If ye ſhal ſtill do wickedly, yee ſhall periſh both you and your king,* Mat. 23, 37, 38.

Reaſon 1.

The Reaſons follow. Firſt, they diſhonour God in their liues, and therefore it is iuſt that he ſhould depriue them of thoſe bleſſings that they enioy, and make others to enioy the labours of their hands, and in ſtead of them lay iudgements and plagues vpon them. A ſonne that diſhonoureth his father, is vnworthy to receiue any duty from a ſeruant. So certainly it is iuſt with God, that ſuch as diſhonour him, ſhould be depriued of his protection, & be left naked vnto all iudgements.

Reaſon 2.

Secondly, Gods iuſtice doth ſo require, that where there is a generall corruption and deprauation, there ſhould be a generall deſolation; and where the corruption is particular, the iudgement ſhould alſo bee anſwerable. When God tolde *Abraham* that hee would deſtroy Sodome and Gomorrha, hee reaſoneth in this manner, *Wilt thou deſtroy the righteous with the wicked?* *No* (ſaith God.) *but if thou canſt finde ten righteous perſons, I will ſpare the Cities for tens ſake:* Gen. 18, verſe 32. But he could finde none but *Lot,* they had generally corrupted their waies. It is not enough thogh ſome repent and turne vnto God, thoſe few may deferre a iudgement, but they cannot keepe away iudgment for euer, ſo long as the general ſtate is corrupted. If one man or a few forſake their ſinnes, it is enough that they eſcape the eternall puniſhment, though they do fall into the temporall, and do not ſaue & deliuer the whole: I ſay, they haue enough if they ſaue themſelues, and haue ample fruit of their conuerſion, though they ſaue none of all the reſt.

Reaſon 3.

Thirdly, this will make manifeſt the power of God. Exemplary iuſtice may be ſhewed on a few, but power is ſhewed when there are many offenders. For, as *it is in his power to ſaue with few as well as with many,* 1 Sam. 14, 6: ſo in this caſe, it is the power of his iuſtice to deſtroy many. A ſmall power of a Prince will ſerue to deſtroy and ſubdue a ſmall company of rebels: but then is the power of a Prince manifeſted and openly ſhewed, when Rebels are growne to an head, and haue gotten vnto themſelues ſome ſtrong holde: ſo it is vvith God, the more oppoſition is made agaynſt him, the more is the glory of his power ſet forth, when hee draweth out the ſword of iuſtice againſt them.

Vſe 1.

The Vſes remaine. Firſt of all, Gods prouidence is heereby notably eſtabliſhed, that his eyes are vpon all men, and vpon al their waies, becauſe hee deſtroyeth multitudes as well as particular perſons. His iudgements are euermore iuſt, and that could not be, except that there were cauſe why to deſtroy. There muſt bee a cauſe, and alſo a knowne cauſe: foraſmuch, as though men were wicked, if Gods all-ſeeing eye were not vpon them, or if hee knew no cauſe, he ſhould be vniuſt if he ſhold deſtroy. *Nadab* and *Abihu* that durſt preſume to ruſh into the preſence of GOD with their *ſtrange Fire,* Leuit. chapt. 2. verſes 1, 2. euen in the very act of their ſinne, the ſpeciall prouidence of God came vpon them, ſo that before they had finiſhed their ſin, the plague began. So it was with *Ananias* and *Sapphira,* they were ſmitten downe with ſodain death, the lye was no ſooner out of their mouth, but the iudgement of God did lay hold on them, *For they fell downe and gaue vp the ghoſt,* Acts 5, 5, 10. Thus Gods almighty power ouer-reacheth the ſinne of man with puniſhment, before euer it be quite committed, of which we ſaw a notable and fearefull example before in the Iſraelites, the 11. chapter, and the 33. ver. recorded alſo in the 78. Pſalme, verſes 29, 30. They did eate and were well filled, for he did giue them their owne deſire: *but while theyr meate was yet in their mouthes, the wrath of God came vpon them, and ſlew and ſmote downe the choſen men of Iſrael. Herod* the King likewiſe, while hee was in his pompe and pride, was ſmitten of God in the very acte of his ſinne, while hee tooke to himſelfe the glory due to God, Acts 12. Theſe & ſuch like puniſhments do plainly argue the prouidence of God to be ouer the waies of men, and ouer all their actions, & doth continually waite vpon them.

Vſe 2.

Secondly, it reprooueth thoſe that magnifie themſelues, & gather themſelues together againſt God, thinking to preuaile & eſcape for their multitude ſake. This is no plea to protect our ſelues, neither giueth any hope of deliuerance from iudgement, but rather prouoketh God the more againſt vs. God bringeth in the people of Iſrael vanting thus, *Son of man, they ỳ inhabit thoſe waſts of the land of Iſrael, ſpeak, ſaying, Abraham was one, & he inhabited the Land: but*

but we are many, the land is giuen vs for an inheritance, Ezek. 33,24. The Iewes that remained after the deſtruction of the City had their eies blinded with carnall ſecurity, and perſwaded themſelues, that albeit they hardened their hearts againſt the chaſtiſements of God, and repented not at the preaching of the prophets yet they ſhould poſſeſſe the land and dwell in it, whatſoeuer *Ieremy*, *Ezekiel*, and other Prophets pratled to the contrary. And thus they reaſoned: If *Abraham* that was but one, had the land promiſed vnto him, then much more ſhall we haue it that are many. Howbeit the Lord reproueth them for this preſumption, & telleth them that their multitude ſhal nothing helpe them, becauſe they are not the ſonnes and heires of *Abraham*, foraſmuch as they did not the workes of *Abraham*, but did wilfully tranſgreſſe the law of God. Multitude therefore is not a note of the true Church, neyther can they deliuer or excuſe offenders from the wrath of God: becauſe when manie ſinne, many alſo ſhall bee puniſhed. Let vs not therefore look how many we be in number, but how our right our workes be. For when God will puniſh, no multitude can priuiledge: and therefore the Wiſeman ſayeth: *Though hand go in hand they ſhall not bee vnpuniſhed*, Prouerb. 16, verſe 5: ſo that all *the loftineſſe and haughtineſſe of men*, howſoeuer they thinke themſelues backed, and ſhall be borne out by friends and mighty men of the world, *ſhall be brought downe and made low*, Eſay 2,11, 12, &c.

Vſe 3. Laſtly, this admoniſheth euery Country, Citie, Nation, Language and People, if they would enioy their lands and goods in peace, they muſt ſeeke to be at peace with God; and if they would not haue deſtruction come vpon them from him, let them not draw it as it were with Cart-ropes vpon themſelues by their ſinnes and caſting from them the lawes of God. For the prouidence of God is ouer all the wayes of men, and therefore hee will bring deſtruction vpon them. This is the dignity and honour of a Citie, except the inhabitants of it do betray it, it cannot be betrayed. Many thinke, the onely ſtrength and ſafety of a Citie to conſiſt in the iron gates, ſtrong barres, high walles, deepe ditches, great pieces of Ordnance, and much munition: and the honour and ornament thereof to ſtand onely in goodly houſes, ſtately towers, braue caſtles, and curious workemanſhip of cunning Artificers: neuertheleſſe, ſuch as put theyr confidence in theſe are greatly deceiued, they make fleſh their arme, & know nothing how to make Townes and Cities fortified. It is true piety and godlineſſe that is the defence and glorie of a Citie: and no man can deſtroy a Citie, except thoſe that are the inhabitants do deſtroy it themſelues. This is it that the Prophet telleth Niniueh that *great and bloudy Citie*, Geneſis 10,12. Nahum 3,1, *Art thou better then populous No, that was ſituate among the riuers, that had the waters round about it, whoſe rampart was the ſea, and her wall was from the ſea? &c. Yet was ſhe carried away, ſhe went into captiuity, &c.* Nothing can deliuer where ſinne reigneth. Defences are no defences, all meanes are vaine and vnable to ſaue. It is not the woe and miſerie of a City, or Nation, or Towne, or Houſe, that they haue loſt a number of able men by the ſword, or that manie are ſmitten downe with the plague and peſtilence: but this is the wretchednes of a place, that it is full of drunkards, vncleane perſons, ſwearers, Atheiſts, and ſuch like horrible impieties. Theſe are the procurers of woe, theſe are the cauſes of deſtruction. And howſoeuer ſome may repent and ſaue themſelues & their owne ſoules, yet it ſhall not long keepe vs from generall iudgements, ſo long as theſe things are found among vs. It cannot be that the Lord ſhould long forbeare vs, wee haue hardned our hearts through his patience. We haue filled vp the meaſure of our ſinnes, and they are growne to ſo great an height, that euery man now adayes maketh a ſcorne and ſcoffe of the word of God, and there are among vs not onely committers of euill, but ſcorners of good things, theſe are perillous & dangerous times. What then can we expect but that God ſhould come againſt vs, and ſet all our ſinnes in order before vs, nay before himſelfe? Let vs therefore repent and turne from our ſinnes, and returne to the Lord our God: and then though wee ſhould taſte of a generall deſolation, yet when it commeth it ſhall go well vs, and we ſhall haue our reward in the life to come.

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48 *And the Officers which were ouer thouſands of the hoaſt, the Captaines of thouſands, and the Captaines of hundreds, came neere vnto Moſes.*

49 *And they ſaide vnto Moſes, Thy ſeruants haue taken the ſumme of the men of warre, which are vnder our charge, and there lacketh not one man of vs.*

50 *Wee haue therefore brought an Oblation for the Lord, what euery man hath gotten, of Iewels of Gold, Chaines and Bracelets, rings, earrings and tablets, to make an attonement for our ſoules before the Lord.*

51 *And Moſes and Eleazar the Prieſt tooke the Golde of them, and all the wrought Iewels, &c.*

52 *And all the golde of the offering that they offered vp to the Lord, &c.*

53 *For the men of warre had taken ſpoyle, euery man for himſelfe.*

54 *And Moſes and Eleazar the Prieſt tooke the gold of the Captaines, &c.*

The offering of the Captaines followeth in theſe words. That which they brought was matter of great price, thereby giuing to God thankes for couering their heads in the day of battell, and deſiring to make an attonement betweene the Lord and their owne ſoules. This offering was accepted, and laide vppe in the Tabernacle for a memoriall for the Children of Iſrael. Obſerue here ſundry points of inſtruction. Firſt from the perſons that offer to God, and acknowledge Gods mercie, to wit, the Captaines themſelues that were the chiefe in this buſineſſe, that howſoeuer God be to be ſerued of all without exception, and all muſt ſhew themſelues ready to doe it, yet aboue all, the cheefeſt and the heads ouer others ought to be leaders to the reſt. So was it when the Iſraelites were brought ouer the red ſea, and deliuered from all their enemies, *Moſes* and *Aaron* prouoked them by their example to giue praiſe and glory vnto God, and encouraged them in that duty, Exod. chapt. 15. Iudges 5. verſe 15. How zealous was *Nehemiah*, that hee euen conſumed himſelfe with deſire to do the Church good? So was it with *Zerubbabel*, and many others. But of this we haue ſpoken before, chapt. 7: in the offering of the Princes. And whereas they offer to God, *Iewels of Gold, Chaines, Bracelets, Rings, Eare-rings and Tablets*, we learn to ſerue God with the beſt things wee haue, and to thinke nothing good enough for him. This alſo is handled before, chap. 7. Againe, from theſe men we muſt acknowledge that it is our dutie to returne praiſe and thanks vnto God for his benefites and bleſſings that we haue receiued, Pſalme 50, 15. Epheſ. 5, 20. Philip. 4, 6. Pſal. 116.

Doctrine. For benefites receiued, wee muſt returne praiſe to God

The grounds are plain. Firſt, becauſe praiſe and thankeſgiuing are due to God, as to the author and fountain from whence all mercies come, and therefore to whom ſhould we giue praiſe and glorie but vnto him? Pſal. 65, 6. 7. Secondly, it is a bleſſed thing to bleſſe the Lord: and if we aſcribe not glory to him, we take it to our ſelues, and are no better then theeues that ſteale away their neighbours goods, nay we are worſe. Wee ought as well to returne thankes vnto him when wee haue receyued bleſſings, as to pray for them when we want them, and would haue them, Pſalme 50.

Thirdly, it is an high and honorable duty to glorifie and praiſe God: it is the duty which all the Saints and Angels performe, and euer ſhall performe in heauen, to honour God. A good ſubiect would bee very willing to doe that which ſhould honor his Prince: this duty is that which delighteth God, and honoureth him, and therefore all of vs ſhould practiſe it.

Fourthly, as it is honourable, ſo likewiſe it is moſt profitable to our ſelues, both to make vs keepe the bleſſings which we haue, and to obtaine ſuch as we haue not. *If wee be faithfull in little, he will truſt vs with much: if we be faithfull ouer a few things, hee will make vs ruler ouer many things*, Luke chap. 19, 17. Matth. chap. 25, 23. But if we bee vnthankfull for mercies receiued, he wil take from vs euen thoſe which we haue.

Vſe 1.

This ſhould teach vs to ſtirre vp our ſelues more and more to thankefulneſſe by keeping in minde, and laying vp in our hearts the ſpeciall bleſſings and mercies of God. This we cannot do, except wee take notice of them, and dayly marke and obſerue what God doth for vs. For a benefit not remembred, is all one as if it were neuer receiued. Let vs not therefore ſuffer his mercies to paſſe away. If the leaſt croſſe lye vpon vs, we are ſure to be ſenſible enough of it. If the head ake we can by and by feele it, and complaine of it. How then is it, that we receyue grace after grace, and mercy vpon mercy heaped vp plentifully vpon vs, and yet wee remaine as ſenſeleſſe and blockiſh, as if wee had receyued nothing at all? Let vs take heede of this vnthankefulneſſe.

Vſe 2.

Secondly, it reproueth many amongſt vs, that haue tongues to aske, and mouthes to ſpeake when wee are in neede, but know not how to return thankes to God when we haue receyued. Haue we beene in trouble and affliction? and hath God beene mercifull vnto vs to reſtore vs againe? If wee be not thankefull vnto him for this, it had beene better for vs that we had beene afflicted ſtill, yea that wee had periſhed in our affliction, then not to returne to him the praiſe, & to lift vp our hearts to the heauens.

Vſe 3.

Laſtly, would we know whether wee bee thankefull indeede, or not, then let vs examine our ſelues how it goeth with vs, after God hath deliuered vs from any dangers. Are we more zealous in good things, and more carefull to performe good duties vnto GOD then before? Then ſurely wee may comfort our ſelues, and aſſure our owne hearts, that wee haue beene thankefull in ſome meaſure. Thus doth Chriſt ſpeake of the ſinnefull woman, Luke chap. 7. verſe 47: *her ſinnes which are many are forgiuen her, for ſhe loued much: but to whom little is forgiuen, the ſame loueth little.* This is thankefulneſſe, for loue receyued to loue againe: and for much loue, to returne much loue againe.

True thankeſgiuing is of a working Nature, it will quickly ſhew it ſelfe toward him of whom we haue receiued mercy. If the loue of God be ſhedde in our hearts, we will loue him againe, becauſe he loued vs firſt. On the other ſide, if a man doe not performe this duty, to wit, to bee more zealous of Gods glorie, and more obedient vnto his word and will, he ſhall be found vnfaithfull whatſoeuer he perſwadeth himſelfe of himſelfe. So fell it out with *Hezekiah*, as wee may ſee in the ſecond booke of the Chronicles, the 32. chapter, and the 25. verſe, *Who rendred not againe, according to the benefite done vnto him.* His heart was lifted vppe, and wrath came vpon him, and vpon Iudah and Ieruſalem. If then

God ſpared not him, let vs take heed hee doe not ſpare vs, and bee euermore carefull to praiſe him here as we ought and then we ſhall be ſure to praiſe him euer hereafter in the life to come.

Wee haue therefore brought an oblation, &c. In the oblation of this people, we are to conſider the circumſtance of time, which ſerueth further to commend them; they were no ſooner returned, and found the mercy of GOD toward them, but by and by they giue him thankes.

Doctrine. We are to returne thankes to God ſpeedily and preſently.

This teacheth that as all men muſt returne thankes vnto God, ſo they muſt returne it ſpeedily and preſently, while they haue oportunity and ability to doe it, Exodus 15. 20. Iudges 5,1, Luke 17, 15, 16. The grounds follow.

Reaſon 1. Firſt, it is the will of God our Father, when he would haue thankfulneſſe performed, hee would haue it done ſpeedily and cheerefully, it is the willingneſſe of the minde that hee reſpecteth and accepteth. For if hee require of vs in the matter of liberality, that we ſay not to our neighbour, *Goe and come againe, and to morrow I will giue, if we haue* it by vs: then certainly, it is his pleaſure that we doe not delay or deferre to performe the duty of praiſe to him to morrow, when we ſhould do it to day. Secondly, the performance of thankeſgiuing preſently, maketh it the more accepted of God, whereas the putting of it off from time to time cauſeth it to bee reiected. Thirdly, while the bleſſings of God are freſh in our remembrance, the minde feedeth the affection with much more plentifull matter, and it is ſtirred vp the more feruently and effectually to performe that duty; whereas the oportunity in due ſeaſon being neglected, maketh the bleſſings of God grow ſtale, and to bee quite forgotten, and that quickly.

Vſe 1. This teacheth that many men may heereby ſee their ſinnes in this matter and maner of thankſgiuing, becauſe they are ſo ſlacke and ſlow, drowſie and forgetfull, and vſe ſuch delayes in their returning of praiſe to God. By delay a man is made more vnfit and vnable to performe this duty. True it is, if a man repent of his dalying with God, and delaying to doe his duty to him, he will forgiue his euil: howbeit he that putteth off his thankfulneſſe, it is not ſo acceptable to God, becauſe hee doth it not ſpeedily, albeit hee performe it in the end.

Vſe 2. Secondly, this muſt teach euery man to learne when he returneth thankes to God for any bleſſing, that he ſhould labour to doe it preſently and ſpeedily, ſeeing this is that which is ſo much accepted with him. And if any man haue beene faulty in this, let him labour to make amends with double diligence, and to bee more mindefull of this duty of thankfulneſſe, that ſo the Lord bee not enforced to put him in minde of his ſinne by taking away his bleſſings from him. It were farre better for vs to learne otherwiſe, then by taking forth this hard leſſon, to wit, by our harme.

Vſe 3. Thirdly, this ſerueth to put vs in minde to ſtretch this maner of ſpeedy thankeſgiuing to God, to all other duties of Religion and Chriſtianity. The Apoſtle exhorteth all perſons to do good *while they haue time, or oportunity to do good to all men*, Gal. 6, 10: *for wee know not what one day may bring forth*, Prou. 27, 1. Many delay their doing of good till the houre of death, theſe are like ſwine which are neuer good till they come to the ſhambles. Eſpecially in the caſe of repentance and turning to God, wee muſt not put off the matter from day to day. The lepers that were cleanſed, delayed this duty all of them, on onely excepted, and in the end vtterly did forget it. When wee delay a duty, thinking to doe it better afterward, it groweth quite our of minde. The Prophet ſayth, *To day if you will heare his voyce, harden not your hearts*, Pſal. 95, 7, 8. Heb. 3, 13. Eſay 55, 6. If we put off our repentance a while, who is ſure to haue the meanes offered him againe, whereby God ordinarily worketh repentance? Who can tell whether hee ſhall heare the word of God preached to him any more?

The word is tranſlated from place to place, & we are tranſlated from life to death, frō our houſe to the graue, and we know not whether wee ſhall carry our ſelues when wee are gone from the Church, or be carried by others to the Church againe. Beſides, the longer wee delay our repentance, the more hard and difficult it will be, becauſe a thicke ſkinne will grow ouer the heart, that it will bee paſt feeling, and ſinne will take deeper roote through cuſtome and continuance: and therefore wee muſt ſet vpon it betimes.

There lacketh not a man of vs, therefore wee haue brought an oblation. This was an extraordinary mercy receiued. It is a great bleſſing of God, to ouercome the enemy and to obtaine the victory: but thus to ouercome and to haue ſuch a victory, required an extraordinary thankeſgiuing.

Doctrine. It is our duty in extraordinary bleſsings to returne extraordinary thanks.

We learne from hence, that as men ought to returne thankes to God for al his bleſſings, ſo they ought for extraordinary bleſſings to returne extraordinary thankes and praiſes. As in times of diſtreſſe it is our duty to humble our ſelues and in extraordinary viſitations to vſe extraordinary humiliation: ſo when God ſheweth any mercy, eſpecially extraordinary, the Church hath great cauſe to bee thankfull accordingly, and vpon that occaſion to bee ſtirred vp to ſet forth his noble praiſe, Exodus 15. 1, 2, &c. Eſay 38, 9. *Hezekiah* returneth great thankes for his great deliuerance, Luke 1, 46. Pſalme 145, 7. The grounds follow.

Reaſon 1. Firſt, all acknowledge that they are tyed to ſome duties for bleſſings receiued. Now this is the onely recompence that we can make; we cannot requite him *to come before him with burnt offerings, with calues of a yeare old: hee will not be pleaſed with thouſands of rammes, or with ten thouſands of riuers of oyle*, Mic.6,6,7: hee hath ſhewed vs what is good, and what he requireth of vs; the onely accepted ſacrifice and ſeruice is an humble, contrite, and thankfull heart, Pſal.116,13,14: this is more acceptable to him, then all ſacrifices that haue hornes and hooſes; all the fowles of the mountaines are his, the wilde beaſts of the field, and the cattel vpon the hilles: and therefore he willeth vs to offer vnto him thankeſgiuing, and to pay our vowes to the moſt High, and to glorifie him for our deliuerances. Secondly, the leaſt mercies of God, ſuch as are moſt ordinary & continuall, deſerue thanks, yea the greateſt thanks that we can poſſibly giue, that the tongue and heart ſhould ioyne together in that action; for the leaſt drop of his mercy is greater then our deſerts: then how much more doe his greateſt mercies and bleſſings deſerue the greatsſt thankes and praiſe at his hand, to performe the ſame with all our ſoule, with all our mind, and with all our ſtrength? Hence it is, that the ſeruants of God, as we ſee in *Dauid, Hezekiah*, and others, after wonderfull and great and mightie deliuerances did vſe to penne their ſongs, and often to repeat them to quicken the memoriall of Gods bleſſings and his kindneſſe that they had receiued; and thereby to ſtirre vp their owne hearts and the hearts of others, that they might be more cloſely knit and linked vnto God. The like we ſee in *Ionah*, when he was deliuered from the Whale that had ſwallowed him vp, *where the waters compaſſed him euen about to the ſoule, the depth cloſed him round about, and the weedes were wrapt about his head*, Ionah 2,5,9, that his deliuerance might ſeeme after a ſort a reſurrection from the dead, as indeed his lying in the belly of the fiſh three dayes and three nights, (Ionah 1,17) did figure out the reſurrection of Chriſt to be ſo long in the heart of the earth, Math.12,40. I ſay when he had receiued ſuch a deliuerance, what could he do but ſacrifice vnto God with the voyce of thankeſgiuing, and pay that which he had vowed, conſidering that ſaluation is of the Lord? Thirdly, Nature it ſelfe doth teach that the greateſt bleſſings ſhould haue the greateſt thankfulneſſe, inaſmuch as great bleſſings fill the heart more full of ioy: now where the heart of a man is extraordinarily ioyfull, there the mouth of a man alſo ought to be extraordinarily thankful. Fourthly, it ſtandeth with equity, that in all things that we do toward God, we ſhould do them in proportion, and in this matter of thankfulnes, wee ought to make our thankes to bee in ſome ſort and in ſome weake meaſure proportionable to his bleſſings. The vſes remaine.

Vſe 1. Firſt, how glorious ought Gods Name to be in all places, who doth daily lode vs with his benefites! He dealeth not ſparingly with vs, but liberally, thereby to magnifie his great Name, that all the world might acknowledge his greatneſſe, and ſing to his praiſe, ſaying, *O Lord, our Lord, how excellent is thy Name in all the earth, who haſt ſet thy glory aboue the heauens*, Pſal.8,1,2,3,&c.

Vſe 2. Secondly, this reproueth many of vnthankfulnes, howſoeuer they ſeeme to themſelues to be very thankfull, yet they are not proportionably thankfull, and therefore they may be ſaid not to bee thankfull at all, becauſe they giue not according to his workes, and therefore he requireth of vs that wee ſhould praiſe him according to his bleſſings. But alas, which of vs doe not for the moſt part receiue much of him, and returne little or nothing vnto him againe? It is not enough for vs to ſay, God be thanked, and then thinke wee haue performed all that can be required of vs; but as we receiue double mercy, ſo ſhould wee yeeld double obedience.

Vſe 3. Laſtly, this teacheth euery man that he ſhould conſider Gods dealing toward him, and what bleſſings hee hath receiued from him, ẏ ſo hee may ſee how much thankfulnes he oweth vnto him. For where the gifts of God are encreaſed vpon a man, there he hath much cauſe of thankfulneſſe. If others that haue receiued leſſe bleſſings from God haue beene more thankfull vnto him for them: how ſhall we eſcape that haue greater bleſſings, if we ſhew our ſelues leſſe thankfull: Let euery one enter into the meditation of theſe things. Wee haue receiued bleſſings of all ſorts, generall and particular: what Nation hath beene honoured and aduanced like vnto ours? what people haue receiued ſuch deliuerances as wee haue receiued? from forraine enemies, and domeſticall? And what bleſſings wee haue all receiued in particular, what tongue can expreſſe, what heart can comprehend? Doth not GOD on the other ſide requyre much at our hands? O let vs beware and take heede leſt theſe bleſſings bee turned into curſes, and his mercies into iudgments.

CHAP.

CHAP. XXXII.

1 *NOw the children of Reuben, and the children of Gad had a very great multitude of cattell, tand when they ſaw the land of Iaazer, and the land of Gilead, that behold the place was a place for cattell,*

2 *The children of Gad and the children of Reuben came and ſpake vnto Moſes and to Eleazar the Prieſt, and vnto the Princes of the congregation, ſaying,*

3 *Ataroth, and Dibon, &c.* 4 *Euen the countrey which the Lord ſmote before the congregation of Iſrael, is a land for cattell, & thy ſeruants haue cattel.* 5 *Wherefore, ſaid they, if we haue found grace in thy ſight, let this land be giuen vnto thy ſeruants for a poſſeſſion, and bring vs not ouer Iordan.*

The contents of this chapt.

Why the ſons of Gad are ſet before the ſonnes of Manaſſeh.

COncerning the great victory giuen ouer the enemies of Iſrael wee haue already ſpoken: now wee come to the diuiding of the inheritance among the Conquerors, according to their eſtate and condition: wherein conſider three things. Firſt the occaſion of diſtributing the land of the Midianites, the victory being obtained. Secondly, the conditions of this diſtribution. Thirdly, the agreement and ſending of them into the poſſeſſion. The occaſion is in theſe verſes; the two tribes, and the halfe had many cattel, vpon which occaſion they come to *Moſes*, and requeſt this land which they had lately ſeazed into their hands, the chiefe townes whereof are reckoned vp, that they might ſit down there, & not bee compelled to paſſe ouer Iordan, they thought they might ſpeed themſelues nearer home, and neuer trouble themſelues to goe ſo farre. The ſons of Reuben are in the firſt verſe ſet before the ſonnes of Gad, becauſe *Reuben* was the eldeſt and firſt borne: and yet oftentimes in this Chapter the ſons of Gad are ſet before them, the cauſe whereof ſeemeth to be this, becauſe they were the authors of this counſell to ſhift and prouide for themſelues, and to aske of *Moſes* the land of the Midianites. From hence ſundry doctrines may bee pointed out. Doubtleſſe euery tribe had ſtore of cattell, for Gen. 46, 32, they are ſaid *to bee ſhepheards & men of cattell*; and Exod. 12, 38: *there went vp with them out of Egypt flockes and heardes, euen very much cattell*: yet the tribes heere mentioned did eſpecially and aboue the reſt abound with cattell. We learne heereby that God doth diſtribute his bleſſings differently, hee giueth things temporall to one more, and to another leſſe, as in his owne wiſdome he ſeeth to be expedient and profitable for them. He would haue vs ſtand in need one of another, one nation of another, one land of another, one perſon of another, that we might hold a communion among our ſelues, & al depend vpon him as vpon our ſoueraigne Lord. It is therefore the duty of one member to help another, and to do good one to another, euen as it is in the members of the body, al haue not one office, but euery one his ſpeciall function, but for the good & comfort of the whole. And as it is in temporall bleſſings, ſo alſo it is in ſpirituall, God giueth & diſperſeth them variably. Theſe tribes do come to *Moſes* to obtain their ſuit. They attempt not by force or by fraud to get it; they vſe lawfull meanes, they haue recourſe to the Magiſtrate. It is our duty therfore to go to the Magiſtrat to obtaine our right, & to make petition of lawfull things to him. Again, albeit the children of Iſrael ſmote this land of the Midianites, yet it is ſaid *the Lord ſmote it*; becauſe the labors & endeauors of men come to nought, & of euery good action, God is the principal agent, & the creature only ẏ inſtrument & is ſupported by his power. From hence this ariſeth, that all good actions of the ſecond cauſe are to be aſcribed to ẏ firſt cauſe as the chiefe worker therof. See alſo the maner of their ſpeech, *if we haue found grace in thy ſight*, thus they ſpeake to the Magiſtrate; which teacheth ẏ we ought to vſe & ſhew all reuerence & humility both in word & geſture to Magiſtrates and to our ſuperiours. Al theſe things are good, & ſerue for imitation: but there is one thing more, ẇ alſo muſt ſerue for our inſtruction, though it be euil. Theſe tribes do ſeek their own profit, & altogether forget their brethren; their mind was more vpō their own cattel, then the procuring of the good eſtate of the reſt. Wee learne heereby, that the immoderate loue of this world is dangerous, drawing to ſin againſt God and to breake the bonds of nature. Where ẏ loue of the world & of our ſelues is throughly ſettled, it worketh a careleſſe neglect of all others. *Abraham* & *Lot* loued as natural brethren, nothing could ſeparat them, they went out of their countrey, and from their kindred together, Gen. 11, 31, what ſeuered theſe but matters of the world? when *Lot* looked on Sodome, & ſaw it fruitful as *Eden*, he left *Abraham* and dwelled there, which brought great trouble vpon himſelf, Gen. 13. And afterward what cauſed *Lots wife to looke backward, &c.* was it not the loue of the things ẇ he had left behind? Gen. 19. Luke 17. *Saul* looked vpon the fatteſt of the ſheep, & fel into diſobedience, & loſt his kingdom. *Achan* looked vpō the wedge of gold & the Babyloniſh garment, & ſet his hart vpon thē, & prouoked God againſt himſelf & the hoſt of Iſrael, Ioſ. 7 The like we might maniſeſt by ſũdry other examples, of ẏ yong man ẏ came to Chriſt, Ma. 19

Doctrine. **The loue of this world draweth from duties to God and man.**

of *Iudas* that betrayed his Maſter, Math, 26: & *of* Demas *that forſooke Paul, and embraced this preſent world*, 2.Tim.4.

Reaſon 1. And no marueile. For the loue of God & the loue of the world are contrary the one to the other, there is no affinity betweene them, they are enemies, and one cannot abide the other. Theſe can neuer looke each other in the face, but by and by they turne their backs, 1.John 2,15, *If any man loue the world, the loue of the Father is not in him.* Theſe two are as two contrary Maſters, *no man therfore can ſerue them both*, for both require the whole ſeruice of a man, & both command contrary things, Mat. 6,24. Secondly, the deſire of theſe worldly things is a ranke *thorne*, Luke 8, and *is the roote of all euill*, 1.Tim.6. The hearts of men are hardened by it, when once they are enſnared and taken in loue with it. The world is a very harlot, it ſpeaketh faire, & promiſeth much good; it hath a painted face, but within it is nothing but filthines, like ſepulchers that appeare beautifull without, but are nothing within, but full of rottennes and dead mens bones.

Vſe 1. This teacheth vs that worldly things profit not: we thinke, when once we haue gotten them, that we are happy men, when we are by them neuer the nearer to God, neuer the more beloued of God, neuer the nearer to his kingdome. Why then ſhould we be ſlaues and ſeruants to them, or ſuffer our ſelues to be carried by them from duties belonging to God & men? Hence it is that *Salomon* ſheweth, that riches are reſerued to the hurt of the owners thereof, Eccl.4, and 5. And many while they ſeeke wholly after theſe things, they do loſe peace with God, and heape vp wrath againſt themſelues, Iam.5.

Vſe 2. Secondly, we ſee hereby *how hardly they enter into the kingdome of Heauen that haue them*, Math. 19. Chriſt teacheth this out of the example of the rich man that went away ſorrowfull, when he heard mention of forſaking his riches. His riches was his ioy and chiefe treaſure, he had ſet his heart vpon them, and therefore to leaue them was as irkſome to him as to leaue his life. This mans caſe is not ſingular, neither may other men thinke themſelues by nature to be better. The ſame corruption hath taken hold vpon all: whoſoeuer haue the worlds good, haue need of a ſpeciall grace of GOD to aſſiſt them, that they be not blinded and hardned by the loue of them.

Vſe 3. Thirdly, let vs not be immoderatly carefull for them, and let vs haue our conuerſation without couetouſnes. We brought nothing with vs into the world, and we ſhall carry as little with vs, 1.Tim.6. Heb.13. It is no profit to winne the whole world and to loſe our owne ſoules, Math.16,26: and therefore let vs be contented with our eſtates wherein GOD hath ſet vs. It is our duty to labour againſt this immoderate loue of the world; not that the things in the world are of themſelues euill, but becauſe we are ready to abuſe them.

Helpes to keep vs from the loue of the world.

Now if any deſire to haue ſome helps to keep him from the exceſſiue loue of the world, and from putting his truſt in his riches, let him meditate vpon theſe things. Firſt, ſuch is the wickednes of a mans heart, and the corruption of his nature, that he maketh his outward eſtate, if he haue riches and a plentifull and proſperous condition, to be his glory, and the thing wherein he reioyceth and triumpheth, Pſal.62,10. Ier,9,23. Dan.4,27. Luke 12,19. Pſal.36,6,7, Eſay 39,6. Pſal.49,16. For how doe men iudge of themſelues? They imagine that others will prize them, as they haue learned to value themſelues, and that they ſhal be honoured and eſteemed for theſe things: they thinke that all men will admire them for their wealth, and that men will account them ſo much more excellent then others, as they are more rich and wealthy. And ſuch is the miſery of our times, that for the moſt part it is ſo indeed, they hold an opinion of euery man, not according to his properties, but according to his poſſeſſions; not according to his vertues, but according to his goods. Howbeit in this, both ſorts are deceiued. For by this meanes it commeth to paſſe, that it is not the man that is honoured, but his riches; for if they were gone, the honour would fall away alſo. We ſee by experience, that where there is much riches, there is much pride; nothing is more common then to haue the heart lifted vp in proſperity. They thinke riches are giuen vnto them, becauſe they deſerue them better then others. It is hard to keepe pride out of the heart, when God ſendeth wealth into the houſe.

Secondly, the deſire of riches is like the graue that is not ſatisfied. It is like the ſea that receiueth all waters, and yet it is not full. So long as the rich man ſeeth another before him, or beyond him, he cannot be quiet. If he haue attained to be equall with one, he will ſtriue to be like another, and ſo proceedeth till he come to the higheſt degree & meaſure of all. The more a man drinketh of the water of the ſea, the more he thirſteth and deſireth; ſo it is with riches, ſuch as haue taſted the ſweetnes of them, & delight greatly in yͤ taſte, they greatly prouoke the appetite to long after more, and therefore no maruaile if they vſe all meanes lawfull and vnlawfull to come vnto them. Thirdly, abundance of riches are hardly gotten without ſinne; for whether we obtaine them by exceſſiue gaining, or by exceſſiue ſparing, neither are done without ſin. And how many are there in the world among thoſe that are growne great & wealthy in the world, who, ſo often as they behold their riches, may iuſtly challenge themſelues, & ſay, Theſe ſinnes haue I committed in the getting of my goods, and theſe duties haue I omitted in the keeping of them? How then ſhould we dote vpon theſe things, which are vnto vs the badges and ſignes of our ſinnes? and which are as witneſſes ready to open their mouthes againſt vs, when no other eyther can or dare accuſe vs? Fourthly, riches are common bleſſings, to be found as well among the vngodly, as among the godly: yea oftentimes the vngodly haue the greateſt portion of thē. They haue their heauen in this life, and they want nothing. So then if it were poſſible for a man to haue the treaſures of a kingdome, yet he muſt know that he hath gotten no more then a moſt wicked man may haue, and is by them no nearer to the kingdome of Heauen then a reprobate may be. Fiftly, riches are ordinarily, without Gods eſpeciall reſtrayning and reforming hand, the occaſions of much euill and wickednes, of oppreſſion, of fraud, of cruelty and prophanenes. Riches can neuer make a man good, but oftentimes make thoſe naught that otherwiſe might be good; why then ſhould we reioyce in them, and be poſſeſſed with the loue of them? If we reſpect the vertue that is in riches, or the power that is in man, it is not poſſible for a man to be rich and good together: neuertheles, to him, to whom all things are poſſible, it is poſſible to make a man good in the middes of his riches, without whoſe grace it cannot be. Sixtly, the vanity of the world appeareth in the vncertainty and mutability of riches; ſhould we ſet our hearts vpon that which taketh her wings and flyeth vp to Heauen? They ariſe in a moment, and ſuddainly they are gone, and neuer appeare againe. They are gotten with much care, they are kept with much feare, they are loſt with much griefe. Therefore it is the precept of the Apoſtle, *Truſt not in vncertaine riches*, 1. Tim. 6: we are not ſoone poſſeſſed of them, but we may ſoon be depriued of them. Laſtly, we muſt giue an account to God how we haue vſed them as well as how wee haue gotten them. Many in the world might be accounted happy men, if there were no day of reckoning. But we muſt depart from hence, and leaue them, and they vs, *our pompe will not follow vs*, Pſal. 49. 17. Let vs therefore labour againſt the immoderate loue of the things of this life, neither ſuffer any ſuch corruption to be nouriſhed in vs.

Vſe 4. Laſtly, we muſt learne to preferre the beſt things, ſuch as the Apoſtle ſpeaketh of, when he ſheweth what danger hangeth ouer their heads that loue nothing elſe but the goods of this world, he breaketh out into this exhortation, 1. Tim. 6. 11. *Thou, O man of God, flye theſe things, and follow after righteouſneſſe, godlineſſe, faith, loue, patience, and meekneſſe.* And that we may ſee the excellency of heauenly & ſpirituall graces aboue earthly things, let vs in the properties of them compare the one with the other, that ſo the loue of the world to come may ſwallow vp all loue of this preſent world. All the kingdomes of this world, and the glory of them are vanity, Eccl. 2, 11: but *Salomon* oppoſeth to this the feare of God and his commandements. The riches of this life are oftentimes gotten with doing wrong and with oppreſſion, Ier. 5, 27. Luke 16, 9, 11: it is not ſo with piety and godlines which is the true riches and gaine, 1. Tim. 4. Riches are kept with griefe and anguiſh, he cannot reſt & ſleep that is vowed with them as with a frenzy, Eccl. 5, 12: but godlineſſe is the mother of all peace and comfort, and maketh the ſleepe to be ſweet, and bringeth no feare, or griefe, or care with it, Prou. 3, 24. Riches are corruptible, the moth may corrupt them, and the theefe may ſteale them, Math. 5, 19. Iam. 5, 2, 3: but heauenly graces can neuer fade, they ſhall endure for euer, they ſhall follow vs after we are gone, they can neuer be loſt when once they are gotten. Earthly riches make the owners as ſlaues, they naile the minde of man to the earth, that he cannot lift vp his eyes to Heauen, Math. 6, 21: but piety beareth vs vp as it were with Eagles wings, that we learne by little and little to mount vp to Heauen, and to haue our conuerſation there, euen while we ſoiourne vpon the earth. Riches can deliuer no ſoule from eternall death, nay ſometimes they are meanes to thruſt the ſame into hell, Prou. 10, 2, and 11, 4: but godlines freeth a man from euerlaſting death, and ſetteth him in the path that leadeth to life. Wee are forbidden to heape vp tranſitory riches, Math. 6, 19. and 10. 9, 10. Ptou. 23. 4: and if we haue them, it is onely in this life, they ſerue no further, and afterward there is no need or vſe of them, 1. Tim. 6, 7. Iob 1, 21. Pſal. 49. 11: but godlines ſerueth for the next life, and we are commanded to treaſure it vp, and the more we labour to increaſe it, the happier we are. Riches are often taken from the right owners, and come into the hands of our enemies, not onely after we are departed this life, but euen whiles we liue, as we ſee by many examples of ſundry cities and prouinces, 1. King. 14, 25, 26 and 2. King. 24, 15. Ezek. 29, 19. 2. Kings 23, 35. Heb. 10, 34: but piety ſhall neuer be taken away, nor be beſtowed vpon our enemies, but layeth vp for vs an enduring ſubſtance in heauen, and it maketh the greateſt enemies to be the greateſt friends; *it maketh the wolfe & the lambe dwell together, and the leopard to dwell with the kid, and the ſucking childe to play vpon the hole of the aſpe*, Eſay 11, 6, 7, 8. Many of the godly haue beene without the earthly riches, Chriſt our Lord did not deſire them, 2 Cor. 8, 9. Math. 8. 20: nor his ſeruants couet after them, Heb. 11, 26, 37. 2 Cor. 6, 4. Act. 3. But none of the godly haue bin without the heauenly riches, all haue deſired them, al haue obtained them, ſome in one meaſure and ſome in another: and herein they haue accounted their happines and bleſſednes to conſiſt,

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6 *And Moſes ſaide vnto the children of Gad, and to the children of Reuben, Shall your*

brethren go to warre, and ſhall ye ſit heere?

7 *And wherefore diſcourage yee the heart of the children of Iſrael from going ouer into the land, which the Lord hath giuen them?*

8 *Thus did your fathers when I ſent them from Kadeſh-Barnea to ſee the land.*

9 *For when they went vp vnto the valley of Eſhcol and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they ſhould not go into the land which the Lord had giuen them.*

10 *And the Lords anger was kindled, &c.*

11 *Surely none of the men that came out of Egypt from twenty yeare old and vpward ſhall ſee the land, &c.* 14 *Behold ye are riſen vp in your fathers ſtead an increaſe of ſinfull men, &c.* 15 *But if ye turne away, &c.*

Heere beginneth the ſecond part of the Chapter, to wit, the conditions of agreement, how the matter was decided & ended: wherein obſerue the debating and pleading of the matter, then the determining of the controuerſie. Touching the demurre or debating; firſt *Moſes* ſharpely reprooueth and reiecteth the requeſt of theſe tribes, and ſheweth the vnfitneſſe and vnlawfulneſſe thereof, which he proueth both by the dangerous effect that would follow, the diſcouragement of the reſt of the people, and by example of the like practice of the falſe-hearted ſpies, who, after they returned from ſearching of the land, ſpread abroad falſe newes, whereby the hearts of the Iſraelites were weakned, & God was ſo greatly prouoked, that he pronounced the ſentence of death againſt all aboue twenty yeares old, *Caleb* and *Ioſhua* excepted; This hiſtory wee ſaw before Chapter 13, 24. This doth *Moſes* preſſe and vrge to the full, and ſheweth what heauy iudgment came vpon the hoſte for diſcouraging of the people, whereby we ſee, that nothing is more forcible to repreſſe and hold from ſinne, then vrging the examples of Gods fearefull iudgments in former times againſt thoſe that haue committed the like ſinnes, 1. Cor. 10. 7, and Iude verſe 6, 7. 2. Pet. 2. 4, 5, 6. Nehem. 13. 17, 18. Ioſh. 22, 17: for examples are oftentimes more powerfull and piercing then precepts or threatnings are, and therfore *Moſes* is ſo earneſt in this kinde. Again, whatſoeuer was written afore time was written for our inſtruction. This reprooueth thoſe that will take no warning by any examples, but are ſecure till the iudgment beginne to take hold vpon them: like to thoſe careleſſe people, that when a citty is on fire neuer looke to their owne houſe, till it take hold vpon it, and bee ready to burne it downe to the ground. Euery one would condemne ſuch retchleſſe perſons; but ſuch are all thoſe that ſee the iudgments of GOD breake out vpon others, and yet will not looke to themſelues. Furthermore, wee muſt all take notice of ſuch examples, & no man ought to be ignorant of them, 1. Cor. 10, 1, neither ſuffer them to paſſe away from them without obſeruation. But to omit this, we ſee in the behauiour of *Moſes* what ought to bee the practice of the Miniſters of God. He was a great Prophet of God, and he reproueth the people (to preuent further euill) very ſharply. Hence we ſee, that the Miniſters of God, that haue the office of teaching committed vnto them, muſt not reproue faintly, coldly and careleſly; but ſharply, earneſtly, zealouſly, feruently, and powerfully, Eſay 40, 3: they muſt be *as the voyce of a cryer*, not of a whiſperer, Hoſ. 4, 1, 2. Thus did all the Prophets teach, and ſo did the Apoſtles, Ier. 2, 2. Ioh. 7, 20, 37.

Doctrine. The Miniſters of God muſt reproue ſharply.

Reaſon 1.

The grounds of this are very apparent. Firſt, becauſe wee often deale with thoſe that are dull of hearing; men commonly are deafe, and ſo vnfit to heare thoſe things that belong to their peace, therfore doth the Lord require of his Miniſters that they *cry aloud, and lift vp their voyce like a trumpet*, Eſay 42, 18: & Chriſt our Sauiour, when he was preaching, oftentimes *cryeth out, He that hath eares to heare, let him heare.* Secondly, many are faſt aſleepe, & had need to be awaked. He that will ſpeake to a man that is fallen aſleepe, had need to cry aloud, as *Eliah* telleth the Prieſts of *Baal*, 1. Kings 18, 27. So the Miniſters muſt deale with ſuch as ſleepe in ſinne and ſecurity, nay, they are caſt into a dead ſleepe, that they can neuer be raiſed but by the powerfull voyce of God ſpeaking in his word, Epheſ. 5, 14. Ioh. 5, 25. Thirdly, the hearts of men are foreſtalled and poſſeſſed with the pleaſures and delights of the world, and ſo they ſpeake to men occupied about other matters, and ſuch as haue no leiſure to attend to the word, nor any thing but the world. If a man haue a quicke eare, and be broad awake, yet if hee be talking or not attentiue, or muſe vpon other matters, he cannot heare, he muſt be called and cryed vnto, and all little enough to ſtirre him vp. Such as were buſie about the world, when they were called, *ſet light by the word*, Math. 22, 5: they regarded not the meſſengers ſent vnto them. Fourthly, the Miniſter is Gods mouth and Meſſenger, as the Magiſtrate is Gods hand: the mouth denounceth his anger, the hand executeth his iudgment and vengeance. The Miniſter is his mouth to accuſe, conuince and threaten: the Magiſtrate is his hand to puniſh, for which end hee hath committed a ſword vnto him, 2. Cor. 10. 4. 5. 6. 1 Cor. 4. 20. 21. Fiftly, ſuch as are in danger of their liues, or ſee other in danger, doe not ſpeake coldly, but earneſtly call for help, with al the ſtrength they haue. So dealt the Angel with *Lot, when he lingred in Sodome*, Gen. 19, 15. 16, hee had a commandement giuen vnto him to *ariſe and to take his wife and his daughters*, and a threatning annexed, *leſt thou bee conſumed in the iniquity of the city*; and then he caught hold vpon him, and took him and his wife & his daughters by their hands, *and brought them forth, and ſet them out of the city*. Now the people of God are in like danger through ſinne, how then ſhould the Miniſter deliuer his owne ſoule, or ſaue the people, if hee performe his meſſage coldly and not earneſtly as if hee would *pull them out of the fire leſt they be burned?* Iude verſe 22,23: or out of the waters leſt they be drowned.

Vſe 1.

Wee learne from hence, the great backwardneſſe and vntowardneſſe of men to euery good worke. For what neede this ſharpe reproofe & zeale in the Miniſter, if they were ready to heare, and plyable to be taught? But we are ſo dull and deafe of hearing, ſo faſt aſleepe in ſinne, and ſo foreſtalled with the world, that we heare no more then dead men. A man would thinke, that when we are called to life and ſaluation, nay before we are called, we ſhould runne of our owne accord; ſo ſoon as it is ſaid to vs, *Ariſe, the Maſter calleth*, who ſhould ſit ſtill? ought not euery one to caſt away all impediments, and to make haſte vnto him? and yet we ſee how backward the moſt part are in the beſt things. The things that wee affect and deſire and delight in, halfe a word will ſerue to perſwade; whereas on the contrary, there muſt be no ſmall adoe to make vs apprehend heauenly things, wee are ſo dull and dead to conceiue them. One obſerueth well, that moſt men are like vnto hounds that haue long eares, that hinder them from looking vpward, and yet they are ſharpe ſented for the earth: ſo is it with earthly-minded men, they are ſharpe ſented touching earthly things, but they are ſlow to heare and vnderſtand heauenly things, Deuter. 29, 2. *Moſes* complayneth of the Iſraelites, that albeit they had heard and ſeene, yet they knew and diſcerned nothing. This people (though dead long agoe) ſeeme to bee reuiued and riſen againe: for this is true of this age, (if euer of any) that when wee ſhould be awakened by the preaching of the Goſpel, we are made the more obſtinate and haue our eares ſtopped either with the pleaſures or the profites of the world, that we cannot heare the voyce of the charmer charme he neuer ſo wiſely. Theſe are ſpiritually poſſeſſed by Satans policy, like him in the Goſpel that was made *both deafe and dumbe*, Mat 9. Man is ſaid to ſtoppe his eares, ſo is Satan, and ſo is God alſo; all worke and concurre in this. Man ſtoppeth his eares firſt through his owne corruption: the diuel ſtoppeth mans eares by his allurements and tentations; God ſtoppeth them by his iuſt iudgement. Man ſtoppeth them as a ſinner: the diuell as a tempter: and God as a Iudge. Whoſoeuer would not haue God giue him ouer either to his own corruptions or to Sathans tentations, muſt take eſpeciall heed of the ſtopping of his own eares. For the true cauſe why the diuell ſtoppeth, and the cauſe why God ſtoppeth, is nothing elſe but a mans owne ſtopping of his eares which goeth before. Let euery man therefore take notice of his owne naturall deadneſſe, and ſeek to him vnfainedly that onely can open the eare, who openeth & no man ſhutteth, who ſhutteth and no man openeth. Let vs labour to heare God ſpeaking vnto vs in his word, and ſo ſhall God heare vs when we cry vnto him, and we ſhall receiue euery good thing needfull for vs, and haue them ſanctified vnto vs for our benefit in this life, and for our comfort and ſaluation in the life to come.

Moſt men are like to hounds

Vſe 2.

Secondly, this teacheth the Miniſters (for I muſt come to them, leſt I may ſeeme to pull on eyes when I goe abroad, and to be blind at home) to put on zeale and feruency in deliuering the word of God to the people, as the Prophets were commanded. There are many that regard not how it be deliuered, ſo it be deliuered; they care not how the houre be ſpent, ſo it be ſpent, and reſpect not what they ſay, ſo they haue ſaid ſomewhat: which is as fond a thing, as if hee that buildeth an houſe ſhould neuer regard with what ſtuffe he buildeth, or hee that ſoweth, whether he ſow in the highway, among the rockes and thornes, or in his field. Many there are that goe vp into the pulpit that neuer ſpend themſelues, nor waſte their ſpirits, nor decay their ſtrength, they are rather like thoſe that are halfe aſleep, or ſtand vp to tell a tale, or to vtter a dreame. Whoſoeuer is ignorant of the ſtate of his people, that neuer conſidereth hee ſpeaketh to a deafe people that cannot heare, but is careleſſe in his place, endangereth his owne ſoule and the ſoule of the people committed to his charge. Hee then that would teach aright, muſt put on zeale and be earneſt in the Lords cauſe, that ſo he may worke vpon their hearts, and leaue ſtings in their conſciences, as Acts 2.37, while *Peter* preached, *they were pricked in their hearts, and ſaid, Men and brethren, what ſhall we doe?* Wee ſay commonly, that cold coales heate no body. It muſt therefore firſt come from his owne heart, there muſt be heat there, or elſe there ſhall neuer come any heate to others. We ſee by experience, that cold iron and hote can neuer be mixed together: but before they can be tempered, they muſt both of them be well heated in the fire; ſo except the heart of the Miniſter and of the people be heated, hee ſhall neuer faſten any thing vpon them, or worke any good in them. It is true, it is the worke of the Lord to heate the ſoule, as it is he that warmeth the body: this hee doth by inſtruments the fire and the Sunne, ſo hee doth the ſoule and conſcience by his Miniſters and by his word. All parents are charged *to whet the Law vpon their children*, Deut, 6, 7: if parents muſt do this to their children, then much more ought the Miniſters of God to be earneſt in this duty. If any aske wherein this earneſtneſſe and feruency conſiſteth, I anſwer, not barely in crying out with a loud voyce, as many ſuppoſe. For many men haue no voyce to ſpeake loud, and there are many that ſpeake loud, who haue little heate or zeale in them. Some will be as earneſt in alledging a bare teſtimony of Scripture,as others can be in making application. Theſe doe it more out of vſe or cuſtome,then from any feeling or touch of conſcience in themſelues. Seeing then the earneſtneſſe that we require may be without the loudneſſe of voyce , and the loudneſſe of the voyce may bee without earneſtneſſe, wee muſt find it elſewhere, to wit, in the power of the Spirit that ſpeaketh in him. It is not the earneſtnes of the voyce that is ſo much required,albeit it falleth out many times where the heart is truly affected , that there the voyce will be extended to the vttermoſt: and yet euen in a weake voice proceeding from a weak body, a Miniſter may truly ſhew the zeale of his heart, as well, as if the word were deliuered with a loud and powerfull voyce;and *God requireth no more then a man hath*, 2 Cor. 8,12. The Apoſtle ſaith , that *his bodily preſence was weake among the Corinthians, and his ſpeach held as contemptible*, 2 Cor. 10,10: whereby it ſeemeth he was not one of the ſonnes of thunder that had a great voyce; neuertheleſſe we find that the power and efficacy of the Spirit did both appeare and abound in him. So then the Miniſters of God muſt be zealous and feruent in their places,that ſo they may the better diſcharge their conſciences, and alſo bring the more profit to thoſe that are committed vnto them.

Vſe 3. Thirdly, it condemneth thoſe that cenſure the Miniſters of God for their earneſtnes and zeale in deliuering the word of God. Such perſons as are ready to commend a ſeruant that is earneſt in doing his Maſters will with a good affection,will condemne the Miniſter of God when hee deliuereth the word with ſuch earneſtnes. Theſe ſpare not to ſay to him as *Paul* did to *Feſtus*, Act. 26,24,that they preach as if they were mad or beſide themſelues. But if the anſwere of *Paul* will not ſerue and ſuffice theſe men, who replyed to that accuſation, *I am not mad moſt noble Feſtus , but ſpeake forth the words of truth and ſoberneſſe*, Acts 26, 24.25: let them take the words of the Prophet *Hoſeah*,chap.9,7: *the ſpirituall man is mad for the multitude of thine iniquity*. The abundance of iniquity,and the obſtinacy of wicked men running on in their ſinne (as a violent flood that runneth ouer the bankes) were able to make the Miniſter mad with crying to them to leaue their ſinnes,and to forſake their euill wayes , when they are ſo ſet vpon them, that ſay the Miniſter what he can, and let him cry out as loud as he liſt , they will not abate one haire or a pinne of their pride , or remit one houre of their prophaning the Sabbath, or drinke one draught, nay not one drop the leſſe , or the couetous perſon giue one penny or halfe penny the more to relieue the needy members of Chriſt, I ſay the conſideration of this were able to make the Miniſter euen mad in deliuering of his meſſage which God hath put into his mouth. If a father ſhould be beſide himſelfe for the wickedneſſe of his graceleſſe children ; would not euery man pitty the father, and ſpit in the faces of thoſe children, and hold them worthy of all puniſhment? but what would they ſay to ſuch children , as ſhould go vp and downe , and boaſt themſelues that they were the cauſes of their fathers madneſſe? Are there not ſome graceles hearers (O that there were not too many)that when they haue made their Miniſter as it were mad with reprouing them, that will inſult ouer them,and glory among their companions, that they haue made their Miniſter preach as if he were madde ; howbeit, if it be for the glory of God , and the benefit of his people,they need not care,nor eſteem to be iudged of men, or account it any diſgrace from the mouthes of graceleſſe people to be accounted mad; we muſt walke through good report and euill report , it skilleth not therefore though wee be reputed madde, ſo it bee for a good cauſe, for the beating down of prophaning the Sabbath,of contempt of the word, of oppreſſion, pride, couetouſnes, and ſuch like enormities. There was not a man more meeke vpon the earth then *Moſes*; yet when he came from the mount,and ſaw that the people had ſinned,he preſently grew ſo angry, that hauing the two Tables of the Law in his hand written by the finger of God , he threw them downe to the ground and brake them in pieces. The people of this generation account their Miniſters for a leſſer matter then this to bee mad and out of their wittes : but while they cry out aloud that their contempt of God & his holy word is damnable , that the open prophanation of the Lords day is damnable, that the horrible pride whereof our whole nation is ſicke, is damnable,that drunkennes that aboundeth & ouer-ſpreadeth euery where is damnable ; if this be madneſſe,we confeſſe we are mad,and God make vs yet more and more mad to lay open theſe abominations. But indeed and in truth (if we will iudge aright) it is quite contrary,for they are the maddemen,and the Miniſter is ſober. *Paul* was charged to be madde; but who was madde, *Paul* or *Feſtus* ? The mad man laugheth , and the Phyſician bewaileth him; euen ſo it is betweene the Miniſter and the people, they ſcoffe at him, while hee mourneth for them & for the hardnes of their harts,knowing them to be beſide themſelues, foraſmuch as they will not refraine from thoſe things which they reprooue. Alas,what doe theſe men heerein , but like fooliſh patients, who pull off the plaſters which the Surgeon hath laide vpon their wounds,and in the mean time lye rotting and feſtering in their corruptions ? If theſe men continue thus reſolute & obſtinate in their euill wayes , the time ſhall one day come,(O that it be not at hand,O that it be not too late) when they ſhall confeſſe that the Miniſters of the Lord were ſober,and that themſelues were the mad men, when they ſhall feel themſelues for their iniquities thruſt down to the place of the damned, and ſee the

Miniſters that reproued them among ẏ Saints of God in great glory.

Vſe 4. Laſtly, learne from hence the great deſire that God hath of the good and ſaluation of his people, who thus carefully ſendeth his Miniſters to call ſo earneſtly and effectually for the conuerſion and repentance of ſinners. The Lord doth not appoint them for a forme and faſhion, but to deale with power & zeale, *if by all meanes they may ſaue ſome*, 1, Cor. 9. Eſay 55,1: would the Lord make ſo much ado, if he were not deſirous that *the ſinner ſhould repent him of his euill wayes, that ſo he might blot all his wickednes out of his remembrance?* Ezek. 18. A man would be accounted very deſirous to ſell his wares and vtter his commodities, who not onely hath a broker to vent them for him, but maketh open proclamation at the croſſe or in the market place, that he hath ſuch and ſuch wares to be bought: and yet all this while he reſpecteth his own priuate good and gaine onely. But when a man will proclaime and ſay, Ho, come and buy without money or without money worth, doubtleſſe this argueth a mans great loue and deſire of the good of his brother. The Miniſters, they ſtand vpon their watch-tower, and cry from the houſe toppes, *Ho, euery one that thirſteth, come yee to the waters, and he that hath no money: come ye, buy and eate, yea come buy wine and milke without money, and without price*, Eſay 55,1. He requireth no more but this, to lay downe their vices, and to take vp his graces. The Phyſician ſometimes giueth ſtrong purgations, but the end of them is the curing of the diſeaſe, and the recouering of the diſeaſed. So is it with God, when he armeth his Miniſters with the two edged ſword of his word, & giueth them courage and boldneſſe to open their mouthes againſt all iniquity. It is therefore a token of a deſperate heart, and a ſigne of one caſt into a reprobate ſenſe, when the threatnings of Gods judgements driue not to repentance. Such as hate to be reformed, there is more hope of a foole then of them.

Wherefore diſcourage yee the hearts of the childron of Iſrael from going ouer into the land which the Lord hath giuen them? This is one reaſon of the reproofe, and why he dealeth ſo ſharply with them; they did weaken the hands, yea the hearts of their brethren, whom they ought to haue ſtrengthened and encouraged. This teacheth vs, that it is a grieuous ſinne to giue offence to others, or to do any thing whereby our brethren may be diſcouraged from walking in Gods wayes, or encouraged to ẏ breach of any of his Commandements. Heereunto come ſundry examples ſet downe in the Scriptures. While the Iſraelites wandred in the wildernes, and were going toward the land of Canaan, they had many meanes offered to pull them backe, as we haue ſeene before, ſome of them would haue made them an Electo or Captaine, and ſo returne backe againe into Egypt, Chapt. 14,4: the ſpies that were ſent to ſearch the land *diſcouraged the hearts of their brethren, ſaying, The people is greater and taller then we, the cities are great, and walled vp to heauen, and moreouer we haue ſeene the ſonnes of the Anakims there*, Deuter. 1,28. Numb. 13,28. Thus it was with the people of GOD when they were returned from captiuity, and began to build the altar and the Temple to the Lord God of Iſrael: for *the aduerſaries of Iudah and Biniamin ſought to weaken their hands, and to trouble them in building*, Ezra 4,4. Neither was it any better afterward, when *Nehemiah* came vp to build the wals of Ieruſalem, and to reuiue the ſtones out of the heapes of rubbiſh: for *Sanballat, Tobiah*, and the reſt of that ranke ſcoffe at them, and ſay, *Euen that which they build, if a foxe come vp, he ſhall euen breake downe their ſtone wall*, Nehem. 4,3. The Lord likewiſe chargeth his people, that if there did ariſe among them a Prophet, or a dreamer of dreames, that ſhould go about to ſeduce them and draw them away to ſerue other gods, *they ſhould not beleeue the ſignes, nor hearken to the words of that Prophet*, but cleaue faſt vnto God, obeying his voyce, and keeping his Commandements, Deuter. 13,1.3.4. The grounds hereof.

Doctrine. No man oght to diſcourage others in weldoing.

Reaſon 1. Firſt, ſuch as offend by giuing offence to others, and withdraw them from their holy obedience to God, are guilty of a grieuous ſin, yea are partakers of their ſins whom they haue terrified and diſcouraged from obeying the Lord. For whomſoeuer we haue hindred from good things, we are guilty of their ſins, and their blood ſhalbe required at our hands. The ſinne of the Iſraelites *committing fornication with the daughters of Moab*, was the ſin of *Balaam* alſo, becauſe *through his counſell they committed that treſpaſſe againſt the Lord*, Num 25,1, and 31,16. Secondly, ſuch are the ſeed of that wicked one, the children of the diuell; they are his inſtruments, and ſet on worke by him that was *a murtherer from the beginning*, Ioh. 8,44. Hee tempted our firſt parents in the garden, & diſcouraged them from hearkning to the voyce of GOD; ſo are all thoſe tempters that any way hinder ẏ courſe of their brethren walking in the wayes of God, and are ſtamped in the image of the firſt tempter, and are made like vnto him. And therefore when *Peter* diſſwaded Chriſt from the worke of mans redemption; (for when Chriſt began to ſhew to his diſciples, that he muſt go to Ieruſalem, and ſuffer many things of the Elders and chiefe Prieſts and Scribes, & be killed, and bee raiſed againe the third day; he tooke him aſide, and began to rebuke him, ſaying, Be it farre from thee, Lord: this ſhall not be vnto thee:) the Lord Ieſus turned about and ſaid vnto him, *Get thee behinde mee, Satan, thou art an offence vnto me; for thou ſauoureſt not the things that be of God, but thoſe that be of men*, Mat. 16,23: whereby we are taught, that ſuch as are an offence to others, are no better then the inſtruments of Satan,& therefore iuſtly beare his name.

Vſe 1. The vſes follow. Firſt, this ſetteth downe the vnlawfull condition of ſuch as hinder others in the profeſſion, and labour to make them fall from God. Thus did the diuels as we heard before, they threw downe our firſt parents from the hight of their happineſſe, & therefore are reſerued in chaines vnto iudgement, 2 Pet.2,4. In the Law hee is accurſed that layeth a ſtumbling block before the blind to cauſe him to wander out of the way,and all the people ſhall ſay,Amen, Deut. 27,18: hee therefore that ſeeketh to ſubuert and ſupplant the faith of men,and to deſtroy the ſoule,muſt needes be vnder a farre greater curſe of God and man. The ſoules of ſuch as periſh through their procuring ſhall cry out againſt them,and bring downe an heauy iudgment vpon them. Hence it is that Chriſt our Sauiour ſaith, *Who ſo ſhall offend one of theſe little ones which beleeue in me, it were better for him that a milſtone were hanged about his necke,and that hee were drowned in the depth of the ſea; woe vnto the world becauſe of offences,it muſt needes be that offences come, but woe to that man by whom offences come*, Math.18 6,7: we ſee therefore the wretched eſtate and condition of all thoſe that giue offence to others. They are guilty of horrible ſins againſt God and againſt their brethren; O that they had eyes to ſee them, and hearts to bewaile them. Euery man is prone through the corruption of his nature to fall from God, but much more when occaſions are laid before them for two are ſtronger then one: and if we haue alwayes one foot ready to ſlip, we are in more danger of falling when wee are puſhed forward. Let all ſuch conſider as haue cauſed others to fall, that the time will come when it will be required at their hands. Theſe do hunt for the precious life of a man, they are ſoule-hunters and ſoule-killers and deſtroyers, and murther thoſe for whom Chriſt died. Theſe are the chiefe cauſes of the coldnes and backwardneſſe of Religion, and that ſo few profeſſe it in ſincerity. Our Sauiour pronounceth an heauy woe againſt them that neither entred into the kingdome themſelues, neither ſuffred others to enter, *but hindred them*, Luke 11,52. This woe lieth vpon the ſhoulders of all thoſe that ſtop the way of others, that they cannot enter into it.

Vſe 2. Secondly, thinke it not ſtrange when wee haue this meaſure offered vnto vs, and when men whiſper vs in the eare to take heed we be not too forward or preciſe, and that thereby we ſhall lay our ſelues open to the reproches of the world; if ſinners thus entice vs, hearken not vnto them. It hath beene an old practice to diſcourage and diſcountenance others from obeying God. It is bitter to heare and beare the railings and reuilings of carnall men, and many ſtart aſide from the truth by ſuch taunts. And if theſe reproches proceeded onely from open enemies,they might be borne more eaſily: but it pleaſeth God many times to try the faith and to proue the patience of his faithfull ſeruants farther, and they receiue much diſcouragemēt from their acquaintance, & from their friends, with whom they tooke ſweete counſell together, and walked with them into the houſe of God. *Iob* receiued much diſgrace by his owne wife that lay in his boſome, as alſo by his three friends that were as his owne ſoule,and came to viſite and to comfort him; but *miſerable comforters were they all*, as himſelf complaineth chapt. 16,2, and chapt. 19,2,3, *How long will ye vexe my ſoule, and breake mee in pieces with words? theſe ten times haue yee reproched me,&c.* Was not this, thinke you,a great tentation and aſſault to the faith of this righteous man to bee thus taunted and tormented by his deare friends, and by his deareſt wife? was hee not fleſh and blood as well as others, to haue an inward feeling of theſe ſorrows, & to drinke vp the very lees of this bitter cup? was he as braſſe and iron, or had he a body of ſteele that theſe afflictions could not pierce him or enter into him? No doubtleſſe, for then his patience could not bee commended vnto vs,and ſet before vs for an example, Iam. 5,11. If then it go ſo with vs,we haue the Prophets and holy men of God for an example of ſuffering affliction that haue gone before vs. The Church complaineth in *Salomons* Song, that *the watchmen,that went about the city,found her, they ſmote her, the keepers of the walles tooke away her vaile from her*, Cant.5,7. They that ſhould bee her guard, turned to bee her griefe: and they that watched for her, wounded her.

The people that profeſſe the truth in ſincerity looke to haue all encouragement from their Miniſters in weldoing: yet oftentimes it falleth out (as with the Church before) that ſuch worke them al the diſgrace they can, and ſeeke to put them to ſhame that ſhould bee *their glory*, Phil. 4,1, and vexe them with the croſſe that ought o tbe their crowne,and diſcomfort them that indeed might be their ioy and their comfort. *Paul* complaineth oftentimes of the Iewes and of falſe brethren, by whom he receiued greater hurt,then euer hee did at the hands of the Gentiles, Tit.1,10,11. 2 Cor.11,26. Sometimes children haue hard meaſure offered vnto them by their fathers and mothers, whoſe reioycing it ſhould be to ſee their children proſper in good things, yet oftentimes it falleth out, they are ſcoffed at by them: and this falleth out not onely in the bloody dayes of perſecution when parents haue betrayed their owne children the fruit of their bodies into the hands of cruell perſecutors, but likewiſe in the times of peace and proſperity and the generall and publike profeſſion of the Goſpel, when we ſeem all to embrace one faith and one Religion; yet if their ſonnes and daughters be zealous in the truth, they mock & taunt them for their preciſenes, and grieue the bowels of thoſe that are and ſhould be theyr owne bowels, not onely by nature, but in loue and affection. And therefore Chriſt teacheth ſuch children, Math. 10, 34,35,36. *I came not to ſend peace vpon earth, but a ſword, and to ſet a man at variance againſt his father, and the daughter. &c. And a mans foes ſhall be they of his owne houſhold: hee that loueth father or mother more then mee, is not worthy of me, and he that loueth ſonne or daughter more thē me, is not worthy of me.* If then it fall out with vs at any time as it hath come to paſſe to the Saints of God before vs, that we are ſought to be drawne from our faith and obedience by friend or enemy, by wife or children, by father or mother; we muſt not thinke the tryall ſtrange, but rather reioyce and be glad that we are made like vnto the Prophets and holy men of God, nay like to our head IESVS CHRIST.

Vſe 3.

Thirdly, this ſhould teach vs to be bold to reprooue ſuch as ſtand in the way, and ſuffer not the people of God to go forward in good things. Euery man will cry out againſt thoſe varlets that ſtand with long Poles on theyr neckes, or long Blades by theyr ſides, and hinder paſſengers in theyr iourney, and rob them of theyr money and treaſure that they haue about them. But theſe men ẏ lie in wait to hinder the paſſage of Gods people in theyr pilgrimage toward the holy Land, I meane the heauenly Canaan, are worſe then the former, for they ſeeke to take from them the treaſure which they haue layde vp in heauen. When the Diſciples of Chriſt ſaw thoſe that broght young children to him that hee might touch them, they reprooued and rebuked thoſe that brought them; *But when Ieſus ſaw it, hee was much diſpleaſed and ſaide vnto them, Suffer the little children to come vnto me, and forbid them not, for of ſuch is the kingdome of God*, Mar. 10, 13,14. The Diſciples reproued the people, but he reproued the reprouers: he would not winke at them that diſcouraged thoſe that performed a good duty toward theyr childrē, but encouraged the people in theyr wel-doing. When the multitude rebuked the two blinde men ſitting by the high way and crying vnto Ieſus to haue theyr ſight reſtored, becauſe they ſhould hold theyr peace, they cryed out the more earneſtly, *Haue mercy on vs, O Lord, thou ſonne of Dauid*, Math. 20,31. The like we ſee in *Paul*, when the Diſciples beſought him not to go vp to Ieruſalem, hee anſwered, *What meane yee to weepe and to breake mine hart? for I am ready not to be bound onely, but alſo to dye at Ieruſalem for the Name of the Lord Ieſus*, Act. 21,13. Whenſoeuer therefore we meete with ſuch impediments & hinderances that would ſtay vs from glorifying the Name of God, and performing good duties to him, let vs labour to remoue them, let vs leap ouer theſe ſtumbling blockes, and breake through theſe hedges though they be fenced with thornes. S. *Ierome* hath an excellent ſaying to this purpoſe, he counſelled *Heliodorus* to go on in the courſe of piety, & follow after Chriſt, whatſoſoeuer diſcoragements he found, & frō whoſoeuer, though his father ſtood weeping before him, and his mother hanging on his necke behind him, and all his brethren, ſiſters, children and kinſfolkes howling on euery ſide to reteyne him in a ſinfull trade of life with them, and to keep him from the kingdome of God; he ſhould tread them vnder his feete, that hee might runne to Chriſt when hee calleth him. His words are theſe, *Licet paruulus ex collo pendeat nepos, licet ſparſo crine, &c.* that is, *Though thy Nephew hang about thy necke, though thy mother with her haire hanging downe and her garments rent, ſhew thee her breſts that gaue thee ſucke, and though thy father ſhould caſt himſelfe downe vpon the threſhold to ſtop thy paſſage, yet go thou forward, trample vpon thy father, and with dry eyes follow after Chriſt. This is the onely kinde of piety to be cruell in this matter.* Chriſt Ieſus in this caſe willeth vs to hate father and mother, brethren and ſiſters; ſo that wee ſhould fling them to the ground, and run ouer them alſo, rather then they ſhould hinder vs from being the Diſciples of Chriſt and from following him.

Hier. ad Heolidorum. epiſt.

Solum pietatis genus eſt, in hac re eſſe crudelem.

Vſe 4.

Fourthly, it is the duty of all men to take heed we walke without offence our ſelues, & then we ſhall be ſure to giue no offence to others. The Apoſtle chargeth vs to *walke wiſely toward them that are without*, Col. 4,5. For if they ſhould ſee dayly offences before them, it would be a meanes to keepe them to be without ſtill, that are without. 1 Theſſ. 4,12, hee moueth the Theſſalonians to behaue themſelues *honeſtly toward thē that are without*. And to the Corinthians he ſaith, *Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God*, 1 Cor. 10,32. So then we ought to be ſo farre from diſcouraging any, that we ſhould encourage euery one to the faith, gain thoſe that are without, ſtrengthen thoſe that are within, comfort thē that are feeble minded, ſupport the weake, be patient toward all men, and labour to turne many vnto righteouſneſſe. The Apoſtle ſaith, Rom. 14,1. *Him that is weake in the faith receiue you, but not to doubtfull diſputations*; and verſe 13. *Let no man iudge one another any more: but iudge this rather, that no man put a ſtumbling blocke, or an occaſion to fall in his brothers way.* Let vs all that call vpon the Name of Chriſt, and are called by his Name, walke circumſpectly, and giue no iuſt occaſion of ſinning to any eyther by word or deed, eyther to driue them by our euill example from God wholy, or to cauſe them to goe on leſſe cheerefully. *Ieroboam* is often deſcribed by this note, *He made Iſrael to ſinne*; and God hath ſet this marke vpon him to know him whereſoeuer wee finde him, as hee ſet a marke vpon *Caine*. The Apoſtle ſpeaking of ſuch as become ſtumbling blocks to thē that are weake, ſaith, that *they ſinne againſt the brethren, and wound their weake conſcience, and ſinne againſt Chriſt*, 1 Cor. 8,12. Such as breake one of theſe leaſt commandements and teach men ſo, he ſhalbe called the leaſt in the kingdom of heauen, Mat. 5, 19. This is the meanes to edify men in iniquity, & to open a gap to all licentiouſneſſe.

Vſe 5.

Laſtly, to remoue theſe diſcouragements & hindrances that we bee not entrapped by thẽ, we muſt al labor after ſpiritual courage, & to tread vpon all iniuries and reproches ẏ ſinners caſt out againſt vs. Let vs, when we heare their railings, ſtop our eares, & gather our ſpirits about vs, & take courage to our ſelues. He that hath attained to a Chriſtian reſolution to go forward in ẏ duties of godlines hath gottẽ the victory. The difficulty of this lieth more in our faintnes & fearefulnes, then in the thing it ſelfe. Our own ſlothfulnes & negligence make al things hard, that otherwiſe are eaſy; we muſt go to God, and pray to him to encreaſe our faith, Luke 17: *This is our victory which ouercommeth the world, euen our faith*, 1 Ioh. 5, 4. This ouercommeth all tentations, and all offences whatſoeuer in the world, & without it, it is not poſſible to be kept & preſerued in the way of truth. What held *Nicodemus* among the Phariſies, but onely the feare of men? he could not reſolue to follow Chriſt, Ioh. 3, 1: & 12, 42, 43 And the reproches of the Phariſees caſt out againſt him, whẽ he defended ẏ cauſe of Chriſt, put him to ſilence, & made him giue ouer, vntil at length he ſhake off all impediments, and betake himſelfe to follow him. A good example for vs to follow: If we faint for reproches, our ſtrength is litle, our faith is weake. The words of enemies cannot hurt vs, except wee through weakeneſſe and faintneſſe hurt our ſelues. For if we neglect and reiect them, they returne vpon him that caſt them.

Doctrine. God puniſheth the ſins of parents with the ſins of their children

Behold ye are riſen vp in your fathers ſtead, an increaſe of ſinfull men, &c. *Moſes* putteth theſe two tribes & the halfe in minde of the former prouocations of their fathers, which had cauſed many iudgments to breake in vpon them, & theſe were riſen vp in their ſtead, walking in their ſteps, ſo ẏ it fell out according to the Prouerbe: like father, like ſonnes. Wee learne hereby, by this ſharp charge, that it is an vſual thing with God to puniſh the ſinnes of the parents with ẏ ſins of their children. The parents ſin, & the children are oftentimes giuen ouer to follow them & to commit the ſame ſins, or ſuch like notorious ſinnes, whereby he taketh vengeance of their ſins, Gen. 21, 9, 10, & 9, 24 27, 1 King. 11, 11, Hoſ. 4, 13. This is euident in the Kings of Iſrael; of whom we may truly ſay, that ẏ fathers ſinned, & the children roſe vp, an encreaſe of ſinful men, they were a wicked ſeed, and augmented the fierce anger of the Lord, vntill hee remoued Iſrael vtterly out of his ſight. So he threatneth oftentimes to viſit the ſins of the fathers vpon the children to the third & 4. generatiõ of them ẏ hate him, Ex. 20

Reaſon 1.

And God doth deale thus for ſundry cauſes. Firſt, God reſpecteth the good of ſuch parents as belong vnto him; for hee doth it to hũble them, & to bring them vpon their knees to repent for their ſins ẇ happily they had forgotten long agoe. It is a far greater griefe to Chriſtian parents to ſee them lye vnder this ſpirituall iudgment, then afflictiõ whatſoeuer. Secondly, ſuch parents as are wicked. & belõg not vnto him, are heereby hardned, & grieued and vexed. He doth it in part to pardon them, becauſe when euill parents ſee their children commit any ſins againſt the 1 table, ẇ are committed immediatly againſt God. as to delight in ſwearing and blaſpheming, in contempt of the word, neglect of his worſhip, and in prophaning of the Sabbath; they are not touched or troubled at it, becauſe they think it no iudgment, & their ſons to haue committed no ſins at al, & ſo it cõmeth to paſſe ẏ they are the more hardned: againe, if they ſee their children commit any ſinne againſt the ſecond Table, as murther, theft, or the like, whereby they vndergoe the puniſhment of the Magiſtrate, they are greeued and vexed for it, not becauſe they haue ſinned againſt God, & prouoked him to anger, but becauſe their childrẽ & poſterity are brought to ſhame and reproch before the world.

Vſe 1.

God puniſheth ſinne with ſinne.

This ſerueth firſt of all to teach vs that the wayes of God are iuſt & equall, againſt thoſe that are ready to accuſe him of iniuſtice. God is a moſt iuſt and righteous God, he dealeth with euery one according to his deſarts. And he oftentimes puniſheth ſinne with ſinne. For he doth not onely puniſh ſin with the ſword of the enemy, with ſickneſſes & diſeaſes, with famine and mortality, and ſuch like which all doe acknowledge and confeſſe to be puniſhments, but he puniſheth former ſins with later ſins. Thus he puniſhed the Idolatrous Gentiles, when they knew God, and glorified him not as God, but worſhipped & ſerued ẏ creature in ſtead of the Creator, by giuing them vp to theyr owne vile affections and to a reprobate ſenſe, to work vncleannes euen with greedineſſe, Rom. 1. And in theſe laſt times of the world, becauſe men will not loue and embrace the truth, *Hee ſendeth among them ſtrong deluſions that they ſhould beleeue lyes*, 2 Theſſ. 2, 12. But how doth God puniſh ſinne with ſin, may ſome ſay? Doth he tempt vnto euill? or doth he infuſe any euill into them? Doth hee allure and prouoke men to ſin? I anſwer with the Apoſtle, *God tempteth no man to ſin*, Iam. 1, 13: but hee puniſheth this way ſecretly, by withdrawing his grace, and giuing them ouer to bee entangled in their owne corruptions. Thus God puniſhed *Pharaoh by hardneſſe of heart*, not by making that to bee hard which was ſoft and plyable before, but by denying the oyle of his grace whereby it ſhould haue beene mollified. Thus alſo he tempted *Dauid to number the people, becauſe his wrath was kindled againſt Iſrael for their ſins.* This is the moſt grieuous puniſhment that can bee inflicted in this life, howſoeuer many men neuer regard it: for other puniſhments through ẏ bleſſing of

Obiect.

Anſwer.

2 Sam. 24, 1

of God, and a ſanctified vſe of them, are vſual meanes to bring vs to true repentance: but when we are ſmitten with this adding of ſinne to ſinne, and are ſtriken with this plague ſore we doe more and more flie from him. Other puniſhments are as ſharp eye-ſalues to make vs ſee our owne miſery, that we may be mooued to ſue and ſeeke for his mercy: but this iudgement doth vs no good at all, nay it blindeth our minds, it hardneth our hearts, it ſeareth our conſciences, it encreaſeth our ſinnes, and doubleth our condemnation. Thus doth God ſhew himſelfe a iuſt Iudge.

Vſe 2.

Secondly, it directeth parents what they ought to do in the ſinnes of their Children; ẘ may be reduced to theſe foure heads. Firſt, they muſt ſearch to find out the cauſe of it: ſecondly, they muſt be humbled and ſorrow for it: thirdly, they muſt labour to reclaime them: and laſtly, they muſt abſtaine from ſinning themſelues, leſt by their example they corrupt and infect them.

The firſt duty of parents.

Touching the firſt, it belongeth vnto all parents in the ſinnes of their children which they commit, to ſearch & enquire diligently, whether this puniſhment faln vpon their children bee not the puniſhment of ſome particular ſinne of their owne formerly committed? and doubtleſſe in ſearching, they ſhal not loſe their labour, but oftentimes find that ſome fearfull ſin of theirs before committed, is the cauſe of thoſe notorious ſinnes that they ſee and behold in their children. For example: we ſee ſome Miniſters and men of other callings, haue their children fall to idolatry and ſuperſtition, and are gone after Antichriſt, and fled into Babylon, the mother of whoredomes; this is no other then a iuſt recompence of their fathers contempt, ẏ were newters and lukewarme profeſſors, neyther hot nor cold, that neuer had the power of religion & godlines planted in them, no more then for the time to ſerue their turnes, or to perform their places for faſhion ſake to which they were called. Many mens children are giuen to extreme riot, waſting their owne ſubſtance that they haue, and afterward their fathers liuing alſo that they haue giuen them, & that oftentimes iuſtly, to let their parents ſee, how God bloweth vpon goods gotten by vnlawful courſes, ſo that being wickedly gathered, they are waſtfully conſumed. Againe many children are exceeding obſtinate and ſtubborne againſt their parents, neither will they be ruled and ordered by any doctrine or diſcipline: & this is oftentimes a due recompence of their parents cockering & indulgence, whē they let them haue the raines caſt in their own neck: when it had not bene amiſſe to haue giuen them the rod 7. years after.

1 Kings 1.

So it was with *Eli*, 1 Sa. 2. ſo it was *Dauid*: they did not keepe their children in awe, and therefore it came to paſſe that they knew neither God nor theyr parents, nor themſelues. Many mens ſons and daughters make many vnlawfull vowes and ſinfull promiſes of marriage againſt their Parents conſent: this is often a iuſt recompence of thoſe parents that had no care to prouide for their children, nor to reſtraine them, but gaue them liberty to walk & talk with others at their own pleaſures, and that at vnſeaſonable times; and ſo intangle themſelues in ſuch maner. Many mens children are giuen ouer to drunkennes, to exceſſe & riot, louing the cups and the wine bottels: a iuſt recompence vpon their parents that delighted in the ſame ſinne before them, and therefore God euen in their own ſight & before their eyes, taketh vengeance of their former ſin, by ſuffring their children after them to fal into the ſame ſin. Many men haue not that reſpect & honour giuen to them of their childrē that they ought to haue; a iuſt recompence vnto them for diſhonoring and diſobeying their owne parents. Manie children do not ſo tender & regard the good name and credit of their parents as they ought when they hear them euil ſpoken of, nay they haue bin heard and known to curſe their own parents, euen to their death: a iuſt recompence vpon ſuch parents that haue heard the name of God rent & torne by horrible oathes, yea, by their owne families, & yet would neuer reproue them, nor labour to reclaim them from it. So then, this is the firſt duty that is required of all parents, that they make ſpeedie enquiry and ſearch, whether God hath not iuſtly taken vengeance of their former ſins by this kinde of puniſhment, that ſo they may bee brought to repentance for them.

The 2. duty of parents.

The ſecond duty required of parents, when they ſee the ſins of their children in the vengeance of God againſt their own former ſins, is to ſhew their ſorrow for their ſins, and to bee humbled for them, not ſo much becauſe they are the ſinnes of their children (and yet it becommeth euery father to mourne and lament for the ſinnes of his children) but much more becauſe they are their owne, when they ſhall apprehend that God doth thereby take hold of ſome ſpeciall ſin of their owne before committed. All parents are apt enough by nature to greeue and mourne for the temporall plagues that God layeth vpon their children, and indeed if they ſhould not do ſo we would account them vnnatural parents, & very monſters: and yet how many of them do incur the euerlaſting diſpleaſure of God, in that they cannot bewayle the ſpiritual plagues of ſinne that are in their children, eſpecially when they know them to bee the iuſt vengeance of Gods iudgements vpon their own ſins formerly committed? Let euery man labor for this meaſure of humiliation, otherwiſe it is a certayn ſigne that we did neuer truly mourn for our own ſins.

The 3. dutie of parents.

The third duty required of parents, is, that when they haue made enquiry, & found that God puniſheth theyr ſinnes with the ſins of theyr children in the firſt place, & when they haue truly ſorrowed and lamented for it in the ſecond place, then in the third place, they muſt ſeeke to recal and reclaym theyr children from ſuch ſins as God hath giuen them ouer to commit, as a iuſt vengeance for their owne proper ſins formerly committed. If any parents ſhold apprehend that any bodily ſicknes were on their children by their meanes, or through any occaſion giuen by them, they would labor to remoue it from them, & to haue them cured of it, otherwiſe we would hold them to be vnnaturall parents. How much more then, when thẽſelues haue ſo far prouoked God by their former iniquities that he hath therefore forſaken their children, and giuen them ouer to commit the ſame ſins after them, ought they to labor by all meanes to remoue that ſpirituall iudgement that lieth vpon them? & if they do not, may we not truely pronounce ẏ theſe are cruel and bloody parents, nay indeede not parents at all, but rather ſpirituall murtherers of their children? It is no ſmall offence to bee guilty of blood, eſpecially of the blood of the ſoule, which coſt the precious blood of Chriſt to redeeme.

The 4. duty of parents.

Laſtly, it belongeth to parents to be watchfull & carefull for the time to come. For, ſeeing the danger is ſo great to giue thẽſelues to wickednes, it is their duty to labour & ſtriue againſt ſin hereafter, and to giue al diligence to worke righteouſnes, and that not only in reſpect of themſelues, but of their children & poſterity. If then they loue themſelues or their poſterity, and would not haue ẏ Lord to puniſh their ſins with the ſins of their children, let them take heed they do not prouoke the Lord by their ſins, and he in his iuſt iudgment *make the children riſe vp in the fathers ſtead an encreaſe of ſinfull men*: for if they be ſinfull & wicked, we cannot but expect from God that he ſhould puniſh their ſinnes with the ſins of their children to deſtruction, both of the one & of the other. We ſee how parents that put out their children to nurſe, haue a ſpecial care what maner perſon the nurſe be, and preſcribe that ſhe neither eate nor drinke thoſe things that may hurt the child, foraſmuch as the effects thereof are likely to appeare in time to come in the body of the child. All parents are very careful to looke to the diet of their children, let them be carefull to looke to the dyet of their own liues: for doubtleſſe as the courſe of their liues hath bin, ſo it will afterward appeare in their children. O you parents, whom God hath bleſſed and ſtored with Children, if there be any true loue in your hearts towards your ſelues and your children, looke vnto this duty: ſin not in your owne ſins againſt ẏ fruite of your owne bodies, but turne ro God betimes, that he may turne vnto you. He is faithfull in his word. Whatſoeuer he hath threatned it is ſurer then the heauens, it muſt certainly come to paſſe. If you prouoke him by your ſins, he wil prouoke you to your faces with his iudgements, vnto the vtter confuſion of your ſelues, & of your poſterity after you for euer.

Vſe 3.

Laſtly, this doctrine alſo belongeth to children, & putteth them in mind of ſundry duties to be performed by them, which may bee reduced to theſe branches. Firſt, they muſt not imitate their fathers ſins: ſecondly, they muſt pray to God not to remember their fathers iniquities: thirdly, they muſt be careful to looke to their children, & that they leade an holy & ſanctified life, that ſo they may call in Gods iudgements which otherwiſe hee might iuſtly bring on them.

The firſt duty of children.

Touching the firſt, they muſt not follow their fathers in that which is euill. All inferiors are ready to walke in the ſteps of their ſuperiors, and for the moſt part thinke themſelues diſcharged from all crime or puniſhment if they be like to them, & no other then they haue bin before them. The prophet requireth this duty of the people, Pſal. 78, 8. The Apoſtle willeth the church to follow him ſo far as he followed Chriſt, 1 Cor. 11, 1. So is it required of children to follow their fathers, but no farther then they followe thẽ trueth. This many among the Turks and Infidels may pleade for themſelues, and alledge that they worſhip God as their forefathers did for many generations, & yet this ſhal not ſerue their turnes.

The 2. duty of children.

The 2. duty is, to pray to God not to remember the iniquities of their forefathers, as iuſtly he might do to the confuſion of their poſterity. For why doth he not leaue them to walke in their waies, but that he is mercifull? Hence it is that the Lord ſaith, Eſay 65, 6, 7. *Behold it is written before me, I will recompence, euen recompence into their boſome, your iniquities, & the iniquities of your fathers togither, &c.*

Iob Wigandi explic. in Eſay.

God puniſheth the ſinnes of the fathers in their poſterity, and therefore do puniſhments fall vpon the poſterity by reaſon of the ſins of the anceſtors. This doth *Daniel* in his prayer acknowledge, *Let thine anger and thy fury be turned away from thy City Ieruſalem, thy holy mountaine: becauſe for our ſinnes and for the iniquities of our fathers, &c.* chap. 9, 16: and therefore in the confeſſion of ſinnes that hee made before, verſe 8. he ſayth, *O Lord to vs belongeth confuſion of face, to our Kings, to our Princes, and to our Princes, and to our Fathers, becauſe wee haue ſinned againſt thee.* So Ezra 9, 7. Neh. 9, 34. Ier. 32, 18. Lam. 5, 7. Exod. 20, 5. When diuers generations continue in one ſinne ſucceſſiuely, the Lord vſeth ordinarily to puniſh the latter more ſeuerely then the former, that thereby the ſons might be prouoked to feare to do the like when they ſee the ſins of their fathers, Ezek. 18, 14: and the longer his patience is abuſed, the greater ſin is committed, & the greater vengeance is deſerued.

The 3. dutie of children.

Thirdly, all children muſt be carefull of their poſterity, and leade an vnblameable & ſanctified life, that ſo God may giue them the grace of his Spirit, & not leaue them to themſelues to walke in the euil wayes of their fathers that haue gone before them.

16 *And they came neere vnto him, and ſaide, We will build ſheepfolds here for our Cattle, & Cities for our little ones.*

17 But we our ſelues wil go ready armed before the children of Iſrael, &c.

18 We will not returne vnto our houſes, &c.

19 For we will not inherit with them on yonder ſide Iordan, or forward, becauſe our inheritance is fallen to vs on this ſide, &c.

The Tribes being reproued, do anſwer for themſelues, expounding their meaning, or at leſt propounding equal conditions, that they will go vp armed before their brethren, and that they will not returne till all their brethren were poſſeſſed of their inheritance, & that they wold claime no inheritance beyond Iordan, but reſt in that already purchaſed. The Iſraelites would haue bin much weakened, if theſe had ſtaid behind. Therfore they do here promiſe that they wil go formoſt of all. Wee ſaw before that it is God only that giueth the victory, yet we ſee the meanes are not neglected. Howſoeuer therefore wee ought not to put our truſt & confidence in the meanes, yet wee muſt carefully vſe the ſame, that ſo wee may be able to performe thoſe things which the law of God and our calling require of vs. Againe, in their diſclaiming inheritance beyond Iordan, we learne that euery one ſhould be contented with that eſtate that God hath allotted vnto him, whatſoeuer it be. Moreouer, we ſee how theſe two Tribes offer themſelues to be companions with their brethren, in paſſing ouer Iordan, and in conquering the land, & in taking ſuch part as they did.

Doctrine. We muſt haue a fellow feeling of others miſeries.

This teacheth, That it is the duty of all Gods Children, to haue a fellow-feeling and compaſſion of the miſeries & afflictions of their brethren, 2 Sam. 11, 11. Heb. 13, 3. 1 Cor. 12, 26. Rom. 12. 15. When *Abraham* heard that *Lot* was taken priſoner, he armed his ſeruants, & ſought to recouer him out of the handes of the enemies, Gen. 14, 14. *Moſes* alſo choſe to ſuffer aduerſity with the people of God, & to leaue all his preferment in *Pharaohs* Court, Heb. 11: he would not enioy the pleaſures of ſin, when the church endured the miſery of aduerſity.

Reaſon 1.

The grounds follow. Firſt, wee ought to haue brotherly loue in vs, not onely loue, but brotherly loue: this wil worke in vs a pittifull heart toward thoſe that are afflicted. The Apoſtle *Iohn* profeſſeth himſelfe a *cōpanion with the Church in tribulation, in the kingdom and patience of Chriſt:* he was greeued for their greef, & the bowels of compaſſion were mooued in him for their afflictions, Re. 1, 9. And the writer to the Hebrews ſaith, *Let brotherly loue continue*, Heb. 13, 1. Secondly, this dutie performed leaueth a bleſſing behind it, God hath rewarded it, for therby *ſome haue entertained Angels vnawares*, Heb. 13, 2: and he will reward it alwaies. Thirdly, Chriſt accounteth this as done to himſelfe: when his children are refreſhed, he is refreſhed: when they are cloathed, or fed, or viſited, or comforted, he is cloathed, & fed, and viſited, & comforted, Math. 25, 35. Fourthly, we are members one of another, as we are ioyned vnto Chriſt, as members to the head, & are myſtically made one with him; ſo all the faithfull are fellow-members of the ſame body. In the members of the body, if a thorn run into the foot, the head ſtoopeth to it, the eies look vpon it, the fingers pull it out, the eare wil heare what is good for it, the hād wil apply ſalue to it, the tongue wil aſk counſel for it. So it ſhould be with the members of Chriſt, if they be not dead or rotten. Laſtly, we ought to ſhew our ſelues to be careful one for another, and deſirous to doe good one to another, as 1 Cor. 12, 25. *There ſhould bee no ſchiſme in the body, but the members ſhould haue the ſame care one for another.*

Vſe 1.

This teacheth, that there is a communion among the Saints, conſiſting not only in reioycing & in the vſe of gifts & bleſſings, but alſo in compaſſion and mourning one for the hurt of another; and therefore *Peter* exhorteth, *Be ye all of one mind, hauing compaſſion one of another: loue as brethren, be pittifull, be curteous.* (1 Peter 3, 8.) The hart of one muſt be the heart of all, & whoſoeuer ſhunneth the communion of Saints in time of miſery, ſhall neuer haue their communion in the kingdome of glory. Euery one is ready to profeſſe this communiō in proſperity, but are ready to deny it in aduerſity. But as they that will reigne with Chriſt muſt firſt ſuffer with him, ſo they that wil reigne with his members in heauen, muſt firſt ſuffer with them alſo on the earth. This is an excellent priuiledge, to haue our communion with the Saints. We are as freemen of Gods City which is aboue, wee muſt therefore enioy the priuiledges thereof in common. And hereby wee may aſſure our ſelues to belong to God, *if we be alike affectioned one to another.* (Rom. 12. 16.) Do we at any time heare of the tribulations of the Church? and do we inwardly lamēt for it? Let vs comfort our ſelues in this, it is a notable ſigne ẏ we are members of the church. Do we heare that our neighbor churches are troubled with diſſentions & diuiſions, that hereſies are broched among them that heretiks and peſtilent ſeedmen are entertained among them, that the ancient doctrine preached & profeſſed, is repealed, and that the parts of that body are ready to bee miſerably torne in pieces? & doth the meditation of this affect vs, that we can ſecretly mourn for it, and ſay with the Apoſtle, *I would they were euen cut off which trouble you?* (Galath, 5, 12.) this ſheweth indeede that we are of the communion of Saints. Are any of our brethren in particular in heauines? haue they ſorrow? and can we greeue for them as if the affliction were our own? then we may perſwade our ſelues that wee haue a communion not only with our brethren, but with our head Chriſt Ieſus himſelfe, which is the foundation of all true comfort and conſolation.

Vſe 2.

Secondly, we may conclude, that dead-hartedneſſe, and the want of Chriſtian compaſſion in the diſtreſſe of the Saints, prooueth vs to bee no true members at all of the body of Chriſt. If wee haue meanes put into our hands, and do not helpe them and releeue them; or if we want ability, if there bee not a paſſion and commiſeration in our hearts, how doth the loue of God dwell in vs? Nay, this is a fearfull token and maniſeſt ſigne of little or no grace as yet beſtowed vpon vs. Here is no mutuall affection, to reioyce together, and to mourne together. There is a generation that repine and grudge at the good and happie eſtate of their brethren, and haue euill eyes toward them, becauſe God hath bene gracious vnto them: this was in *Cain* towards *Abel*, in *Saul* toward *Dauid*, in the Scribes and Phariſies toward Chriſt, in *Abimelech* toward *Iſaac*, in *Laban* toward *Iacob*. There is a generation that feaſt and fill themſelues, that laugh and reioice, that are merry & ſport themſelues when the poore Saints grone and are grieued; whereas we ſhould be ready to communicate with them, & ſomwhat to aſſwage their greef and comfort their hearts in their affliction, we ſhould helpe them to beare their burthen in a common affection. The holy man *Iob* proteſteth that *hee neuer reioyced at the deſtruction of him that hated him, neither lift vp himſelfe when euill found him*, chap. 31, 29. The Prophet *Obadiah* Obad. ver. 11. telleth the proud & inſolent Edomites that ſhame ſhould couer them, & they ſhould be cut off for euer, becauſe they reioyced ouer the children of Iudah in the day of their deſtruction, and ſpake ſcornfully and deſpitefully in their diſtreſſe, *Raſe it, raſe it euen to the foundation thereof*, Pſal. 137, 7. Thus doeth the Prophet *Amos* reprooue the wantonnes of Iſrael, chap. 6, 1, 4. *Woe to them that are at eaſe in Sion*, that put away far from them the euil day that lye vpon beds of Iuory, and ſtretch themſelues vpon their couches, that eate ÿ Lambes out of the flocke, and the Calues out of the midſt of the ſtall, that drinke wine in bolles, and annoint themſelues with the cheefe oyntment, but *no man is greeued for the affliction of Ioſeph*. There is a generation that can mourne and reioyce in temporall things, when they ſee their brethren in affliction they are greeued, and when they behold them proſper they are glad, when both theſe may be meere naturall affections, and may alſo proceed from naturall men. But we muſt extend this fellowfeeling (if we will be aſſured, that it is right) more to ſpiritual then to temporall caſes. For let vs mourne neuer ſo much for their loſſes in temporall things, yet except we can more earneſtly lament their ſpirituall decayes thē their worldly diſtreſſes, and reioyce more heartily for the acceſſe of heauenly graces, then the encreaſe of tranſitory riches, this our affection is no better then a corruption, it can miniſter no comfort vnto vs at all, Luk 1, 58. Phil. 1, 3. 2 Iohn 1, 2.

Vſe 3. Thirdly, we ought to bee ſo carefull of the good one of another, that wee ſhould enquire of the ſtate of the church & of Gods people in other places, how they fare, what they want, in what condition they ſtād. Many think themſelues excuſed from helping thoſe that are in neede, if they can ſay, I knew not how it went with them, I was ignorant of their condition: but they are ignorant, becauſe they will be ignorant; they know it not becauſe they will not learne. This is a willing, nay a wilfull ignorance. It is noted of *Nehemiah* that he asked his brethren *concerning the Iewes that were deliuered, which were of the reſidue of the captiuity, &c.* Neh. 1, 2. So did *Dauid* enquire after he was put in peaceable poſſeſſion of the kingdom, who was left of the houſe of *Saul*, that he might ſhew him kindneſſe for *Ionathans* ſake, 2 Sam. 9, 1. So did *Paul* & *Barnabas* returne backe to the places where they had preached the Goſpel, confirming the ſouls of the diſciples, and exhorting them to continue in the faith, Acts 14, 21, 22. & 15, 36. And *Paul* often enquired of the brethren that came vnto him, whether they ſtood firme and faſt in the faith, and reſiſted the falſe Apoſtles that ſought to corrupt the ſincerity of the Goſpel. Wee ſhould make diligent ſearch of the temporall eſtate of our brethren, but much more how they ſtand toward God, how they do increaſe in the beſt things, that we may reioyce in their ſtanding, and mourne in their decaying, and thereby bee prouoked either to giue God praiſe & glory for their continuance and perſeuerance; or to pray to him to open theyr eyes to ſee their weakneſſe, their ſtanding ſtil, or going back, or leauing their firſt loue, that ſo they may repent and do their firſt workes. Reuel. 2, 5.

Vſe 4. Laſtly, it is our duty euen to aduenture our perſons and eſtate for our brethren, if by any means we may releeue the diſtreſſed. This we ſee in *Abraham* toward *Lot*, Gen. 14: *Moſes* refuſed to be called the ſon of *Pharaohs* daughter, but viſited his brethren, and when he ſaw an Egyptian offer one of them wrong, *Hee defended him, and auenged him that was oppreſſed*, Acts 7, 24. So it was with *Obadiah* that liued in *Ahabs* Court, when *Iezabel* railed hot perſecution againſt the prophets of God, he took them, and hid them, and fed them in a Caue, not fearing the fierceneſſe of their enemies, 1 Kin. 18. The like we ſee in *Eſter*, a notable nurſing mother of the Church, ſhe went boldly to the King with this reſolution, *If I periſh, I periſh*, Eſter 4. verſe 16: to haue the liues of her people giuen at her requeſt, chapt. 7. verſe 3. Many in our dayes thinke they haue gone far in Chriſtianity, and take themſelues to be notable and zealous Chriſtians, if they wiſh wel vnto the ſtate of the Church, or be not open enemies vnto it. But it is not enough to wiſh the good of it, except by all meanes we labor to procure it, and learne to caſt down all that wee haue, and bee content to licke the duſt of the Churches feete. Many will needes be accounted to bee the friends of the Church, who wil hazard neither goods, nor frends, nor honor, neither the fauor of great men, nor the credit of the world, much leſſe either limbe or life: wheras the Apoſtle teacheth, ÿ this is true loue, *To*

To giue our liues for the brethren, 1 Iohn chapt. 3.verſe 16.

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20 *And Moſes ſaide vnto them, If ye will do this thing, if yee will goe armed before the Lord to warre:*

21 *And will go all of you armed,&c. vntil he haue driuen out his enemies,&c.*

22 *And the land be ſubdued,&c.*

23 *But if ye will not do ſo, behold,yee haue ſinned againſt the Lord, and be ſure your ſin will find you out.*

24 *Build you Cities,&c.*

25 *And the children of Gad,&c.*

26 *Our little ones, our wiues,&c.*

27 *But thy ſeruants,&c.*

Heere we haue the concluſion of the whole controuerſie betweene theſe tribes and *Moſes*, and vnder what conditions hee aſſenteth vnto them, that there might be no miſtaking one of another. The ſumme whereof is this: If they would go vp armed before their brethren, and go forward with them vntill their enemies were caſt out, then they ſhould return backe againe, *and be guiltleſſe before the Lord*, and this land ſhould be their lawfull poſſeſſion: if not, they ſhould be guilty of ſinne before the Lord, and ſhould not bee able to eſcape the vengeance of God. Theſe conditions propounded by *Moſes*, are approued by the Tribes, who promiſe that they wil leaue their wiues, and children, and families behinde thē, and paſſe ouer armed *for warre before the Lord to battell*. From hence I might handle ſundry inſtructions that ariſe: in *Moſes* we ſee his patience in hearing and determining, and therefore it is the duty of Magiſtrates willingly & patiently to hear the people. Again, theſe two Tribes and halfe might not be diſcharged, till they had finiſhed the Lords worke, and therefore in all good duties perſeuerance is neceſſary, and we muſt continue to the end, as wee haue ſhewed, chapt. 7. Laſtly, *Moſes* threatneth, that if they ſinned againſt the Lord, they might be well aſſured *their ſin would find them out*, that is, the puniſhment of ſinne ſhall certainly fall vpon you, therefore ſinne and the puniſhment of ſinne are vnſeparable companions, as we ſee in Kingdomes, Cities, Families, and particular perſons that haue offended againſt him. And hereby we may obſerue that the only cauſe of iudgement and puniſhment is ſin. God is neuer diſpleaſed with any people or perſon but for their ſinnes, Eſay 43, 24.& 63,10.Hoſ.4,1,2. This is farther confirmed in the examples of his iudgments, that fell vpon men and Angelles, kingdomes and States, houſes and perſons, they haue bin deſtroyed & ſubuerted for ſin, 1 Cor.10.8,9,10.

Doctrine. The onely cauſe of puniſhment is ſinne.

Reaſon 1. 1 Ioh.3,4.and 5,17.

The grounds hereof follow. First, *ſinne is the tranſgreſſion of the law*, ſo defined by the Apoſtle, he gaue a law to al, which he would haue to be kept: now then when this is broken and tranſgreſſed, it cannot be but he ſhould be offended, and execute puniſhment againſt thoſe that break it. Secondly, God is holy, yea moſt holy, and therefore cannot but puniſh ſin ẇ is directly oppoſite to the holines of his nature. The more iuſt and righteous a Iudge is, the more he is greeued at the enormities of malefactors that he hath to deale withall: ſo in this caſe, God being moſt holy and righteous, nothing can be ſo offenſiue and diſpleaſing vnto him as the ſinnes of men which are committed againſt him. Thirdly, ſin is the deſtruction and condemnation of the creature, and bringeth the ruine of ſoule and body. The Apoſtle teacheth, that *the wages of ſin is death*, Rom.6,23: it is the cauſe of naturall death, of ſpirituall death, of eternall death.

Vſe 1.

If God doe thus hate ſinne, that it draweth from him all plagues vpon vs, then it giueth wicked men to vnderſtand what they are in ẏ ſight of God; nothing but ſuch as diſpleaſe, greeue, and prouoke him by their ſinnes, and therefore he hateth them as his enemies, and ſetteth his face againſt them, as the Iudge ſetteth himſelfe againſt euill doers, and a Prince ſetteth himſelfe againſt rebels that do reſiſt againſt him. There cannot be a greater miſerie then for a man to commit ſinne, becauſe it is that which is ſo highly diſpleaſing to God, & the procurer of his diſpleaſure and indignation againſt the committers of it, and therefore this pointeth and painteth out the moſt fearefull eſtate of all wicked ſinners that liue & yet are dead in their ſinnes, ſeeing God is ſuch an enemy vnto them, and they vnto him. Some thinke the onely miſerable condition to bee, to liue in pouerty and neede and want of all things, in reproch and contempt, in famine & dearth of all things, in hunger and nakedneſſe, in ſickeneſſe and diſeaſes: howbeit theſe are greatly deceiued, who are themſelues ſo much the more miſerable that they know not what miſery is, neyther wherein it conſiſteth. Our ſinnes are the true ſores and ſickneſſes. To follow them with greedineſſe, & deſire them as the hungry man doth after meate, or he that is athirſt after drinke, is the true miſery. Such as liue in ſinne are the onely dead men. Luke 9.60. 1 Tim.5,6.

Vſe 2.

Secondly, it inſtructeth euery one of vs how we ought to walke before God, namely, to be greeued for our greeuing of God with our ſins, & to be offended with our ſelues for offending of him. A father will be very angry with thoſe perſons ẇ draw on their children to deſtruction: it is not therefore much to be maruelled at, ẏ ſin is ſo hatefull to God, ſeeing it is that which is the ruine & downfal of his chiefeſt creatures. And as ſinne is in the account of God, ſo it ought to be eſteemed of vs: he hateth and deteſteth nothing more, nothing ſo much: if then we wil approue our ſelues to be his children, we muſt abhor it as Gods ſworne enemy and ours. Nothing can prouoke him a-vs but our tranſgreſſions. Hee will neuer hate vs for our pouerty, or penury, or neceſſitie, or infirmity; it is onely impiety that can make a ſeparation betweene God and vs, and therefore we muſt take heede we doe not prouoke him to anger by them, and let vs rather bee greeued for our ſinnes, then greeue the Lord with them. If a ſonne ſee his father greeued with him for his wicked wayes, he will bee greeued with himſelfe for it. So ought it to be with vs if we be the children of God, and belong vnto him; we muſt labour to bee out of loue with our ſelues for our ſinnes, and to hate them all whatſoeuer they bee, leaſt the Lord ſhould bee compelled to hate vs, and make vs greeue and weepe for them when it ſhall be too late, and *when our ſhedding of teares ſhall be ioyned with gnaſhing of teeth*, and neither of them proue to bee acceptable vnto him, or profitable to our ſelues.

Matth.8,12

Vſe 3.

Thirdly, it leadeth and preacheth vnto vs repentance of our former ſinnes, and neuer to returne vnto them againe, becauſe they are ſo diſpleaſing vnto God, and ſo effectuall, to bring downe all his iudgements and puniſhments vpon vs. If God were indifferent when we haue ſinned, and neither pleaſed nor diſpleaſed with vs, then the matter were not great, we alſo might be indifferent, & not regard whether wee repent, or doe not repent; but ſeeing ſinne bringeth all iudgement, it is time for vs to iudge our ſelues, that ſo we may preuent his iudgements. For ſeeing it is that which is ſo odious and loathſome vnto him, we ought to auoyd it, and to take heed of delighting in it. They that loue, feare to offend him whom they loue: that we may therefore ſhew our ſelues to bee the louers of God, let vs labour to the vttermoſt of our power, to take heede of greeuing and offending him by our ſinnes. But when a man committeth ſinne againſt God, doth he thinke God will puniſh him, or not? If he thinke he will, then what great folly is it for him to runne on ſtill in his ſinnes, for which he muſt be puniſhed? If hee thinke he will not, then what wickedneſſe & vnthankfulneſſe is it for him to offend ſo louing a God, that is not offended with him for all his ſinning againſt him? All theſe things do ſerue as ſo many motiues to ſtirre vs vp to the practice of repentance, that ſo God may repent of his plagues toward vs.

Vſe 4.

Laſtly, this ſerueth for matter of imitation. For if God be thus diſpleaſed with ſinne, which neuer leaueth or ceaſeth to hunt after the ſinner till it finde him out, then euery one of vs that would ſhew our ſelues to haue any part in God, or to beare his image, muſt labour to be of the ſame minde, and to haue the ſame affection againſt ſinne that God hath, to hate it as he hateth it, and ſo to bee diſpleaſed as well at our owne ſinnes, as at the ſinnes of others. For he can neuer be truely diſpleaſed with his owne ſinnes, that is not alſo greeued with the ſinnes and offences of others. As then wee are touched and troubled for our owne ſinnes, ſo ſhould wee be for the ſinnes of our friends, of our families, and of thoſe that we haue any way to deale withall, foraſmuch as it is that which doth ſo much greeue the Spirit of God.

28 *So concerning them, Moſes commanded Eleazar the Prieſt, and Ioſhua the ſonne of Nun, and the cheefe fathers of the tribes of the children of Iſrael.*

29 *And Moſes ſaide vnto them, If the children of Gad, and the children, &c: will paſſe with you ouer Iordan, &c: then yee ſhall giue them the land of Gilead for a poſſeſſion.*

30 *But if they will not paſſe, &c.*

31 *And the children of Gad, &c: anſwered, ſaying, As the Lord, &c.*

32 *We will paſſe ouer armed before the Lord into the land of Canaan, that the poſſeſſion of our inheritance on this ſide Iordan, may be ours.*

The third part of the chapter followeth, handling the full agreement of ẏ whole matter, and the execution following after the agreement, wherby theſe tribes are put in poſſeſſion. *Moſes* committeth the matter to *Eleazar* the Prieſt, and to *Ioſhua* the ſon of *Nun*, & gaue charge to them to ſee it performed. For inaſmuch as he was not himſelfe to enter into the land, hee taketh order, that if the former conditions were obſerued by the Reubenites and Gadites, they ſhould haue the land of Gilead for a poſſeſſion: if not, they ſhould bee compelled to haue poſſeſſion among the reſt in the land of Canaan; teaching thereby, that it is our duty to further & promote the good of the Church and Commonwealth not onely while we liue, but alſo after our departure out of this world. And in the tribes we ſee that all lawful promiſes, euen ſuch as are made to our hindrance, are faithfully to be performed. But in the example of theſe tribes marke a further point, how willing they are to ioyne together to procure the common ſafety, and ſet the reſt of their brethren out of danger, ẇ was like to be great & long: they would not forſake them til their enemies were ſubdued. This teacheth ẏ it is the duty of Gods children to put foorth themſelues in the common cauſe, to helpe the church, and to free it from danger. This point hath warrant both by precept & practice. It is the counſell of *Salomons* mother, Prou.31,9. *Open thy mouth in the cauſe of the dumbe, &c:* and to ſhew the great importance of this precept, hee repeateth it againe, *Open thy mouth, iudge righteouſly, and pleade the cauſe of the poore and needy*, verſe 10. The Apoſtle chargeth the Hebrewes to *remember thoſe that are in bondes*, and in affliction, as if themſelues were afflicted, Heb.13.3. And they are remembred not ſo much when they are thought vpon, or are in our mindes, as when they are releeued and hel-

Doctrine. It is the dutie of Gods children, to helpe the church, & to free it from danger.

helped out of theyr miſery. For as we remember God when we ſerue him, ſo we remember the needy when we ſuccour them. It is noted of *Saul* and al Iſrael, that they went to releeue Iabeſh Gilead when it was beleagred by *Nahaſh* the Ammonite, who would make a couenant with them vpon no other condition, but that *he might thruſt out all their right eyes, and lay it for a reproch vpon all Iſrael*, 1 Sam. 11, 1, 2. So did *Dauid* and his men goe to releeue Keilah, ſpoyled and oppreſſed by the Philiſtims, chap. 23, 5. The booke of the Iudges is full of this argument, they thought it theyr duty to releeue the enthralled eſtate & poore condition of the Church, lying vnder the hard yoke and heauy ſeruitude of the Moabites, the Canaanites, the Midianites, the Ammonites, the Philiſtims, and ſundry others. So that all Gods ſeruants, although themſelues were free from trouble, yet muſt they put too theyr hands, and ſet too theyr ſhoulders, and employ all theyr ſtrength, as farre as God enableth them, to deliuer the Church from trouble, and to procure the preſent benefite and good eſtate thereof. Wee ſhewed before in this chapter, that we muſt haue ſome compaſſion and a fellow-feeling of the miſeries and afflictions of Gods people: this doctrine goeth farther and pierceth deeper, and teacheth that we muſt put foorth our ſelues to maintaine the publike cauſe of the afflicted church, and procure the peace thereof.

Reaſon 1. And ſo much the rather wee ought to doe this, becauſe of the wicked mindes and wretched endes that the vngodly ſet before theyr eyes. For what is it, I pray you, that the enemy, the common aduerſary and oppreſſour of the Church looketh after and layeth before him? Is it the perſons of them that they ſeeke to ſpoyle? or is it to take away theyr goods and ſubſtance from them? or any other thing that might bee deare vnto them in earthly things? All theſe indeed are ſought after, but are theſe the chiefe marke and ſcope that they ayme after? or would theſe (taken away) cõtent them? No, no, they ſhoote at a farther thing, to deface the ſeruice and worſhippe of God, and to blaſpheme his glorious Name, being themſelues the children of darknes and not able to beare the light of the truth, they oppoſe themſelues againſt the ſame. The Cities and Altars of our GOD ought to bee of greateſt account and in higheſt price, more deare to vs then thouſands of gold and ſiluer, for ẇ we muſt be content to leaue father and mother, wife and children, that we may with freedome of conſcience enioy & profeſſe the truth. This meditation was it that moued *Ioab*, when he went out with a ſtrong hand & ſaw the enemies gathered together to roote out the Church out of the Land, and the truth out of the Church, to fight againſt them, 2. Sam. 10, 12. *Be of good courage, and let vs play the men for our people, and for the Cities of our God, and the Lord doe that which ſeemeth him good*: where hee ſheweth, that the chiefe motiue to waxe ſtrong and valiant in battell, was to maintaine the Cities and ſeruice of God.

Reaſon 2. Secondly, this hath promiſe of a great bleſſing and a good yſſue; it is no vaine or fruiteleſſe thing whereunto we are moued. Many men are diſcomfited and quite out of heart, becauſe they ſee no bleſſing annexed. But howſoeuer the perſecuter and oppreſſor for a time preuayleth and entreth into the houſes and habitations of God, yet theyr deſtruction ſleepeth not: God hath reſerued them as the chaffe before the winde, and as the ſtubble before the fire. Reſting therefore on the gracious promiſes of God, and knowing that *Heauen and earth ſhall periſh, but no one iote ſhal paſſe or faile from his word*, beeing aſſured that the couenant that he hath made, is ſurer then the couenant of the day and the night, of the Sun and of the Moone; wee muſt arme our ſelues with this aſſured perſwaſion, that the deſtruction of the enemy is determined: as Eſay 16, 3, 4. ſpeaking to *Moab*, he ſaith, *Take counſell, execute iudgement, &c*: then he addeth the reaſon, *for the extortioner is at an ende, the ſpoiler ceaſeth, the oppreſſours are conſumed out of the Land*, Eſay 16, 3, 4. Wherefore, albeit the enemies of God and his people ſeeme long to floriſh, to glory in theyr wickedneſſe, and to inſult ouer the godly that are vnder the croſſe, yet they ſhall not eſcape the wrath and vengeance of God: ſo that none ſhould be aſhamed to thruſt thẽſelues into danger to maintaine the common cauſe of the Church.

Math. 5, 17.

Vſe 1. The vſes follow. First, this putteth vs in minde of the eſtate of the faithfull, which oftentimes endure more trouble in this world both inwardly & outwardly, then any other; as were eaſie to be ſhewed and proued by the examples of *Abraham*, *Iſaac*, *Iacob*, *Ioſeph*, *Iob*, *Ieremy*, *Dauid*, and Chriſt himſelfe the perfect patterne of ſuffering affliction. It was no otherwiſe with his Apoſtles alſo, and experience teacheth vs, that the church in this world fareth no better, as it complaineth, Lamen. 1, 12. *Is it nothing to you, all yee that paſſe by? Behold and ſee, if there bee any ſorrow like vnto my ſorrow, which is done vnto me, wherwith the Lord hath afflicted me, in the day of his anger.* Thus it pleaſeth the Lord to weane them from the loue of the world, becauſe he loueth them, & would haue them long after heauen and heauenly things. We are oftentimes ſo peruerſe and vntoward, that we muſt be put into the fire that we may be refined and reformed, and muſt endure many greeuous corrections that we may bee framed to delight in ſpirituall things. Beſides, Satan and his inſtruments do hate vs and labour continually to ſeeke our deſtruction; and therefore let vs neuer promiſe to our ſelues worldly peace and proſperity, neyther be offended at the great afflictions which we heare to come vpon the godly, but rather prepare our ſelues to looke for one trouble to come vpon the necke of another, whiles we liue vpon the earth.

Vſe 2. Secondly, conclude from hence the fearefull, wofull, & miſerable eſtate of the church, when all the friends and comforters of it are gone, when they that ſhould be the ſhield and ſhelter of it do flye backe and dare not ſhew theyr faces, as often it falleth out, then onely faith for the preſent, and hope for the time to come, muſt hold vp our heads that we ſinke not into the bottome of deſpayre. This is it which the Prophet ſaith, *I looked, and there was none to helpe, and I wondred that there was none to vphold: therefore mine owne arme brought ſaluation to me, &c. And I will tread downe the people in mine anger, and make them drunke in my fury, &c.* Eſay 63, 5, 6. When *Haman* the aduerſary of the Iewes, whoſe malice was hereditary vnto him and deriued from his fathers, had plotted the ruine of the Church, in what weak and deſolate eſtate had it beene, if *Mordecai* and *Eſter* had not procured the ſafety of it? Was it not taken out of the iawes of the Lyon, and pulled out of the pit of death? In ſuch times, we muſt caſt anker in heauen, and make the Lord of hoaſts our onely confidence.

Vſe 3. Thirdly, conclude from hence, that it is a fearefull thing when men become oppreſſors of the Church. For if euery one from the higheſt to the loweſt ſhould be a ſuccourer & defender thereof, then none brought vp in the boſome of the Church ſhould be an oppreſſor of it. But how many haue there beene who haue lifted vp themſelues againſt it, not onely open enemies, but cloſe vnderminers, who kindle the coales of their owne confuſion, and haue beene conſumed in the flame that they haue raiſed? The Prophet *Obadiah* concludeth this point, ver, 10: *For thy violence againſt thy brother Iacob, ſhame ſhall couer thee, and thou ſhalt be cut off for euer, &c. as thou haſt done, it ſhall be done to thee, thy reward ſhall returne vppon thine owne head,* Obad. verſe 10, 15. And touching the perſecuting Babylonians that carried the people away captiues, and ſcoffed at them in the day of their calamity, the Prophet foretelleth their finall ouerthrow, Pſalm. 137, 8, 9. *O daughter of Babylon, who art to be deſtroyed: happy ſhall hee be that rewardeth thee as thou haſt ſerued vs: happy ſhall hee be that taketh and daſheth thy little ones againſt the ſtones.* Wo therefore to all the enemies of the Church in generall, or to any particular ſoule that ſerueth the Lord; they are alſo enemies to God himſelfe.

Vſe 4. Laſtly, none liuing in the Church muſt bee ignorant of the ſtate of the Church; euery one muſt take notice how things goe in it, whether it go forward or backward, encreaſe or decreaſe, grow better or worſe. Wee are come for the moſt part to this, to content our ſelues with looking to our priuate wealth & particular eſtate, as if we had nothing elſe to thinke vpon, but to follow our profits and delights. So it was with the people after their returne from captiuity, they built their owne houſes, but they let the houſe of God alone: they were very buſie in ſeeking their owne commodities, but they were wholly vnmindfull of the ſeruice of God, and therefore they ſaid, The time is not come, yͤ time yͭ the Lords houſe ſhould be built: whom the Prophet reproueth, ſaying, *Is it time for you, O ye, to dwel in your ſieled houſes, & this houſe ly waſte,* Hag. 1, 2, 3. Others there are that ſhrink back for feare, and dare not aduenture, and being moued, they plead ignorance, they pretend they know nothing. But the Prophet denounceth a woe againſt them that are at eaſe in Sion, Amos 6, 1. If euery one ought to bee helpfull to the Church, and to put on the bowels of pitty and compaſſion, how ſhall we excuſe our ſelues & ſay, we knew not what was wanting, or what was amiſſe or out of courſe? For euery one at his owne perill, muſt know the perils of the Church, and be touched with a feeling of thẽ, and ignorance ſhall excuſe no man. It is an excellent ſaying of *Salomon*, Prou. 24, 11, 12, 13. *If thou faint in the day of aduerſity, thy ſtrẽgth is ſmall: if thou forbeare to deliuer them that are drawne foorth to death, and thoſe that are ready to be ſlaine; If thou ſaieſt, Behold, we knew not of it, doth not he that pondereth the heart, conſider it? and he that keepeth thy ſoule, doth not he know it? and ſhall not hee render to euery man according to his works?* The Lord ſuffereth his people to fall into ſundry tentations and into great dangers, not onely to try their faith, and to proue their conſtancy, but likewiſe to manifeſt their loue & affection that ſeeme to be out of gunſhot, as Eſter 4, 14. 2 Tim. 1, 16, 17, 18. Ier. 39, 16, 17, 18.

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33 *And Moſes gaue vnto them, euen to the children of Gad, and to the children of Reuben & vnto halfe the Tribe of Manaſſeh the ſon of Ioſeph, the kingdome of Sihon King of the Amorites, and the kingdome of Og King of Baſhan, &c.*

34, 35, 36. *And the children of Gad built Dibon, and &c.*

37, 38, 39. *And the children of Reuben, &c.*

40. *And Moſes gaue Gilead, &c.*

The inheritance that was giuen vnto theſe Tribes is heere particularly deſcribed, to wit, what Cities befell vnto them, which they diligently fortified, and couragiouſly expelled the enemies that dwelt in them. Out of theſe words ſome queſtions are breefely to bee decided. And firſt touching the changing of the names of the Cities which befell to the children of *Reuben*, verſe 38, the queſtion may be asked, Wherefore *their names were changed*? The anſwer is, that without queſtion yͤ cauſe of this change was, that the former names giuen of ancient time were meerely Idolatrous, for both of them had their names of the Idols, which ought not to be had in remembrance, neyther to be heard out of their mouthes, Exod. 23, Obiection.

Anſw.

Obiect.

Anſw.

Ad difficil, loca in Num.c.131.

Doctrine. The reliques & monumēts of Idolatry are to be aboliſhed.

od.23,13.Pſal.16,4. Secondly, from hence a doubt ariſeth,how *Moſes* can bee ſayde to giue *Gilead* to *Machir* the ſonne of *Manaſſeh*, and how he dwelt therein? for may we thinke that *Machir* was then aliue? I anſwer,It is not likely that he liued vnto this time; rather we muſt vnderſtand the ſonnes and poſterity that came of him.So the children of Iſrael are called *Iſrael*,and the ſonnes of *Edom* by the name of *Edom*.He that knoweth not this,knoweth nothing. Thus it is ſaid that *Iudah* ſpake vnto *Simeon* his brother, Iudg.1,3, yet neyther of them was aliue in many ages before,& therefore it muſt be vnderſtood of theyr poſterity. The like we ſee,Gen.48,22. *I giue vnto thee one portion aboue thy brethren, which I haue taken out of the hand of the Amorite with my ſword and with my bowe.* Where *Iacob* bequeatheth vnto *Ioſeph* by his laſt will and teſtament a double portion of the Land,1 Chron.5,2. By *Ioſeph* we muſt vnderſtand his poſterity, for in his owne perſon he inherited nothing, but dyed long before: and by the ſword and bow of *Iacob*, wee muſt vnderſtand the Ephraimites which helped to conquer the Land, and were a mighty people in *Ioſuahs* time, Ioſh.17,14, 18. But it is an harder queſtion to determine how *Iaer* is ſaide to be the ſonne of *Manaſſeh* who doubtleſſe did belong to another Tribe? For in the Genealogies mentioned in the booke of Chronicles, it is euident that hee was the ſonne of *Segub*, the ſonne of *Hetzron* of the Tribe of *Iudah*, 1 Chron.2,22. I anſwer,he is reckoned of the Tribe of *Manaſſeh* by the mothers ſide,not by the fathers. For it is plaine in the Chapter before named, that *Hetzron* the ſon of *Iudah* married the daughter of *Machir* the ſonne of *Manaſſeh*, 1 Chro. 7,13. And *Druſius* obſerueth, that many ſuch examples are found in the Prieſts which married wiues of other Tribes. Now the cauſe that he had poſſeſſion in another Tribe is, becauſe his inheritance fell in the Land of the Amorites on this ſide of Iordan, not in the Land of Canaan on the other ſide. Out of this diuiſion, wee might obſerue, in that the children of *Gad* build Cities, that the building of fortifications and ſtrong holds is not vnlawfull,prouided that we put not our truſt & confidence in them,Obad.verſe 3,4. And that the children of *Machir* tooke the Citties of the enemies,we learne that the people of God are oftentimes victorious in battell. But to paſſe ouer theſe, obſerue a notable point of theyr ſincerity in cleauing to God,and aboliſhing the monuments of Idolatry, that they would not reteyne ẏ former Idolatrous names of the two Citties, *Nebo*, and *Baalmeon*, but changed them, that they might no more bee had in remembrance, nor the people whom God had choſen to be holy vnto himſelſe,bee acquainted with them. This teacheth that God will haue the remnants and monuments of Idolatry to be vtterly aboliſhed, and all occaſions that might draw vnto it to be taken away: not only Idolatry it ſelfe to be deſtroyed, but the memoriall of it, and the meanes that may bring it among his people againe. Hence it is,that the Apoſtle *Iohn* chargeth the Church,not onely to beware of Idolatry,but of the Idols themſelues, 1 Iohn 5,21, for hee ſhutteth vp the Epiſtle with this, *Little children,keepe your ſelues from Idols.* If we ſuffer Idols to haue entrance into the Church, wee ſhall not long bee free from Idolatry it ſelfe. Therefore the Prophet declareth his hatred as well of the one as of the other, when hee ſaith, *I will not make mention of their names with my lips*, Pſalm.16,4. Zach.13,2. When God promiſeth the ouerthrowing of Idolatry, he promiſeth withall the vtter deſtroying of the Idols themſelues, and that the remembrance of them ſhall bee cut off and periſh out of the mindes and mouthes of men, Eſay 1,18,and 30,22.Hoſ.2,17.

Reaſon 1.

The reaſons are plaine; Firſt,becauſe God would not haue his people ſnared by ſuch occaſions: for they are as ſtumbling blocks layd before his people to cauſe them to fall, and therefore the Lord ſaith,Deut.7,25. *The grauen Images of their gods ſhall yee burne with fire, thou ſhalt not deſire the ſiluer or gold that is on them, nor take it vnto thee,leſt thou bee ſnared therein.*

Reaſon 2.

Secondly, it is ſayde to be an abhomination to the Lord, Deut.7,25: for whatſoeuer is vnpure is abhominable vnto him, and our nature is prone to this falſe worſhip,& is hardly kept from a corrupted religion.

Uſe 1.

This teacheth vs firſt of all what to thinke of the religion of the Church of Rome; for as it is a falſe Church, ſo it is vpholden by a falſe religion,wherein not onely ſome reliques and remnants of Idolatry are to be found,but moſt groſſe,open,and palpable Idolatry is maintained, like to that, practiſed by the Gentiles themſelues. To manifeſt this to bee true in ſundry particulars, firſt obſerue that they teach men to worſhip things that are without ſenſe,images of ſiluer and gold, of wood and ſtone, and yet they are vncertaine what worſhip to giue them. *Aquinas*,one of the chiefe ſchoolemen, and a principall pillar of the Romane faith, hath deliuered,that the Image of Chriſt is to bee worſhipped with the ſame worſhip that is due to Chriſt himſelfe, & that Chriſt himſelfe remaineth in the Image. *Bellarmine* denyeth this, and teacheth that they may not teach ſo: neuertheleſſe he holdeth a middle courſe, that the image may be worſhipped,ſo farre as it doth repreſent Chriſt.

Againe, they teach that we are to worſhip the Saints: and yet it is certaine that ſome of them are falſe and feygned Saints, ſuch as are ſo farre from being holy men, that they were neyther holy, nor men: as I haue ſhewed at large elſewhere, becauſe they neuer had life nor beeing. Some they worſhip for Saints that are now by all probability in hell, and of whom themſelues make queſtion whether they were ſaued,or not. Moreouer,they ſay we are to pray to the Saints, & that the Saints heare our prayers, and by that meanes they pray to the Image of the Saint: but whether they heare vs by the ſwiftneſſe of theyr hearing,or by the reuelation of ſome Angel that ſtandeth by vs and reporteth it to the Saint, we ſhall know of them when they know thẽſelues, but I beleeue they will take time and leyſure to reſolue vs. The like wee might ſay of theyr breaden god, whom they worſhip alſo,and looke for helpe from it: and yet they are altogether vncertaine,whether it bee the body of Chriſt or not,becauſe theyr conſecration dependeth vpon the Prieſts intention: ſo that we may truely ſay vnto them as Chriſt did to the woman of Samaria, *Ye worſhip ye know not what: we know what we worſhip*, Iohn 4,22.

Vſe 2. Secondly,this teacheth vs to abhorre and abandon all falſe worſhip whatſoeuer, as that which can neuer miniſter any peace or comfort of conſcience; and labour to lay a good foundation that ſo we may bee eſtabliſhed in the preſent truth. For doubtleſſe this is the cauſe why many fall away and embrace ſuperſtitiõ,becauſe they were neuer wel grounded, neyther *taſted the ſincere milke of the word of God that they might grow thereby*, 1 Peter,2, ver.2,3.

And howſoeuer the Goſpel haue bene purely preached, and profeſſed in this Land, yet the greateſt ſort remaine as newters, or as indifferent men, neyther hotte nor colde, and conſequently fitte to be made a prey vnto the wolues, I meane to the Prieſts and Ieſuites that lye watching in corners for ſuch proſelytes,and when they haue gayned them, *they make them ſometimes two-fold more the children of hell then themſelues*. Wee muſt therefore be carefull to haue the principles of true religion planted in vs,that *there is but one God,and one Mediatour betweene God and man, the man Ieſus Chriſt*; and that there is but one meanes to attaine to ſaluation. But the greateſt part of our people know nothing at all as they ought to know. And let the Miniſter in conſcience of his duty to GOD and the Church, *preach in ſeaſon and out of ſeaſon*,2 Tim.4,2, yet ſcarſe one among tenne is able to giue an account of their faith. They are content to liue in their ignorance,and deſpiſe knowledge, & are blindly led *by blinde guides* that cannot informe them in the wayes of the Lord, and ſo both of them fall into the ditch. Many ſhut their eyes becauſe they will not ſee,and refuſe to heare the word, which is a precious pearle of ſuch price, that rather then they would want it, they ſhould ſell all that they haue to purchaſe it. The Prophet teacheth,that the *people are deſtroied for want of knowledge*, Hoſ.4, 6,& thereby depriue themſelues of the means of ſaluation.

Vſe 3. Laſtly,we ſhould learne to eſchew & auoid Idolatry in the very beginning, before by cuſtome and continuance it be encreaſed. If we once entertaine it with the leaſt liking and approbation, we ſhall neuer or hardly reclaime our ſelues,till we fill vp the meaſure of it. The Apoſtle exhorteth vs to *abſtaine from all appearance of euill*, 1 Theſſ.5,22. And *Iude* admoniſheth vs *to hate the garment ſpotted with the fleſh*, verſe 23. We muſt hate therefore as well the occaſions and appurtenances of Idolatry, as Idolatry it ſelfe; as thoſe things which bring much diſhonour to God, and much hurt vnto our owne ſoules. Obiection. But ſome peraduenture will ſay, What need all theſe things? or what cauſe is there of ſo many words touching Idolatry & the remnants therof? all this might well enough be ſpared and paſſed ouer, foraſmuch as heere are none of vs that are Idolaters; and if any haue beene ſo, that is forgotten and forgiuen long agoe. Anſw. I anſwer,it is not to be denyed,but confeſſed, that we liue in a reformed Church, wherein Idolatry is ſwept away; and yet many do in this point much deceiue themſelues, and are *like the Phariſies that iuſtified themſelues*. For if we would examine our ſelues by the ſtrict rule of the word of God,what Idolatry is,and what it is not,then certainely it will manifeſtly appeare, that in the Church of England there are Idolaters, yea notable Idolaters to bee found. The Law is plaine,and do we not reade what God ſaith,Exodus 20,verſe 4, *Thou ſhalt not make to thy ſelfe any grauen Image, neither the ſimilitude of any thing: thou ſhalt not bow downe to thẽ, nor ſerue them*? If theſe were asked of this Commandement, they would be ready to anſwer with the young man in the Goſpel, *All theſe things haue I kept from my youth*, Matth. 19,20. For we thinke commonly,that vnleſſe we be popiſh Idolaters,to fall down before an Idoll & worſhip it, we be no Idolaters at all. But heereby we ſhew that we doe not vnderſtand the Law of God, neyther the rules of interpretation. For as murther conſiſteth not onely in taking away life,but in hatred alſo and reuenge, as the Apoſtle *Iohn* teſtifieth, *Whoſoeuer hateth his brother is a murtherer, and yee know that no murtherer hath eternall life abiding in him*, 1 Iohn,chapter 3, verſe 15. Matth. chapter 5,verſe 22: and as adultery conſiſteth not onely in the outward acte, but alſo in the inward and ſecret luſtes of the heart: ſo may there be Idolaters,that do not fall downe and worſhippe an Idoll, and there is an Idolatry in the heart,as well as in the practiſe.

The Apoſtle *Paul* in the ſecond Epiſtle to the Corinthians,chapter 4,verſe 4,calleth the diuell, *The god of this world*; and yet there are none in the Church that worſhippe the diuell in any outward or viſible ſhape, but they hate the thought of it no leſſe then the deed. How then is it that many or that any make him their god,but that they beleeue in him, obey him, and truſt more in him then they do in almighty God? Whereupon he concludeth that they are no better then worſhippers of the diuell, howſo-

1 Tim.6,5.

howſoeuer not in outward faſhion, yet in the inward affection. So if we would examine our owne hearts and ſpirits by this law *which is ſpirituall*, we ſhall finde our ſelues to be groſſe Idolaters many wayes. Many worſhip theyr wealth, and make theyr riches theyr god, and ſet it vp as an Idoll in theyr hearts, and this is one relique of Idolatry. Theſe are they that thinke *gaine to be godlineſſe*, and are groſſe Idolaters in theyr hearts, howſoeuer they neuer worſhipped any viſible Image. Againe, there are ſome that worſhip GOD with theyr bellies, Phil. 3, 19, ſuch are the drunkards & gluttonous perſons, howſoeuer otherwiſe they hate an Image, yet are they notable Idolaters in theyr hearts. There are alſo Idolaters of other ſorts, and other reliques of Idolatry, ſome haue made theyr pleaſure theyr god, this is the common ſinne of great men; and theſe worſhippe and ſerue theyr owne delights and paſtimes, & loue them more then the Lord. Now whatſoeuer a man loueth better then GOD, that ſame he maketh to bee his God. Many ſuch there are among vs, who albeit they abhorre the open worſhipping of Images, yet in theyr hearts they reteyne the dregs of Idolatry and are indeed notable Idolaters. And if wee would make diligent tryall of our ſelues, and ſearch into the ſecret corners of our harts by the cleere light of the word as with a candle, we ſhould finde our places, perſons, and times to be full of Idolatry; foraſmuch as the moſt part haue preferred theyr pride, theyr couetouſneſſe, theyr luſtes, before God himſelfe, and therefore theſe are Idolaters, & haue ioyned themſelues to Idols. And concerning thoſe that haue liued heeretofore in Idolatry, and thinke that now they haue forſaken it, & therefore ſhall do well enough: let them take heed they do not deceyue themſelues. For a man may leaue ſinne, and yet not repent for it. A man may ceaſſe from the practiſe of it, and yet not hate it, neyther turne vnto God. And doubtleſſe, if theſe men can yet laugh heartily at theyr former practiſes, and make a ieſt and ſport in telling what they haue done before an abhominable Idoll, they may iuſtly ſuſpect that they remaine filthy Idolaters ſtill, and if occaſion were preſented vnto them againe, they would fall afreſh to theyr former Idolatry, as the dogge to his vomite. I ſay therefore vnto ſuch, that without vnfeyned repentance there is no ſaluation, but as they liued in Idolatry, ſo they ſhall dye Idolaters, and be condemned with Idolaters eternally, Reuel. 21. verſe 8.

CHAP. XXXIII.

1 *THeſe are the iournies of the Children of Iſrael which went foorth out of the Land of Egipt, with their armies, vnder the hand of Moſes and Aaron.*

2 *And Moſes wrote their goings out according to their iournies, by the commandement of the Lord: and theſe are their iournies according to their goings out.*

3 *And they departed from Rameſes in the firſt Moneth, on the* 15 *day of the firſt Moneth: on the morrow after the Paſſeouer, the Children of Iſrael went out with an high hand in the ſight of all the Egiptians.*

4 *For the Egiptians buried all their firſt borne which the Lord had ſmitten among them: vpon their gods alſo the Lord executed iudgements.*

5 *And the children of Iſrael remoued from Rameſes, and pitched in Succoth.*

6 *And from Succoth, &c.*

The contents of this chapt.

After the inheritāce was giuen to the two Tribes & the halfe on this ſide Iordan, *Moſes* deſcribeth *by the commandement of the Lord* the places of their abode in the Wilderneſſe, their ſeuerall manſions where they pitched, & their Tents vntil they entred into the Land of promiſe. In this Chapter conſider two points. Firſt, the ſeuerall manſions and ſtations where the Iſraelites reſted and ſtayed. Secondly, a law and commandement how they ſhould behaue themſelues toward the Canaanites, and how their land ſhould be diuided among thē.

Touching the firſt, that is, theyr iournies in the Wilderneſſe, it is ſet downe generally, v. 1, and 2. and then particularly how God led them from place to place; firſt he noteth the place from whence they went till they came to the red ſea; & afterward, notwithſtanding theyr often infirmities and fallings from God, he brought them in deſpite of their enemies and all oppoſition of fleſh and blood to the borders of the Land, which many of the faithfull before them deſired to ſee, but did not ſee it, onely they beleeued the promiſe in theyr heart. The people of God had long bene deteyned in ſlauery and bondage, now GOD brought them forth with a mighty hand and an out-ſtretched arme, killing all the firſt born of Egypt, and deſtroying their Idols in which they truſted; whereupon the Egyptians were ſtriken with ſuch a ſudden aſtoniſhment and amazement, that they were not able to reſiſt and withſtand the Iſraelites, but were compelled to open them a free paſſage to depart. Thus thẽ they went out early in the morning, hauing eaten the Paſchall Lambe the euening before: they had liued many yeares in great heauineſſe, and endured many tentations in the Land of Egypt, but they go out thence with their young and with their olde, with their ſonnes and with their daughters, with their flocks and with their heards in great ioy & much comfort of heart: ſo that they might ſay with the Prophet, Pſal. 126,1,2. *When the Lord turned againe the captiuity of Sion, wee were like them that dreame: then was our mouth filled with laughter, and our tongue with ſinging, then ſaide they among the heathen, The Lord hath done great things for them: the Lord hath done great things for vs, whereof we are glad.* Thus doth the Lord turne the ioy of the wicked into heauineſſe, and contrariwiſe the heauineſſe of his children into ioyfulneſſe. This teacheth vs, that God preſerueth his Church in the midſt of dangers, when it wanteth humane defence and protection; and deliuereth it out of bondage and ſlauery wherein it is holden, Exod. 12,22. Ezek. 9,6. True it is, God doth many times giue ouer his people to ſerue hard maſters, and to ſuffer many calamities for a time, yet in the end he deliuereth them when they call vpon him, Ier. 25,11,12. Mic. 2,10. This truth ſtandeth vpon good grounds.

Doctrine. The Church is preſerued from all dangers, and deliuered from bondage.

Reaſon 1.

For firſt, when he deliuereth them into the enemies hands, he doth it to correct them, and not to corrupt them; to bring them the neerer vnto him, not to caſt them farther off from him; wherby it appeareth that he hath a purpoſe and meaning to redeeme them, and to bring them out of their hands. Secondly, God will neuer caſt off his people, he loueth them with an vnchangeable loue, and therefore will accept them and receiue them vpon their repentance and humiliation. He hath a ſpeciall feeling of their miſeries, and therfore he will giue them deliuerance. Thirdly, God will magnifie his owne mercy and power toward his people, by giuing them deliuerance. It would haue beene a great diſhonour to the great Name of God, if he had ſuffered the Egyptians to hold their rodde euermore ouer the Iſraelites, and the loynes of his people to be claſped and compaſſed therewith; therfore to ſhew his mercy and power toward them, & to magnifie his owne honour, he ſent them deliuerance and brought them out of that horrible ſeruitude and captiuity.

Vſe 1.

This gracious dealing of God admoniſheth the enemies of God, into whoſe hands hee hath for a time deliuered his people to bee Lords ouer them, not too much to tyrannize and triumph ouer them: becauſe howſoeuer God ſuffer them to bee vnder their power for a while, that they lift vp their hands againſt them, and trample them vnder their feete, yet the Lord will not forget eyther to bee iuſt or mercifull, he will take them out of the ſnare of the hunter: and the more they haue inſulted ouer them in the pride of their harts, the greater ſhall be their deliuerance: yea their deliuerance ſhall bee the cauſe of the deſtruction of theſe enemies. Thus did *Moſes* ſpeake to the Iſraelites, *Theſe Egiptians which yee haue ſeene, ye ſhall neuer ſee them againe any more for euer.* Exod. 14,13. So then we may conclude the wofull and wretched condition of all the Churches enemies, becauſe albeit they ſeeme for a time to be as it were Lords of the earth, and to haue power in themſelnes to doe what pleaſeth them, yet their turne ſhal be the next, and their deſtruction ſleepeth not. For when the Iſraelites were deliuered out of the hands of the Egyptians that were cruell maſters ouer them, it was not onely the cauſe of their ſhame, but of their deſtruction alſo, as appeareth in the death of all the firſt borne, and in that hee drowned *Pharaoh* and his hoſt in the red ſea: ſo that theſe things being duely conſidered, the wicked haue no cauſe at all to triumph and inſult ouer the children of GOD when they haue gotten them in ſubection vnder them.

Vſe 2.

Secondly, this teacheth euery ſoule that belongeth to God, if he fall into this captiuity and eſtate to be ruled by cruell Lords, that they ſhould ſuffer it with all patience: this is but for a while, *Heauines may abide at euening, but ioy cometh in the morning,* *Pſal.* 30, for God will ſurely deliuer them. What though the bondage bee ſharpe and bitter? yet this muſt be their comfort, they ſhall haue deliuerance out of all, and ought to nouriſh ſuch hope in them, that although they ſee no meanes of deliuerance, yet they muſt looke vp to God, and waite his leyſure, and in the ende they are ſure of an happy yſſue, Exod. 3,9. God neuer afflicteth vs without iuſt cauſe, and therefore we ſhould looke vpon our ſelues, and ſearch our owne hearts: and labour to beare patiently our afflictions, whatſoeuer they be, whether they come before or after repentance. For doubtles whoſoeuer ſhal ſearch his owne wayes, ſhal not onely finde that God hath bin iuſt in puniſhing his ſinnes, but that hee hath alſo bene mercifull in not laying greater iudgments vpon him, as iuſtly he might haue done; and therefore hee ought not to murmure againſt him, but patiently to beare his hand, knowing that the greateſt puniſhments that almighty God inflicteth vpon vs are nothing ſo great as thoſe which wee haue deſerued at his hands.

Vſe 3.

Thirdly, we ought all to labour to be members of the true Church, that ſo theſe priuiledges may belong vnto vs. It is a very great honour to liue vnder Gods protection, and to abide vnder the ſhadow of the Almighty. If we be deliuered at any time from dangers, acknowledge that it is Gods preſeruation, and be thankfull for it.

This ſhould put vs in minde of two things: firſt, that if wee happen to liue vnder ſuch a iudgement, we muſt ſtoope down our neckes vnder this yoake, and humble our ſelues vnder the moſt mighty hand of God, that hath brought ſo fearfull a iudgement vpon vs. For if we thinke it to be a iudgement, when the earth bringeth not foorth her fruite vnto vs; then much more may wee thinke it to bee a iudgement, when the earth is not able to beare a man, but caſteth and vomiteth him out into captiuity, as the ſtomack doth groſſe and euill humors out of the bodie. For this cauſe doeth the Lord charge the Iſraelites to keepe his ſtatutes and his iudgements, *That the Land do not ſpew them out alſo when they defile it, as it ſpewed out the Nations that were before them*, Leuit. chapter 18. verſe 25, 28. & 20. verſe 22. And afterward he ſheweth, that if they did not walke obediently before him, the land whither hee bringeth them to dwell therein, ſhould ſpew them out; as Reu. 3,16. Of all iudgements to bee carried into captiuity, is one of the greateſt. The very mercies of the wicked are cruelty. *Dauid* made choyſe to be vnder the plague and peſtilence, rather then to flye before the enemy, becauſe hee is vnmercifull.

Wee ſit vnder our owne Vines and Figgetrees, wee haue ſeene no inuaſion, nor heard any complainings in our ſtreetes: wee know not what bondage meaneth, or to bee carried captiues into a ſtrange Land: howbeit it is apparent that wee haue beene very neere vnto it, as neere to the pit as could bee, and yet not fallen into the ſame. For, if the Gunnepowder Treaſon had taken place, which was verie neere vnto the time appointed for the execution of it, we had long ere this beene in ſlauery and bondage againe vnto the bloodie Papiſts, who haue long lyen in waite for ſuch a day: and albeit that be defeated, and all theyr imaginations bee ſcattered as chaffe before the winde; yet who knoweth how neere we may bee to as great captiuity? Wee are ſecure, and put away the euill day farre from vs, but the greater our ſecurity is, the neerer our captiuity may bee. We haue cloſe and ſecret enemies amongeſt vs, neuer more luſty, and neuer more couragious then they are at this day, which are left to remaine amongſt vs *to be prickes in our eyes, and Thornes in our ſides, and to vex vs in the Land wherein wee dwell*, verſe 55.

Theſe neuer leaue plotting and conſpiring our ouerthrow and deſtruction. Wee heare of rumours of Warre abroad, and ſpreadings of errours and hereſies, which threaten ruine both to Church and Common-wealth; theſe are but the beginnings of ſorrow. Againe, if we looke vnto our ſelues, our ſinnes are very great, and call continually for vengeance vnto heauen at Gods hands, and no doubt he is comming downe to ſee whether wee haue done altogether according to the cry which is come vnto him. All theſe laide together and weighed as it were in a ballance, what can wee in reaſon and iuſtice expect, but that GOD deliuer vs into the enemies hands, and ſuffer them to carry vs captiue, and ſo make ſlaues and bondmen of vs?

Secondly, if any deſire to enioy the land wherein hee dwelleth in peace and ſafety, let him labour not to pollute and defile it by his ſinnes.

The Iewes had a promiſe of God to be his people, yet becauſe of their ſinnes, he ſuffered them to bee carried into captiuity, where they remained long in a ſtrange land. Haue we any greater priuiledge then they? or may we expect to eſcape? No, if wee follow them in contempt of the word and other open ſinnes, wee ſhall bee ſure to follow them alſo in the puniſhment which will be anſwerable to our iniquities.

Laſtly, this aſſureth vs that as GOD deliuereth his people from temporall danger and bondage, ſo hee will deliuer them much more from ſpirituall bondage. For if he will deliuer our bodies, hee will much more deliuer our ſoules; that *being deliuered out of the hands of our enemies, we might ſerue him without feare in holineſſe and righteouſneſſe before him all the dayes of our life*, Luke 1,74,75.

Wherefore wee ought patiently to waite his leyſure, knowing that if hee haue ſuch a ſpeciall care of our bodies that muſt lye in the duſt, to ſet them free from temporall bondage, hee will much rather deliuer our ſoules from ſpirituall bondage, wherein Satan holdeth vs. When Chriſt our Sauiour would ſhew that hee came to redeeme the ſoules of men, hee taught them by deliuering their bodies from diſeaſes.

For when hee reſtored ſight to the blinde by opening their eyes, what did it ſignifie but that hee came to ſcatter the darkneſſe of the minde, and to make them ſee that before ſaw not the light of the truth? as Math. 4,16, *The people that ſate in darkneſſe ſaw great light: and to them that ſate in the region and ſhadow of death, light is ſprung vp.*

The Prophets in the time of the Law ſmote the people with blindnes, that they knew not what they did, neyther whither they went, 2 Kings 6,18: as the Angels did the Sodomites, ſo *that they wearied themſelues to finde the doore*, Gen. 19,11.

But Chriſt, to ſhew that *hee came to ſeeke and to ſaue that which is loſt*, reſtored ſight to the blinde, and opened the eyes of their vnderſtandings: when hee healed the bodies of ſuch as were lame and halted, what was it but a teaching of them that he came to heale the broken-hearted? to preach deliuerance to the captiues? and to ſet at liberty them that were bruiſed?

When hee raiſed ſome to life from the dead, what did it teach and ſhew, but that hee is able to raiſe out of the graue of ſinne and to giue the life of the ſpirit? When hee cleanſed the lepers, what was it but a making knowne to the world, that hee will cleanſe ſtom the foule and filthy leproſie of ſinne? And when he did caſt out diuels that poſſeſſed the bodies of men, what was it but to ſhew that he caſteth the diuels out of the hearts and conſciences, where they deſire to dwell as in an houſe? If then it be no ſmall comfort vnto vs to know that the Lord will deliuer his people from an earthly bondage: certainely it cannot but miniſter much more comfort vnto vs to conſider that the Lord is more careful of our ſoules; and if hee be mindfull of vs for things of this life, hee cannot be forgetfull of vs for the life to come, ſeeing hee hath ſent his onely begotten Sonne, to the end, that all which beleeue in him ſhould not periſh, but haue euerlaſting life.

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7 *And they remoued from Etham, and turned againe to Pihahiroth, &c.*

8 *And they departed from before Pihahiroth, and paſſed through the midſt of the ſea, &c.*

9 *And they remoued from Marah, and came vnto Elim, &c.*

9 *And they remoued from the deſert of Sinai, and pitched at Kibroth Hattaauah.*

36 *And they remoued from Ezion-gaber, and pitched in the wilderneſſe of Zin, which is Kadeſh.*

38 *And Aaron the Prieſt went vp into mount Hor, at the commandement of the Lord, and died there, &c.*

40 *And King Arad the Canaanite, &c.*

48 *And they departed from the mountaines of Abarim, and pitched in the plaines of Moab by Iordan neere Iericho.*

49 *And they pitched by Iordan from, &c.*

Heere we haue a ſhort abridgement of the forty two manſions and iourneyes of Iſrael during theyr abode in the wilderneſſe, vntill they paſſed ouer Iordan, and entred into the land promiſed to their fathers. The twelue former iourneyes they diſpatched the two firſt yeares: for they abode at Sinai where the Law was giuen, an whole yeare and more. From Sinai to Kadeſh which is in the wilderneſſe of Zin, they finiſhed 31 manſions, in thirty and ſeuen yeares with the beginning of the 38, yeare. And in the fortieth yeare which was the laſt of their wandring in the wilderneſſe, they diſpatched and finiſhed the other nine manſions.

The iournies of the Iſraelits in the wilderneſſe.

Theſe iourneyes of the Iſraelites *Moſes* ſetteth downe in diuerſe places, as Exodus 13, 17: when Pharaoh had let the people go, *God ledde them not through the way of the land of the Philiſtims, although that was neere: for God ſaid, Leſt peraduenture the people repent when they ſee warre, and they returne to Egypt: but God led the people about through the way of the wilderneſſe of the red ſea.* This is further declared, Exod. 14, and 15: and in other Chapters following. Of theſe iourneyes alſo we haue ſeene in part before in this booke. And *Moſes* in the booke of Deuteronomy, chapt. 1, 31, putteth the people in remembrance, that *they had ſeene in the wilderneſſe, how the Lord their God bare them (as a man doth beare his ſonne) all the way that they went.* And in the Chapter following hee telleth them how they tooke their iourney in that great and terrible wilderneſſe, by the way of the red ſea, and compaſſed mount Seir many dayes. In theſe ſeuerall manſions and ſtations, many memorable accidents fell out, which *Moſes* by naming the places would haue them to conſider, that none of all the workes and miracles of God might bee forgotten, neyther their owne ſtubborneſſe and rebellion, nor the greatneſſe of the mercies of God toward them, as Pſalme 102, 19. *This ſhalbe written for the generation to come, and the people which ſhalbe created ſhall praiſe the Lord*: and Pſalme 78, 6, *That the generation to come might know them, and the children which ſhould be borne, who ſhould ariſe, and declare them to their children.*

The land of Canaan promiſed to the fathers was faire and fruitfull, flowing with milke & hony; but the way vnto it was rough and ragged, like the way of *Ionathan* to the Philiſtims, 1, Sam. 14, 13: which was ſharpe and ſteepy, to which he and his armour-bearer crept with hand and foote. Hence it came to paſſe, that the people of God, being deliuered out of the land of Egypt by a mighty hand and out-ſtretched arme, did enter into a ſea of troubles, not onely at the red ſea, but while they trotted and trauelled vp & downe the wildernes, ſometimes they went forward, and ſometimes *they went backward*, Numb. 14, 25: ſometimes they marched, and ſometimes they retired, and neuer ſtood at one certaine and ſetled ſtay. Beſides, they met with many enemies, open and ſecret, which they were to encounter withall, all which in the end they ſaw deſtroyed: albeit not all at one time, but by litle and litle, & at laſt after many dangers eſcaped, and infinite troubles ouer-paſſed, vnder the happy conduct of *Ioſhua*, they found reſt and peace in the promiſed land.

Vſe 1.

Now let vs come to the vſes of all theſe things toward our ſelues: foraſmuch as if wee conſider them aright, they were as figures to them, & as glaſſes to vs, to behold in them ſpirituall things. And firſt wee ſee heereby what the life of a true Chriſtian is. The charges of a Chriſtian building is great. If we will be the diſciples of Chriſt, we muſt not imagine that we ſhall leade a ſoft, eaſie, and pleaſant life, in hight of honor, in abundance of riches, in pride of life, in riuers of pleaſure, as if wee were in another Paradiſe: or to bee clad in purple, and to fare deliciouſly and ſweetly euery day, Luke 16: but wee muſt know *the gate is ſtraight, and the way is narrow that* *leadeth to life*, Math.7: we muſt ſit downe and caſt our accounts what our profeſſion will coſt vs, and reſolue to forſake all that we haue for the Name of Chriſt, and account nothing ſo precious or deare which we cannot or will not forgoe. Such was the whole life of the Patriarkes and Prophets, ſuch was the life of Chriſt and his Apoſtles, and ſuch is the life of all the faithfull ſeruants of God. They endured afflictions, they ſuffered reproches, they reſiſted vnto blood. They had feares without, and terrours within. They had experience of many miſeries, they felt ſharpe ſtormes, and mighty tempeſts that went ouer their heads. This Chriſt our Sauiour ſheweth, *If ye were of the world, the world would loue his owne, but becauſe I haue choſen you out of the world, therefore the world hateth you*, Ioh.15, 19. And in another place, *Whoſoeuer will be my diſciple, muſt take vp his croſſe and follow me*, Math. 16,24. And heereunto the Apoſtle accordeth, teaching that *through manifold afflictions we muſt enter into the kingdome of God*, Acts 14,22. Chriſt and the croſſe goe alwayes hand in hand, and accompany each other. If wee will liue with Chriſt, we muſt firſt dye with him: if wee will reigne with Chriſt, wee muſt ſuffer with him, 2 Tim.2,11,12. So then they are greatly and groſly deceiued, that ſuppoſe all ſuch to bee highly in Gods fauour that flouriſh and proſper in the world, and ſuch to bee the worſt ſort of people, whom God doth moſt commonly ſtrike and correct with his hand: hauing forgotten that hee doth not heere keepe an ordinary rate below, to puniſh euery one as he is worſt; and to fauour or cocker him as he is beſt: But hee ſingleth out ſuch as pleaſeth him, and maketh them examples to others to ſerue for their inſtruction, and in them willeth and warneth vs to looke vpon our ſelues.

Vſe 2.

Secondly, as the children of Iſrael trauelled vp and downe in the wilderneſſe, and went from place to place, from one ſtation to another, whereas *Moſes* reckoneth vp 42 in this Chapter: ſo it is with all the faithfull heere vpon the earth, they muſt teſtifie and profeſſe themſelues to be pilgrims and ſtrangers in the world, becauſe wee abide not in our owne countrey.

This *Dauid* confeſſed vnto God, Pſalme 39 12, that *he was a ſtranger and a forreiner as all his fathers were*. This alſo the Apoſtle witneſſeth of the fathers, Heb.11,13, *They died in faith, and receiued not the promiſes, but ſaw them afarre off, and beleeued them, and receiued them thankefully, and confeſſed that they were ſtrangers and pilgrims on the earth.* Strangers be not inhabitants, and trauailers bee not liegers and continuers in one place. This ſhould teach vs to vſe this world as though wee vſed it not: to buy as though wee poſſeſſed not: conſidering that the faſhion of this world goeth away, and the glory of man fadeth as the flower.

Wee muſt caſt off all lettes that may ſtay and hinder vs in our iourney, like vnto trauellers, who will carry nothing with them in the way, but that which may helpe and further them to their iourneyes end. If they finde by experience any thing to clogge them, they wil caſt it from them, as *the blinde man caſt away his cloke*, Marke 10,50, that he might runne with ſpeed to him that called him; and rather loſe their preſent profite, then lacke the place of bleſſedneſſe to which wee are going. For our light affliction which is but for a moment, cauſeth vnto vs a farre more excellent, and an eternall waight of glory, while we looke not on the things which are ſeene, but on the things which are not ſeene: for the things which are ſeene are temporall, but the things which are not ſeene are eternall. Let vs therefore learne contentation of heart in euery eſtate of life which GOD will bring vpon vs.

Let vs, while wee conuerſe vpon the earth, haue our conuerſation in Heauen, and liue as citizens of that kingdome, accounting our ſelues heere to bee from home, eſteeming this life a place of baniſhment, and ſighing to bee deliuered from the bondage of corruption, and reſtored to the glorious liberty of the ſonnes of God. Wee all deſire to inherite Gods kingdome, as *Balaam* deſired to dye the death of the righteous, but we would not willingly bee ſoiourners heere. Soiourning importeth a temporary abode, not a ſetled life, but a paſſing forward in hope of tranſlatiō to a better eſtate: we muſt all embrace and receiue this as a ruled caſe, that euery citizen of Heauen is a pilgrim on earth, Geneſ. 47, 9. 1 Chronic. 29,15. 1 Peter 1,17, and 2, 11,12.

A citizen of heauen is a pilgrim on the earth.

If then we deſire to be citizens of Gods kingdome, we muſt behaue our ſelues as pilgrims on the earth. Wee are as it were exiles and baniſhed men in a forreine land, ought we not then to deſire earneſtly and heartily to come into our owne countrey, and among our own people? Whoſoeuer hath a rich patrimony in his own country, great wealth, much honour, noble friends, and is forced for a ſeaſon to ſoiourne in a ſtrange land, among ſtrangers, nay enemies, where he is euilly intreated, reproched, reuiled, diſturbed, and perſecuted on euery ſide; certainely he will ſet his heart and affections vpon nothing there, but all his minde is ſet vpon his countrey, deſiring aboue all things to returne and come againe thither.

Thus it ought to be with vs: our countrey is in heauen, where wee haue an euerlaſting inheritance, and an incorruptible treaſure, and are pilgrims vpon the earth, where wee are hated and aſſaulted by Satan, the world, and the fleſh; and are dayly ſubiect to ſundry troubles and infirmities. What folly therefore is it, to place our happineſſe and felicity vpon the earth, and to ſet our hearts vpon earthly things ?

Vſe 3. Thirdly, the people of God during their abode in the wilderneſſe, (after they were called out of the bondage of Egypt) did not go forward toward the land of Canaan with a conſtant and a ſetled courſe , but made many ſtayes and delayes : ſometimes they marched forward with a couragious reſolution vnder the banner of God and his ſeruant *Moſes*; and ſometimes they retired backward *by the way of the red ſea toward Egypt* , and often wiſhed themſelues againe in Egypt, *When they remembred the ſiſh which they did eate in Egypt freely, the cucumbers, and the melons, and the leekes, the onions, and the garlicke*, Numb. 14,25, and 11,5. Theſe doe the Iewes delight in to this day, which maketh them loathſome and vnſauory , which dyet theyr fathers learned in Egypt. So it is with vs , being called with an holy calling to the knowledge of the Goſpel.

True it is , we doe heere runne for a prize, this life is the race , the runner in it is euery true Chriſtian, the Angels are the beholders, eternall life is the Crown for which we ſtriue, the high Iudge of all is God, the enemies that ſeeke to ſubuert and ſupplant vs are Satan, the world, and our corruptions , againſt which wee are to wraſtle with might and maine as for life and death: yet we beginne ſlowly, and ſet forward faintly, aud being entred into the way, wee make many ſtarting-holes that ſtay vs in our courſe, that we do not proceed with ſuch a good courage and ſetled reſolution as becommeth vs.

The truth hereof we may behold in all the faithfull throughout all ages of the Church, who haue found hard beginnings in their firſt calling, an vnwillingnes to yeeld, a difficulty to reſolue, an vntowardneſſe to enter, a backwardneſſe to proceede, and a dulneſſe to perſeuere. The Lord appeared vnto *Moſes in a flame of fire out of the midſt of a buſh, and called him to ſpeake to Pharaoh , and to bring his people the children of Iſrael out of Egypt*, Exodus 3,2, and 4,1: but he maketh many exceptions and replyes to the call of God. And to the end to pull his necke out of the yoke, ſometimes hee alledged theit infidelity, that they will not beleeue that G O D appeared vnto him : ſometimes he obiecteth his owne infirmity, that he was not eloquent, but ſlow of ſpeach, & ſlow of tongue: and ſometimes he breaketh out into open obſtinacy, denying to yeeld vnto the voyce of God, ſaying, *Send by the hand of him whom thou ſhouldeſt ſend.* So *Ieremy* had many excuſes and exceptions, when the word of the Lord came vnto him , that hee had ſanctified and ordayned him to bee a Prophet vnto the Nations; for he replyed by and by , *O Lord God, behold I cannot ſpeake, for I am a childe*, Ier, 1,3.

The like we ſee in *Ionah* , *who fledde from the preſence of God*, becauſe of the charge enioyned to him to go to Nineue , Ionah 1, 3. *Lot*, albeit a righteous man , whoſe heart was grieued for the vncleane conuerſation of the Sodomites, yet being called to depart out of Sodome, did linger and loyter behinde in his departure , his pleaſures whiſpered him in one eare, and his profits rounded him in the other, ſo that he prolonged the time, and the Angels caught him , his wife, and two daughters by the hand (the Lord being merciful vnto him) *they brought him forth* , *and ſet him without the city*, Gen. 19,16.

The diſciples that were called of Chriſt, made ſundry delayes, *one would firſt goe and bury his father*, and afterward hee would returne and attend vpon Chriſt, Luke 9,39: another would firſt *goe bidde his friends farewell* which were at his houſe, and when he had more leyſure Chriſt ſhould be ſerued. So it fared with them that were bidden to the marriage-feaſt, who all with one conſent beganne to make excuſes; the firſt ſaid, *I haue bought a peece of ground, and I muſt needes goe and ſee it* ; *another ſaid, I haue bought fiue yoke of oxen , and I goe to proue them*: *and another ſaide, I haue married a wife, and therefore I cannot come*, Luke, 14, 18, 19,20, Math, 22,5.

Thus wee ſee our nature is ſlow and vntoward to follow the Lord, wee ſhift off and ſhrinke backe as long as wee can , and many goodly excuſes our corrupt fleſh findeth to linger and put from vs all true obedience to Chriſt Ieſus. Faine wee would ſeeme deſirous to follow God to come vnto Heauen, but wee are loth to ſoyle *and defile our feete*, Cant. 5,3: ſo that we muſt be violently thruſt forward, before we will yeeld, ſo ſturdy and ſtubburne our neckes are, Ioh. 6,44. Wee ſee ẏ truth of this in *Nicodemus*, he bare a loue to Chriſt, and a liking to his doctrine ; but firſt hee came to him by night for feare of the Iewes, Ioh. 3,2 : afterward hee waxed more bold in the cauſe of Chriſt before the face of the Phariſees, and that in the open day (thogh he receiued a checke) Ioh. 7,50 : and laſtly, he ſhewed himſelfe more conſtant and zealous in profeſſing himſelfe to be one of his diſciples in the buriall of Chriſt.

The like we ſee in *Ioſeph* of Arimathea, who at the firſt was *a diſciple of Ieſus ſecretly*, Ioh. 19 38: but after declared himſelfe manifeſtly in the coſtly and honourable buriall of his Maſter.

Thus it appeareth that *the Kingdome of Heauen is like a graine of muſtard ſeed, which is one of the leaſt of all ſeeds*, Matthew 13,31: and that the Elect themſelues are brought on by ſmall degrees ; their handes hang downe, their knees are weake , they goe halting and limping, and quickly turne out of the right way : they hang off and on a great while, they meete with many lettes and incombrances, both at home in themſelues, and abroad in others.

And albeit for further proofe and certainty of this point it were ſufficient to ſend euery man (that knoweth what true vocation and conuerſion meane) home to his owne dores, to examine his owne heart; yet conſider, I pray you, briefly the heauenly calling of Saint *Auſtine*, as it is teſtified by himſelfe in his bookes of confeſſion. For when God beganne to ſpeake to his conſcience, hee felt a world of tentations, he was toſſed and troubled with infinite combates and conflicts betweene the fleſh and the ſpirit, betweene God drawing on the one ſide, and the fleſh, the world, and the diuell holding backe on the other part. His pleaſures paſt preſented themſelues before his eyes, and hee thought hee might prolong the time, at length he beganne to breake through this army of enemies, and to ſpeake vnto God after this maner, O Lord, how long wilt thou ſuffer me thus? how long, how long ſhall I ſay, to morrow, and to morrow? why ſhould I not doe it now? why ſhould there not be an end of my filthy life, euen at this houre? Then hee was bidden to take vp and reade in the Scripture, after which followed his wonderfull and finall conuerſion, ioyned with much weeping and lamentation. This difficulty the Apoſtle found in his practice, that when hee would doe good, hee was ſo yoked, that euil was preſent with him: *he did delight in the Law of God concerning the inner man, yet he ſaw another law in his members, rebelling againſt the law of his minde, and leading him captiue vnto the law of ſinne, ſo that he did not thoſe things which he would, but the euils which he would not he did,* Rom. 7.21,22,23,29. This ſhould teach vs to call vpon God by earneſt prayer that we may receiue of him the preſence of his grace, & the aſſiſtance of his Spirit, that wee may ouer-ſtride all doubtes and difficulties that would ſtay vs, and ſo entangle vs in the ſnares of ſinne. Let vs vſe all holy and lawfull meanes to ſtrengthen our faith, that we may proceede from faith to faith, and grow in the graces of God, vntill we come to be perfect men in Ieſus Chriſt. And let vs not doubt of our calling, when we ſee, to ẏ griefe of our hearts, and the diſcomfort of our ſoules, ſuch wants and weakeneſſes in vs; it is not otherwiſe with vs then with all the faithfull: but let vs ſtriue and fight againſt theſe lettes which would withdraw our mindes from God, and take heede *wee quench not the Spirit, nor grieue him by whom we are ſealed vnto the day of redemption,* 1 Theſſalon. 5,19. Epheſ. 1,30.

Lib 8. confeſſ. cap. 1.2,7.

Et tu Domine, vſque quo? quamdiu, quam diu, cras & cras? quare non modo?

And although Satan and the world make neuer ſo much ſuit vnto vs, to entertayne the pleaſures of ſinne, *which are but for a ſeaſon*, and ſing neuer ſuch ſweet ſongs to enchant vs and lull vs aſleepe in carnall ſecurity, let vs ſtoppe our eares, and ſtrengthen our hearts againſt ſuch luſts as fight againſt the ſoule. Wee ſee ſundry perſons after theyr calling by the preaching of the word, and after a long profeſſion of the faith, to turne backe againe *as the dogge to his vomit*, 2 Peter 2,22, Prouerb. 26,11. 2 Timoth. 4,4: ſome to theyr vaine company, others after the loue of the world, the luſts of the fleſh, the cares of this life, and grow to bee more filthy and prophane then they were before. Let vs take heed of ſuch dangerous examples, their doings are euill, theyr fall is fearefull, & theyr end wilbe more fearefull without repentance and practiſing of their firſt workes.

Vſe 4.

Fourthly, we ſee the people of God, before they could enter into the land of Canaan, were conſtrayned to buckle and encounter with ſundry enemies, the Amalekites, the Canaanites, the Amorites, the Baſhanites, the Midianites, and ſundry others, Exodus 17,8. Numbers 21,1, and 31, 1,2, &c. all which in the end they ſubdued, ſo that not one of them was able to looke them in the face. Thus it fareth with all the faithful in this life. As ſoon as wee enter into the race of Chriſtianity, by and by we muſt expect many and ſundry enemies, ẏ croſſe vs in the way, ſome ſecret ẏ ſeek to vndermine vs, ſome open, that with all violence flye vpon vs, and driue againſt vs, & both ſeeke to ouerthrow vs: yea, ſuch as before our calling ſeemed our friends and familiars, now beginne to reiect and renounce vs, now fall to nod the head at vs, and to ſet themſelues againſt vs, becauſe *it ſeemeth ſtrange to them that wee runne not with them into the ſame exceſſe of riot, and therefore they ſpeake euill of vs; which ſhall giue account to him that is ready to iudge the quick and dead*, 1 Peter 44,5.

It is noted concerning Chriſt by the Euangeliſt, that before hee entred vpon the worke of his high calling, to preach the Goſpel, and ſhewed himſelfe a Redeemer to Iſrael, *hee increaſed in wiſdome and ſtature, and grew in fauour with God and man*, Luke 2,52: but when once hee left his priuate life in the priuate houſe of *Ioſeph* where hee was brought vp, and ſet vpon the office whereunto he was appointed, albeit hee continued in the fauour of God, as *his onely begotten Sonne in whom he is well pleaſed*, Matthew 3,17: yet he grew out of fauour with men who were not contented with him.

Paul, before his conuerſion, was in great eſtimation with the Phariſees, and obtayned letters of them, to put in priſon all them that called vpon the Name of Chriſt: but when hee beganne to preach faith in Chriſt which before hee perſecuted and ſought to deſtroy, hee loſt theyr fauour and friendſhip, as appeareth in that they plotted his death, and ſought his life to take it away, more vehemently and violently then hee had practiſed againſt the diſciples.

Let vs not therefore thinke it ſtrange that we meate with many enemies, cunning, ſubtill, cruell, and malicious; but ſeeke to be at peace with God, and reconciled vnto him, and then *if God be with vs, who ſhall be againſt vs*? Rom. 8,31.

Vſe 5.

Fiftly, the enemies of Iſrael, albeit they were ouerthrowne and defeated, yet were not all diſcomfited and conſumed at once, but by little and little, ſometimes one, and then afterward another, as they did not ariſe and appeare all together: ſo it is euermore with his Church to the end of the world. We ſhall neuer be without ſome enemies. God will euer try the faith and patience of his children. When *Dauid* ſate at home, and went not to warre againſt his enemies, he was ſurprized by a ſubtill enemy whom he neuer ſuſpected, and fell into two grieuous ſinnes, adultery and murther, 2 Sam. 11,1,4, 1 Chron. 20,1. The water by ſtanding ſtill, gathereth filth, mud, and corruption. The iron by lying ſtill, gathereth ruſt. The Church free from enemies oftentimes groweth ſecure: and the godly are ready *to ſay in their proſperity, they ſhall neuer be remoued*, Pſal. 30,6. Let all the wicked therefore know, that their peace and proſperity cannot giue them aſſurance (though they endure long) of the fauour and loue of God, but hee will bring downe his iudgements vpon them, when they haue filled vp the meaſure of their ſins. And albeit for a time they eſcape, yet they are appointed to wrath and deſtruction, foraſmuch as the Lord is iealous, and the Lord auengeth, *hee will take vengeance on his aduerſaries; and he reſerueth wrath for his enemies*, Nah. 1,2. Yea, thus it ſhall be with the ſpirituall enemies of our ſoules and of our ſaluation, albeit they haue receiued their deathes wound, and are cruſhed in the head, that they can neuer fully recouer their ſtrẽgth, but ſhall finally be ſubdued; yet they are alwayes hiſſing and ſtinging, they are trying & tempting the members of Chriſt. So long as we are Chriſts, wee muſt looke for the diuell and his Angels to ſet themſelues againſt vs. They will take no denyall or repulſe, but being beaten and vanquiſhed, will gather their forces, and vnite their power together, to build vp the kingdome of darknes. When he tempted Chriſt in the wilderneſſe, and receiued a notable foyle and glorious ouerthrow in all thoſe ſeuerall combats, and had ended his tentations that he had prepared, *hee departed from him but a little ſeaſon*, Luke 4,13. As he dealt with the head in the wilderneſſe, ſo he dealeth with the members in this world, wee muſt neuer looke to bee wholly ridde of this importunate enemy. Whenſoeuer he leaueth vs, it is not as a confeſsion that hee is vtterly conuicted and confounded; for it fareth with him as with one that wraſtled, who, howſoeuer hee ſpedde, would alwayes perſwade the ſtanders by, that he gaue him the fall and foile that buckled and claſped with him: and ſo it is when we wraſtle with *theſe principalities and powers, and ſpirituall wickedneſſes in high places*, they will neuer yeeld the victory, but rather gather their broken and disbanded companies, leuy new forces, prouide and procure ſtronger weapons, and make better prouiſion and preparation againſt vs. If then he depart from vs, and breake vp his ſiege, it is not to free vs from danger, and to take a truce with vs, but to muſter a freſh army, and to take vs at an aduantage, if hee ſee vs to grow ſecure: and therefore let vs neuer promiſe reſt vnto our ſelues from his aſſaults, ſo long as we continue heere, and carry about vs this earthly Tabernacle; but alwayes ſtand vpon our gard and in our watch-tower, to be ready for his comming and returning, that ſo reſiſting him, (being ſtrong in faith) he may flye from vs, Iam. 4,7. 1 Pet. 5,8,9. Yea, let this ſerue as a great comfort and conſolation to thoſe that haue experience of his manifold aſſaults and inuaſions, that they neuer diſtruſt or deſpaire, though their troubles be many, though their tentations be great & continuall, ſeeing this was the lot and portion of Ieſus Chriſt the Sonne of GOD, *Who ſhall treade downe Satan vnder their feete ſhortly*, Rom. 16,20.

Plutarch. invit.

Vſe 6.

Laſtly, the people of Iſrael, after the enduring of all their troubles and afflictions, after the experience of many ſorrowes and miſeries that came vpon them, had reſt giuen vnto them, and victory ouer all their enemies round about them, ſo that they were ſafely brought into the land of promiſe, where they inherited and poſſeſſed *cities that they builded not, houſes full of all maner goods which they filled not, welles which they digged not, vineyards, and oliues which they planted not*, and ſaw all the good things performed which the Lord had promiſed vnto them. This ſerueth to comfort the children of God, though for a time they ſuſtaine many iniuries, beare many diſgraces, receiue many loſſes, feele many pinches & inſtraightments, yea many fierce and fiery tryals, it is but while they wander in the wilderneſſe, they are not yet come into Canaan the place of reſt; howbeit the bleſſednes of the iſſue and end of all, will fully recompence the hardneſſe of the way, and make amends and ſatisfaction for all their ſorrowes, being fully aſſured that *the afflictions of this preſent world are not worthy of the glory which ſhall be ſhewed vnto vs hereafter, for then God ſhall wipe away all teares from our eyes*, Rom. 8,19. Reuel. 7,16,17. Thus God giueth comfort to his ſeruants, after they haue beene humbled in this vale of miſery. They ſhall hunger no more, they ſhall thirſt no more, they ſhall want no more. Then this corruptible ſhall put on incorruption, this mortall ſhall put on immortality, and death ſhall be ſwallowed vp in victory, 1 Cor. 15,53 54. This made the Apoſtle ſay, *Bleſſed are they that die in the Lord, for they reſt from their labours, and their workes doe follow them*, Reuel. 14,13. This muſt make vs to make light & ittle account of this tranſitory life, and of the vaine profites, pleaſures, honours, and friendſhip thereof, all which are as dung in compariſon of the profit, pleaſure, and honour that ſhall be enioyed in the next life. Let vs lay a

Deut. 6,10,11

good foundation in this life, and beginne our heauen while wee are here vpon the earth. Let vs make the firſt entrance into it in this mortall body which wee carry about vs,that ſo this work may be finiſhed and fully accompliſhed in the life to come.

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50 *And the Lord ſpake vnto Moſes in the plaines of Moab by Iordan neare Iericho, ſaying,*

51 *Speake vnto the children of Iſrael, and ſay vnto them, When ye are paſſed ouer Iordan into the land of Canaan.*

52 *Then ſhall ye driue out all the inhabitants of the land from before you, and deſtroy all their pictures, and deſtroy all their molten images, and quite plucke downe all their high places.*

53 *And ye ſhall diſpoſſeſſe,&c.*

54 *And yee ſhall diuide the land by lot,&c.*

55 *But if yee will not driue out the inhabitants of the land from before you, then it ſhall come to paſſe, that theſe which yee let remaine of them, ſhall be prickes in your eyes, and thornes in your ſides, and ſhall vexe you in the land wherein yee dwell.*

56 *Moreouer it ſhall come to paſſe, that I ſhall doe vnto you, as I though to doe vnto them.*

The ſecond part of the Chapter followeth in theſe words, which is the Commandement of GOD touching the Iſraelites when they ſhould come into the Land. The Law hath two parts, the charge to caſt out the Canaanites,and to deſtroy Idolatry. To theyr obedience he promiſeth poſſeſſion and dwelling in the Land; but if they ſuffer any to remaine, they ſhould be dangerous, troubleſome, and hurtfull vnto them, and God wil puniſh them for theyr coldneſſe and careleſneſſe in the execution of his will. In this place we ſee,that God is very patient and of much long-ſufferance, he had ſuffered the Canaanites foure hundred yeares,but when in the meane ſeaſon they repented not, they are appointed to deſtruction. We ſee alſo the horrible iudgement of God againſt the ſin of Idolatry, for which kingdomes and cities are deſtroyed. The queſtion may be asked, whether Idolaters be now to be killed,and Idols to be pulled downe and deſtroyed, as God in this place commandeth the Iſraelites? I anſwere,this commandement is not generall, neyther belongeth to al without limitation and exception : nay, as it was giuen to the Iſraelites, it did ſtrictly pertaine onely to the Canaanites, whoſe land was giuen them to poſſeſſe. And now it belongeth to Chriſtian Magiſtrates to pull downe all idols,and to aboliſh ſuperſtition,and the occaſions of both, and to purge their dominions from all ſuch abominations, 2 Kings 18,4: and to cauſe the word of God to be truly preached to roote the ſame out of their hearts, and to offer meanes of conference to turne the ſeduced from their blind deuotion. As for priuate men,they haue no warrant to pull downe images, which is the next way to moue ſedition and rebellion : it is ſufficient for them to withhold worſhip from them, and they muſt tollerate thoſe things which are not in their power to reforme.

Obiect

Anſwe.

Obiect.

Anſw.

Againe,it may be demanded, whether all pictures are to be defaced and deſtroyed, and all molten images to be quite pulled downe. I anſwere, pictures and images are not all of one ſort,neither are ſet vp for one end. Some haue a ciuill vſe, and ſome a religious. Such as are for ciuill vſe onely,may be retained: but ſuch as are ſet vp for Religions ſake,are to bee defaced, and this is the meaning of the commandement, *Thou ſhalt not make to thee any grauen image.* Now in that the Lord forbiddeth his people to ſpare the idolatrous Canaanites, and commandeth them to root them out vtterly, we learne, that no familiarity is to be vſed with Idolaters,but we are carefully to auoyde their company, Hoſ. 4,15. Deuteron,7,5. Pſalme 16.4. and 106,35. 36. Iudges 2, 2, 1 Corinth. 8,9,and 10,21, 2 Cor.6,17, Eſay 52,11.

Doctrine. We are carefullie to auoid the company of idolaters.

Reaſon 1.

The grounds follow. Firſt,becauſe whoſoeuer will auoid any ſinne, muſt alſo auoid the meanes whereby they may be induced and inſnared to fall into it. Now among all inducements to draw vs to a communion of wickedneſſe, the ſociety and familiarity with wicked men is one of the greateſt & moſt dangerous. This *Dauid* acknowledgeth, and therefore being reſolued to yeeld obedience to God, firſt he baniſheth vngodly perſons from his company, and then goeth cheerefully forward in his courſe, Pſal. 119,115, *Depart from me yee wicked doers, for I will keepe the Commandements of my God.* Secondly, our nature is prone and inclinable to idolatry, and therefore by their company, by their example, by their practice, by their perſwaſions, and by theyr doctrine we may eaſily be corrupted, as the Lord himſelfe threatneth, that *their gods ſhould be a ſnare vnto them,* Iudg. 2,3. Hence it is that the Prophet perſwadeth the people of Iudah not to go to Gilgal and Beth-auen, leſt ioyning with the ſuperſtitious Iſraelites, they ſhould bee infected with theyr idolatry, Hoſea 4,15.

Vſe 1.

This ſerueth to reproue ſuch as delight in the company of idolatrous Papiſts to be their inward and neareſt frends,which are guilty of moſt palpable idolatry,no leſſe then the Iewes that ſet vp the golden calfe and danced before it, Exod. 32. Secondly, ſuch as trauell for pleaſure and delight into popiſh and idolatrous places, where they expoſe themſelues oftentimes to ineuitable dangers by cõſorting and conuerſing with ſuch as are ready to allure them to commit idolatry, to go into their idolatrous temples to ſee and heare, and afterward to fall downe before their images.

Theſe are led by curioſity or by commodity to do that which is not conuenient. Thirdly, this meeteth with their corruption, who for wealth, or friendes, or other worldly, I may ſay wicked reſpects, linke themſelues in the neareſt ſociety of mariage with Popiſh idolaters, taking and nouriſhing in their boſomes a ſerpent, which is euer at hand day and night to tempt and entiſe them to forſake their couenant with God, to renounce his pure worſhip, and to embrace idolatry and ſuperſtition, 2 Cor. 6, 14. This was the ſinne of the ſonnes of God before the flood, *when they ſaw the daughters of men, and ioyned themſelues with them*, Geneſ. 6, 1, 2: this matching with them brought a flood of wickedneſſe, and the flood of wickednes brought vpon the whole world a flood of waters, wherein all fleſh periſhed. This was *Salomons* ſinne, notwithſtanding all his wiſedome, whereby he was drawne into idolatry, 1 Kings 11, 4. Nehem. 13, 26: *There was no king like him ouer all Iſrael, neuertheleſſe, euen him did out-landiſh women cauſe to ſinne.* This was the cauſe of the great wickednes of *Ahab* (who ſolde himſelfe to worke euill in the ſight of God) becauſe he tooke *Iezabel* to wife, 1, Kings 16, 31. And wherefore did *Ieboram* forſake the ſteppes of his godly father, and commit groſſe idolatry, but becauſe hee linked himſelfe in an idolatrous ſtocke, and married the daughter of *Ahab*? 2 Kings 8, 18. Mal. 2, 11. Ezra 10, 1, 2, 3. Laſtly, they are to be reproued, who are preſent with their bodies before the abominable idoll of the Maſſe, whether it be of a fanſie, or for faſhion, whether of curioſity, or for feare of puniſhment; and to bow downe to an image, thinking to be excuſed if they reſerue theyr hearts to God, whereby they robbe God of his glory, they giue ſcandal and offence to the weake brethren, they ſpoyle the Lord of his right, they caſt themſelues wilfully into deſperate danger, they depriue themſelues of a good teſtimony of their owne ſaluation; and laſtly, they deny the Lord IESVS and his truth before men, and therefore muſt take heed that *he deny not them before his Father in Heauen*, Math. 10, 33. Neither let them think this any defence or comfort vnto them, that they reſerue their hearts to God, and for his pure worſhip: For if this were true, then were the holy Martyrs of God ſimple fooles, that were content to endure all torments, yea to lay downe theyr liues for a teſtimony to the truth, rather then giue the leaſt outward approbation to idolatry. Then were thoſe three ſeruants of God greatly deceiued, who choſe rather to be caſt into the fiery fornace, then bow downe to the idol that was ſet vp, Dan. 3, 18: we are bought with a great price, and therefore *we muſt glorifie God in our body and in our ſpirit, for they are Gods*, 1 Cor. 6, 20. Rom. 12, 1. Mat. 4, 9, Exod. 20, 4. 1 Ioh. 5, 21. What husband would endure, that his wife ſhould proſtitute her body to commit whoredome, albeit ſhe ſhould pretend and proteſt, that ſhee reſerued her heart chaſt and pure for him only? Then how much leſſe will the Lord admit ſuch a bad and blind excuſe, when they that profeſſe themſelues to be his ſpouſe ſhall commit ſpirituall whoredome with idols in their bodies?

Diſcommodities of being preſent at the Maſſe.

Obiect.

Anſw.

Vſe 2.

Secondly, we muſt learne from hence that it is impiety to worſhip images with any kind of worſhip whatſoeuer. For if we be commanded to abſtayne from familiarity with them that be idolaters, much more are we charged to abſtayne from idols, and from all worſhip of the idols. It is a greeuous ſinne to giue the honour of God (whereof he is iealous) to any but onely to himſelfe. To robbe God, and thereby to enrich another, muſt needes be acknowledged to be a ſinfull and wicked practice: much more then is it a ſinne to giue the ſame to ſuch baſe ſtuffe as ſtockes & blocks, and ſtones, and images. Not to honour the king is wickedneſſe. To giue the honour due to the King to his Peeres and Nobles, muſt needs bee a greater ſinne and offence: but to giue it to a baſe and contemptible perſon, muſt needs be greater wrong and wickedneſſe then any of the reſt. So is it in this caſe, for men not to honour God is euil: to giue his honour to any mortall man is more ſinfull: but for a man made after the image of God to giue it to baſe and ſenſeleſſe idols, is moſt wicked of all, which are the workes of mens hands. The baſeſt image-maker that liueth, is farre better then the image that liueth not: as the workeman is better then the worke. And what a groſſe and ſenſeleſſe thing is it, that the liuing image of the liuing ſhould performe worſhip or ſeruice to the dead image of a dead Saint? It were much better therefore and leſſe abſurd, to worſhip him that made ẏ image, who is the creature of God, then the image it ſelfe which is the creature of man. So then we oght carefully to take heed to our ſelues, that wee worſhip not any image or idol with any worſhip whatſoeuer. It is not lawful for a ſubiect to worſhip his Prince, or for a ſonne to worſhip his father with any religious worſhip; much leſſe lawfull is it then for a man to worſhip ſuch things as theſe, that haue eyes and ſee not, eares and heare not, feete and walke not, neyther doth any ſound paſſe from them. A man would be much aſhamed to be found or ſeene worſhipping a tree that groweth, a bird or beaſt that liueth: much more then ought we to be aſhamed of this groſſe kind of worſhip, that we ſhould bow downe to ſuch things as are beholding to vs for theyr forme and faſhion: ſo that there is farre more reaſon, that the image ſhould worſhip his maker, then the maker worſhip the image that hee made. Let vs learne to feare GOD, and reuerence his worſhip, and flye all kinde of worſhipping of images whatſoeuer, & to abhorre the ſame as the imiattion of the Gentiles, and the very excrements of Antichriſt himſelfe. Whoſoeuer they be that practiſe ſuch impiety

Idolatry much abuſeth the dignitie of man.

in theſe dayes of grace, are fallen from grace. It may be that in time of danger and perſecution, a man may be forced to doe that which goeth againſt his conſcience to ſaue life; but for a man to ſtand out in theſe times, and to approue ſuch maner of worſhip, he is certainly fallen from Chriſt, and deſerueth iuſt condemnation and deſtruction; and therefore let no colour, or pretence, or perſwaſion whatſoeuer draw vs away to the committing of this ſinne, but let vs labour to keepe our ſelues pure, by cleauing to the worſhip and ſeruice of God, and by giuing honour and glory vnto him. Obiect. But they tell vs, that they worſhip not the image of any falſe God. The Scripture indeed cryeth out againſt the images of falſe gods, and ſuch as are no true Saints, but wee for our parts worſhip nothing, but the Images of the true God, and of true Saints. Anſwer. I anſwer, there is a great difference betweene the Images of true Saints and of falſe Saints: but there is no difference at al in the action it ſelf: foraſmuch as it is idolatry to worſhip the Image of the true God as well as of the falſe. And the reaſon is, becauſe it is to giue worſhip to that which by nature is no God at all. *Paul* and *Barnabas* were true Saints, yet if the men of Lyſtra had worſhipped them, they had ſinned againſt GOD as much as when they worſhipped *Iupiter* and *Mercurius*, which were no other then fayned gods, Acts 14,12. Therefore that diſtinction falleth to ẏ ground Deut.4,15. Eſay 40,18. Rom.1. 23, 1,Cor. 10,20. Deut. 27,15. Pſal.97,7. Obiect. But ſome of the Papiſts tell vs, that images are Lay mens bookes to looke vpon. Anſw. I anſwere, the Lord hath giuen them other bookes to reade, when he ſayth, *Search the Scriptures*, Ioh.5,39: hereby they ſhall be led into all truth, and be ſure to be preſerued from errour and euill. But as cunning and crafty theeues, when they meete with a poore ſimple foole or a little child, doe take theyr treaſure or money from them, and giue them babies and pictures to play withal, to keepe them quiet from crying or complayning: ſo doe the Popiſh ſort deale with Gods people, they take from them the rich treaſure of the holy Scriptures, whereby all theyr iugling and deceit would be diſcerned, and giue them puppets and images to be their play-fellowes, which are *the doctrine of vanity*, Ierem. 10,15. Zacharie 10,2: and they are teachers of lyes, Habakkuk 2,18. Neyther let them reply, that the Prophets condemne the images of falſe gods, and that they make the images of the true God. For wee ſhewed before that this cannot ſerue their turne, foraſmuch as the commandement forbiddeth the images of the true GOD, Deuteron.4,12.15, Acts 17,29.

Obiect. Againe, they obiect, that they doe not worſhip the images themſelues, but ſo farre as they haue relation to the Saints whereof they are images.

Anſwer. I anſwere, the Iſraelites, ſo often reproued for worſhipping of images, did withall profeſſe that they worſhipped not the idols themſelues of wood or ſtone, but God in them, as in making the golden calfe they had a reſpect to GOD who brought them out of Egypt, Exodus 32,3,4. And the mother of *Micah* witneſſeth that ſhee had dedicated *the ſiluer vnto the Lord, to make a grauen and molten image*, Iudges 17,3. So *Ieroboam* hauing made the golden calues, ſayth, *Behold, O Iſrael, thy gods which brought thee out of the land of Egypt*, 1 Kings 12,28: for hee meaneth the image and ſimilitude which repreſenteth the true God, Hoſ.2,26. And not onely the Iſraelites, who could not be ſo ſottiſh as to beleeue that the calues which themſelues had made, (and had lately made) had freed their fore-fathers out of captiuity, but the Gentiles themſelues excuſed their idolatry in this maner, as *Auſtine* witneſſeth, *I doe not ſerue and adore that ſtone which I ſee, but I ſerue him whom I doe not ſee. And who is that? a certaine diuine power which is inuiſible, which hath the charge ouer that image, Auguſt. in Pſalm.* 9,6. As for other obiections drawne from the Cherubims, and the braſen ſerpent, wee haue ſpoken of them ſufficiently before, chapt.21.

Vſe 3. Laſtly, wee haue from hence occaſion offered vnto vs to laud and magnifie the Name of God that hath freed vs from the darknes of idolatry and the danger of Idolaters, except wee will runne into the ſame againe. He hath placed vs where wee haue the Goſpel, like the Iſraelites in Goſhen, and hath opened our eyes to ſee thoſe follies. Let vs not with vnthankfull hearts deſire to returne againe into this ſeruitude.

The Lord hath choſen to dwell among vs, and hath planted his Church in our kingdom: let vs labour to approue our obedience in his ſight, leſt hee take the light of the truth from vs, and beſtow it vpon a people that wil bring forth the fruits thereof. So long as the true worſhip of God continueth among vs, our countrey ſhall be famous and renowned. On the other ſide, all places loſe their honour and dignity, when once they are defiled with ſinne, and conſecrated to idolatry. *Gilgal* was famous many wayes for many memorable things that happened there, yet through idolatry there practiſed, it became ſo infamous, that the people of Iuda are forbidden to reſort thither.

The like might be ſaid of Beth-el, which in former times was the houſe of God, but was afterward for the ſame cauſe turned into Beth-auen, an houſe of vanity, Hoſ. 4. Ierem. 7,12. Pſalme 78,60. What ſhall wee then ſay of the Popiſh pilgrimages to Rome, or to the holy land, but taxe them of ignorance and ſuperſtition?

For, be it that theſe places retayned theyr ancient dignity, and maintayned the Religion of God in his purity; yet ſhould there bee no reaſon to go thither to worſhip, foraſmuch as all difference of places is taken away, Ioh. 4, 23. *Ierome* trauayled himſelfe to the holy land, and liued there; and yet he ſayth, *It is no commendation to haue ſeene Ieruſalem; but to haue liued well at Ieruſalem, this is praiſe worthy.* And *Bernard* after him, *Wee muſt not ſeeke after the earthly, but the heauenly Ieruſalem, not by pilgrimage on foot, but by bettering our affections*, *Epiſt. 319. ad Lelbert. Abbat.*

And if God require not of vs to reſort to ſuch places, though they entertayned the truth, then doubtleſſe much leſſe to trauayle ſo farre vnto them being now degenerate & wholly dedicated and deuoted to Antichriſtianity and idolatry, in which reſpect they are now become reprochfull, hateſull, and infamous to God & al good men. For we are not to eſteeme them as they were, but we muſt take them as they are, that is, full of ſuperſtition, and conſequently dangerous to come at them.

But if yee will not driue out the inhabitants of the land from before you, it ſhall come to paſſe, &c: ſhall be prickes in your eyes, &c. In theſe words, we ſee the threatning which God denounceth againſt the careleſneſſe and negligence of this people in the execution of yͤ commandement of God: *The Lord will doe vnto* them, as hee had thought to doe vnto theyr enemies. From hence wee learne, that coldneſſe and careſneſſe in the ſeruice of God, is a great and greeuous ſinne. Want of zeale in the cauſe of God, to be newters or indifferent men, not caring or regarding which end go forward is a foule and fearefull ſinne before him, Iudges 1,21,27,29,31,33, & 2,2,3. 1 Kings 18, 21, and 2 Kings 17,33. Gal. 3,1. Reuel. 2,4, & 3, 15,16. Gal. 5,7.

Want of zeal in Gods cauſe is a grieuous ſinne.

Such are the greateſt number of our profeſſours: Some would reconcile the Papiſts and vs, that is, light and darkneſſe, Chriſt and Belial, the Temple of God and idols. Some ſerue theyr turnes by theyr profeſſion, ſo long as they may gaine and grow in credit vnder it. Some profeſſe religion as they profeſſe the Lawes of the kingdome, to wit, as a ciuill thing, and matter of good policy to keepe the people in ſubiection and obedience, being ready to change as the time and ſtate changeth.

Some hate them that are faithfull and forward ſo much, that they can abide no zeale in religion nor in obedience; that terme them madde fooles and giddy headed ſpirits which deſire to feare God, and to walke according to his word.

O miſerable perſons! that which GOD hateth is commended, and that which hee commandeth is reuiled and euill ſpoken of.

Reaſon 1.

The grounds. It is as naturall to a man to ſinne, as it is to draw the aire, as experience teacheth in all ſubiect to humane infirmity; no maruaile therefore if men decline, it is a part of the old leauen, for *what man is it that ſinneth not*? 1 Kings 8,46. The power of ſinne euen in the regenerate, is as a Law; and therefore wee doe as wee would not, Romanes 7: yet not I, but that ſin which dwelleth in me

Secondly, they lye vnder an heauy and fearefull curſe that doe the worke of the Lord negligently, which hee will haue executed diligently, carefully, cheerefully, and zealouſly: Ierem. 48,10, *Curſed bee hee that doth the worke of the Lord deceitfully*: but all ſuch as are lukewarme in the Lords buſineſſe are deceitfull workemen, they are loyterers rather then labourers, and therefore they may not looke to haue the wages of laborers.

Thirdly, ſuch are vexed with a ſpirituall conſumption, loſing the heate of the Spirit, and the life of grace, and fall to decay by litle and litle, as Reuel. 2,5, *thou haſt loſt thy firſt loue.* For as they that haue a conſumption of the body, the naturall heate decayeth and threatneth death: ſo ſuch as haue a conſumption in the ſoule, the ſpirituall heate diminiſheth and threatneth deſtruction. For ſuch churches and perſons become in time barren in good thing, but plentiful in euill things, Eſay 5,3,4. The vſes follow.

Vſe 1.

Firſt, this reprooueth the miſerable times wherein wee liue, wherein men ſeeme to bee caſt into a dead ſleepe. There is a general lethargy hath poſſeſſed vs, that nothing can awake vs. Wee haue had not onely the trumpet of Gods word ſounding in our eares; but many other iudgments: but who ſtirreth or ſtarteth vp at the noyſe thereof? *Who repenteth him of his wickedneſſe, ſaying, What haue I done? euery one turneth to his courſe, as the horſe ruſheth into the battell*, Ierem. 8,6: if wee tarry till the laſt trumpet come, woe vnto vs, for that ſhall awaken vs, and ſweepe away all the impenitent into hell, and none ſhal be able to eſcape.

Our Sauiour teacheth, that *from the dayes of Iohn the Baptiſt vntill now, the kingdome of Heauen ſuffereth violence, and the violent take it by force*, Math. 11, 12, where he ſheweth that after the Goſpel beganne to bee publiſhed by the miniſtery of *Iohn*, (who was ſent to prepare the hearts of the people) they were very greedy and as it were couetous of the truth, and couragiouſly brake into it with all theyr ſtrength and force that they could make. Thus it was in the dayes of the Apoſtles. For as at the preaching of *Iohn*, the ſouldiers, the Publicanes, and people came vnto him, ſaying, *Maſter, what ſhall we doe*? ſo when they preached repentance in the Name of Ieſus, they that heard them *were pricked in their hearts, and ſaid vnto Peter, and to the reſt of the Apoſtles, Men and brethren, what ſhall we doe?* Acts 2,37.

Luke 3,10,12 14.

But is it ſo in our dayes? alas we may ſay, the kingdome of darknes ſuffereth violence, the kingdome of this world is wholly ſought after,and euery man preſſeth into it, Luke 16, 16: but as for the kingdome of God, wee are content to let it alone. Some are open enemies to the Goſpel and the preaching of it, & ſerue Satan with all their power. Some are ſecure, and care for nothing,they let al alone, and ſit ſtill,like thoſe that ſate idle in the market place, and laboured not in the vineyard. Some ſtop their eares,and harden their hearts, and when the Miniſters of God will not apply themſelues to their humors, they goe backe. Some deſire to heare ſweete and pleaſant things, to bee flattered in their ſinnes, and to haue cuſhions ſowed vnder their elbowes. If a ſonne ſhould no otherwiſe honour his father then we honor God,doubtleſſe he would diſinherite him,and caſt him off for euer. Or if a ſeruant ſhould in ſuch ſort ſerue his Maſter, would hee not put him out of his ſeruice, and turne him out of his dores ? The diuell hath a part of our ſeruice, & the world another, and ſhall wee thinke that God will accept a third ? This were to ſerue him to halfes,or not ſo much. But halfe a man is no man,and halfe a Chriſtian is no Chriſtian. Euery naturall thing groweth till it be perfect, herbes,plants,trees.

Euery tradeſman and artificer ſeeketh to encreaſe; onely the Chriſtian ſitteth ſtill, and doth nothing. God the Father left not off the worke of creation, till the whole hoſte of the creatures was ended, Geneſ. 2,1. Chriſt Ieſus ceaſed not the worke of redemption, till it was finiſhed, Ioh. 17.4. A builder leaueth not off, when hee hath almoſt builded. *Paul* ſaid, *I haue finiſhed my courſe*, 2 Tim. 4,7: not almoſt finiſhed; there is no comfort in this, no more then to bee almoſt ſaued, which is not to be ſaued at all. If we be cold in Gods ſeruice, we are almoſt his ſeruants, that is, not at all.

Secondly, God will not be dalied withal in the matter of Religion: eyther wee muſt ſerue him wholly, and acknowledge him throughly as wee ſhould,or not at all. If *Baal* be God, let vs goe after him without wauering. So long as wee are neyther hote nor cold, wee worſhip him in vaine, and may be aſſured that hee will ſpew vs out of his mouth.

This is no better then to ſerue him with the halt,or blinde,or leane, or lame, which he abhorreth. The Lord ſaith by the Prophet, *Curſed bee the deceiuer which hath in his flocke a male, and voweth and ſacrificeth vnto the Lord a corrupt thing: for I am a great King, ſaith the Lord of hoſtes, and my Name is dreadfull among the Gentiles*, Mal. 1,14. This is no better then to ſerue God with the offall of our affections, and to turne vnto him halfe our face, and the other halfe to our owne luſtes and pleaſures.

This is ſuch an indignity and indecency, that a man of any place or reckoning will not take it at our hands; *Offer the blinde for ſacrifice, is it not euill? and if yee offer the lame and ſicke, is it not euill? offer it now vnto thy gouernour, will hee be pleaſed with thee, or accept thy perſon, ſaith the Lord of hoſts*? Malachie 1, 8. Take heede therefore wee doe not play with God. Hee that playeth with fire, may bee ſcorched and conſumed with the flames of it; *but our God is euen a conſuming fire*, Deuteronom. 4, 24, and 9,3. Hebrewes 12,29. No man dare dally with a Prince, or with his Lawes, whoſe wrath is as the roaring of a Lyon: *but there is one Law-giuer who is able to ſaue and to deſtroy*, Iames 4,12. No man will bee bold to ieſt with edge-tooles, wee ſay commonly that it is dangerous; but the Lord is a ſhield, *and the ſword of excellency*, Deuter. 33,29: and if his word be compared to a two edged ſword going out of his mouth, Reuel. 1,16, nay if it bee ſaide to be quick and powerfull, and ſharper then any two edged ſword, piercing euen to the diuiding aſunder of ſoule and ſpirit, and of the ioynts and marrow, and is a diſcerner of the thoughts and intents of the heart: much more muſt wee acknowledge the author and giuer thereof to bee the ſearcher of the heart, ſo that there is not any creature that is not manifeſt in his ſight, but al things are naked and open vnto the eyes of him with whom wee haue to doe, Hebrewes 4,12,13. Will any that is brought before a Iudge, and ſtandeth in his preſence, beginne to mocke and ieſt as with a childe? But the Lord is *the Iudge of the whole world*, and he will reward euery man according to his workes, Geneſ. 18, 25, and 21, 49. Deuteronom. 10, 17, Acts 17,31. Romanes 2,5,6, and 3,6. So then, they are deſperately euill, that dally with their owne ſaluation, halting on both ſides, ſwimming betweene two ſtreames, and loſing their firſt loue whereby they glorified God, and adorned the profeſſion of the Goſpel.

Vſe 3. Laſtly, it is required of euery good and faithfull ſeruant of God *to bee zealous and amend*. This ſerueth to giue a watchword and warning to the greateſt number of our profeſſors among vs, ſuch as are accounted the moſt peaceable of the kingdome, honeſt men, iuſt dealers, and ciuill liuers, who can ſay with the Phariſie in the Goſpel, they are no theeues nor adulterers, nor drunkards, nor extortioners; they hurt no man, they wrong no man, they meane well to all, they follow their buſineſſe quietly, they liue among their neighbours peaceably, they are no medlers nor buſie-bodyes in other mens matters; theſe think themſelues therefore to be in good caſe, to be aſſured of Gods loue and fauour, to need no particular repentance: yet in the meane ſeaſon they haue no zeale nor care of religion in them.

But ſome wil ſay, Are not the former points that you haue named, good things? Do you condemne honeſty and ciuility, or ſuch as are the quiet of the land?

I anſwere, I condemne no man, if themſelues do not condemne themſelues: Nay, I condemne not any morall vertues, they are good in themſelues, but they are not ſufficient where is no more, neyther are they good in them, where they are not accompanied with better things: ſo that we may ſay to them as Chriſt doth to the hypocrites of his time, Mathew 24, 23, and 5, 20: *Theſe ought yee to haue done, and not to leaue the other vndone*: and in another place, *Except your righteouſneſſe ſhal exceede the righteouſneſſe of the Scribes and Phariſees, yee ſhall in no caſe enter into the kingdome of heauen.*

It is not therefore enough to abſtaine from groſſe ſinnes condemned by the light of Nature, and by the letter of the Law: for if there appeare in vs ſlackneſſe in good duties, want of forwardneſſe in our obedience, backwardneſſe, vntowardneſſe, and lukewarmnes in the matters of God, if wee ſit idle all the day, nay all the yeare long, and giue ayme to others; if we doe nothing our ſelues for the promoting of the cauſe of Chriſt and his holy Goſpel, it is an iniquity and impiety, whereof if wee repent not, wee ſhall periſh with all our good meaning, and in our peaceable ciuility goe to hell for our labour, or rather becauſe we labored not farther.

It is remembred of the old world that they are now *ſpirits in priſon*, 1 Pet. 3, 19, that is, damned ſpirits in hell, condemned for their diſobedience: and yet *it was in the dayes of Noah*, Math, 24, 38, as it ſhalbe alſo in the ſecond comming of Chriſt. There were and ſhalbe many peaceable men, following their buſineſſe cloſely, and the affaires of this life; neuertheleſſe dead hearted, hauing no life nor feeling of godlines, did abound and ouerflow, they had no care nor conſcience of Religion, or of the bleſſed hope to come; and therfore they were thendeſtroyed, and at the comming of Chriſt, ſhall bee ſwept away with the reprobate into eternall perdition, *prepared for the diuell and his angels*. The vnprofitable ſeruant did no euill, hee did not robbe and ſteale, but becauſe hee did no good, hee was bound hand and foote, and caſt into vtter darkneſſe, Mat. 25.

Luke 17, 26.

And certainely, if wee would but open our eyes, and behold the manifold iudgments vpon kingdomes and people, yea ſundry plagues of God among our ſelues, peſtilence, famine, inundations, loſſes, ſickneſſes, and diſaſes, we ſhall find out the true cauſe (though aot once thought vpon by the moſt) to be our coldnes, vntowardnes, and ſlacknes in the wayes of GOD, that wee haue not beene more forward to build vp his ſpirituall Temple, and beautifie his houſe, that it may ſhine more and more vnto the perfect day. So then, zeale and earneſtneſſe in the truth is not an infamous thing, or a matter to bee blamed, as the world doth imagine, 2 Kings 9, 11. Acts 26, 28, when *Dauid* humbled himſelfe in faſting and prayer, it was turned to his reproofe and reproch. Such are plentiful in theſe daies, and to be found euery where.

This then muſt moue vs, according to the meanes that God hath left vnto vs, to expreſſe our zeale in maintayning the purity and ſincerity of Religion, and to contend earneſtly for the worſhip of God, and the ſuppreſſing of ſuperſtition and all other corruptions that ariſe.

There is no admitting of any halting with God, nor toleration of mixtures of Religion, which notwithſtanding ſome thinke good policy, and haue laboured to bring in among vs, whereby indifferency (cloſely creeping in) will in the end make a way for flat atheiſme to bee profeſſed, ſo that wee ſhall bee like to the Samaritanes mentioned 2, Kings 17: *they feared the Lord, and ſerued their grauen images alſo*, verſe 33: ſo that indeed and in truth they *did not feare the Lord at all*, verſe 34.

Let euery one therefore put too his helping hand to promote the worſhip, and to aduance the glory of GOD: the Miniſters by conuincing errour and ſuperſtition, and by teaching ſound and wholeſome doctrine: the Magiſtrate by rooting out and deſtroying all things that hinder and lette the Kingdome of our Lord Ieſus Chriſt, and the people by profeſſing the truth in word, and expreſſing it in life, and furthering it by prayer and ſupplication to God.

CHAP. XXXIIII.

1 *AND the Lord ſpake vnto Moſes, ſaying,*

2 *Command the children of Iſrael, and ſay vnto them, When ye come into the land of Canaan, (this is the land that ſhall fall vnto you for an inheritance, euen the land of Canaan, with the coaſts thereof:)*

3 *Then your South quarter ſhall be from the wilderneſſe of Zin, &c.*

6 *And as for the weſterne border, you ſhall euen haue the great ſea for a border, &c.*

7 *And this ſhall be your North border, from the great ſea you ſhall point out for you, Mount Hor.*
8 *From Mount Hor ye ſhall point out,&c.*
10 *And ye ſhall point out your Eaſt order, from Hazar,&c.*
11 *And the Coaſt ſhall go downe from Shepham to Riblah,&c. unto the ſide of the ſea of Cinneroth, Eaſtward.*
12 *And the border ſhall go downe,&c.*

Why the land of Canaan is bounded.

The contents of this chap.

The Geography of Canaã.

Epiſt.27.

In the Land of Iſrael are ſeuen ſeas.

Many manſions of the Iſraelites during their abode in the wilderneſſe, we haue handled in the former Chapter. Now *Moſes* ſheweth what are the boundes and borders of ẏ promiſed Land. If a man do but purchaſe a little trench of land, or onely haue it and hold it in occupation by leaſe for a few yeares, yet hee will haue it bounded: ſo it was neceſſary that the land which they were to poſſeſſe ſhould be bounded, leſt in making the diuiſion they ſhould diuide more then belonged vnto them or elſe ſhould leaue ſomewhat that was giuen them vndiuided, which was contayned within the limits of that Land. So then he proſecuteth ẏ ciuill lawes touching their inheritance, to the end of the booke: whereof ſome concern their inheritance in generall, in this chap. and ſome in particular, eyther the holy inheritance or portion alotted to the Prieſts and Leuites for the maintainance of the Miniſtery, chap.35. or elſe concerne the inheritance of the people, chap.36. In this chapter we are to conſider two things: firſt, the bounds of the Land of Canaan are exactly deſcribed, which was to be giuen vnto the nine Tribes and the halfe. Secondly, the perſons are appointed and named, by whom the Land ſhould be diuided. The former part ſtandeth of two principall points, the commandement of God, and the execution of the commandement by *Moſes*. The commandement of God muſt be executed when they came into the Land, and the borders are deſcribed according to the foure coaſts and quarters of the world, South, Weſt, North, and Eaſt. The border on the South is deſcribed, verſes 3,4,5: on the Weſt, verſe 6: on the North, verſes 7,8,9: and on the Eaſt, verſes 10,11,12. Thus doth *Moſes* ſet downe the Geography of the holy Land. And as the Church is little in compariſon of the multitude of the wicked, ſo the quantity of this Land is narrow in compariſon of many others, as *Ierome* confeſſeth, who well knew the compaſſe of it. The length of the holy Land is taken from the North, toward the South, to wit, from the ſprings of Iordan, or from Libanus to Beerſheba, and is reckoned to be 160 miles, which do make of Germane miles forty. The bredth of it is taken from the Weſt to the Eaſt, that is, from the Miditerranean or great ſea to the Tracon Mountaines, and is eſteemed to containe 60 miles, which make 15 German miles. But to leaue this, obſerue in this diuiſion, that there is mention made of diuers ſeas, for better vnderſtanding whereof, we muſt know that the Scripture vſeth to call euen lakes and pooles, and all gathering together of waters by the name of a ſea. *Moſes* mentioneth in this place *the great ſea*, ver.6, which is alſo called the Mediterranean; and is ſaid to be great, becauſe it is the greateſt of all that are in the Land of Iſrael, which are in number ſeuen: firſt, the great ſea: ſecondly, the ſea of *Sichni*: thirdly, the ſea of *Tiberias*, which in this place is called the ſea of *Cinneroth*, v.11, and in the Goſpel, the ſea of *Galilee*; this is a great lake by which the Riuer *Iordan* paſſeth, and it is in *Galilee*, hauing the City *Tiberias* built on the ſhore, whereof alſo it taketh the name. It is alſo called the ſea of *Genneſareth*. Fourthly, the ſea of ſalt, or the ſalt ſea, this was called the lake of Sodome, or the dead ſea, and the lake *Aſphaltites* which Iordan diuided in the midſt. Fiftly, the ſea of *Chilta*: ſixtly, the ſea of *Chalyatha*. Laſtly, the ſea of *Sarithi*.

Doctrine.
God limiteth to euery one what hee ſhall haue, how much & how little.

[*When ye come into the Land of Canaan,&c.*] The Land of promiſe was called Canaan, of *Canaan* the ſonne of *Cham*, Gen.9, who with his poſterity dwelt therein: to this they were now come, and this is now bounded, that they might inherite all that God had giuen them, & diuide no more then was giuen them. This teacheth vs, that God ſetteth bounds vnto all mens poſſeſſions, they muſt take no more, nor vſurpe and preſume any farther then hee hath giuen, Deut.2,5,6. The Lord gaue Mount *Seir* to *Eſau* for a poſſeſſion: and ver,9, and hee gaue *Ar* vnto the children of *Lot* for a poſſeſſion. See farther, Pſalm.111, verſe 6. Amos 9, verſe 7.

Reaſon 1.

The Reaſons: Firſt, he is the abſolute owner of all good things, which wee enioy and poſſeſſe, and all things of right belong vnto him, of whom they were made, and had their being. As for vs, wee are onely his Bayliffes or Stewards, & we muſt giue an account to him for the vſe or abuſe of them, Pſal.24,1. Luke 16,2. Secondly, euery creature is ſet in his place which he may not paſſe. The heauens do keepe the conſtant courſe wherein they were created; the Sunne runneth the race that he is appointed, and goeth no farther. The Lord hath laide *the foundation of the earth, that it ſhould not bee remoued for euer*, Pſalm.104, verſe 5. He hath giuen bounds vnto the ſea, & ſhut it vp as with doores, and ſaid, *Hitherto thou* *ſhalt paſſe, but no farther, and heere ſhall thy proud waues be ſtayed*, Iob 38,11.

Vſe 1.

This ſerueth to reproue the curſed ſecte of the Anabaptiſts, who bring in a confuſion of all things, that ſet the heauens out of theyr courſe, and remoue the earth out of his place, and breake vp the barres of the ſea, and turne the order that God hath ſetled, vpſide down. For they can abide no priuate mans poſſeſſions, but would haue all things common. Thus they thinke to make themſelues like to the Apoſtles, but indeed they thereby reſemble rather ſome of the Philoſophers. If we ſhould ſee a man come into his neighbours ground, & pull vp the hedges, teare vp the encloſures, rend vp the fences, fill vp the ditches, take away the pales, through downe the wals, and remoue the bounds, wee would hold him an enemy to humane ſociety, and to the expreſſe ordinance of God. For wherefore hath God ſeuered and diuided people from people, with broad ſeas, deepe riuers, and high mountains, but that they ſhould not paſſe thoſe bounds, nor inuade the poſſeſſions of others? And this was the cauſe why in this place he bounded ſo exactly the Land of promiſe, and teacheth thẽ where it ſhould begin, and where it ſhould end, on the Eaſt-ſide, and on the Weſt, on the North-ſide, and on the South. And in the booke of *Ioſhua*, the ſeuerall bounds & limits of euery Tribe is ſeuerally and largely expreſſed and deſcribed. Hence it is, that *Salomon* ſaith, Prou. 22,28. *Remoue not the ancient landmarke which thy fathers haue ſet*. This is the law of God and man, a law vnder the Law and the Goſpel, to continue for euer.

Obiect.

True it is, the Romaniſts would conclude from hence, that their errors, which haue gotten foot for a few hundred yeares, & climbed vp into the chayre of *Moſes*, ought to preuayle and take place.

Anſwer.

Tho: Aquinas.

But this is no better then to draw the words frõ the litterall meaning to an allegory, which by the doctrine of theyr owne ſchooles cannot be ſound. Againe, howſoeuer in worldly poſſeſſions, preſcription of time may carry ſome credite, and be of ſome force, Iudg. 11, 26, yet in the matters of God, no time (thogh the hayres be neuer ſo gray) can preſcribe againſt *the ancient of daies*.

Dan 7,22.

For if it be a prerogatiue royall in a temporall kingdome, as the lawyers teach, that *nullum tempus occurrit regi*, that is, no time ſhall barre the king, nor preiudice him of his right: then much more muſt we hold, that no time ſhall barre *the King of Kings and the Lord of Lords* of his right, but his law muſt take place for euer againſt all other lawes, cuſtomes, immunities, priuiledges, and preſcriptions whatſoeuer. Laſtly, the doctrine of ẏ Goſpel which we profeſſe, is more ancient then all the deuices and inuentions of men, which hath beene receyued and beleeued from the infancy of the Church, and from the beginning of the world, and therefore the late and new ſtart vp religion of popery muſt riſe vp before the hoary head thereof, as the young man is commanded to honour the face of the old man.

Obiect.

Moreouer, whereas they alledge this and vrge it to procure credite and authority vnto the works and writings of men, as if the ſayings of the Fathers were to ſtand for a law; it is of no greater weight then the former.

Anſwer.

And albeit it were ſufficient to ſay, *Let God be true, and euery man a lyar*, Rom. 3,4, yet we anſwer farther, that the Fathers are for the moſt part againſt them, and refuſe to be witneſſes for them, as might eaſily appeare in the maine controuerſies betweene them and vs. Againe, as they diſſent from them, ſo ſometimes they diſſent from themſelues. Laſtly, all the Prophets & Apoſtles as a cloud of witneſſes ſtand on our ſide, and we teach nothing but what wee haue receyued of them, and they are our warrant.

To returne then vnto the former point, wee ſee the Anabaptiſts are iuſtly reprooued, who cannot abide any bounds, or buttelles, or land-marks, neither that any ſhould be maſter of his owne poſſeſſions, but would haue all go to ſpoyle and hauocke. And as God would haue iuſt weights and meaſures obſerued betweene man and man, that they might buy & ſell one with another: ſo he wold haue bounds and markes alſo vnchanged, that equity and vprightneſſe in all our dealings might take place. For this cauſe *Moſes* ſaith, *Curſed is he that remoueth his neighbours landmarke; and all the people ſhall ſay, Amen.* *Deut*, 27,17, and 19,14.

Diony. Halic. antiq. lib. 2.

The very heathen by the light of nature ſaw that ſuch markes ought to be inuiolable which of old time had beene ſet in inheritances: and they all thought that God himſelfe was wronged and iniuried in ſuch falſe dealings. And becauſe it ſhould be accounted an holy matter, they made a god of it (according to their common manner) which they called *Terminus*, and dedicated a feaſt to him which they called *Terminalia*. True it is, this was a diuelliſh inuention to ſet vp an Idoll for the maintainance of equity: yet nature taught & engraued this principle in the heart of man, that if markes and bounds were not kept and maintained, an horrible confuſion and diſorder of all things would follow in humane ſociety, and no man could know what was his owne, neyther poſſeſſe that which hee hath in peace.

Vſe 2.

Secondly, this condemneth all encroching & vſurpation one vpon another, in kingdoms and Lordſhips, as well as in priuate poſſeſſions, when men cannot bee content with their owne, but would ſtretch the wings of their power and iuriſdiction farther. *Moſes* ſaith notably in his ſong, Deut. 32, verſe 8, that *the moſt High diuided to the nations their inheritance, when he ſeparated the ſonnes of Adam, hee ſet the bounds of the people according to the number of the children of Iſrael.* Howbeit the ambition and vnſatiable greedineſſe of great men hath put all out of order, and nothing is ſo holy which can ſtay them creeping and encroching vpon the bounds and borders of their neighbours. Thus they breake the law of God and nature in ſeeking to enlarge and encreaſe their owne dominions. Theſe iuſtly incurre the curſe of the Prophet, *Woe vnto them that ioyne houſe to houſe, and lay field to field, till there bee no place, that they may be placed alone in the middeſt of the earth*, Eſay 5,8. Hab. 2,9,12. Ier. 22.13. Mich. 2,2. For wherefore hath God ſeparated nation from nation, and one kingdome from another people, but that all ſhould liue quietly, & communicate one with another, & that there might be no confuſion or diuiſion? and therefore ought all to be contented with their own bounds. God hath made them great, but they alwayes ſeeke to make themſelues greater: he hath ſet them bounds, but they will know no bounds. So then from hence we may gather that the warres which are taken in hand vpon ambition and the enlarging of the bounds of their Empire onely, are a deſpighting of God, a ſhedding of innocent blood, and a peruerting of the order which hee hath ſet in nature and nations. Euery man therefore ought to abide in his owne poſſeſſion and inheritance, & not to trouble or moleſt one another. The Gen.10,10. ambition of *Nimrod* firſt began with ſetting vp the kingdome of Babylon, and afterward many following his example, became deſirous to winne one from another. So it was with *Chedarlaomor*, who ſpread out his armes, and ſubdued the kings of Sodome & Gomorrha, Gen. 14,4. Thus men peruerted the order that God had ſet in the world, like vnſatiable gulfes, and *mighty hunters before the Lord*, that hunted for the precious liues of men. And the cauſe of al is pride and ambition. We all know how in the beginning the earth was couered with water, and naturally the ſea would ſtand aboue the mountaines, ſo that all would be ouerflowen: It is the ſpeciall goodnes of God, and a teſtimony of his almighty power, that the dry land appeareth whereon wee ſet footing, and build, and plant, and dwell, & commerce one with another. Seeing then, we liue heere, and that the earth doth ſuccour and ſuſtaine vs, let vs aſſure our ſelues that GOD ſheweth his pitty toward vs, let vs ſerue him with a perfect heart, and with a willing mind, and let all men content themſelues with that which they haue, without intermedling within the bounds of other men: and as hee hath reſtrayned vs by ſundry cloſures, & as it were locked vs vp with barres not to be broken, ſo let vs not ſeeke to break them and ſo encroch vpon that which he hath not giuen vnto vs.

Vſe 3. Thirdly, this reproueth the greedy and couetous affections of priuate men, that couet to be rich, they care not by what meanes. But as ſoone as the deſire of getting gaine is ſetled in them, they are enflamed to rake to themſelues by hooke or by crooke. All men doe ſhunne and abhorre the names of theeues and robbers, they cannot abide them, they are ready to ſue them that brand them with ſuch odious titles; but if wee deteſt them indeede, we muſt lay aſide couetouſneſſe alſo. Hence it is, that *Salomon* ſaith, Prou. 15,27. *He that is greedy of gaine, troubleth his owne houſe, but hee that hateth gifts ſhall liue.* Couetouſneſſe is a corrupt affection of the minde, greedily deſiring and too much gaping after the riches of this life. They dreame of long life, forgetting that no mans life conſiſteth in the abundance of his riches, Luke 12,15. They thinke they ſhal exceedingly profite them, but by the iuſt iudgement of GOD they turne to theyr hurt. They thinke they will be as a ſhield or buckler to defend them from the iniuries of this life, but they are turnd into ſwords wherby they are wounded and deſtroyed. They haue conceyued a ſtrong opinion that they will bee as a wall on euery ſide to vnderprop the houſe, but they proue as a double cannon to caſt it downe to the ground. As then he that eateth moderately, is nouriſhed by the meate, and it abideth in the ſtomacke, but when it is taken immoderately, the ſtomacke is choked, and it is vomited vp againe: ſo hee that greedily heapeth vp riches, ſhall be conſtrayned *to vomite them vp againe*, Iob 20,15. Couetouſneſſe therefore is a ſinne, when a man is diſcontented with the eſtate wherein God hath ſet him, and with thoſe things that God hath giuen for the ſuſtenance of this preſent life; when he murmureth againſt God, & the more he hath, the more he deſireth; when he heapeth them vp, and keepeth them, and bringeth them not foorth to any godly or neceſſary vſes; but hee diſtruſteth the prouidence of God, and putteth his truſt and confidence in his riches, as if he could not liue without abundance of them, neyther be ſuſtayned by the hand of God. The Scripture offereth Motiues to auoid couetouſneſſe. ſundry good meditations to mooue vs to auoyd couetouſneſſe. Firſt, becauſe it is forbidden of God, Matth. 6,19. Luke 19,13. Hebr. 13,5. His word alone ought to be of great force to perſwade vs, if we had no farther reaſon. Secondly, becauſe it is no leſſe ſinne then a ſecret kinde of idolatry, Col. 3,5, as the couetous perſon is an Idolater, becauſe he truſteth in his riches, not in the liuing God, Eph. 5,5. Marke 10,24. Thirdly, it cannot agree with the worſhip of God, but one of them expelleth another; as it is with contraries, with cold and heate, with light and darkneſſe, Pſal. 119,36. Matth. 6,24. Luke 16,13. *Yee cannot ſerue God and Mammon.* Fourthly, it is ſaide to be *the roote of all euill*, and that becauſe it driueth and enforceth to many ſinnes, to apoſtacy, to iniquity, to lying, to treachery, 1 Tim. 6,10. 2 Kings 5,22. Mat. 28,13,14,15. Fiftly, no mans life conſiſteth in the multitude of his poſſeſſions, Lu. 12,15. Sixtly, we are called to a better life, and we haue a kingdom promiſed vnto vs that cannot be ſhaken, reſerued for vs in heauen, and therefore we ſhould ſet our affections aboue where Chriſt ſitteth at the right hand of his Father, Col. 3, 1, 2. Luke 12, 32. Seuenthly, it is an vnſatiable euil, as a gulfe that ſwalloweth whatſoeuer is caſt into it, and as the poore, ill-fauoured, and leane fleſhed kine that *Pharaoh* ſaw in his dreame, which did eate vp ſeuen well-fauoured and fat kine, *And when they had eaten them vp, it could not bee knowne that they had eaten them, but they were ſtill ill-fauoured as at the beginning*, Gen. 41, 21. Hence it is, that *Salomon* ſaith, *He that loueth money ſhall not be ſatisfied with it*, Eccl. 5, ver. 10. Eightly, it maketh ſuch as are infected with it, companions with *Achan*, with *Gehazi*, with *Iudas Iſcariot*: nay the moſt couetous perſons are worſe then that traitor, and farther from the kingdome of heauen, becauſe he was touched with ſome remorſe, & reſtored the thirty peeces of ſiluer, whereas they keepe by them that which they haue wrongfully taken from others, and yet haue no ſenſe or feeling eyther of the ſinne preſent or the puniſhment to come; whereas without reſtitution & confeſſion they cannot be ſaued.

Vſe 4.

Laſtly, from hence we ought all to learne contentation with our ſeuerall eſtates, wherein God hath ſet vs, which ſhould be as bounds to hedge vs in, as if it were ſaide vnto vs, Behold, God will haue vs to reſt and ſtay vpon that which he hath giuen vs, and to content our ſelues therewith; otherwiſe we trouble the whole order of the world, and defie the Lord himſelfe to his face, as if wee meant to proclayme open warre againſt him. This obedience S. *Paul* had learned, when he profeſſeth that he knew *to be rich and to be poore, to be hungry and thirſty, and likewiſe to haue abundance*, Phil. 4, 12. He had learned to be patient in pouerty, and to be content with his eſtate. Both theſe are two notable vertues, and ſpecial graces of Gods Spirit. This is it, to learne to be rich and to abound, when we do not deſire to gather yet more and more, neyther are proud to truſt in our riches, neyther take occaſion by them to oppreſſe the weaker ſort that haue no friends in the world to maintaine and defend them, and finally, when we ſo vſe the world as if we vſed it not, & be ready to become poore for Chriſts ſake, and to leaue all whenſoeuer it ſhall pleaſe God to lay that croſſe vpon vs. This is a great bleſſing, when ſuch as are rich in wealth, can be poore in heart, and indeede greater then the former, and more needfull to be vrged then the former. Many will be ready to laugh at this ſpeech, *to know how to bee rich*. But if wee conſider how vnſatiable for the moſt part ſuch are, and how their eares and harts alſo are ſtopped with earth and clay, we ſhall finde that it is not without great reaſon that Chriſt our Sauiour telleth vs, that *It is an hard thing for a rich man to enter into the kingdome of heauen*, Mat. 19. For they are for the moſt part more diſcontented then poore men, and ſo farre in loue with their owne ſhadow, (for what is riches but a ſhadow?) that they cannot be ſatisfied. And if they had the whole earth in poſſeſſion, they would think that too little, and beginne to dreame of two earths. Wherefore let vs labour after the grace of Contentation, which is a vertue whereby wee are content with our preſent eſtate, and ſuch bleſſings as we haue lawfully gotten, and reſt in them with a quiet heart, and bee ready to beare the burden of pouerty patiently.

Motiues to moue vs to contentation

The holy Scripture ſetteth before vs as in a glaſſe, ſundry motiues to mooue vs to ſeek after, and to practiſe this gift. Firſt, becauſe it is commanded of God to euery one, to be content with his eſtate, Heb. 13, 5. Secondly, ſuch as are endued with it, neede not feare want or pouerty, or to be forſaken in theyr pouertie, for God hath promiſed to be their deliuerer, and hath ſayde, *He will neuer forſake them*, Heb. 13, 5. Thirdly, ſuch as are endued with it, ſhal not be deſtitute of godlineſſe, *which is great gaine*, to ſupply all things, 1 Tim. 6, 6. Fourthly, it is a teſtimony of true faith reſting in the will and pleaſure of God, Matth. 19, 21: for it witneſſeth for them that they haue their treaſure in heauen. Fiftly, it maketh this life ſweet and comfortable, Prou. 13, 15. and without it there is nothing but trouble and vexation of ſpirit. Laſtly, a little with the feare of God, is better then great heaps of riches & treaſures, Prou. 15, 16, 17. & 16, 8.

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13 *And Moſes commanded the children of Iſrael, ſaying, This is the Land which ye ſhall inherite by lot, which the Lord commanded to giue vnto the nine Tribes, and to the halfe Tribe.*

14 *For the Tribe of the children of Reuben, according to the houſe of their fathers, and the Tribe of the children of Gad according vnto the houſe of their fathers, haue receiued inheritance, and halfe the Tribe of Manaſſeh haue receiued their inheritance.*

15 *The two Tribes and the halfe Tribe haue receiued their inheritance on this ſide Iordan nere Iericho, Eaſtward, toward the Sunne riſing.*

In the former words wee heard the Commandement of God to *Moſes*, touching the bounds and diuiſion of the Land: here we ſee the execution of it, commending his obedience, wherein he encourageth the Iſraelites to prepare themſelues to enter into the Land. We haue all need to be comforted and encouraged to good duties, in regard of our preſent dulneſſe.

Againe, we ſee that the conſideration of the neereneſſe of Gods mercies, ſhould embolden and encourage euery one to bee conſtant and couragious, that wee faint not in the laſt acte. This made *Moſes* ſay, *This is the Land which ye ſhall inherite*: he doth as it were point it out with the finger, and biddeth them lift vp their eyes, and behold the goodneſſe which God had promiſed to their fathers. For as the conſideration of iudgement at hand &

lying at the doores,ought to moue terror and aſtoniſhment, ſo when we behold the mercies of God before our eyes, which are not prolonged for many yeares, it ought to enflame vs with an holy zeale and deſire to ſee the accompliſhment of the ſame: as Chriſt teacheth his Diſciples touching the laſt day & the comming of the Sonne of man,Luke 21,28; *When theſe things begin to come to paſſe,then looke vp,& lift vp your heads, for your redemption draweth nigh.* But to paſſe theſe ouer, let vs ſtay our ſelues a while in the conſideratiō of the eſtate of the Church of Iſrael as now it ſtood. Some were at reſt, other were to paſſe farther. Some had their inheritance, and ſome had none. Some had Townes and Cities to dwell in,and ſome were yet left to the wide world, and were to wander farther. Some had much, and others little or nothing at all. Some wanted,and ſome wanted nothing. This teacheth vs what is the eſtate of the people of GOD, ſome among Gods owne ſeruants do alwayes want and ſtand in need,Deut.15,7,11. Matth. 26,11.and 11,5.Acts 2,45.and 4,34.and 6,1. 1 Cor.4,11. 2 Cor.8,1.and 9,1,2.and 11,27. Acts 3,6.

Doctrine. Some among Gods people do alwayes want.

Reaſon 1.

The grounds are apparent, that they ſhould learne alwayes to depend vpon GOD and to call vpon him,and not to put confidence in the fleſh. This the Apoſtle expreſſeth touching his troubles and the reſt of the Apoſtles, 2. Cor.1,8,9. We were preſſed out of meaſure, aboue ſtrength,inſomuch that wee deſpayred euen of life,yea we had the ſentence of death in our ſelues,*That we ſhold not truſt in our ſelues, but in God which raiſeth the dead.* If the faithfull did neuer ſtand in neede of Gods helpe, they would forget God,and themſelues, and the next life. If the childe did neuer want any thing,he would not know his father from another,but would quickly forget him: and ſo likewiſe it wold be with vs toward almighty God.

Reaſon 2.

Secondly, God will neuer haue thoſe that haue plenty & abundance to be without obiects vpon whom to ſhew mercy,that his gifts may be tryed which he hath giuen them. For why doth God ſuffer the poore to bee in the Church, but onely to offer occaſion to vs to do good: as Marke 14,7. *Ye haue the poore alwaies with you,and whenſoeuer yee will ye may doe them good, but me ye haue not alwaies.* We neuer want perſons,vpon whom to exerciſe our pitty and compaſſion whenſoeuer wee will. Therefore when we ſee one man poore,and another rich, let vs not aſcribe this to fortune, but conſider the prouidence of God therein, which diſpoſeth al things in that manner. God maketh tryall what is in vs, and would haue the poore to be his collectors or receyuers, to take away all excuſe from vs, that we ſhould not ſay, We knew not to whom to do good; and therefore the Lord ſaith, *The poore ſhall neuer ceaſſe out of the Land,* Deuteronomy 15, verſe 11.

Reaſon 3.

Thirdly, as hee will haue the gifts of ſuch as haue receyued what to giue,to be tryed, ſo he will haue their patience proued that bee in need; which could not bee,if they did not ſuffer. For where there is no paine, there can be no patience,and therefore the Apoſtle teacheth,that *Tribulation bringeth foorth patience,* Romanes 5, verſe 3. And this ſerueth much for the glory of God, and the good of them that are in neceſſity.

Reaſon 4.

Fourthly, that wee ſhould not ſettle and neſtle our ſelues heere, nor make the earth to be our heauen,nor our treaſure to be our god; but that we ſhold ſeeke for another life,where ſhall be no want,no miſery,no neceſſity, but God ſhall be all in all.

Vſe 1.

This meeteth fitly and fully with the church of Rome, that make temporall felicity a note of the Church, to liue in pompe and glory of the world. This wee ſee handled at large by Cardinall *Bellarmine* among the notes of the church; but it is ſo far from being a note of the Church,that it is rather a note of the Church of Antichriſt. And the Spirit of God foretelleth in the booke of the Reuelation, that this ſhould bee the voyce of ſpirituall Babylon,chap. 18,7,8. *She ſaith in her heart.I ſitte a Queene,and am no widow,and ſhal ſee no ſorrow.* Loe how we are warned before hand,in what ſort the Romane Church ſhall aduance it ſelfe in regard of temporall happineſſe and of good ſucceſſe. But when that ſhall come to paſſe which the Scripture propheſieth in the ſame place, that how much ſhee hath glorified her ſelfe,and liued deliciouſly, ſo much torment and ſorrow ſhe ſhall ſuffer, ſo that her plagues ſhall come in one day, death, and mourning, and famine; and when the kings of the earth (who haue liued deliciouſly with her) ſhall hate and deteſt the whore, and make her deſolate, and ſhall eate her fleſh, and burne her with fire: and when the people of God (that are called to come out of her) ſhall reward her euen as ſhe rewarded them, and double vnto her double according to her works, and in the cup which ſhe hath filled,ſhall fil to her double: what ſhall become of this *temporall felicity*, whereof they glory ſo much? & where ſhall this note be found among them, which now they cry out to bee wanting among vs? Doubtles then,they will tell vs of new notes, and diſclayme the old which they now maintaine at this preſent for their own aduantage. For what hath the ſtate of the Church beene vpon the earth from the beginning? The poſterity of *Caine* liued in greateſt felicity,Gen. 6,1,*encreaſing* in ſtrength,in glory, in might, and in multitudes, while *Abel* was killed by his brother,and *Adam* liued childleſſe. And after the flood, God ſuffered his people, the poſterity of *Abraham* to ſoiourne as ſtrangers in a ſtrange Land,and *to be euilly intreated foure hundred yeares,* Gen.chap.15,ver.13, while the Canaanites liued in peace and pompe: and yet the Church was among that poore diſtreſſed

De not.eccleſ. lib.4.cap.18.

Reuel.17,16

company, and not among the Canaanites. Therefore the Lord ſaith by his Prophet, *I haue forſaken mine houſe, I haue left mine heritage: I haue giuen the dearely beloued of my ſoule into the hand of her enemies*, Ier. 12,7. The kingdome of Chriſt is not of this world, neyther doth hee promiſe to the children of the kingdome the pleaſures & delights of this world. The Saints of God finde not the beſt entertainment vpon the earth, and therefore Chriſt ſaith, Iohn 16,20. *Verily I ſay vnto you, that yee ſhall weepe and lament, but the world ſhall reioyce: and ye ſhall be ſorrowfull; but your ſorrow ſhall bee turned into ioy.* And afterward, verſe 33. *In the world yee ſhall haue tribulation, but bee of good cheere, I haue ouercome the world.* All the felicity and happineſſe of Gods ſeruants, is a promiſed and a reſerued happineſſe, we heare of nothing here but croſſes & afflictions. Hence it is, that *Eſpenceus* one of the popiſh Writers affirmeth, that *Crux eſt eccleſiæ nota*, that is, *The Croſſe* (and therefore not temporall felicity) *is a note of the Church.* And againe he telleth vs, that Chriſt foretold of labour and ſorrow (as he ſaide to his Diſciples, They ſhall ſcourge you in their Synagogues:) but the falſe chriſts propheſied of proſperity. If ſuch bee falſe chriſts, then by the verdict and ſentence of this man, *Bellarmine* muſt needs be a falſe prophet, for he dreameth of nothing but of felicity & proſperity. True it is, the Church ſometimes hath reſt from enemies, and enioyeth externall peace, but beſides, that this laſteth not long, they that are out of the Church haue for the moſt part a greater portion of this bleſſing. And all theſe outward things, riches & pouerty, peace and trouble, proſperity and aduerſity, fall out alike to the godly and the vngodly, and therefore *Auſtine* ſaith well, in Epiſt. 120. that *Almighty God of his bountifull prouidence hath granted earthly felicity euen to the wicked, that good men ſhould not ſo greatly deſire after it.*

In 2 Tim. p. 103.

Vſe 2. Secondly, this reproueth the fooliſh and ſuperfluous pompe vſed in Popery and blinde times of ſuperſtition, as if God tooke pleaſure in paintings, in Images, in Candles, and coſt beſtowed vpon their owne traditions: when in the meane ſeaſon the poore are for the moſt part neglected and forgotten. True it is, the Lord could haue made all rich, if it had pleaſed him, but hee ſendeth the poore to vs, to giue vs occaſion to exerciſe charity on them, who are made after his owne Image. The popiſh ſort account no worſhip like to this, to adorne and beautifie the Church wals, to gild and garniſh Images, ſenſeleſſe things, and dead ſtones, and paſſe by the liuing ſtones of the Temple, that are poliſhed by the hammer of Gods word. Neyther doth this eſtabliſh the art of begging, becauſe we teach, that there ſhall alwayes bee poore among the people of God: For pouerty is one thing, and beggery is another: all poore are not beggers, and all beggers are not alwayes poore. It is a great ſhame and reproch for a people that profeſſe piety and Chriſtianity, to ſuffer any beggers to ſwarme among them, which is the ouerthrow of order and honeſty. For firſt, this argueth great want of charity, and much hardneſſe of heart, that the rich deuoure all alone, and haue no regard of ſuccouring ſuch as bee in neede and neceſſity, and are ſore pinched with pouerty and penury.

The diſcommodities of ſuffring beggers & rogues

Secondly, when the bridle is once let looſe in this kinde, it groweth to be a common occupation: and when ſuch goe vp and downe from place to place, and from houſe to houſe, it cannot bee rightly diſcerned who are poore indeed, neyther can we ſay, who haue need, & who haue not need, neyther diſcerne the ydle from the impotent; wherein they moſt commonly ſpeed beſt, not who haue moſt neede, but ſuch as are moſt impudent, clamorous, & importunate.

Thirdly, the rewarding of ſuch as go about begging from doore to doore, and walke or rather wander from country to country, is no better then a maintaining of ydle perſons contrary to the law of God and man, and a filling of the Land full of ydleneſſe: now ſuch as are nuzled in roguing, in the end grow to be cunning in robbing: for from a rogue to turne to a theefe is an eaſie paſſage.

Fourthly, ſuch as are inured to this practiſe and finde ſweetneſſe in it, and themſelues encouraged by eaſe, can neuer inure themſelues to indure hard labour or to take paines in any calling afterward, but liue by the ſweate of other mens browes all their dayes.

Laſtly, ſuch perſons are dangerous to a ſtate, no better then vermine or caterpillers that deuoure the fruites of the eaarh, & rob from thē that are poore indeed; ſuch as liue as no parts of any body, no members of the Church, or of the commonwealth, or of any priuate family, but are as members cut off from the body. So then there ought to bee no beggers in Iſrael, which bring nothing but confuſion, & are the nurſery of all euill, and ouerthrow the law of God and man, of nature and charity. Howbeit theſe locuſts liue ſo well with the ſcrip, ÿ they would bee loth to exchange their trade for a yearely rent, or a daily penſion, prouided that withal they ſhuld be compelled to labor with their hands. This alſo ſerueth to meete with ÿ begging Fryars, & ſuch as vow voluntary pouerty as couſingermans to rogues & beggers that wander vp and downe vnder colour of releefe, and yet boaſt of this occupation, as of a ſtate of perfection. But of theſe vowes, we haue ſpoken ſufficiently before.

Vſe 3. Laſtly, this teacheth thoſe that haue the goods of this world, to ſhew pitty and compaſſion on them that ſtand in need. The two Tribes and the halfe are commanded to go vp armed before their brethren, and neuer to forſake them and giue them ouer, vntill they had ſeene their hearts deſire vpon their enemies, and placed their brethren in ſaftety, and had giuen to them a peaceable poſſeſſion of theyr portion of that promiſed land. And albeit we ſhould giue at all times, yet then eſpecially ought our compaſſion to be exerciſed and extended, when the poore ſtand moſt in need of our helpe, as in time of dearth and famine. Then the common cauſe and cry of the poore ſhould cauſe vs to cut our morſels thinner, & the ſhorter, and to abridge our ſelues of al ſuperfluity and exceſſe, rather then to ſee them to miſcarry, and to periſh for hunger. And if euer we minde to ſerue God, and to doe him homage with our goods, we ſhould bee forward and faithfull to do it at ſuch times. The firſt Chriſtians carried ſuch zeal toward God, and loue toward the poore Saints, that *They ſold their poſſeſſions and goods*, and laide downe the mony at the Apoſtles feete, that it might be diſtributed as euery man had neede. And as the poore muſt eſpecially be prouided for in times of want, ſo among the poore, yͤ poore Saints ought chiefly to be regarded, as the Apoſtle ſheweth, *Let vs doe good vnto all men, eſpecially to them who are of the houſhold of faith*, Gal.6,10. Thus ought we in doing good to reſpect the times & perſons, & in both whatſoeuer we do, it muſt proceed from a willing minde and a chearefull heart, 2 Cor.9, verſe 7. otherwiſe it is a ſacrifice not pleaſing in the ſight of God.

Motiues to moue vs vnto liberality toward the poore.

Now the Scripture affoordeth vnto vs ſundry motiues, as ſo many encouragements vnto liberality. Firſt, becauſe it is a ſeruice and ſacrifice commanded of God, that while wee haue opportunity, we ſhould do good to all, Gal.6,10.1 Theſſ.5,15. Secondly, it is a grace of God beſtowed vpon the Churches. 2 Cor. 8,1. Thirdly, it is fruitfull and bringeth forth much encreaſe. Gal.6,7,8. 2 Cor.8, verſe 12: yea though it be caſt vpon the waters, Eccle. 11,1. Fourthly, it is a certaine argument of ſincere loue, 2 Cor.8,8,24: as for that bounty and liberality which ſtandeth in words onely, it ſheweth the heart of that man to bee deſtitute both of faith and loue. Fiftly, the Spirit of God taketh notice of all charitable workes, & commendeth them in the godly, whoſe example we ought to follow, as in the Macedonians, 2 Cor.8. Sixtly, whatſoeuer is beſtowed in the name of God, is lent to him, and hee will repay vs: Nay, the Lord Ieſus accepteth it, and accounteth it as done vnto himſelfe, as wee ſhewed at large before in this booke.

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16 *And the Lord ſpake vnto Moſes, ſaying:*

17 *Theſe are the names of the men which ſhall diuide the land vnto you: Eleazar the Prieſt, and Ioſhua the ſon of Nun.*

18 *And ye ſhall take one prince of euery tribe, to diuide the land by inheritance.*

19 *And the names of the men are theſe: Of the Tribe of Iudah, Caleb the ſonne of Iephunneh.*

20 *Of the Tribe of Simeon, Shemuel, &c.*

21 *Of Beniamin, Elidad, &c.*

22 *Of Dan, Bukki, &c.*

23 *For the tribe of Manaſſeh, Hananiel, &c.*

24 *Of Ephraim, Kemuel, &c.*

25 *Of Zebulun, Elizaphan, &c.*

26 *Of Iſſachar, Paltiel, &c.*

27 *Of Aſhur, Ahihud, &c.*

28 *Of Naphtali, Pedahel, &c.*

29 *Theſe are they whom the Lord commanded to diuide the inheritance vnto the children of Iſrael in the land of Canaan.*

This is the ſecond part of the chapt. where the perſons are appointed and named which ought to diuide the land: theſe are of 2. ſorts, the chiefe and principall were the prieſt of the Church, and the Captaine of the hoaſt; the reſt were ten Princes choſen out of the ten tribes, ſo that two tribes are left out, to wit, *Reuben* and *Gad*, becauſe they had their inheritance befalne them already, at their owne requeſt, on this ſide Iordan. All theſe Princes are particularly expreſſed by their names, and by the names of their fathers, and all are ioyned in equall commiſſion together, yͭ nothing ſhould be done with partiality, to whoſe arbitrement and determination all were bound to ſtand. From hence three queſtions may bee rayſed. Firſt, what need there was of any Princes to diuide the land, and giue the Tribes their poſſeſſions, ſeeing this was to be done by lot? I anſwer, the one of theſe doth not take away the other, there was vſe of them both. For, ſeeing the lot could not bee vſed, except the land were diuided into ten parts or Prouinces, therefore it pleaſed God to vſe the helpe and miniſtery of men, to diuide it into tenne parts; after which diuiſion made, the lots wer caſt, by iudgement whereof euery Tribe had his portion of the land. Thus we ſee, how both of them were very neceſſary, and that the one did not ouerthrow or diſanull the other. Againe, why doth God ioyne ten other Princes to *Eleazar* the Prieſt, and to *Ioſhua* the ſon of *Nun*, were not theſe two ſufficient? I anſwer that which belongeth to all, ought to be done of all; and thereby God taketh away that enuy which might he caſt vpon them, when the matter was indifferently decided by a ſeuerall Prince, ſelected out of euery ſeuerall Tribe. Thus the mouthes of all were ſtopped, and euery one perſwaded to reſt without complaint or contradiction, in the deciding which they ſhould make.

Obiection.

Anſw.

Obiect.

Anſwer.

Thirdly, the queſtion may bee asked, Why the Prieſt was employed in this diuiſion? For, ſome haply will maruell, that matter of temporall inheritance (in which himſelfe and the reſt of that tribe had no other portion but the Lord) ſhould be committed to him that had the charge of the Tabernacle; and this may ſeeme altogether impertinent to his function. I anſwer, this was done for ſundry waightie conſiderations. For this was not without a my-

Obiect.

Anſw.

Why the high Prieſts helpe was vſed in the diuiſion of the land.

ſtery. And as euery ceremony had his ſignification, ſo heerein the Prieſt was a figure of Chriſt, to whom the ſpirituall inheritance belongeth, who is aſcended to prepare a place for thoſe ỳ are his in heauen. Secondly, this was done in regard of the Prieſts & Leuites, for albeit they had no inheritance in the land, yet ſome part and parcell fell vnto their ſhare out of euery Tribe, as we ſhall ſee in the following chapter. Thirdly, if any controuerſie ſhould ariſe in this great and waighty buſines of making a ſtable and vnchangeable diuiſion that might remaine among their poſterity for euer, they might haue the Prieſt at hand for direction, and to aske counſell for them at the mouth of God. Laſtly, that this whole action might bee ſanctified to them & theyr children, it was to be begun with prayer, and to be finiſhed with thankeſgiuing (for which the Prieſt was the fitteſt) according to the ſaying of the Apoſtle, Coloſſ. 3. verſe 17. *Whatſoeuer ye do in word or deed, do all in the name of the Lord Ieſus, giuing thankes to God and the Father by him.*

This diuiſion offereth diuers inſtructions. In that *Eleazar* & *Ioſhua* the cheefe of the reſt, appointed to ſet out the land are named before other, it teacheth, that ſuperiours (whoſe head God hath lifted vp aboue their bretheren) ought to giue good example to others. Againe, wee ſee that God maketh choiſe of men to bee his inſtruments, ſo that not onely thoſe things are to be holden diuine, and of diuine authority, which are done immediately by God himſelfe, but ſuch alſo as are done by men, aſſigned to their office by him. Thus God hath called men, and not Angelles, to preach the Goſpel, whereby hee regenerateth vs, and maketh vs heires of his kingdome, if we receyue the ſame by fayth. We are therefore to ſubmit our ſelues vnto it, and to bee content to be informed and reformed by it no otherwiſe, then if an Angel from heauen, nay no leſſe then if God himſelfe ſhould ſpeake vnto vs, Luke 10,16. 1 Theſſ. 2, 13. Acts 10, 33. This is the way to heare aright. Furthermore, obſerue the faith of this people. They were not yet come into the land, they had not paſſed ouer Iordan, nor obtained one foote there; the Canaanites yet dwelled in their Cities, and armed themſelues to reſiſt them, they had ſtrong Cities walled vp to heauen, and mighty men of ſtrength and ſtature to oppoſe againſt them, they had a generation of Gyants & mighty men, that were as ſo many *Goliahs* to bid defiance to Iſrael: yet we ſee they are occupied in diuiding the land, and haue Princes appointed to determine the ſame, and all of them are no leſſe buſie in the work, then if the land were already conquered & ſubdued vnto them: which ſheweth to vs the nature of faith, according to the deſcription of the Apoſtle, Heb. 11. 1. *Faith is the ſubſtance of things hoped for, the euidence of things not ſeene: for by it the elders obtained a good report.* This we ſaw before in the daughters of *Zelophehad*, how zealous they were in the cauſe of their father, to haue a part of the inheritance particularly to themſelues. True it is, this is touching a temporal promiſe, or a promiſe of a temporall bleſſing, howbeit it had reference typically to the eternall inheritance in the heauenly Canaan. So then this teacheth vs, that true faith apprehendeth, appropriateth, and applyeth Gods promiſes as if they were preſent. True faith is of an applying nature. It doth not onely aſſent vnto the promiſes of God, but maketh application of them to our ſelues, and both are neceſſary to ſaluation, Ier. 31, 33 Eſay 25, 9. Cant. 2, 16, and 6, 3. Iohn 1, 12. and 6, 51, 35, and 3, 14, 15. None had comfort by the brazen ſerpent that was lift vp on the pole, but ſuch as were able in particular to looke vpon it, and aſſented and beleeued the promiſe that they ſhould be cured and reſtored by it. Chriſt calleth himſelfe, *The liuing bread*, of which we muſt eate: but what is eating ſaue an application? becauſe whatſoeuer a man eateth or drinketh that he applyeth vnto himſelfe, and receyueth it to be his: ſo touching faith, whatſoeuer a man doth beleeue, the ſame he doth apply vnto himſelfe, or elſe it can be no truth fayth, but a counterfeyt faith.

Doctrine. True faith is of an applying nature.

Reaſon 1.

Marke the grounds of this point. Firſt, true Faith ſtandeth of two parts, whereof one is an acte of the vnderſtanding, the other is an acte of the wil, according to the ſaying of the Apoſtle, Roman. chap. 10. verſe 10, *With the heart man beleeueth vnto righteouſneſſe.* The mind informeth vs to ſee and know God and his ſonne Chriſt, and the promiſes made in him: the heart ſeeketh, deſireth, and loueth that which it knoweth, which cānot be without a particular application.

Secondly, euery man is commaunded to beleeue, Marke chap. 1. verſe 15. 1 Iohn chap 5. verſe 15. Now it is not enough that we beleeue, except wee alſo make application, or elſe we beleeue no otherwiſe then the diuels beleeue, for euen they beleeue God & Chriſt, Iames chap. 2, verſe 19. But to make particular application of Chriſt, as to ſay, Chriſt is mine, and I am his, and haue remiſſion of ſins by his death, is more then any or all the diuels in hell can do.

The Angel that was ſent to be the firſt preacher of the Goſpel, ſaide to the ſhepheards, Luke 2. *Behold, I bring you tydings of great ioy which ſhall be to all people, for vnto you is born this day a Sauiour:* that is, to you that beleeue, for except they had beleeued it, and applyed it to themſelues, they could neuer haue conceyued any ioy at all, nor receyued any benefite at all by it.

Thirdly, the promiſes of GOD, howſoeuer they are deliuered in generall tearmes, yet they are particular alſo, and euerie one is bound to gather a particular to himſelf out of the generall. As in a Proclamation, albeit it bee conceiued and publiſhed in generall words, yet the matter is that which belongeth to euery one in particular, and muſt be ſo applied, as if his owne name were ſet downe in it. Marke 16,26. Iohn 3,16. The Goſpel is as a Princes proclamation, offering pardon and forgiueneſſe: and though the promiſes of God be generall, yet they doe containe a particular, becauſe that which is ſpoken to all beleeuers, is ſpoken vnto euery one that is a beleeuer, and that which is ſpoken to all penitent perſons, muſt bee applyed to euery ſeuerall penitent ſoule.

Fourthly, God hath ordained the Sacraments in the Church to be *the ſeales of the righteouſneſſe of faith*, Rom. 4, 11: and ÿ they ſhould be deliuered particularly to euery man, thereby to aſſure him of grace and mercy in particular. When men once come to know, that Chriſt offereth remiſſion of ſins by his death, by the receiuing of the Sacraments particularly we come to apply Chriſt and his merits to our ſelues: ſo that the deliuering of them vnto vs is thus much in effect, *Thou beleeueſt theſe generall things, then draw neere and take this vnto thy farther comfort, that thou mayeſt bee aſſured, that the promiſes of righteouſneſſe doe belong vnto thee, as if indeede thy name were particularly ſpecified therein.* All theſe things being conſidered, it followeth neceſſarily, that the generall knowledge is not ſufficient, but a particular application is neceſſary to ſaluation.

Vſe 1.

This ſerueth for confutation of an errour of the church of Rome, denying that a man may particularly beleeue, that God is his God, or that Chriſt is his Sauiour, or that remiſſion of ſinnes belongeth vnto him: and why ſo? Forſooth, becauſe in the Goſpel all runneth in generall, and it is not there written, that ſuch and ſuch are Gods, and ſhal haue benefite by Chriſt. But where there is a general, as for example, *Whoſoeuer beleeueth and repenteth ſhal be ſaued*, there is the particular alſo, *If thou beleeue thou ſhalt be ſaued*: and the faithfull by vertue of this do beleeue, and are ſaued by this their application. The Apoſtles ſaid to the Gaoler, Acts 16, 31: *Beleeue on the Lord Ieſus Chriſt, & thou ſhalt be ſaued, and thy houſe*: If the Keeper of the priſon had replyed, Sirs, how doe you know that I ſhall bee ſaued by Chriſt? Is my name written in the booke of God, that I may bee aſſured it is written in the booke of life? Would not they haue told him, that his particular name was included in the generall, albeit it were not expreſſed? The Papiſts doe preſume to giue abſolution vpon confeſſion, and yet they do not find any man in the Goſpel particularly named. When Chriſt our Sauiour ſaith, *Whoſe ſinnes ſoeuer ye remit, they are remitted*, Iohn 20, 23: they are not afraide vpon this generall to giue abſolution to particular perſons, and to tell them that their ſins are forgiuen. And will not theſe men be ſo fauorable to vs, as to ſuffer vs from a generall to infer and gather a particular, as well as themſelues? to wit, that when Chriſt ſaith, *Whoſoeuer beleeueth in me ſhall not periſh, but haue euerlaſting life:* the Miniſter may ſpeak to the conſcience of this or that man particularly, Beleeue thou in the Lord Ieſus, and thou ſhalt haue eternall life?

Obiection.

But *Bellarmme* goeth farther, and obiecteth, That this is not a ſimple promiſe, but conditionall, if they repent and beleeue, then they may indeede apply theſe things to themſelues and bee aſſured of them: but a man cannot haue any certainty of theſe things, that they do beleeue and repent, and therefore they cãnot in particular apply them to themſelues. **Anſw.** I anſwer, this is to builde one error vpon another, and to dawbe them both with vntempered mortar. For wherefore doth the Apoſtle command euery man to try and examine him ſelfe *whether he be in the faith, and haue Chriſt Ieſus dwelling in him*, 2. Cor: 13: if after this proofe hee cannot know what his eſtate and condition is? This is a certaine rule, whoſoeuer truly beleeueth, knoweth that hee beleeueth, though no man knoweth it but himſelf. He that is the Lords, *hath a new name written, which no man knoweth, ſauing he that receiueth it.* Reuel. 2, 17. But he which hath receyued it, knoweth it as wel as he knoweth he liueth. For no man doth know the things of a man, ſaue the ſpirite of man which is in him: euen ſo the things of God knoweth no man ſaue the Spirit of God, 1 Cor. 2, 11. So then euery man both may and ought to haue aſſurance of his own ſaluation; and therefore this we beleeue, let them teach and write what they will. For, what if a franticke man ſhould run vp and downe, & boaſt that all the wares which come to ſuch a Port or hauen are his, ſhall the Merchant be diſcoraged to thinke they are none of his? Or, if a falſe fellow come forth and lay claime to our inheritance, will that barre the true owner of his right? or make him to let goe his holde? What if a mad man out of his wits ſhould ſay, that the Crowne and Kingdome is his, would we therefore thinke it is ſo indeed? Or if ſome ſhould ſhew falſe and counterfet pearles, will the Goldſmith be diſcouraged, and think that his alſo are naught, and of the ſame ſtampe? In like ſort we may reaſon, What though ſome do not beleeue, or will not apply Chriſt vnto themſelues? What if ſatan haue deluded them with the ſpirit of errour, and blinded them with the miſts of ignorance, ſhall wee therefore ſuffer our ſelues to be beguiled, and to be brought to think that we haue no true knowledge or faith? or that we ought not to apply Chriſt Ieſus in particular to our ſelues? To conclude, we may be bold to auouch, that the diuels haue as much faith as the papiſts teach and beleeue. For the diuell can ſay, and that truly, I do beleeue: I beleeue that remiſſion of ſinnes is ſealed vp by Chriſt for ſaluation: ſo that hee may beleeue as much as any Papiſt in the worlde, holding the principles of their own doctrine, foraſmuch as the Romiſh faith is no other then hiſtoricall, to beleeue ÿ Scriptures and al things written in them to be true, but they neuer come to the principal & maine matter, wherein the comfort of a Chriſtian lyeth, to make particular application of any thing to themſelnes.

Vſe 2. Secondly, it admoniſheth euery man to examine himſelfe, and to try whether his faith be true, or not: this is the counſell and commandement of the Apoſtle, 2 Cor. 13, 5. as we heard before: and how ſhall we better do it, thē by making particular application of thoſe things which ought to bee beleeued? to beleeue that God is our God, that the Lord Ieſus is our Sauior, that we are righteous by his obedience, that wee haue the pardon of our ſinnes, that wee haue receyued the grace of ſanctification, and that wee ſhall be partakers of eternall life. For as faith is the life of the ſoule, ſo this application is the life of faith. If we finde this in vs, then certainly we haue a true, a liuely, a iuſtifying faith; otherwiſe we deceyue our ſelues with a ſhadow and opinion of faith, when in truth we are vtterly deſtitute of it. And if men were brought to their tryall heerein, it is greatly to be ſuſpected and feared, that not onely they in the Church of Rome, but many that liue in the Church of God it ſelfe, will bee found to want the true faith, and to pleaſe themſelues with a naked ſhew of it. For ſome haue not a generall knoledge, and therefore cannot haue ſo much as a generall faith. Many, albeit they haue a generall knowledge, yet they will not, nay they cannot in ſpecial apply Chriſt and his benefits vnto themſelues, becauſe ſuch is their ſimplicity, or ſottiſhneſſe, that they condemne this doctrine of applying Chriſt to themſelues, & ſay it is to ſome a doctrine of preſumption, & to others the pathway leading to deſperation. Theſe are afraid to go ſo farre, and dare not meddle with it. They will hope well, as the Papiſts do, and thinke well, but they cannot abide to heare of any particular application. Theſe are as men that are afraid of their good friends, whoſe caſe muſt needs be lamentable, and they ſtand in a dangerous, nay I may ſay in a damnable condicion: becauſe without this application there can be no true faith, and without true faith no ſaluation. We haue experience of ſome in our dayes, who out of a melancholy humor, perſwade themſelues that they may not eate, becauſe they are vnworthy to touch their meate, and by this meanes are the cauſe of their owne death: and yet they thinke they may ſee it, and talke of it, but by no meanes may touch it. This is the faith of many Chriſtians among vs, they thinke they may heare of the things that belong to ſaluation, and reaſon of them, but by no meanes they may apply them; theſe mens caſe is very dangerous, for they muſt needs periſh eternally. For as life is maintained, not by looking vpon our meate, or by ſpeaking of it, or by hearing of it, but by taking and applying of it: ſo the ſoule is ſuſtayned and life preſerued in it, not by hearing of the promiſes of the Goſpel, nor by aſſenting vnto them, but by applying of them vnto our ſelues. When the Iſraelites *were ſtung in the wilderneſſe with the fiery ſerpents and ſcorpions*, Deut. 8, 15, inſomuch that many dyed, if any ſhould haue ſaide, I am not worthy to look vp to the brazen ſerpent, and to faſten mine eies vpon it: I know indeed that God hath appointed it as the only means and remedy to recouer them that are ſtung, but I dare not preſume to behold it, becauſe of mine vnworthineſſe: would we not thinke that it were iuſt that this man ſhould periſh? So is it in this caſe, many men know that God hath ſent his Sonne into the world, and that he dyed for the ſinnes of the world, yet many are ſo deſperate, that they talke and diſpute of nothing but of their owne vnworthineſſe, and ſay they would apply Chriſt, but they dare not, they are ſuch greeuous ſinners. Howbeit he that was worthy to *take the booke out of the right hand of the Father, and to open it*, Reuel. 5, 2, 5, 11, 12, hath alſo made his children partakers of his worthineſſe, Reuel. 3, 4. *They ſhall walke with me in white, for they are worthy*. His merits are become our merits, and his righteouſneſſe is made ours, 2 Cor. 5, 21. Wherfore, whoſoeuer they are, that eyther through the corruption of their owne hearts, or through the tentation of Satan doe not truely apply Chriſt vnto themſelues, and his death to theyr ſaluation, but make it a matter of preſumption, their condition is miſerable, and they are yet in the way to deſtruction, and may iuſtly feare that the wrath and iudgements of God will ouertake them.

Vſe 3. Laſtly, this point is very ſweet and comfortable to euery one that is able (though with much weakneſſe and many infirmities) in particular to apply the generall promiſes of God and the Goſpel to himſelfe, becauſe ſuch ſhall be ſure to finde God gracious vnto them; and if they be ſtung by the old ſerpent, they ſhall be healed, becauſe they can look vp to to ẏ 2. ſerpent that God hath ſet vp, and appointed to be the healer and helper of them. If they be hungry, they ſhal be ſure to be ſatisfied, *Chriſt is the true bread that came downe from Heauen*, Iohn 6, they eate him by faith, and ſo apply in particular the generall promiſes to thēſelues. This is it indeed that ought to encourage euery man to labour for this particular application, & not like hypocrites to content thēſelues with generall things, as if they were afraide that Chriſt ſhould come within their doores. They are in effect like the Gadarens, that bid him depart out of their quarters. The particular faith is the only comfortable faith, and by this the iuſt man liueth. The Ciuilians haue a rule, that mine is better then ours, and in temporall things all men like of it. So we may ſay in the matters of faith, touching particular application, it is better for a man to ſay, Chriſt is mine, then Chriſt is ours. Neuertheleſſe, we muſt vnderſtand and obſerue thus much, that men muſt not bee diſcouraged to thinke they do not beleeue, when indeed they do beleeue. For the beſt of Gods children do beleeue with much weakneſſe, and encounter with many oppoſitions, with which they wraſtle and buckle hand to hand. Sometimes the effects of Gods grace are not ſo liuely in them as formerly they haue beene: ſometimes the heart of man being full of corruption will caſt many doubts concerning his faith, which is as much as if it ſhould caſt mire and dirt in the face of it. The life of a Chriſtian is like yͤ daies of the yeare, ſometimes the dayes are verie faire, ſometimes againe they are cloudie and full of ſhowres: ſo a man that doeth beleeue ſhall finde much peace, and haue a long time of reſt and refreſhing together: ſometimes againe he ſhall be full of many doubts, and of much ſtaggering, as when the Sun withdraweth it ſelfe within the clouds. Euery true faithfull ſoule knoweth this by continuall experience. And he that findeth theſe things, let him not be diſcouraged, but rather be aſſured that theſe are ſignes of true faith, & that God dealeth thus with his own for theſe ends, to make them more certaine of their faith, to teach thē to lay better hold of the promiſes of God, and to haue more ioy in them; and howſoeuer they may loſe the ſight of theſe things for a time, yet their faith in the end ſhal haue victory, and they ſhall bee able to pierce and paſſe through theſe clouds, and haue a certaine application, by which they ſhall be ſure to want no good thing.

CHAP. XXXV.

1 *And the Lord ſpake vnto Moſes, in the plaines of Moab by Iordan, neere Iericho, ſaying:*

2 *Command the children of Iſrael, that they giue vnto the Leuites of the inheritance of their poſſeſſion, Cities to dwell in: and ye ſhall giue alſo vnto the Leuites ſuburbs for the, &c.*

3 *And the Cities ſhall they haue to dwel in, and the ſuburbes of them ſhall be for their Cattle, and for their goods, &c.*

4 *And the ſuburbes of the Cities which ye ſhall giue vnto the Leuites, ſhall reach from the wall of the City and outward, a thouſand cubites round about.*

5 *And yee ſhall meaſure from without the City on the Eaſt ſide, two thouſand cubites, and on the Southſide two thouſand, &c.*

6 *And amoug the Cities which ye ſhall giue vnto the Leuites, there ſhall be ſix Cities for refuge which ye ſhall giue to the manſlayer, &c.*

7 *So all the Cities which ye ſhall giue to the Leuites ſhall be 48. Cities.*

8 *And the Cities which ye ſhall, &c.*

The contents of this chap.

IN the former chapter we ſpake of the inheritance in generall. Now we come to the particular, and firſt touching the Prieſt, which is an exception from the former. Of this chapter there are two principall parts: firſt, a commandement to aſſigne certaine Citties for the vſe and dwelling of the Prieſts and Leuites, who otherwiſe had no portion allotted, chap. 29. Secondly, Lawes preſcribed touching manſlaughter. Touching the firſt, we ſee that albeit in the former diſtribution of the inheritance there be no mention made of the Prieſts and Leuites, yet God will not forget them himſelfe, neyther haue them forgotten by others, but prouideth for them places of habitation, and aſſigneth to them 48. Cities, with their ſuburbs, wherein they are appointed to dwell. Touching their foode and ſuſtenance, they had the firſt fruites and the tythes of the fruite of their land, and of the increaſe of their Cattle. And becauſe he would haue them wāt nothing that was needfull for them (although mens deuotion and charity is ſuch, that they could be content to ſee them want all things) he taketh order in this place for theyr houſes and dwellings, and that in a plentifull and bountifull manner, conſidering the compaſſe of the land, as wee deſcribed it in the former chapter. For beſides the many Cities appointed, they had ſuburbes, with a thouſand Cubites in compaſſe about thoſe cities for barns, outhouſes, and ſtalles for cattle; beſides fields, ſtures, and medowes, containing two thouſand cubites more for feeding and breeding of their cattle. Theſe were not aſſigned vnto them out of one or two tribes, but ſelected out of them all, yet in ſuch ſort, that the tribes which had the larger inheritance muſt ſet apart the more, and they that had leſſe were to giue the fewer: and thus was a iuſt and equall proportion obſerued, that one ſhould not bee eaſed, and another ouerburthened. Thus were the Leuites *diſperſed in Iacob, and ſcattered in Iſrael,* that ſo God might bee ſerued and his worſhip preſerued throughout the land. Thus God would haue all his people in all corners and quarters to be taught and inſtructed, the ſmall as well as the great, plaine villages as well as famous and populous Cities, as wee haue ſhewed before, chap. 3. Thus was the puniſhment laide vpon *Leui*, Gen. 49, 7: turned into a bleſſing, and their reproach changed into matter of honor and dignity. Theſe were commonly called the Citties of the Leuites, not that they onely dwelt in them, but becauſe they among others dwelled in them, the youth were inſtructed in the liberall ſciences, the law of God was expounded in the Synagogues, there alſo publicke ſchooles and colledges were builded to be as holy Seminaries and Nurſeries of piety and religion, as we do reade in many places of the bookes of *Samuel* and the kings.

Of the Cities of refuge.

Moreouer obſerue, that out of theſe Cities of the Leuites God maketh choiſe of ſixe Cities of refuge, whereof three are in the land of Canaan, and the other on this ſide Iordan: and theſe were not choſen to bee together, but they were ſo fitted, that euery part of yͤ Land had one of them at hand, leaſt ſuch as were without fault and innocent ſhould be purſued and ſlaine by the auenger of blood before he could recouer any of them. Now theſe Cities are aſſigned out of the Cities of the Leuites, rather then out of any other, yͭ the places might be more reſpected, and bee more inuiolably obſerued: and it is preſumed that the Prieſts would not protect wilfull & wretched offenders, and ſo defile the places which were granted onely to be Sanctuaries for the innocent. Thus did God allow Sanctuaries & priuiledged places among his people, and many other nations in all times, and of ancient times haue followed this example. But whether it be expedient in the dayes of the Goſpel to entertain and giue way vnto them, may be a great queſtion.

Whether Sanctuaries & priuiledged places may be allowed among Chriſtians.

Peter Martyr diſputing this point, whether they are to be retained or aboliſhed, deliuereth his opinion, that becauſe the law of God allowed them, the cuſtomes of nations approued them, and for that there may bee at ſome times iuſt cauſe of them, therefore they may haue place among Chriſtians, ſo that certaine conditions be obſerued. Firſt, that neyther publike nor priuate wealth bee any way hurt or damnified. Secondly, that vices bee not nouriſhed and foſtered by hope of pardon, or eſcaping without puniſhment. Laſtly, prouiſion muſt be made, that they ſhould not ſtand open to all ſorts of offenders, but onely be granted to certaine perſons: as when a man at vnawares hath killed another and feareth the auenger, or is oppreſſed and ouer-burthened with debt without his owne fault & feareth the creditor. Neuertheleſſe, it ſeemeth to me, that theſe reaſons carry more ſhew then ſubſtance, and perſwade rather by the number, then by their waight. For to allow ſuch Sanctuaries, and yet to limit them with theſe cautions, ſeemeth to mee all one, as if one ſhould deliuer a knife into the hands of a childe, and then appoint three or foure keepers and ouerſeers to attend vpon him, to take care that hee doe no hurt to himſelfe or to others; whereas the knife might more ſafely be taken away, and the labour of the men better employed. And as for the two particular inſtances that this learned man giueth, in caſe of man-ſlaughter and debt, there are Courts of iuſtice and conſcience to try euerie mans cauſe, and to mittigate the rigour of ſuch as are mercileſſe: and therefore howſoeuer wee haue had Sanctuaries and other priuiledged places among vs, as appeareth in our Chronicles, in the late reigne of *Edward* the fourth, & *Edward* the fift, the memory whereof yet remaineth (which peraduenture may yet bee in force) yet through diſuſe and diſcontinuance of them it may appeare that the euil was iudged to be greater then the good that came by them. And if ſome inconuenience in ſome one caſe might fall out through want of them, it were better to beare that inconuenience by miſſing of them, then to admit a miſcheefe or rather an heape of miſcheefe, by retayning of them. But howſoeuer it may bee iudged in ſome certaine caſes a matter of charity to allow to ſome perſons the Sanctuary, to ſaue themſelues from ſuch cormorants as would neuer be ſatisfied but by the body and blood of the poore debter; yet becauſe vnder colour and pretence of this protection, infinite enormities would ariſe vnto the detriment of the Commonwealth, and that the former ſuppoſed cauſes may bee better remedied by other meanes no way hurtfull or preiudiciall at all to any, it were much better quite to diſſolue them, then to retaine them. For grant once this priuiledge and immunity to ſuch as are growne to decay by ineuitable loſſes, you ſhall haue others in time claime that benefite (yea, and perhaps ſooner receyue it) that are gone to decay by their owne negligence and vnthriftineſſe. And if it were needefull or expedient in caſe of debt to allow the Sanctuary, no doubt the Lord himſelf ſetting vp theſe Sanctuaries, would haue extended the liberty to ſuch perſons to flye vnto them: whereas among the people of God none were allowed to haue refuge vnto them, but ſuch as were purſued by the auenger of blood. And if there were no other reaſon to aboliſh them, it were ſufficient to ſee the horrible abuſes of them in the Papacy, where murtherers, and traytors, and varlets, and a rabble of all ſorts of cutthroats (as we ſhall ſee afterward) are protected, and allowed to be protected, contrarie to the expreſſe commandement of God, Exodus 21, 14. *If a man come preſumptuouſly vpon his neighbour, and ſlay him with guile, thē thou ſhalt take him from the Altar, that he may dy.* And we ſee the practiſe of it in *Salomon*, 1 Kings 2, 31: for when *Ioab* a wilfull murtherer, that ſlew two men more righteous and better then him ſelfe, and ſhed innocent blood in the time of peace, *fled into the Tabernacle of the Lord, and caught hold vpon the Altar*, he commanded him

to

Popiſh Sanctuaries vnlawful.

Decret de Immunit. eccleſ.

Decre'. 26, 9. Can. de Rapto.

Decret. 17, 9, 4 can. Id conſtitutionis.

to be ſlaine in that place. But to return to the former point, whether this be inconuenient or not, this is moſt certaine, that no ſtates do ſo much offend by denying of them, as the Romaniſts do by admitting of them, whereby it commeth to paſſe, that Churches and Monaſteries are turned into dens of theeues. It is noted, that *Innocentius* the third wrote to the king of Scottes that then was, That no man ſhould be taken by violence out of the church albeit he had committed very heynous offences. Howbeit leſt they ſhould ſeeme to let open a window, and to ſet looſe the reynes vnto all ſorts of wickednes, they haue excepted ſome certaine caſes. Firſt, they will not defend common theeues and robbers which do ſtand by the high-way ſide to ſet vppon ſuch as paſſe by, whether it be by day or night: neither yet thoſe that offend greeuouſly in the Church or Churchyard, in hope there to bee priuiledged, becauſe ſuch ought not to bee protected by the Church which ſin heynouſly againſt the Church. As for other wickedneſſe and moſt lewd and looſe villanies, as the murthering of men, the rauiſhing of Virgins, adulteries, and ſuch like practiſes, they defend them, as appeareth in the Decrees. And they offer this immunity and impunity not only to Chriſtians, but to the Iewes and heathen people, yea to excommunicate perſons, and to heretickes, prouided, that the heretickes come into danger for other crimes; whereas if it be for hereſie, they are denyed the benefit of the Sanctuary. Neyther is this liberty granted to the Church onely, but to the Byſhops palace, albeit it be not ioyned vnto the Church. As great a priuiledge likewiſe they grant to their breaden-god (and great reaſon, why?) ſo often as it is carryed about in pompe and proceſſion, or vnto the ſicke; for if in ſuch caſe any man ioyne himſelſe to the Prieſt, he hath a ſafegard and Sanctuary. Many ſuch like enormities are committed, and paſſe as currant among them, and ſo much wickedneſſe goeth vnpuniſhed, whereby God is offended, the Church is polluted, and the Land it ſelfe is vtterly defiled; and yet ſuch places of ſpeciall priuiledge and protection, are retayned and defended.

[*Command vnto the children of Iſrael, that they giue vnto the Leuites, &c.*] Heere we ſee, what great allowance God gaue to thoſe that miniſtred at the Altar, and did the ſeruice of the Tabernacle. And albeit the Leuiticall Prieſthood and all that miniſtration bee now aboliſhed, yet becauſe God to the end of the world gathereth vnto himſelfe a Church by the Miniſtery of the moſt holy Word and Sacraments, hee will haue his Miniſters alſo vnder the Goſpel ſufficiently prouided not onely of ſuſtenance and maintenance, but alſo of houſes and habitations fit for them, that they might waite vpon their office without diſturbance or diſtraction.

Doctrine. The miniſters muſt be prouided of all things neceſſary for them.

This teacheth vs, that the Miniſters of the church muſt be prouided of food & rayment, of houſes and dwellings, and of all things neceſſary for thē. This is proued at large in this place; heere it is commanded, & in the booke of *Ioſhua* it is performed and executed, as wee may reade in Chap. 2.1,2,3,4, &c. where we ſee particularly what Cities euery tribe gaue *as the Lord commanded by the hand of Moſes.* The like we ſee in the propheſies of Ezekiel, Chapter 45. verſes 1,2,3,4,&c. that when the Meſſiah is exhibited, and the Goſpel preached throughout the world, the Land ſhall bee otherwiſe diuided, ſo that part of it ſhal be aſſigned to the houſe of the Lord, part ſhall belong vnto the Prieſts and to the Leuites, verſe 4, and 5. ſhewing thereby, that the Miniſters of the Goſpel muſt bee maintayned. By the law of nature, euery man was bound to giue ſomething for the furtherance of Gods ſeruice, of ſuch temporall goods as GOD had giuen him, Gen. 14. verſe 18. and 28. verſes 20, 22. Leuit. 27. verſe 30, Numb, 18. ver. 28, Deut. 14. verſes 28, 29. 2 Chron, 31. verſes 4, 5. It is noted touching the zeale of good king *Hezekiah*, when hee had appoynted the courſes of the Prieſts and Leuites, euery man according to his ſeruice, hee commaunded the people to giue the portion to the Prieſts and Leuites, and by and by *they brought in aboundance the firſt fruites of Corne, and Wine, and oyle, and Honey, and of all the encreaſe of the fielde, and the Tythe of all things brought they in aboundantly*.

Reaſon 1.

Neyther doth this belong onely vnto the times of the Law, but likewiſe of the Goſpel. For, the miniſtery of the Goſpel is much more glorious then of the Law, and the calling of the Miniſters of Ieſus Chriſt, is greater then of thoſe that ſerued at the Altar: for, as *Iohn* was farre greater then any of the Prophets that went before him, ſo *hee that is leaſt in the kingdome of heauen, is greater then hee*, as *Matth.* chap. 11. verſe 11. If then, the Leuites were ſo bountifully and liberally dealt withall, whoſe ſeruice was to take end at the exhibiting of the *Meſſiah*, then much more ought they whoſe miniſtery and ſeruice muſt ſtand and continue for the perfecting of the Saints, for the worke of the Miniſtery, and for the edifying of the body of Chriſt, till wee all come in the vnity of the fayth vnto a perfect man, vnto the meaſure of the ſtature of the fulnes of Chriſt, Eph. 4, 12, 13. Secondly, that they may attend to the holy things of God, & be no way diſturbed. For ſeeing the Apoſtle giueth it in charge *that they muſt giue attendāce to reading, to exhortation, & to doctrine*, 1. Tim. 4, 13. how can they watch ouer the flock, and giue themſelues to theſe duties, except they haue prouiſion made for them accordingly? or how can they prepare a Table wel furniſht for the people in the church, when they haue nothing to ſet on their tables in their owne houſes? Or deale bread vnto the hungry, when they are hungry themſelues? or how can they fil the people with the food of the ſoule, when the people ſuffer them to bee empty, and to want the food of the body?

Laſtly, it is required of the Miniſters, that *they ſhould be giuen to hoſpitality*, as well as to teach, 1 Tim. 3, 2. the Apoſtle ioyneth both theſe together. But how ſhall they ſhew works of charity, when they haue not to ſupply their owne neceſſity? Or how ſhall they entertaine ſtrangers, when they are not able to maintaine their owne families? Or how ſhould they doe this good vnto the Church, when they themſelues want it in theyr owne priuate houſes?

Vſe 1. The Vſes remaine. Firſt this reproueth the corrupt dealing of wretched and miſerable people, who detaine from the Miniſters their liuelyhood, whereby they ſhould help themſelues, and releeue others. The Popiſh ſort thinke nothing too good for their prieſts and ſhauelings, but we haue thoſe that thinke euery thing too good for Gods faithfull Miniſters; their maintenance is too ſtately, their diet too dainty, their apparrel too coſtly, their houſes too lofty: they could be content they were put to earne their liuing with the ſpade and ſhouell. They will not willingly affoord them any thing, and they thinke it well ſaued which is purloyned from them. They are accounted the beſt husbands that can moſt cunningly and craftily go beyond them: and ſuch as can thruſt a new cuſtome (though it were neuer heard of before) vpon them, to defeate and defraud them of that which is due vnto them, doth account himſelfe to leaue his land in the beſt ſtate, & to prouide exceeding well for his poſterity, and to rid his demeanes of a very great bondage. In former times, tythes were counted as a debt to the Miniſter, now it is helde a bondage or ſlauery to pay them. And yet theſe are they that cry out with open mouth againſt the cruelty and couetouſnes of the Clergy, like *Iudah* that exclaimed againſt the incontinency of *Tamar*, when himſelf was guilty of no leſſe crime, Gen. 38. Secondly, it reproueth ſuch Patrons as enrich themſelues with the liuings of the Church: who preſent other to the place, but retaine to themſelues a ſhare out of the ſame. Theſe doe beſtow the benefice, but they keepe the benefite, neuer conſidering that *it is a ſnare to the man who deuoureth that which is holye, and after vowes to enquire*, Prou. 20, 25. Now that is to be accounted holy wͨ is dedicated to holy vſes, whether it be to the worſhippe of God, to the maintenance of the Miniſters, to the furtherance of ſchooles and good learning, or to the releefe of the poore, and therefore the aboliſhing or diminiſhing of theſe, is condemned as ſacriledge againſt God, Deut. 23, 23. Their forefathers were liberall in furthering the worſhip of Images, nay of the diuel himſelf, imagining it to be the ſeruice of the true God: they ſpared not to enrich thoſe that were ſeducers and ringleaders to eternall damnation, thogh they were alſo vnlearned and vngodly, & vnfit for that calling, yet ſomwhat they gaue them out of baptizings, and the other counterfet ſacraments, out of burials, trentals, maſſes, months minds, euery thing yeelded ſome fee and ſtipend, whereby they grew rich in the world: whereas the children of theſe grudge to giue any thing to their learned and godly paſtors which God hath in mercy beſtowed as a ſpeciall gift vpon the Church, but giue the cauſe to complaine of their wants of meere things neceſſary. The Prophet *Malachi* is not afraid to pronounce that ſuch vnconſcionable dealing is not ſo much an iniury to mã, as to God himſelf, Mal. 3, 8, 9. *Ye haue robbed me in tythes and offerings, ſaith the Lord.* And in the Law it is expreſſed, that the tribe of *Leui* had no inheritance, nor any part among their brethren, *But the Lord was their part and their inheritãce*, Numb. 18, 20. becauſe that which fell vnto them was dedicated to God; and leſt the people ſhold think that the Miniſters were beholding vnto them for it, therfore God claimed *the tyths to be his*, Leu. 27, 30: & by his gift aſſigned them ouer to the Leuites. No man can touch the Lords right to take it away, and bee guiltleſſe; for it is as a ſnare wherewith the hooke is couered, and the fiſh or fowle deceiued and entrapped. The profit that cometh by ſeizing vpon holie things, promiſeth much gaine and aduantage, yet let it ſeeme neuer ſo ſweet and pleaſant to the taſte, it ſhalbe as grauell, nay as poyſon in the ſtomack, & in the end ſhal ſting the more dangerouſly that ſwallow it, then if they were bitten with ſcorpions & venemous ſerpents.

Vſe 2. Secondly, it is the duty of the people to haue a care of their Miniſters. For ſeeing God hath appointed them to ſerue him, & to teach his people, that his way may be knowne vpon earth, & his ſauing health among all nations, it is great reaſon they ſhould be maintaind for that purpoſe. The Leuites were deſcended of the linage of *Abraham* no leſſe then any of the other tribes, & therefore a part of the inheritance belonged to them: neuertheles God put them from it, becauſe they ſhould not be trobled with tilling the ground & ſuch like buſines, but giue themſelues wholly to the fulfilling of their office. And as the Miniſters are often exhorted to do their duty, ſo muſt the people know, that God requireth a dutie at their hands, yͭ they prouide for them, as Deut. 12, 19. And doubtleſſe in that ſpeciall charge giuen to the people, God more reſpected the benefit of the people themſelues, thẽ the profit of ſuch as were to be maintained. The Miniſters are to be maintained in a temporall eſtate, but the people in the vnity of faith, and in obedience toward God, that ſo the true religion might be preſerued in purity.

Vſe 3. Laſtly, this ſerueth to put the Miniſters in mind of their duty. For wherefore hath God all this care ouer them, but that they ſhould care for the people? And wherefore are the people to prouide for their bodies, but that they ſhould watch for their ſoules? This ſerueth to driue from the Altar ſuch as are ignorant Miniſters, that are not able to teach the people. Ignorance is a greeuous ſinne in all, but eſpecially in the Miniſter, who muſt not onely haue light in himſelfe, but giue light to others; and muſt not onely know the way to Gods kingdome, but ſhew the way vnto others. For God neuer meant that idoll ſheepheards ſhould haue the places and prouiſion ordained for ſuch as will take paines. Theſe thruſt themſelues into this great worke and high calling of the Miniſtery, and yet are vnfurniſhed of thoſe gifts which ſhould fit them for this function, 1 Tim. 3, 2. and 2 Tim. 2. 2. They ſhould be *Lights of the world*, and yet ſit in darkeneſſe themſelues: they are called to be *Salt*, but they are vnſauoury. The Miniſter in the Church is as the eye in the body, or as the candle in the Lanthorne. If then the watchmen be blinde and haue no knowledge, *The blinde muſt needes leade the blinde, and then both fall into the ditch*, Matth. 15, 14. The Miniſters ſhould be the mouth and Meſſengers of God vnto the people; but if they bee dumbe and cannot ſpeake, they are not able to deliuer their Ambaſſage. They ſhould bee Nurſes of Gods children to feede them with the ſincere milk of the word, that they may grow thereby, 1 Peter 2, 2: but theſe haue dry breſts and ſtarue Gods people, and are guiltie of murther in his ſight. They take vpon them to be Stewards of Gods family, to giue them their portion in due ſeaſon, Luke 12, 42: but they haue no skill to breake the bread of Life, neyther to diuide the ſpirituall foode of the word aright. And whereas the Sheepeheards ſhould feede the flocke, they feed only themſelues with the milke of the flock, and cloath themſelues with the wooll. They do thinke themſelues to bee *Captaines and ouerſeers of the Lords hoaſt*, to go before the people, but they are not able to handle the ſword of the Spirit, nor to prepare the people for this ſpirituall warfare. Theſe ſinne greeuouſly by inuading the Lords inheritance, and preſumptuouſly taking vpon them this great office vnto which they were neuer called of God. For this is a certaine truth, whomſoeuer the Lord ſendeth, him he furniſheth and enableth in ſome meaſure to diſcharge the duty which hee requireth of him. His calling is not an idle, but an effectuall calling, and is able to demonſtrate it ſelfe ſo ſoone as it is giuen. When God had called *Aholiab* and *Bezaliel* to build his materiall Tabernacle, by and by they were filled with the Spirit of God, *in wiſedome, in vnderſtanding, and in knowledge*, Exod. chap. 31. ver. 2. and chap. 35, verſe 31. Will hee then make choyſe of any to builde the ſpirituall Tabernacle (which is his Church) in whome is no grace of the Spirit of God, no wiſedome, no vnderſtanding, no knowledge at all? *Salomon* ſaith in the Prouerbes, *He that ſendeth a Meſſage by the hand of a foole, cutteth off the feete, and drinketh dammage*, chap. 26, 6. No man that is wiſe will ſend ſuch a Meſſenger that hath any care or deſire to haue his meſſage deliuered: and therefore we may not think that the wiſe God will vſe ſuch in his ſeruice. On the other ſide, *as the colde of ſnow in the time of harueſt* (where the heat aboundeth) is moſt welcome, *ſo is a faithfull meſſenger to them that ſend him, for he refreſheth the ſoule of his maſters*, Prou. 25, 13. Theſe are they that deſtroy not onely their own ſoules, but bring deſtruction to the people that depend vpon them, Prou. 29, 16. And as God prouided not maintainance ſo carefully for the ignorant Miniſter, ſo wee may ſay the ſame of the careleſſe and ydle Miniſters, who hauing learning & knowledge do want conſcience of their duty. For their knowledge muſt ſhew it ſelfe in practiſe, Mat. 7, and they muſt haue not only the head, but *the tongue of the learned to miniſter a word in time to him that is weary*, Eſay 50, 4. They muſt not onely haue the talent, as the vnprofitable ſeruant had; but they muſt vſe their talent, as the good and faithfull ſeruants did: and as they ought to haue ſtore of prouiſion, ſo they muſt diſtribute it to the releeuing of Gods people: or elſe beeing able to teach and yet will not, they are worſe then they that would and cannot. A rich man that hath his barnes and granaries full of Corne, & yet ſuffereth the poore to famiſh for want of food, deſerueth iuſtly the curſe of God and man, Prou. 11, 26. *Whereas bleſſing ſhall be vpon the head of him that ſelleth it.* In like manner, the Miniſters that are rich in grace, and well ſtored with knowledge, who ſeeke nothing but to ingroſſe more into their hands, but will part from nothing at all, haue cauſe to feare to be accurſed of God & man; whereas they ſhall be bleſſed & praiſed in the gate, that make others partakers of their ſtore.

Motiues to perſwade the Miniſters to diligence in their Calling.

Wherefore let all ſuch conſider the commandement of God to preach the word, oftentimes repeated and vrged to the Prophets, Eſ. 58, 1. and to the Apoſtles and other Miniſters of the word, Math. 28, 19. If then we regard what the Lord ſaith vnto vs, we muſt hearken to his voyce. Secondly, hereby we teſtifie our loue to Chriſt, who hath deerely loued vs, Iohn 21, 15. God hath ſo loued vs, that he ſpared not his onely begotten Sonne but gaue him to the death for vs, and therefore wee are moſt vnthankfull wretches, if we doe not loue him againe; but we cannot teſtifie our loue to him more, then by feeding his Sheepe and his Lambes. Thirdly, we haue committed to our charge the price of the blood of Chriſt, the ſoules of mē, which he bought at a deare rate, Acts 20, 28. Fourthly, the Miniſtery of the word is the ordinary meanes ordayned for the building & planting, the enlarging & ſtrengthening, the vpholding and continuing of the Church of God, 1 Pet. 1, ver. 23, 25. Fiftly, there is a gracious promiſe of a very great reward made vnto thoſe men that are faithfull and gaine ſoules to their maſter, for *they ſhall ſhine as the Starres for euer and euer*, Dan. chap. 12. verſe 3: and when the great ſheepheard of the ſheepe appeareth, they ſhall appeare with him in glory, 1 Peter, chap. 5. verſe 4. and be made heires of al their maſters riches, Mat. chap. 24, verſes 45, 46, 1 Tim. 4, 16. 2 Tim. 4, 7, 8.

Sixtly, all ſuch as are negligent watchmen haue a fearefull woe denounced againſt them, becauſe while they feede themſelues vnto the full, they ſuffer the flocke to ſtarue. Ezek. 34, 2. 1 Cor. 9, 16.

Seuenthly, ſuch as haue gifts and doe not vſe them, haue them (in Gods iuſt iudgment) taken from them, Matth. 25, 28, Zach. 11, 17. For as ſuch as vſe and employ the talent that God hath giuen them, haue his gifts increaſed in a plentifull meaſure: ſo they that burie theyr knowledge and zeale, and neuer bring them forth, they are ſo weakned and waſted in them, that in the end they vaniſh away as ſmoke, and come to nothing, as is too too euident in many of our times.

Laſtly, they bring deſtruction and damnation vpon themſelues and the people, Ezech. 34, 8, 10. Matth. 25, 10.

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9 *And the Lord ſpake vnto Moſes, ſaying:*

10 *Speake vnto the children of Iſrael, and ſay vnto them, when ye bee come ouer Iordan into the land of Canaan:*

11 *Then yee ſhall appoint you Cities to bee Cities of refuge for you, that the Man-ſlayer may flee thither, which killeth any perſon at vnawares.*

12 *And they ſhall be vnto you Citties for refuge from the auenger, that the man-ſlayer dye not, &c.*

13 *And of theſe, &c.*

14 *Yee ſhall giue three Cities on this ſide Iordan, and three Cities ſhall yee giue in the land of Canaan, &c.*

15 *Theſe ſix Cities ſhall be for refuge.*

The commandement of God touching the ſetting apart of Cities for the Leuites hath before bene conſidered in general: now he ſpeaketh in particular of the Cities of refuge taken out of the former Cities, wherein wee ſee the number of them, the end wherefore they were appointed, and the places where they are to be taken. Of murther voluntarily and wilfully committed, *Moſes* ſpeaketh in the words following, ſuch perſons muſt be pulled from the Altar, Deut. 19; and put to death: but when blood is ſhed at vnawares, there is libertie to flye to one of theſe Cities of refuge. Whereby we ſee, that there is difference betweẽn ſinne and ſinne, betweene ſuch as are committed ignorantly, and thoſe that are done voluntarily. And therefore wee may conclude from hence, that all ſinnes are not equall. Touching the auenger of blood, we ſhal ſpeak more afterward; howbeit here we ſee that he which had killed another at vnawares was in danger to be purſued, ouer-taken, and ſlaine by the next of kinne, as wel as he that had ſhed mans blood wilfully. True it is, God alloweth not that the kinſman of him that is ſlaine, ſhould take away the life of him that was guilty, but ſuch was the malice and corruption of men, that they would be ready to adde murther to murther, that blood ſhould touch blood, vnleſſe ſome place of ſafety had beene prouided.

Doctrine. All men by nature are prone to reuenge.

This teacheth vs, That howſoeuer God hath made vs keepers of the liues one of another, yet by nature we thirſt after reuenge, and are neuer quiet vntill it bee ſatisfied. Heereunto come the many precepts which God giueth to forbid reuenge, which hee would neuer ſo often repeate, were it not that hee knoweth the inclination of our hearts, Deutero. chap. 32, 35. Rom. 12, 17, 19, and 1, 29, 31. 1 Theſ. 2, 15, 16. Prouer. 12, 10. Such an one was *Cain, Iudas, Saul, Herod, Pharaoh*, yea, ſuch are all perſecuters, and all heretikes. And not onely men vnregenerate are of an hatefull and malicious diſpoſition, but ſuch as otherwiſe haue receyued the ſpirit of adoption, and the grace of ſanctification, do yet carry about them the body of ſinne, and the corruptions of the olde *Adam*, as we ſee in the brethren of *Ioſeph*, who *for enuy ſold him into* Egypt, Gen. 37, 28. Acts 7, ver. 9. And in *Dauid*, otherwiſe a man after Gods heart, for when hee had receyued euill words for his good deedes, at the hands of *Nabal*, 1 Sam. 25, 22. he ſware, God do ſo & more alſo to the enemies of *Dauid*, *If I leaue any aliue of all that pertaine to him by the morning light*, and ſo hee prepared himſelfe & his men for preſent and ſpeedy reuenge.

Reaſon 1.

And no maruell, ſeeing the nature of man is prone to all euill, and all the imaginations of his heart are onely euill continually, Gen. 6, verſe 5. and 8. verſe 21. For malice aboue other things is a naturall fruite of the fleſh, delighting and pleaſing our corruption, Galat. 5, 21. Iames 4, 5. Hence it is, that we are ſayd *to ſerue our luſtes and diuers pleaſures, liuing in maliciouſneſſe and enuy, hateful, & hating one another*, Tit. 3, 3.

Secondly, by nature ſatan getteth the poſſeſſion of vs, who hath bene a fierce dragon, a mercileſſe Lyon, a cruell *murtherer from the beginning*, Iohn 8, 44. Our Sauiour remembereth vnto the Iewes why they were a murtherous generation, and telleth them, *They were of their father the diuell.* And it is ſaide of *Kaine* when he ſlew his brother, that *hee was of that euill one*, 1 Iohn 3, 12.

Vſe 1.

This ſerueth for reprooſe both of errors in doctrine, and of corruptions in life: and firſt, it conuinceth the Popiſh Doctrine, which giueth way to mans corrupt nature more thẽ the word will beare. For in the poynt of louing our enemies they come neere vnto the interpretation of the Phariſies, becauſe they teach, that howſoeuer a man is alwayes bound not to hate his enemy, yet to loue him hee is not alwayes bound. No maruell if theſe men doe hold it lawfull to breake promiſe with an heretike, ſuch as they account vs to be, but falſly. This is an eaſie kinde of Religion, and well pleaſing to fleſh and blood: and it may not ſeeme ſtrange, though multitudes be ioyned vnto their Church: for what carnall man is there almoſt that would not bee a Papiſt, when he may bee held to be religious, & yet bee auenged vpon his enemy alſo? Indeed they ſet downe two caſes (leaſt they ſhould bee thought to be too prophane, and their Religion a mercileſſe Religion) wherein a man is bound to loue his enemy: Firſt, in extreame neceſſity, when hee is in preſent danger of his life, then hee is to be helped and releeued, as it was with him that fell among theeues, and *lay wounded and halfe dead*, as Luke 10. verſe 30. Secondly, in caſe of ſcandall, when by not helping or ſuccouring wee ſhall giue offence vnto others. Out of theſe two caſes they conclude, that it is a counſell and degrée of perfection *to loue our enemies*, Matth. 5. ver. 44. which ſome particular perſons, as Monkes & Friars, and ſuch cloyſter men take vpon them to obſerue, who haue (forſooth) obtained an extraordinary gift to deny themſelues. But if this be a counſell, then the reſt of Chriſts ſayings in that chapter, *I ſay vnto you, Whoſoeuer is angry with his brother without a cauſe, ſhall be in danger of the Iudgement*, Verſe 22. And *whoſoeuer looketh on a woman to luſt after her, hath committed adultery*, as wee may reade In verſe 28. and ſo likewiſe of the reſt, in verſes 32. 34, 37, ſhould be counſels alſo. Howbeit the ſaying of our Sauiour Ieſus Chriſt is a commanding, Geneſis chapt. 1. verſe 3. alſo Pſalme 33. verſe 9. Wherefore the Popiſh deuotion, is a Religion wherein a man may goe to hell with eaſe, maintaining a moſt diuelliſh and damnable Doctrine, cleane contrary to the direction of our Sauiour Chriſt; limiting and reſtrayning that which Chriſt hath extended generally vnto vs in the Goſpel, *I ſay vnto you, Loue your enemies; and if yee loue them onely that loue you, what ſingular thing do you?*

Againe, this reprooueth ſuch as thinke it to bee a note of an high and generous Nature, and of a noble and notable ſpirite, to put vppe no wrong, and to ſeeke reuenge euen for euery trifle and ſmall matter: to do as little wrong as they can, but to reſolue to put vp none. Theſe account it a great honor and glory for a man to purſue his enemy with hatred. Wicked *Lamech*, deſcending from ỹ curſed race of *Caine*, thought it an argument of vertue and valour, and a point of much credit and reputation vnto him, to be able to takereuenge, yea, *euen ſeuenty times ſeuen times* of any that ſhold offend and prouoke him any way: whereas Chriſt telleth *Peter* a contrary Leſſon, that is, that it ſhould be a greater honor and dignity before God and all good men, *to forgiue till ſeuenty times ſeuen times*, and that in one day, Luke 17, 4. Matth. 18, 22. It becommeth all Chriſtians therefore, rather to follow the precept of Chriſt, then the practice of *Lamech*, and to learne of *Salomon*: Prou. 19, 11, that *the diſcretion of a man deferreth his anger, and it is his glory to paſſe ouer a tranſgreſſion*: and chapter 14, 29, and 16, 32, *He that is ſlow to anger is better then the mighty, and he that ruleth his ſpirit, then hee that taketh a citty.* If then wee deſire true honour, and to bee accounted men in the world, let vs imitate our heauenly Father, who is ſo farre from being greedy of reuenge and haſty to anger and to take puniſhment, that *he maketh the Sunne to ſhine, and the raine to fall vpon good and bad*, being ſlow to anger, and of great kindneſſe. The more noble ſort of creatures are not deſirous of reuenge, but only the baſeſt and vileſt, noiſome flees, waſpes, hornets, bees, and ſuch like. Among men, none more teſty and ſubiect to anger, then ſicke perſons, in their greateſt fits, who breake out into ſundry paſſions, by reaſon of their weakeneſſe, which they would neuer doe in their health when they haue the vſe of reaſon. Let vs account it to be a ſhame and reproch to be like the weakeſt things, and rather imitate the nobler creatures, which are ſlow to anger, and moderate their paſſions with diſcretion. *Ioſeph* in the court of *Pharaoh* (no doubt) was an honourable man, hee was next in the ſtate to the king, hee had what he would at his commandement, and *at his word were all the people ruled*, Gen. 42, 40: yet conſider that he placed not any part of his honour in taking reuenge of his brethren that had ſold him as a ſlaue to an idolatrous nation, and ſought after his life, but in forgiuing of them, and rewarding them good for euill, Geneſis 50. For when they ſaw that their father was dead, knowing what they had deſerued, and fearing the face of *Ioſeph*, they ſaid, *Ioſeph will peraduenture hate vs, and will certainely quite vs all the euill which wee did vnto him*, Gen. 50, 15, 17: and they deſired him to forgiue the treſpaſſe done againſt him, verſe 17. *Ioſeph* wept when they ſpake vnto him, and ſaid, *Feare not, for am I in place of God? but as for you, yee thought euill againſt me, but God meant it vnto good, &c: now therefore feare not, I will nouriſh you and your little ones, and hee comforted them, and ſpake kindly vnto them. Dauid* was an honorable man, yet we know how he dealt with *Shimei*; though he were king, and wanted not others to kindle the coales of wrath and reuenge againſt him: yea though the wretch *had caſt ſtones at him, and curſed him with an horrible curſe*, yet afterward hee pardoned and forgaue him, and ſealed his pardon with an oath, 2 Samuel, chapt. 19, verſe 23.

The like example wee may ſee in *Mephiboſheth* the ſonne of *Ionathan*, that did eate bread at DAVIDS owne table, (ſhewing him fauour for his fathers ſake) although he were maliciouſly & miſcheeuouſly ſlandered by *Ziba* his ſeruant, and that of no leſſe crime then high treaſon againſt the king, as if he looked that *the houſe of Iſrael ſhould reſtore him to the kingdome of his father*, 2 Sam. 16, 3. yet hee neuer ſought any reuenge of him, but was content to part from his owne right for ioy that the king was returned in peace to his owne houſe, 2 Sam. 19, 30. *Salomon* was not ignorant, but knew well enough what was true honour; yet he giueth this counſell, not to ſeeke any honor by reuenge, Prou. 24, 29. *Say not, I will do vnto him as he hath done to mee: I will render to the man according vnto his worke.* It is the common ſickneſſe and diſeaſe of the world, to requite like for like, taunt for taunt, and rebuke for rebuke; and they thinke they may doe it lawfully, and meaſure to others that meaſure which they haue meaſured vnto them, whether it bee in word or deede, ſtripe for ſtripe, blow for blow, wound for wound. But this is a part of our naturall corruption, which did appeare in the auengers of blood mentioned in this place.

Vſe 2.

Secondly, as it reproueth errors in opinion, ſo it doth likewiſe errors in conuerſation, & in the practiſe of life, which meeteth with many abuſes. Firſt, here is reproued the common practiſe of fighting and quarrelling, ẇ alwayes beginneth with hatred, & oftentimes endeth with blood. Theſe are they that make no conſcience of doing hurt and iniurie vnto others, 1 Theſſ. 4, 6. 1 Cor. 6, 7, 8. Many do hold it vnlawfull to ſtrike the firſt ſtroke, and to offer the firſt blow, and miniſter occaſion of ſtrife; but if another ſtrike them and begin the fray, they thinke they may lawfully ſtrike againe, and return as good as is brought, and that with an ouer-plus and aduantage. This is to make Magiſtrates ſtand for ciphers, and Lawes to bee of none effect, or to waxe ruſty in bookes, as a ſword in the ſcabberd. Chriſt reproueth this retayling of like for like, both by word, and by example. By word, Matth. 5, 39, 40, 41. *Ye haue heard that it hath bene ſaid, An eye for an eye, and a tooth for a tooth: but I ſay vnto you, reſiſt not euill, but whoſoeuer ſhall ſmite thee on the right cheeke, turne to him the other alſo, &c.* By example, for when he was ſmitten before the high Prieſt, he ſmote not agayne, Iohn 18, 22, 23, but defended his owne innocency. So did *Micaiah* the Prophet, 1 Kings 22, 24, 25: and *Paul* the Apoſtle, Actes 23, 3: they defended their cauſe by word, but ſmote not with the fiſt. Theſe examples of the beſt we ought to haue before vs, to bee guided by them, who were ledde by the good ſpirit of God. But in our daies, when men are charged with contempt of Lawes and Magiſtrates, & of God himſelf, in purſuing their priuat grudgings and quarrels, if they can ſay, Why did he giue the occaſion? Why did he begin with me? Why did he ſtrike the firſt ſtroke? They thinke they haue ſpoken wiſely, and anſwered the matter very ſufficiently. But thus might the Prophets and Apoſtles as well haue pleaded for themſelues, and giuen as good a reaſon of their dealing if they had ſtricken againe; & yet they ſtayed their hands, and would not giue blow for blow, and they are commended in the word of God. The Apoſtle would neuer haue ſet foorth the patience of Chriſt for our imitation, who *when he was reuiled, reuiled not againe, and when he ſuffered he threatned not, but committed himſelfe to him that iudgeth righteouſly*, 1 Pet. 2. verſ. 13: if he might haue done wrong for wrong: but he ſheweth that Chriſt ſuffered for vs, leauing vs an example that we ſhould tread in his ſteps.

Euerie maſter is a magiſtrate in his owne houſe.

No diſgrace to refuſe a challenge.

Secondly, this condemneth the practiſe of many maſters, who doe after a ſort nouriſh quarrels and contentions (as much as in them lyeth) within their owne doores. For if they haue a ſeruant, who being prouoked & ſtricken by his fellow-ſeruant, will not by and by flye in his face and ſtrike again, or being challenged the fielde, will not take vp the bucklers and anſwer the challenge, they account it the tricke of a coward, and eſteem ſuch as vnfit ſeruants to dwell with them. For if hauing a defiance giuen him, he take not vp the gantlet, they thus reaſon and conclude with themſelues, If hee will not draw his weapon in his owne cauſe, he will neuer draw it in mine: & if he will not ſtrike for himſelfe being prouoked, he will neuer ſtrike ſtroke for his maſter if he be aſſaulted. This may be a rule from humane policy, but it is no rule in Chriſtian piety, neyther is it after the doctrine which is according to godlineſſe. It is the duty of ſeruants being ſtricken to complaine vnto theyr maſters, and it is no diſgrace or reproch to do ſo, except it be a ſhame and diſhonor to ſubmit themſelues to Gods word. Euery maſter is a Magiſtrate within the walles of his owne houſe, to order his ſeruants & family aright. Hee muſt giue no approbation to priuate reuenge, but make peace among them, & teach them to ſuffer wrong rather then to offer, and prepare to beare a new iniury rather then ſeek to reuenge an old, as we heard before by the expreſſe commandement of Chriſt. Not that we ſhould vnderſtand his words literally, to turne the other cheeke to him that hath ſtricken one, or to giue away our cloake vnto him that hath taken away our coat, for Chriſt him ſelfe being ſmitten did not ſo: but hee ſpeaketh comparatiuely, do ſo, rather then reuenge thine owne cauſe. But as challenges into the field are vnlawfull, ſo none is bound in honor to anſwer ſuch challenges. Neyther let any man thinke it is a diſgrace and diſcredit to refuſe a challenge. For beſides that true grace and glory ſtandeth in obedience vnto God, wherefore I pray you, ſerueth the maſter in the houſe, and the Magiſtrate in the commonwealth, but to take vp quarrels that ariſe, the one among his ſeruants, the other among his ſubiects? It is a principall part of their office, to decide and determine the differences betweene ſeruant and ſeruant, betweene ſubiect and ſubiect. And remember this rule, that there can bee no credite gotten by ſinning againſt God.

Vſe 3.

Motiues to moue vs to lay downe reuenge.

Laſtly, we muſt take notice of this corruption, and ſhew the duties of loue one to another, euen toward our enemies, Luke 6,33. Eſay 11,6,7.9. Matth. 5,44. 1 Pet. 2,21,23. Now the holy Scripture layeth before vs ſundry motiues to moue vs to lay aſide all maliciouſneſſe and deſire of reuenge, and to ſhew our ſelues courteous and gentle, kinde, and tender-hearted one toward another. Firſt, except we forgiue, we can haue no hope or aſſurance to be forgiuen, but *iudgment ſhal be mercileſſe to them that ſhew no mercy*, Matth. 6,14, 15. Iam. 2,13. Matth. 18,35. We ſhall finde ſuch meaſure at the hands of God, as wee our ſelues meaſure vnto others. And Chriſt enforceth the truth of this, by doubling of the ſentence both for greater certainty of the matter, and for deeper impreſſion in the conſcience.

Secondly, God hath forgiuen all his children for Chriſts ſake. He might haue many iuſt quarrels and controuerſies againſt vs for our treſpaſſes and ſinnes againſt him, but hee pardoneth all and putteth them vp, to giue vs an example, that *wee ſhould forgiue and forbeare one another, and if any haue a quarrel againſt another, euen as Chriſt forgiueth ſo muſt we do*, Eph. 4,32. Col. 3,13. 2 Cor. 2,10.

Thirdly, vengeance belongeth vnto God and to his aſſignes, not to priuate men. It is the proper office of God, foraſmuch as hereby he ſheweth himſelfe to be God, Pſal. 94,1,2. He is the Iudge of the whole earth, he leaueth it not to euery one to be his own iudge, Rom. 12,19. If wee ſhould ſee a man ſet himſelfe in the Princes chaire of eſtate, or to place himſelfe in his throne, and beginne to vſurpe his office and execute iudgment vpon any offender, all men could condemne the fact as vſurpation, and the perſon as guilty of high treaſon. Or if any of the fellow ſeruants ſhould take his Maſters place, and offer to puniſh ſuch as haue offended him, and that in his Maſters preſence, who would not cenſure the ſawcineſſe of ſuch a proud companion? Howbeit, it is greater pride and preſumption for him to draw the ſword that hath not the ſword put into his hands, inſomuch that therby he deſerueth to be ſmitten with the ſword himſelfe, Math. 26,52.

Fourthly, God reiecteth al ſacrifices & oblations offered without mercy, when they are accompanied with deſire of reuenge, Matth. 5,23 24. The Prophet teacheth, that God required not at their hands to treade in his courts, and to bring oblations, and offer vp prayers, ſo long as *their hands are full of blood*, Eſay 1,15. Though we come neuer ſo much, and ſo often before him, yet our greateſt deuotion is an abhomination vnto him, ſo long as we are not reconciled vnto our brethren.

Fiftly, without this, no man ſhall ſee God to his comfort. At his right hand are pleaſures for euermore, but they ſhall neuer taſte of thē and bee partakers of them that liue without loue, and do not liue without reuenge. The Apoſtle ſaith, Heb. 12,14. *Follow peace with all men, and holineſſe, without which no man ſhall ſee the Lord.*

Laſtly, if we can be content to be forgiuen, then we muſt alſo be ready to forgiue. It is a generall rule, *What ſoeuer yee would that men ſhould do to you, do ye euen ſo to them: for this is the law and the Prophets*, Matth. 7,12. This alſo holdeth proportion betweene God and vs, for as we would haue him to extend mercy to vs, ſo ought we to be mercifull toward others. If we wold haue God at peace with vs, we muſt be reconciled to our brethren: and if we wold haue him to loue vs, we ought to loue one another; or how ſhall we be aſſured that wee loue God whom we do not ſee, when we loue not our brethren whom we ſee dayly?

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16 *And if he ſmite him with an inſtrument of Iron (ſo that he die) he is a murtherer: the murtherer ſhall ſurely be put to death.*

17 *And if he ſmite him with throwing a ſtone, (wherewith he may die) and he die, he is a murtherer: the murtherer ſhall ſurely be put to death.*

18 *Or if he ſmite him with an hand weapon of wood, &c.*

19 *The auenger of blood himſelfe ſhall ſlay the murtherer, when hee meeteth him, hee ſhall ſlay him.*

20 *And if he thruſt him of hatred, or hurle at him, by laying in waſte that he die,*

21 *Or in enmity ſmite him with his hand, that he die: he that ſmote him ſhal ſurely be put to death, for he is a murtherer: the reuenger of blood ſhall ſlay the murtherer, &c.*

Hitherto of the firſt part of the chapter, the ſecond part followeth, which is concerning lawes belonging to murther and ſhedding of blood: and this conſiſteth of three ſeuerall points. Firſt, touching wilfull murther. Secondly, touching murther at vnawares, commonly called man-ſlaughter, or chance medly, which is not done of malice prepenſed. Thirdly, of the office of the Iudges touching ſhedders of blood. The firſt point is of wilful murther, which is declared by the inſtrumentall cauſes wherby it is done, whether a man ſmite his neighbour *with inſtrument of yron, or throwing of a ſtone, or with an hand weapon of wood*, to wit, voluntarily, willingly, wilfully, and of ſet purpoſe, all commeth to one ende, for ſuch a one muſt dye the death. This expoſition is plaine and euident, as appeareth by the 11. verſe going before, where *Moſes* mentioneth the killing of a man *by error* or at vnawares. Now in this caſe, if a man hate his brother, and hurle at him *by laying of waite that he die*, or an enemy ſmite him with his hand, the auenger of blood ſhal ſlay the murtherer whenſoeuer or whereſoeuer he meeteth him.

Doctrine. **Murther is an heynous ſin in the ſight of God.**

From hence we learne, that murther and ſhedding of blood is an heynous and horrible ſinne in the ſight of God. Howſoeuer many that are fleſhed and hardened in it, make no reckoning of it, yet it hath a bloody face before the high God: to doe any thing maliciouſly and vniuſtly againſt the life of a man is a ſinne much diſpleaſing vnto God, and that which prouoketh his iudgements, Gen.9,6. Hoſ.4,2. Matth. 26,52. Reuelat. 13,10. Exod. 21,12. Leuit. 24,17.

Reaſon 1.

The reaſons are plaine. Firſt, wee are all made in the Image of God, Gen.1,27, and 9, 6. What treaſon thē is it to deface this Image? for as it is treaſon to deface maliciouſly the Image of a Prince, ſo is it no leſſe then high treaſon againſt God, to deface the Image and ſimilitude of God. Nay, to ſpeake the truth, he is a double traitor, and committeth a double treaſon, both in regard of him whom hee hath murthered, and then in regard of himſelfe, in that he is the cauſe of his owne deſtruction, & guilty of his owne blood, foraſmuch as he that killeth muſt be killed; and hee that ſheddeth mans blood, his blood likewiſe muſt be ſhed. Nay, there is no man that murthereth another, but he murthereth himſelfe more; he taketh away the life of another, but he deſtroyeth his owne ſoule, yea and cauſeth God to bring ſome iudgement vpon him that he liueth not out halfe his dayes. Heereunto (no doubt) *Rebecca* hath relation, hearing of the wicked and cruell purpoſe of *Eſau* toward his brother, that when the dayes of mourning for his father ſhould come, hee would kill his brother *Iacob*; for ſhe ſaide to him, *Behold, thy brother Eſau doth comfort himſelfe, purpoſing to kill thee; now therefore my ſonne, obey my voice, & flie to Laban my brother; for why ſhould I bee depriued alſo of you both in one day?* Gen. 27,42,45

Secondly, all ſuch as are wilfull murtherers are accurſed of God, Gen.4,11. *Thou art curſed from the earth*: and alſo of men, Deut.27, 24. *Curſed is he that ſmiteth his neighbour ſecretly: and all the people ſhall ſay, Amen.* Hence it is, that God neuer ſuffereth ſuch to eſcape, but meeteth with them one way or other, eyther he ſtriketh them with his owne hand that did lift vp their hands to ſtrike others, or he deliuereth them ouer to the Magiſtrate. Some times he maketh them to be witneſſes againſt themſelues, ſometimes to diſcouer themſelues in their dreames, ſometimes to feele the torments of hell in their owne conſciences, and ſometimes the birds of the ayre to reueale them. We ſee this in *Caine*, that ſlew his brother, for *God ſet a marke vpon him*, and branded him for his wretched parricide, Geneſis 4, verſe 15.

This the very heathen themſelues knew by the light of nature, that howſoeuer the murtherer may eſcape out of ſome danger, yet vengeance will purſue and ouertake him, Acts 28,4. This we ſee in *Herod* that *killed Iames with the ſword, and put Peter in priſon*, intending alſo the like againſt him, hee eſcaped not the hand of God long, but his deepe vengeance did ſo dog him at the heels, that he was ſmitten ſhortly after by the greater ſtroake of an Angel from heauen, *and was eaten vp of worms*, Acts 12, 2.23. Thus did *Samuel* ſpeake to king *Agag*, 1 Sam. 15, 33. *As thy ſword hath made women childleſſe, ſo ſhall thy mother bee childleſſe among women, and he hewed him in peeces before the Lord.* The like we ſee in *Ioab* who was ſmitten with the ſword, as hee had killed others, 1 Kings 2,31,32. And it is to be obſerued what *Dauid* ſaith of him concerning yͤ blood of *Abner* that he had ſpilled, 2 Sa. 3,29. *Let it reſt on the head of Ioab, and on all his fathers houſe, and let there not faile from the houſe of Ioab one that hath an yſſue, or that is a leper, or that leaneth on a ſtaffe, or that falleth on the ſword or that lacketh bread.*

Thirdly, God doth ſo deteſt murther, that if a beaſt kill a man it muſt bee ſtoned to death, and his fleſh not eaten, Exod. 21,28. What? is God offended with the bruite beaſts? or do they ſinne againſt him, and breake his Commandement? No: but thereby GOD would ſhew how much hee abhorreth the ſhedding of mans blood, and that man ſhould lay it to his heart.

Fourthly, it is an offence againſt a mans owne fleſh, Eph.5,29: No man euer yet hated his owne fleſh, but nouriſheth and cheriſheth it; now euery man is as our owne fleſh, Eſay 58,7. We ſee Beares, and Lions, and Tigres, and wilde beaſts doe play together, becauſe they are of one kinde: mankind is of one kind; if we do not agree together, but prey one vpon another, we are more fierce then Beares, more cruell then Lyons, more mercileſſe then Tygres, and more ſauage then wilde beaſts.

Fiftly, ſuch as ſlew another violently, were taken out of the Cities of refuge by violence, God wold giue no protection to ſuch beaſts, neither City, nor Altar, nor Tabernacle, nor any thing could yeeld them any ſafegard, Deu. 19,11,12,13. 1 Kings 2,31,32.

Sixtly, it is a crying ſinne: blood hath a very lowd voice, and neuer ceaſeth crying, vntill iudgement fall vpon the head of the murtherer, Gen.4,10. *Beholde the blood of thy brother cryeth from the earth.* *Abel* was now dead, his mouth was ſtopped, and he could not ſpeak; but his blood could ſpeake, the which called and cryed in the eares of the Lord GOD of hoaſtes from the earth for vengeance, Hebre. 11,4.

Seuenthly, no pardon was to bee giuen to ſuch, as appeareth in this chapter, and verſe 32. *Ye ſhall take no ſatisfaction for the life of him that is a murtherer, which is guilty of death, but he ſhall ſurely be put to death.*

Laſtly, the Land is defiled by it, ver. 33,34.

Blood defileth the Land, and the Land cannot bee clenſed of the blood that is ſhed therein, but by the blood of him that ſhed it: Defile not therefore the Land which ye ſhall inherite, wherein I dwell, for I the Lord dwell among the children of Iſrael.

Now let vs come to the vſes. Firſt, we haue iuſt cauſe to feare the wrath of God; and if he come to make inquiſition of blood, he ſhall finde much blood ſpilt vpon the earth like water that cannot be gathered vp againe throughout the whole Land. What abundance of iniuſtice and cruelty is there to be found in euery place, and thought to be iuſt and vpright dealing? How many are there to bee found, that hauing once conceyued anger and malice in their hearts, will remaine whole dayes, and moneths, and yeares, before they will bee reconciled, nay ſpeake one to another? thereby depriuing themſelues of the mutuall comfort they might reape and receyue, and *by ſuffering the Sunne to goe downe vpon their wrath, doe giue place to Satan* to enter into them & to poſſeſſe them, Eph. 4, 26, 27. And what colour ſoeuer men ſet vpon their cruelty, it is but a falſe painting of a foule face, as *Adams* fig-leaues, that couered his ſhame, but could not hide his ſinne. If it be done vnder pretence of law, it is a moſt fearefull ſinne; the pretence it ſelfe maketh it more fearefull, becauſe fained iuſtice is a double iniuſtice. When the Law is ſo wreſted, that it is made the occaſion of murther, it muſt needs be offenſiue & diſpleaſing vnto God. And albeit this ſinne be committed by the Magiſtrate, in letting malefactors go vnpuniſhed, yet it muſt needs bee offenſiue vnto GOD, becauſe it is that which bringeth the guilt of blood vpon the Land, & nothing can clenſe the Land from blood, but the blood of him that ſhed blood. This made the Prophet ſay to *Ahab*, *Becauſe thou haſt let go out of thy hand, a man whom I appointed vnto deſtruction, therefore thy life ſhall goe for his life, and thy people for his people*, 1 Kings 20, 42. Whē there was a famine in the Land in the dayes of *Dauid*, three yeares, yeare after yeare and hee enquired of the Lord the cauſe of that ſore iudgement; the Lord anſwered, *It is for Saul and for his bloody houſe, becauſe hee ſlew the Gibeonites*, 2 Sam. 21, 1: and the attonement could not be made, vntil ſeuen men of his ſons were deliuered into their hands, and they were hanged vp vnto the Lord that his inheritance might be bleſſed. The ſinnes of the ſonnes of *Eli* became to be the ſins of their father, not becauſe he was their father, neyther yet becauſe he was the committer of them, but becauſe he being a Magiſtrate did not puniſh & correct them: ſo likewiſe when iudgement is not executed vpon men for their ſinnes, the blood of thoſe which are ſlaine muſt needs remaine in the Land. If this be committed by way of reuenge, it is alſo an heynous ſinne againſt almighty God, becauſe he that doth it, preuenteth Gods worke, and ſo prouoketh Gods wrath: for he taketh Gods office out of his hand, and taketh vp his place, who hath ſaide, *Vengeance is mine*, Rom. 12. And if we aſcend to the higher degree of men, ſhall wee not finde among them little conſcience made of ſhedding blood? Do not our Gentry for the moſt part think it their glory to haue their hands embrewed in the blood of innocents? What conſcience is made of fighting & quarrelling for point of pretended honour, but in truth for aſſured diſhonour and diſgrace vnto them, to their names, and to their poſterity? for let thē ſet what varniſh ſoeuer they pleaſe vpon their combates, they ſhall carry ẏ marke of an horrible ſinne to their graue, God grant it bee not to hell and the place of perpetuall torment; and if euer GOD open their eyes, they will weepe day and night for it, and bee humbled for it all the dayes of their liues.

Vſe 2. Secondly, it is the duty of Magiſtrates eſpecially, and of all men generally in their places, to make diligent ſearch & enquiry when blood is ſhed, by whom the blood hath beene ſhedde: and if the murtherer bee not found, they ſhold craue pardon at the hands of God. And touching the Magiſtrates and others, I would commend to them the conſideration of two things; firſt, that they be carefull that no man dye innocently, that they put no man to death without cauſe, Ier. 25, 14. of which we ſhall ſpeake afterward in the end of this chapter. Secondly, when murther is committed, all men muſt do their endeuour, to the vtmoſt of their power and meanes, to detect the authors of that bloody acte.

Hence it is, that God requireth, that when a body is found ſlaine vpon the ground in the Land which he had giuen the Iſraelites to poſſeſſe, and it is not knowne who killed him, then the Elders and Iudges ſhall come forth to the dead body and waſh their hands ouer a Bullocke whoſe head was ſtriken off, and proteſt and ſay, *Our hands haue not ſhed this blood, neither haue our eyes ſeene it: O Lord, bee mercifull to thy people Iſrael, whom thou haſt purchaſed, and lay not the guiltleſſe blood vpon them; and the man-ſlaughter ſhall be forgiuen them*, Deut. 21, 7, 8, 9. Where we ſee, that the killing of one man is a defiling of the whole country, and what care the Lord hath of the life of euery man. For murther is ſo hated of God, that albeit the dooer thereof be vnknowne, yet hee would haue a ſolemne cleanſing and cleering thereof to be made. And ſee what God requireth at the hands of the Magiſtrates and miniſters of iuſtice. It is not enough for them to proteſt that they haue not committed, or ſupported, or fauoured any euill when cauſes and complaints haue beene brought before them, but they muſt ſearch carefully, and enquire diligently of diſorders; albeit no man ſollicite or ſeeke vnto them, yet themſelues muſt be watchfull in their places. Howbeit, this duty is oftentimes ill obſerued, and ſlenderly practiſed. For how many are there that thinke themſelues fully diſcharged, and flatter themſelues with a fond imagination that they are greatly to be commended, when they patiently giue men the hearing, and make countenance to helpe them. But God is not contented with this, he will take an account of them of a farther duty, and will not take it for a ſufficient diſcharge to bee able to ſay, though it be truly, There was no information giuen, no man made any complaint. If then Magiſtrates that haue the ſword of iuſtice put into their hands to cut off euill doers from the City of God, ſhall ſuffer any wickedneſſe to lurke in any Citty or corner, they themſelues are guilty thereof, and it is as much in Gods ſight, as if they had giuen theyr conſent to the practiſing of it. Theſe are they that muſt after a ſort anſwer for the whole body of the people, if euill doers be ſuffered to nuſtle vnder them through their negligence.

Vſe 3. Laſtly, it is the duty of euery one to beware of all occaſions and allurements that may draw vs to this bloody ſinne. For as there is a murther of the hand, ſo there is a murther of the tongue, which is therefore in holy Scripture reſembled vnto a Razor, to a ſword, to coales, to arrowes, to poyſon, to fire: all which kill and are the inſtruments of death: and likewiſe there is a murther of the heart, of which the Apoſtle *Iohn* ſayeth, *Whoſoeuer hateth his brother, is a murtherer, and yee know that no murtherer hath eternall life abiding in him.*

John 3,15. So then, we are guilty of this ſinne, euen by anger and malice in the heart onely, and ſhall haue our portion in the Lake that burneth with fire and brimſtone. If any man haue not a feeling of this in his heart, hee is more then dead: and if he labour not to repent of it, it argueth him to be paſt all grace, and ſo out of the number of thoſe which ſhall ſee God to their comfort. For albeit ſuch haue the ſhape and forme of men, yet they haue the hearts of the very beaſts. If they had the right vſe of reaſon in them, and the gouernment of theyr corrupt appetites and affections, it could not be but that they would haue a care of the life of their brethren, and which is more, of theyr owne liues alſo.

So then, euery man ſhould examine himſelf and try his owne heart, how farre he hath bin guilty of this ſinne of murther in euery kinde and branch thereof, that ſo wee may humble our ſelues. Albeit it bee but the anger of the heart, yet it is murther in the ſight of God, & is therefore as well to be repented of, as the outward acte of murther it ſelfe. To this wee may ioyne the ſinne of enuy, when men ſo repine at the good of others, that they cannot bee quiet or contented, becauſe they want ỳ which others haue, and haue not ſo great a portion as they; for this alſo we ſhould humble our ſelues, and labour continually againſt it.

To conclude, we ſee alſo what crueltie and hard-dealing is oftentimes vſed againſt poore labouring men, that get their liuing by the ſweate of their browes, and yet many thinke they may vſe them as they liſt, eyther with turning of them off with an halfe-peny, for a peny, or elſe in exchanging other things for their worke, which haply are not worth halfe the money, or in keeping backe their wages for weekes, moneths, or yeares, which Saint *Iames* ſpeaketh of, Chapter 5, verſe 4. *Behold the hyre of the Labbarers cryeth, and the cryes of them are entred into the eares of the Lord of Sabbath.*

Let vs labour by all meanes to keepe our ſelues free from bloud, and not onely from the outward acte it ſelfe, but from the inward thoughts of the heart; as enuy, hatred, and malice; as alſo from the ſlaughter of ỳ tongue by cruell and curſed ſpeeches. Such a murtherer was *Shemei* when hee railed vpon *Dauid*; True it is, hee charged him to be a murtherer, but the murther might iuſtly and fully bee diſcharged vpon himſelfe, for he was *the man of blood, and a ſonne of Belial*, 2 Sam.16,7,8. Indeed if a man haue an iniury done vnto him, it is lawfull for him to ſeeke reuenge, but hee muſt not doe it with his owne hands, but as the poore widow that came to the Iudge, ſaying, *Auenge me of mine aduerſary*; ſo hee muſt complaine to the Magiſtrate, and ſo ſeeke for remedy by iuſt and lawfull meanes. And that wee may be free from the fact it ſelfe, and not fall into it; let vs looke well to the fountaine and beginning of all our actions, and firſt labour to purge our hearts, becauſe *out of the heart proceedeth all kinde of wickedneſſe.* Now if that be cleanſed of euill thoughts, wee ſhall thereby ſtoppe and hinder euill workes that they breake not out.

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22 *But if he thruſt him ſodainly without enmity, and haue caſt vpon him any thing without laying of waite:*

23 *Or with any ſtone wherewith a man dy, ſeeing him not, and caſt it vpon him that he dye, and was not his enemy, neyther did ſeeke him any harme:*

24 *Then the Congregation ſhall iudge betweene the ſlayer and the auenger of blood, according to theſe iudgements.*

25 *And the Congregation ſhall deliuer the ſlayer out of the hand of the reuenger of blood, and the Congregation ſhall reſtore him vnto the City of his refuge, whither he was fled: and he ſhall abide in it vnto the death of the high Prieſt, &c.*

26 *But if the ſlayer ſhall at any time come without the border of the City of his refuge, whither he was fled:*

27 *And the reuenger of blood find him without the borders of the Citie of his refuge, and the reuenger of blood kill the manſlayer, hee ſhall not bee guilty of blood.*

28 *Becauſe hee ſhould haue remayned in the City of his refuge, till the death of the high prieſt: but after the death of the high prieſt, the ſlaier ſhal*

returne into the land of his poſſeſſion.

29 *So theſe things ſhall bee for a Statute of iudgement vnto you thoroughout your generations in all your dwellings.*

The Law touching killing at vnawares, is deliuered in theſe words; the ſubſtance whereof is this, That if a man take away life from any ſodainly without any enmity, or doe caſt a ſtone at aduenture without laying of wait, or caſt any thing vpon him and ſee him not, the Congregation ſhall deliuer him out of ẏ hand of the *auenger of blood*, becauſe though hee did kill him, yet he was not his enemy, neyther ſought his hurt, or plotted his death. So the Lord in his law propoundeth ſundry like caſes, Exod.21,13,14. and Deut.19,4,5. *Whoſoeuer killeth his neighbour ignorantly, whom he hated not in times paſt, as when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a ſtroke with the axe to cut down the tree, and the head ſlippeth from the helue, and lighteth vpon his neighbour that he dye, he ſhall flee into one of thoſe Cities and liue, &c:* and hee muſt abide therin vnto the death of the high Prieſt which was annointed with the holy oyle. But if ſuch ſlayer ſhall go out of the border of the City of his refuge whither he was fled, and the auenger finde him and ſlay him, hee ſhall not bee guilty of blood, becauſe he had a place of ſafety and refuge giuen vnto him, and hee ought to haue remayned therein according vnto the law.

Obiect.

Out of this diuiſion ſome queſtions wil be mooued, which are needfull to be handled & conſidered: as firſt of all, whether the *Auenger of blood*, while his heart is hot, might lawfully purſue him that killed another of ignorance, and when he found him out of his Citie and Sanctuary might ſlay him?

Anſw.

I anſwer, God doth not approoue or allow ſuch dealing ſimply, but doth indeed vtterly condemne it. For the iudiciall and politicke lawes doe not alwayes ſerue to bring men to perfection, and to eſtabliſh perfect holyneſſe and righteouſneſſe amongſt vs, but in ſome ſort to remedy the vices whereunto wee are inclined: ſo that the Lord hath an eye to the inconueniences that might enſue: whereas if wee will ſpeake what the eternal law of right & wrong, which is the law of righteouſneſſe, alloweth, & what euery mans duty is towardes men made after the image of God; then doubtleſſe, when a man hath giuen a blow with his hand vnwittingly, ſo as it doe ſufficiently and euidently appeare to be ſo, the next friend or kinſman ought not to ſteppe vp to ſeeke reuenge, becauſe in ſo dooing hee offendeth God, both in ſetting vpon the party that hath done him no wrong by his will, Rom.12,29. Matth.5,41. and in fathering that thing vpon a mortal mã, which God had ordayned in his ſecret prouidence, Exod.21,13. *God hath deliuered him into his hand.* This is the perpetuall law of equity and honeſty, and therefore that which is deliuered in this place is onely a poſitiue Law eſtabliſhed not to inſtruct, but to reſtrain the, and to remedy a greater miſchiefe in caſe they had bene altogether brideled and wholly bereaued of all power.

God tollerateth things which he neuer alloweth.

This teacheth vs a plaine truth ẏ which I onely point at with the finger, that God tollerateth many things among his people, which he neuer liketh and alloweth, as appeareth in the cauſe of diuorce, Deu.24,1. they were permitted vpon diſlike *to put away their wiues*, prouided that they deliuered vnto her *a bill of diuorcement*, to be a witnes of her honeſty; that through the wilfulneſſe and waywardneſſe of her husband, ſhe ſhould not be defamed. Neuertheleſſe, God neuer liked this ſimply no more then their marrying of many wiues, becauſe ſhe was giuen to him to be the companion of his life, and the delight of his eyes, and the comfort of his heart all his dayes, and was as it were one part of his owne perſon, and therefote to caſt her off was after a ſort a cutting off of himſelfe in the middes, whereupon Chriſt ſaith, Math.19,8,9, *that the Lord did it for the hardneſſe of their hearts.*

Exod.21,25.

So in the caſe of *vſury*, he permitteth them to take vſury of the ſtranger, that they might not practiſe it toward their brother: and ſundry ſuch like, leſt they ſhould do worſe.

Obiect.

Secondly, the queſtion may be asked, whether this killing at vnawares or againſt ones will, whom God is ſaid to haue deliuered into his hands, be a ſinne or not? This is ſo much the more neceſſary to he thought vpon, becauſe the Lord ſheweth, Deut.19,6, that ſuch a man is guiltleſſe of the other mans death, foraſmuch as he did not hate him before, neyther did preſumptuouſly riſe vp againſt him, to ſlay him with guile. Howbeit in this place ſuch a perſon is commanded to remaine as a baniſhed man out of his owne place & houſe, and from his owne kindred, and is confined to the citty of refuge vntill the death of the high Prieſt, which no doubt had relation to Chriſt.

Anſw.

I anſwer, there is no repugnancy in all theſe things. For this fact muſt bee conſidered two wayes, iudicially, or morally. If we do reſpect what ſuch an one deſerueth in the Court of mans iudgement, it is true hee is not guilty, he deſerueth not to dy, or to recompence life for life.

Rom.7,14.

But if we ſpeake ſimply, what is ſinne by the law of God *which is ſpirituall*, who keepeth a court of conſcience, an higher court and ſeate of Iuſtice then all mortall men do or can doe, wee cannot pronounce ſuch a one innocent or guiltles before the bench of this Lord cheefe Iuſtice. Or to ſpeake more plainely, there is a twofold Iudgment, the one of God, and the other of man. In the iudgement of mã he may be taken to be innocent, becauſe Deu.19. his blood is called innocent, to wit, in reſpect of mans iudgement whom hee hath not offended: howbeit in the iudgement of God, which goeth further, and pierceth deeper, it is other-

Whether all ſinne be voluntary.

otherwiſe. The Papiſts becauſe they would haue ſome proofe and teſtimony, or at leaſt ſome ſhew and appearance that al ſinne is voluntary, do alledge the examples of ſuch as haue killed at vnawares or againſt their will, and make this to be no ſinne, and that by the authority of their vulgar Interpreter, who ſaith, Numb. 35.25. *Liberabitur innocens*, that is, *The innocent ſhall bee deliuered out of the hand of the auenger*. But almighty God (who keepeth from all euill) keepe vs & all other good Chriſtians from ſuch kinde of innocency. Beſides, in the Hebrew Text, the word is *Harotzeach*, that is, *The killer* ſhall bee deliuered, and not the innocent perſon. Touching the point in generall, whether all ſinne be a voluntary action, we haue ſpoken before, and prooued ſufficiently the contrary. And albeit S. *Auguſtine* be often alledged by our aduerſaries, affirming that ſinne is an euill ſo voluntary, that it can by no meanes be ſinne except it be voluntary: yet in his Retractations, he maketh his opinion plaine, and reſtrayneth that particularly, which in other places he ſeemed to propound and leaue at large; for he ſaith, *Sine voluntate nullum eſt peccatum, ſiue in opere, ſiue in origine*: that is, *There is no ſinne without the will, either in the worke, or in the originall*, or the beginning.

Whereby it plainly appeareth, that in the ſpeciall worke there are ſinnes euen in his iudgement which are not voluntary, as thoſe that come of ignorance, or of compulſion, or as concupiſcence and originall infection: yet all theſe may truely bee called voluntary, in regard of the firſt mans firſt offence, in whom was the freedome of will, all which are no other but fruites and effects of his ſinne. So then, he teacheth that the ſinne which is a puniſhment of ſinne is not alwayes voluntary, but the ſinne, which hath no other conſideration but of ſinne, is voluntary. The ſins which we commit, are both ſinnes and the puniſhments of ſinne: but *Adams* ſinne, in whom we all ſinned being in his loynes, which was onely a ſinne and not the puniſhment of any ſinne going before, is voluntary. And in this reſpect the ſlaughter committed at vnawares, may well be ſaid to be voluntary, becauſe it is a fruite of the firſt mans diſobedience, ſo that we may truely ſay, *From the beginning it was not ſo*. For if *Adam* had neuer ſinned, there ſhould neuer any ſuch manſlaughter haue bin committed.

Manſlaughter done of ignorance is a ſinne.

But now to returne vnto the particular point in queſtion, that the Ieſuites would proue all ſinne voluntary, becauſe manſlaughter done without conſent of will is no ſinne: we hold all ſuch ſhedding of blood done of ignorance to be a ſinne of ignorance: & that no man ſo killing and taking away life, can waſh his hands in innocency. For ſuch a one by the law muſt flye to the City of refuge, and be impriſoned there, vntill the death of the high Prieſt; which argueth that there was ſomething in the facte, or in the errour by which the fact was committed, that hath need of forgiueneſſe by Chriſt, the true high Prieſt of our profeſſion, of whom the high Prieſt in the law was a figure. And hence it is, that the puniſhment laide vpon the man-ſlayer was ſo ſtreight, that if he were taken out of the City of refuge before the death of the high Prieſt, he might be ſlaine, verſe 32, foraſmuch as ſuch a one ſeemd to make no account of the death of Chriſt, nor to ſeek deliuerance from blood by his blood.

Obiection.

But ſome man may ſay, that the City of refuge was appointed onely for the tryall of the ſlaughter, whether it were committed willingly or vnwillingly, of malice or of ignorance, and not for any regard of puniſhment at all.

Anſwer.

This indeede is obiected, but it is as eaſily anſwered. For if the City had bene aſſigned onely for examination and tryall of the facte, then immediately after the knowledge of the manner of doing, and the party brought to his purgation, he ſhould forthwith bee diſcharged and deliuered. But this was not ſo, he muſt remaine and continue there peraduenture all the dayes of his life, at leaſt all ẏ daies of the high Prieſts life. Beſides, the high Prieſt might haue dyed the next day after the manſlayers flying thither before his cauſe came to be handled and tryed, yet euen then he was to be ſet at liberty. Therefore it appeareth, that this was alſo a kinde of puniſhment, and was inflicted for farther deteſtation of manſlaughter, ſo that if the ſlayer were found out of his City before the death of the high Prieſt, the auenger of blood might kill him, and yet not be charged with his blood. So then, as the death of the high Prieſt did free the manſlayer, ſo ſuch perſons were taught to flye to the death of the Meſſiah that muſt bee ſlaine, in whom was all their hope of deliuerance, and comfort that this their ſinne ſhould bee done awah. *Ambroſe* is cleere in this point, that the high Prieſt ſignifieth Chriſt Ieſus. So is *Cyrill*, *Maximus*, and others, who by the death of the high Prieſt in this place, doe gather deliuerance by the death of Chriſt. S. *Ierome* is plaine in that whole caſe touching ſinnes of ignorance, and that he which is fledde to the City of refuge, muſt tarry vntill the high Prieſts death, that is, vntill he be redeemed by the precious blood of our Lord and Sauiour. *Theodoret* is more plaine then all theſe; for he asketh this queſtion, *Why vntill the death of the high Prieſt doth he preſcribe returne vnto him, which hath ſlaine a man vnwillingly?* and he anſwereth, *Becauſe the death of the high Prieſt which is after the order of Melchizedech, was the looſing of the ſinne of man*: wherby he declareth two things; both the myſtery of the high Prieſts death, ſignifying the death of our Lord and Sauiour Ieſus Chriſt, whoſe blood clenſeth the ſhedding of blood, and waſheth away the guilt of all ſinne, voluntary or vnuoluntary,

De fuga ſeculi. cap.2.

Dialog. aduerſ. Pela.lib.1.

In lib. Num. quaſt.51.

luntary,and withall he ſheweth that ſuch vnwilling man-ſlaughter is a ſinne. Yea, this is ſo cleere a point, that *Cardinall Allen* forgetting the doctrine of his fellowes, and the foundation whereupon they builde, in his booke of popiſh pardons, chapt.5, telleth vs out of *the Councell of Ancyre, holden well neere* 1300. *yeares ſince, in the pureſt time of Chriſtian religion, when our aduerſaries dare not ſay that the faith was corrupted,* that the Apoſtles and Biſhops haue euer beſide the preaching of the Goſpel,exerciſed the power of the keyes cōmitted to the Church, and inflicted due puniſhment for euery deadly ſinne, iuſtly reſpecting the greeuouſneſſe thereof: and among the reſt he noteth,that *for murtherers if it were not voluntary*,were appointed ſeuen yeares penance; but if it were wilfull,till the ende of their life. Now would this Councell ſo ancient and ſo pure, as the Ieſuite pretendeth, haue enioyned ſo long penance and puniſhment for innocent perſons, and ſuch as had committed no ſinne at all? So then to ende this matter, albeit the Lord acquit the party after a ſort that hath ſlayne a man vnwittingly, ſo that there ſhall no iudgement of death paſſe vpon him, yet hee was conſtrayned to forſake his owne houſe and inheritance, and to dwell in a ſtrange place, and to ſuffer many inconueniences,to his decay and impoueriſhing,and peraduenture his vtter vndoing, his wiues and children. Wherefore God would haue the party that offendeth vnwittingly, neuertheleſſe to abide ſome puniſhment, to the intent he may humble himſelfe. And I ſuppoſe there is no good man, if ſuch a thing ſhould befall him,but would be humbled and greeued for it all the dayes of his life, and craue of God forgiueneſſe of what is paſt,albeit there were no euill meant on his part;and likewiſe pray vnto him earneſtly for the time to come,that he would rule his hands and his feete better ,& ſo order all his ſteppes that he neuer ſwarue frō his holy commandements.

Now to come to the ground of the Doctrine,three ſorts are heere directed touching blood;the people,the auenger,and the Iudge. The people is reſtrayned, the auenger is permitted,the Iudge warranted and allowed.The people is reſtrayned,not permitted : the auenger is permitted,not reſtrayned : the Iudge is permitted and allowed, nay commanded to draw the ſword.The people ſinne if they ſhed blood ; the Iudge if he do not.

Doctrine. We may not doe lawfull things vnlawfully.

This teacheth, that it is a ſinne for men to do that which GOD hath appointed to bee done,when they haue no particular calling or commandement for them to doe it. This is manifeſted vnto vs in the facte of *Zipporah*, the wife of *Moſes*,taking a knife,and circumciſing her ſonne. Circumciſion was one of the ſacraments that God had ordayned, that euery male of eight dayes ſhould be circumciſed,and haue the foreſkinne of his fleſh cut off,Exo.4,25.howbeit ſhe ſinned greeuouſly, becauſe ſhe would doe it without a calling, which was for man,not for the woman to do: and therefore it appeareth ſhee had no moe children,as we obſerued elſewhere, chap.12, and beſide ſhe wanted the preſence and company of her husband a long time after, and when ſhe returned vnto him, ſhee was vexed and afflicted by the emulation of *Miriam* and *Aaron*. So *Saul* ſinned in offering vp ſacrifice, who ought to haue ſtayed for the comming of *Samuel*: ſacrifices were commanded of God,but he did it without a calling,& therefore *Samuel* telleth him *he had done fooliſhly*, 1. Sam.13,14. The like we might ſay of *Vzziah*,2 Chron.26,16, otherwiſe a good king; he went into the Temple of the Lord,and preſumed to offer incenſe,which was peculiar to the Prieſts: and therefore hauing no direction from God,though hee did a good thing, yet he was preſently ſmitten with leproſie,2 Chr. 26,14,20. This we ſaw before in *Korah* and his company, chap.16. *Amnon* abuſing his ſiſter *Tamar* by filthy inceſt,ought by the law of God to ſuffer death, *Abſolon* killeth him with the ſword,he did that which God commanded, Leuit.18,9,29, and *Dauid* had to anſwer for it,becauſe he put him not to death; neuertheleſſe *Abſolon* ſinned greeuouſly in the doing of it,becauſe he was no Magiſtrate. So then the point is plaine, that a man may ſinne, and that greeuouſly, in doing the things that God commandeth, when he hath no warrant to do them.

2 Sam.13,28

Reaſon 1.

The grounds are theſe. First, he doth it without any commandement from GOD. Whenſoeuer a commandement is limited to perſons and places,to them it is a commandement,and to no others. The commandements and orders that are directed to ſuch as are free of a citty, or of a company, or incorporation,are no commandements to thoſe that are forrainers : ſo in this caſe, a commandement to ſome maketh it a ſinne to them,if they leaue it vndone: whereas on the other ſide , the not commanding maketh it a ſinne to others that doe it , becauſe it is the commandement that maketh things eyther lawfull or vnlawfull. Where there is no ſight,there can be no blindneſſe, but it is blindneſſe when it is found in yͤ ſubiect where ſight ought to be. We cannot ſay there is blindneſſe in a ſtone , becauſe it is not capable of ſight. Therefore wee ſay, that in indifferent things there can be no ſinne, eyther to do, or not to do, & the ground is, becauſe there is no commandement.Secondly,it is a rule, that all good being out of his proper ſubiect is euil. Conſider this in the natural body.Is it not euil in nature, for the eye to be in place of the hand,yͤ ſhould be in the head? Or for the finger to grow in the fore-head, that ſhould be in the hand ? this maketh a monſter in the body,when a member is out of his proper ſubiect. So we may ſay for morall good, whē it is out of his proper place, it is no more good,but is turned into euill.

If any aske, what is yͤ proper ſubiect of good? I anſwere, the proper ſubiect of good is he to whom it is commanded; and the vnproper ſubiect is, where there is no ſuch commandement.

Vſe 1. By this a man may looke into himſelfe, and ſee as it were in a glaſſe the defects and deformities of his ſoule, and namely, that hee doth many things good for the matter and ſubſtance, and good in thoſe that haue a calling and commandement for it; yet euill in him, becauſe he wanteth a commandement, and conſequently hath no warrant for the doing thereof. All ſuch haue cauſe to humble themſelues for the euill which they haue brought vpon themſelues, by doing good things without any good calling. To preach the word, to adminiſter the Sacraments, to make publike prayer, are neceſſarie parts of the holy worſhip of God that muſt be performed, they are the onely inſtruments to ſaue the precious ſoules of men; and yet theſe, euen theſe are grieuous ſinnes to men to meddle with them that haue no power or precept giuen vnto them to performe them. There is nothing ſo much commanded of GOD as to doe theſe things, yet nothing more ſinnefull then theſe, when they are done without a commandement and a commiſſion. If a man of a priuate trade and occupation ſhall preſume to preach the word of God, hauing no calling thereunto, it is moſt vngodly, let his gifts bee what they may bee, let him bee able to ſpeake with the tongue of men and Angels, and let him diuide the word of truth rightly, and interpret the ſame ſoundly, yet it is Anabaptiſtical, and a great ſinne and impiety. So likewiſe we may ſay for priuate Baptiſme to be performed by a woman vnder a pretence of neceſſity; as if there were any neceſſity in ſinning, or to make the people of God goe out of their calling: and yet ſo wretched and wicked is our age, that this ſinne is not onely committed, but alſo defended.

Epiph. cont. hereſ. One well obſerueth that it cannot bee lawfull for women to baptize, and he confirmeth it by this, becauſe it was not giuen to the mother of Chriſt that ſhee (who was bleſſed aboue all other women) ſhould do it. If then it were lawful for any, then certainly much more for her to touch theſe holy things: what wicked women then, what bloody *Zipporahs* are thoſe of our time that dare vndertake this holy thing without any calling? It is euill in thoſe midwiues that vſurpe this office, but worſe in thoſe that commend and defend this ſinne.

Let all therefore both men and women examine themſelues in thoſe things; if they haue broken the bankes that God hath ſet them, & haue yet carried it away, and no plague from God hath ouertaken them that haue vndertaken ſuch workes impertinent vnto them, then let them know that they are to acknowledge the great mercy of GOD toward them, that he did not ſtrike thē dead in the very act, as *he did Vzzah that touched the Arke*, (otherwiſe a good man) becauſe hee did a good act without any calling thereunto. 1 Sam. 6, 7 Neyther let any dreame that God doth approue of them, becauſe hee doth not preſently puniſh them, Eccleſ. 8: but conſider they haue to doe with a God of patience; and albeit they goe away, & proſper for a time, yet in the end hee will finde them out and puniſh them. Likewiſe in this kinde they offend, who take vpon them to reproue, whom, and where, and when they pleaſe, without due obſeruation of fit circumſtances. It is indeed a duty commanded that ſome ſhould reproue, and ſome bee reproued for ſinne, Leuit. 19, 14. Prou. 9, 8; yet euery man is not to reproue all, at all times and in all places, onely it lyeth vpon them that haue a calling to reproue, and therefore it is a ſinne in others. So when priuate men take vpon them to reforme publike abuſes, as to pull downe images, and to aboliſh the monuments of Idolatry, they ſinne in this caſe againſt God and the Magiſtrate: againſt the Magiſtrate, in taking his calling out of his hand that belongeth to him: & againſt God, in that they doe it without his direction. True it is, the word teacheth that their altars ſhould bee deſtroyed, their images muſt be broken downe, their idols burned; but it is a word to the Magiſtrate: he ſinneth if hee doe it not, becauſe hee performeth not Gods commandement: yͤ priuat perſon ſinneth if he do it, becauſe he doth it without any commandement, nay againſt the commandement. The braſen ſerpent muſt *be ſtamped in pieces*, if once *the people offer incenſe vnto it*, and commit idolatry with it, howbeit it muſt be done by *Hezekiah*; 2 Kings 18, 4. If a priuat man buy an houſe, & find therein ſundry images & many monuments of idolatry, he may aboliſh thē; & if any of his family haue gotten ſuch, he may take them away and deface them, as *Iacob did cleanſe his houſe*, Gen. 35, 2: becauſe he is a Maſter & Magiſtrate in his own family: but to do it in publike, where he is no Magiſtrate, he may not without ſinne, as the Magiſtrat himſelf may not omit it without ſinne.

Vſe 2. Secondly, euery one ought to labour to know his owne calling, and to be aſſured how farre it ſtretcheth, and will beare him out. This ſhould perſwade euery one of vs, that in euery good thing which wee doe, wee ſhould be ſure that ſinne cleaue not vnto vs, and that we attempt nothing, before we haue our commiſſion ſealed and ſent vnto vs. When we goe about any thing, it is not enough to weigh how good it is, but to looke what warrant we haue to do it. It is not the goodneſſe of the thing that will free vs from ſinne, but the warrant that wee haue to doe it. We muſt haue a generall warrant that the worke is good, and a particular alſo, that it is good for vs, and in vs.

Obiect. But ſome will ſay, how ſhall a man know, that

Anſwer. that he hath a commandement in particular to do this or that? I anſwere, if any man be ſuch a one as hee to whom the commandement is giuen: or if the commandement bee giuen to him in generall, then hee may gather that the commandement doth belong vnto him in particular, ſo that in doing the ſame, he ſhall not onely doe a good worke,, but the worke ſhall be good in him. So then, euery man muſt reaſon thus with himſelfe, God hath commanded me to doe it, and therefore out of conſcience to his commandement I will do it, foraſmuch as *to obey is better then ſacrifice, and to hearken then the fat of rammes*, 1 Sam. 15, 22. And if *Saul* himſelfe had obeyed, it had beene better for him then to haue offered vp his ſacrifice, though it had been of the chiefeſt of yͤ things, which ſhould haue beene deſtroyed. It is a policy of Satan, and it were good that none were ignorant of it, and that all would take notice of it, that if he cannot make men abide and abound in euill, but that they will needes bee doing of good, then hee will labour to make them doe good vnlawfully and vnſeaſonably, by bringing them to doe ſome good, whereunto they haue no calling. Thus hee maketh a gaine to himſelfe, euen by the workes themſelues of godlineſſe: and therefore it ſhould be the care and wiſdome of euery man to look to Gods word, and to his owne warrant in doing of any thing, and not ſuffer our ſelues to be deluded by him. If the diſciples of Chriſt had duly obſerued this, they would neuer haue deſired *to bring fire from heauen & conſume the Samaritans* that would not receiue him, as *Elias* had done to deſtroy the captaines that ſcoffed at him, 2 Kings 1, 10. Luke 9, 54, but they would haue conſidered, that they were not indued with the ſame ſpirit, neyther fitted with that calling, nor armed with that power. *Peter* would not haue drawne the ſword *to ſtrike the the high Prieſts ſeruant*, if he had called to minde that the ſword was not put into his hands, Math. 26, 51. Let euery man labour to ſee what God hath called him vnto, and looke to the things commanded vnto him: priuate men may not take vpon them to reforme euery thing that is amiſſe, hauing no authority thereunto: and if they ſhould come to ſuffer for ſuch things, they ſhall finde but little comfort in theyr ſufferings, becauſe this is to ſuffer as euill doers, albeit not for doing of euill.

Vſe 3. Laſtly, if it be vnlawfull to do good ſometimes, when it is done vnlawfully, then how much more is it vnlawfull to do that which in it ſelfe and in it owne nature is vnlawful? And if God reiect the actions of men when they are done in an euill manner, how much more doth hee abhorre the workes of carnall men when they are wicked & vngodly in the very ſubſtance? And if he accept not thoſe actions wͨ might be don wel, if they were done by another, how much leſſe thoſe yͭ can be wel done by none? Of which wee may ſay with *Salomon, Behold the righteous ſhall bee recompenced in the earth, how much more the wicked and the ſinner?* Prou. 11, 31. If the faithfull offend in doing lawfull things, much more doe the vngodly, that neuer regard to doe any good. And if they ſinne againſt God that heare his word amiſſe, how much more ſinfull are they that will not heare it at all? And if they prouoke the wrath of God that doe good in an euill manner, much more doe they that ſinne in an euill matter, and moſt of all when the heart is euill alſo, as Prou. 21, 27, *The ſacrifice of the wicked is abomination, how much more when he bringeth it with a wicked minde?* The faithfull haue many times a good intent, when they thinke to doe God good ſeruice, and yet are not accepted, becauſe they faile in the maner: woe then to thoſe whoſe very hearts are ſet vpon euill, and haue no delight in that which is good at any time.

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30 *Whoſo killeth any perſon, the murtherer ſhalbe put to death, by the mouth of witneſſes: but one witneſſe ſhall not teſtifie againſt any perſon, to cauſe him to die.*

Deut. 17, 6, & 19, 15 Math 18, 16, 2 Cor 13, 1. Heb 10 28, 1 Tim. 5. 19

31 *Moreouer ye ſhall take no ſatisfaction for the life of a murtherer, which is guilty of death, but he ſhalbe ſurely put to death.*

33 *And yee ſhall take no ſatisfaction for him that is fled to the citty of his refuge, that hee ſhould come againe to dwell in the land, vntill the death of the Prieſt,*

33 *So yee ſhall not pollute the land wherein yee are: for blood, it defileth the land, and the land can not be cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it.*

34 *Defile not therefore the land which ye ſhal inhabite, wherein I dwel: for I the Lord dwell among the children of Iſrael.*

The third and laſt part remaineth, laying forth the office of the Iudges touching ſlaughter: wherein obſerue two things; firſt, the Law of putting the murtherer to death, which muſt paſſe by the verdict of two or three witneſſes, verſe 30. Secondly, the Iudges are forbidden to take any ſatisfaction for the life of a murtherer, becauſe innocent blood ſhed defileth the Land, yea in ſuch an horrible manner and meaſure, that all the water in the ſea cannot waſh it away, for *the Land cannot be clenſed of the blood that is ſhedde, but by the blood of him that ſhedde it.* And no maruaile, ſeeing they might take no ſatisfaction for him yͭ had killed a man at vnawares, to deliuer him from the city of his refuge before the death of the high Prieſt. From theſe words we learne, how heynous a ſin murther is. Againe, that wilful murtherers are not to be ſpared, the eie of the Magiſtrate muſt not pitty thē, if they be deſirous to reuenge the diſhonour done vnto God, or to clenſe their own Land, or to ſaue their own liues. But marke farther how GOD will haue

Doctrine. **God wil haue no innocent perſon put to death.**

ſuch proceeded againſt; they ſhall not dye by the mouth of one witnes: he requireth in iudiciall courts, that euery matter ſhould be tryed by two or three witneſſes, that the guilty ſhould not be acquited, and that the innocent might not be condemned. So then the point from hence is this, that God will haue no innocent perſon put to death, but that euery one ſhould receiue according to his owne works. Deut.13,14, and 17,4, Thou ſhalt enquire, and make ſearch, and aske diligently, whether it be a truth, and the thing certaine: hee will haue no man condemned vpon accuſations, ſuſpitions, and preſumptions, Eſay 5,13, Pſal. 37,6, Pro.24,23. This was the ſin of *Saul*, who commanded to kill the Prieſts of the Lord, 1, Sam. 22,16, as if they had conſpired agaynſt him, Iob 29,16.

Reaſon 1.

The grounds are theſe; firſt from the nature of God, he is a iuſt and righteous God, *the Iudge of all the earth*, and hee reſpecteth no mans perſon; therefore they that ſit in his place and execute his iudgment, and haue his Name communicated vnto them, ought to deale vprightly, Deuter.1,16,17. Secondly, wrong iudgement is abominable in the ſight of God, Pro.17,15, whether it be to iuſtifie the wicked, or to condemne the innocent. Thirdly, it kindleth the Lords wrath againſt the land, when innocent blood is ſhedde, Ier.26, 14,15, *As for mee, behold I am in your hand, doe with me as ſeemeth good and meete vnto you; but know ye for certaine, that if ye put me to death, yee ſhall ſurely bring innocent blood vpon your ſelues, and vpon this citty, and vpon the inhabitants thereof, as* 1 Kings 21,19.

Vſe 1.

The vſes follow. Firſt, this ſerueth for inſtruction to all that are in authority, to take heed to themſelues, that they walke with a right foot, and turne neyther to the right hand nor to the left, according as God requireth Leuit.19,15, *Thou ſhalt doe no vnrighteouſnes in iudgment; thou ſhalt not reſpect the perſon of the poore, nor honour the perſon of the mighty, but in righteouſneſſe ſhalt thou iudge thy neighbour.* Againſt this they offend many wayes: when they giue falſe iudgment, and cauſe the ſame to be executed: when they deferre iudgment, & put it off, as *Felix* did from day to day, Acts 24,25: for while iudgment hangeth thus in ſuſpenſe, the iuſt is often taken for the vniuſt, and contrarywiſe the vniuſt fot the iuſt: laſtly, when the ſentence rightly pronounced is delayed, and ſometimes not at all executed. The Scripture expreſſeth *the fault and the puniſhment* by one and the ſame word, to teach that they ſhould be ioyned together, and not ſeuered, and that hee ſhould be holden for innocent and vnblameable that hath no puniſhment inflicted, Exod.20,7: and therefore the errour of the Romaniſts is blaſphemous, who lay this iniuſtice vpon God, that he forgiueth the faithfull theyr offences, but retayneth the puniſhment. All men doe very willingly confeſſe, that it is a very haynous crime to condemne the iuſt man; but they doe not in like manner, and with like zeale abhorre from iuſtifying the vngodly: but the Spirit of God teſtifyeth, that they are both abhominable in his ſight, he abhorreth the one no leſſe then the other: and ſo it ought to bee with thoſe that ſit in place of iudgment, otherwiſe they tranſgreſſe the Law of God, which commandeth, that his blood ſhould be vpon his owne head. Againe, ſuch perſons are for the moſt part made worſe and worſe, and are neuer brought to repentance, as experience commonly teacheth. Beſides, by this ſparing and winking at euill, the godly are often grieued, and ſometimes are emboldened to euill. Laſtly, other wicked men by their example are encouraged, and theyr hearts are hardned. Hence it is that *Salomon* ſayth, Prou.24,24, *Hee that ſaith vnto the wicked, Thou art righteous, him ſhal the people curſe, nations ſhall abhorre him.* This equity doth *Moſes* alſo propound in the Law, *If there bee a controuerſie betweene men, and they come vnto iudgement that the Iudges may iudge them, then they ſhal iuſtifie the righteous, and condemne the wicked*, Deut.25,2.

Gen 4,7,13
Eſay 24,20
1 Peter 2,24

Why the guilty ought not to bee ſpared

Obiect.

But it will be ſaid, that the Scripture teacheth, that *God iuſtifieth the vngodly*, Rom.4,5: and therefore hee that executeth iudgement may do the like alſo. I anſwere; firſt, that is lawfull for God to do, which is not lawfull for man.

Anſw.

Againe, God in iuſtifying the vngodly, of vnrighteous maketh him righteous, and by paying a deare price for him, cleanſeth and waſheth away his impiety, and giueth vnto him another minde then he had before, which no mortall man is able to do; and therefore it is vnreaſonable to pretend the example of God, or to alledge it to iuſtifie themſelues when they iuſtifie the vngodly. This corruption muſt needes be euill, becauſe it proceedeth from euill fountaines; for iudgment is ſtayed, or peruerted, eyther through feare, or couetouſneſſe, or hope, or hatred, or fauour, or malice, or letters, or ſuch like affections which blinde the eyes, and ſtoppe the eares, and peruert the wiſe, 2 Chron. 19,6,7. But in the meane ſeaſon they diſpleaſe the Lord, and by winking at the wicked they make thẽſelues abominable to the chiefe Iudge of heauen and earth, before whom they muſt come to be iudged: and in ſparing of greeuous tranſgreſſours (which ought to be puniſhed) they make themſelues acceſſaries to theyr tranſgreſſiõs, & many times like *Saul* & *Ahab*, & *Pilate*, they beare a part of the puniſhment.

Vſe 2.

Secondly, this admoniſheth all Iurers, that they take great heed whom they acquit, and whom they condemne. If they condemne the innocent, theyr blood will be required at their hands. And if they iuſtifie any that are guilty of blood (which is a crying ſinne) or other haynous enormities, & labour the reſt of their fellowes & companions to ioyne with them, they are brethren in euill, and ſtayne the iudgment ſeat with vnrighteous proceeding, which is worſe then if they ſhould caſt duſt and doung in the Iudges face. Theſe doe often forget that they are ſworne men, and giue theyr verdict vpon theyr oth: for if they did, they would not ſo lightly ſet theyr ſoules to ſale. Theſe for the moſt part thinke themſelues excuſed by the Iudge, and hang more vpon his mouth, then hold themſelues to the matter. Such perſons ought not to be ſimple men, but ſuch as ſhould be able to iudge, and to diſcerne betweene right and wrong.

Vſe 3.

Laſtly, let vs come to witneſſes, which are other parties in the matter of iudgment, and are eſpecially aymed at in this place; it directeth and informeth them to know what they do, and where they ſtand. Let them take heed what they depoſe, leſt by forſwearing themſelues, they renounce the liuing God, and bring damnation vpon theyr ſoules. A man would thinke that an oth were ſuch a weight and burden vpon the conſcience, that no man would dare to ſteppe forth, and lay his hand vpon the booke, and afterward ſell himſelfe to the diuell. There is nothing ſo vile & wretched, but ſome will bee found as vile to ſet it on foot. If *Ahab* be ſicke for *Naboths* vineyard, *Iezabel* can quickly by her letters procure *two falſe* varlets and vnthrifts in Samaria to beare falſe witneſſe againſt him, 1 Kings 21,10. So when the malice and enuy of the Phariſees grew to be extreme againſt Chriſt, and that they feared the fall of theyr kingdome, though he were innocency it ſelfe, yet there were found *falſe witneſſes* to condemne the innocent, Math. 26,60,61. Hence it is, that the Eccleſiaſticall Lawes haue not hand ouer head admitted all without difference and diſcretion to be brought and allowed as witneſſes, but haue ſet downe ſeuen iuſt conſiderations of exceptions againſt witneſſes, in this manner,

> *Ætas, conditio, ſexus, diſcretio, fama,*
> *Fortuna, & fides.*

The firſt point to be reſpected in witneſſes is, that they be of age: for ſuch as are infants, children, or yonglings know not the depth of the cauſe, nor the validity of an oth, nor the diſtinction of matters whereupon they are to be produced, and therefore they may ſtand by while the iury is impanelled. And to theſe we may ioyne the old doting age which decayeth in vnderſtanding, no leſſe then it doth in ſtrength of body. Secondly, the condition of the perſons, whether they be bond or free. The tenant for his land-lord, the ſeruant for his Maſter, the father and ſonne one for another are worthily eſteemed to be partiall witneſſes. Thirdly, the ſexe whether it be man or woman: for a womans teſtimony wanteth much of the weight of the other, becauſe many of them are partiall and paſſionate, & light creatures, if it be oppoſed againſt the teſtimony of a wiſe and conſiderate man. They are ſoone ledde aſide by affection, by pitty or fauor, and therefore neuer any of them were admitted to ſit in place of iudgement, where the Iudge ſhould know neyther father nor mother. Fourthly, diſcretion; for idiots and lunatike perſons, or mad men, would prooue but mad witneſſes to be admitted in tryals of truth, who cannot diſcerne aright of themſelues and of theyr owne eſtate. For how ſhould they be able to diue into the cauſes of other men, that haue not the vſe of reaſon or vnderſtanding? Fiftly, fame is not to be contemned in this caſe: for they ſhould bee men of good report and credit in the places of theyr abode: not common ſwearers, not lyers, not drunkards, and ruffians: for ſuch as ſweare commonly, make no more conſcience of an oth taken before a Iudge, then of an oth ſitting vpon theyr ale-bench: and ſuch as are tainted and ſtayned with the reproch of many euils, will eaſily bee drawne to adde one ſin of periury more to the heaps of their other wickedneſſe. Sixtly theyr eſtate or ability, what theyr lands or liuings bee, what goods and ſubſtance they haue, where their dwelling and abode is, whether they haue any thing to loſe; and bee able to make ſatisfaction, if happely they be found tainted. For beggers and bankrout, ſtrangers and ſtraglers, vnknowne and vntryed, may ſoone bee brought to lift at an oth for a little money and for hope of gain: and the party grieued and abuſed by theyr falſehood and forgery, ſhall purchaſe theyr eares (when they are in the pillery) at a deare rate if he liſt to ſue at the Law for them. Laſtly, theyr faith or religon is of ſpeciall conſideration, becauſe that is the bond of all good order. If they feare God and regard theyr conſcience, there is no feare of them, we need make no ſcruple of conſcience to allow of them. For infidels, Turkes, heretiques, or vnbeleeuers make little account to renounce & ſell Chriſt and the Chriſtian faith (which they doe not beleeue) fot a ſmall gaine and aduantage. Neuertheleſſe, the Gentiles themſelues did put ſuch religion in othes, if they had ſworne ſolemnely by their falſe gods, that they feared vengeance to fall vpon them, if they did breake them. Thus wee haue ſeene what witneſſes ought to bee: now let vs ſee how they offend when they are ſuch as they ought not to be. For no man muſt thinke it a ſmall offence to wreſt iudgment, and to be a falſe witnes: inaſmuch as they offend againſt God, againſt the truth, againſt the Iudge, againſt the perſon accuſed, againſt the commonwealth, and againſt themſelues.

Iuuen, ſatyr. 8.

A falſe witnes offendeth ſixe wayes.

Firſt of all, they ſinne againſt GOD himſelfe, who is the Author of truth and the Preſident of iudgment ſeates; for they feare not to lye ſhameleſly to his face, and to pollute and defile his Tribunall, they deſpiſe and contemne his Law, and call vpon him to be a witneſſe of falſehood. Secondly, they do offend againſt the truth, which is that onely light wherein the knowledge of things conſiſteth: this they go about to darken with theyr lyes, and to hide it from the ſight of men, as they that couer a candle vnder a buſhell, or like to theeues that cannot abide the light, but put it out, that neyther they nor their doings may be eſpied. Thirdly, they tranſgreſſe againſt the Iudge, who pronounceth ſentence according to the words of the witneſſes, and maketh their depoſitions as a rule to guide and direct him. It is a common thing for the Iudge to erre and to go aſtray, being ſeduced and deceiued by their falſehood, pronouncing with his mouth, ſealing with his hand, and ſtriking with his ſword, otherwiſe then it ought to be: who ought to be the inſtrument, the oracle, and the interpreter of God. Fourthly, againſt ſuch as are accuſed and brought to iudgment whether they be guilty, or not guilty. If they be guilty, and bee acquitted and diſcharged by them, they free them from puniſhment, which might bee a good meanes to doe them good, when they ſhould receiue according to their deſerts: and beſides, they encourage them in euill, becauſe to eſcape without puniſhment, inflameth them with a deſire to continue in euill. If they bee not guilty, they are wronged and oppreſſed by their falſe teſtimonie, eyther in their life, or in their goods, or in their name, or in ſuch like earthly bleſſings. For whatſoeuer is taken from the condemned perſon by ſentence of the Iudge, is all done by the fault of the falſe witneſſe. If life be taken from him, he is the murtherer: if he loſe any of his goods, hee is the theefe: if his good name be impaired, he is the ſlanderer. Fiftly, againſt the common-wealth, becauſe the end of iudgments and of the courts of iuſtice is not attayned, to wit, the peace and tranquillity of the people. For wherefore ſerue ſo many places and ſeates of iudgment, but that wee ſhould leade a peaceable and a quiet life? The end of warre is ſaid to be peace, ſo the end of ſuites is, that we ſhould not ſue. Now this great and precious iewell of peace is wronged and wreſted, when the Iudge, following the rule of the witneſſes, and iudging according to things alledged and proued, doth condemne the innocent, and abſolue the guilty perſon. For as hee is iniurious againſt my body ẏ cutteth off a ſound arme or leg; ſo is he againſt ẏ citty, which caſteth way a good and profitable citizen. Again, as he is hurtfull to my body, that doth not cut off a rotten member, or perſwade the Surgeon to cut it or to burne it, when need requireth, becauſe the ſound members that remain are endangered thereby: ſo likewiſe he that moueth or perſwadeth the Iudge to acquit a guilty perſon, who is no better to the common-wealth, then a rotten member is to the body, is an enemy to the ſtate, and iniurious to the body politicke. Laſtly, againſt himſelfe, becauſe he depriueth himſelfe of all bleſſings belonging to ſoule and body. The Lord profeſſeth himſelfe to bee a ſharpe and ſpeedy Iudge againſt thoſe that ſweare falſely, Zach. 5,4. Mal. 3.5. Hence it is, that *Salomon* ſayth, *A falſe witnes ſhall not be vnpuniſhed, and he that ſpeaketh lyes ſhall not eſcape*, Prou. 19, 5.9, and chapt. 25,18, *A man that beareth falſe witnes againſt his neighbour is a maule, and a ſword, and a ſharpe arrow*, to wit, not onely toward his brother, but ſtriking, piercing, wounding, and hurting himſelfe. It is the part of an enuious perſon to pull out both his owne eyes to put out one of his neighbours: but ſuch are all falſe witneſſes, they annoy themſelues in ſoule and body, that they may hurt the body onely of their brother.

Phil. Boſquieri theatrum patie. p.280

Wilh Zepper de leg Moſaic. lib. 5, cap. 7.

Falſe witneſſes doe hurt themſelues moſt of all.

So then, a falſe witnes doth hurt himſelfe more then he doth another, or can do. He may by his falſe teſtimony take away his goods or his life, or his name, and this is all: when in the meane ſeaſon he deſtroyeth and damneth his owne ſoule, and caſteth it into hel fire, there to be tormented with the diuell and his angels.

CHAP. XXXVI.

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1 *ANd the chiefe fathers of the families of the children of Gilead, the ſonne of Machir, the ſonne of Manaſſeh, of the families of the ſonnes of Ioſeph, came neere and ſpake before Moſes, and before the Princes the chiefe fathers of the children of Iſrael.*

2 *And they ſaid, The Lord commanded my Lord to giue the land for an inheritance by lot to the children of Iſrael: and my Lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother, vnto his daughters.*

3 *And if they be married to any of the ſonnes of the other tribes of the children of Iſrael, then ſhall their inheritance be taken from the inheritance of our fathers, and ſhall be put to the inheritance of the tribe, whereunto they are receiued: ſo ſhall it bee taken from the lot of our inheritance.*

4 *And when the Iubile of the children of Iſrael ſhall be, then ſhall their inheritance be put vnto the inheritance of the Tribe, whereunto they are receiued: ſo ſhall their inheritance bee taken away from the inheritance of the tribes of our fathers.*

WHereas *Moſes* had ſpoken before of the diuiding of the inheritance in generall among the tribes: in this place a certaine ſpeciall caſe is propounded by the Manaſſites touching the right of inheritance before aſſigned to the daughters of *Zelophehad*, to wit, how prouiſion might bee made ẏ the ſame portion might remaine in that tribe, and not be conueyed or tranſlated to ſome of the other tribes. For they propound theſe 2 as repugnant one to ẏ other, the right of ſucceſſion which theſe women had obtayned, and the priuiledge *of the yeare of Iubile*, which they thought was weakened by this meanes, if happely theſe maydes ſhould marry to any other husbands then men of their owne tribe; neyther did they know how to cleare this doubt. But *Moſes*, inſtructed of God, ſetteth downe a Law, that inheritance ſhould not paſſe from tribe to tribe, and that ſuch as were inheritrixes might not marry any of other tribes, but among their owne onely, which was carefully obſerued by theſe women. This is the ſumme of this chapter, wherewith the whole booke is concluded.

The contents of this chapt.

In this obſerue three points; firſt, the queſtion of the Manaſſites; ſecondly, the reſolution of *Moſes*; thirdly, the marriage of the daughters of *Zelophehad*. Touching the firſt, it is handled in theſe foure verſes. The queſtion was moued by the chiefe heads of the tribe of *Manaſſeh*, how the inheritance might reſt: without a manifeſt detriment to their tribe? For if they ſhould marry in another tribe, it was as much as to cut off an arme from the body. And by this meanes it might come to paſſe in proceſſe of time, that the chiefe portion aſſigned to one tribe might be poſſeſſed by men of other tribes, which would breed great confuſion and diſorder. This practice and proceeding of theirs teacheth, firſt, that the Magiſtrate is and ought to bee the ſupreme Iudge in cauſes of inheritance. Secondly, no man ought to bee Iudge in his owne cauſe. Thirdly, wee ſee how they come to *Moſes*, not in contempt or with a commotion, as if they meant to gaine that by force which they could not obtayne by fauour, but they beare themſelues lowly and dutifully as became them to the Magiſtrate, when they ſay, *The Lord commanded my Lord:* and againe, *My Lord was commanded, &c.* From hence wee learne, that it is the duty of all inferiors to reuerence the ſuperiors in geſture, in word, & in deed. We might alſo ſhew that Magiſtrates muſt acknowledge themſelues to rule vnder God, and to be Lords vnder that higheſt Lord. But wee will onely handle this point, that inferiors muſt vſe ſpeeches of reuerence, ſuch as betoken ſubiection; this we ſaw before, chapt. 11,28, and 32,5,25,31. 2 Kings 5 13, 1 Peter 3,6. Nehem. 2,5. Eſther 7,3. 2 Sam. 24,3. 1 Kings 1,23, 24, 31. 2 Kings 2, 12, and 13,14. Mal. 1,6. 1 Sam. 25,24,25,26 27,28. Gen, 16,9.

Doctrine. Inferiors muſt reuerence their ſuperiors.

Reaſon 1.

The grounds: firſt, becauſe ſuperiors beare the image of God, and are to their inferiors in Gods place, as *Moſes* was to *Aaron*, when the Lord ſayth, Exod. 4,16. *Thou ſhalt be vnto him in ſtead of God.*

Secondly, it is the expreſſe law of God, *To honor father and mother*, that is, all ſuperiours, Exod. 20,12. Pſal. 82,6. 1 Tim. 5,3. They are ſet ouer inferiors for their good, not for their owne, 1 Tim. 2,2. where the Apoſtle teacheth, that Princes are appointed vnto eminent place, not to lift vp their hearts againſt theyr brethren, and to maintain themſelues in all riot and exceſſe, but that the people may leade a quiet & peaceable life vnder them. Fourthly ſuch do adorne the Goſpel.

1 Tim 6,1.

Vſe 1.

This ſerueth to reprooue ſuch as are ſo farre from giuing of good words, and vſing ſoft & gentle ſpeech ſauouring of Chriſtian modeſty and ſubiection, that they reuile them, rayle at them, and ſpeake all manner of euill agaynſt them; which they ought not to do vnto any, much leſſe to their fathers, or maſters, or Magiſtrates, to whom they are bound in a neerer band, and tyed to a farther duty. Hence it is, that *Moſes* ſayth, Exod. 22,28. *Thou ſhalt not reuile the gods, nor curſe the ruler of thy people.* It is deliuered as a generall precept, binding all that will be the children of God, *Bleſſe them that perſecute you; bleſſe I ſay, & curſe not*, Rom. 12,14. Iam. 3,9,10. It is a thing acceptable to God, to ſpeake euill of no man, Titus 3,2. It is therfore a thing deteſtable, to ſpeake euill of our ſuperiors, vnto whom all dutifull language is due that ſauoureth of peace and loue, nay of ſubmiſſion and ſubiection. The Apoſtle exhorteth ſeruants *to bee obedient vnto their owne maſters, and to pleaſe them in al things, not anſwering againe* with ſtout and vnſeemely words. Such then muſt learne by the feare of God to bridle their tongues, that they offend not that way, Iam. 3, 4.

Tit. 2,9.

Many there are, who in their ſeruice are reaſonable, but they haue no rule ouer theyr tongue: they will not onely mutter and murmure, but giue curſt and cutted anſwers. It is the fruite of an euill ſeruant to bee euill tongued, and to take liberty to taunt in vnſeemly manner againſt thoſe that are ſet ouer them. This was the ſinne of *Agar*, that deſpiſed her miſtreſſe, not onely in her heart, but likewiſe in ſpeech, Ge. 16,4. Let ſuch conſider ẏ words of *Salomon*, Prou. 15,1. *A ſoft anſwer turneth away wrath, but greeuous words ſtirre vppe anger*, Iames chap. 1.20. Iudg. 8. verſes 1,2,3. 1 Sam. 25,32.

Vſe 2.

Secondly, we ſee the place of ſubiection is not an vnlawfull calling, neyther muſt wee think that Chriſtianity hath aboliſhed Magiſtracy and ciuill authority, but rather ratifyeth and eſtabliſheth it, Titus 3, 1. 1 Tim, 6, 1.

And it is lawfull for good men, and eſpecially for Magiſtrates & Miniſters to haue ſeruants, as *Abraham* had many, *Eliah* one & likewiſe *Eliſha*. *Ioſeph* had a Steward of his houſe, *Iacob* had men-ſeruants and mayde-ſeruants, Gen. 14,14, and 15,2, and 44,1, and 32,16. *Mephiboſheth* had a ſeruant, and that ſeruant had twenty ſeruants, 2 Sam. 9,10. This ouerthroweth the damnable ſect of the Anabaptiſts and Libertines, who teach that Chriſtians may not be ſubiect vnto any. **Obiection.** They obiect, that they are the Lords free-men. **Anſwer.** I anſwere, it is true, but this freedome is inward and ſpirituall, from ſinne and Satan, and condemnation.

Obiect. Againe, they alledge, that wee are forbidden to be the ſeruants of men, 1 Cor. 7. **Anſw.** I anſwere, the meaning is, wee are not to be addicted vnto them ſeruilely, in things vnlawfull and vnhoneſt, or in obeying theyr traditions as Gods Commandements. **Obiection.** But Chriſt ſaith, Call no man maſter vpon earth, Math. 23,10, *becauſe one is our Maſter, euen Chriſt*. **Anſw.** I anſwer, this muſt be vnderſtood as the former, when Chriſt forbiddeth to call any *father*, to wit, to hold him in chiefe, and not ſubordinate to Chriſt and for Chriſt.

Obiection. Againe, it is obiected that ſinne brought in ſeruitude and ſlauiſh ſubiection of man to man. For albeit in the innocent eſtate, there ſhould haue been teacher and ſcholler (thogh not by office and calling, to preach the word, or to teach ſchooles) and gouerners, and the gouerned, yet not maſter and ſeruant. **Anſwer.** I anſwere, ſinne was the occaſion of ſundry things in theyr nature good, or at leaſt through Gods mercy and bleſſing bringing good out of euill. For it brought into the world vpon man a neceſſity to marry, for the auoyding of fornication: yea ſinne may bee ſaide to haue cauſed a neceſſity of Chriſts comming, as alſo to cauſe a neceſſity of preaching, and of laboring in the ſweat of our browes, and a neceſſity likewiſe in relieuing the poore. Beſides, euery kinde of ſubiection is not againſt the law of pure Nature, as might bee ſhewed by the ſubiection of the wife to the husband, and of the children to theyr parents. So then, ſeruitude is no new inuention of cruel men in theſe latter dayes, neyther is a faithfull ſeruant to be accounted a perpetuall aſſe, crouching vnder his burden. No man muſt be aſhamed of that calling, neyther reproue it as euill and vnlawfull, but rather labour to adorne the Goſpell in it, by ſeruing, not with eye-ſeruice, but dealing faithfully as the ſeruants of Chriſt.

Vſe 3. Laſtly, all ſuperiours muſt ſo carry themſelues, as that they may deſerue reuerence, and draw not contempt vpon themſelues, 1 Tim. 4,12, Prou. 16,31, and 21,30. Leuitic. 19, 32. 1 Tim. 5,1,2. And thoſe duties are of diuers ſorts which are to be performed by them, whereof they are put in minde by the names whereby they are called.

The duties of parents. The firſt degree of this ſuperiority concerneth parents, to whom it belongeth to teach, to correct, to defend, and to prouide for theyr children, as we haue ſhewed already, chap. 30. This reproueth ſuch as are careleſſe what become of them, ſuch as pamper them to much, and ſuffer them to doe what they liſt, till they ſhame theyr fathers & mothers, theyr friends, and the Church of God, and grow obſtinate and incorrigible. The duties of maſters. Touching maſters, it lyeth vpon them to order theyr ſeruants and families aright, they muſt require of *their ſeruants no more then is iuſt and equall*, Col. 4,1, remembring that they haue a Maſter in Heauen, who requireth onely things iuſt and equall at their hands: they are to prouide for them food and rayment, and ſuch like neceſſaries, or elſe they are worſe then infidels, and haue denyed the faith, Prou. 31,21. 1 Tim. 5,8. Likewiſe it behoueth them to teach and inſtruct them, as faithfull and beleeuing Maſters haue done, and found a great bleſſing vpon theyr labors, Acts 10,7. Gen. 24,12.

And if Maſters deſire to haue theyr houſes dutifull & ſubiect vnto them, they muſt chuſe ſuch as are religious, or be carefull to make them religious, that ſo they may obey for conſcience ſake. If at any time they ſhall make conſcience to ſerue the Lord, they will not be ſlouthfull to ſerue theyr Maſters. But there are many Maſters, that *are alwayes threatning* theyr ſeruants, Epheſ. 6,9, and neuer ſpeake kindly vnto them, to encourage them in weldoing; there proceedeth nothing but fire out of their mouth, and ſmoke goeth out of theyr noſtrils. And not ſo onely, but they command hard and cruell ſeruice at theyr hands, and after a ſort ſucke out theyr heart blood, by ouerburdening and ouer-bearing them beyond theyr ſtrength, like the cruell taske-maſters of the Egyptians, who gaue the Iſraelits no ſtraw to *make them vp the tale of their brickes*, but made them gather it themſelues, *and yet would diminiſh nothing of the worke*, Exodus 5,7,8.

Thus were the people ſcattered abroad throughout all the land of Egypt, to gather ſtubble in ſtead of ſtraw. And *Sampſon* being a ſeruant, or rather ſlaue to the Philiſtims, was not onely made a laughing-ſtocke, but compelled to grinde in the priſon-houſe, Iudg. 16, 21. Such maſters are they alſo that are immoderate and exceſſiue in correction, & know no meaſure, as if theyr ſeruants were beaſts, and not theyr brethren. Nay *Balaam* the falſe prophet is reproued of the Angel for his cruelty toward his aſſe, Numb. 22,32. but theſe reſpect men no better then if they were aſſes or horſes; for the whip is neuer from theyr backes, or the bridle from theyr mouthes, or the fiſt from theyr eares, or the ſtaffe from theyr ſides. Thus alſo did the taske-maſters *beate the officers* of the children of Iſrael without any cauſe or deſert. Exod. 5,14. The duties of Magiſtrates. Now touching Magiſtrates, they are the fathers of the countrey and commonwealth,

wealth, they muſt be careſul to plant ſound religion among the people, and be carefull that God be ſerued in the firſt place, becauſe they muſt rule for GOD and not for themſelues. And thus did the godly Kings of Iudah. They muſt eſtabliſh peace and tranquillity, that men may ſit vnder theyr vines and figge trees, that there bee no inuaſion nor going out, nor crying and complayning in the ſtreetes. And they muſt publiſh and preſcribe ſuch wholeſome Lawes, as may ſerue to keepe men in obedience; and when they are once enacted and eſtabliſhed, they muſt not ſuffer them to ruſt for want of execution, but remember they are *the Miniſters of God to take vengeance on him that doth euill*, Rom. 13, 4. If then they ſuffer men to doe what they liſt, as if there were no king in Iſrael, if they be careleſſe of Gods ſeruice, if they doe not defend the innocent like *Ahab*; nor puniſh the tranſgreſſors, or command vniuſt and vnlawfull things, or ſpare offenders that ought to dy, like *Saul*; they prouoke the wrath of God againſt themſelues, as wee haue ſhewed already in the former chapter.

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5 *And Moſes commanded the children of Iſrael, according to the word of the Lord, ſaying, The tribe of the ſonnes of Ioſeph hath ſaide well.*

6 *This is the thing which the Lord doth command concerning the daughters of Zelophehad, ſaying, Let them marry to whom they thinke beſt, onely to the family of the tribes of their father ſhall they marry.*

7 *So ſhall not the inheritance of the children of Iſrael remoue from tribe to tribe, for euery one of the children of Iſrael ſhall keepe himſelfe to the inheritance of the tribe of his fathers.*

8 *And euery daughter that poſſeſſeth an inheritance in any tribe of the children of Iſrael, ſhall bee wife vnto one of the family of the tribe of her father, that the children of Iſrael may enioy euery man the inheritance of his fathers.*

9 *Neyther ſhall the inheritance remooue from one tribe to another tribe, but euery one of the children of Iſrael ſhall enioy euery man the inheritance of his fathers.*

The ſecond part of the Chapter followeth, which is the anſwere of *Moſes* to the former queſtion, where hee commendeth thoſe that made this demand, and then he ſetteth downe firſt a particular Law touching the daughters of *Zelophehad*, that they ſhould marry to whom they thought beſt, howbeit within their owne tribe; and ſecondly a general Law binding perpetually all daughters among them that poſſeſſed any inheritance in any tribe of the children of Iſrael, that they ſhall be wiues to one of the ſame tribe; thus euery one ſhould quietly enioy his own, and the inheritance ſhould not remoue from one tribe to another. Out of this diuiſion wee might obſerue ſundry inſtructions. Firſt *Moſes* commendeth that which theſe *chiefe fathers had well ſpoken* and well done, teaching that wee ought not onely not to diſpraiſe that in which others haue well deſerued, but wee ſhould praiſe and commend it.

We muſt commend good in whomſoeuer.

Thus hee did to theſe daughters before, Chapter 27, 7, when they ſued for an inheritance. Secondly, in that they are directed *to marry to whom they thinke beſt*, we ſee that none are to be denyed marriage which is the ordinance of God. It entred into none of theyr hearts, to remedy the alienation of inheritance by reſtrayning any from marriage when daughters fell to be inheritrixes, but it was left free to them, according to the precept of the Apoſtle, 1 Cor. 7, 2. Againe, it teacheth that marriage is not to be enforced vpon any, eyther by the Magiſtrate, or by the parents, or by any gouernours, Gen. 24, 57. 1 Corinth. 7, 39. For this were to exerciſe tyranny ouer our children.

For as children ought to haue the conſent of theyr carefull parents, and not to dare to beſtow themſelues without their aduice, which practice wee ſee in the very Gentiles, as appeareth in *Euripides*, where *Hermione* anſwereth *Oreſtes*, deſiring of her a promiſe of marriage,

Eurip. in Andromacha.

Sponſaliorum meorum pater meus curam
habebit, non eſt meum ſtatuere hoc;

That is,

It lyeth not in my hand at all
my ſelfe for to contract:
Vnto my fathers care and power,
I muſt referre that act:

So likewiſe parents ought to haue the conſent of their children, & not beſtow them vpon others againſt their wils; for that were to lay an euill foundation, and to fill the houſe with iarres and diſſentions. Thirdly, obſerue that *Moſes* ſayth, *Euery daughter ſhall be a wife vnto one of the family*; teaching vs, that howſoeuer the marrying of many wiues was practiſed among the Patriarkes and people of God, yet this is the Law of Nature, that one man ſhould haue one wife, & not wiues, Gen. 2, 24. Mat. 19, 5. But to come to the maine point, wee learne that the inheritance of the children of Iſrael muſt remaine and continue in one and the ſame tribe, and neuer paſſe from tribe to tribe.

Doctrine. The inheritance of the Iſraelits muſt continue and remaine in one tribe.

The reaſons of this Law giuen vnto them are, that the Iſraelites might enioy, *euery man the inheritance of his fathers*, verſe 8: and for this cauſe are the borders of euery tribe ſo carefully aſſigned afterward.

Secondly, that it might certainly be known that the *Meſſiah* came of no other tribe then of the tribe of *Iudah*, according to the promiſe and prophecy of *Iacob*, Geneſ. 49, 10.

The tribe ſhall not depart from Iudah, till Shiloh come. Thirdly, that peace might bee preſerued, and confuſion auoyded among them, whereas if the inheretrix had not beene reſtrained by this Law, but left at liberty, the bounds of euery tribe in proceſſe of time would haue beene aboliſhed. Theſe Lawes did onely binde the Iewes touching inheritances, & not impoſe a neceſſity vpon others, as we haue ſhewed before, chapt. 27: as likewiſe that the eldeſt muſt haue his double portion, and that no man might lawfully ſell the fee ſimple of his inheritance; which precepts, with ſundry others, if they ſhould be brought into all Chriſtian commonwealthes, would turne vpſide downe the very foundation of them, and alter all Lawes and cuſtomes generall and particular, and bring in an horrible confuſion. For other nations doe hold their lands by fee ſimple, but God holdeth the Iſraelites as his farmers, Leuit. 25, 23, *The land ſhall not be ſold for euer, for the land is mine, for ye were ſtrangers and ſoiourners with me:* hee would not haue them as owners, neither to be as purchaſers of that land. Now let vs come to the vſes.

Uſe 1.

Obiect.

Anſw.

Firſt, it is the ordinance of God that euery man keepe his proper inheritance, to haue and to hold the ſame as his owne. Diſtinction of inheritance is agreeable to his word, whatſoeuer the madde ſpirits of the Anabaptiſts doe teach. It will bee ſaid, that this is a fruite of mans firſt ſinne and diſobedience, and that if he had ſtood in his innocency, there ſhould haue beene a community of all things. But mans tranſgreſſion brought in this priuate poſſeſſion. I anſwere, wee will not reaſon what ſhould haue beene, foraſmuch as wee ſee what man hath done, and how he is fallen. It is in vaine for a man to thinke how rich hee ſhould haue beene, if his houſe had not beene burned, when hee ſeeth it is conſumed ſticke and ſtake to the ground, and hee become a poore begger. So likewiſe, it is needleſſe to debate and diſpute what ſhould haue beene if *Adam* had ſtood, *ſeeing God made man good, but he ſought out many inuentions*, Eccleſ. 7, 29. For inaſmuch as man is wholly corrupted by ſinne, that communion (if any ſhould be) can not in this eſtate take place, but euery man muſt know what is his owne, and what is not his owne.

Uſe 2.

Secondly, this ſhould teach parents to prouide for their daughters as well as for theyr ſonnes, and not to leaue them to the wide world, eſpecially in theſe our dayes, wherein more enquiry is made what they haue, then what they are: and what goods are without them, then good things are within them. But God ſheweth by this Law, that hee hath no leſſe care of them then of ſonnes. Men are to conſider that their daughters are their children, as well as their ſonnes, and therefore euen they muſt bee prouided for alſo. The Apoſtle teacheth, that parents ſhould lay vp *for their children*, 2 Cor. 12, 14, not for one child onely, or for his ſonnes onely. Nature teacheth, that if any member be weake, it is chiefly to be ſtrengthened. The woman is *the weaker veſſell*, and needeth to bee ſupported: and it encourageth them in obedience when they ſee themſelues reſpected. And what a ſhame is it to parents to bring them into the world, and then to leaue them as it were deſtitute to the wide world?

Uſe 3.

Thirdly, there are ſome that extend this Law to all the Iewes in generall, as if they were all forbidden to take a wife any where ſaue in theyr owne tribe. But if wee marke the words of the Law, we ſhall finde that they are not to be vnderſtood of men, but onely of women; and not of all women neyther, but of ſuch as are heyres, and receiue a poſſeſſion for want of iſſue male. Theſe might not marry out of theyr tribe; but others which had none inheritance, were left free to marry where they pleaſed, whether in theyr tribe or out of theyr tribe: becauſe this is rendred as a reaſon of the Law, that *the inheritance might not remoue from one tribe to another*, verſe 9. It was lawfull for them to take a wife of the nations round about them, that was not of the ſeed of *Abraham*, when there was no danger by a contrary religion, as appeareth by many examples, Mathew 1, 3, 5: ſo was it permitted to them to make choyce of a wife out of another tribe, that was not to inherite her fathers poſſeſſion.

To marry in their owne tribe, was neither forbidden nor obſerued. Exod. 6, 23.

And this was neyther forbidden in the Law, nor yet obſerued by the Iewes. The Law did not reſtrayne theyr marriage, becauſe it medleth onely with thoſe that were heyres, and forbiddeth the poſſeſſions of the tribes to be confounded and mingled together. If then the Law did not abridge them, wee may well ſuppoſe and preſume that they did not obſerue it. For, not to ſpeake of former examples, *Moſes* married not a wife of his owne tribe, neyther of any tribe, but a Cuſhite, that is, one of the Midianites, which inhabited Arabia, of which ſee before, chapt. 12. *Aaron* alſo his brother married *Eliſabet*; ſhe was the daughter of *Aminadab*, and the ſiſter of *Naaſſon*, which was of the tribe of Iudah, Numb. 1, 7, and 7, 12. Ruth 4, 20.

So *Ioſabeah* the daughter of the king *Iehoram* of the tribe of *Iudah* was married to *Iehoiada* the high Prieſt, 2 Chron. 22, 11. *Elizabeth* the wife of *Zachariah* the Prieſt, the father of *Iohn Baptiſt*, was of the daughters of *Aaron*, Luke 1. 5, and was the couſin of *Mary*, Luke 1, 36: but it is certaine and without all controuerſie, that *Mary* was of the tribe of *Iudah*, Luke 5.

Obiection.

But it will be obiected, that the Leuites being diſperſed among the other Tribes had a diſpenſation from the former Law, and therefore they might marry wiues of diuerſe tribes from themſelues, but it was otherwiſe with the reſt.

Anſw.

I anſwer, firſt it is vaine to diſtinguiſh againſt the Law, where the law doth not diſtinguiſh: if then they had any priuiledge, let them bring forth the charter, and ſhew their euidence, or elſe we cannot beleeue them.

Againe, albeit the Leuites were ſcattered heere and there, yet many of them dwelt together, and there were *whole Cities* in a maner of *the Prieſts*, 1 Sam. 22, 19. and therefore if they had pleaſed, or had thought themſelues charged in this caſe, they might haue hadde choiſe of wiues of their owne tribe. Laſtly, this was no better obſerued by other Tribes, then by the Leuites. For *Dauid* of the tribe of *Iudah* married *Michal* the daughter of *Saul*, who was of the tribe of *Beniamin*, 1 Sam. 18, 20, 27. & 9, 1. Likewiſe the eleuen tribes hauing in a manner deſtroyed the Beniamites in a battell, profeſſe among themſelues that they might not giue them of their daughters, beecauſe they had ſworne, *Curſed be he that giueth a wife to Beniamin*, Iudges 21, 18. declaring thereby, that they were not reſtrained by any law, but by their oath: and to what end did they make ſuch an oath, if they had beene before forbidden by the law of God without their oath? Many ſuch like examples might bee brought foorth, to ſhew that this Lawe did not ſimply reſtraine the marrying in other Tribes.

Vſe 4.

The Latine tranſlation falſe.

De verbo Dei, lib. 2, *c.* 12

Paul. de Sancta Maria epiſcop. Burgenſis in addit. ad cap. 36, *Numb.*

Fourthly, from hence we may conclude an argument againſt the vulgar edition of the Scripture, which in this place doth manifeſtly corrupt the text, and bringeth into manifeſt error; for it readeth the text thus, *All men ſhall marry wiues of their owne tribe and kindred, & all women ſhall take them huſbands of the ſame tribe*: both the which beeing generally taken, may well be taken for vntruths. Whereas the originall neuer ſpeaketh of men marrying out of their tribes, neyther of all men generally, but of thoſe onely that are theyr fathers heyres. *Bellarmine* that muſt help at a dead liſt, anſwereth, That theſe two are all one, and doe not differ; which argueth an hard forehead rather then a ſound anſwer: for hee bluſheth not to affirme any thing when he is put to his ſhifts. We cannot therefore receiue that interpretation for authenticke and canonicall, which is directly repugnant vnto the doctrine of the Scripture, and the continuall practiſe of the Iewes. And as for thoſe that would haue the Hebrew text amended by the Latine tranſlation, it is no better then to goe about to bee madde with reaſon. For where the truth is, there can be no error; and where no errour is, what need any correction? To conclude this point, I will oppoſe the teſtimony and iudgement of *Paul de Sancta Maria*, a great byſhop and ſometimes Chancellor vnto the King of Caſtile, directly againſt *Bellarmine*, one Papiſt againſt another, whoſe words are theſe: *In this precept our tranſlation ſwarueth very much from the Hebrew verity, &c: and the reaſon of the Law beareth witneſſe to the trueth of the Hebrew, for this was the end thereof, that the diuiſion of inheritances that was to be made might remain perpetually amongſt the Tribes, ſo that nothing of the land which fell to bee in the lot of the Tribe of Iudah, might returne at any time to the lotte of Beniamin, and ſo of the reſt. Therefore the Law was giuen of thoſe onely (which did ſucceed in their fathers inheritance) that the Tribes ſhould not bee ſhuffled or mingled together, becauſe thereby the inheritance would paſſe from one tribe to another, which was againſt the ordinance of God: but other women which had brethren, and conſequently did not ſucceede in the inheritance of their father, were not forbidden by this Law, but that they might marry with whom they would of any other tribe, becauſe it appeareth euidently, that from hence would not follow the confuſion of the lots. Neither do we reade of any diſpenſation that the Tribes of Leui and Iudah had to ioyne in marriage one with another: for there needed no diſpenſation, where was no prohibition, &c.* This teſtimony is cited by *Druſius*.

Vſe 5.

Laſtly, obſerue touching the Iewiſh inheritances, that at the yeare of Iubile, the inheritance ſolde or morgaged, returned agayne to the owner, as we may reade Leuit. chapter 25, verſes 8. 9. This fell out euery fiftieth yeare: then the Trumpet of Iubile ſounded, & they proclaimed liberty and freedome thoroughout all the land, vnto all the inhabitants thereof: then ſeruants were ſet free, then debts were forgiuen, then euery man returned vnto his owne poſſeſſion and family, Verſe 10.

Why the Iubile was inſtituted.

This ſolemne and ſacred time was inſtituted for theſe cauſes: Firſt, to moderate and bridle the couetouſneſſe of ſuch as hoped and gaped after other mens poſſeſſions, and to teach euery man to be content with his owne eſtate, and not enter vpon the poſſeſſions of others, as *Ahab* did vpon the vineyard of *Naboth*.

Secondly, to keepe a true Chronology, & a certaine computation of time, which is very neceſſary and profitable in the reading of hiſtories, to know where and at what time euery thing was done.

Thirdly, to maintayne a diſtinction of the Tribes, vntill the exhibiting of the *Meſſiah*, according to the prophecy of *Iacob*, Gen. 49, 9, *The Tribe ſhall not depart from Iuda, till Shiloh come.* For howſoeuer many do vnderſtand the word (*Shebet*) in this place of the Scepter, yet I doe not remember in all the bookes of *Moſes*, wherein it is often vſed, that once it is vſed in that ſenſe, albeit it be in other bookes afterward. Laſtly, to figure out the redemption of Chriſt, who indeed broght a true *Iubile* and freedome when the fulneſſe of time came. Hee proclaymed liberty with his owne voyce from the tyranny of ſin, of Satan, and of hell, Eſay 61, 1, 2, 3, &c. Luke 4, 18. He purchaſed a ful diſcharge from all our ſpirituall debts, treſpaſſes, and tranſgreſſions, Ioh. 8, 34, 36, *Verily, verily, I ſay vnto you, Whoſoeuer*

committeth

The tribe ſhall not depart from Iudah, till Shiloh come. Thirdly, that peace might bee preſerued, and confuſion auoyded among them, whereas if the inheretrix had not beene reſtrained by this Law, but left at liberty, the bounds of euery tribe in proceſſe of time would haue beene aboliſhed. Theſe Lawes did onely binde the Iewes touching inheritances, & not impoſe a neceſſity vpon others, as we haue ſhewed before, chapt. 27: as likewiſe that the eldeſt muſt haue his double portion, and that no man might lawfully ſell the fee ſimple of his inheritance; which precepts, with ſundry others, if they ſhould be brought into all Chriſtian commonwealthes, would turne vpſide downe the very foundation of them, and alter all Lawes and cuſtomes generall and particular, and bring in an horrible confuſion. For other nations doe hold their lands by fee ſimple, but God holdeth the Iſraelites as his farmers, Leuit. 25, 23, *The land ſhall not be ſold for euer, for the land is mine, for ye were ſtrangers and ſoiourners with me*: hee would not haue them as owners, neither to be as purchaſers of that land. Now let vs come to the vſes.

Vſe 1. Firſt, it is the ordinance of God that euery man keepe his proper inheritance, to haue and to hold the ſame as his owne. Diſtinction of inheritance is agreeable to his word, whatſoeuer the madde ſpirits of the Anabaptiſts doe teach.

Obiect. It will bee ſaid, that this is a fruite of mans firſt ſinne and diſobedience, and that if he had ſtood in his innocency, there ſhould haue beene a community of all things. But mans tranſgreſſion brought in this priuate poſſeſſion.

Anſw. I anſwere, wee will not reaſon what ſhould haue beene, foraſmuch as wee ſee what man hath done, and how he is fallen. It is in vaine for a man to thinke how rich hee ſhould haue beene, if his houſe had not beene burned, when hee ſeeth it is conſumed ſticke and ſtake to the ground, and hee become a poore begger. So likewiſe, it is needleſſe to debate and diſpute what ſhould haue beene if *Adam* had ſtood, *ſeeing God made man good, but he ſought out many inuentions*, Eccleſ. 7, 29. For inaſmuch as man is wholly corrupted by ſinne, that communion (if any ſhould be) can not in this eſtate take place, but euery man muſt know what is his owne, and what is not his owne.

Vſe 2. Secondly, this ſhould teach parents to prouide for their daughters as well as for theyr ſonnes, and not to leaue them to the wide world, eſpecially in theſe our dayes, wherein more enquiry is made what they haue, then what they are: and what goods are without them, then good things are within them. But God ſheweth by this Law, that hee hath no leſſe care of them then of ſonnes. Men are to conſider that their daughters are their children, as well as their ſonnes, and therefore euen they muſt bee prouided for alſo. The Apoſtle teacheth, that parents ſhould lay vp *for their children*, 2 Cor. 12, 14, not for one child onely, or for his ſonnes onely. Nature teacheth, that if any member be weake, it is chiefly to be ſtrengthened. The woman is *the weaker veſſell*, and needeth to bee ſupported: and it encourageth them in obedience when they ſee themſelues reſpected. And what a ſhame is it to parents to bring them into the world, and then to leaue them as it were deſtitute to the wide world?

Vſe 3. Thirdly, there are ſome that extend this Law to all the Iewes in generall, as if they were all forbidden to take a wife any where ſaue in theyr owne tribe. But if wee marke the words of the Law, we ſhall finde that they are not to be vnderſtood of men, but onely of women; and not of all women neyther, but of ſuch as are heyres, and receiue a poſſeſſion for want of iſſue male. Theſe might not marry out of theyr tribe; but others which had none inheritance, were left free to marry where they pleaſed, whether in theyr tribe or out of theyr tribe: becauſe this is rendred as a reaſon of the Law, that *the inheritance might not remoue from one tribe to another*, verſe 9. It was lawfull for them to take a wife of the nations round about them, that was not of the ſeed of *Abraham*, when there was no danger by a contrary religion, as appeareth by many examples, Mathew 1, 3, 5: ſo was it permitted to them to make choyce of a wife out of another tribe, that was not to inherite her fathers poſſeſſion.

To marry in their owne tribe, was neither forbidden nor obſerued. Exod. 6, 23.

And this was neyther forbidden in the Law, nor yet obſerued by the Iewes. The Law did not reſtrayne theyr marriage, becauſe it medleth onely with thoſe that were heyres, and forbiddeth the poſſeſſions of the tribes to be confounded and mingled together. If then the Law did not abridge them, wee may well ſuppoſe and preſume that they did not obſerue it. For, not to ſpeake of former examples, *Moſes* married not a wife of his owne tribe, neyther of any tribe, but a Cuſhite, that is, one of the Midianites, which inhabited Arabia, of which ſee before, chapt. 12. *Aaron* alſo his brother married *Eliſabet*; ſhe was the daughter of *Aminadab*, and the ſiſter of *Naaſſon*, which was of the tribe of Iudah, Numb. 1, 7, and 7, 12. Ruth 4, 20.

So *Ioſabeah* the daughter of the king *Iehoram* of the tribe of *Iudah* was married to *Iehoiada* the high Prieſt, 2 Chron. 22, 11. *Elizabeth* the wife of *Zachariah* the Prieſt, the father of *Iohn Baptiſt*, was of the daughters of *Aaron*, Luke 1. 5, and was the couſin of *Mary*, Luke 1, 36: but it is certaine and without all controuerſie, that *Mary* was of the tribe of *Iudah*, Luke 5.

Obiection. But it will be obiected, that the Leuites being diſperſed among the other Tribes had a diſpenſation from the former Law, and therefore they might marry wiues of diuerſe tribes from themſelues, but it was otherwiſe with the reſt.

I an-

Anſw.

I anſwer, firſt it is vaine to diſtinguiſh againſt the Law, where the law doth not diſtinguiſh: if then they had any priuiledge, let them bring forth the charter, and ſhew their euidence, or elſe we cannot beleeue them.

Againe, albeit the Leuites were ſcattered heere and there, yet many of them dwelt together, and there were *whole Cities* in a maner of *the Prieſts*, 1 Sam. 22, 19. and therefore if they had pleaſed, or had thought themſelues charged in this caſe, they might haue hadde choiſe of wiues of their owne tribe. Laſtly, this was no better obſerued by other Tribes, then by the Leuites. For *Dauid* of the tribe of *Iudah* married *Michal* the daughter of *Saul*, who was of the tribe of *Beniamin*, 1 Sam. 18, 20, 27. & 9, 1. Likewiſe the eleuen tribes hauing in a manner deſtroyed the Beniamites in a battell, profeſſe among themſelues that they might not giue them of their daughters, beecauſe they had ſworne, *Curſed be he that giueth a wife to Beniamin*, Iudges 21, 18. declaring thereby, that they were not reſtrained by any law, but by their oath: and to what end did they make ſuch an oath, if they had beene before forbidden by the law of God without their oath? Many ſuch like examples might bee brought foorth, to ſhew that this Lawe did not ſimply reſtraine the marrying in other Tribes.

Vſe 4.

Fourthly, from hence we may conclude an argument againſt the vulgar edition of the Scripture, which in this place doth manifeſtly corrupt the text, and bringeth into manifeſt error; for it readeth the text thus, *All men ſhall marry wiues of their owne tribe and kindred, & all women ſhall take them huſbands of the ſame tribe:* both the which beeing generally taken, may well be taken for vntruths. Whereas the originall neuer ſpeaketh of men marrying out of their tribes, neyther of all men generally, but of thoſe onely that are theyr fathers heyres. *Bellarmine* that muſt help at a dead liſt, anſwereth, That theſe two are all one, and doe not differ; which argueth an hard forehead rather then a ſound anſwer: for hee bluſheth not to affirme any thing when he is put to his ſhifts. We cannot therefore receiue that interpretation for authenticke and canonicall, which is directly repugnant vnto the doctrine of the Scripture, and the continuall practiſe of the Iewes. And as for thoſe that would haue the Hebrew text amended by the Latine tranſlation, it is no better then to goe about to bee madde with reaſon. For where the truth is, there can be no error; and where no errour is, what need any correction? To conclude this point, I will oppoſe the teſtimony and iudgement of *Paul de Sancta Maria*, a great byſhop and ſometimes Chancellor vnto the King of Caſtile, directly againſt *Bellarmine*, one Papiſt againſt another, whoſe words are theſe: *In this precept our tranſlation ſwarueth very much from the Hebrew verity, &c: and the reaſon of the Law beareth witneſſe to the trueth of the Hebrew, for this was the end thereof, that the diuiſion of inheritances that was to be made might remain perpetually amongſt the Tribes, ſo that nothing of the land which fell to bee in the lot of the Tribe of Iudah, might returne at any time to the lotte of Beniamin, and ſo of the reſt. Therefore the Law was giuen of thoſe onely (which did ſucceed in their fathers inheritance) that the Tribes ſhould not bee ſhuffled or mingled together, becauſe thereby the inheritance would paſſe from one tribe to another, which was againſt the ordinance of God: but other women which had brethren, and conſequently did not ſucceede in the inheritance of their father, were not forbidden by this Law, but that they might marry with whom they would of any other tribe; becauſe it appeareth euidently, that from hence would not follow the confuſion of the lots. Neither do we reade of any diſpenſation that the Tribes of Leui and Iudah had to ioyne in marriage one with another: for there needed no diſpenſation, where was no prohibition, &c.* This teſtimony is cited by *Druſius*.

The Latine tranſlation falſe.

De verbo Dei, lib. 2, *c.* 12

Paul. de Sancta Maria epiſcop. Burgenſis in addit. ad cap. 36, *Numb.*

Vſe 5.

Laſtly, obſerue touching the Iewiſh inheritances, that at the yeare of Iubile, the inheritance ſolde or morgaged, returned agayne to the owner, as we may reade Leuit. chapter 25, verſes 8. 9. This fell out euery fiftieth yeare: then the Trumpet of Iubile ſounded, & they proclaimed liberty and freedome thoroughout all the land, vnto all the inhabitants thereof: then ſeruants were ſet free, then debts were forgiuen, then euery man returned vnto his owne poſſeſſion and family, Verſe 10.

Why the Iubile was inſtituted.

This ſolemne and ſacred time was inſtituted for theſe cauſes: Firſt, to moderate and bridle the couetouſneſſe of ſuch as hoped and gaped after other mens poſſeſſions, and to teach euery man to be content with his owne eſtate, and not enter vpon the poſſeſſions of others, as *Ahab* did vpon the vineyard of *Naboth*.

Secondly, to keepe a true Chronology, & a certaine computation of time, which is very neceſſary and profitable in the reading of hiſtories, to know where and at what time euery thing was done.

Thirdly, to maintayne a diſtinction of the Tribes, vntill the exhibiting of the *Meſſiah*, according to the prophecy of *Iacob*, Gen. 49, 9, *The Tribe ſhall not depart from Iuda, till Shiloh come.* For howſoeuer many do vnderſtand the word (*Shebet*) in this place of the Scepter, yet I doe not remember in all the bookes of *Moſes*, wherein it is often vſed, that once it is vſed in that ſenſe, albeit it be in other bookes afterward. Laſtly, to figure out the redemption of Chriſt, who indeed broght a true *Iubile* and freedome when the fulneſſe of time came. Hee proclaymed liberty with his owne voyce from the tyranny of ſin, of Satan, and of hell, Eſay 61, 1, 2, 3, &c. Luke 4, 18. He purchaſed a ful diſcharge from all our ſpiritual debts, treſpaſſes, and tranſgreſſions, Ioh. 8, 34, 36, *Verily, verily, I ſay vnto you, Whoſoeuer* *committeth ſinne, is the ſeruant of ſinne: but if the Sonne ſhall make you free, then are you free indeed.* Through him it is come to paſſe, that Satan hath no power to exact any debt at our hands, Chriſt hath cancelled the bill and hand-writing that ſtood in force againſt vs, 1 Cor. 6,20 Gal. 4.5, 1 Pet. 1,18,19. Col. 1,13,14. Rom. 8, 2.

The Popiſh Inbile.

This Law pertayning to the ceremonies of *Moſes*, the Papiſts haue taken vp, and horribly abuſed, and broght into vſe in the times of the Goſpel, and vnder colour thereof ſell theyr pardons and indulgences, and abuſe the people, and make ſale of their ſoules. For as God had his Iubile, ſo the Pope hath his; howbeit, it is in an apiſh kinde of imitation, and can neyther be accounted this Leuitical Iubile, neyther yet receiued for Chriſtian. It cannot be the Leuiticall, becauſe in it no ſeruants are freed, no debts are remitted, no poſſeſſions of land are reſtored, as it was in the Iubile of the Iewes. And if the Pope himſelfe would allow this, why doth not he beginne and giue good example to others, & reſtore Rome to it ſelfe, and others lands of the Church to the Emperour, he being the right and lawfull owner, and that proud Biſhop onely an vſurper? Againe, in the yeare of Iubile the Iewes did neyther ſowe nor reape: but at Rome it is nothing ſo, for then the Popes are moſt buſie & the beſt husbands, then they ſowe their indulgences thick & threefold, & reape a plentifull harueſt by ſuch merchandiſe. Hence it is, that whereas at the firſt this ſolemne feaſt, (which now keepeth the Popes kitchin hote for many yeares after) was rare, now it is growne more common, that it might be more gainful. The inuention of it was altogether vnknowne for more then twelue hundred yeares after Chriſt, and neuer heard of in the purer times of the Church.

Anno 1300

The firſt father of it was *Boniface* the eighth, who promiſed full remiſſion of ſinnes to all thoſe that would repaire to Rome, and pay ſoundly for a pardon, and this was to be done euery hundred yeares. This time was thoght too long, & was afterward abridged by *Clement* the ſixt (who got the papacy in the yeare 1342.) to 50 yeares, after the manner of the Iewe. After him came *Sixtus* the fourth, in the yeare of our Lord, 1473,

Piæ fraudes.

who thinking the times to come to ſlowly about, and finding the ſweetnes of the former deuice, cut it off againe in the middes, appointed euery 25 yeare for a Iubile, and promiſed like pardons to all commers and goers: wheras before him *Vrban* the ſixt, had brought it to 33, yeares: and laſtly, it is come to ten yeares, becauſe they would bee ſure to loſe no profit. See what the deſire of mony worketh in theſe holy fathers, who oftentimes ſell pardons ſo faſt to others, that it is to be feared they neuer obtaine pardon themſelues. Neyther can this Iubile be holden for Chriſtian, in that poore pilgrims reſort to Rome, and viſite the Churches of *Peter* and *Paul*, but rather ſuperſtitious & blaſphemous. For this is to tye grace to a certain time and place, ẇ is not tyed, Eſay 2,5. Ioh. 4,23. Math. 28,19. Secondly, this is to worſhip God with our own workes which he hath not commanded nor required, Eſay 1,12, Math. 15,9, and to make ſinfull men to merite the grace and fauour of God, whereas all ſuch kinde of ſeruice is abominable in his ſight. Laſtly, they make ſale of the grace of God, ẇ is much more precious then gold and ſiluer, & take money for remiſſion of ſins, which that proud Prelat is not able to giue. Thus are men pitifully deceiued, and God is horribly diſhonored.

The Iubile is the Popes market and harueſt.

And howſoeuer the good of the people is pretended, yet this Iubile is nothing elſe but the Popes market and harueſt: his market day to ſel his wares and commodities, and his harueſt to gather in his pardon-money, wherby he emptieth the purſes of others, but filleth his owne coffers. True it is, hee claymeth a power to diſpenſe the treaſure of the Church, that is, the merites of the Saints, and the ouermeaſure of their workes and obedience, hee hath in ſtore for all ſuch as lacke; but this is moſt iniurious and derogatory to Chriſt.

The Saints haue no ouer plus of works.

It is proper to him to *redeeme* others, and to ſatisfy for them, *who is made of the Father to be our redemption*, 1 Cor. 1,30. Againe, the Scripture expreſly excludeth the ſufferings of the Saints from the worke of redemption and remiſſion of ſinnes, 1 Cor. 1,13. Acts 4,12. 2 Cor. 5,21, Acts 10,43. Thirdly, if the ſatisfactions of the Saints were of ſo great worth & value, that they can take away and blot out the ſinnes of others, then they might be truly called the *Mediators* of the New Teſtament; howbeit this is proper to Chriſt, Heb. 9.13,14 15. Laſtly, the Saints themſelues are not able to pay theyr owne debt, much leſſe the debt of others, and they that want the mercy and mediation of another, cannot be mediators for another. But the beſt Saints that euer were, or ſhal be, doe ſay, *Forgiue vs our debts*, & therefore they are not able to pay them. How then can they haue any workes of ſupererogation, or the meaſure of theyr workes running ouer, that haue not enough for themſelues?

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10 *Euen as the Lord commanded Moſes, ſo did the daughters of Zelophehad.*

11 *For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers ſonnes.*

12 *And they were married into the families of the ſonnes of Manaſſeh, the ſonne of Ioſeph, and their inheritance remained in the tribe of the family of their father.*

13 *Theſe are the commandements and iudgments which the Lord commanded by the hand of Moſes, vnto the children of Iſrael in the plaines of Moab, by Iordan, neere Iericho.*

Doctrine. The marriage of couſen germans is lawfull.

Gen.29,10.

The third part of the chapter remaineth, to wit, the marriage of theſe fiue daughters: what God had appointed, and *Moſes* had publiſhed, they approue and allow. For *Moſes* ſetteth downe, both where they married, and to whom. They matched in their owne Tribe, to wit, into the families of the ſonnes of *Manaſſeh*, and particularly it is ſaide, *They were married to their fathers brothers ſonnes*, that is, to their couſen germans. From hence we learne, that the marriage of couſen germans, that is, the children of brothers and ſiſters is lawfull. In the proofe of this point, no man muſt look for any expreſſe law or commandement to marry in this manner, becauſe no man was euer commanded to do ſo: it is enough to ſhew that it is left free and not prohibited; & that will appeare by ſundry examples of all ſorts. The marriage of *Eſau* the ſonne of *Iſaac*, is recorded to haue bin with *Mahalath* the daughter of *Iſmael*, *Iſaacs* brother, Gen. 28,9, ſo that he married his fathers brothers daughter. And albeit hee were a wicked man and prophane, yet he is not reproued for marrying ſo neere of kinne. And *Iacob* himſelfe is charged by his parents to take a wife no farther off, and therefore hee being the ſonne of *Rebecca* matched himſelfe with *Rahel* the daughter of *Laban Rebeccaes* brother; thus hee married his mothers brothers daughter, as *Eſau* before him had married his fathers brothers daughter. In like manner we ſee the ſame in a ſort betweene *Iſaac Abrahams* ſonne, the ſonne of promiſe, and *Rebecca* the daughter of *Bethuel*, ſonne to *Nahor*, *Abrahams* brother, Gen. 24,15, whereof the one is couſen german, the other is couſen german but once remoued.

To theſe examples it will be obiected, that they were all before the law, and therefore they might be lawfull: but the matter ſtood otherwiſe after the law. Let vs ſee therefore how the caſe ſtood after the law. And firſt, obſerue the example of theſe daughters of *Zelophehad* mentioned in this place, of whom it is ſaid, that *they married their fathers brothers ſonnes*, verſe 11. But it will be ſaide, that by brethren wee muſt vnderſtand, not naturall brethren, but others farther off. But if it were ſo, then it had beene ſufficient to haue called them their fathers brethren without any addition of ſonnes, or their owne brethren, and then indeed the marriage had bin left doubtfull and vncertaine: but the addition of ſons to brethren doth rightly and readily diſtinguiſh the couſen germans from all the reſt of their kindred. And to make the matter more cleere and apparent, it is euident that *Zelophehad* had brethren of his parents that had ſtore of ſonnes; for what man of any vnderſtanding wil exclude thoſe that moſt properly may be meant, and runne to others that may vnproperly bee tearmed his brothers ſonnes? Now that *Zelophehad* had brethren, and they alſo ſonnes, is no way doubtfull, becauſe out of the loynes of his brother *Hepher* came a great family, called in reſpect of the multitude of them, *The family of the Hepherites*, Numb. 26,32. as of *Gilead*, the Gileadites. Furthermore, wee reade in *Ioſhua*, of the marriage of *Othniel* the ſonne of *Kenaz*, with *Achſah* the daughter of *Caleb*, *Kenaz brother*, ſo that they were brothers children, Ioſh. 15, verſes 16, 17.

If any heere alſo dally with the ambiguity of the word *Brother*, as ſuſpecting and ſurmiſing that it is there taken for ſome kinſman farther off, and not properly for a brother of the ſame immediate parents: this may eaſily be diſprooued by the terme after giuen to *Kenaz*, *of yonger brother to Caleb*, Iudg. 1, verſe 13, which plainely noteth the age and order of brethren in one family and from one parent, and not any order of kindred among thoſe that are of diuers families and parents, according as the eldeſt ſonne noteth the order of children in one family, as may appeare in the order of Genealogies, 1 Chron. chap. 2, verſe 13, where the ſonnes of *Ieſſe* are ſo diſtinguiſhed and knowne by the eldeſt, the ſecond, and ſo forward of the reſt. And there alſo it appeareth, that *Caleb* had other bretheren, as *Ierameel* in the ninth verſe, and the two and fortith verſe, yea euen that *Caleb* which had *Achſah* to his daughter, as we may reade verſe 49: and therfore in reſpect of thoſe elder, *Kenaz* might well be ſo called, *his yonger brother*: nay hauing elder, wee cannot without great confuſion of ſpeech, and verie much vncertainety of meaning, referre the younger vnto any other of his kindred whatſoeuer.

Thus we haue ſeene diuers and ſundry examples of the marriage of couſin germans recorded faithfully in the Scriptures, both of the godly and the vngodly, both before the Law and ſince the Law, and wee neuer finde that any of them were reprooued or gain-ſayed; which may induce vs to hold them lawfull, and not againſt the Law of GOD and godlineſſe.

Let vs paſſe from the Iewes to the ancient Romanes, and other Nations, and from the Romanes to our ſelues. The Apoſtle *Paul* teacheth vs in the ſecond chapter of the Romans and the fourteenth verſe, that *the Gentiles which haue not the Law, doe by nature the things contayned in the Law*: and it were not hard to ſhew out of diuers and ſundry prophane writers, ſuch as were *Liuy*, *Plutarke*, *Cicero*, *Tacitus*, Hiſtoriographers, Philoſophers, and Poets, an infinite number of examples of ſuch matches frequented among them: whereupon *Caluin* a moſt iudicious Diuine, and one of the ſoundeſt interpreters of theſe latter times ſayth plainely, *Tam Lege Moſis, quàm gentium iure id ſemper licuit*, that is to ſay, *As well by the Law of Moſes, as by the common law of Nations, the marriage of couſin germans, was alwayes lawfull.*

True it is, ſometimes for feare and ſometimes for flattery; they haue bene induced to conſent to inceſtuous marriages. *Claudius Cæſar* the Emperor had concluded a mariage betweene himſelfe and *Agrippina* his brothers daughter, yet they durſt not celebrate the ſolemnities of their vnlawfull loue openly, (for it was inceſt) neyther was it practiſed before, that the brothers daughter ſhold be brought into the vnckles houſe as wife: whereupon he *Tacit.annal. lib.12.* commanded the Senate to paſſe a decree, by vertue whereof, marriage betweene the Vncles and Neeces, daughters to their brothers, ſhould from thence-forward bee accounted iuſt and lawfull. This they did readily & willingly to gratifie his deſire, and yet for al that there was one only Gentleman of Rome that followed that preſident, who alſo was thoght to do it to win the fauour of *Agrippina*. So likewiſe when *Cambyſes* fell in fancie with his owne ſiſter, and was deſirous to marrie her, *Herod.lib.5.* which was neuer vſed amongſt the Perſians before, *He called together his Iudges, and asked of them, whether there were any law to permit a man to contract matrimony with his owne ſiſter: They knowing the kings diſeaſe as well as if they had felt his pulſe, made anſwer, That they could finde no ſuch law that ſuffered the brother to marry the ſiſter: yet they had met with another law, that the Perſian King might doe whatſoeuer hee pleaſed.* Thus partly for feare & partly for flattery they reſolued, reſpecting more their owne ſecurity then they did the Kings honour and honeſty. *Plutarch* in his Romane queſtions ſheweth, that a ſtatute was enacted among them, by vertue whereof *it was made lawfull for all men* (2 *from that time forward to marry as far as to their couſen germans,* (including them alſo) *but in any higher or neerer degree of conſanguinity they were vtterly forbidden.* This ſtatute was no other but the very law of God and nature, which reſtrayneth and forbiddeth to marry neerer, but other degrees it leaueth free. Neuertheleſſe I confeſſe, that he ſaith, It was long before this ſtatute was enacted, & that one was endighted and ſike to be condemned for marrying with his couſen german, if he had not bene in ſpeciall fauour with the people, wherby it came to paſſe, that the bill of enditement was ſuppreſſed. But who this was, or when it was, he concealeth, and I muſt needs ſay, I much ſuſpect the truth thereof: becauſe the forbidding of this degree could not bee ancient. For many brethren deſired to match their *Teren.in phormione.* children this way, & thought they could not be better beſtowed. *Liguſtinus*, as *Liuy* reporteth (3 (*Decad.5.lib.2.*) ſheweth that his father gaue him to wiſe the daughter of his vncle. *Tully* reporteth that *Cluentia* was married to *M. Aurius* her couſen german. (*Cicer.orat. pro Cluent.*) And before Rome was builded, at the comming of *Æneas* into Italy, a marriage was entreated off betweene *Turnus* and *Lauinia,* who were borne of two ſiſters. This confirmeth that which S. *Auguſtine* writeth, (*De ciuit.dei. lib.15.cap.16.*) that before his time ſuch marriages were lawfull among them.

But to leaue theſe forraine examples, let vs come home to our ſelues. In the 32. yeare of the reigne of *Henry* the eight, chap. 38, all perſons are adiudged lawfull to marry, that are not prohibited by Gods law: which ſtatute being afterward repealed and made void by Q. *Mary*, 4) was in the firſt yeare of the late Queenes happy reigne reſtored to his former ſtrength and vertue: and heereupon by the eccleſiaſticall authority in the Land, a Table was made and put in print, contayning all the degrees vnlawfull in marriage by the law of God, and ſo holden vnlawfull in our Land; among which, couſen germans are not mentioned, and therefore are holden by the iudgment of our Church to be lawfull.

Reaſon 1. Thus we haue the continuall practiſe of the marriage of couſen germans in al ages, among the Iewes and Gentiles, and our ſelues, which ſheweth the lawfull and laudable vſe thereof: let vs now ſee a few reaſons farther to manifeſt this point. And firſt, this is a ſure foundation laid by the Apoſtle, Rom. 4, 15. *Where no law is, there is no tranſgreſſion.* But there is no law that forbiddeth theſe to marry, eyther expreſly, or by implication. For albeit we finde in the booke of Leuiticus a perfect direction touching marriage, & all other titles of kindred noted by the perſons to whom they appertaine, to wit, father and mother, ſonne and daughter, brother and ſiſter, grandfather and grandmother, and the grand-children, vncle and aunt, nephew and neece; yet not any couſen in any degree, third, ſecond, or firſt degree: and therefore theſe are to bee excluded from the former, and no way to bee ſorted and ranged among the vnlawfull marriages. Secondly, ſundry of theſe degrees forbidden, are not onely once expreſſed, but againe reiterated in the very letter of the law, and that in a diuers *Leuit.18.* manner to note out the greater efficacy: as for example, the fathers wife, firſt in the 7. ver. *Thou ſhalt not vncouer the nakedneſſe of thy father*: and againe in the 8. verſe, *Thou ſhalt not vncouer the nakedneſſe of thy fathers wife.* Likewiſe her ſiſter, in the 9. verſe. *Thou ſhalt not vncouer the nakedneſſe of thy ſiſter, the daughter of thy father*: which is repeated againe, verſe 11. *Thou ſhalt not vncouer the nakedneſſe of thy fathers wiues daughter, begotten of thy father, for ſhe is thy ſiſter.* Laſtly, thy aunt, noted in the 12. verſe. *Thou ſhalt not vncouer the nakedneſſe of thy fathers ſiſter*: then he addeth in the next verſe, *nor of thy mothers ſiſter*, and againe in the 14. verſe, *nor of thy fathers brothers wife*; touching all which three (beeing euery one thy aunt) the prohibition of any one had debarred the reſt.

The law then being ſo copious and plentifull to repeate much forbidden before, it is certaine it would neuer haue omitted the mention of one whole degree, and the ſame alſo the greateſt of all the reſt, to wit, couſin germans; if the matching of them together had beene vtterly vnlawfull, as all the reſt are which are mentioned in the Law. This is the prerogatiue of the word, that it is *a perfect word*: & as the Law is in no point ſuperfluous, ſo it is in no caſe defectiue.

Thirdly, among all the titles of kindred mentioned in Leuiticus, there is not any whereunto couſin germans may in any ſort be referred; and therefore as they are not expreſſed, ſo they are not included vnder any degree prohibited.

For if they might be compriſed vnder any of thoſe heads, it ſhould bee vnder the title of brethren and ſiſters, which indeed in a generall ſenſe doe often in Scripture contayne not onely couſens in the firſt degree, but in the ſecond, third, fourth, and farther alſo. But by this extent of the words, we ſhould bring vnder the prohibition of marriage, as well the one as the other, which I ſuppoſe few will admit.

Wherefore the Lord to preuent this generality of brotherhood, and miſtaking of the Law contrary to the true meaning thereof, the ſiſter is limited by determinate notes of difference from the couſins; that ſhee is termed *the daughter of thy father or mother*, Leuit. 18,9, and *begotten of thy father*, verſe 11: and therefore the titles of brother and ſiſter, cannot bee extended ſo farre as to couſin germanes, and if not they, much leſſe any other.

Fourthly, the bringing of couſin germans within the compaſſe of the degrees prohibited is to leaue the matter at vncertainty, and the Law of God to determine nothing. For how farre ſhall wee haue ſuch couſins reſtrayned? once onely remoued, or twiſe, or how many degrees? And if any anſwere, onely the firſt degree: I would know why the firſt more then the ſecond; or the ſecond more then the third? ſeeing that the one is no more to be proued out of the Law of God then the other.

As for thoſe that alledge the words of the Law, Leuit. 18,6, *None of you ſhall approch to any that is neere to him, to vncouer their nakedneſſe*: if they be rightly weighed, they giue no colour to ſuch interpretation, nor liberty of ſuch extenſion, but rather ſerue as a barre to ſeclude them out of the prohibition. For if any other degrees then are after expreſſed ſhould bee meant, then all ~~couſins~~ in any degree, though neuer ſo farre off, euen an hundred times remoued, ſhould be included within the former prohibition, which no wiſe man will affirme.

Neyther may wee imagine, that the Lord would giue ſuch a Law, *not to come neere any of the kinne*, and neuer expreſſe what kinne hee meaneth, but leaue vs at randon, euery man to coniecture, and euery man to hold what he pleaſeth.

So then it is euident, that the wordes are not to be ſtretched ſo largely, but are to bee gathered into a more narrow compaſſe, and to a more ſtrict ſenſe, ſuch as may bee inclusiue to all the degrees afterward in particular rehearſed and recited, and excluſiue to al others.

Fiftly, the Law of God ſetteth downe ſundry threatnings of moſt horrible iudgments vpon the heades of ſuch as breake the bounds of Nature, and are purſued with the cenſure *of abomination, of wickedneſſe, of villany, of filthineſſe* committed, and with the ſentence *of blood, of death, of cutting off, of fire, and of barrenneſſe*, not onely vpon the one party, but vpon the other, neyther onely vpon the man, but vpon the beaſt: neuertheleſſe, among all theſe, the couſin germans are no more touched in the puniſhment, then they were before in the prohibition. Leuit. 20.

Laſtly, as the threatning is noted, ſo alſo is the execution of the threatning remembred. For there is no inceſt committed againſt the holy Law of God mentioned in the Scripture, but it alwayes carrieth a note of reproof, and a brand of Gods iudgement with it: but in the examples of the marriages of couſin germans (which are many in Scripture) not the leaſt touch of any reprehenſion or correction. *Ruben went vp to his fathers bed and defiled his concubine*, Gen. 35,22, & 49.4, 1 Chron. 5, 1, and hee is puniſhed with the loſſe of his birth-right.

Abſhalon went in *vnto his fathers concubines which he had left to keep the houſe*, 2 Sam. 16,21, and he is puniſhed not long after with a violent death, and liued not out halfe his dayes, 2 Sam. 18, 14. The inceſtuous Corinthian committed fornication with his fathers wife, and hee is cenſured by the Apoſtle with excommunication, and *deliuering him ouer to Satan*, 1 Cor. 5, 1. *Lot* in his drunkenneſſe committed inceſt with his owne daughters, and is plagued with the birth of obſtinate enemies of Gods Church, the firſt fathers of the Moabites & Ammonites, Gen. 19,33. *Iudah* defiled his daughter in law *Tamar*, indeede in ignorance, yet duly reproued by himſelfe, & effectually repented, ſo that he neuer lay with her Gen. 38, 16. *Amnon* fell in loue with his ſiſter *Tamar*, and lay with her, and immediately after his luſt he is puniſhed with lothſomnes in himſelfe, & hatefulnes in *Abſolon* toward him, & plagued with a ſodaine and violent death in the end, 2 Sam. 13, 14, 15. & 28, 29. Laſtly, *Herod* tooke his brothers wife, and hee is reproued for it by *Iohn Baptiſt*, Mat. 14.4, 10. & *Iohn Baptiſt* is taken away from him and the vnthankfull world, who was as a *ſhining candle* in ỹ darknes of the world, which was no ſmall plague. And if wee may giue any credit vnto eccleſiaſticall hiſtories, touching this *Herod* who was called *Antipas*, hee that defiled his bodye with moſt filthy Inceſt, and embrued his hands with harmeleſſe and innocent blood, and abuſed his tongue to mock Chriſt

Centur magd. cent.1 l.1 cap.3

our Sauiour with his curſed Courtiers, felt not long after the vengeance of God: For as he gaped after honour and ſought ambitiouſly to be entituled with the name of a king, he and his proud minion with him were in the ſecond yeare of the Emperour *Caligula* condemned to perpetuall baniſhment, and at Lyons in France they ended their daies in ſhame, contempt, reproch, and miſery. A fit death for ſuch a life, *Ioſeph. Antiq.lib.*18.*cap.*9. *Euſeb.lib.*2.*cap.*4. In all theſe examples wee ſee that although the Magiſtrate leaue theſe ſins of inceſt vnpuniſhed, yet good men doe not paſſe by them without reproofe euen in the greateſt perſonages; and God doth not let thẽ alone without a iudgement, and the Scripture doth not record them without a due note and cenſure of the abhomination. And may we then in reaſon thinke, that God, and good mẽ, and the Scripture it ſelfe would be ſilent, and haue let paſſe ſo many mariages of Couſengermans without any one checke or chaſtiſement, if they had bene againſt the law of God & godlineſſe? Nay rather we may wel think, that ſeeing they go away ſo cleerely without any the leaſt note of reproofe, yea and ſome of them with no ſmall approbation and commendation at the hands of GOD and good men, they are not at al inceſtuous & impious, but moſt lawfull and allowable.

Vſe 1, Now let vs come to the vſes. Firſt, this ſerues to reproue the Church of Rome, ẘ as it is corrupt in the cheefeſt parts of chriſtian religion, ſo is it in none more corrupt thẽ in the matter of mariage, becauſe they reſtraine that which God hath left free, and they leaue that free which God hath reſtrained: an euident profe among other things, that the Roman Church is an Antichriſtian Church. And firſt it is plaine, that they maintaine the lawfulneſſe of mariages within the degrees expreſly forbidden. For whereas by the law of God, Leuit. 18, touching conſanguinity, they which are placed in the tranſuerſe vnequall line, cannot marry at all, becauſe they are to be holden as parents and children: yet if they bee diſtinct foure degrees from the common ſtocke, they may lawfully marry by the Popes lawes and canons; which is filthy, inceſtuous, and abhominable. And as they are looſe when they ſhould be ſtrict, ſo they are ſtrict when they ſhould be looſe: For wheras couſen germans are left free by the law of God (as wee haue already ſhewed & proued) they do condemne the ſame for no other cauſe, but to make way for popiſh diſpenſations. Againe, they teach that the Pope hath power to diſpenſe with the degrees directly and expreſly prohibited in Leuiticus, and that many of them are onely iudiciall & poſitiue conſtitutions, not grounded vpon the law of nature, but ſeruing peculiarly for that commonwealth of the Iewes. Hence it is, that that Antichriſt of Rome did diſpenſe with King *Henry* the eight to marry *Katherine* his late brothers wife. So *Philip* the ſecond, Duke of Burgundy, had a diſpenſation to marry his vncles wife, as *Ferdinand* King of Naples had the like to marry his own aunt.

Thus hee that hath brought Kings and Princes vnder his feete, chalengeth authority aboue the Scriptures, and taketh vpon him to diſpenſe with the word of God, and thereby vſurpeth power aboue GOD and his word. For this is one of their owne rules, *In precepto ſuperioris non debet diſpenſare inferior*, that is, The inferiour may not diſpenſe with the commandement of the ſuperior (*Anton.part.*3.*tit.*22.*cap.*6.

If then the Pope diſpenſe with the lawes of God, doth he not make himſelfe aboue God? and is not this the Antichriſt? or ſhall we fooliſhly looke for any other? Can any thing be more filthy and vile then inceſt? and yet hee hath not ſpared for filthy lucre to tollerate and allow that in the Church, which the Philoſopher *Plato* an heathen man was aſhamed off in his commonwealth, *lib.*8.*de leg.* For he diſpenſed with *Philip* the ſecond, late king of Spaine, to marry his owne Neece. Pope *Martin* the fift diſpenſed with a certain brother that married his owne ſiſter. Nay *Clement* the ſeuenth for a great ſumme of money licenſed *Peter Aluaradus* a ſpaniard to marry two ſiſters at once. Thus alſo he diſpenſed with *Emanuel* king of Portugall againſt the law of God, to marry two ſiſters, as *Oſorius* teſtifieth, (*De reb.geſt:Emanuel.lib.*2.) therby verifying the ſaying of the Apoſtle, 2 Theſſ. 2,4, that *the man of ſinne ſhall oppoſe and exalt himſelfe aboue all that is called God, or that is worſhipped, ſo that hee as God ſitteth in the Temple of God, ſhewing himſelfe that he is God.* Theſe marriages did GOD hate and puniſh in the Gentiles, and for the fouleneſſe and filthineſſe of them did *God ſpew out the Canaanites*, Deut. 18,24.

Thus *Iohn Baptiſt* telleth *Herod*, that it was not lawfull for him to haue his brothers wife, Math. 14,4: ſo that the former lawes were in force in the time of Chriſt as well as in the dayes of *Moſes*,

Againe, the Apoſtle reprooueth the inceſtuous perſon among the Corinthians that had taken *his fathers wife*, 1 Cor.5,1.& therefore the former lawes remained firme vnder the Goſpel, as well as vnder the law: and hee ſheweth that ſuch fornication is not ſo much as named, much leſſe practiſed among the Gentiles, and therefore he willeth him to bee excommunicated from the Church: & where was this forbidden, but in the Law of *Moſes*?

But to leaue this point at the preſent, as impertinent, let vs conſider the degree wee haue in hand, how the Popiſh Canons and conſtitutions do reſtraine it. True it is, ſundry Councels in former times, debarred the firſt degree of couſins, to the intent the diuine prohibition might bee kept with the more regard and reuerence, and others afterward added thereunto couſens in the ſecond degree. But when the Roman Antichriſt ſate in the Temple of God, and had brought both Kings and Councels vnder his checke & commandment, then he began to domineere, and all couſens to the ſeuenth degree were forbidden. But becauſe this was thought too hard, and to ſauour of couetouſneſſe and crueltyioyned with pride and preſumption, it was brought at length in the time of *Innocentius* the third, to the fourth degree, and ſo I take it the matter ſtandeth vnto this day, that the Canons forbid foure degrees from couſen germans as vnlawfull. But the reaſon which they vſe is no leſſe ſophiſticall, then the law it ſelfe tyrannical, drawne (forſooth) from the proportion of the foure phyſicall humors in mans body. But what haue we to do with the Canons of this ambitious man, ſitting in mens conſciences and ruling ouer their faith, who haue turned out that beaſt to graſſe long ago? Or why ſhould we make any reckoning or account of his ſupereminent and omnipotent power which he claymeth in his diſpenſations, allowing that which God diſalloweth, and diſallowing that which he alloweth? Thus hee playeth faſt and looſe with the law of God, as Iuglers do to deceiue. For if the lawes of God cannot binde him, why ſhould his papall lawes binde vs and our conſciences?

The divinity of the divines of Doway.

The Collegiats of Doway in their hereticall Annotations vpon Leuiticus, ſet forth in their late tranſlation of the old Teſtament, are not aſhamed to maintaine this aſſertion, that all mariages in the right line, and in collaterall the firſt degree, as betweene the brother and ſiſter, are onely forbidden by the law of nature, and that all other degrees depend vpon poſitiue lawes, which haue beene and may be altered: which opinion, how groſſe & vile it is, we haue before declared. So then I will conclude with the ſaying of *Beza* in his 8. Sermon vpon the Cant. Touching the obſeruation of holy mariage, I will not ſtay any longer in this horrible filthy ſtench, which neyther the Sunne can abide to ſee, nor the darkneſſe of the night can couer, nor the earth beare and endure. Alaſſe, O Lord, how long!

Vſe 2.

Secondly, this reproueth all ſuch as not onely diſcourage from this marriage, but dare condemne it, both as impious and inceſtuous. Others that dare not go ſo farre, yet ſeeme to diſlike thereof as compriſed in thoſe degrees mentioned in Leuiticus by an analogy or proportion: howbeit they holde alſo that ſuch mariages are not to be diſſolued, and that the iſſue of ſuch mariages are not to bee accounted illegitimate. And they make a compariſon betweene theſe, and the mariage of thoſe that neglect the conſent of their parents, who may continue together, if they confeſſe their errour, & do not iuſtifie their fact: ſo ſuch as are maried in this degree of conſanguinity eyther ignorantly or doubtfully, may vpon repentance of their error finde comfort. But from hence it will follow, ÿ ſuch as do not acknowledge any error, or goe about to defend ſuch marriages as being perſwaded they are conſonant to the word of God, cannot find comfort nor aſſure themſelues they may lawfully haue the cōpany one of another, but ſtand endighted by ÿ law, if not of inceſt, yet of a great ſin againſt God. Againe, I would gladly vnderſtand what breach can bee committed within the degrees forbidden, ẘ may not iuſtly be accounted inceſt? Laſtly, wheras it is obiected, that the vnkles wife which is expreſly forbidden, ſeemeth to bee as neere as the vncles ſon, the one being of affinity, the other of conſanguinity; it will follow from hence, that all the repentance in the world cannot help nor ſerue to giue comfort to the mariage of couſen germans. For let a man liue in inceſt, and marry any of the degrees expreſſed in the law, wee muſt know that to liue in the ſinne, and to repent of the ſin are contrary one to the other.

As for example, if I marry my vncles wife, and afterward vnderſtand I haue done againſt the Law, though I ſeeme to repent and keepe her ſtill, *Pœnitentia non agitur, ſed fingitur*, as *Auſtine* ſpeaketh in another caſe, the Repentance is not true but counterfeit: and it may ſtill be ſayd vnto mee, as *Iohn* in like caſe did to *Herod*, *It is not lawfull for thee to haue thy vnkles wife*, Marke 6, 18.

Obiection.

But it will be ſayde, Suppoſe this marriage be lawfull, yet it being in the firſt degree that is made ſo, it is good not to come neere it, that wee may not fall into any that were forbidden; as if we ſee a dangerous pit, it were no wiſedome to play neere it, but rather to keepe our ſelues aloofe, that ſo the daunger may be the farther from vs: as when God had ſet bounds for the people at the giuing of the Law, the people fled euen from them, that they might be aſſured not to tranſgreſſe them.

Anſwer.

But this ſimilitude carrieth more colour to mooue, then force to perſwade. For this reaſon is onely an alluſion; and if wee marke it well, we ſhall ſee it is a very vnfit and vnlike compariſon. If *Moſes* had of his owne head ſet any other bounds in the Mountaine, then thoſe which the Lord himſelfe had appointed to debarre the people from neerer acceſſe, it might haue bene ſome ground to leade vs to the like; as by prohibiting the degrees farther off, to debarre from the degrees prohibited by the Lord. But *Moſes* did not ſo, albeit being ſupreame Magiſtrate he had the ſame power, and being wiſe he could haue ſeen the ſame reaſon ſo to do as well as wee. Now in that the people departed from the boundes which were ſet them, they did it not to yeeld obedience vnto God, or becauſe they would not tranſgreſſe Gods Commandement, neyther did they it by any direction from *Moſes*, neyther is it recorded vnto any commendation of them, but it is imputed to the confuſed multitude of the people; and to the feare that enforced them, not onely to ſhunne the bounds of the Mount, but to runne backe to their owne Tents: whereas doubtleſſe they might with more praiſe & leſſe reproofe haue holden the bounds prefixed by the Lord, then *to haue fled from them afarre off*, Exod. 20, ver. 18.

Let not vs therefore ſeeke to be wiſer then God, or go about to ſet other bounds then he hath done. For this is a ſure rule, the which we may approoue without feare of danger, that the Lords bounds are ſufficient for vs, to keepe vs in euery good way. This we ſee conſtantly practiſed by the Prieſts and people of Iſrael: for the high Prieſt did keepe ÿ bounds of the holieſt place appointed vnto him: the ordinary Prieſts the Tabernacle of the Congregation: the people, the Courts of ÿ Lords houſe, none of them for a ſuppoſed modeſty reſtraining himſelfe from the vttermoſt of the liberty giuen vnto him. For the people doe not ſhunne the doore of the Tabernacle with their ſacrifices, nor the Prieſts the veyle of the inner Tabernacle with their daily ſeruice, nor the high Prieſt the preſence of the Mercyſeat, albeit they were all once driuen out of the Tabernacle and Temple alſo with feare of the glorious Maieſty of God which there appeared, Exod. 20, 34. Numb. 16, 42. 1 Kings 9, 11. as the people of Iſrael were from the Mountaine. And if the ſimilitude pretended haue any force, wee may argue from it with better conſequence after this manner; wheras the Iſraelites are commanded not to approch to the bounds of the Lords Mountaine to touch it vnder paine of death, and therefore they for feare did flye farther off, leſt they ſhould touch the Mountaine, and die: euen ſo whereas the people of God are by the Leuiticall law commanded *not to approch to any of the kindred of their fleſh* therein ſpecified *to vncouer their nakedneſſe*, (Leuit. 18, 6,) vnder the paine & penalty of moſt greeuous puniſhments; it ſhall be well and wiſely done of vs, ſo farre to flye from them, that we do not ſo much as approch vnto them in any inordinate luſte of minde, but flye all occaſions that may draw vs thereunto: which courſe, if *Amnon* had holden toward his ſiſter *Tamar*, he had not periſhed for preſuming ſo farre within the bounds of the Leuiticall law. For the approching neere to her, in beholding her beauty, and in deſiring and enioying her company in place too priuate and inconuenient, did draw him on to fulfill his loathſome luſt; whereof I ſee not how there could haue beene laide by the deuice of man any ſtronger barre, thē the expreſſe limits of the Lords commandement, which might haue ſufficed vnto him, & may likewiſe to vs, if any feare of God or of his iudgements be before our eyes: & if theſe cānot preuayle with vs, what may bee hoped or ſurmiſed by any new prohibitions deuiſed by men in the degrees otherwiſe lawfull?

Obiect.

Againe, it will be obiected, that ſuch mariages prooue vnfortunate, and neuer ſucceed well, but eyther parents, or children, or both repent of it when it is too late.

Anſwer.

Ouid. epiſt. 2.

I anſwer, this is a very weake reaſon, to argue from the ſucceſſe and the euent to proue the lawfulneſſe or vnlawfulneſſe of any matter, of which the very heathen ſaw the incongruity. Thus do ſome prophane perſons argue alſo againſt the mariage of the Miniſters of the word, becauſe many of their children are looſe and diſobedient; whereas though ſome proue otherwiſe then they ſhould, and their parents would, yet do many thouſands of their children and childrens children liue in obedience to God and man. And by this reaſon might the mariage of any ſeuerall eſtate and degree of men be taxed as vnlawfull. So if we caſt our eyes vpon the mariages of many couſen germans, we ſhall ſee thē liue in great vnity and amity, in great loue and contentment betweene themſelues, and bring forth a plentifull encreaſe of an hopefull and godly iſſue.

As for thoſe that doe aſcribe the ill ſucceſſe in families to ſuch matches, it is a plaine parologiſme *à non cauſa ad cauſam*, to note that to bee the cauſe of ill euent, which is no cauſe at all. And in ſome particulars, where ſome of their children haue not proued in body or minde, or in both as was expected, as we ſee the like alſo in others, ſo I could alledge other cauſes more to the purpoſe, if I liſt to enter ſo farre, or to handle this at large. Thus do ſome make a mans profeſſion of true religion and a good conſcience to walke humbly before God, the cauſe of his pouerty, and decay in his temporall eſtate: the preaching of the Goſpel to be the cauſe of dearth and famine: neuer obſeruing how many perſons haue proſpered by ſeruing the Lord; and how great peace, and how long plenty, and what ſtore of bleſſings the Land hath enioyed for the plentifull and powerfull preaching of ÿ truth among vs.

Obiection.

Laſtly, it is obiected, that ſuch marriages are many wayes offenſiue: and that we are commanded to *giue no offence to Iew, or Gentile, or to the Church of God*, 1 Cor. 10, 32, neyther to them that are within, nor to them that are without, But by ſuch mariages, the papiſts are offended, the ignorant people that know not the law are offended, the weaker ſort (that ought to be reſpected) are offended, and many of the godly brethren are offended, and generally not ſome fewe, but the whole multitude.

Anſwer.

I anſwer, heere is much adoe about offence, and this is in effect as much as to ſay, that all men take offence at it: howbeit this conceyte is ouer lauiſh. I confeſſe, if this were true in euery part, there were iuſt and neceſſary cauſe to forbeare our Chriſtian liberty for a time, rather then to giue an vniuerſall offence. But I neither ſee nor heare of any ſuch ſcandals or exceptions taken by the multitude (which

alſo

Touching the offence of the multitude or ignorant ſort.

alſo are the ignorant ſort) againſt ſuch matches, which are dayly in vſe and practiſe before theyr eyes; neither is there any reaſon or likelihood that they ſhould take ſuch offence becauſe they were the parties to the law-making in the high Court and Councel of Parliament for the lawfull liberty of ſuch matches, and they haue the tables of degrees in manie places hanging openly in theyr Churches to be ſeene and read of all, and carry often about them, or at leaſt haue in their houſes the Engliſh Bibles expreſſing the ſame in commó vſe. Touching the offence of the particular weaklings, ſuch as it may be are, or at leaſt may be in any eſtate, when any ſuch appeare and are knowne, they are much to be reſpected, and a long time to be borne withall, but yet not alwayes; for there is a time of ignorance to bee allowed to ſuch, or rather a time wherin they are to learne and to be inſtructed, til the Chriſtian liberty be ſufficiently made knowne vnto them. This hath beene already thoroughly performed, to any that haue minds to learne, or hearts to enquire, or eares to heare; and therefore there is no reaſon that theyr wilfull ignorance and cauſleſſe offence, ſhould ſtill hold out Chriſtian liberty in perpetual ſlauery and ſeruitude. This therefore onely remaineth further to be performd in regard of their offence, to proffer the meanes of ſatisfaction and reſolution, by opening to them the truth: wherein, if they wil ſtill perſiſt obſtinate and ſtiffe-necked againſt the cleere ſhining thereof in their faces, as the Sun at noone day, then I may well ſay, the offence is taken by themſelues, and wilfully holden, rather then giuen by others: and then they haue more neede to learne a rule of charity of the Apoſtles mouth then to teach vs one, which is, *not to iudge their brother, nor to condemne another mans ſeruant*, but themſelues, *ſeeing he doth ſtand or fall to his owne maſter*, Rom. 14,4,10: and euerie man at the laſt day ſhall giue accounts for himſelfe to God that iudgeth the quick and dead, before whoſe iudgement ſeate all muſt ſtand. And therefore they are not to iudge theyr brother in that which he doth to the Lord with thankfulneſſe, as did thoſe that did *eate to the Lord with thankefulneſſe*, verſe 6. and were not to be iudged by theyr brethren therein: where (if I do not miſtake) I take the offence to bee the more forcible, then in this of the marriage of couzen germans, becauſe that offence was grounded vpon the ceremoniall Law of God then buried and aboliſhed, whereas this offence in the marriage of couſen germanes is grounded eyther vpon the rotten poſt of our owne fancy, or vpon the ragged peeces of the Popes Canons. Beſides, the fauouring of the weake brethren in thoſe ceremonies of *Moſes* Law, was onely in ẏ time of the infancy of the Goſpel, but when once in farther growth and deeper roote taken of the Goſpel, they were vaniſhed by the cleere manifeſtation of the truth, then they were mightily oppugned by the Apoſtles, and the offence little fauoured. In this caſe do we ſtand at this day in this matter of marriage between couſin germans, after ſo long aboliſhing of thoſe popiſh Conſtitutions to the contrary, and ſufficient manifeſtation of the law of God againſt them, ſo that the offence of the Papiſts is little to bee regarded, eſpecially ſeeing it tendeth to the bringing of vs backe againe to their Canonicall ſeruitude, that is, the Antichriſtian yoke, which God forbid. For ſeeing we are eſcaped from them, why ſhould wee ſuffer our ſelues to be entangled therewith againe? and why do we not rather ſtand for the chriſtian liberty, whereunto the Lord hath called vs? And if we will ſoberly and ſeriouſly conſider of this matter, we ſhall find that offence is rather giuen to a Papiſt by refraining that Chriſtian liberty of Gods Law, then by profeſſing & vſing of it in ſuch marriages as are againſt their Canon. And by making ſcruple of ſuch mariages as are prohibited by the Popes Canon doe we not confirme the Papiſts in the idoll ſubiection to the Popiſh Canon, and make them ſtill to iudge amiſſe of the Chriſtian liberty giuen vnto vs by Gods Law, and profeſſed alſo by our owne Lawes? To conclude, a Papiſt (no doubt) would be more offended in his conceyte to ſee any refuſe theyr Canonicall obedience by approouing or making ſuch matches prohibited by them; whereas by refrayning or not approouing ſuch mariages, great occaſion is giuen to make the Papiſtes thinke well of theyr Canon, and of him that made it.

Touching the offence of the weake.

Touching the offence of the Papiſts.

Vſe 3.

Laſtly, from hence ariſeth comfort to thoſe that are already entred into ſuch marriage as now we iuſtifie to bee lawfull. Howbeit, as they that diſſwade marriage in this kinde, do notwithſtanding profeſſe ingenuouſly, that they ſeeke not to intangle any mans Conſcience that hath ſo matched: ſo in like manner, I write not to perſwade or encorage any that are free to match this way, neyther doe I ſee why any ſhould bee diſcouraged from it, or left comfortleſſe that are already entred into it. Againe, albeit I teach the lawfulnes of this marriage, yet I would haue no man preſume to enter and aduenture vppon the ſame, with doubt of mind, and perplexity of conſcience, becauſe then it becommeth ſinne to him, forasmuch as hee doeth it not in faith. Laſtly, where the ciuill Magiſtrate doth reſtrayn and prohibit this degree, it is meete & reaſon that the people ſhould forbeare the ſame, as in all other ciuill ordinances, which are not repugnant to the morall law of God.

True it is, in Geneua and other free Cities there is ſome reſtraint of this degree, as appeareth by the Confeſſion of Saxony, ſect. 18. touching marriage; neuertheleſſe, touching the lawfulneſſe of the marriage of couſin germans, *Beza* is plaine in his obſeruations vpon that Confeſſion, when he ſayth, *Wee admoniſh the people diligently, that they doe not thinke that this*

Harmony of the Church, ſect. 18.

this degree is forbidden in it ſelfe, that is, by the Law of God, either expreſſed or vnderſtood, which is the Law of Nature. And we are to approue the politicall lawes of Princes touching theſe things, prouided that the conſcience bee not ſnared and entangled.

Heereupon *Peter Martyr* aduiſeth Magiſtrates, that they ſhould take heede that they burthen not the people too much, and without waighty cauſe: & *Beza* to the ſame purpoſe wiſheth, that all Chriſtian Magiſtrates would decree this matter for the lawfulnes of ſuch matches as the firſt Councel of Paris did, rather then *ſupra Deum ipſum & veteres Leges ciuiles ſapere videri*, that is, *Then to ſeeme to bee wiſer then God himſelf and the ancient ciuil lawes*, in prohibiting theſe matches, which are not prohibited eyther in the law of God, or in the law of the Romanes. So then, where there is a law of the Magiſtrate in force that forbiddeth them, the precept of the Apoſtle euen in al indifferent things muſt take place, *Let euery ſoul be ſubiect to the higher power*, Rom. 13, 1. howbeit Chriſtians muſt be ſubiect thereunto as to a politicke conſtitution, not to a diuine inſtitution. But with vs there is no ſuch poſitiue Law, but the matter is eſtabliſhed according to the pure and ſimple word of God; neither is there any offence taken in our land againſt ſuch matches, which is the onely reaſon why in many places they are forbidden. As then we haue ſhewed before, that this degree hath ground and foundation in ÿ word of God: ſo let vs ſee what is the iudgement and opinion of the learned, that if by the mouth of two or three witneſſes euery trueth ſhould ſtand, then by a clowde of witneſſes, ſpeaking as it were with one voyce, we may be mooued to giue our conſent. And albeit no man is to builde his faith vpon men, which were to ſet our houſe vpon the ſand; yet after the reſting and repoſing of our ſelues vppon the doctrine of the Law and the Prophets, it cannot but miniſter ſome comfort to ſee the generall conſent in a manner and approbation of ſuch as haue bin great lights of the world, worthy inſtruments of God, excellent Preachers of the Goſpel, firme pillars of the church and conſtant defenders of the faith. But it will bee obiected, That many learned men do condemne this marriage, and that there is great variety, diſſention, and diuiſion among them, whereupon enſueth much doubtfulnes and diſtraction among the ſimple people that are not able to iudge and diſcerne betweene the one and the other.

Beza de repudiis.

Obiect.

Anſw.

I anſwer, firſt touching doubtfulnes, there are not many (if there be any) that enter into marriage of this kinde, but they ask the iudgment of others, and haue the opinion of moe beſides themſelues: and then touching the learned, there are not many that I know of, which ſimply condemne the ſame: & among theſe, ſome alledge *Ambroſe* an ancient Writer, and ſome produce *Tremellius* among the later. Touching *Ambroſe*, it cannot bee denied, but he holdeth this kinde to be prohibited in the Law. For, hauing in hand to perſwade *Paternus* not to marry his ſonne to his daughters daughter, that is, the Vnckle to the Neece, he bringeth this as a reaſon, that becauſe couſin germans, which are a degree farther off then Vnckle and Neece, are forbidden, therefore that of Vnckle & Neece muſt be holden as prohibited. But herein he committeth a double error: one, in that he taketh the one match to be prohibited, which indeed is not; the other, in that hee conceiueth not that degree to be expreſly prohibited, which indeede is prohibited. It were eaſie to trace out farther ignorance in this Father, otherwiſe of great deſert: but to omit that, I will oppoſe againſt him the authority of Saint *Auguſtine*, no way inferiour vnto him, in well deſeruing of the Church of GOD, and withſtanding Hereſies and Heretickes that peſtered and poyſoned with theyr leuen the purity of the Goſpell. Both theſe were verie great Doctors of the Latine Church, and both liuing at the ſelfeſame time, about foure hundred yeares after Chriſt. For he calleth this kinde of marriage (*Aug. de Ciuit. Dei lib.* 15. *Cap.* 16.) *factum licitum*, *A lawfull acte*; and ſayeth, *Quod fieri per Leges licebat, quia id nec diuina prohibuit, & nondum prohibuerat lex humana*, that is, *Which was lawfull to be done by the Lawes, becauſe the law of God had not prohibited it, neither as yet had the law of man.*

Ambroſ: Epiſt. 66. ad Patern.

And whereas it was one cauſe of the prohibition of this kinde, for the multiplying of affinities, *Auſtine* obſerueth, that the nephewes of the firſt men in the world might marry their couſin germanes, and that they had a religious care that the neereneſſe of their kindred (being pulled aſunder by the degrees of propagation) ſhould not go out too far; & therefore by the band of marriage (among couſin germans) they endeauoured to binde it vp againe.

But touching *Tremellius* the caſe is not ſo cleere, neither ſo certaine what his opinion is, becauſe hee giueth no note, but ſetteth downe certaine figures, whereby ſome gather that he maketh couſin germans a degree as far off as the vncles wife, and therefore therein by Analogy prohibited. Howbeit there is great cauſe to doubt, whether his iudgement ſwayed that way, foraſmuch as we finde the father and the ſonne alſo noted with a like figure, as likewiſe the brother and ſiſter, as if they were all in one degree, and that in the ſecond degree, which I thinke no man will affirme. For it is plaine and certaine, that the ſon from the father is in the firſt degree in the line direct, and the brother and ſiſter in the ſame degree, in the line collaterall: and therefore it is very doubtfull what his meaning is, hauing left no full explication thereof.

In Leu. cap. 18.

Againe, it is as cleere to me as the Sun, and I dare boldly auouch, that the vncles wife and the couſin german are not both in one degree howſoeuer any man do cypher them with the ſame figure, or another diſcypher thereupon: becauſe then the mother and hir ſonne ſhould be holden to be in one degree: for the couſin german may be the Aunts ſonne, which Aunt as from her parent is the firſt degree, and her ſonne being the couſin german the ſecond: ſo that the Nephew marrying the Aunt, doeth marry her that is in the firſt degree, which is prohibited: but marrying her daughter who is his couſin german, he marieth in the ſecond degree, which is not prohibited expreſly, and not be holden to bee prohibited by analogy to the Aunt, ſeeing there is no like reaſon of proportion betweene the firſt & the ſecond, or any diuerſe degrees in the collaterall lines, but alwayes betweene the ſame degrees. So then, I holde it for an vngrounded and an vntrue aſſertion, that any degrees are forbidden farther off then couſin germans. But ſuppoſe theſe two were plaine and direct againſt the ſame, as indeed one of them is, what are theſe to the ſtreame and current of the lerned writers which this age hath brought forth? who, as it were with one mouth (their pennes and tongues not diuided) doe hold and maintaine confidently and conſtantly the lawfulneſſe of this marriage. And firſt I produce among this cloud of witneſſes, *Iohn Caluin*, whom we named before, who in the interpretation of the precept not to come neere any of the kindred of our fleſh, hath theſe words, *Non omnes conſanguineas hoc nomen complectitur, &c:* That is, *Theſe words do not comprize all kinsfolks, becauſe it is permitted to the couſin germans either of the fathers, or of the mothers ſide, to marry his couſin german either of the fathers or mothers ſide.* This matter he maketh ſo cleere, that in the 385. Epiſtle he ſayth of it thus, *Quod lege dei mandatum eſt, &c.* that is, *It is not lawfull to call in queſtion that which is commanded in the Law of God* (as he taketh the freedom of couſin germans to be: for ſeeing it is not forbidden, we are commanded and enioyned to account the ſame to be left free for all men) and thereupon he giueth this reſolution, that in this matter *our conſciences remaine free before God*: ſo that in his harmony vpon the bookes of *Moſes*, he termeth it *diabolica Papæ ſuperbia qui nouos excogitando propinquitatis gradus, ſupra deum ſapere voluit*, *A diuelliſh pride of the Pope, who deuiſing new degrees of kindred, would make himſelfe wiſer then God himſelfe.*

Iohn Caluine.

Com. in 7. precept.

Com. in Leuit. cap. 18, 18.

Now that which he ſpeaketh farther tending to any reſtraint of this match of couſin germanes is in reſpect of the poſitiue Law of the Magiſtrate, which is the law of man not of God, and of the long vſe of the contrary: in both which reſpects offence is taken at the practiſe of it, and therefore with them to bee forborne. Howbeit theſe things do no way touch vs, neyther can challenge any place in our kingdome, where we haue no law of man to forbid vs, no diſuſe or long diſcontinuance of it to diſcourage vs, neither any offence of learned or vnlearned to diſſwade vs: & therefore wee are no way bound in conſcience, equity, or charity, to renounce that kinde of marriage. For, the queſtion is not with vs, what is at all times, and in all places, and toward all perſons conuenient, but ſimply of the lawfulneſſe of it. The iudgement of *Beza* accordeth with the former teſtimony, and ſerueth as amply and fully to depoſe and witneſſe this trueth, of which wee haue ſpoken before.

Beza.

Peter Martyr ſhall be the next, profeſſour of diuinity among vs in the late dayes of *K. Edward*; for howſoeuer ſome deliuer out that he is a man indifferent, or doubtfull and vncertaine in his opinion; it is certaine & a matter out of doubt, that theſe men neuer reade him with iudgement, but with partiality. For being themſelues enemies in this caſe, and hauing taught the vnlawfulneſſe thereof, they would draw all other alſo, eyther to be enemies thereunto, or haue them to ſit ſtill as ſilent, and to ſtand by as newters. But the truth is, hee is as reſolute as the former for the lawfulneſſe of ſuch mariages by the law of God: as appeareth by a large diſcourſe in the firſt of the Iudges, out of the law of God & the Romans, and ſheweth the ſame not to be vnlawfull, but to be exempted out of the prohibition. For ſpeaking of the marriage of *Achſah* with *Othniel* (of which wee haue ſpoken before) he ſheweth, that if theſe two were brothers children, their marriage was lawfull, *Non enim diuinis legibus coniugium inter iſtos vſquam fuit prohibitum*, that is, *By Gods law marriage betweene ſuch was neuer forbidden.* And afterward, reprouing the opinion of *Ambroſe* who diſliked the ſame, hee ſaith, *Quod verò Ambroſius, &c. And whereas Ambroſe affirmeth, that ſuch marriage is prohibited by the law of God no man can allow thereof, that aduiſedly conſidereth either the law of God, or the deeds of the Fathers.* Can any thing be plainer then this? or can any man deliuer his minde more expreſly? So then to paſſe from him, I come to *Lewes Lauater* of *Tigurine*, a iudicious and painefull man; he expounding the 15 of *Ioſhua*, ſaieth, *Si Othniel Achſæ conſobrinus fuit, &c.* If *Othniel* were *Achſaes* couſen german, hee might marry her to wife, but if he were her vncle, he could not by the law. Thus doth hee alſo ſpeake of the ſame man and the ſame marriage in his Commentaries vpon the Iudges, where he ſaith *It appeareth by other places, that they were couſen germans, and therefore marriage might bee conſummated betweene them by the Law.* To him I will adde *Zepperus* Miniſter of the Church at Herborne, he affirmeth, that the Law of God is ſo farre from forbidding the marriage of couſin germans, that it propoundeth ſundry examples thereof; and after he had produced the practiſe of it in thoſe we named before, to wit, *Iacob* and *Othniel*, Gen. 29, 12, 13, 19. Ioſhua 15, 17. Iudg. 1, 12. hee al-

Peter Martyr.

Ludo. Lauater.

Comm in Iud.

Leg. Moſai. explan. lib. 4. c. 19

Euſeb. eccl. hiſt. lib.1.cap.8.

Ioſeph & *Mary* were brothers children.

alledgeth other alſo, that *Rehoboam* tooke to wife *Mahalath* the daughter of *Ierimoth* the ſonne of *Dauid*, and likewiſe *Abihail* yͤ daughter of *Eliab* the ſonne of *Ieſſe*, who was the father of *Dauid*, 2 Chron. 11, ver. 18. So in the new Teſtament, *Ioſeph* and *Mary* the bleſſed virgin were couſin germans, Matth. 1. ver. 15. Luke 3, 23, 24: and ſo doth *Euſebius* teſtifye the ſame in his eccleſiaſticall hiſtory, out of a certaine Epiſtle of *Africanus* to *Ariſtides*. For *Matthan* begate two ſonnes *Iacob* and *Heli*, as appeareth in the places before named out of the Euangeliſts; *Iacob* begate *Ioſeph*, and *Heli* begat *Mary*: And thus both *Matthew* and *Luke* are fully and fitly reconciled: for whereas one ſayth, *Ioſeph* was the ſonne of *Iacob*, & the other ſaith he was the ſonne of *Heli*, it is certaine he could not bee both, in one and the ſame reſpect, and therefore it muſt be taken in a diuerſe conſideration; and that is in this manner; hee was the naturall ſonne of *Iacob*, but legall ſonne of *Heli*; hee was the ſonne of *Iacob* by conſanguinity, but the ſonne of *Heli* by right of affinity; that is, his ſonne in Law, becauſe hee married his daughter *Mary*: as alſo *Naomi* calleth her daughters in law her owne daughters, and *Dauid* calleth *Saul* his father, 1 Sam. 24, 11. and *Saul* him his ſonne, ver. 16 Neyther doth the ancient ciuill law condemn theſe marriages.

Lib.1 inſtit tit. 10: de nuptijs.

Cod lib.5 tit.4 de nuptiis.

The Law of *Iuſtinian* is extant touching marriages, which is this, *The children of two brethren, or two ſiſters, or of the brother and ſiſter may lawfully be ioyned together in marriage.* The ſame Law was eſtabliſhed by *Arcadius* and *Honorius* the Emperors, that the marriage of couſin germans ſhall be allowed, and the children borne of them ſhall bee holden legittimate, and ſucceede their fathers in theyr inheritance. And heereunto doe the ancient Councels alſo accord, *Epann. Concil.* about the yeare of Chriſt, foure hundred ninety ſeuen, & *Concil. Turon.* 2. in the yeare fiue hundred and ſixty.

Now the firſt that did forbid the marriage of couſin germans was *Theodoſius* the Elder, as many teſtifie, and that by the counſell and aduice of *Ambroſe, Lib.* 8. *Epiſt.* 66. which hee calleth the Theodoſian Law, and in his time *Auſtine* teſtifieth it was in force. This is wholly, or at leaſt for the moſt part taken out of *Zepperus*.

Chem. exam. part 1.

The next witneſſe to be produced, is, *Amand. Polanus*, profeſſour in the vniuerſitie of *Baſil, in Syntag. Theol. lib.* 10. *cap.* 53. who teacheth, that the ſonnes and daughters of brethren and ſiſters may lawfully marrie by the law of God, whatſoeuer the Popes canon law ſay to the contrary, as *Iacob* married *Rahel* his couſin german. Of the ſame iudgement alſo is *Chemnitius* in his Examin. For he ſheweth that the prohibition of this degree is meerely humane, eſtabliſhed for no other cauſe, but that the prohibitions of God might bee kept with greater reuerence; and where ſuch prohibitions are, they ought to bee obſerued; which is not denied of vs; howbeit that is not our caſe, where no ſuch prohibitions are. I will annexe to theſe one forraine teſtimony more, & that is of *Zanchius*, a man of eminent note, who prouing that the inceſtuous marriages betweene the brother and ſiſter, whether they be borne of the ſame father and mother, or of one of them onely, are vtterly vnlawfull: as alſo betweene the Nephew and the Aunt, and the Neece and her vncle, he hath theſe words: *The marriage betweene the ſonnes and daughters of naturall brethren is lawfull, as all the learned and godly agree without any controuerſie, for as much as we neuer read the ſame forbidden in holy Scripture in any place, but rather allowed by many examples which were neuer condemned by any man.* And albeit he wiſh that in all ſuch places as is a reſtraint heereof, men ſhould be ſubiect to the Magiſtrate according to the Doctrine of Chriſt, yet hee ſpareth not farther to deliuer his opinion in this manner: *For my part I could wiſh for many cauſes, and thoſe of no ſmal moment and importance, that marriages might ſimply bee made by warrant of the word of God, that whatſoeuer God himſelfe hath left free and made lawful, the ſame might alſo be left vnto men as lawfull. I ſpeake freely that which I conceiue of this matter.* Theſe are the forraine teſtimonies which I thought good to alledge at this preſent, to wit: it were not hard to adde infinite others, who becauſe they ſpeake the ſame things, and run the ſame courſe that the former doe, I will not trouble the reader and my ſelfe any farther in rehearſing of them. I will conclude the whole with one more, & that is our owne countreyman M. *Perkins*, a very iudicious & godly learned Diuine as any that this age hath brought forth, who in a Treatiſe, prouing that a reprobate may in truth be made partaker of all that is contained in the Religion of the Church of Rome, and that a right papiſt by his Religion cannot go beyond a reprobate, ſayth thus: *To go further, by Gods word they which are diſtant 4. degrees in the tranſuers equall line, are not forbidden to marry together, as couſin germans: thus the daughters of Zelophehad were married to their fathers brothers ſonnes: This example as I take it, may be a warrant of the lawfulnes of this Marriage*, howſoeuer the church of Rome do ouerthwart the Lord in it. Let me adde one thing more, and then I will end. Whereas wee are aduiſed by many in this queſtion, to haue due conſideration of offences that may ariſe in making ſuch matches, I would wiſh alſo, and deſire all thoſe that are contrary minded, to haue good conſideration of ſuch offences as may bee giuen by two earneſt diſprouing the vnfitneſſe and inconueniency of ſuch matches, and eſpecially by leauing in doubt and ſuſpence the lawfulneſſe of them, foraſmuch as betweene parties of very good account both in calling and Religion, there haue beene and are many matches in this Land, of that kinde: & that betweene high and low, rich & poore, noble

De oper. creat. part 3: lib.4.c.2

Maſt. Perkins

noble and vnnoble, which haue beene vndertaken and finiſhed by the iudgement of the godly and learned, ſo that it were not hard to produce ſundry examples of Emperors, Kings Princes, Dukes, Earles, Barons, Knights, Gentlemen, & other of all ſorts: which now to bring in queſtion for the offenſiue conceits of ſome, were more offenſiue to the truth, to the Church, to the learned, and to men of all conditions, yea, more dangerous to the ſtate of thoſe parties, and preiudiciall to theyr yſſue, then any man of iudgement or godlineſſe would approoue. Thus much of this point, of this chapter, and of this whole booke.

The Lord almighty, the author of all number, *of whoſe vnderſtanding there is no number*, Pſal. 147, 5: who hath ordered all things in meaſure, *number*, & waight; with whom our dayes are determined, and the *number of our months are ſet*, Iob 14, 5: by whoſe onely mercy wee haue receyued ſtrength to finiſh this booke of NVMBERS, containing the iourneys of the Iſraelites through the deſert, from Mount Sinai vnto the plains of Moab by Iordan neere Iericho; and admoniſhing vs of the ſtate of the Church in this life lying vnder the croſſe, and at length receiuing deliuerance from the *Ancient of daies*: grant vnto vs, that being *numbred* among the children of GOD, we may haue our lot among the Saints, and be in *the number* of them that are ſealed out of all the Tribes of the children of Iſrael, Reuel. 7, 4. and ſo reſt for euer in the heauenly Canaan among the ſoules of iuſt men perfected, and the *innumerable* company of angels, Heb. 12, 22. Vnto him be praiſe and glorie in the Church, Amen.

FINIS.

Gentle Reader, let me intreate thee to amend theſe faults, which otherwiſe may leade into errour.

PAg. 18. Col. 2. line 6. had made. pag. 79. col. 2. l. 37. the iudgement. pag. 80, c. 1. l. 1. deſired, p. 137. c. 1. l. 60. rule and, p. 140. c. 1. l. 56. cenſor. p. 167. c. 2. l. 5. not to do. p. 206. c. 2. l. 22. vnprobable, p. 301. c. 1. l. 26. the Cuſhite. p. 394. c. 2. l. 18. the Cuſhite. p. 422. c. 1. l. 5, his iudgements. p. 451. c. 1. l. 30. tender. p. 473. c. 2. l. 36. profitable. p. 536. c. 2. l. 28. the ſtaffe. p. 588. c. 1. l. 47, a double.

A Table of the principall Contents of this Booke: the Figures note out *the Page, the Letters the Columne: If no Letter* be expreſſed, the whole Page is to be vnderſtood.

Arons rod. p.677,729
Abuſes of excommunication,pag. 571 a
Acceſſaries to others ſins, 379,*b.*
Actions how to be directed, 170,*a of vnbeleeuers are ſinne,* 171.*b. ſuch as are in them ſelues vnlawfull, are by a calling made lawful, pag.* 1068
Adam could not merit, 89 *a. his ſinne how great.* 161 *b.*
Additions to Gods worſhip euill, 141
Admiſſion of vnworthy perſons a great ſin, 219 *a*
Adultery puniſhed of God, 378,*b. the ſeueral kinds* 387,*b. the greeuouſnes of this ſin,* 389
Afflictions why ſent to the Church, 21 *b. the godly often lye vnder them.* 576
Afflictions of two ſorts, 78. *wee muſt loue God vnder them, ibidem. they are many laid vppon the Church by enemies,* 756. *not ſimply euill, Ibid. Be not offended at them.* 757 *a*
Afflictions of excellent vſe, 779, 884. *better for many to be vnder them,* 780 *a. what comforts we haue in them.* 967 *a*
Agreement neuer generall. 1037
Almes not the onely worke, 453 *a. See liberality.*
Alterations in the Roman religion, ſome inſenſible 1105. *ſome are knowne.* 1106
Ambition in vs by nature, 54. *a. it ſheweth it ſelfe againſt the beſt teachers,* 557. *no greater plague to the church,* 555. *it reigneth in the byſhops of Rome, ibid, what it is,* 556. *remedies againſt it, ibid. meanes to pull it downe,* 183 *b. examples of the end of it,* 184 *b.*
Amen, what it ſignifieth, 369 *a. the vſes of it, ibid*
Anabaptiſts confuted, 696 *b.* 839 *b.* 1108, 1128 *a. they are enemies to the Scriptures* 7,6. 16 *b. they ouerthrow Magiſtracy* 64, 181. *their obiections againſt Magiſtrats, ibid. againſt taking an oath,* 171.
Angels cannot helpe 733 *b.* 785, *b.*
Angel that appeared to Balaam, 902.
Anger, not ſimply euill, pag. 567, 656, *b. how it is a breach of the whole Law,* 657. *all ſin,* 656.
Anthropomorphites, 422.
Apochryphall bookes, 973, *a*
Arithmeticians beſt who are, 26 *a.*
An army before battell muſt be leuied, 1173, *a: being leuied, it muſt be ſent out, ibid. b: by lawfull authority, ibid.*
Aſſe of Balaam ſpeaketh, 900, *how it was* 901.
Aſſemblies of the faithfull commaunded, 83. *the godly are greeued for lacke of them,* 482. *the vngodly not ſo,* 483: *they muſt be loued,* 432, 457, *b.* 496 *b. See Sabbath.*
Atheiſme confuted, 877, *b* 903.
Attempts againſt the church cannot hurt it, 964.
Attonement made by Chriſt, 339, *b.*
Auricular confeſſion, 313, *b*
Authority reſiſt not, 1108. *the Papiſts do, ibid.*
Authority of parents great, 1164, *b. of Husbands* 1169 *b.*

B

Balaam what he was, 869, *no true Prophet, Ibid.* 1175 *b.*
Baptiſme wanting, ſee infants: it is not common to all, 488 *a. it was by the cloud and ſea,* 498 *a.*
Beggery not to be vowed, 154, 155.
Beginnings in good not enough, 932. *of ſin preuent* 620, 1062, 1064.
Bellarmine confuted, 459 *b.* 492, 1134 *b.* 1162
Beſt things muſt be giuen to God, 445 *b. they muſt be preferred,* 530 *b.*
Binding and looſing, 289.
Birthright what priuiledges it had, 40 *b.* 159 *a*
Biſhop of Rome not Peters ſucceſſor, 151: *he takes vpon him to excommunicate Princes, and to take away their crownes,* 502. *he cãnot forgiue ſinnes,* 310.
Bleſſing to haue godly Magiſtrates, 67. *diuerſely taken,* 421 *b. it maketh manie the worſe,* 443 *rare to be bettered thereby, ibid.*
Bleſſing ſometimes denied to his creatures, 536
Bleſſing of God giueth all things, 630.

Bondage vnder ſinne.176.
Booke of life,20 a.
Brazen ſerpent,and the vſes to vs,812 b 813.
Breaches of the firſt Table, how greater then of the ſecond,642.
Breach Moſes ſtood in,671.
Brethren taken diuers waies,749 a.
Brotherhood among all mankinde,750 b.
Browniſts confuted, denying ſet formes of praier, 424,512. See formes of ſet praier and ſeparatiſts.
Buriall of the dead,728 b. Abuſes of it,729. It ſtrengthneth our faith in the reſurrection,730
Buſie bodies,225.

C

Calling, 840,841, euery one hath double, 186, walke in the duties of both,Ibid.507,b. Rules to be obſerued in callings, 187,a. euery one is to know the duties of his owne calling, 224,b. calling ſinne not againſt,693.
Canaan,the borders thereof. 1225 a.
Candles burning in the day,459.
Canonicall Scripture. See Scripture.
Cardinals new creatures,154.
Careleſſe perſons,489 b.
Carnall men preferre carnall things,530
Cautions to be obſerued in laying vp,101.
Cenſures of the Church,270, they muſt be executed without partiality,289.
Chaſticements mingled with mercie,573 b.
Chaſtity,two-fold,387.
Childrens duties, 1202 b.
Chriſt hath made attonement for vs,339 b.in him is happineſſe,342,how he taketh away ſin,478 a.we muſt apply his merits,ibid.he is not ſeuered from the Croſſe,481,he is the ſubſtance of all Sacraments,497 b.his comming to iudgement ſhall be fearefull,505 b.
Chriſt is head of the Church,151 b.how the firſt borne,162 b.he is our onely Mediatour,675 not Saints or Angels, ibid. hee was preached vnder the law,813,he is the day-ſtarre,1015.
Chriſtian liberty,181.
Chriſtians are free, and how, 181 b. they ſhould haue fit places of aſſembling,493 b.
Churches authority, 3 a.it is ſubiect to many trobles,11,it hath many hypocrites in it.
Church-aſſembiies. See aſſemblies.
Church triumphant,84.
Church a perfect body, 148 a.corrupt in the daies of Chriſt,149, it ought not to tollerate open offenders,288.
Church what,436 a.what office it hath,463 b.
Church of Rome wholly out of order,508 a.
Church is one body, and ruled by the ſame lawes, 627,driuen to ſeeke helpe of enemies.747 b. it is a ſelected company from the world,925, it aboundeth with many children, 520,927, it hath the purity of the word, 962,in the ende it hath victory ouer all enemies,967.
Church more excellent then other places, 988 b. labour to be members of it,940 b. it hath the vpper hand of ſtrong enemies,991 b. 1012 b. it is firſt to be cared for,1135 b.
Church and commonwealth as two twins, 755, a. it muſt bee left in good eſtate after our departure,768,770,it euermore continueth, 769, when the cheefe parts are taken away, the reſt ſhould mourne, 772 b. ſometimes it hath reſt, 1009 b.
Church muſt haue helpe of all. 1206 b.1207.
Church deliuered from danger and bondage,1212
Ciuill men,251,a. ciuill honeſty,641.
Cleargy of Rome exempt themſelues from Magiſtrates,64 b.their Obiections anſwered.65.
Cloud figured Chriſt,497 b
Comfort vnder the Croſſe,73, how to comfort our ſelues in trouble, 74 b.
Comfort to godly Miniſters, 156, to ſuch as haue meane gifts,708 a.to ſuch as are ſlandered,402 to ſuch as lie vnder the croſſe,404 b.405.
Commonwealths, why inſtituted,82, which they are that flouriſh, 123 b. why thoſe of the heathens proſpered,124 a.
Communion of two ſorts,292,with Chriſt and one with another, 307.b. 508 b. it teacheth loue, 749 b.eſpecially that in the ſpirit,750.
Company of wicked auoid. 163 b. 591 b.999, 1100,the branches of it,163,280 b. in what caſes lawfull,and in what not,281 a.661 a.
Companions with euill men are puniſhed,660.
Confeſſion of ſinnes,805,it is neceſſary, 312, the want of it dangerous,316,the properties,317 b
Conſcience,411 a.
Contemners of the Goſpel,32.
Contentation required.94,245,530,630 b.1029 b.how many waies men do faile in it, 99, 100, 183 a.
Contentions in the Church,554.
Continency. See ſingle life.
Continuance in ſinne dangerous,917 b.
Corruption of nature,161,the fruites of it,162 a.
Couetouſneſſe,103,242,887, it deceiueth many, 1027 b.it bringeth nothing home,1028,the euils of it,1114 b.it is idolatry,103,it may bee in the poore,ibid.the branches of it,104 b.motiues to auoide it,1227 b.
Couenant betweene God and man,499 a.
Counſell euil giue not,1003 b.good counſell follow, whoſoeuer giue it,1006.
Creatures ſuffer with men,667,they muſt bee vſed with thanksgiuing,738,the ſmalleſt ſent of God are mighty,799,they are weary of wicked men, 875.
Crying ſinnes,308,what the cry of ſinne is, 309 a.
Curioſity,522 a.
Cuſh is not alwaies Ethiopia,550.

D

Dauids ſinne,how great it was,299 a.
Death common to all, 726, it maketh all equall, 727,we muſt prepare for it, ibid.it is the effect of ſinne.1125.
Death cutteth not off good workes, 450 a. beeing ſudden,it is fearefull,548 b.how we bring it vpon our ſelues,ibid.the day of it vnknowne,548 and wherefore,ibid.
Decency,what,59 b.

Defrauding, 840. b

Delay dangerous, 38, b.

Departure out of the Church reproued, 287.

Deſpaire of no mans ſaluation, 521. a 907 b.

Deuices of euill men come to nothing, 1030.

Deuils cannot worke miracles, 680, how great their knowledge is, 988 b. their ſubtilty to ſeduce men, 1037.

Difference betweene ſin and ſin, 635. not all equall, ibid. between the Prieſts and Leuites, 695.

Dignity of the miniſtery, 447.

Diſcomfort often from ſuch as ſhould comfort, pa. 553, b

Diſcontentment, 241 b

Diſeaſes of the ſoule worſe then of the body, 279.

Diſgrace it is not to godly children to deſcend of vngodly parents, 1109.

Diſgrare it is not to refuſe a challenge, 1242.

Doubting, 170, b. 171 a.

Diuinity of the Diuines of Doway, 1242 b,

Drunkards defence, 851 b.

Drunkennes, 252 b. how it may be knowne, 537 b the ſignes and effects of it, 538 a.

Duels vnlawfull, 304, 1123 b. cauſes and effects thereof, ibid.

Duties of children to parents, 1167. of parents toward their children, 1168 b. of wiues to theyr husbands, 1170. of husbands to their wiues, ib.

E

Earthly things, 1002. they are often giuen to the godly, 453 b.

Earthly pilgrim, is a Citizen of heauen, 1215 b.

Eate as in Gods preſence, 631, it muſt be religious 537.

Election of God, 578 b.

Election of the Miniſters how, 470.

Encouragements in well doing, 393 b.

Enemies of the Church are cruell, 763 are Gods enemies, 516 b: the diuell worketh in them, 763 they often preuaile ouer the Church, 776 b: they are not conſumed at once, 858 b: they leaue no meanes vnattempted to plot the Churches ouerthrow, 940.

Enemies differing ioyne againſt the Church, 879

Enuy to be auoyded, 543. remedies to keep vs from it, ibid. 185.

Enuy not wicked men, 547 b.

Epha what it is, 359, b.

Equiuocation, 376 a.

Eternall life a reſt, 1141 a.

Euill is twofold, 665 a.

Euill actions haue ill ſucceſſe, 998.

Euill company, 589.

Euill men account the Church as a priſon, 231 They prolong the time with God, 249, b. They feare where no feare is, 874: they are Cowards, 875: they proceed from euill to worſe, 1061

Euill men reſt vpon vaine things, 885: they are often conſtrained to confeſſe their ſins, 911. and to giue teſtimony to the truth, 923.

Euil parents bring a curſe on their houſes, 1081 b good parents a bleſſing, 1083.

Euill reports, 776 b.

Euill workes ſhall be rewarded, 450 b.

Examination before the Supper, 480, wherein it ſtandeth, ibid.

Examples, what not to be followed, 1169 b. of euill do corrupt, page 529. they are not to be followed 585,

Exhort one another, 86 b.

Excommunicate who are to be, 264. 290 b. 291 a What duties are to be performed to them, 293, 265. not to be familiar with ſuch, Ibid. Their fearfull eſtate, 266.

Excommunicate are to be barred from the Worde and Sacraments, 275, 266, 267. they are as Heathen and Publicans, ibidem: they are to be held infamous, ibidem: they are deliuered vnto ſatan, 268: they are to be ſhut out of all chriſtian churches, ibidem. Princes Lawes againſt them, 269: we muſt ſhun their companie, 271, 275: the children of ſuch may be baptized, 291 492. the family may conuerſe with them, 275. who are to be excommunicated, page 290 b. pag 291 a.

Excommunication, 258. it ought to haue place in euery Church, 277. the ends of it, 293 b. what is obiected againſt it, 258. it is to be vſed vnder a Chriſtian Magiſtrate, 262. what it is, Ibid. 290: it is to be executed vpon a member of the Church, 263, & 291: how the Papiſts abuſe it 364. 271: the end of it is the recouery of them. 266.

Excommunication blotteth men out of the number of Gods people, 266: the ſentence is ratified in heauen, ibid. it is to bee denounced with ſorrow, 276. ſundry abuſes of it, 271: it is not to be executed raſhly, 272: but when there is iuſt cauſe, Ibid. it is not of the eſſence of the Church, 273, 277. it cannot depriue of temporall poſſeſſion, Ibid. it cannot be executed againſt ſuch as are not of the Church, 274.

Executioners of iuſtice, 640. why commonly infamous, Ibid.

Experience of mercy aſſureth more, 608, 861.

F

Face of God what, 422 b

Failings of Gods ſeruants many, 538 b. why recorded in Scriptures, 585 b.

True Faith of an applying nature, 1232, b.

Faith is not in mans power, 88. a none muſt ſweare by it, 373. a how it is knowne to be true, 489. required of all Communicants, 501. being weake it is auaileable, 816 b.

Faith of the Greeke Church touching Purgatorie, 714 b.

Faithfull that ſhew mercy, receiue mercie, 336. they haue often earthly bleſſings, 453 b. they are greeued when kept from Gods ſeruice, 482. they deſire others to be equall to themſelues, 544 b. they muſt not greeue at it, 545. a. they are the wicked mans benefactors, 557 b. they are the houſe of God, 563 b. their life is moſt comfortable, 563, b.

Faithfull muſt vſe meanes to further Gods prouidence 577. they muſt deale wiſely. 579. b. they *are greeued for the ſins of others,504, they ſhall be euilly intreated,596 b.*

Faithfull faile in many things,735 a.736,how ſaid to walke in all the Commandements,736 b.they may fall into the ſame ſinnes againe,792, they are forrainers in this life,822,they are brought into the inheritance of the wicked, 845 b. they are men of courage,864 b. they bring a bleſſing vpon their families, 1080 b.

Faith true,of an applying nature,1232 b.

Falſe Teachers,1036.

Familiarity with Idolaters to be auoided,1219.

Famine of the word,780.

Faſt,the kindes of it,1153 a.what it is,ibid. it is to be ioyned with praier,1154,the popiſh faſtes, ibid.

Fathers comforted that haue euill children, 134, their duties.See duties.

Fauour of God muſt be cheefely deſired,432 b.433 mans happineſſe ſtandeth therein,433 b.434 a

Feare wrought two waies,269 b.

Fellowſhip with wicked,1049 b.1050.

Feaſt of the Sabbath,1140,of the New-Moones, 1143,of the Paſſeouer,477, 1146, of Pentecoſt,1148,of Trumpets,1150,of faſting,1152 of Tabernacles,1155 b.

Fire,one of Gods iudgements,525 a.

Firſt borne the Lords,145.158 b.

Firſt fruites,630,631.

Fleſh eaten before the flood,150 b.

Food of the ſoule,532 a.

Forefathers, ſtood vpon,586.

Foreſeene works,87 a.

Forgiueneſſe by man how farre,298.

Forgiueneſſe of ſinnes,654 b.a notable benefit,955 what it is,311 a.340, ſuch as want it,are moſt miſerable,340,956.

Forgiueneſſe three fold,298 b.

Forme of ſet praier,513 b. 424 b. againſt thoſe that condemne it,512, their reaſons anſwered, 426 b.512.

Fornication not indifferent,380, it is knowne vnto God,381,motiues to auoid it,385, it bringeth iudgements,1052.b.auoid the occaſions,1055. See adultery,whoredome.

Freedome ciuill,181,and ſpirituall,ibid.

Free will confuted, 90 a.what free will man hath. 90 b.

G.

Gaine a tentation,886 b.

Gaming and Gamſters,142 b.

Genealogies,174 b.

Gifts,what may be loſt,what not.24.25.

Gifts of Moſes,whether diminiſhed,535.b.

Glebe of the Church,705.

Glory of God,605.it is the triall of doctrines,page 232.

God is the Author of the Scriptures,1. hee performeth all his promiſes, 41 b.how hee is preſent, and how farre off,81.958.595. hee beſtoweth his gifts freely,85. yet by meanes,546,a. how he requireth impoſſibilities,89.

God diſliketh mens deuiſes in his worſhip,141 b. he ordaineth the officers of his Church,146 b.he chuſeth weake meanes,175.

God will haue all places taught, 197. and haue a learned Miniſtery,199 a.

God hath not giuen to all alike,243.

God puniſheth ſinne in his owne kinde,390: he will make knowne the innocency of his,396 b: he beſtoweth more vpon them then they deſire, 403 b:683: he knoweth all ſecrets, 410 b. why hee holdeth his peace at our afflictions, page 413 b, 572,a.

God hath two ſchoole-houſes,443 b: two dwelling places,520: hee vnderſtandeth all mens wayes, 558,

God ſearcheth before he puniſheth,562. he heareth not ſuch as lye in their ſins,568. hee mingleth his chaſtiſements with mercy,573 b. he reſpecteth no perſons,575. how he is ſaide to come to a people,596 a.

God deliuereth from dangers vnknowne to his,902 he is vnchangeably true,952. he prouideth for his,1113.he is of much patience,606.not to be abuſed,778.

God viſiteth the ſins of fathers vpon children, 615 b.he puniſheth for ſinnes of impiety, 640 b. he would haue all brought to repentance,678.he is not to be accuſed for not giuing it,Ibid.he giueth life to the dead,683 b.iuſt in all chaſtiſements, 691.

God chaſtiſeth his owne children,739,he loueth his people,759 b.heareth their prayers,760,784 b he deliuereth them vnder the croſſe,786 b.he is mercifull to greeuous ſinners,809 b.

God is mercifull to the mercifull,993 b. accounts our wrongs as his owne,996,a.he chaſtiſeth his owne firſt,1050.

Gods preſence what it ſignifieth,283.

Gods dwelling is among his people,519.

Gods wrath moued is full of rage,1077. it is foreknowne three wayes,1078 b.

God ſetteth bounds to all mens poſſeſſions,1225.

God tolerateth things which he neuer alloweth, 1247

Godly.See Faithfull.

Good name,357. haue care of each others, 398 401. eſpecially of Gods name,400.

Good is to be commended in whomſoeuer it abideth 1257.

Goſpel of Iames counterfet,348,b.

Goſpel contemned a greeuous ſin,796.it needeth no new miracles,685 a.

Greateſt part.See multitude.

Guilty none before triall, 362.

Guilty ought not to be ſpared,1252 b.

H

Hallowing of Churches,436 b.

Harlots to be auoyded,384 b.

Hatred,none like to that for Religion,764.

Head taken diuerſly,436 a.

Hearbes ſoure,1147 b.

Hearers duty,474.

Hearing,13,b.it is a Iewel for the eare, 234, a. wherein it conſiſteth,13,b.

Hea-

Hearing the ſame things,238.
Heart,145 b.
Hebrewes how they entitle the Scriptures,8 a.
Hiding of gifts,463.
Hin what,626,1143 b.
Honour God with the beſt,348.it draweth from God,863.
Hope of euill profeſſors more then of ciuil men,120 b.of wicked is vaine,937.
Houſe of God,what,563 b.
Houſholders,573.
Humility,77. a
Hipocriſie,31,976, 582.the markes of it, Ibid.at laſt it is vncaſed,588 b. the heinouſneſſe of it, 589 a.nothing worſe then it,1126.
Hipocrites,446 b.often in the church,11.

I

Iealouſie what,347 a.whereof it conſiſteth, Ibid,
Iewiſh lawes touching inheritance,1127 a.
Iewes had knowledge of the Meſſiah,498 b.
Idolaters honored their Prophets,914.
Ignorance abounds,142 b. the danger of it, 170. it is the root of diſobedience, 250. a great ſin, 526. it ſhal excuſe none,931. the cauſes of it, Ibid.
Ignorant what they are,172,251,b.
Ignorant Miniſters,229.
Image of God what,422.
Images not to be worſhipped,789,b. 790,792.
Impoſition of handes, 434, a.469, Miniſters ordained by it,ibid.
Impropriations,702.
Inheritance of the Iſraelites,1257,b.
Infants without baptiſme, 486. they belong to the Couenant,1081 bi
Inferiors muſt reuerence their ſuperiors,541.
Innocency:596 b.
Innocent perſon not to be put to death,1252 a.
Inſtruction to the Miniſters,697,a.
Inſtruments weake God chuſeth,105.
Intents excuſe not,141 b.170 b.
Iobs children godly,1130b.
Ioſephus tale of Moſes wife diſproued,500.
Ioſeph and Mary brothers children,1270 a.
Irony,895.
Iſmael,whether he repented,1171.
Iſraelites 42 manſions in the wilderneſſe,1214,
Iudgement corrupted,218.
Iudgements are inſtructions to others,526. none can be free from them that ſin,474,b.
Iubile,why inſtituted,1259.
Iubile Popiſh,1262 b
Iuſtification by faith,815 b.817 b.

K

Kingdom of God firſt ſeeke,61.it is required of all, 226 b,258.it is the root of obedience,Ibid.
Kings and Princes,our duty to them,664:why we are to pray for them,666.
Knowledge all muſt haue. 647. little is in the Romiſh Church,ibid.
Knowledge of God twofold,23 a: it muſt be ſought 27 a: wherein it conſiſteth,27 b.

L

Land diuiding,why the high Prieſts helpe was vſed therein,1232 a
Law: how giuen to the iuſt,182 a
Law,how we may go vnto, 1123, how it may bee vſed lawfully,ibid.
Lawfull to lay vp, 101. ſometimes to reproone by name,1084.rules to be obſerued in it, 1085 b.
Lawfull things not to be done vnlawfully,1249.
Learning a great gift,707 a.without conſcience a great plague,707 b with it, it doth great good, ibid.
Lent,1151 b.
Lepers not ſuffered in the hoſt,256 b
Leproſie of three ſorts,757
Leſſe the thing is,the greater the ſin,638.
Leuites what their office was,144 b: why numbered from a month old,166.
Leuiticall Prieſthood paſſed from one to another, 771.
Liberall dyet prouided for Gods children,531 b
Liberality commended,95,Obiections hindering it 96. how we are encouraged vnto it,393: Time of death not fitteſt for it,449 a.
Life of diuers ſorts,49 a: it is maintained by God, 747:without meanes,ibid.
Lords things are in 3 reſpects,145 b.
Loue,750: it muſt be to all the creatures: 758, b ſuch reproued are without it,759.
Loue of brethren,629 b: how to try whether in vs, what fruites it hath,182 a.
Loue of God to his muſt moue vs to mercy, 757 b.

M

Machabees no Scriptute,1116,
Magiſtracy a great burthen,534.
Magiſtrates muſt doe iuſtice, 58 b. 60 a. puniſh breaches of the firſt Table,ibid. they are needfull for the people,63 b: 534 a.
Magiſtrates muſt further the preaching of the Word,202:their office, 366,428,429,430. to them we muſt ſeeke in wrongs,1211: They muſt be vpright,958 b.1122: draw others by their example,432:how qualified,1122 b: feared for doing euill,1059 b: zealous in the cauſe of God,1072.
Magiſtrates haue their calling immediately from God,1134:papiſts are enemies to them,ibid.
Maſter,a Magiſtrate in his owne houſe,1242.
Magiſtrates duty,1256.
Maintenance of the Miniſtery,446,193 b.
Malice of enemies vnſatiable,1044.
Manichees 7,b.
Manna what,531.
Manſlaughter done of ignorance,a ſin,1248 a,
Mariage in May,1144, of coſin germans, 1263
Mariage not to be enforced,1257 b.
Mariage in their owne Tribe neither forbid nor is obſerued,1258 b.
Maſſe,1138. diſcommodity thereof, 1220.
Maſters muſt reproue their ſeruants,541.
Matters of God vnknowne till he reueale thẽ,984
Matrimony,387.
Meanes to keepe vs from ſin,577,743.
Meanes extraordinary not to be looked after,744
Meekeneſſe,367,560 b.
Merit,451.
Miniſters muſt be proved,474 b.how practiſed among papiſts,475.they are Gods Trumpets,503 what is done to them is done to God,328.

Miniſters muſt deliuer Gods word,970. teach orderly 13 a.168 b.workes of their calling,49 b Idle are reproued,48 b.189,345,770. & are worldly,49.ſwallow many liuings,50 a motiues to their duty,126 b. they muſt looke to themſelues,51,b.

Miniſters muſt be diligent in preaching, 192 haue a care of all the flocke, 199 b. 699. what Titles they haue 213 b. men of grauity,216 b. they muſt teach with reuerence, 231.come prepared,232. not reproue ſinne in ieſt, ibid. muſt be vnderſtood,233 a 700. continue in teaching,page 236, 237. not broach new doctrine, ibid.

473. *Miniſters muſt be vnblameable,467 b. they are Gods ſeruants,73.when not regarded, GOD dealeth with mẽn,612. they are in ſpecial fauor with God,651.ſuch as are of meanes, muſt bee regarded,706.708 b.Gods gift,695.*

Miniſtery muſt be planted among all people,it is of abſolute neceſſity,120.671. not baſe,160 a.it is a charge,188 b.an high calling, 206 b. how it may be deſired,208 a. the contempt of it,ibid it is bleſſed of God,434. when deſpiſed, God is deſpiſed,653 b.their danger that want it, 672. how to promote it,697.

Miniſtery ſhall neuer decay,804 the end is edification,707 a.

Miniſters muſt be prouided of all things neceſſary for them.1237.

Miracles what,688 b.tranſubſtantiation no miracle,960 b.God onely can worke them,679 b. 906 b.they are wrought openly,688.

Miſeries of the Church muſt moue pity,page 753, 755

Miſeries of our Brethren, wee muſt haue a fellowfeeling.1203.

Monkiſh vowes, 420.

Morning ſacrifice,1136,1137.

Moſes whether free from doubting, 538 b.

Moſes his wife,who:549.what his ſinne was, 725

Motiues for Miniſters to be diligent in their calling,1239 b.

Multiplication of the Iſraelites,39.

Multitude no note of the Church, 177 b. See Vniuerſality : wicked boaſt therof,582.commonly they are worſt,581 b. they cannot make euill to be good,583 b.

Multitude lye open to iudgement, 1118 b. They muſt be reproued,119.

Murmuring 243,b.730 b.523,b. how to preuent it,524 b. remedies againſt it, 732.

Murther an heinous ſin in the ſight of God,1244

N

Names of the faithfull knowne to God,20.

Nature content with little,98 b.

Nature God worketh aboue,905 b.

Naturall eſtate,887 b,874.

Naturall reaſon enemy to faith,539.

Naturally we hearken to ſeducers,591. wee waxe weary of Gods gifts,794.

Naturally all men are prone to reuenge,1240 b.

Nazarites the ſorts of them,415.meaning thereof,1164.

Neceſſity diſpenſeth with holy duties,486 a. we are not of our ſelues to make it.487.a.

Neglect of Gods worſhip,485,b.490.

New man,1145.

New Moone, See Feaſt,

Non-reſidency,190,191,345. how coloured,200 711.

Note of the Church not outward glory,1051 b.

Nouations,793 b.

Booke of Numbers authorized out of the New teſtament.2.

Numbring of the people,1103.how vnlawfull, 29

O

Oath when vnlawful,370. whoſe oath may be refuſed,372.what it is,374 b. the authour of it, 375.the parts,ibid.the forme and ends,ib. 376 b. the properties,377 a.

Obedience required of all, 29 a, 683 b. grounded vpon knowledge,33 b. rules directing it, 36. it muſt be yeelded to all, 109, b. the popiſh not to be vowed,155.

Obedience to the Word required,247 b. it agreeth to our profeſſion,148.

Obedience to God,254 a.

Obiections againſt laying vppe in ſtore, 102 a. againſt the preaching of the word, 127,b. 744, 745. againſt Magiſtrates, 181,182. againſt excommunication, 259. againſt putting vp of wrongs, 302. of ſuch as pretend Gods mercies, 306.

Obiections for auricular confeſſion, 314. againſt reſtitution,324 b.for common ſwearing, 373.

Obiections for toleration of ſundry religions, 627, 628.againſt the Miniſters maintenance, 701 b.of ſuch as obiect the multitude of their ſinnes 715 b.and the greeuouſnes of them,716,a.

Obiections in defence of images,789 b, 760. pretending ſome Scriptures loſt,821.

Obſtinacy in ſinne,622. the heinouſnes of it, 623

Obſtinate ſinners caſt out of the church, 258. they raile at their reprouers,655.

Occaſions muſt be auoided,419.

Odde numbers,919.

Offence muſt not be giuē,220 a.the branches of it

Offenders principall chiefly puniſhed,572 b.

Offence taken at the mariage of coſin germans remoued,1297.

Office proper euery one muſt haue,179,a

Office of the miniſtery muſt be adorned,353.

Oft comming to religious exerciſes,492.

Old man,why ſo called,1145.

Omer what,359,b

Oppreſſion,322,a 363.

Oppreſſors puniſhed,395.

Order what it is,a.why appointed among the Iſraelites,53:in the Church and Common-wealth, 55,the reaſons of it,ibid. obſerued in all Gods workes,56,506. order in the Scriptures,p. 57. rules of order,61 b.to be obſerued in the church 59,b.

Ordination.See Impoſition.

P

Papiſts why refuſe Scriptures to be iudges,3 b.they forbid the people to read them,7 b. they are partly Pelagians,87.they dare not ſtand vnto their me-

merits at their death,89 b. they haue added to the word,141.they are the murtherers of ſouls 142 b.they accuſe the originals of corruption, 494 they ſet the church aboue the Scriptures, ibid.they are worſe then Anabaptiſts,534.they cannot be good ſubiects,629.
Parents godly,haue vngodly children,130.wicked they are as greateſt enemies to their Children, 135 b.how they ſhould ſeeke their good,136 b. 135 a.the duties of parents,1201.
Paſſeouer what it was,477.Chriſt is it, ibid.
Patience,76 a, 235,the hindrances of it,ibid, b.
Paul,why he laboured with his owne hands,49.
Peace what it ſignifieth,413.
Peace of God. See Reconciliation.
Penitent receiued to fauour,713.809. comfort to ſuch,715 b.
People muſt reade Scripure,4 b 7 a,460,heare the word,157.reuerence the miniſter, 221,435. pray for their Paſtors,430.
Perſecuters,835 b.
Perſeuerance,421.want of it reproued,437 b.
Phariſee in the Goſpel,558 b.
Pilgrimage,1106,b.
Plague one of Gods iudgements, 597. duties of all in ſuch times.598,599.
Pleaſures,what vnlawfull,536,b.
Poetry,847 b.
Poore may do good workes, 453 a.they are comforted.532 a.
Pope not head of the Church,151.he is antichriſt, 628,629,a grand theefe,702,
Popery not to be tollerated 928 b.
Pouerty not to be vowed,454,a.
Powder-treaſon,284,b.412.905,a.1045,b
Pray one for another,806.for magiſtrates,Ibidem 832 b.for the Church,431 b.
Prayer,91.for daily bread,101.it remoueth iudgments,602 b.
Prayer needfull,369 a.ſet formes lawfull, 414 b. a comfort to the weake, 427. all doe not pray which heare prayers,485 b.
Prayer muſt be in a knowne tongue, 504. it often obtaineth more then is deſired,404.
Preaching,744,745.
Preparation,233,456.come not without it, 467, 668,949.
Preſence of God,81.
Preſumptuous ſins,636,b.how to know them,937.
Prieſts their ſorts and offices,144.
Princes muſt care for religion,138,b.
Priuate men when they may reuenge & how,303,
Profeſſion not enough,529 a,974 b.
Profeſſors idle,444.
Promiſes to men,64 a.
Promotion, See Honor.
Propheſie of Elias,74 a.
Propriety of goods,1127 b.
Proſperity of the wicked enuy not,768,
Protecting gods,872.
Prouidence of God ouer Iſrael,45.
Publicans what,265 a.
Publiſhing the workes of God.See workes.
Puniſhments. See Viſitations.
Purgatory,713 b. Purity,468 b. 113 b.

Q

Quenching the ſpirit,426.
Queſtions whether the Leuites might miniſter after fifty,215,b.whether yong men may be choſen to the Miniſtery,216. whether the Leuites might carry the Arke,224 a. whether al cumpany with the wicked are to be auoided, 281 a. how far a man may forgiue,298. touching reſtitution,325 b.& the ſuſpected wife,360.
Queſtions,Whether it be lawfull to do good in hope of reward,569 b.what Angel appeared to Balaam,902, touching the authority of parents, 1165,1166.whether it be the Miniſters duty to viſit the ſicke of the plague,671 b.

R

Rage of wicked limited,987.
Raſh iudgement,352,353,363 b.
Rauens how they cry to God,1115.
Reading the Scripture,634. how it differs from prayer,513.
Reall preſence,499,b.
Rebellion,59 a,66.
Reconciliation,516.
Red Heiffer,721,722.
Cities of Refuge,1236 a.
Religion maketh to flouriſh, 125 a. the ſtay of a kingdome,647 b.when it is impure the life is ſo 1046 b.it giueth courage in battell,1093 b:all pretends order,921.
Reliques,729,b,how ſought to bee iuſtified, page 730,a.
Repentance,motiues to it,662.it is in this life,798 b.not to be prolonged,249 b. ſome repent of it, 623.
Repetitions,40 b.41 a.why vſed, 983 a. they are lawfull,235 b.
Reprobates ſtate fearfull,23.
Reproofe by taunting,295
Reſtitution,320 b.326,762
Reſurrection certaine,43 b:proued,385 b
Reuenge double,17 a. it is to be laid aſide,p.301, 734 b,837 b.
Reuenge to be laid downe, with motiues mouing thereto,1243,a
Reuerence in holy things,228 b:occaſions that doe hinder it,230,237 946 b,448,
Rich muſt pray for daily bread,537 a: They muſt promote Gods worſhip.442.
Riches how to vſe well,100:not euill,pag: 454,bee thankefull for them, Ibid.
Rocke,what it ſignifieth,499 a
Roman Church repealeth the whole Law,1038, 1039,wholly out of order,508 a
Rulers muſt be forward,439,b: a great bleſſing to haue ſuch,440.giue thankes for them,441.

S

Sabbath,146 a. 253 a. 641 b: it is morall, 644 of the change of the day, Ibid.how abuſed,645, 1141,the Vſes to vs, 1149: why directed to Gouernors,1142.

Sacraments491,814 b. ſome want the outward ſigne,1130,not to be handled by priuate perſons,58. come not to them vnreuerently, 488. they haue names of the things ſignified 479,bar none of malice,488.

Sacrifices how reiected,339.why inſtituted, 625, a.excellency of Chriſts ſacrifice,626 a.

Sacriledge,321 b.

Saluation of Gods free grace,85 b., not of foreſeene workes,87 b,not in mans merites,88 a. not in free-will, 90 a

Saints haue no ouerplus of workes,1260 b.

Sanctification why vnperfect,469 a.

Sanctuaries,whether they may be allowed,1236 a

Sanhedrin,533 b.

Satan preſent with wicked men,457.

Sauing ſoules,510 b.511.

Scripture authenticke,2 b.Romiſh errors touching them,3 a.526 b.rules to be obſerued in reading them, 10.neuer vtterly loſt,6,

Scriptures muſt be read,142 a.perfect,167, 168 why written,173:how to be expounded, 371 b they haue nothing ſuperfluous,449 b. they are light,460.two wayes,463 a.

Scriptures ſtand not in letters,249 a. the iudge of all,484 b:they belong to all, 633 b.634 a.647 no part loſt,820 abuſed by papiſts,1088.rules to interpret them,1050, a.

Seuen ſeas in Iſrael,1225 b.

Sects among the Iewes,149.

Seditious perſons,663. whence it ariſeth, 664. a fearfull ſin,1108.

Seducers and ſeduced,1100.

Selling of ſin,what,91.ſundry falſe tales, 92.

Senſes of no vſe without Gods bleſſing,908 b.

Separatiſts. See Browniſts.

Seruants of three ſorts, 472 b. they muſt giue almes,99,6.

Sheepe heare Chriſts voyce,28 a.

Shekel what, 205.

Sibils,869 a,

Sincerity,589.

Sinne filthy and infectious, 277. deceiueth with falſe ſhewes,278.beware of it, 280,286. howe much God hateth it, 289,340 a. committed againſt God,296,b. the greeuouſnes of it, page 305,b.

Sin ſhould greeue more then the puniſhment,319 a puniſhed in his owne kinde,930.known euer to God 409,9.

Sin pardoned,the puniſhment is remitted,609. when general, it cauſeth a generall deſtruction 610,b.it openeth the gates to the enemy, 611 pleaſant in the beginning,619 b.

Sin bringeth confuſion of all,672.when puniſhed, God is appeaſed,1070 b.againſt the holy ghoſt why vnpardonable,13.it depriueth of Gods protection, 1074 b. it maketh places and famous infamous,1104 b.

Sin to decline from the worſhip of God,1117.it is the cauſe of death,1125.foure things cleaue to it,1126 a.

Sin the onely cauſe of iudgements, and whether all ſin be voluntary, 1248 a.

Single life not to be vowed,155.

Sleepy hearers,2306.

Society with wicked,1112.

Sorcerers wrought no miracles,680 b. neither can do,681.

Sorcery,977,b.

Soule is immortall,933,1172. God is the Creator thereof,2132 b.

Standards,what vſe in war,62 b.

Stewes,381.Popiſh excuſes,382. reaſons againſt it,384.

Stoikes,773.

Subiects duties,69.without them they cannot honor God,508 a.

Superiors muſt giue example,830 b. they lye open to iudgements,1056.

Superſtition,883.

Supper of the Lord,479 a. no vnclean perſon may come to it,481,487, not to be ſhifted off, 490 b 491.not enough to partake of the outward ſign, 500.

Suſpition,365.

Swearing,252 b.the cauſes of it,373.reaſons framed to defend it,374.

T

Tabernacle a figure of the Church,pag.436.in the midſt of the hoſt,80.

Teachers negligent,443,444.

Teares of the godly,594 b.

Temples,694,how prophaned, ibid. they muſt bee kept in good order,495 a.

Temporally puniſhed the faithfull are,1130 a.

Tentations of the faithfull,21,22.

Terrors to wicked men,932.

Thankeſgiuing a neceſſary duty,827,b.829

Theft,322.

Threatnings of God alwayes accompliſhed,766 b. they are conditionall,602.

Times dangerous,1041 b.

Tithes,447.they are the Lords,195,b.704.paide of ſundry ſorts,703.not almes,ibid,

Toleration of diuers Religions,627.

Toleration of things vnlawful,305 a.

Trance,682 b.

Tranſlation Latine falſe,1259 a.

Tranſubſtantiation no miracle,690 b,

Triall of ſpirits,1101 b.rules of it,1102 a.

Trumpets to what vſe, 502.

Truth ſhall continue for euer,465.all muſt be helpers to it,456.

V

Vengeance, 300 b.

Veniall ſinnes,718.in what ſenſe,719, the popiſh opinion thereof,ibid.

Vice,whether of more force then vertue,165 a.

Victory is the Lords,824.

Virgin Mary conceiued in ſinne,538 b.

Viſion,986.

Viſitation from God,796,797.

Vnity 54. no note of the Church,880.

Vniuerſall grace,925 b.

Vniuerſality no note of the Church,581. Popiſh reaſons,582.

Vni-

Vniuerſality of the elect onely,521 a.
Vngodly often proſper,507.they are Gods enemies, 515.preſerued for the godlies ſake.557. what they account of the Church & of the word,519
Vnpoſſible to men, not to God,540.
Vnregenerate deſcribed,278,341 b.
Vnthankefulneſſe,442 b. a mother ſinne,524. the fruites of it, ibid.
Vow,what,481,1161. lawfull,780,1159. what vnlawfull,ibid. Popiſh vowes,782,134 b.
Vow of baptiſme,783.of ſpeciall vowes in affliction ibid.the right manner of vowing, 1163. the true ends thereof,ibid.
Vow of the Nazarites,414. Chriſt obſerued not this vow,418 a. Vowes of Popiſh Monkes vnlawfull,420.
Vow of pouerty,453. of ſingle life,155. of Obedience, Ibid.
Vprightneſſe. See Sincerity.
Vrim,1132.
Vſe of repetitions to the godly,239.to the vngodly, 240 a.

W

Want alwayes among ſome of Gods people, 1229 a
Wars ordered by God,824.the miſery of thē, 852 b.of great antiquity,1017.
Water of ſeparation,716.it cannot caſt out diuels 717.
Weake meanes God chuſeth,486 b.
Whiſperers,351. the ſeuerall ſorts,352.
Whoredome 308,378 b.the ſeuerall kinds, 387,b.
Wicked are miſerable,107 b.know not what they do,572 b.not eſcape,575 b.proceede from euill to euill,592.See vngodly.
Wicked how they behaue themſelues in affliction, 624 a. they colour their wickednes,649. They cry to God when too late,663 a.they will not be warned by former iudgements, 669 b. oft ſeeke of the faithfull, 801. they deſire others to pray for them,808,809.
Wicked hate and perſecute the godly,841 b. being reproued they continue in ſin.915. They haue ſome good motions,930.they lay the fault vpon ſecond cauſes,942.
Wicked are wiſe in their kinde 978. are ſuffered long,yet in the end puniſhed,11[illegible]6.
Will of God reuealed to the wicked,888.
Winning of ſoules. See Saue.
Wiſedome,579,580.
Witchcraft,1032.
Witches reſorted vnto,482.
Witneſſes,372,90 b
Witneſſe falſe offendeth 6 wayes,1253,b
Woes,44. Word our direction,114.
Woman taken in adultery:1054.
Workes muſt be perfected,437.
Workes of Gods iuſtice,688.
Wrath of God,567.
Wrongs,561. they cry to God,571.

X

Xenophon,1167,b.

Y

Yoke of pouerty,888. Yong of two ſorts,218.
Yong yeares muſt be giuen to God,160.

Z

Zeale of the firſt times for the Miniſters maintenance,705.
Zeale not all good,922.
Zelophehad 643,a.1124 b.
Zimri,1067.
Zuinglius,1151.

The End of the Table.

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k. Bible - Old Test - Numbers

A Continuation of the Expoſition of the Booke of NVMBERS, or

THE

Hiſtorie of Balak the K.

and Balaam the falſe Prophet.

OR,

An expoſition vppon the xxij. xxiij. *xxiiij. and xxv. Chapters of the Booke of* NVMBERS.

Wherein the Text is interpreted, the Method is opened, the Queſtions are anſwered, the Doubts are diſſolued, the Doctrines are handled, confirmed, and applyed to the Conſcience of euery one, for the encreaſe of our Faith, and the bettering of our Obedience.

Written by WILLIAM ATTERSOLL, *Miniſter of the Word of God, at Iſfield in Suſſex.*

Micah. 6. 5.

O my people, remember now what BALAK *King of* MOAB *had deuiſed, and what* BALAAM *the ſonne of* BEOR *anſwered him, from* SITTIM *vnto* GILGAL, *that ye may know the righteouſneſſe of the Lord.*

Printed at London by *William Iaggard*, and are to be ſold
in Paules Church-yard at the Roſe, 1610.